

THE MORALITIES: IT PLAYS IMPORTANT ROLE OF BUDDHISM

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Abstract

In every rational being, they have targeted place to reach their final goal by stepping on the ground. Nowadays, the world religions are preaching their concepts and moralities. All are the same beliefs in which are benefits in peace and harmony basically. In the Buddhism, moralities are playing in important role. It left peoples' lives up according to their practice of it. Furthermore, if one who has good moralities, his or her popularities is spreading the whole parts of the world. As a result of practicing it, one will get peace, happy, and wealthy of life. Basically it should be done and practiced five precepts-*pañca sīla* are mentioned in this article. It will lead to good life in this present and also it is enable to attain *Magga*, *Phala* and *Nibbāna* as well.

Keywords: Dāna, Charity, Sīla, Morality, Bhāvanā, Meditation, Purification, Mind, Nibbāna

Introduction

A person's development of morality is mainly based on the growth of its characters and habit in his or her daily life. One's morality is decided to be right or wrong for his or her values that is a ruler to measure of good or bad in a life. A person who is accomplishment of morality is fundamental purification of one's mind is called as good person in the society because of his or her fulfillment and practice of moralities. One who wants to get respectable by others should be accomplishment of morality and wants to get good post of authority in office should be accomplishment of morality. Otherwise, there is no like a ladder of morality to go up to upper states of deities. Morality is then an entrance toward to *Nibbāna*. Morality lead to deity's life-*sugati* and it leads to luxurious pleasure in sexual world-*kāma-būmi* as well as attainment of higher state of *Nibbāna*. Morality is fundamental ethic to reach there. Therefore, the five precepts- *pañcasīla* should be abstained and then practice and do the task of ten kids of *Puññakiriyavatthu*. This practice lifts one's life up till attainment of *Nibbāna*.

Views on morality

The places where spreading of the Buddha's teachings are, sometimes, out of touch with Buddha's instructions. Therefore, how importance of the Buddha's path and how character is and especially, how to connected with Buddha's words that come from the Pāli literatures and its commentaries that concerned should be investigated in those places. Most Buddhist people are thought that five precepts should be observed is vital important of Buddha's path of beginning, middle and end of the road of the gold. Furthermore, the Buddhists' gold is practicing moralities as a first step. Buddhists are trying to be accomplishment of purification by fulfillment of morality-Sīla. Therefore, the purification of morality is the purification of mind is pointed out in *Rathavinī Sutta, Majjhimanikāya*.

Bhikkhu-monks! Puthujana-the ordinary person can speak a little about Sīla-morality which is lower level if they tell about his or her virtues. There are soft and smooth things which can know by wisdom and educated persons. One who wants to tell about his/her virtues should speak with those of the best it. Actually, the Sīla-morality had already being by itself before the Buddha's enlightened. The purification of mind is foundation of Buddhism and gold of target to achieve final state of *Nibbāna*, the Buddhism is different from other religions are free from *Lobha*- greed, *Dosa*-anger and *Moha*-delusion which are going through the *Nibbāna*. The morality is just first step. It only cannot hope to attain the *Nibbāna*. However, it is very first step through the *Nibbāna*. But the first step of practicing moralities is in the importance of role. According to the Buddhism, Puthujana-ordinary person begin with the purification of mind by Sīla-morality. And then, continue to Samādi-concentration and Paññā-wisdom.

For example, an ocean is depth according to its corners. Similarly, in the dispensation of the Buddha, there is way of life that should be followed and practiced according to its chapters. There are threefold training, seven purification- *visuddhimagga* and *Bodhipakkhiyadhamma*. It is not possible to attain *Arahattaphala* by the first step of moralities.

In the noble eightfold path, there are mentioned in three groups: Sīla-morality, Samādhi-concentration and Paññā-wisdom. Of them, Right Speech- *sammāvācā*, right action- *sammā kammanta*, right livelihood-*sammā ājīva* are in the group of Sīla-morality. And right effort-*sammā vīriya*, right mindfulness-*sammāsati* and right concentration-*sammā samādhi* are in the group of samādhi-concentration. And right view-*sammā ditthi*, and right thought-*sammā-sankappa* are in the group of Paññā-wisdom.

By showing this, morality is very important through going to attain *Magga, Phala and Nibbāna*. Actually, the practice of Vipassanā meditation is eradicating of *Lobha*-greed, *dosa*-anger and *moha*-delusion. And it is *Sīla*-morality which is purification of one's mind (*Sīla visuddhi*). A person who was doing propagation of Buddha's Sāsana wrote an article in Buddha Magazine titled "The middle way" as follows:

"While I was staying in the field of meditation about 8 years, I had a chance to learn more about the benefits of practicing Vipassanā meditation. Those benefits are not for our hopes. Actually it is opposite of our thought wonderfully. Some lay persons- yogis were not reducing of selfishness-*atta* and conceit-*māna*. Also they were not improving of morality-sīla and concentration-samādhi as well as showing the characteristic of shaking the heart of mind by seeing their faces. Somebody think of themselves as *Arahanta*. That's why; they did not get any progress by misunderstanding on subjects are found following two facts as follows:

1. Their way of practicing methods is doing wrong way and
2. They did not prepare in advance, and did not know what they are doing by themselves exactly.

By practicing meditation, some of people get improvement of morality-*sīla*. It may be very a few. This is not because of Vipassanā and wrong way of practicing it. Actually, it was because of personal problems. Furthermore, they did not criticize themselves and what kind of person they are included.

There are any methods to prepare and amend one's mind. Concerning with that, there are two way; some of them become good person however they were erotic and they can change their mind as soon as possible. And they can eradicate their bad behavior and miss-concepts. It is very rare situation. It is not easy to amend bad characteristic of one's mind. To eradicate bad habit and character, the patience, mindfulness, effort and brave are very important and necessary for those who need to change their mind.

Generally, the Buddha used to preach the Dhamma depending upon situation of people. Therefore, the moralities also differentiate between those peoples based on pāramī-perfections. One who weak in morality-*sīla* is unable to achieve their needed goal? Nevertheless, if they do not care of Buddha's instructions and will get disadvantage more and more.

For example, one who do sexual misconduct. He or she is lack of morality-*sīla*. Because of this effect, his/her characteristic is the worst. Some man has much sexual desire. When one sees very beautiful ladies, his mind bends into sexual desires. As a result, later are felt badly. The Buddha, there exactly described the instructions that not to do sexual misconduct and evils in five precepts. The five precepts are:

1. *Pānātipātā veramani sikkhāpadaṃ samādiyāmi*- abstaining from killing living beings.
2. *Adinnādānā veramani sikkhāpadaṃ samādiyāmi*- abstaining from stealing others' properties.
3. *Kāmesumicchārā veramani sikkhāpadaṃ samādiyāmi*- abstaining from sexual misconduct.
4. *Musāvādā veramani sikkhāpadaṃ samādiyāmi*- abstaining from telling lies.
5. *Surāmeraya majja pamādatthānā veramani sikkhāpadaṃ samādiyāmi*- abstaining from drinking Alcohol.

The five precepts- *pañcasīla* it is necessary to understand on how they take actions in one's life. According to the survey of a foreigner from the west, some of Buddhist who lives in the country side, they do not care of telling lie as a fault. It is opposite of the Buddha's words. In *Majjimanikāya, cularāhulovāda sutta*, the Buddha says: *Rāhula*, "there is nothing for him to do if he or she is telling the lie". According to this instruction to the *Rāhulā- the son of the Buddha*, telling lies-*musāvāda* is the rooted morality among the five precepts. If one is telling lies, it may be possible to break the rest of moralities easily.

In the society, when the people associate each other, it is necessary to say truth words. To avoid telling lie is the guardian of the world-*Lokapāladhamma*. One who does not discard in argument is not possible to attain *Nibbāna* according to the *Majjimanikāya- kitti sutta*.

One who is going to talk about rootless words is harmful to others, and it is not concerning with the Dhamma can develop defilements-*akusala dhamma*. Actually, the virtuous person avoid of talking to useless and rootless words and never talking about words which may be split between two groups in *Aṅguttaranikāya- dassanipata kammāpatha sutta* is mentioned.

In *Majjimanikāya aranavibaṅga sutta*, the Buddha said: “unsuitable words and unbeneficial words should not be talked about”.

In the practice of Buddha’s way, verbal actions are shown as misconduct-*ducarita*. In the daily life, verbal actions-*vacīkamma* is mostly talking commonly. But those words should be careful not to harmful to others and it is unbeneficial for others.

Five precepts- *pañcasīla* is laid down for the avoiding of misconduct. It is not only avoiding of evils doing but also necessary of practicing good moralities. Those will development of purification of one’s mind. That is why; The Buddha preached to be emphasized on doing and practicing moralities-*cāritta sīla*.

It is clearly seen the discourses like *maṅgala sutta*, *dhammika sutta*, and *siṅgālovāda sutta* are emphasized to do good deeds. The Buddha preached the dhamma to eradicate defilement-*akusala* and to be complete with good deeds-*kusalakamma* in *Majjimanikāya-bahitika sutta*.

Sabbapāpassa akaranam, kusalassupa saṃpadā

Sacitta pariyodanam, etaṃ Buddhāna sāsanaṃ (Dhammapada-183)

To do good deeds, not to do all evils and to purify one’s mind is the teachings of the Buddha.

The un-meritorious deeds done by bodily-*kāya*, verbally-*vācā* and mentally-*mana* are called as unmeritorious- *akusala*. Meritorious deed done by bodily, verbally and mentally are called as meritorious-*kusala*.

Akusalam sāvajja dhukkha vipāka lakkhanam

Kusalam anavajja sukha vipāka lakkhanam

Unmeritorious action will give someone disadvantage with fault. In this present, it is lead to poverty and it will be lead to four woeful states in the next life. Meritorious action will give someone advantage with happiness. In this present, it is lead to prosperity of wealthy of life, and it will be lead to deity states in the next life.

Ten kinds of meritorious deeds-kusala

1. *Pānātipātā viratī*- abstaining from killing any living beings
2. *Adinnādānā viratī*- abstaining from stealing others’ properties
3. *Kāmesumicchācāra viratī*- abstaining from sexual misconduct
4. *Musāvāda viratī*- abstaining from telling lie
5. *Pisunavācā viratī*- abstaining from backbiting others
6. *Pharusavācā viratī*- abstaining from talking rough words
7. *Samphappalāpa viratī*- abstaining from talking words in vain
8. *Anabhijjhā*- abstaining from taking others’ properties
9. *Abyāpāda*- abstaining from thinking of others life
10. *Samṃādiṭṭhi*- believing in kamma and kammaphala

Unmeritorious deeds are because of anger-*dosa*, delusion-*moha* and lust-*rāga*. Wholesome is opposite of it. One who has wholesome is stable and development of one’s action. It should be practiced in *Majjimanikāya-mandika sutta*. However, most people are practicing Dhamma and moralities according to the Buddha’s wishes. It is good not to say something by controlling one’s mouth is the best way. But the Buddha never praises a kind of silent. The Buddha blamed it.

Benefits of morality

Sīle patitthāna naro sapañño cittam paññañca bhāvayaṃ

Ātāpī nipako bhikkhu so imaṃ vijataye jataṃ

Educated person who has effort that destroy defilement endow with *catupārisuddhisīla*-morality lead to good concentration and insight knowledge. That person can solve complicated craving.

In the practice of Buddhism, morality-*sīla*, concentration-*samādhi* and *paññā*-wisdom are way of life to go through the *Nibbāna*. Morality-*sīla* is a ladder to reach to upper states. That is controlling one's behaviors not to do commit any mistake by tree kinds of actions. Then if one has enough morality, he/her should be concentrate on subjects. That is called concentration-*samādhi*. If one has morality-*sīla*, he/she is to be fastest way to get concentration. Then one's mind is un-shakable and stable without thinking any object of consciousness. If one has deep concentration, he or she can transfer to *vipassanā* meditation. This stage is reached to wisdom which is looking and focusing appearing and disappearing in one's mind with insight knowledge. According to his / her fulfillment of perfection-*pāramī*, they will get its fruit. However, it cannot be fruit yet. It enables one to get happy, peace in harmony in the society until attaining to the *Nibbāna*. The three kinds of morality-*sīla*, concentration-*samādhi* and *paññā*-wisdom are vital important going through the *Nibbāna*. Of them, morality-*sīla* is very fundamental and beginning of upper steps.

Ten kinds of *puññakiriya*vatthu

1. *Dāna*- Charity
2. *Sīls*- Morality
3. *Bhāvanā*- Developing Meditation
4. *Apacāyana*- paying respect to old ages
5. *Veyyāvacca*- performing tasks of parents, teachers
6. *Patthidāna*- sharing of merit to others
7. *Pattānumodana*- rejoicing well-done that done by others
8. *Dhammasavana*- listening to the Dhamma
9. *Dhammadesanā*- preaching the noble dhamma
10. *Diṭṭhijukamma*- believing in righteous view

If it is added them in total the same group, it can sum up in total three numbers of *dāna*-charity, *sīla*-morality and *bhāvanā*- developing meditation.

In the group of *dāna*, the following are included;

1. *Dāna*- charity, *pattidāna*- sharing of merits to others and *pattānumodana*- rejoicing well-done that done by others.

In the group of *sīla*, the following are included;

1. *Sīla*- morality, *apacāyana*- paying respect to old people and *veyyāvacca*-performing tasks of parents and teachers, etc.,

In the group of *bhāvana*, the following are included;

1. *Bhāvanā*- developing meditation, *dhammasavana*- listening to the dhamma, *dhammadesanā*- preaching the dhamma and *diṭṭhijukamma*- believing in righteous view.

Out of them, *diṭṭhijukamma* can be summed up in all groups because one can believe in *kamma* and *kammaphala*, he or she can do perform three kinds of *dāna*-charity, *sīla*-morality and *bhāvanā*-developing meditation.

Conclusion

People who want to get higher position of life or higher state these foregoing moralities take one's life to up. If one's life accomplishing in morality can get what he or she wants. One's reputation may be spread as a result of it. In the Buddhism, one needed to be practiced dhamma in accordance with the Buddha's teachings, such as morality-*sīla*, concentration-*samādhi* and wisdom-*paññā* in meddle way of noble eight fold paths. Therefore, it should be fulfillment to achieve one's gold. At the present, it is leads to one to be happy, healthy and wealthy and to deity life. Finally, it is enable one's life up to *Nibbāna*.

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