



**THE BUDDHIST FIVE PRECEPTS AS AN APPROACH  
TO PROMOTE MORAL VALUES OF PEOPLE  
OF MAHAR AUNG MYAY TOWNSHIP,  
MANDALAY, MYANMAR**

**Venerable Vajira**

A Dissertation Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this thesis entitled “The Buddhist Five Precepts as an Approach to Promote Moral Values of People of Mahar Aung Myay Township, Mandalay, Myanmar” as part of education according to its curriculum of Degree of Doctor of Philosophy in Buddhist Studies.

.....  
(Phramaha Somboon Vuddhikaro, Dr.)

Dean of Graduate School

Examination Committee:

.....Chairman

(Assoc. Prof. Dr. Suvin Ruksat)

.....Member

(Phramaha Somboon Vuddhikaro, Dr.)

.....Member

(Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)

.....Member

(Assoc. Prof. Dr. Praves Intongpan)

.....Member

(Dr. Soontaraporn Techapalokul)

Supervisory Committee:

Dr. Soontaraporn Techapalokul

Chairman

Phramaha Somboon Vuddhikaro, Dr.

Member

Researcher:

.....*Vajira*.....

(Venerable Vajira)

<b>Dissertation Paper Title</b>	: The Buddhist Five Precepts as an Approach to Promote Moral Values of People of Mahar Aung Myay Township, Mandalay, Myanmar
<b>Researcher</b>	: Venerable Vajira
<b>Degree</b>	: Doctor of Philosophy (Buddhist Studies)
<b>Dissertation Supervisor</b>	: Dr. Soontaraporn Techapalokul, B.A. (Quantitative Economics), M.A. (Economics), M.S. (Telecommunications), Ph.D. (Buddhist Studies) : Dr. Phramaha Somboon Vuḍḍhikaro, B.A. (English), M.A. (Buddhist Studies), Ph.D. (Buddhist Studies)
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### **Abstract**

This Dissertation comprises three main objects: 1) To study morality and investigate the causes of decline moral values of people of Mahar Aung Myay Township, Mandalay, 2) To analyze the Buddhist Five Precepts in the Theravāda Buddhism, 3) To promote the Buddhist Five Precepts to rise the moral values of people of Mahar Aung Myay Township, Mandalay.

In this research, the area of the study is concerning the doctrinal matter in Theravāda Tipiṭaka and the analyses of the Five Precepts as existing in the interview as well as related information from both sources. The Five Precepts are although the rudiment of the Buddhist ethics, they necessarily mean for the laity. Thus, the five precepts are the crew of Buddhist ethics. In fact, they are morality for the Buddhists and the preliminary stage to the intellectual goal of wisdom. This study instead of presenting the whole morality of Buddhism, will then concentrate on the Five Precepts as an approach to encourage moral values of people of Mahar Aung Myay Township.

The results show that there is a higher tendency of people to break the precepts during the last couple of years (2017-2018) due to the continuous stimulation on such human natures as greed, avariciousness, and wants by mainly capitalism, and materialism. Besides, an in-depth interview gives informative knowledge about the causes of decline moral values of people of Mahar Aung Myay Township as well as the way to promote moral values of their people in the township. In addition, the use of Training Program as an approach to promote moral values of people is successful. About 26 participants or 26% of total 100 participants drink alcohol, and 12 persons have decided to stop drinking alcohol.

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## Abbreviations

A	Āṅguttara Nikāya.
AA	Āṅguttara nikāya Atthakathā
Ap	Apadāna
ApA	Apadāna-aṭṭhakathā
D	DīghaNikāya
DA	Dīgha Nikāya Atthakathā
Dh	Dhamapada
DhA	Dhammapada Atthakathā
It	Itivuttaka
ItiA	Itivuttaka-aṭṭhakathā
J	Jātaka
JA	Jātaka Atthakathā
M	Majjhima Nikāya
MA	Majjhima Nikāya Atthakathā
Mhv	Mahāvagga
Ps	Paṭisambhidāmagga
S	Saṃyuttanikāya
SA	Saṃyutta-aṭṭhakathā
Sn	Suttanipāta
SnA	Suttanipāta-aṭṭhakathā
Vis	Visuddhi Magga
Other	Abbreviations
BPS	Buddhist Publication Society
ed.	Editor/ edition
p./pp.	Page number (s)
PTS	Pāli Texts Society
trans	Translated by
vol (s)	Volume (s)

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

Mandalay is the second largest city in Myanmar, a small and peaceful Buddhist country in Indochina, while shares frontiers with India on the West and with China on the North and North-East-two great countries has contributed no small measure of culture and civilization to the world. Lies Thailand to the East and Malaysia to the South and the Indian Ocean to the West, Myanmar has been the highway for merchants from the west since the fifth century AD or earlier.<sup>1</sup> Since Myanmar cultural moral values are based upon Theravāda Buddhism and most Myanmar are Buddhists, put 90% of population are Theravāda Buddhist and 40,0000 are Buddhist monks. They believe in the law of *kamma*, *samsara* and *nibbāna*. Their ultimate goal of life is *nibbāna*, the cessation of suffering. One can attain this goal only by the three stages, namely, morality, concentration and wisdom. Thus in Myanmar society morality plays an important role. It does not depend on the divine command but on the mutual responsibilities. As a cart whose wheels without linchpins cannot be reached the goal, one who fails to perform one's respective moral responsibilities cannot realize *nibbāna*.

Mandalay was established in 1857. It lies on the east bank of the Ayeyarwaddy River and in the upper part of Myanmar. Mandalay has the Royal Palace of the last Konbaung Dynasty. Mandalay inherits many cultural heritages from the ancient Myanmar Kingdoms and beautiful places to visit. Mandalay consist of five main townships, namely, Aung Myay Thar Zan, Chan Aye Thar Zan, Mahar Aung Myay, Chan Mya Tharzi and Pyigyidagun.

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<sup>1</sup> Hlaing Tin Dr (trans), **The Myanmar Buddhist: His Life from the Cradle to the Grave**, (Yangon, Myanmar: Daung Press, 2004). p. 30.

Mahar Aung Myay is the biggest township in Mandalay. The total population is approximately 192,331 people or 85% of total population of Mandalay. Besides, 92% of 177,096 people population of Mahar Aung Myay township around 177,096 are Buddhists. The Maha Myat Muni Pagoda is located at the Southwest of Mandalay, where inside lies the Maha Myat Muni Buddha Image. The Maha Myat Muni Buddha Image is the most revered Buddha image in Mandalay. It is also known as the Phaya Gyi (Big Buddha Image). The 4m high-seated image is cast in bronze and weigh 6.5 tons, which its crown is decorated with diamonds, rubies, and sapphires. Maha Myat Muni Buddha Image was being cast in front of the Buddha himself it can say Maha Myat Muni Buddha Image is the portrait of Buddha and the face is most revered.

The Five Precepts -- including to refrain from killing, stealing, sexual misconduct, false speech, and alcoholic drinks and drugs and to serve as the basis of further growth in the Dhamma. They have been formulated for the welfare and security of everyone and their observance means peace and happiness<sup>2</sup>. In the past three decades, people of Mahar Aung Myay have been described as dignified, kind, gentle, generous, friendly, individualistic, patient, child-like, carefree, open, and informal. They have also been described gossipy, superstitious, secretive, paranoid, boastful and arrogant.

The ethical or moral conduct (*sīla*) in Theravāda Buddhism is a graded system of self-discipline to be observed according to one's own disposition. The Five Precepts (*pañca sīla*) constitute the minimum for regular observance by monks and laity. These are the words of the Buddha from the Dhammapada: whoever destroys living beings, speaks false words, who in the world takes that which is not given to him, or goes too with another's wife, takes distilled, fermented drinks- whatever man indulges thus extirpates the roots of himself even here in this very world.<sup>3</sup>

Nowadays, Mahar Aung Myay is beleaguered by intense defilements – perverted lust (*adhamma rāga*), malevolent greed (*visama lobha*) and wrong values (*micchādhamma*), avariciousness, selfishness and unethical occupations, immoral

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<sup>2</sup> W Prince Vajjirañānavarorasa, **The Five Precepts and The Five Ennoblers**, (Bangkok, Thailand: Mahāmakut Rājavidyālaya Press, 1975), pp. xxi-xxii.

<sup>3</sup> Bhikkhu Khantipalo, **Lay Buddhist Practice**, (Kandy, Sri Lanka: Buddhist Publication Society, 1974), p.21.

entertainments<sup>4</sup> and literature, etc. Consequently, all this has been conducive to multifarious environmental conflicts which jeopardize peace, harmony, justice and democracy in the people of this township.

According to the *sigālakasutta*,<sup>5</sup> the four defilements of action (*kammakilesa*) killing, stealing, lying and adultery committed due to four cause (*agati*) and committing six ways of wasting wealth (*bhogavināsamukha*) which cause fourteen evil ways should be avoided. In the Mahar Aung Myay township of Mandalay, homicide and genocide, plunderin and exploitation, destruction of property through wars and riots, dissemination of false and biased information through national and international mass media etc. take place.

This research attempts to bring back the situation once described by the former President Hoover of United States of America that “only genuinely happy people in all of Asia who are generous, gay, friendly and good- humored.”<sup>6</sup> to Mahar Aung Myay through the Buddhist morality particularly through the Five Precepts. They can recognize that human life is at new horizon of ethical, religious and experiential possibilities of new change and of going beyond conflict, competition of mere tolerance. The human crisis needs an exploration of the traditional insights and morality that can be implemented to enhance the contemporary live.

Also, this research aims to find out what the real cause of the situation is, and why people in Mahar Aung Myay today although they are richer and more educated, they are not happier than those in the past three decades. Still, they are filling with a lot of conflicts and difficulties. Thus, this research attempts to find the ways to raise the Moral value of people with Buddhist morality into the minds of the people of Mahar Aung Myay Township.

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<sup>4</sup> The Burma Environmental Working Group (BEWG), **Burma’s Environment: People, Problems, Polices**, (Ching Mai, Thailand: Wanida press, 2011), p.30.

<sup>5</sup> Walshe, Maurice, (trans.), **Dhīghanikāya: The Long Discourses of the Buddha**, (WPB, USA. 2012), p.461.

<sup>6</sup> Hong Sar Channaibanya, “Burmese Character,” Canberra, Australia, May 2010. Cited in Jeffery Hays, “Burmese Character,” Bhavana Society, 2008. Viewed 9, August, 2017, (last updated May 2014).

## **1.2 Objectives of the Research**

1.2.1 To study morality and investigate the causes of decline moral values of people of Mahar Aung Myay Township, Mandalay.

1.2.2 To analyze the Buddhist Five Precepts in the Theravāda Buddhism.

1.2.3 To promote the Buddhist Five Precepts to rise the moral values of people of Mahar Aung Myay Township, Mandalay.

## **1.3 Statement of the Problems Desired to Know**

1.3.1 What is morality? What are the causes of decline moral values of Mahar Aung Myay Township, Mandalay?

1.3.2 What are the core ideas of the doctrine of Five Precepts in the Theravāda Buddhism?

1.3.3 How to promote the Buddhist Five Precepts to raise the moral values of people in Mahar Aung Myay Township, Mandalay?

## **1.4 Scope of the Research**

The scope of the research is stipulated into the following four dimensions:

### **1.4.1 Scope of Sources of Data**

This section deals with studying the Buddhist morality in relation to the Five Precepts that may appear in the primary sources of the Tipiṭaka, Commentaries and Sub-commentaries, by using the Pāli Text Society's translations, as well as the secondary source of Buddhist textbooks, research works, and journals respectively.

Secondly, collecting data from two groups of key-informants: Buddhist scholars and philosophical thinkers. Both groups will be interviewed to obtain new and relevant data in both Burmese and English languages. The findings of this research will be utilized to define Theravāda Buddhist Five Precepts as well as investigate Buddhist philosophical ideas to create the research questions for the in-depth interviews. Lastly, the use of research question to analyze the key-informants'

opinions for an application of the Buddhist the Five Precepts to the study will be synthesized.

#### **1.4.2 Scope of Content**

This research into the philosophical notions of the Buddhist morality in relation to the Five Precepts of the people of Mahar Aung Myay Township, Mandalay, Myanmar is comprehensive: it draws onto thoroughly Theravāda Buddhist.

#### **1.4.3 Scope of Key-Informants**

The population appeared in this research consists of two groups of key-informants already mentioned before. One group of them involved Buddhist scholars who will be interviewed to obtain new and relevant data. The other group signifies the philosophical thinkers, especially, the university lecturers to receive the application deal of the Five Precepts and their modern perspectives on Buddhist morality to analyze and synthesize the whole information from the interview section.

#### **1.4.4 Scope of Area**

In this research, area for researching is simply the problems and the application of the Five Precepts as well as related information from the interviews in regard to the Mahar Aung Myay Township, Mandalay, Myanmar.

#### **1.4.5 Scope of Samples**

In this study, the scope of samples includes the size of 100 lay people who joined the training program at the Taung Gwin Min Gyi Temple in Mahar Aung Myay Township. The purpose of the program to encourage moral values of the Buddhist Five Precepts of people of this Township mentioned in this research.

The aim of this research is to lay for moral consciousness basis and practice on a certain ethics in people's minds. Those Five Precepts are expressed in positive formulae destined for Buddhist lay people and these provide a moral foundation for them. The reason for this is that when *sīla* in the context of the Eightfold Path is examined, all the three categories, Morality, Concentration and Wisdom must be considered. Thus Five Precepts should be seen as a ladder with five steps that lead to

concentration, which in turn leads to Wisdom. With one step no one can reach the soteriological goal of insight for the attainment of *nibbāna*. That is why, this study deals with all the Five Precepts, which are called *pañcca sīla*.

## 1.5 Definition of the Terms Used in the Research

In this research has terminologies related to the study. Thus, in order to benefit the study, definitions are defined as follows:

1.5.1 **Buddhist Five Precepts** here mean the basic training rules that are observed by the lay Buddhists. According to this research, the person with high moral values refers to one who displays the characteristics of integrity, honesty, respect, self-restraint, fairness, compassion, and wisdom.

1.5.2 **Mahar Aung Myay Twonship** here refers to a contemporary community which consists of 21 wards, where this research focuses on only one village, named Sein Pan Ward. The total population is 15738 people which male 7428 and female 8310. The Family member is 2638.

1.5.3 **Moral Value** is a set of principles that guide a person how to evaluate what is right or wrong. The moral value here in this research means merely the Theravāda Buddhist principle of Five Precepts.

1.5.4 **The Past Three Decades**, in this research, signifies the period of study starting from 1988-2017.

## 1.6 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

## Literature Review:

- Concept of Morality
- Buddhist  
Five Precepts

Synthesizing

Data

Interviews

Questions

Review Relate of Document

An Application of Five Precepts

Analyzing

## 1.7 Review of Related Literature and Research Word

The aim of this research is to investigate the causes of declining moral value in the contemporary society of Myanmar, which has been a major mental health problem worldwide and one of the leading crime.

In this book, the **Little Book of Buddhist Virtue**: Horn, Eric K. Van had written in clear and in Horn's the Little Books on Buddhism Series. It shows in detail about virtue the entire path of the Buddha's teachings is founded the practice of virtue. This includes his instructions on ethics and morality as well as the misunderstanding of the teachings on karma (*kamma*). Most importantly this Little Book expounds that ethics and morality is not a burden, but the path to be a noble and have a happy life which is the practice as a Buddhist way of life in order to convey the Buddhist sense of virtue is not easy. . These become the foundation for life as a follower of the Buddha, but can also be practiced by people of any or no religion.

The Little Book of Buddhist Virtue<sup>7</sup> has two divisions. In the first division described the practice of virtue, discussion of generosity and the five moral precepts, explanation of virtue as a gift virtue and division of the Four Noble Truths. Altogether there are eight sub-titles in the first division. In the second division, the final section describes each of the Ten Perfections the *pāramīs* in Pāli, or *pāramitās* in Sanskrit using stories from the Buddhist folk tales, the Jātaka stories. And then He explains Ten Perfections: Generosity, Moral conduct, Renunciation, Wisdom, Energy, Patience, Honesty, Resolve, Loving-kindness, Equanimity and Postscript. They each have explained with Buddha's teachings and the writer's own experiences of self.

In this book, **Pañcasila and Catholic Moral Teaching: Moral Principles as Expression of Spiritual Experience in Theravada Buddhism and Christianity**: Maurice Nyunt Wai had written a clear and wide in content; the Buddhism of Southeast Asia is Theravada Buddhism. In Myanmar almost 90% of the population are Theravada Buddhist and almost 5% are Christians, including 1% of Catholics.

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<sup>7</sup> Horn, Eric K. Van. **The Little Book of Buddhist Virtue**. Revised Edition. Smashwords Publishing. (<http://www.smashwords.com/books/view/616783>). 2018. 146 pages. Free distribution. Ebook ISBN: 9781311652515.

People are so culturally influenced by Theravada Buddhism that religious values have become social values. The purpose of this research is to promote inter-religious dialogue between Buddhist and Catholics. This study concentrates on Pañcasila -the beginning of Buddhist ethics, especially meant for the laity- comparing it with the commandments and Christian virtues<sup>8</sup>. The relationship between morality and spirituality is shown by a comparative study of some moral principles of the two traditions.

In the first chapter he had written the Buddhist understanding of matter and human body, the Buddhist's view of sexuality and freedom from lust by means of mindfulness and meditation. In second chapter, the Christian understanding of matter and the human body, catholic teaching on sexuality and relationship between the struggle to be chaste and the search for God.

In this book, in **The Wonder That Was India**: A.L. Basham had written in a clear and wide in content; it is rich in both pages and information about ancient Indian history and culture. The author has classified the book in to many sections which covers almost everything, i.e. pre-history, political history, political, the arts and language and literature which a reader either general or academic wants to know or study ancient India, although the first intention of the author was drawing on the general reader.<sup>9</sup> In this present study, the book serves as a very valuable source from chapter VII which deals with religion: cults, doctrines and metaphysics from the pre-history of India until the coming of the Muslims, though the rest chapter of the book is not much unreal.

H. Saddhatissa in his **Buddhist Ethics: The Path to Nirvana** had written a clear and authoritative interpretation on the ethical aspect of Buddhism. The writer is a Sinhalese Buddhist monk scholar who is well-known both at home and abroad during the last century. He took much effort and understanding to interpret this work

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<sup>8</sup> Maurice, Nyunt Wai. **Pañcasila and Catholic Moral Teaching: Moral Principles as Expression of Spiritual Experience in Theravada Buddhism and Christianity**. Pontificia Universita Gregoriana. 2002.

<sup>9</sup> A.L. Basham. **The Wonder That Was India**. London: Sidgwick & Jackson, ( 3rd and revised edition) 1967. (first published in 1954).

by analyzing thorough Buddhist literature. Also, he compared a it with the traditional religions of India and some aspects the western thought.<sup>10</sup>

The present researcher will base much on reliable work of Dr. Saddhatissa for the detail study of particular two chapters namely: the chapter on pre and contemporary religions (chapter II). The sanctions of moral conduct are covered in chapters 3 and 4, which treat the Three Refuges and the precepts. The inclusion of the Three Refuges as a moral sanction, something that makes particular courses of action like the Five Precepts valid, is very distinctive and one of the most compelling aspects of Ven. Saddhatissas presentation

The work of contemporary western Buddhist scholar which cover almost (if not all) the related present issue in Buddhism and society of the present day. The author in trying to address each issue in contemporary society used his understanding from Buddhist perspective as a scholar without discrimination of schools or of Buddhism.<sup>11</sup> Although the work has devoted its content to most of the present situation of Buddhism in society, it owes the criteria and nature of Buddhist reflection from Buddhist literature both of Theravada and Mahayana tradition.

In this book, Bhikkhu Moneyya: **Teaching & Training** had written about the four noble truths, the seven kinds of purification and the teaching and training at Pa-auk Forest Meditation Centre. In stage one (purification of virtue) for lay persons (those who attend the centre not being monks), it gives instruction on how to fulfill the eight precepts. In stage two (purification of the mind) it gives instruction for beginners to Samatha meditation and mindfulness of breathing and also instructs how to study Nimitta, Jhāna and four element meditation as a beginner according to his experience guide.<sup>12</sup>

Nobody has been hatred in the world except *Arahant*. Nowadays, most of the people easily take place hatred each of the other and not thinking the effect of the

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<sup>10</sup> H. Saddhatissa, **Buddhist Ethics: The Path to Nirvana**. (London: Wisdom publication, 1987). (first published in 1970).

<sup>11</sup> Peter Harvey, **An Introduction of Buddhist Ethics**. Cambridge: Cambridge University press, 2000.

<sup>12</sup> Bhikkhu Moneyya, **Teaching & Training**, Published by Wave Publications, Kuala Lumpur, Malaysia, 2006.

hate. Hatred can destroy everything in the world<sup>13</sup>. The even lower three *Magga* and *Phala* are not reject hate, because the hatred cause violent and terrorism in anywhere of the world. If the three lower *Magga* and *Phala* have not reject, the ordinary people can't reject easily hatred. So the people aren't totally decrease hatred and can't live without hatred. But, the people can destroy hatred by loving-kindness easily. In the Sakkapanha sutta, *sakka*, ruler of the king of Deva, asked the Buddha, " Being wish to live without hate, harming, hostility or enmity", the Buddha, " It is bound of envy and niggardliness that bind beings so that, although they wish to live without hate, hostility, or enmity, and to live in peace, yet they live in hate, harming one another, hostile, and as enemies",

In this passage mentions Buddhism is such a religion which is more scientific, more logical and which provides a meaningful path to lead the life successfully and peacefully. Religion should provide a correct and scientific path along with proper guidelines, useful for the growth and development of an individual. Probably, there is only one religion in the world which has given a scientific psychological approach for the development of personality of every individual. And then, for the Buddhism in India he wrote a Gospel entitled, " Buddha and His Dhamma", He made all possible attempts to remove the impurities percolated in Buddhism and presented the pure and true form of Buddhism preached by the Lord Buddha.<sup>14</sup>

Both the optimists and pessimists agree that life must have meaning to be worthwhile. Could it be that this is mistaken? Ellin suggests that while life as a whole may have no meaning, individuals lives still can. You can have friends and knowledge and love and all the rest; you can say of a life that the world is better because that person lived. But the universe cannot give you meaning, you must give meaning to your life: "...meaning is not a kind of knowledge at all ... but at bottom a feeling, a sense of well-being from having made a difference."<sup>15</sup>

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<sup>13</sup> Bhikkhy Bodhi, **In the Buddha's Words; An Anthology of Discourses from the Pali Canon**, 2005, *Digha Nikaya*, I, 3(2)

<sup>14</sup> Janbandhu, D.S. Dr. **A Psychological Approach for peace and Development**, Global Recovery; the Buddhist perspective, 2010, MCU, Thailand.

<sup>15</sup> Joseph Ellin, **Morality and the Meaning of Life** (New York: Harcourt Brace & Company, 1995.

So these actions are to be avoided if one wishes to be not only human in body but also to have a human mind. And birth as a human being depends to a great extent upon the practice of the Five Precepts which are also called "the Dhamma for human beings" (manussa-dhamma). The practice of these precepts makes this human world bearable, but when such practice declines then it becomes a place of suffering and distress.

Therefore, it is a practice among Buddhists to bring to mind every day the Five Precepts while sitting with hands in añjali in front of the shrine. At that time one should resolve as strongly as possible to practice them and not to depart from them.

## **1.8 Research Methodology**

The research methodology can be divided into six stages as follows: This dissertation is qualitative research involving the in-depth interviews of 5 key informants.

### **1.8.1 Data Collection**

The core concepts of the Buddhist Five Precepts in the Theravāda Buddhist Tipiṭaka were investigated. For data collecting relevant to Five Precepts is based on the primary source of English translations of the Tipiṭaka in order to be able to explore the body of knowledge of the Buddha's teachings regarding Five Precepts base on the secondary sources of Commentaries, Sub-commentaries, textbooks, research works, Buddhist journals, as well as new interpretations from Myanmar scholar monk and thinkers both in Burmese and English languages.

### **1.8.2 Participant Interview at the Training Program**

Data concerning demographical characteristics collected from 100 research participants were prepared for the promotion of moral values of people of the Township mentioned in this paper. Also, data and information collected from five key-informants of this research are used mainly as guidance to encourage and improve the problems of the decay of moral values in Mahar Aung Myay Township.

### **1.8.3 In-depth Interview**

Interview two groups of key-informants: Buddhist scholars and thinkers in the present Mahar Aung Myay Township in order to gain the contemporary viewpoints on the Five Precepts in terms of Buddhist application and practice.

Names are listed as follows:

<b>No</b>	<b>Buddhist Scholars</b>	<b>Position</b>	<b>Institution</b>	<b>Interview date</b>
1.	Venerable Aggaññānābhivamsa	President	Si Shin Monastery Mahar Aung Myay Township	February 28, 2018
2.	Venerable Panddita	Rector	Buddhist University of Mandalay, Mahar Aung Myay Township	February 26, 2018
3.	Venerable Nandābhivamsa	President	New Ma Soe Yein Monastery, Mahar Aung Myay Township	March 22, 2018
4.	Dr. Veluriyālankāra	Rector	International Sitagū Buddhist University, Mandalay	February 25, 2018
5.	Dr. Nwe win	Lecture & Head (Retired)	University of Traditional Medicine, Mandalay, Mahar Aung Myay Township	March 3, 2018

#### **1.8.4 Analysis and Synthesis**

The raw data as well as related dimensions corresponding to Buddhist Five Precepts are collected, analyzed, and systematized in order to give a clear picture of the causes of the problems and the ways to apply the Buddhist Five Precepts to solve those problems.

### **1.8.5 Constructing Research Questions**

Constructing research questions in relation dimensions corresponding to Buddhist Five Precepts, related moral principles, and the objectives.

### **1.8.6 Analyzing and Interpreting Data**

Using the Buddhist Five Precepts is the principle and tool to analyze the right or wrong of actions and of problems happening in the contemporary Mahar Aung Myay Twonship, Mandalay, Myanmar. Also, using the ideas and suggestions of Buddhist scholars and Layperson as the supporting data in the analyses.

### **1.8.7 Conclusion and Suggestion**

Formulating conclusions, identifying significant research findings, and suggesting useful information for further research. Therefore the research methodology can be shown in the form of the Research Process Chart as follows:

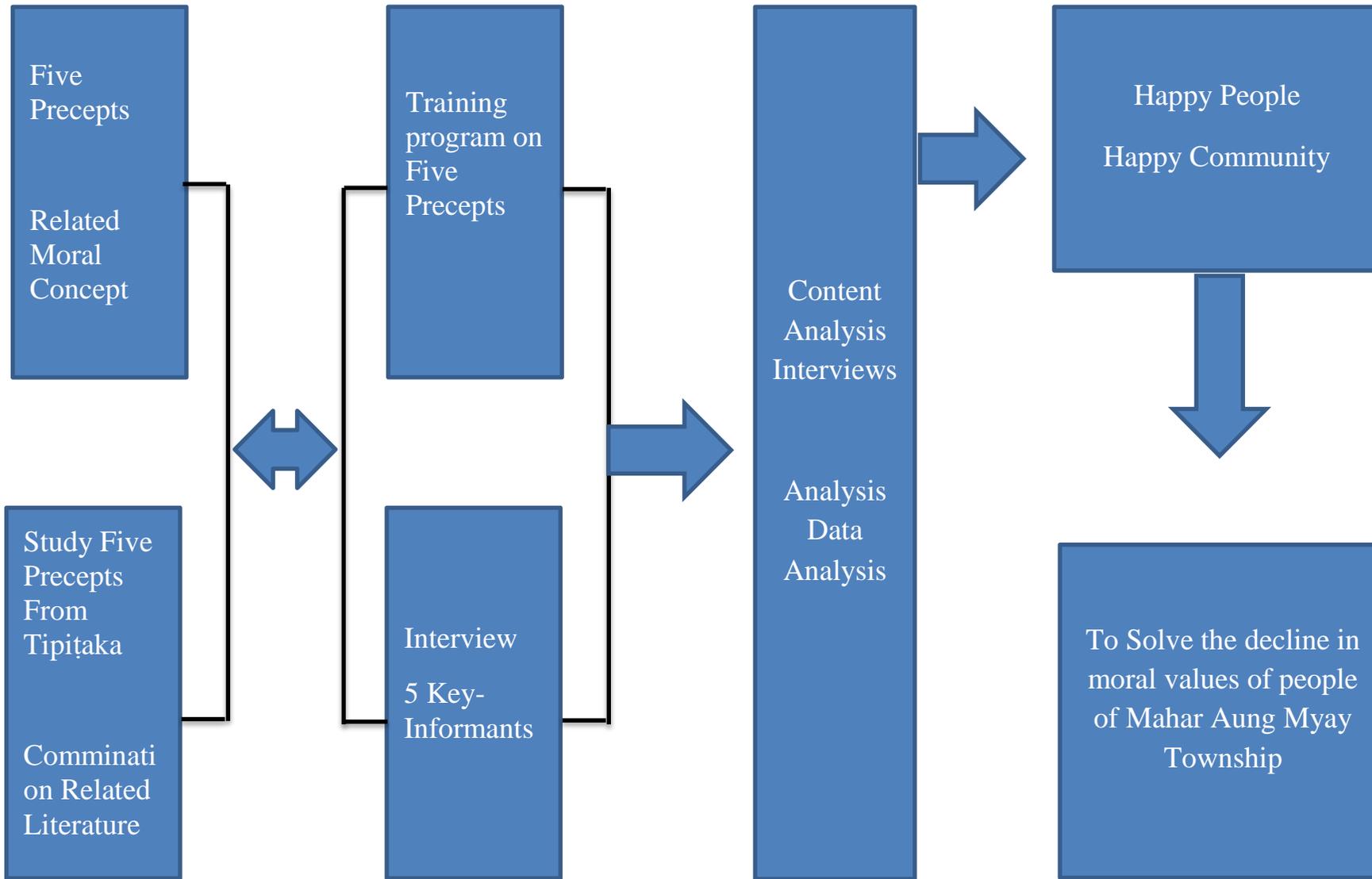
## **1.9 Advantages Expected to Obtain from the Research**

This research paper contributes to the advantages as follows:

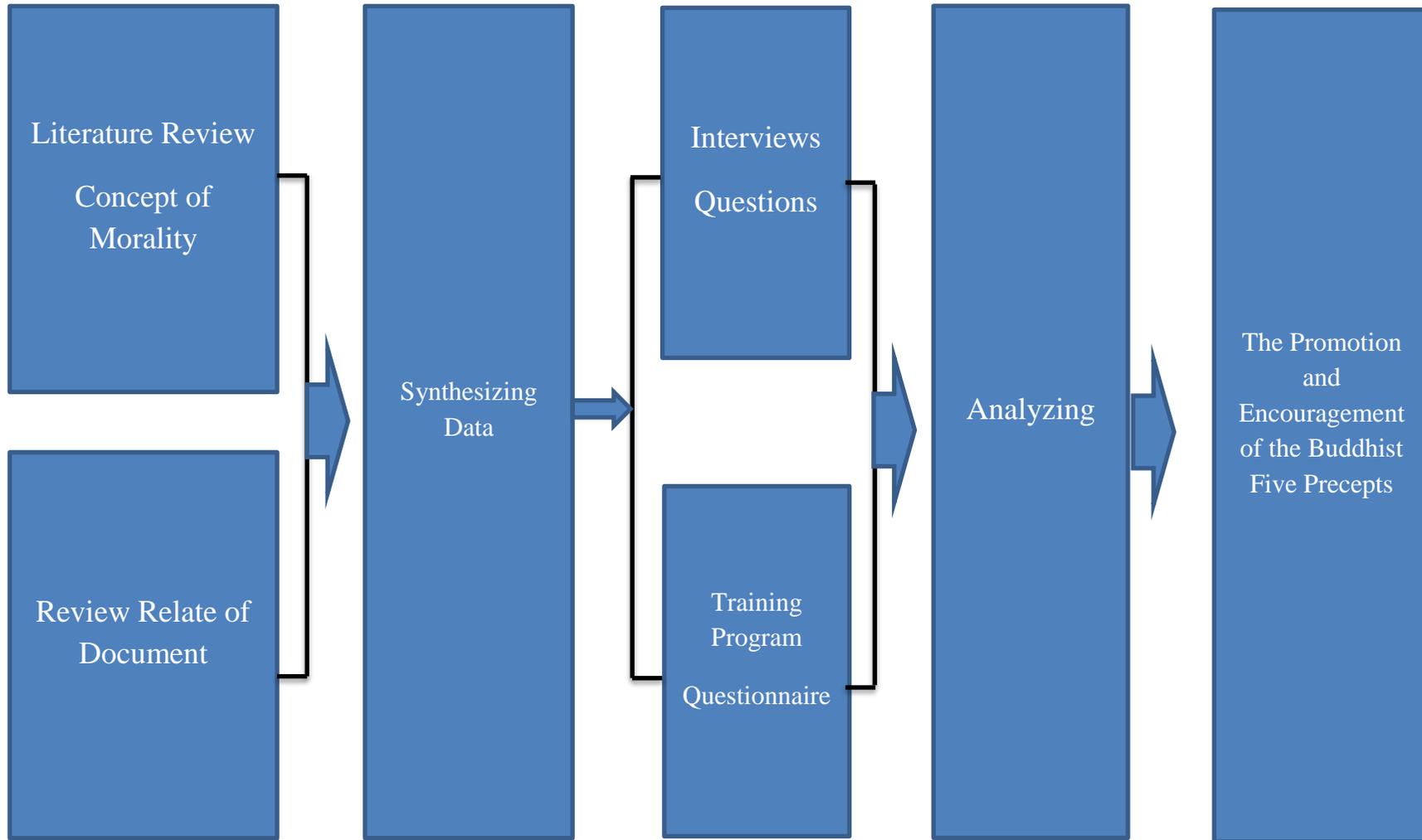
1.9.1 Gaining a fuller understanding and a crucial body of knowledge regarding the concept of Five Precepts in Theravāda Buddhism.

1.9.2 Enhancing the frontiers of knowledge by applying Buddhism to the contemporary problems of Myanmar.

1.9.3 Obtaining beneficial advantages of well-behaved people of Mahar Aung Myay Township, Mandalay, Myanmar along the Buddhist Five Precepts.



## Research Process



## Chapter II

### Morality and the Causes of Decline in Its Values

In this chapter, the core topics will be discussed under two headlines: Morality (*sīla*) and the Causes of Decline in Its Values.

#### 2.1 Morality (*sīla*)

In the way of Buddhist practice, morality or moral discipline *sīla* is always regarded as the starting point, to name a few of instances: the set of advice of all the Buddhas, “work yet no evil; give yourselves to good; cleanse yet your hearts, so runs the Buddha’ word”<sup>1</sup>

The Pāli word for morality or moral discipline, *sīla* which has three levels of meanings: (1) inner virtue, that is, endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, etc.; (2) virtuous actions of body and speech which express those inner virtues outwardly; and (3) rules of conduct governing actions of body and speech designed to bring them in accord with the ethical ideals.<sup>2</sup>

*Sīla* has the characteristic of harmonizing our actions of body and speech. The harmony achieved by maintaining *sīla* does not stop at the social level, but leads our actions into harmony with a higher law, the law of *kamma*, which is the law of action and its fruit that reigns invisibly behind the entire world of sentient existence. The Buddha prescribed a set of precepts as guidelines to good conduct. The most basic set of precepts found in the Buddha’s teaching is the Five Precepts (*pañca-sīla*).

The Five Precepts are basic principles for lay Buddhists with regard to *Vāritta*. They are abstaining from killing, stealing, committing sexual misconduct,

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<sup>1</sup> T. W. Rhys Davids (trans.), **Dialogues of the Buddha**, vol II, (London: Pāli Text Society, 1995), p. 38.

<sup>2</sup> Bhikkhu Bodhi (ed.), **Going for refuge taking the Precepts**, (Kandy, Sri Lanka: BPS, 1981), p . 24.

telling lies and taking intoxicants and drugs. If a person observes these Noble Precepts, he not only leads religious way of life but also renders a better service to others by allowing them to live peacefully. By leading a pure life according to the Noble Eightfold Path, men can become noble themselves and their lives become more meaningful. Those who are spiritually advanced see nonsense at all in material possessions and worldly powers. Therefore, they renounce the worldly pleasures and observe the precepts in order to gain more peace and happiness.

Some people say that they are forbidden to do certain things just because their religion says so. But that is not the correct way for a mature person to follow as to what to do and what not to do. When we uphold all precepts, we should not think that we are observing them only for our benefit. If we stop killing and disturbing people, they can expect to live peacefully, because we do not create any fear in their mind. Similarly, If we do not rob, lie and swindle others, they can have security, happiness and live peacefully. Thus, when Buddhists who are spiritually advanced observe the precepts, they are not concerned with any fear of punishment but they consider the danger of cruelty and suffering which they create towards others. By considering the danger of killing stealing and so on. They refrain from all evil things. In this way, they give an opportunity to their mind to cultivate virtues such as loving kindness, compassion and sympathy. They observe all other Buddhist principles in the same manner. If every human being in this world could follow the Five Precepts which are the noble principles of moral conduct, how peaceful and happy we will all be.

Observance of precepts with earnest mind is certainly a meritorious deed. It brings great benefits to this life and the lives hereafter. These benefits are mentioned in the Mahāparinibbānasutta like this “One who is established well in virtue acquires great wealth and possessions. Secondly, he earns a great fame and reputation. Thirdly, in the midst of public assemblies, he is always assured and self-possessed. Fourthly when facing death, he is not free from any sort of anxiety, but is also blessed with calmness and equanimity and finally after death, he is reborn in the heavenly world.”

Myanmar cultural and ethical values are grounded upon Theravāda Buddhism. Five Precepts, Thirty-eight Blessings, *Lokaniti*, *Singālovāda Sutta*, *Brahmavihāra* – *Mettā*, *Karunā*, *Muditā*, *Upekkhā*, *Lokapāladhamma* – *hiri* and

*Otappa* are Myanmar cultural and moral standards. Furthermore there are many moral rules taught by Myanmar scholars. In Myanmar society, it can be seen that each member obeys and preserves one's respective moral responsibilities. Among them, the observing of the Five Precepts are very important in Myanmar society. In this Chapter, the study of Mahar Aung Myay Township, Mandalay in Myanmar society will be analyzed and presented.

Moral values are relative values that protect life and are respectful of the dual life value of self and others. The great moral values, such as truth, freedom and charity have one thing in common. When they are functioning correctly, they are life protecting or life enhancing for all. Now modern society is caught in a big dilemma. They cannot live happily as society is so full of conflicts. Life, property and family become unsafe reigning everywhere. Menace of liquor and drug is threatening the whole society. So unsafe is the Mahar Aung Myay society.

There are several problems happened in the society that needed solution. The Five Precepts presented by the Buddha peaceful and harmonious means and free from all kinds of conflicts and problems. As the conflicts and problems have grown in proportion, the Five Precepts are applicable to society more than even before.

Modern societies at present, the respect for human life is completely disregarded. There is no assurance that one could enjoy his private property. Family life and specially women are being beleaguered and sexually abused. Cheating, vilifying, bickering, and character assassination are common feature in modern societies. Drug menace, as top of alcoholic menace, is diverting the young and consequently the whole future of societies. In such context the Five Precepts are most relevant and meaningful. They are not totally eradicating the problem. Yet, they would help to bring about almost an awareness of the gravity of the situation.

If practiced with its effort they will certainly bring about beneficial result. But this Five Precepts has to be put into effect, in its positive aspect, too. So while abstaining from them, one should cultivate compassion, charity, chastity, the habit of speaking well about other and speaking the truth and be mindful not to fall victims to intoxication. With members trained, in this manner, the society will certainly turn out to be a better place to live in, a place that would provide a congenial environment for both secular and spiritual development.

### 2.1.1 The Situation of Moral Values in Myanmar

Man's most admirable thing is the possession of the good trait or good character or moral whereas man's most evil character is the possession of the bad trait or bad character or immoral. A person who has good moral will be loved and respected by the most people though he is not rich man. A person who has bad character will not be loved and respected by the most people though he possesses wealth. Just as the foundation is very important in a house, morality is also indispensable attribute to be a good and cultured one.

As most Myanmar people are Buddhists, they believe in the law of *kamma*, *samsāra*, and *nibbāna*. Furthermore they also believe that throughout *samsarā* if one does good deeds, he will get good result and if one does bad deeds, he will get bad result. They also believe that the ultimate goal of life is *nibbāna*, the cessation of suffering<sup>3</sup>. As a cart equipped with a wheel without linchpin cannot reach the goal, a person who fails to preserve his moral responsibilities cannot realize *nibbāna*. In other words, as linchpin is indispensable part of the wheel, similarly, morality is indispensable part of human beings.

Burmeses<sup>4</sup> have been described as dignified, kind, gentle, generous, frank, poised, friendly, individualistic, patient, child-like, carefree, open, and informal. They have also been described gossipy, superstitious, secretive, paranoid, boastful and arrogant<sup>5</sup>.

The former President of USA, Edger Alon Hoover once said that the Burmese were "the only genuinely happy people in all of Asia." Also, a guidebook from the 1950s described the people of Burma as "generous, gay, friendly and good-humored."<sup>6</sup>

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<sup>3</sup>The Burma Environmental Working Group (BEWG), **Burma's Environment: People, Problems, Politics**, (Ching Mai, Thailand: Wanida press, 2011), p.30.

<sup>4</sup>Hlaing Tin (trans.), **The Myanmar Buddhist: His Life from the Cradle to the Grave**, (Yangon, Myanmar: Daung Press, 2004), p. 47.

<sup>5</sup>John Allen, Allen John Smith, and Jamie Smith, **Southeastern Myanmar in Myanmar (Burma)**, 11th ed. (China: Lonely Planet Publications Pty Ltd., December 2011), p. 96.

<sup>6</sup>Hong Sar Channaibanya, "Burmese Character," Canberra, Australia, May 2010. Cited in Jeffery Hays, "Burmese Character," Bhavana Society, 2008. (last updated May 2014) Viewed 9 August 2017, <[http://factsanddetails.com/southeast-asia/Myanmar/sub5\\_5c/entry-3039.html](http://factsanddetails.com/southeast-asia/Myanmar/sub5_5c/entry-3039.html)>.

Because food has traditionally been plentiful and easy to obtain year round, it has been said, Burmese have traditionally not worried about tomorrow, saving and making preparations to avoid a future problem, and sometimes lack a sense of respecting the property of others. Some foreigners have been surprised to find locals stealing fruit from their trees or cutting their flowers to sell as hair ornaments. But at the same time working and a strong work ethic is very important to the Burmese.

The Burmese are very friendly and hospitable. Westerners are often invited in people's homes and called "brother" or "sister." Even though they have nothing local people often don't let rich tourists pay for meals and drinks.

Young people and children are expected to obey their parents and elder siblings and freedom of expression is not widely practiced at home. Older people always play a big role in decisions for younger people, rightly and wrongly. In fact acceptance of difference is not commonly practiced in society at large. People rarely value different opinions and comments either at home or at workplace and a sense of compromise is seldom valued.<sup>7</sup>

Myanmar people are very grateful to their benefactors. It can be seen in Myanmar history obviously. In Myanmar there are many proverbs concerning ingratitude. The followings are some of them: Taking the shade of the tree and breaking off the branches. Sleeps on the leather and eats the edges. If one has been stayed under the shade of a tree one should not break the branches of that tree. If one has been stayed in others' house one should not insult them, if one do so; one will be regarded as a dog that is sleeping on the leather and eating the edges. As one has received the benefits from them, they are regarded as benefactors. So, one should not do anything which can damage them. Myanmar people accept that one should have a grateful mind.

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<sup>7</sup> Hlaing Tin (trans.), **The Myanmar Buddhist: His Life from the Cradle to the Grave**, (Yangon, Myanmar: Daung Press, 2004), p. 30.

### **2.1.2 The Situation of Moral Value in Mandalay of Myanmar**

Mandalay is home to many pagodas. It is to be expected, as Theravāda Buddhism is the dominant religion in the country, with 80% of the population practising it. There are also monasteries to visit in Mandalay, some of which are impressive in their architectural style and construction. Most of the attractions in the city offer tourists a spiritual, if not enlightening, experience. Mandalay is not only a city of temples and monasteries; it can also be considered as city of royalty. The other attractions in Mandalay are reminders of the time when Burmese kingdoms were still in existence. This is the city where the Royal Palace can be found, as well as other structures built by the kings. However, the best attraction in Mandalay is not made by man. Mandalay Hill is the most famous attraction of the city, a necessary stop for any tourist who arrives in this part of Myanmar.

In Mandalay society there are mutual responsibilities for each social group, such as husband and wife. Generally, some persons who are older in age or higher in position have the responsibilities to teach and give instruction to the younger, and the younger in turn has the responsibilities to obey them. The Sangha or monk has the responsibilities to teach and give instruction to the disciple as well as parents to the son and daughter, teacher to the pupil, master to the servant with the will for them to be good.

### **2.1.3 Population of Mandalay Region in Myanmar**

The 2017 MPHC shows that Myanmar had a total population of 51,486,253 Persons as of 29 March 2014. Of these, 24,824,586 were males and 26,661,667 were females. The total population for Mandalay Region as of 29 March 2014 was 6,165,723 persons. Of these, 2,928,367 were males and 3,237,356 were females. The total population of Mandalay Region represents 12 percent of the total population of Myanmar.<sup>8</sup>

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<sup>8</sup> The Union Report; Census Report Volume 2: **The 2014 Myanmar Population and Housing Census**: Ministry of Immigration and Population, Union of Myanmar, August 2014, p.31.

### **2.1.4 Contemporary Mandalay (1948–present)**

After the country gained independence from Britain in 1948, Mandalay continued to be the main cultural, educational and economic hub of Upper Burma. Until the early 1990s, most students from Upper Burma went to Mandalay for university education. Until 1991, Mandalay University, the University of Medicine, Mandalay and the Defence Services Academy were the only three universities in Upper Burma. Only a few other cities had “Degree Colleges” affiliated with Mandalay University that offered a limited number of subjects. Today, the city attracts a fraction of students as the military government requires students to attend their local universities in order to reduce concentration of students in one place.

In November 1959, Mandalay celebrated its centennial with a festival at the foot of Mandalay Hill. Special commemorative stamps were issued.<sup>9</sup> During Ne Win's isolationist rule (1962–1988), the city's infrastructure deteriorated. By the early 1980s, the second largest city of Burma resembled a town with low-rise buildings and dusty streets filled mostly with bicycles. In the 1980s, the city was hit by two major fires. In May 1981, a fire razed more than 6,000 houses and public buildings, leaving more than 36,000 homeless. On 24 March 1984, another fire destroyed 2,700 buildings and made 23,000 people homeless. Fires continue to plague the city. A major fire destroyed Mandalay's second largest market, Yadanabon Market, in February 2008, and another major fire in February 2009 destroyed 320 homes and left over 1600 people homeless.

## **2.2 The Situation of Moral Value in Mahar Aung Myay Township**

Mahar Aung Myay is the biggest township in Mandalay. The total population is approximately 192,331 people of 85% of total population of Mandalay. Besides, 90% of 177,096 people of Mahar Aung Myay township population are Buddhists. The Maha Myat Muni Pagoda is located at the Southwest of Mandalay<sup>10</sup>, where inside lies the Maha Myat Muni Buddha Image. The Maha Myat Muni Buddha

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<sup>9</sup> Ministry Immigration and Population, **The 2014 Myanmar Population and Housing Census, 2**, (Naypyitaw: Ministry of Immigration and Population, May 2015, p. 57, Revised 26 April 2017).

<sup>10</sup> The Burma Environmental Working Group (BEWG), **Burma's Environment: People, Problems, Politics**, (Ching Mai, Thailand: Wanida press, 2011), p.30.

Image is the most revered Buddha image in Mandalay. It is also known as the Phaya Gyi.. The 4m high-seated image is cast in bronze and weigh 6.5 tons, which it's crown is decorated with diamonds, rubies, and sapphires. Maha Myat Muni Buddha Image was being cast in front of the Buddha himself it can say Maha Myat Muni Buddha Image is the portrait of Buddha and the face is most revered.

In ancient Mahar Aung Myay monastery education, the curriculum was based on Buddhism. Myanmar scholars wrote admonition to educate the youth to become clever, polite, and moral. These moral rules still flourish in contemporary Mahar Aung Myay society. Most Mahar Aung Myay has the good habits such as paying respect to the elder, older, and parents, supporting one's parents, and having grateful mind.

The morality is the form of social consciousness. It is aggregation of principle, rule, and social standard with a view to correct and to evaluate the human behavior between each other and to social relations. It is made by personal belief, by tradition, and by power of public opinion. Since people of Mahar Aung Myay Township to switch to the market economics and international integration, the preservation and promotion of traditional moral values as well as the construction of new moral value of system in this Township has been exposed many problems which need to be resolved. As a researcher a minor aspect within the great moral issues to society of Mahar Aung Myay lifestyle nowadays would be mentioned.

In the current situation, people have a life of gross self-indulgence, not respect the morality value, to have been occurring in many places. The proof is that the media of daily newspaper have published the article of reflection on this reality. The minors are also caused many crimes and murders. Both male and female all gang up on friends to against an individual, even assault and battery their teacher.

In Mahar Aung Myay society there are three kinds of teacher<sup>11</sup>: (1) The teacher who teaches ones somethings. (2) The teacher on whom one receives for words. (3) The teacher on whom one receives for behaviours. These are classified in accordance with the way one can get some new knowledge from the other. If one is

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<sup>11</sup> Eric S. Casino, (ed.), **Burma and the Burmese A Historical Perspective**, (Hawaiian, U.S.A: U.S. Department of Education: 1997), p. 83.

taught by the other one, if one sees, and hears some new knowledge from the other one, then the other one is regarded as one's teacher.

The debts of gratitude must be repaid is written in *Shin Mahāratthasāra's let-thit-taung-tar* as follows: If one cannot repay fully the debts of the gratitude to the benefactors because of one's poorness, he must serve the benefactors like the level of Buddha respectfully what he can while he stays their home.<sup>5</sup> This means that one must have a grateful mind and must repay the debt of gratitude in suitable way. This shows that Myanmar people are very grateful. One can show one's grateful mind to one's benefactor by physical, mental and verbal activities.

Some people have no discrimination between the upper part and lower parts of the human body. However, most Mahar Aung Myay accepts discrimination between them. They regarded that the upper part of the human body especially the head is noble and that of the lower part is not. So things that are to be used for the upper part of the body are distinguished from that of the lower part.

Some people point something to the others by feet, Mahar Aung Myay regarded such behavior as very rude<sup>12</sup>. In Myanmar tradition no one can touch the other's head especially the head of the elder or the old age, unless one has the permission to touch. Because the head is the holy part of the body, except the one who has permission to touch, no one has the right to touch the other's head. As the head is regarded as holy, most Mahar Aung Myay has the habit of placing holy things over the height of the head.

Furthermore, Mahar Aung Myay regarded the eastern part of the house as the head of the house and the holy place. Only the holy persons, such as the older, and the parents, have the right to sleep at there. If one has to sleep with such holy and older person on a single one bed, there is a habit that the younger ever place down his /her head straightly with the head of the older. One has the habit of pulling down one's pillow under the straight of the head of the older. These are the act of showing respect to the holy person.

Mahar Aung Myay people accept that one does not disrespect one's parents, the first teachers, who are old-age. He pays respect and serves them like the gods, by

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<sup>12</sup> Bischoff Roger (ed.), **Buddhism in Myanmar**, (Kandy, Sri Lanka: BPS, 1995), p. 82.

placing them at the holy part of the house. In Mahar Aung Myay no one should eat something before the older and the parents have had it. In *Tilokaru*, Shin Mahāsilavamsa writes, Don't eat anything first, before the parents and teacher.<sup>13</sup>

However if one has to eat before them, one should firstly take and keep some foods for them, one should eat only after that. In Myanmar the act of taking and keeping some foods first for the elder or older is called “*oo – cha - chin*”. This is also the act of showing respect to the older and holy person. Furthermore polite and gentle in speech and deeds is also another form of showing respect.

### 2.2.1 Location and Climate of Mahar Aung Myay Township

Mahar Aung Myay Township is located in Mandalay, the central dry zone of Burma by the Irrawaddy river at 21.98° North, 96.08° East, 80 meters (260 feet) above sea level. Its standard time zone is UTC/GMT +6:30 hours. Mandalay lies along the Sagaing Fault, a [tectonic plate](#) boundary between the [India](#) and [Sunda](#) plates. Bodies of water near Mandalay are [Mandalay Kantawgyi](#), a small lake and [Irrawaddy River](#) to the west of the city.

Mahar Aung Myay Township features a [tropical wet and dry climate](#), although the [rain shadow](#) of the [Arakan Mountains](#) is so powerful that the city almost qualifies as having a [hot semi-arid climate](#). Mahar Aung Myay features noticeably warmer and cooler periods of the year. Average temperatures in January, the mildest month, hovers around 21 °C or 69.8 °F while the hottest month, April, averages 31 °C or 87.8 °F. Mandalay is very hot in the months of April and May, with average high temperatures easily exceeding 35 °C or 95 °F. It is not uncommon to see high temperatures surpass 40 °C or 104 °F during these two months in the city. Mandalay also features [wet](#) and [dry](#) seasons of nearly equal length, with the wet season running from May through October and the dry season covering the remaining six months. The highest reliably recorded temperature in Mandalay is 48.0 °C (118.4 °F) on April 24, 1975 while the lowest is 7.6 °C (45.7 °F) on December 26, 1999.

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<sup>13</sup> Khin Maung Nyunt, (ed.), **An Outline History of Myanmar Literature**, (Rangoon, Myanmar: Sarpay Beikman, 1961), p. 79.

### 2.2.2 Daily Buddhist Practice in Mahar Aung Myay Township

Many, if not most, Mahar Aung Myay Buddhists begin their day with a ritual veneration of the Buddha, conducted in the shrine area of their home. Wealthier or more pious Mahar Aung Myay Buddhists may have an entire room dedicated to this purpose, but many people simply reserve an area in their homes for a small shrine.<sup>14</sup> The veneration of the Buddha often includes the entire family and can be as short as bowing and briefly reciting some Pāli verses.<sup>15</sup> An extended version would include offering food, water or flowers to the Buddha and reciting longer Pāli verses. In most cases, Mahar Aung Myay Buddhists begin their daily veneration of the Buddha with a show of reverence called the *kadaw-kan*; they bow to a statue or picture of the Buddha and “take refuge” in the “Three Gems.”<sup>16</sup>

The final common element of daily individual ritual practice that I will examine here is taking the vow to keep the Five Precepts (Pāli *pañca-sīlāni*). Many Mahar Aung Myay Buddhists claim that the precepts are not direct prohibitions, like the ten commandments of Christianity, although the expected outcome of proper moral behavior may be similar.<sup>17</sup> That is, the result of breaking the precepts is not a “punishment” but rather the outcome of a consistent, relatively predictable and unavoidable process of cause and effect. The Buddha taught the precepts to his followers but he did not create the moral laws of the universe. Each time they take the precepts, Buddhists vow to abstain from actions that will harm themselves and others.<sup>18</sup> The Reverend U Thittila describes the precepts as the “preliminary ideals of a virtuous life”. As such, they form the basis of the Buddhist conception of correct moral conduct.

While the goal is to follow the guidelines of the precepts in one’s daily life, it is taking the vow to abstain from certain behaviors that is a regular part of Mahar

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<sup>14</sup> Khin Maung Nyunt, (ed.), **An Outline History of Myanmar Literature**, (Rangoon, Myanmar: Sarpay Beikman, 1961), p. 27.

<sup>15</sup> Enriques C. M, (ed.), *A Burmese Wonderland*, (UK: Thacker, Spink, 1992), p. 153.

<sup>16</sup> Khin Maung Nyunt, (ed.), **An Outline History of Myanmar Literature**, (Rangoon, Myanmar: Sarpay Beikman, 1961), p. 45.

<sup>17</sup> *ibid.*, p. 47.

<sup>18</sup> *ibid.*, p. 49.

Aung Myay Buddhists' practice. I return to this practice below to revisit some of the implications in light of later explanations of Buddhist views on cause and effect.<sup>19</sup>

Although these Five Precepts are the most common, there are also additional lists of eight or ten precepts. The first four precepts contain moral injunctions, whereas the fifth precept (and the additional precepts in the longer lists) marks a shift to a particular disciplinary practice that assists one's progress on the moral path.<sup>20</sup> While the Five Precepts are common for daily recitation, the eight precepts are usually reserved for lay people entering a meditation retreat. They alter the third precept to include any type of sexual behavior and add precepts to avoid eating after noon, to avoid singing, dancing, watching entertainment and adorning oneself with perfume or make-up, and to avoid sleeping or sitting in high, luxurious places. Novice monks or nuns take the list of ten which splits the precept about watching entertainment and adorning oneself into two parts and adds a tenth precept to avoid taking money. Some Buddhists in Myanmar also include a list of nine precepts, which takes the list of eight and adds a vow to spread loving-kindness (Pāli *mettā*,) to all living beings.

- 1) To abstain from taking life.
- 2) To abstain from taking that which is not given.
- 3) To abstain from sexual misconduct.
- 4) To abstain from lying.
- 5) To abstain from taking intoxicants.<sup>21</sup>

The reasoning behind precepts 1-4 should be clear, as they are common to other religions. The fifth precept's importance comes from the perception of intoxicants as a gateway to other immoral or inappropriate practices.<sup>22</sup> In Burma in the 1950, they believed that the fifth precept was the most important because intoxication promotes reckless behavior and increases the likelihood of breaking the

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<sup>19</sup> Han Htay, U & U Chit Tin, **How To Live as A Good Buddhist**, Volume-I, (Yangon: Department for the Promotion and Propagation of the Sāsana, 2002), p.83.

<sup>20</sup> *ibid.*, p. 90.

<sup>21</sup> *ibid.*, p. 93.

<sup>22</sup> Larkin Emma (ed.), **Finding George Orwell in Burma**, (Penguin: New York, 201). p.97.

other precepts. In addition, Buddhists in Mahar Aung Myay place a high value on mental control and restraint, as it is one of the most.

### **2.2.3 Maha Myat Muni Image in Mahar Aung Myay Township**

The second biggest city in Myanmar (Burma) after Yangon (old name – Rangoon) is Mandalay. It sits right in the middle of Myanmar by the bank of river Irrawaddy. It was founded by king Mindon Min in 1857, and was the seat of Burmese royal government for nearly 26 years before its annexation by the British Empire. Mandalay is also known as the golden city because of its numerous gold-tipped pagodas. It is further believed that Lord Buddha visited Mandalay hills, and has prophesied that in the year 1857, a grand city would be established here and it would be an important center of Theravada Buddhism.<sup>23</sup>

The Maha Myat Muni Pagoda is located at the Southwest of Mandalay, where inside lies the Maha Myat Muni Buddha Image. The Maha Myat Muni Buddha Image is the most revered Buddha image in Mandalay. It is also known as the Phaya Gyi. It is the most ancient Buddha image in Myanmar. It was cast in the life-span of Lord Buddha in the seated posture of relaxed deportment, namely Bumi Phasa Mudras, symbolic of His Conquest of Mara. The 4m high-seated image is cast in bronze and weighs 6.5 tons, which its crown is decorated with diamonds, rubies, and sapphires. The Maha Myat Muni Buddha Image was being cast in front of the Buddha himself; it can say the Maha Myat Muni Buddha Image is the portrait of Buddha and the face is most revered. Every morning at 4:30AM, a team of monks washes the face and brushes the teeth. Since Myanmar Buddhists are so devout, countless thousands of devotees apply gold leaf to gain merit, the image has completely been covered with 15 cm thick gold and its original shape is distorted.

### **History of Maha Myat Muni Image**

In 123 BC, in the reign of King Sanda Thuriya, Monarch of Rakhine-Dharyawaddy, he carried the Image reverently so as to enshrine it at the present site. It took four months to carry the image reverently across the Rakhine Yoma Ranges, by

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<sup>23</sup> Hla Kywe (trans.), **The Story of Maha Muni Image in Mandalay**, (Tharkayta Township: Yangon, 2016), p.54.

inland route and by waterway a tough and rough journey indeed. The Height of the Maha Muni Buddha Image is 8 Cubits and 1 Maik ( 3.83m ). The altar is 2.13m high. There, 2 bronze Siamese images, 3 bronze lion images and 1 bronze three headed Ayeyawun elephants are housed and displayed in the precinct on the left side of the northern exit passage.

Whoever visits Mandalay from local areas or from abroad unfailingly come and pay homage to the Maha Muni Buddha Image. King Bodawpaya built this Pagoda in 1784 to house the Maha Myat Muni Buddha Image brought from Rakhine State. Being the most revered Pagoda in Mandalay, the early morning ritual of washing the face of the Buddha's image, draws a daily crowd of devotees.

The Mahamuni Pagoda or Mahamuni Buddha temple is one of the most important Buddhist pilgrimage sites in Burma. The temple houses the Mahamuni Buddha image, the most highly revered Buddha image in the country. The pagoda was built in 1785 by King Bodawpaya of the Konbaung dynasty after the Mahamuni image was captured during the invasion of the Arakan Kingdom. Several shops around the temple sell offerings for the Mahamuni Buddha image such as incense sticks, candles and flowers. The Mahamuni museum on the temple grounds tells about the history of Buddhism. The museum displays information about the various places in the life of the Buddha, from His birth place in Nepal, the site where He reached enlightenment and the site of His passing into final Nirvana. There are also maps that explain about the spread of Buddhism across Asia during the last 25 centuries.<sup>24</sup>

The Mahamuni image is enshrined in a small chamber topped with a seven tiered Pyatthat Burmese style roof. The Mahamuni, which means the Great Image is seated on a very ornate 1.80 meters high pedestal. The image in the Bhumisparsha Mudra posture is 3.80 meters high and weighs about 6½ tons. To pay respect to the Buddha image, male devotees apply gold leaf to the image, which is called shwe cha in Burmese. As a result, the Mahamuni Buddha is covered with a thick layer of gold leaf of about 15 centimeters, which has distorted the shape of the image. Several old photos of the image in the temple show the difference in the outline of the image

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<sup>24</sup> Hla Kywe (trans.), **The Story of Maha Muni Image in Mandalay**, (Tharkayta Township: Yangon, 2016), p.59.

between about a century ago and now. The Mahamuni Buddha image is wearing a crown set with precious stones like diamonds and rubies.

### **2.3 The Cause of Decline from Moral Values in Mahar Aung Myay Township**

The Mahar Aung Myay society is dynamic not static and as societies change from simple traditional societies to complex modern societies; people, values, trends and activities also change. The cause of decline moral values are in society has many crime. For example, killing, stealing, sexual misconduct, lies, drink alcohol and drug. For this table will mention in Appendix H.

For instance, traditional Mahar Aung Myay societies where relatively simple with no literary heritage as oral transmission was what was in vogue as opposed to the modern societies which have been greatly influenced by the Western world. Just as societies have developed, values have also continued to change to suit the character of a changing world which has brought in an increased wave of moral decadence and moral laxity in present day societies:

“We feel unsafe in our Township. We are handing out stickers to create awareness and to urge the people of Mandalay to join hands to help eliminate crimes,” the campaigners told me on Tuesday as they distributed information in their Township.

Mahar Aung Myay had reputation in the past as being one of Burma’s most secure Township. However, following news of people being robbed and seriously injured late at night and early in the morning—and, at times, even in broad daylight—the streets of the Township have become nearly deserted after 10 p.m.

Men on motorcycles reportedly have been targeting locals also traveling by motorbike late at night, stealing money, mobile phones, and even their transportation. According to witnesses and the families of the victims, they work in a group and carry iron rods and bamboo sticks.

According to Ma Hay Mar Tun a local officer said, “we’ve witnessed many robbery cases in the past, but now, the robbers getting more vicious, because they are

using weapons to hurt the victims more” her brother suffered a serious head injury after being robbed in March 2017.<sup>25</sup>

“After all of this news, I have to be cautious while riding my motorbike alone. When other motorbikes approach me, I am so afraid, even in daytime, that they might hurt me or rob me,” said Ma Chaw Kalyar who is Editor of the Crime Journal a resident of Maha Aung Myay Township.

Furthermore, the regional Minister of Security and Border Affairs told the researcher that while the deployment of police officers in the city has increased, the manpower of the police force is not yet strong enough.

“There is only one policeman for every 1,700 locals here in Mandalay, so we are still weak in providing security for the whole city. However, we are now forming special forces, patrolling and deploying at specific points to fight crime,” said Gen Aung Naing Moe, Mandalay regional minister of security and border affairs.

The minister further explained that the rate of crimes in the city has not actually increased, but greater access to social media has meant that news spreads more quickly.

Most of the criminals who were arrested were youth and they were drunk [at the time that the crimes were committed]. Some were found using drugs. I believe that they admitted to committing the crimes because they were able to make easy money from the robberies, while a few of them did it for pleasure as they were drunk or stoned,” said the minister.

As the country is about to celebrate Thingyan—the Burmese New Year—Mandalay is expecting visitors from across the country, and locals are worried that the crimes could affect the image of the city.

“The crimes are getting more malicious and we feel that the weakness of rule of law and negligence of the authorities,” said Mandalay resident Hsu Ngat.

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<sup>25</sup> Ma Hay Mar Tun explained that her brother was driving a motorbike and talking on his phone when five men on two motorbikes attacked him and grabbed his mobile phone. The act caused him to lose his balance and fall off his bike, at the same time, he was beaten and the perpetrators fled with his motorcycle. Passerby found him laying in the road and helped him to the hospital.

“To bring back the Mandalay nights where we can go out safely, we would like to urge the local authorities to take the matter seriously, and the locals too, to join hands in eliminating the crimes,” he added.

Mandalay district had the highest rate of crime last year, outstanding among them being 10 major murder cases, according to data released by police. While many cases were solved, there are still others awaiting conclusion.

Mahar Aung Myay district reported 4 murder cases for 2017. Suspects were arrested and charged in 32 cases, one case was dropped, and in eight cases suspects are yet to be apprehended. As such, about 75 percent of the cases had been brought to a successful conclusion, said local police lieutenant colonel Myo Aung on February 23.

“The murder cases resulted from disputes. Some of the cases happened because of past conflicts. But the majority of these cases happened from a sudden outburst of rage.

“Altercations under the influence of alcohol occurred, but they didn’t begin with the intention to cause death. However, in one case a group of people ganged up on another party in an altercation which ended in murder, but such cases were uncommon. Besides, even domestic quarrel can at times end in murder,” said the officer.

The breakdown of crime in Mandalay district’s seven townships last year stood at 41 murder cases, 35 rape cases, 17 burglaries, two robberies, two break-ins, one case of trade of rare animals, and one case of unmarried couples living together.

Out of these 99 cases, 80 charges were successfully filed, three cases were dropped, and 16 cases required further investigation. There were no cases of offence against the state, possession of firearms, or abductions were reported.

“Up to 81.63pc of the major criminal cases were solved. We’re still investigating the remaining cases,” said Myo Aung.

The highest incidence of major crimes occurred in Patheingyi township, followed by Chan Mya Tharsi, Aung Myay Tharzan, Pyigyitagun, Amarapura, and Maha Aung Myay townships; Chan Aye Tharzan had the lowest rate of big cases.

A total of 3222 other cases such as robbery and injuries were also reported, with 2510 of them successfully resolved and 504 cases still under investigation, the data showed.

Regarding preventive action, there were 6918 cases in which offenders were charged under firearms, gambling, prostitution, procedure (54), excise act, police act, movement restriction, narcotics, and vehicles laws.

In today's people of Mahar Aung Myay Township are more relaxed about many things. And that is what seems to cause the biggest difference between generations. Today the people of the younger generations speak what on their minds, unlike 20-30 years .The decline of moral value is another big issue when it comes to generation gaps. It seem that in today's world in the average family both parents must work to pay the bills, thus leaving their children to learn a lot for themselves. Which in my mind has the children learning from the world's morals and values and lets face it they are not that great. Many young people feel that in order to “fit in” they must lower their standards of right and wrong. And that may be why it so easy for a kid to go kill 10 of his classmates and not care.

Decline in moral values is a global phenomenon. In the glamorous world of consumerism, the race for unlimited accumulation is formidable; hence moral values are generally given a short shrift. Ends alone matter most and means are free for all. The neglect of purity and morality in the means adopted inevitably leads to further fall in moral inhibitions. Moral values are linked with purity. Humanistic values upheld by an individual are a combination of moral, ethical and spiritual qualities acquired. Most of the policy formulations take only a partial view of economic and materialistic development which is considered synonymous with progress. Such a stance encourages violent behavior. The realization that violence must be checked by all means seems to have dawned upon educational policy makers globally. They are often coming across the terminology peace education used by international agencies. Preparing children to internalize the strength of non-violence is now on the agenda of schools and institutions of higher learning globally. Also, there are attempts to start specific orientation programmer of training school is and teachers at earliest. The young of Mahar Aung Myay Township must internalize a sense of pride in their ancestors.

In sum, the above explanation reflects the symptom of the causes of decline. The moral value of people in Mahar Aung Myay Township according to the documentary study and discussion with officers of the Township it is concluded that the main causes of moral values are resulting from two doctrines:

- 1) Capitalism
- 2) Materialism as Modernization

Capitalism has developed continually from the 16<sup>th</sup> century and grew during the middle Ages. It became a global trend in 1989. It is the social system that leaves the individual free to act by reason in the pursuit of one's rational self-interest. In the mid-1988, the government of Myanmar made a drastic change in it.

Materialism as Modernization emphasizes that the extensive economic and political forces that drive cultural and social change are creating a convergence of values around "modernization". In general, modernization theories attempt to explain the causes and implications of social change, which is a change from a simple traditional society to a more complex modern society affecting people, values, trends and activities.

Modern societies are experiencing the wave of corruption driven by the "get rich quick syndrome". Public goods and resources are audaciously stolen by individuals who are in leadership positions in a bid to acquire wealth for themselves and secure the future of their families caring less about the pain and burdens to be borne by other members of the society as a consequence of their actions. Today, people take pride in telling lies, engaging in ungodly practices and embellishment of various criminal acts. Integrity is lacking in the interactions of men with one another and flagrant abuse of the laws and of human rights is the order of the day.<sup>26</sup>

## 2.4 Moral Values of the Present Civilization

The present civilization came many changes both positively and negatively. One negative change that came with "the dawn of the new era" was moral decadence

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<sup>26</sup> The Burma Environmental Working Group (BEWG), **Burma's Environment: People, Problems, Politics**, (Ching Mai, Thailand: Wanida press, 2011), p.89.

and laxity.<sup>27</sup> Society has witnessed a fall in moral standards and an increased interest in pleasure and enjoyment as opposed to more serious things. Moral decadence has resulted in indiscipline at all levels in the society and its resultant effects are seen in our lackadaisical attitude to work; our readiness to cheat and embezzle, lack of dignity and respect for human life and the monster of corruption. Values that are predominantly held and pursued today include dishonesty, disrespect, intolerance and lack of cooperation, profit oriented relationships, profane of life and abuse of human dignity, loss of pride in hard work and an increased interest in the pursuit of injustice and other crimes all in a bid to acquire wealth by adopting the philosophy that “the end justifies the means”.

Train up a child in the way he should go: and when he is old, he shall not depart from it. This saying is as important for the child as it is for the youths. In a world where development continues to take place and societies rapidly move with latest developmental trends; it is very important for youths to hold on to moral values taught them in their childhood. In as much as societies continue to change, there are certain principles that genuinely focused societies want to strictly adhere to. Youths are being faced with peculiar problems in their societies that tend to challenge their moral stance, they are surrounded with people who have thrown morality aside and are making it. Society tends to favor those who can do almost anything to attain power and money and even celebrates corruption in several ways. Notwithstanding this, youths have the power that lies within them to bring about the societies they want.

In as much as they continue to observe such sad practices, they can choose to make a positive impact in society by the way they live. Still, the world celebrates men and women of great values who held on and continue to hold on to values that are undeniable and true. Moral values of the past can still be practiced by youths in present day societies and with this they (youths) can determine the type of change that occurs in society and not just be swept off their feet and be victims of the changes that are bound to occur in a changing world.

Today the people who stay in Mahar Aung Myay Township still facing the harmful things on account of the irritation, dissatisfaction, disharmony, social

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<sup>27</sup> Khin Maung Nyunt, (ed.), **An Outline History of Myanmar Literature**, (Rangoon, Myanmar: Sarpay Beikman, 1961), p. 89.

problems, cultural and religious barriers and seems to have lost sight of peace although the senior leaders in different parts of the world are always trying to seek the real peace of the world. The people of any background are constantly trying to gain the upper hand in political, business, social, religious and cultural conditions.

For these reasons, different problems against the peace arise among the beings. Ever since the dawn of civilization, the conflicts and problems have been arising in people, among societies, countries and even among the members of family which is called the smallest society in the world. For twelve years till the Buddha gained the enlightenment, not only human beings but the divine beings too had been trying to seek in different ways for the strict application of the auspicious and principle things in order to be eradicated those problems which make the different beings suffer in daily life. But the accurate way could not be found except for the Buddha for resolution of those problems like no medicine to cure the unknown diseases. That's why the roots of the problems have been kept hidden within beings and cannot be found easily without insight.

The Sigālovādasutta of the Dīghanikāya<sup>28</sup> is an important statement of Buddhist morality. In the *sutta*, the entire human society has been classified into six units. Each unit is represented as personifying the six directions.

1. Parents and children are regarded to be the east.
2. Teacher and pupils are regarded to be the south.
3. Friends and relatives are regarded to be the north.
4. Wives and husbands are regarded to be the west.
5. Masters and servants are regarded to be the nadir.
6. *Samanas* and *Brahmanas* are regarded to be the Zenith.

Here, the eastern direction has been indicated to represent the parents. In Theravada Buddhism parents are highly regarded saying that parents are the *Brahma*. (*Brahmati matapitro*)<sup>29</sup> it becomes clear from above statement that parents are important in Society. The society that fulfilled all duties in the family can be peaceful

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<sup>28</sup> T.W Rhys Davids and C.A.F (trans.), **The Dhīganikāya**, v 3, (London: PTS, 1978), pp. 180, 191.

<sup>29</sup> E. Hardy (ed.), **The Aṅguttara Nikāya**, vol V, (Luzac, London: PTS, 1958), p. 70.

co-existence. Therefore, Siggālovādasutta shows that the parents fulfill their duties towards their children; in return the children also carry out their obligations towards their parents in the following manner;

1. Once supported by them, I will now be their support,
2. I will perform duties incumbent on them,
3. I will keep up the lineage and tradition of my family,
4. I will make myself worthy of my heritage,
5. I will transfer merits in due time.

## **2.5 Concluding and Remarks**

The decline in moral values of people in the Mahar Aung Myay Township is due to the strong influence of western capitalism and materialism in the form consumerism that have arose people's cravings of desires to 'have', desire to 'be' and 'not to be'. Thus, they compete with each other for unlimited accumulation and neglect morality. The rise of violence is phenomenal in these days of economic and material development. Economic interests that lurk behind policies and perceptions lead to military actions against nations resulting in misery to children, mothers, elders and everyone. Education is not the only sector that can take responsibility of the ill do of the youth, but it can take major share of the responsibility. The people of many background are constantly to look up for the upper hand in politics, business, social, religious and cultural arenas.

## Chapter III

### The Buddhist Five Precepts in Theravāda Buddhism

In this Chapter, the more details of *sīla* according to *sīlaniddesa* of the first Chapter in Visuddhimagga will be explained. For this purpose, the factors of Noble Eightfold Path are grouped and discussed together as *sīlakkhaṇḍa* (entire of morality). Also, the purposes of undertaking the Buddhist Five Precepts, Preparation for taking the Five Precepts, its necessity and benefits. And then, each precept will be discussed under four subtitle; namely, (1) Necessary Conditions for the Offence of the Five Precepts, (2) The Benefits of Abstaining from the Precepts, (3) Undesirable Kammic Consequences for Breaking the Precepts, and (4) Ethical Analysis of Buddhist Precepts.

According to the first precept of non-killing, it is the fact that everyone wants to be healthy and happy. No one, at least, wants to have a headache. Bodily suffering and mental suffering caused by pain, injury and illness etc. are the consequences of transgressing the first precept of non-killing. Transgressing the first precept of non-killing would eventually lead to world war spreading bloodshed globally. The first precept of non-killing should not be transgressed because this would cause catastrophe to one and every inhabitant on this earth. By observing the first precept of non-killing, we save the lives of one, two, three and other countless beings and also control our hatred and cultivate loving kindness.

Due to the second precept, many people experienced intense distress when their belongings were stolen or robbed. Robbing or stealing causes affliction and misery to the victims. By abstaining from stealing other's properties, we can free all human beings from suffering, woe and create physical peace as well as mental peace. Moreover, we could control our greed and cultivate non-attachment.

Owing to the third precept of non-committing sexual misconduct, ordinary worldlings are very fond of sensual pleasure, especially, bodily pleasure. Every man

is attached to is better half very much and never hesitant to defend her fiercely. He might be able to tolerate loss of material property to a certain extent, but not least misdemeanour on his wife. Therefore, to abstain from sexual misconduct means abstaining from causing misery and suffering to other. Abstinence from sexual misconduct will bring peace and calm to everyone. Moreover, each individual should control sensual lust and cultivate our contentment.

Pertaining to the fourth precept of non-telling lies, those who had the experience of being cheated or told lies, would suffer from extreme anger. Today, there are many sectarian leaders who propagate their faith professing it to be the absolute truth. Therefore, millions of people are led astray. Finally, they encounter an infinite number of catastrophes. To abstain from telling lies amounts to protecting others from suffering. Moreover, they should cultivate truthfulness.

Due to the fifth precept of non-taking intoxicants, one who consumes some forms of intoxicant will suffer from bad consequences in this life and the lives hereafter. When most drinkers are drunk, they are no more hesitant to breach the other precepts. They are willing to quarrel, kill, steal or tell lies. Thus, intoxicants cause addicts to commit atrocities without restraint. They would no longer be reluctant to commit murder, rape, arson, theft and so on. The alcoholic causes misery to everybody in his community. Those who abstain from taking intoxicants will free the world from such misery and distress. Moreover, they can develop mindfulness by abstaining from taking intoxicants. Therefore, a person should try his best to observe all precepts so that all inhabitants on earth are in peace and harmony.

This section deals with moral conducts. In this Chapter, the Five Precepts will be mainly discussed. However, in order to get clear understanding of the precepts, the essence of Buddha's teaching is also presented in a concise format.

### **3.1 The Five Precepts as morality in the Visuddhimagga**

The path of liberation that the Buddha points out is the Threefold Training: Moral discipline (*sīla*), Concentration (*samādhi*), and Wisdom (*paññā*). These three divisions of the path rise up each inter-dependence upon its predecessor: concentration upon 'moral discipline' and wisdom upon 'moral discipline' and 'concentration'. The foundation for the entire path is certainly the training in moral

discipline. In other words, this first section of the path plays such a pivotal role as it is crucial for the serious practitioner to obtain a clear understanding of its meaning and the way it has to be practiced. To aid the development of such an understanding, an explanation of the training in *sīla* or moral discipline, giving a special attention to its most basic form as the observance of the Five Precepts (*pañcasīla*) will be presented in this research.

### 3.1.1 The Five Precepts as Morality (*Sīla*)

The Pāli word for moral discipline, *sīla*<sup>1</sup> has three levels of meaning: (1) Inner virtue, that is, endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, and so on; (2) Virtuous actions of body speech which express those inner virtues outwardly; and (3) Rules of conduct governing actions of body and speech designed to bring them in accord with the ethical ideals. These three levels are closely intertwined and not always distinguishable in individual cases. But if we isolate them, *sīla* as inner virtue can be called the aim of the training in moral discipline, *sīla* as purified actions of body and speech, the manifestation of that aim, and *sīla* as rules of conduct, the systematic means of actualizing the aim. Thus, *sīla* as inner virtue is established by bringing our bodily verbal actions accord with the ethical ideals, and this is done by following the rules of conduct intended to give these ideals concrete form.

The Buddhist texts explain that *sīla* has the characteristic of harmonizing our actions of body and speech. *Sīla* harmonizes our actions by bringing them in accord with our own true interests, with the well-being of others, and with universal laws. Actions contrary to *sīla*, lead to a state of self-division marked by guilt, anxiety, and remorse. But the observance of the principles of *sīla* heals this division, bringing our inner faculties together into a balanced and centered state of unity. *Sīla* also brings us into harmony with other men. While actions undertaken in disregard of ethical principles lead to relations scarred by competitiveness, exploitation, and aggression, actions intended to embody such principles promote concord between man and man—peace, cooperation, and mutual respect. The harmony achieved by maintaining *sīla*

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<sup>1</sup> C.A.F. Rhys Davids (ed.), *The Visuddhi-Magga of Buddhaghosa*, (Boston, London: PTS, 1975), p. 21.

does not stop at the social level, but leads ones actions into harmony with a higher law—the law of *kamma*, of action and its fruit, which reigns invisibly behind the entire world of sentient existence.

The need to internalize ethical virtue as the foundation for the path is to translate itself into a set of precepts established as guidelines to good conduct. The most basic set of precepts found in the Buddha’s teaching is the *pañcasīla*, or the Five Precepts. These Five Precepts are the minimal ethical code binding on the Buddhist laity. They are administered regularly by the monks to the lay disciples at almost every service and ceremony, following immediately upon the giving of three refuges. They are also undertaken afresh each day by earnest lay Buddhists as part of their daily recitation.

Therefore, the Five Precepts are mainly discussed in this research as doctrinal morality in Visuddhimagga, and in more details as shown and analyzed from the Suttanta Piṭka. However in order to have clear understanding about the significance of these precepts as a Buddhist way of life and a part of the path to liberation, it is necessary to present them in a concise format as include the Four Noble Truths. Then the law of *kamma* and dependent co-arising are also explained in order to show how and why *pañcasīla* is formulated as the basic code of discipline for the Buddhist. In fact, all the practices mentioned in the canonical Buddhist text are means to unconditional liberation. This unconditional liberation means the end of *kamma* and the freedom from the cycle of *saṃsāra* (dependent co-arising or conditioning).

### 3.1.2 Morality in Silaniddesa

The Visuddhimagga contains the longest sustained analysis of *sīla* to be found within the Theravāda Buddhism. The book is divided into three parts<sup>2</sup>: one of those devoted to morality (*sīla*), concentration (*samādhi*), and wisdom or understanding (*paññā*), respectively. This research will place on emphasis on the first part only.

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<sup>2</sup> C.A.F. Rhys Davids (ed.), *The Visuddhi-Magga of Buddhaghosa*, (Boston, London: PTS, 1975), p. 23.

The work of Visuddhimagga as a whole takes the form of a commentary on its opening verse, which is as follows:

When a wise man, established well in morality  
 Develops consciousness and wisdom,  
 Then as a *bhikkhu* ardent and sagacious  
 He succeeds in disentangling this tangle<sup>3</sup>

What is morality? (*kim sīlanti*), the answer is given in the form of a fourfold classification, which also occurs in *Patisambhidādmagga*. The terms “discipline,” “good conduct,” “virtue,” “precept,” and “morality,” are synonymous with the word *sīla*, a foundation to lead a religious way of life. If a house is built without laying a proper foundation, it will be very unstable. Modern man had learned how important it is to live in *sīla*. Humanity must learn how to live as harmlessly and happily. In simple language, they must know how to live without disturbing the peace and good-will of others. It means respecting the right of others to live in peace and harmony. If they are able to do this, it will indeed be a great achievement. A good Buddhist has a deep respect and concern for the well-being of every other being. This is *sīla*.

Some people say that they are forbidden to do certain things just because their religion says so. But that is not the correct way for a mature person to follow as to what to do and what not to do. When they uphold all precepts, they should not think that they are observing them only for our benefit. If they stop killing and disturbing people, they can expect to live peacefully, because they do not create any fear in their mind. Similarly, if they do not rob, lie and swindle others, they can have security, happiness and live peacefully. Therefore, when the Buddhists who are spiritually advanced observe the precepts, they are not concerned with any fear of punishment but they consider the danger of cruelty and suffering which they create towards others by considering the danger of killing stealing and so on. They refrain from all evil things. In this way, they give an opportunity to their mind to cultivate virtues such as loving kindness, compassion and sympathy. They observe all other Buddhist principles in the same manner. If every human being could follow the five

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<sup>3</sup> Bhikkhu Ñāṇamoli (trans.), **Visuddhimagga: The Path of Purification**, 4th ed., (Kandy, Sri Lanka: Buddhist Publication Society, 2010), p.6.

precepts which are the noble principles of moral conduct, how peaceful and happy each individual will be!

In the fourfold classification that means *cetanā*, *saṃvara*, *cetasika*, *avittikkama*;<sup>4</sup> *Cetanā*, which is defined as the “volition” presenting in the abstention from infringements against the first seven of these which are as follows:<sup>5</sup>

- 1) Abstention from taking life  
(*pāṇātipātā verāmaṇi*);
- 2) Abstention from taking what has not been given  
(*adinnādānā verāmaṇi*);
- 3) Abstention from sexual misconduct  
(*kāmesu micchācārā verāmaṇi*);
- 4) Abstention from lying  
(*musāvādā verāmaṇi*);
- 5) Abstention from abusive speech  
(*pisuṇa vācā veramaṇi*);
- 6) Abstention from slanderous speech  
(*pharusa vacā verāmaṇi*);
- 7) Abstention from idle talk  
(*samphappalāpa verāmaṇi*);.

*Cetasika* (mental factors), is the abstinence itself, that is, the condition of one who observes the final three, thereby remaining in the state of non-covetousness (*anabhijjhā*), non-animosity (*avyāpāda*), and having right views (*sammādiṭṭhi*). The significance of the split-up of the ten *kammāpathas* which are as follows:<sup>6</sup>

- 1) Abstention from taking life (*pāṇātipātā verāmaṇi*);
- 2) Abstention from taking what has not been given  
(*adinnādānā verāmaṇi*);
- 3) Abstention from sexual misconduct

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<sup>4</sup> C.A.F. Rhys Davids (ed.), *The Visuddhi-Magga of Buddhaghosa*, (Boston, London: PTS, 1975), p. 35.

<sup>5</sup> Bhikkhu Ñāṇamoli (trans.), *Visuddhimagga: The Path of Purification*, 4th ed., (Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 10.

<sup>6</sup> The canonical list of *kammāpathas* can be found at various locations, for examples, D III 269, Vin. V 138, S II 168, and so on.

(*kāmesu micchācārā verāmaṇi*);

4) Abstention from lying (*musāvādā verāmaṇi*);

5) Abstention from abusive speech (*pisuṇa vācā verāmaṇi*);

6) Abstention from slanderous speech (*pharusa vacā verāmaṇi*);

7) Abstention from idle talk (*samphappalāpa verāmaṇi*);

8) Non-covetousness (*anabhijjhā*);

9) Non-malevolence (*avyāpāda*);

10) Right views (*sammādiṭṭhi*), into groups of seven (*cetanā*) and three (*cetasika*) lies in the division of the *kammāpathas* into groups of 3 of body, 4 of speech, and 3 of mind. The first seven *kammāpathas* relate to bodily and vocal actions, and an act of volition is necessary to inhibit their performance.

The final three *kammāpathas*, however, relate to what might be called dispositions or propensities of character, within which the element of volition is inappropriate. Having right views, for example, is not simply a question of volition. By making this distinction, it seems Buddhaghosa wished to highlight the role of *cetanā* among the other 51 *cetasikadhammas*, to bring out the importance of volition in moral actions.

As well as abstention, it should be noted that Buddhaghosa includes the fulfilment of duty (*vattapatipattim*) as part of *sīla*, under the first aspect of *sīla*, as *cetanā*. "The duties he has in mind are referred to later in the **Visuddhimagga**. These relate to the responsibilities of a monk for the smooth running of the monastery.

Also, reception of visitors must be attended to on seeing a visiting bhikkhu, and all the remaining duties in the *Khandaka* must be carried out, too, that is, the duties of the shrine terrace, the duties of the Bodhi-tree terrace, the duties of the *Uposatha* house, the duties of the refectory and the bath house, and those to the teacher, the preceptor, visitors, departing bhikkhus, and the rest.

According to the Sammoha-vinodanī<sup>7</sup> that besides these duties there are 82 minor duties (*khuddakavattāni*) and 14 major duties (*mahāvattāni*). It is not specified what these are, but they may assume they relate to activities of a domestic nature, similar to those mentioned above.

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<sup>7</sup> Edward Muller (ed.), **The Dhammasaṅgani**, (London: PTS, 1978), p. 124.

*Samvara* is restraint, which has five aspects. This consists of restraint, assisted by the four virtues of mindfulness (*sati*), knowledge (*ñāṇa*), patience (*khanti*), and energy (*virīya*), and also by the important category of the *patimokkha*. This last item incorporates the 227 rules of monastic discipline into Buddhaghosa's definition of morality, and, in fact, he places it at the top of the list.

*Avittikamo* means non-transgression of precepts of morality that has been undertaken, adds little to the other three, since all of the precepts, whether for a monk or for a layman, are undertaken voluntarily. There seems to be no special technical meaning implied by the compound, *samādinnaṣīla*, used here. In the *Atthasālinī*, Buddhaghosa takes into account those cases where no particular precept has been taken but where, nevertheless, one refrains from performing a bad action because it is not fitting to one's birth, age, or experience, and so on (*jātivayabāhasaccādi*). This is known as restraint in spite of the opportunity being available (*sampattaviratī*).

### 3.1.3 Three Kinds of Abstinence

Abstinence means abstaining from evils in deed and speech. In keeping the moral precepts well, *viratī* plays an important role. *Viratī* is of three kinds.

1) Abstention from four verbal evil actions: telling falsehood, slandering harsh speech, idle talk is called *micchāvācā viratī*.

2) Abstention from three physical evil actions: killing, stealing, committing sexual misconduct is called *micchākammanta viratī*.

3) Abstention from three physical evil actions and four verbal evil actions mentioned above relating to livelihood is called *micchājīva*.

### 3.1.4 *Viratī* in Three Actions

There are three practical aspects of each three kinds of *virati* mentioned above. They are: *sampatta viratī*, *samādāna viratī* and *samuccheda viratī*.<sup>8</sup> *Samadānaviratī* means undertaking to observe five or eight or nine moral precepts before the Buddha image or a *Bhikkhu* or elders and refraining from doing evil actions. For example, if a person get a chance to kill an animal but spare it because he or she

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<sup>8</sup> Edward Muller (ed.), **The Dhammasaṅgani**, (London: PTS, 1978), p. 147.

has taken the precept of abstention from killing, it is called *samadāna viratī*. It also means that a person has made up one's mind not to do any evil before he or she actually encounters evil and make up one's mind arousing feelings of determination on a vow that you wish to observe. It may be when occasion comes one will be reminded by oneself about the vow or determination.<sup>9</sup>

Once, there was a layman who, after taking precepts from a *Bhikkhu*, went to the field to search for his lost cow. While he was ascending a hillock, a big python entwined his legs. As he was about to kill the snake with his sword, he remembered he had taken *sīla* (precepts) from his teacher and thought "I shall accept death if need be; I shall not take other's life. Breaching of moral precepts resembles destroying the *Dhamma* and it is best for me to give up my life." So he did not harm the snake and dropped his sword. Then, he reflected on the moral precepts he was observing. Due to the power of *sīla*, the snake let him free and went away.<sup>10</sup> Like that lay person, everyone should keep the moral precepts at the risk of one's moral precepts. There is no doubt about giving away one's property and dignity for the sake of keeping one's morality. The invisible good results always exist behind every relinquishment.

*Sampatta viratī* means incidental abstinence from committing evil actions when one is confronted with the cause and the object for committing evil actions.<sup>11</sup> Once in Sri Lanka, a youth named Cakkana was tending to his sick mother whose physician recommended the fresh meat of a rabbit as a cure. So the youth went into the forest in search of a rabbit. He caught a small one in a paddy field. When he was about to kill it, he suddenly felt pity for the timid or frightened animal and set it free. When he was back home, he told his sick mother the incident and then made a solemn utterance: "Ever since I came to know what was right and what was wrong, I have never taken the life of any living being with a will to do so." Due to this solemn truth, his mother recovered from her ailment as if the illness was removed and thrown away from her. In this incident, the youth had not observed any *sīla* beforehand. But at the

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<sup>9</sup> *ibid.*, 218.

<sup>10</sup> *ibid.*, 415.

<sup>11</sup> *ibid.*, p. 147.

time he caught the rabbit, instant compassion made him refrain from killing. This is a case of *sampatta viratī*.<sup>12</sup>

After practicing the two steps, *samadāna* and *sampatta viratī* one can observe the third one, *summuçcheda viratī*, the eradication of moral defilements. The abstention that is associated with *maggacitta* (supra-mundane consciousness) is called *samuccheda viratī*, because when *maggacitta* is attained, the abstention at that moment is for the sake of total cutting off of moral defilements.<sup>13</sup> When a poisonous tree together with its roots was ground into power and burnt to ashes, it will no longer produce any fruits. In the same way, noble persons (*ariya*) are free from immoral actions all times because they have eradicated all defilements through *samuccheda pahāna*. Even a stream winner (*sotāpanna*) needs not specially observe the precepts in this life as well as in his next existence. The moral precepts have already been established in him forever.

### 3.1.5 Impurity and Purity of *Sīla*

In observing the precepts, if the first or last precept is breached, the *sīla* is said to be broken, if one of the middle precepts is breached, the *sīla* is said to have a hole in it. If alternate precepts are breached, the *sīla* is said to be spotted. If two or three precepts are breached in a row at the beginning, the middle or the end, the *sīla* said to striped. These broken, punctured, spotted and striped *sīla* impure *sīla*.<sup>14</sup> *Sīla* that is unbroken (*abhujissa*), intact (*aviññūpasattha*), spotless and un-striped (*aparāmattha*) is pure morality. It is called *bhujissa sīla* that lead one to liberation from slavery to craving (*taṇhā*). It is also called *viññūpasattha sīla* because it is praised by the wise. It is also called “*aparāmattha pārisuddhisīla*” because it is devoid of strong desire to gain the great wealth and happiness of human beings or devas and devoid of bigoted belief that one can realize *nibbāna* by mere moral practice. Therefore *sīla* that is unbroken, intact, spotless, unstrained, able to resist

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<sup>12</sup> *ibid.*

<sup>13</sup> C.A.F. Rhys Davids (ed.), **The Visuddhimagga of Buddhghosa**, (London: PTS, 1975), p. 59.

<sup>14</sup> C.A.F. Rhys Davids (ed.), **The Visuddhimagga of Buddhghosa**, (London: PTS, 1975), p. 49.

craving, praised by the wise and untarnished by craving and wrong view is the pure morality.<sup>15</sup>

*Sīla* endowed with these seven factors is conducive to concentration of mind. Therefore, one who wants to develop concentration must exert oneself to be endowed with these seven factors. One should safeguard the moral precepts well just like a female pheasant safeguarding her eggs at the risk of her life. Or just like a yak safeguarding its feather at the risk of its life, or just like a person who has only one son daughter looks after him or her tenderly and fondly or just like one whose one eye is blind safeguarding the remaining eye.<sup>16</sup>

### 3.2. The Five Precepts (*Pañca Sīla*)

The meaning of the term precept or '*sīla*' is 'morality' or 'discipline'. It is divided into two sections. They are *cāritta sīla*- the duties that one should perform, and *vāritta sīla* abstinences from what is prohibited by the Buddha. Performing the obligatory duties towards parents, children, husband, wife, teachers, pupils, friends, monks and so on as mentioned in detail in Singālovāda sutta is fulfillment of *cāritta sīla*. Apart from this, observing Five Precepts, eight precepts, ten precepts whatever precepts and other disciplinary rules is fulfillment of *vāritta sīla*.

To be an ideal person or virtuous person, one has to fulfill both *vāritta sīla* and *cāritta sīla*. Without fulfilling *cāritta sīla*, *vāritta sīla* won't be fulfilled completely. It is mentioned the scriptures as follow:

1. *Vattaṃ apari purento  
sīlaṃ na paripūrati.  
Asuddhasīlo duppañño  
cittakaggaṃ navindati.*
2. *Vikkhittacitto nekaggo  
sammā dhammaṃ na passati.  
Apassamāno saddhammaṃ*

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<sup>15</sup> *ibid.*, p. 23.

<sup>16</sup> Edward Muller (ed.), **The Dhammasaṅgani**, (London: PTS, 1978), p. 212.

*dukkhā na parimuccati.*<sup>17</sup>

The one who neglects *cāritta sīla* is not perfect in *vāritta sīla*. With impurity of *sīla*, the ignorant cannot focus one's mind." "The unconcentrated mind could not see the truth. Not seeing the truth, there is no liberation of suffering.

There are five precepts, which are basic principles for lay Buddhists with regard to *vāritta*. They are abstaining from killing, stealing, committing sexual misconduct, telling lies and taking intoxicants and drugs. If someone observes these noble precepts, he not only leads religious way of life but also renders a better service to others by allowing them to live peacefully. By leading a pure life according to the noble Eightfold path, we become noble ourselves and our lives become more meaningful. Those who are spiritually advanced see nonsense at all in material possessions and worldly powers. Therefore, they renounce the worldly pleasures and observe the precepts in order to gain more peace happiness.

Morality is the stage beginning with volition present in one who abstains from killing living things, and so on. (*vāritta sīla*) or in one who fulfills the practice of the duties (*cāritta sīla*). In Vinaya Culavagga, the Buddha stated that if a person practices only abstinence part which is not to treat to others in a way that he does not like other people to treat to him (*vāritta sīla*) then he is not a fully morality man (*aparipurita sīla*).

### **Characteristics of the Five Precepts**

Since the Five Precepts is *sīla*. The characteristic of *sīla* or morality comprises four qualities. Therefore, the Five Precepts contain these four qualities as their main characteristic. The most important of the four defining factors<sup>18</sup> is the characteristic (*lakkhana*). This is subdivided into the specific characteristic, or "own-being," (*sabhāva*) and the general characteristic (*sāmañña*), a feature which can be shared by many different entities. *Sabhāva* came to be used synonymously with *svaṅka sana*, and the two are given as equivalents by Vasubandhu. These two terms are then contrasted by the same author with characteristics shared by many different

<sup>17</sup> Oldenberg Hermann (ed.), **Vinaya Piṭaka**, Vol 4, (Oxford: PTS, 1993), p. 140.

<sup>18</sup> Bhikkhu Ñāṇamoli (trans.), **Visuddhimagga: The Path of Purification**, 4th ed., (Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 11.

dhammas (*samanyalaksana*), for example, that all conditioned things (*sankhāradharmas*) are impermanent (*anicca*), without self (*anatta*) and involve suffering (*dukkha*).

In short, a *sabhāva*<sup>19</sup> may be defined as the unique defining characteristic of a *dhamma*. Within this general definition, different schools formulated their own definitions more precisely as they delineated their philosophical positions. Thus, the concept of *sabhāva* was of central importance for the *Sarvastivada*, playing, as it did, a central role in its thesis of the existence of past and future entities. And, the same notion (*sabhāva*) became the focal point of the attack by the Mahāyāna on the realism of the Theravāda school.

For the Theravāda, the recognition of the *sabhāva* of a *dhamma* means that *dhamma* has been penetrated intellectually and accurately cognized. By being thoroughly comprehended, it was neutralized as a source of delusion or attachment. Dhammapala tells us that: When the specific and general characteristics of anything are experienced, then that thing is experienced according to reality. By recognition of the real constituents of a thing, false conceptions can be dispelled, just as the analysis of the individual into components (*khandha*) dispels the illusion of a self.

Buddhaghosa comes up with the following definitions. The characteristic (*lakkhana*) is said to be "composing" (*sīlana*), which is explained as "the co-ordination of bodily action, and so on, and the foundation of good states." This characteristic is the identifying feature of *sīla* in all its manifestations, regardless of what categories it may be analysed into, just as visibility (*sanidassanattam*) is the inseparable characteristic of the *rūpāyatana*.

### 3.3 The Five Precepts and Four Noble Truths

The teaching of the Buddha is the knowledge of the Four Noble Truths<sup>20</sup>. What are these Four Noble Truths? They are the Truth of Suffering, the Truth of the Cause of Suffering, the Truth of the Cessation of Suffering, and the Truth of the Noble Path that leads to the Cessation of Suffering.

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<sup>19</sup> Edward Muller (ed.), *The Atthasālinī*, (Boston, London: PTS, 1979), p. 107.

<sup>20</sup> C.A.F. Rhys Davids (ed.), *The Visuddhimagga of Buddhaghosa*, (London: PTS, 1975), p. 149.

The Truth of the Noble Path leading to free from suffering is conveniently divided into three parts, namely, Right Understanding and Right Intention belonging to wisdom (*paññā*), Right Speech, Right Action and Right Livelihood to morality (*sīla*), and Right Effort, Right Mindfulness and Right Concentration to concentration (*samādhi*). Though there are three stages of attainment towards the Path and Fruition, the way of practice is the only one. That is the practice of in-and-out breathing, or in other words, touch and awareness of the breath at the nostrils, For instance, just by concentrating on the object of in-and-out breathing, the three stages are simultaneously fulfilled resulting in bodily and mental purity together with insight knowledge.

Another name for the Noble Eightfold Path is the Middle Path on the *majjhima paṭipadā*. It avoids two extremes. One extreme is being the search for happiness through the pleasures of the senses, which is “low, common, unworthy unprofitable and the way of the ordinary people”. The other is being the search for happiness through self-mortification in different forms of asceticism, which is painful, unworthy and unprofitable.<sup>21</sup>

The Buddha advised his followers to follow this path so as to avoid the extremes of sensual pleasures and self-mortification. The Middle Path is the righteous way of life. The Noble Eight Path can be compared to a road map. The Noble Eightfold Path shows us how to attain *nibbāna*, the final goal of human life. There are three aspects of the Noble Eightfold Path. They are as follows:

- 1) Morality (*sīla*)
- 2) Concentration (*samādhi*) and
- 3) Wisdom (*paññā*)

The three must be developed simultaneously, while the Five Precepts are already included as the foundation of the morality section. The right speech, the right conduct and the right livelihood are under the sphere or morality, the right effort, the right mindfulness and the right concentration are under the sphere of concentration, and the right view and the right thought are under the sphere of wisdom. To this way, the Five Precepts are a part of the Buddhist Path and persist up to the Fourth Noble

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<sup>21</sup> V Trenckner and R. Chalmers (eds.), **Majjimanikāya**, vols. 4, (London: PTS, 1887-1902), p. 47.

Truth. The Five Precepts are therefore the necessary elements of the Noble Path for liberation. This Noble Eightfold Path is the Buddhist way of life that is intended for all people. And, this way of life is offered to all mankind without any distinction.

### 3.3.1 The Five Dhamma (Pañca Dhamma)

The Five Dhamma or Pañca Dhamma are virtues enjoyed by the Five Precepts as the so-called the “five ennobling virtues”. If the Five Precepts are analogous to the preventive measure, the Five Dhammas are tantamount to the measure of development in a person. The five dhamma consists of the following virtues:

- 1) *Mettā-karuṇā* (loving-kindness and compassion)
- 2) *Sammā-ājīva* (right-livelihood)
- 3) *Kāmasaṁvara* (sexual restraint)
- 4) *Sacca* (truthfulness or sincerity)
- 5) *Sati-sampajañña* (mindfulness and awareness or temperance )

The first precept of non-killing, it is the fact that everyone wants to be healthy and happy. No one, at least, wants to have a headache. Bodily suffering and mental suffering caused by pain, injury, illness and so forth are the consequences of transgressing the first precept of non-killing. Transgressing the first precept of non-killing would eventually lead to world war spreading bloodshed globally. The first precept of non-killing should not be transgressed because this would cause catastrophe to one and every inhabitant on this earth. By observing the first precept of non-killing, we save the lives of one, two, three and other countless beings and also control our hatred and cultivate loving kindness.

As to the second precept, many people experienced intense distress when their belongings were stolen or robbed. Robbing or stealing causes affliction and misery to the victims. By abstaining from stealing other’s properties, the practice of this precept can free all human beings from suffering, woe, and create both mental and physical peace as well as mental peace. Moreover, that could control one’s greed and cultivate non-attachment.

As to the third precept of non-committing sexual misconduct, ordinary people are fond of sensual pleasure, especially, bodily pleasure. Every man is attached

to his better half very much and never hesitant to defend her fiercely. He might be able to tolerate loss of material property to a certain extent, but not least misdemeanor on his wife. Thus, to abstain from sexual misconduct means abstaining from causing misery and suffering to other. Moreover, this abstinence from sexual misconduct will bring peace and calm to everyone, leading ones could control sensual lust and cultivate one's own contentment.

As to the fourth precept of non-telling lies, those who had the experience of being cheated or told lies, would suffer from extreme anger. Today, there are many sectarian leaders who propagate their faith professing it to be the absolute truth. Therefore, millions of people are led astray, finally encountering an infinite number of catastrophes. To abstain from telling lies amounts to protecting others from suffering. Moreover, the individuals amount to cultivate truthfulness.

As to the fifth precept of non-taking intoxicants, one who consumes some forms of intoxicant will suffer from bad consequences in this life and the lives hereafter. When most drinkers are drunk, they are no more hesitant to breach the other precepts. They are willing to quarrel, to kill, to steal or to tell lies. Therefore intoxicants cause addicts to commit atrocities without restraint. They would no longer be reluctant to commit murder, rape, arson, theft and so on. The alcoholic causes misery to everybody in his community. Those who abstain from taking intoxicants will free themselves from such misery and distress. Moreover, men can develop mindfulness by abstaining from taking intoxicants. Therefore a person should try one's best to observe all precepts so that all inhabitants on earth are in peace and harmony.

The Five Precepts and the Five Dhammas are twin dhammas which can be concluded together as follows:

Table 1 The Five Precepts and Five Dhamma

<b>Teaching</b>	<b>Five Precepts</b>	<b>Five Dhammas</b>
1	Abstaining from killing	<i>Mettā-karuṇā</i> (loving-kindness and compassion)
2	Abstaining from stealing	<i>Sammā-ājīva</i> (right-livelihood)
3	Abstaining from committing	<i>Kāmasaṁvara</i> (sexual restraint)

	sexual misconduct	
4	Abstaining from telling lies	<i>Saccā</i> (truthfulness or sincerity)
5	Abstaining from taking intoxicants	<i>Sati-sampajaññā</i> ( mindfulness and awareness or temperance )

Sources: The Teachings of the Buddha, Higher Level Volume II, (Rangoon: Department for the Promotion and Propagation of Sāsana, 2000), p. 23.

In sum, the understanding of the Five Precepts merely as a set of rules of abstention, a Buddhist should remind himself that which actions are what he ought to do. It means that he should cultivate loving kindness, renunciation of egoistic thoughts and actions, contentment, truthfulness, and mindfulness and so on. When a person observes the first precept of not killing, he controls his hatred and cultivates loving kindness and compassion. With the practice of the second precepts, he controls his greed and cultivates either right-livelihood renunciation as well as non-attachment. He controls sensual lust and cultivate sexual restraint or contentment with the observation of the third precepts. By the fourth precept, the abstinence of false speech is practiced and truthfulness on sincerity is cultivated. He abstains from taking intoxicants on unwholesome mental excitement and develops mindfulness or temperance through the observance of the fifth precept.

Observance of precepts with earnest mind is certainly a meritorious deed. It brings great benefits to this life and the lives hereafter. These benefits are mentioned in the Mahāparinibbānasutta as follows: One who is established well in virtue acquires great wealth and possessions Secondly, one earns a great fame and reputation, thirdly, in the midst of public assemblies, he is always assured and self-possessed. Fourthly when facing death, he is not free from any sort of anxiety, but is also blessed with calmness and equanimity and finally after death, he is reborn in the heavenly world.

After understanding the fruits of observing the precept well, everyone should be mindful to observe the Five Precepts as well as the Five Dhamma. May all human beings be able to observe the five precepts and cultivate *mettā* (loving-kindness) and *karuṇā* (compassion) towards other sentient beings!

### 3.3.2 The Five Precepts and Law of Kamma

Buddhist Ethics is based on the law of *kamma* which is a Pāli word meaning action. It is called *karma* in Sanskrit. *Kamma* can be explained in this way; “If you sow good seeds, you will reap a good harvest. If you sow bad seeds, you will reap a bad harvest.”<sup>22</sup>

*Kamma* is called the law of cause and effect, every cause has an effect.<sup>23</sup> In this general sense *kamma* means all good and bad actions. But action themselves are considered as neither good nor bad. Only the mental action or the intention makes them good or bad. Therefore *kamma* means ‘volition’ or ‘intention’. Thus *kamma* is not an entity but a process, action, energy and force. In simple language, *kamma* can be explained as follows: “Do good and good will come to you, now and hereafter. Do bad and bad will come to you, now and hereafter.”<sup>24</sup> The actions are of three kinds:

- 1) Bodily action
- 2) Verbal action
- 3) Mental action

Everyone creates these three actions daily and regularly. Everyone is restlessly travelling with them throughout the *samsāra* journey. Therefore, human beings have to purify these three *kammās* and live well in this world. The Buddha taught that “*cetanā*, intention is *kamma*.” According to Buddha, every living being has *kamma* as its own and its cause. *Kamma* is that which differentiates all living beings into low and high states. Therefore, ones’ present mental, intellectual, moral and temperamental differences are mainly due to ones’ actions and tendencies, both past and present. *Kamma* constitutes both good and evil.

*Kamma* (action) is of two types: meritorious action (*kusala kamma*) and demeritorious action (*akusala kamma*). *Kusala* means blameless wholesome action producing beneficial results. *Akusala* means blameworthy, faulty and unwholesome actions producing bad results. Therefore, only *kamma* is one’s own property. All beings are the possessors of their respective *kamma*. We ourselves create our *kamma*, no one else can do it. The literal meaning of the word *kamma* is “something that is

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<sup>22</sup> K. Sri Dhammanada (ed.), **What Buddhist’s Believe**, (Malaysia: Buddhist Missionary Society, 1952), p. 79.

<sup>23</sup> *ibid.*, p. 67.

<sup>24</sup> *ibid.*, p.71.

done or a deed”. Technically *kamma* means that mental state which arises in the mind when people do some deed. That mental state is called “*cetanā*” in Pāli. So, the term call *kamma* is not actually the deed, good or bad. But it is the mental state that accompanies or that arises in the mind of a person who does the good or bad, in terms of wholesome or unwholesome deed.

*Kamma* gives results not only in future life but it can give results in this very life as well. The knowledge of the law of *kamma* can teach us to abstain from doing what is evil, what is painful to oneself and what is harmful to others. Buddhist Ethics is based on the law of *kamma*. If ones want to get good results, we must have good *kamma* and good *cetanā*. They must also follow the moral principles laid down by the Buddha. For laymen the Five Precepts are basic moral principles and the rules of conduct.

### 3.4 The Five Precepts in Suttanta Piṭaka

The preparation for undertaking the Buddhist Five Precepts will be discussed under the following headlines: 1) Aims for undertaking the Buddhist Five Precepts, 2) Preparation for taking the Five Precepts and Benefit, 3)The first precept 4) The second precept 5) The third precept 6) The fourth precept 7) The fifth precept.

#### 3.4.1 Aims for Undertaking the Five Precepts

All societies have some basic rules that define what a good conduct is, and what kind of conduct should be avoided. In a Buddhist society, there are five moral precepts for lay people and are included in the 227 Precepts for monks as well. These are mainly intended to avoid harming others with a good will. It also suggests indirectly doing good towards. If a man wants to build up a successful healthy and happy life, it must be based on sound moral principles such as the five precepts. In our daily life, man is morally good if he observes the five precepts. It is obvious that observance of the five precepts is beneficial to both individuals and a society. To undertake the Five Precepts, the formula starts with the following:<sup>25</sup>

1. *Pāṇātipātā verāmani sikkhāpadaṃ samādiyāmi*

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<sup>25</sup> J. Estlin Carpenter (ed.), **The Dīghanikāya**, vol. III, (Boston: London, PTS, 1976), p. 235.

I undertake the precept to refrain from destroying living creatures.

2. *Adinnadānā verāmani sikkhāpadam samādiyāmi*

I undertake the precept to refrain from taking that which is not given.

3. *Kāmesu micchācārā verāmani sikkhāpadam samādiyāmi*

I undertake the precept to refrain from sexual misconduct.

4. *Musāvādā verāmani sikkhāpadam samādiyāmi*

I undertake the precept to refrain from incorrect speech.

5. *Surāmerayamajja pamādatthānā verāmani sikkhāpadam samādiyāmi*

I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

If everyone observes the first precept of abstention from killing, the world will be a safer place to live. This precept safeguards the basic human rights to live safely. The second precept assures the safety of personal property of other members of the society. The third precept protects the family from unhappy family life. The unity and strength of the society depend on unity and strength of each family. The fourth precept covers all forms of abuse of speech such as lying, harsh speech and vulgar talks. A person who is accustomed to telling lies is capable of any other crimes. Proper use of speech brings about friendship, harmony, mutual understanding and cooperation. In addition to the fifth precept, intoxicants causes both moral and physical damage to the person who takes them. It blunts the intellect and prevents the realization of truths as he cannot see as they really are.<sup>26</sup>

The observance of the Five Precepts brings benefits not only to oneself, but also to the society. These precepts are the moral basis on which a decent and civilized society can be built. These precepts are the basis for the universal ethical system. People should observe Five Precepts steadfastly just as one keeps his lower garment tightly. A good Buddhist should remind himself to follow the Five Precepts daily. The precepts are also an indispensable basis for people of whatever religious beliefs.

The aim of taking the Five Precepts is to get rid of crude passions that an express through words and deeds. By observing the five precepts, one not only does

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<sup>26</sup> E. Hardy (ed.), **The Aṅguttara Nikāya**, vol V, (Luzac, London: PTS, 1958), p. 196.

cultivate moral strength, but also perform the highest service to fellow beings. The Five Precepts may be considered as two levels. First, they enable men to live together in civilized communities with mutual trust and respect. Second, they are the starting point for the spiritual journey towards liberation.

These Five Precepts are unlike commandments imposed by divine power or God. Precepts are accepted voluntarily by person himself. Understanding and sympathizing others feeling with that of oneself rather than fear or punishment, is the reason for following the precepts. Breaking the precepts is unwholesome because it is unjust and blameworthy and also it produces painful results.

### 3.4.2 Preparation for Taking the Five Precepts and Benefits

In Buddhist tradition, the taking precept is preceded by going for refuge. It is done in a beautiful traditional way prescribed by the elders. First, a Buddhist may approach a monk respectfully and follow the monk's instruction for the going for refuge and taking precepts. The person bows to a monk and makes an apology in front of the monk. Then he requests the monk to guide him in going for refuge and taking precepts. The daily undertaking of the refuges is best done in a shrine room or before Buddha-image: "The going for refuge (*saraṇa gamaṇa*) and the undertaking of the five precepts (*pañca sīla samādāna*) are also the first two steps in the process of becoming a lay disciple of the Buddha."<sup>27</sup>

The door of entrance to the teaching of the Buddhist is the going for refuge to the Triple Gem—that is, to the Buddha, to the Dhamma and to the Saṅgha. From ancient times to the present, the going for refuge has functioned as thus:<sup>28</sup>

*Buddhaṃ saraṇaṃ gacchāmi* (I go for refuge to the Buddha);

*Dhammaṃ saraṇaṃ gacchāmi* (I go for refuge to the Dhamma);

*Saṅghaṃ saraṇaṃ gacchāmi* (I go for refuge to the Saṅgha).

This process of going for refuge is intended to protect us from harm and danger. In this process of going for refuge, the mental act of going for refuge is very essential. *Saddhā*, confidence or deep, faith is necessary.

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<sup>27</sup> Dines Andersen and Helmers Smith (eds.), *Suttanipāta*, (Oxford: PTS, 1997), p. 42.

<sup>28</sup> Robert Chalmers, (ed.), *The Majjhima Nikāya*, vol. II, (Boston, London: PTS, 1958) p. 51.

After taking refuge Triple Gems, we have to undertake five precepts with a firm determination to follow those rules as a guide to right action. The undertaking of the precepts is not a one short affair to be done. But the five precepts should be undertaken repeatedly, preferably on a daily basis. The methods of going for refuge divided into two general kinds: the superior or supra mundane going for refuge and the common or mundane going for refuge.

There are socially advantages and disadvantages in observing and breaking the Five Precepts. Observing the Buddhist Five Precepts will bring about good advantages as follows:<sup>29</sup>

- 1) Because of forgetfulness much wealth will be obtained.
- 2) Good fame will be obtained.
- 3) The person can approach the audience bravely
- 4) He dies without wavering
- 5) After timely death he attains to celestial abode and enjoys happiness.

By breaking the Buddhist Five Precepts, this will bring about bad results as follows<sup>30</sup>:

- 1) His name is always received with scorn and contempt.
- 2) He is always forgetful and consequently his progress in life is either retarded or ceases altogether.
- 3) When he has to face a crowd he is either down cast or afraid of the crowd.
- 4) When close to death he is either confused or cries out for help.
- 5) After death can never be reborn a happy abode.

In sum, going for refuge Triple Gems and taking Five Precepts can build up a foundation for lay person to be a Buddhist. After having built the strong foundation in his heart, a Buddhist proceed to undertake the Five Precepts through which he controls his verbal, bodily and mental attitudes. Thus he could mould himself to be free from all defilements and attain final liberation. Since the Five Precepts are moral principles for all Buddhists and non-Buddhists, they are necessary to observe and

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<sup>29</sup> E. Hardy (ed.), **The Anguttara Nikāya**, vol 3, (Luzac : London, PTS, 1958) p. 95.

<sup>30</sup> *ibid.*, 39.

undertake every moment. By undertaking the precepts we can get the benefits for oneself and also bring them to others.

### 3.5 The First Precept

The first precept is ‘abstaining from killing of living beings’. Killing means the destruction of any living being including animals of all kinds. In other words, ‘killing’ means taking life quickly or by violence. Slaughtering, murder of living being is hatred. Here the word *pāna*,<sup>31</sup> meaning that which breathes, denotes any living being that has breath and consciousness. It includes animals and insects as well as men, but does not include plants as they have only life but not breath or consciousness. The word ‘living being’ is a conventional term, an expression of common usage, signifying in the strict philosophical sense, the life faculty (*jīvitindriya*). Thus the precept’s wording prohibits the killing of living beings. In terms of its underlying purpose it can also be understood to prohibit injuring, maiming, and torturing as well.<sup>32</sup>

The Pāli Buddhist commentaries formally define the act of taking life thus: “the taking of life is the volition of killing expressed through the doors of either body or speech, occasioning action which results in the cutting off of the life faculty in a living being, when there is a living being present and the perpetrator of the act perceives it as living being.”<sup>33</sup>

According to Buddha, life is dear to all beings. They have the right to live the same as human beings do. Men should respect all living beings; not kill anything. Killing ants and mosquitoes are also breaking this precept. They should have an attitude of loving-kindness towards all beings, wishing them to be happy and free from harm. Taking care of the earth, its rivers and air is included. One way that many Buddhists follow this precept is by being ‘vegetarian’.

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<sup>31</sup> Helmer Smith (ed.), **The Khuddaka Pātha**, (Boston, London: PTS, 1978), p. 30.

<sup>32</sup> V. Trenckner and R. Chalmers (eds.), **Majjimanikāya**, Vols. I–IV, (London: PTS, 1887-1902), p. 96.

<sup>33</sup> Helmer Smith (ed.), **The Khuddaka Pātha**, (Boston, London: PTS, 1978), p. 26.

### 3.5.1 Necessary Conditions for the Offence of the First Precept

Necessary conditions for the offence of the first precept are as follows:<sup>34</sup>

- 1) The one to be killed is a living being.
- 2) One knows that the one to be killed is a living being.
- 3) One has the volition or intention to kill.
- 4) One makes the effort to kill.
- 5) The being dies because of that effort and action.

The chief factor for killing is the volition associated with anger (*dosa*). The perpetrator will suffer the bad consequences in this life and he will also be reborn in the four miserable realms after his death.

If any one of the above five factors is missing, the action cannot be called *pāṇātipāta kamma*. For instance, if one steps accidentally on insects and kills them as one walks along the road, one does not commit *pāṇātipāta kamma* because this incident happens unintentionally. It is just a demeritorious action. For this action, although the perpetrator will not be reborn in miserable realms, he may suffer the evil consequences of his demeritorious action commensurately.

### 3.5.2 The Benefits of Abstaining from Killing of Living Beings

A person who abstains from killing any living being will be reborn after his death in a good destination either as a human being or as a celestial being. If he is reborn as a man, he will possess good health, longevity and so on. All living beings are afraid of death. So, everyone should refrain from torturing and killing other by being considerate to them. One who abstains from killing others, will enjoy the following benefits:<sup>35</sup>

- 1) He has no physical deformities and disfigurements
- 2) He has good complexion in his future existences.
- 3) He is fit and strong.
- 4) He is quick and active.
- 5) He is brave when confronted with danger.

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<sup>34</sup> **The Teachings of the Buddha**, Higher Level Volume II, (Rangoon: Department for the Promotion and Propagation of Sāsana, 2000), p. 23.

<sup>35</sup> Dines Andersen and Helmer Smith (eds.), **Sutta Nipāta**, (Boston, London: PTS, 1913), p. 228.

- 6) He never gets killed by others.
- 7) He is free from diseases.
- 8) He has a large number of followers.
- 9) He enjoys longevity.

### **3.5.3 Undesirable Kammic Consequences for Killing Others**

By breaking the first precept, individuals will have the following undesirable kammic consequences:<sup>36</sup>

- 1) Being incomplete with all the required parts or features (ears, eyes, nose, limbs and so on.)
- 2) Being gray complexion and not fresh looking in every life.
- 3) Being weak (in both physical and mental energy).
- 4) Being dull
- 5) Being pink hearted
- 6) Killed by others or suicide by taking poison himself or herself.
- 7) Being sick
- 8) Out of friendship
- 9) Short lived.

Furthermore, the offence of killing a living being may be great or small depending on different situation. According to the size and moral practice of the victim, the offence may be great or small. With regard to animals naturally, lacking in morality, if the size of the animal is small, the offence is small, if the size of animal is large, the offence is great. With regard to human being, if the victim is of low morality, concentration and wisdom, the offence is small, if the victim is of high morality, high concentration and great wisdom, the offence is great. Where the victims are of equal size of equal morality, the offence is small if the killer's motive and effort are weak and the offence is great if the killer's motive and effort are strong.

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<sup>36</sup> Venerable Unanadicca (ed.), **Mahā Maṅgala Sutta and Appendices**, (Rangoon: Gazette Ltd., 1995), p. 79.

### 3.5.4 The Analysis of the First Precept

The Buddhist Five Precepts have psychological value in their background. In fact psychological phenomena are the main factors in every intentional action (*kamma*). No action becomes *kamma* commitment (*kammapatha*) unless the intention involves in the act and therefore unintentional action will not bear any result.

There are also socially advantages and disadvantages in observing the Five Precepts. There are some situations in which one finds difficulty or even impossible to observe the precepts. Sometimes one is trapped in a situation and is forced to break the precepts. Ethical problems are points of controversy throughout the history of philosophy. Some say that goodness of an action lies in the action itself. This means that an action is good irrespective of what comes out of the action. The result may be undesirable but if the action is just and blameless then it is ethically good. Some argue that the goodness of an action lies in the result of that action. It means that an action is good only when what comes out of that action is desirable. No matter the action is unjust or blameworthy if the result is desirable then the action is ethically good. However, the Five Precepts should be understood in terms of both action and result. Breaking the precepts is unwholesome because it is unjust and blameworthy and also it produces painful result. Here the result is not the immediate outcome of what has been done but is kammically produced as the result of intentional action.

In order to get a better understanding of the Five Precepts in Buddhism, they should be considered critically. Breaking the first precept, meaning killing a living being, is motivated by greed or hatred or both while there is only hatred involves in the act killing. For example, a prince kills his father, the king, in order to take over the power. In that case greed is the motivation for the killing.<sup>37</sup> Yet, in the act of killing the destructive force drives the action. That force is identified with *dosa* (anger) that can be rendered as hatred or anger or fear. When a person kills a mosquito, anger is the motivation. A person may also kill a snake out of fear. If a person knows that his enemy owns a precious stone and he would possess it by killing the enemy. In that case the motivation can be both greed and hatred.

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<sup>37</sup> Herlem Smith (ed.), *The Khuddaka Pāṭha Atthakathā*, Vol I, (Boston, London,: PTS, 1978), p. 29.

Sometimes, livelihood may be clash with observing the first precept. A fisherman has to fish for his livelihood. Buddhism suggests avoiding this type of livelihood though the Five Precepts are not commandments. Some argues that those who eat fish are also responsible for killing fish because without eaters there is no fisherman. Buddhism considers fishing and eating fish separately. As it was mentioned above what is important in the action is the 'intention'. Eating fish involves intention to eat, while fishing involves intention to kill. Thus, eating fish does not necessarily break the first precept.

According to Buddhism mercy killing cannot be justified.<sup>38</sup> The Buddha has advised everyone to abstain from killing. In recent years many scientists and some religionists have used the expressions like human killing, mercy killing, gentle killing and painless killing to justify the ending of a life. They argue that if the victim feels no pain, killing is justified. But, Buddhism can never accept these arguments because it is not important how the killing occurs, but the fact that the life of a being is terminated by another. No one has any right to do that for whatever reason. The Buddha taught that men must have tolerance to save war. Mercy and killing can never go together. Mercy killing is not the correct approach. As the Buddhists, all that the Buddhists can do is to help to reduce the pain of suffering in others, but not to take their lives.<sup>39</sup>

Breaking the first precept has different level of graveness due to different status of a person being killed. Killing an elephant; killing are considered to be the most serious offence. Killing a human being is a less severe offence when it is comparing to the former case. But, it is more severe when it is comparing to killing an animals. Killing an elephant is a more severe offence than killing a mosquito for more energy has to put to kill an elephant.

Abortion<sup>40</sup> is considered to be breaking the first precept since life faculty in the present life beings at the time of conception. There is no reason for Buddhists to

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<sup>38</sup> Ksri Dhammananda (ed.), **What Buddhist Believe**, (Malaysia: Buddhist Missionary Society, 1952), p. 241.

<sup>39</sup> Mehm Tin Mon (trans.), **The Essence of Buddha Abhidhamma** (Yangon: Yadanar Min Literature, 1995), p. 109.

<sup>40</sup> Suriyagoda Sumangala (ed.), **The Dhammapada**, vol II, ( Boston, London: PTS, 1914), p. 110.

oppose birth control. They are at liberty to use any of the old or modern measures to prevent conception. In birth control what is done is to prevent the coming into being of an existence. There is no killing involved and there is no *akusala kamma*. But, if they take any action to have an abortion, this action is wrong because it involves taking away or destroying a visible or invisible life. Therefore, abortion is not justifiable, because all the required conditions are present in abortion. According to Buddhism, there is no ground to say that ones have the right to take away the life of another.

Moreover, taking one's own life under any circumstances is morally and spiritually wrong. Some people sacrifice their own lives by such methods as self-immolation, bullet-fire, or starvation. Such actions may be classified as brave and courageous. From a Buddhist point of view, however, such acts are not to be condoned. The Buddha has clearly pointed out that the suicidal states of mind lead to further suffering. Therefore, committing suicide is not justifiable.

Nobody likes to be harmed, injured or killed by another. If somebody does so, he is violating the basic social principle. He is antisocialist. More ceasing from evil is not enough, a noble effort is needed to replace evil by the good. To have proper moral discipline, to promote co-operation and unity among men, Buddhism emphasizes the importance of *mettā*,<sup>41</sup> the universal and all-embracing love. *Mettā* means much more than brotherly feeling or kindheartedness. *Mettā* goes hand in hand with helpfulness and willingness to be far beyond self-interest to promote the welfare and happiness of mankind.

One of the most important ethical teachings of the Buddha is “non-killing” or “non-violence”. Human society flourishes better when it is based on love, sympathy and co-operation than when based on acts of violence which the Buddhists should avoid. Acts of violence are diseases of humanity.

The Buddha preached non-violence and peace as a universal message. The Blessed One did not approve of violence or the destruction of life. He declared that there is no such thing as a just war. Not only did the Buddha teach non-violence and peace, but also go to the battle field to prevent the outbreak of a war. He diffused

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<sup>41</sup> V. Trenckner and R. Chalmers (eds.), **Majjimanikāya**, Vols. I-IV, (London: PTS, 1887-1902), p. 107.

tension between sakyas and kolyias who were about to war over the waters of Rohiṇī river. Therefore, if everyone were to follow the advice of Buddha, there would be no reason for war to take place in this world. It is the duty of every cultured man to find all possible ways and means to settle disputes in a peaceful manner, without declaring war to kill his fellow men.

To abstain from killing,<sup>42</sup> ones must strive to develop our compassion. They must see the world in which everything on every creature has its place and function. They must be very careful not to destroy nature's delicate balance. In the contemporary age, the very air is becoming poisoned, the rivers are polluted and dead, many beautiful animal species are extinct, slopes and mountain are barren and eroded. If men are anxious to crush, destroy and kill, this terrible situation may not have arisen<sup>43</sup>. Thus, ones should strive to develop more respect for life. This is what the first precept is saying.

In addition, out of loving kindness and compassion, some Buddhists try to be vegetarians. Buddhists should indeed avoid the following types of meat to eat:<sup>44</sup>

- 1) Meat of animals killed personally
- 2) Meat of animals killed in the presence of you
- 3) Meat of animals killed especially for your consumption

Every being loves its life. Killing brings suffering to them. When ones take the first precept, ones try to avoid being directly responsible for killing beings,<sup>45</sup> Some of the Buddhists become vegetarian mainly because they do not want cause suffering and death to animals killed for food. Eating vegetables is therefore not considered a transgression of this precept.

This first precept is to refrain from living beings. No one has the right to take the life of a living being; nor the life of his own. What is important is that it is a life. To take any life is wrong and sinful. This precept applies to the taking of own life

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<sup>42</sup> E Hardy (ed.), **The Aṅguttara Nikāya**, vol V, (Luzac, London: PTS, 1958), p. 151.

<sup>43</sup> K. sri Dhammananda (ed.), **What Buddhist Believe**, (Malaysia: Buddhist Missionary Society, 1952), p. 132.

<sup>44</sup> E. Hardy (ed.), **The Aṅguttara Nikāya**, vol. 5, (Luzac, London: PTS, 1958), p. 840.

<sup>45</sup> U Han, Htay (trans.), **How to Live as a Good Buddhist**, (Yangon: Department for promotion of the Sāsana, 2003) p. 31.

as well as to taking the lives of others. Abstaining from taking life has a wider application than simply refraining from killing other human beings. A sentient being is a living being endowed with mind or consciousness; for practical purpose, this means human beings, animals and insects. Plants are not considered to be sentient beings, though they exhibit some degree of sensitivity, they lack full-fledged consciousness, the defining attribute of a sentient being.

The taking of life that is to be avoided is intentional killing, the deliberate destruction of life of a being endowed with consciousness. The motive for killing also influences moral weight.<sup>46</sup> The positive counterpart to abstaining from taking life, as the Buddha indicates, is the development of kindness and compassion for other beings. Abstaining from killing makes the mind peaceful and free from hatred. When we abstain from killing, they respect for life to grow and they begin to act with compassion toward all living beings. Refraining from killing can create the right atmosphere for compassionate action to grow in the human lives.

In the first precepts, there are two aspects, namely, negative aspect and positive aspect. Negative aspect is not to do what is evil and positive aspect is to do what is good. By observing the first precept not killing living beings, men can hope to build up a happy and peaceful life of society.

The first of the Five Precepts is to refrain from killing a living being. Killing of any living being with intention means a breach of the first precept of non-killing. By observing the first precept of non-killing, men save the lives of one, two, three and other countless beings. *sīla* ensures the safety of all living beings and augments the flourishing of *metta*, *karunā*, and *muditā* towards all living beings. Thus the world will become a more auspicious peaceful and enjoyable abode where all sentient beings will live happily ever after.

Suppose, if a man is killing living being, the victim will suffer terribly. All beings are crying, shaking in fear of death. If all men observe this first precept, we save their lives, make them happy and give them freedom. They will live peacefully and harmoniously in the world. But, The worst thing is that people are fighting and killing each other, waging civil wars, regional wars and world wars where many

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<sup>46</sup> E. Hardy (ed.), **The Aṅguttara Nikāya**, vol. 5, (Luzac, London: PTS, 1958), p. 64.

people die, some become handicapped, some homeless. In some countries people kill each other claiming “ethnic cleansing”. Actually these unpleasant things are created by people who ignore the first precept.

### **3.5.5 The Story Illustrating the Consequence of Killing Living Beings.**

Once, a housewife went to the market to buy meat in order to feast a special guest. As she could not get meat from any place she killed a little sheep which was bred in her house. The guest and her husband were very satisfied with the meat. But when she died, she was cast into hell where she had to suffer for a long time. After that, she was born as an animal as many times as the number of hair on the little sheep she had killed. In every animal life, she was killed being cut at the throat as she had killed the little sheep.<sup>47</sup>

This story, therefore, reflects the Buddhist law of kamma which is the law of action to human beings that if ones kill other beings, ones will deserve bad results in (this life or) the next life. In opposite, if ones can follow this first precept by keeping *hiri* sense of shame and *ottappa* shrinking back from doing wrong in minds, they will received advantages of being healthy and have longevity as well as loving kindness and compassion are growing.

## **3.6 The Second Precept**

The second precept is ‘abstaining from stealing’.<sup>48</sup> The word ‘stealing’ means “what is not given”, signifying the belongings of another person over which he exercises ownership legally and blamelessly. No stealing means not encroaching upon other’s property and wealth. To put it simply, taking anything that does not belong to oneself (either privately or publicly owned) without permission constitutes stealing. Stealing is a violation of a basic and important precept. Out of all the precepts, not stealing is one of the most difficult precepts to observe. The act of taking others’ belongings without the consent of the owners is called ‘theft’. All people treasure

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<sup>47</sup> Edward Muller (ed.), *The Dhammasaṅgani*, (London: PTS, 1978), p. 291.

<sup>48</sup> Herlem Smith (ed.), *The Khuddaka Pāṭha Atthakathā*, vol. 1, (Boston, London: PTS, 1978), p. 26.

their property. They do not like their belongings being stolen by others. Here, one should not take the belongings of others without their knowledge or consent.

The act of taking what is not given is formally defined thus: “Taking what is not given is the volition with thievish intent arousing the activity of appropriating an article belonging to another legally and blamelessly in one who perceives it as belonging to another”.<sup>49</sup> As in the case of the first precept the transgression here consists ultimately in volition. This volition can commit the act of theft by originating action through body or speech; thus a transgression is incurred either by taking something directly by oneself or else indirectly, by commanding someone else to appropriate the desired article. The fundamental purpose of the precept is to protect the property of individuals from unjustified confiscation by the others. Its ethical effect is to encourage honesty and right livelihood.

The chief factor for stealing is the volition associated with greed (*lobha*). Greed means “selfish desire”. Greed makes men a selfish person. It is the root of all miseries. Greed is desire for sensual pleasures, wealth, rank and so on. This greed is in all of humanity like this fog. The act of taking what is not given can proceed either from greed or hatred, both being coupled with delusion. Stealing by reason of greed is the obvious case, but the offence can also be driven by hatred.<sup>50</sup>

Taking what is not given can be divided into many different kinds of violation. The first one is stealing, that is, taking what is not given, secretly, without the knowledge of the owner, as in house breaking, a mind night bank theft, pick pocketing and so on. Another type is robbery, taking what is not given by force, either by snatching someone’s belongings away from him or by compelling him to hand them over by means of threats. A third type is fraudulence, laying false claims or telling lies in order to gain someone else’s possessions. Still another is deceit, using deprive someone of an article or to gain his money as when storekeepers use false weights and measures, or when people produce counterfeit bills for use.

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<sup>49</sup> *ipad.*, 49.

<sup>50</sup> M.M. Bose (ed.), **Paramattha Dīpanī, Iti Vuttakaṭṭhakathā**, vols. 3, (Boston, London: PTS, 1977), p.29.

### 3.6.1 Necessary Conditions for the Offence of the Second Precept

According to commentaries, for a complete breach of the precept to committed five factors must be present as follow:<sup>51</sup>

- 1) The thing stolen it is others' property
- 2) One knows that it is others' property
- 3) One has the intention to steal it
- 4) One makes bodily or verbal actions and efforts to steal it
- 5) One steals it.

By reason of the second factor, there is no violation in taking another's article if they mistakenly perceive it as our own, as when they might confuse identical-looking coats, umbrellas and so on. The third factor again provides a safeguard against accidental appropriation, while the fifth asserts that to fall into the class of a transgression the action must deprive the owner of his article. It is not necessary that he be aware that his possession is missing, only that it be removed from his sphere of control even if only momentarily.

### 3.6.2 Benefits of Abstaining from Stealing

A person who abstains from stealing others will be reborn after his death in a good destination either as a human being or as a celestial being. One who abstains from stealing others will enjoy the following benefits:<sup>52</sup>

- 1) He is wealthy
- 2) He does not have to work hard for a living
- 3) He has plenty of food and drinks
- 4) He easily gets what he wants
- 5) He is skilful in trade and he is prosperous
- 6) His wealth is not destroyed by the five enemies, namely, flood, conflagration, tyrant, thief, sons and daughters who are unworthy heirs.

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<sup>51</sup> E. Hardy (ed.), *The Aṅguttara Nikāya*, vol. 5, (Luzac, London: PTS, 1958), p.155.

<sup>52</sup> Herlem Smith (ed.), *The Khuddaka Pāṭha Atthakathā*, vol. 1, (Boston, London: PTS, 1978), p.26.

### 3.6.3 Undesirable Kammic Consequences of Stealing Others

A man who steals the belongings of others loses his reputation and he is branded as a thief. He will find no peace in his heart since he has committed a shameful act. Even if not being caught he is almost constant fear of punishment by his State law. Besides, he gives much trouble to others whose belongings are stolen by him. He may escape from the penalty for the crime committed by him, but he will never escape from the consequences of his evil deed.

Stealing includes taking others' things without the permission of the owner, and taking others' properties by force or by cheating or by trick. Whosoever commits stealing will be reborn in one of the four lower abodes when he dies. Even when he is free from there and is again reborn as a man, he will encounter the following evil consequences:<sup>53</sup>

- 1) Being poor
- 2) Having to suffer bodily and mentally
- 3) Being tortured by hunger and starvation
- 4) Having unfulfilled wishes
- 5) Having unstable and easily perishable fortune
- 6) Having properties destroyed by the five enemies

The degree of moral weight that attaches to the action is determined by the following three factors: 1) the value of the object taken; 2) the qualities of the victim of the theft; and 3) the subjective state of the thief. Regarding the first, moral weight is directly proportional to the value of the object. Regarding the second, the weight varies according to the moral qualities of the deprived individual. Regarding the third, act of theft may be motivated either by greed or hatred. Greed is the most common cause to commit stealing. But, hatred may also be responsible to steal others. Between the two, acts motivated by hatred are kammically heavier than acts motivated by sheer greed because that acts want to harm the others.

In stealing, a very valuable article is obviously greater than in stealing an article of little worth. But, where the value of the article is the same the blame worthiness of the action still varies relative to the individual against whom the offense

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<sup>53</sup> M.M. Bose (ed.), *Paramattha Dīpanī, Iti Vuttakaṭṭhakathā*, vols. 3, (Boston, London: PTS, 1977), p. 222.

is committed. As determined by this factor, stealing from a person of high virtuous qualities or personal benefactor is a more serious transgression than stealing from a person of lesser qualities or from an unrelated person. This factor, in fact, can be even more important than the cash value of the object.

Thus, if someone steals an alms-bowl from a meditative monk who needs the bowl to collect his food, the moral weight of the act is heavier than that involved in cheating a racketeer out of several thousand dollars, owing to the character of the person affected by the deed. The motivation behind the action and the force of the defilements are also determinative of the degree of moral gravity, hatred being considered more guilty than greed.

#### **3.6.4 Analysis of the Second Precept**

Breaking the second precept, stealing what is not given, is motivated by greed or hatred or both. For example, a person steals things because he is craving for it or wishing to destroy the other's ownership. According to Buddhism, no matter what the reason may be for stealing, it still is breaking the precept. The intention of protecting the country and righteousness is wholesome and the act of stealing is unwholesome and also breaking the precept. According to Buddhism, the wholesome intention of protecting the country and righteousness produces desirable result and breaking the second precept has painful result.

The precept not to steal requires close examination until one can adhere to this principle even in what appear to be trivial circumstances. Consider, for example, how the persons would respond to the following situations: if change were mistakenly returned after making a call at a pay phone, would they deposit it? If they needed a paper clip or another common office supply, would they take it from a co-workers desk without first asking for permission? If they found money lying in the street and are unsure whether the owner would return searching for it, would they leave the money where we found it? The decisions they face when confronted with these types of circumstances have a significant bearing on the development of their characters and the purification of their virtue.

The second precept is not to steal. Instead of stealing, exploiting, or oppressing, they practice generosity. In Buddhism, it is said that there are three kinds

of gifts. The first is the gift of material resources. The second is to help people rely on themselves, to offer them, the technology and know-how to stand on their own feet. The second precept is deep practice.

The counterpoint to stealing is ‘generosity’. The generosity people do may often be limited to the members of their immediate family. To cultivate a generous heart, ones must begin by recognizing the dept of ones’ own attachments and by realizing what makes them resistant to opening their hearts in this way. For some individuals, giving of their time is more difficult than giving away material goods.

The positive counterpart to abstaining from stealing is honesty, which implies respect for the belongings of others and for their right to use their belongings as they wish.<sup>54</sup> Another related virtue is contentment being satisfied with what one has without being inclined to increase one’s wealth by unscrupulous means. The most eminent opposite virtue is generosity, giving away one’s wealth and possessions in order to benefit others.

Stealing is an expression of the human’s greed or envy. Practicing the skillful action of not stealing means making an effort to be honest and to respect the property of others. It is easy to see that taking someone’s property or money is stealing. But the persons are often confronted with more subtle occasions to steal. For example, taking credit for someone else’s ideas is also stealing. Cheating on smoeones’ income taxes, writing bad checks, taking bribes and engaging in fraudulent business practices are also stealing.

Corruption, embezzlement, stealing, theft, robberies, kidnapping and abduction are all violations of the “No Stealing” precept. The second precept is to refrain from possessing anything except that, is one’s own and that is willingly by given by another. Ones should not take possession of any property belonging to another person by way of either stealing, seizing, looting, robbing, plundering, cheating, black-mailing or extorting bribes.

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<sup>54</sup> E. Hardy (ed.), **The Aṅguttara Nikāya**, vol. 4, (Luzac, London: PTS, 1958), p. 153.

### 3.6.5 The Story Illustrating the Consequences of Stealing other's Properties.

Once upon a time, four women in Rājagaha amassed riches through malpractice of short changing and adulteration in selling their goods. They died in their prime life and became *peta*, miserable beings, outside the city. At night they entered the city looking for scattered food remnants or saliva or phlegm spat out by human beings. As they went along one street after another, they came to their former houses and saw their husbands enjoying with new wives. They felt so painful that they cried out. “We have been suffering miserably for having amassed wealth unlawfully while our husbands are enjoying to their heart's content with their new wives.”<sup>55</sup>

Therefore, humanity must undertake the rule of training to refrain from taking that which is not given. According to Buddhism, no matter what the reason may be for stealing, it still is breaking the precept. In the second precept, there are two aspects, namely, negative aspect and positive aspect.

1) Negative aspects: One should restrain from what is not given.

2) Positive aspects: One possesses one's life in honesty and purity of heart. The person has abandoned all forms of stealing and takes what is given.

## 3.7 The Third Precept

The third precept is ‘abstaining from unlawful sexual misconduct’. In this precept, the word sexual misconduct means wrong conduct. I undertake the training rule to abstain from misconduct with regard to sense pleasures. The word *kāma* has the general meaning of sense pleasure or sensual desire, but the commentaries explain it as sexual relations (*methuna samācāra*), an interpretation supported by the suttas. *Micchācāra* means wrong modes of conduct. Thus the precept enjoins abstinence from improper or illicit sexual relations. Misconduct is regard to sense pleasures is formally

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<sup>55</sup> Pv, 216, Pv.A, 261.

defined as “the volition with sexual intent occurring through the bodily door, causing transgression with an illicit partner”.<sup>56</sup>

The third precept is abstaining from committing misconduct in sexual relations. A man having sex with a woman other than his wife, or a woman having sex with another men other than her husband is sexual misconduct, *Kāmesumicchācāra*, which is, indeed, a heinous crime<sup>57</sup>.

This precept is very effective in making a perfect family life. If the husband and wife are faithful to each other without committing sexual misconduct, their marriage will be solid and happy. Otherwise, they will have a family feud. This precept seems particularly weak in big cities, because news of sex scandals is heard often from televisions and newspapers. People are living in danger of rapists. Extreme sexual desire is the cause of violating the precept of abstaining from committing sexual misconduct.

To control this desire, one should contemplate on the thirty-two parts of the body. He has to contemplate like this; “This body has hairs of the body, hairs of the head, nail, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, bowels, stomach, excrement, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, nasal mucus, oil of the joints, and urine.

### 3.7.1 Necessary Conditions for the Offence of the Third Precept

Four factors necessary to complete the action of sexual misconduct are as follows:<sup>58</sup>

- 1) The woman belongs to one of the twenty types of women whom one should not have sexual relationship
- 2) One desires to have sex
- 3) One makes the effort to have sex
- 4) One takes pleasure in having sex

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<sup>56</sup> V. Trenckner and R. Chalmers (eds.), *Majjimanikāya*, Vols. I–IV, (London: PTS, 1887-1902), p.198.

<sup>57</sup> Helmer Smith (ed.), *Sutta Nipāta Commentary*, vol I, (London: PTS, 1916), p.97.

<sup>58</sup> Helmer Smith (ed.), *Sutta Nipāta Commentary*, vol I, (London: PTS, 1916), p.174.

This last factor is added for the purpose of excluding from violation those who are unwillingly forced into improper sexual relations. The forbidden objects are twenty classes of women;<sup>59</sup> namely:

- 1) A woman under the guardianship of her mother
- 2) A woman under the guardianship of her father
- 3) A woman under the guardianship of her parents
- 4) A woman under the guardianship of her brother
- 5) A woman under the guardianship of her sister
- 6) A woman under the guardianship of her relatives
- 7) A woman under the guardianship of her clan
- 8) A woman under the guardianship of her spiritual guide
- 9) A woman under an engagement
- 10) A woman who is undergoing punishment (these ten are unmarried)
- 11) A woman bought by wealth
- 12) A woman who becomes a wife through her free will
- 13) A woman who becomes a wife through love of property
- 14) A woman who becomes a wife through love of clothes
- 15) A woman lawfully wedded by parents after the ceremony of dipping the hands of the couple in a bowl of water
- 16) A woman who is taken from the poorer classes
- 17) A slave wife
- 18) A servant wife
- 19) A wife captured in war and
- 20) A mistress or prostitute kept for a time. (these ten are married women)

The evil effects of sexual misconduct are having many enemies, getting undesirable wives, getting birth as woman (prostitute) or as an eunuch. These can be grouped into three categories: (1) a woman who is under the protection of elders or other authorities charged with her care, that is, a girl being cared for by parents, by an older brother or sister, by other relatives, or by the family as a whole; (2) a woman

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<sup>59</sup> V. Trenckner, and R. Chalmers (eds.), **Majjimanikāya**, Vols. I–IV, (London: PTS, 1887-1902), p.144.

who is prohibited by convention, that is, close relatives forbidden under family tradition, nuns and other woman vowed to observe celibacy as a spiritual discipline, and those forbidden as partners under the law of the land and (3) a woman who is married or engaged to another man, even one bound to another man only by a temporary agreement. In the case of women, for those who are married any man other than a husband is an illicit partner. For all women a man forbidden by tradition or under religious rules is prohibited as a partner. For both men and women any violent, forced, or coercive union, whether by physical compulsion or psychological pressure, can be regarded as a transgression of the precept even when the partner is not otherwise illicit. But a man or woman who is widowed or divorced can freely remarry according to choice.

### 3.7.2 Benefits of Abstaining from Sexual Misconduct

Those who do not commit this offence will enjoy benefits in contrast to the condition of those who transgress. A man who never has sex with another man's wife or with a damsel under someone's guardianship, and a woman who never has sex with another man other than her husband, will enjoy the following benefits.<sup>60</sup>

- 1) They have no enemies
- 2) They are loved by all beings
- 3) They get food, drinks, clothing and so on
- 4) They sleep soundly
- 5) They wake up peace fully
- 6) They will not be reborn in the four miserable realms
- 7) They will not be reborn as a woman or as a sexual pervert
- 8) They can control their temper
- 9) They can act and speak boldly and frankly
- 10) They can live dignity
- 11) They can live cheerfully and happily without having to cast down their eyes

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<sup>60</sup> M.M. Bose (ed.), *Paramattha Dipanī, Iti Vuttakaṭṭhakathā*, vols II, (Boston, London: PTS, 1977), p.52.

12) They love and adore only the opposite sex that is they never become homosexual

13) They are born with complete sets of organs and limbs

14) They possess prominent marks and features

15) They can live in confidence

16) They can live happily

17) They have no anxiety and no worry

18) They are free from danger

19) They are never separated from their loved ones.

### **3.7.3 Undesirable Kammic Consequences of Sexual Misconduct**

The undesirable kammic consequences which are derived from sexual misconduct as follows:<sup>61</sup>

1) Those who commit this intolerable offence live in constant fear and worry

2) They can hardly find peace and happiness in their heart

3) Their minds are haunted by constant anxiety and the feeling of shame

4) Their appearance is not graceful

5) Their life is full of danger

6) They are hated by all good people: they become the object of scorn and their enemies will be many

7) They may be reborn in the lower abode

8) If reborn in the human world they may be reborn in the lower class and as hermaphrodite, impotent, or as women, and may face great misfortune

9) They will not enjoy sound sleep and will not be happy even when they are awake

10) They will be parted from their loved ones, their outward appearance will be poor and

11) They will meet with disgrace.

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<sup>61</sup> F. L. Woodward (trans.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, Vol. 2, (London: PTS, 1982), p. 67.

The degree of moral gravity involved in the offense is determined by the force of the lust motivating the action and the qualities of the person against whom the transgression is committed. If the transgression involves someone of high spiritual qualities, the lust is strong, and force is used, the blame is heavier than when the partner has less developed qualities, the lust is weak, and no force is used. The most serious violations are incest and the rape of an *arahat*. The underlying root is a always greed accompanied by delusion.

If one commits adultery with a person of high morality, the offence is serious; if the person has no morality, the offence is not serious. For example, the young Nanda, who committed adultery with a female *arahat*, Uppalaavannā, fell into a fissure in the earth and was immediately reborn in the *Avīcīniraya*. Even if the victim lacks morality, the offence will be serious if the adultery is committed forcibly.

#### **3.7.4 Analysis of the Third Precept**

Unlike the other precepts, this one does not have any good excuses. This precept mean to protect a lawful and peaceful society. The motivation and intention of breaking this precept is mainly craving. Having affair with someone who is under protection of parents or relative or relatives or organization is also considered to be breaking the precept. The third precept suggests that one should not have sexual intercourse even with his wife while she refuses to make love. There is no wholesome motivation for committing adultery.

Ethical rules or rather ethical suggestions (*sīla*) in Buddhism are based on the sense of sympathetic feeling. One practice *sīla* only because if the same thing is done to him he would consider it is not proper. Then he too should not commit it to other. It can be clearly see in the third precept. If a person used trickery, emotional black mail or force to compel someone to have sex with him, then this is sexual misconduct. Adultery is also a form of sexual misconduct because when individuals marry they promise their spouse that they will be loyal to them. When ones commit adultery, they break that promise and betray their trust. Sex should be an expression of love and intimacy between two people.

On a more subtle level, they need to avoid any activities in which they relate to others as objects of sexual desire such as watching pornography, talking

about their physical attraction to others, and making sexual persuasion through their words or actions. Attempts to persuade one's partner to use sexual intimacy demonstrate a lack of consideration and regarded as a breach of this precept. The guiding purposes of this precept, from the ethical standpoint, are to protect marital relations from outside disruption and to promote trust and fidelity within the marital union. Besides these, any case of forced, violent, or coercive sexual union constitutes a transgression. But in such a case, the violation falls only on the offender, not on the one compelled to submit. The essential purpose is to prevent sexual relations which are hurtful to others.

It is true that lust can never be completely satisfied. No matter how many risks people take or how much pain and suffering people go through to try to fulfill their desires, the wish to fulfill desire does not go away. Some people turn to meditation out of the pain and suffering caused by their sexual desires. The only solution to this problem is to begin with disciplining human's sexual activity. It is said that craving desire is the very root of human's misery. Confused sexual behavior is one of the easiest ways to trap the mind into a cycle of craving and aversion. Sexual misconduct refers to all extra-marital sexual acts or affairs. Rape, prostitution, polygamy or bigamy, sexual child abuse, abduction through seduction, through seduction, human trading, family disruption and forcing others to engage in immoral sexual activities are all acts of transgression.

Sexual misconduct is one of the main causes of social chaos. The existence of incest, child prostitution and abuse and so on, constitutes the greatest insult to modern civilization, and the emergence of AIDS has caused the greatest panic of the twentieth century. All these problems can be avoided if this precept is upheld, and the world will be a much better place with happier families and moral societies. To practice the Third Precept is to heal our society, if there is no sexual misconduct, if the community practices this precept well, there will be stability and peace. This precept should be practiced by everyone. The practice of the Third Precept is a very strong way of restoring stability and peace in ourselves, our family, and our society.

### 3.7.5 The Story Illustrating the Consequences of Committing Adultery.

*Ānanda*, the younger brother of the lord *Gotama* Buddha fulfilled ten perfections for a hundred thousand worlds. In one of his lives in this world, he became a rich goldsmith's son. In this life he associated with bad companions and committed adultery several times.

When he died he was cast into *Roruva* Hell where he was tortured for many years. After that he was born as a monkey who had its genital bitten off as soon as it was born. After that life, he was born as a goat and then as a calf which were castrated when they grew up. In the next existence he regained the human life but was born as a sexual pervert. After that he attained celestial existences as female deities for five lives with the support of wholesome *kamma*, but he did not attain male hood because of unwholesome *kamma* of committing adultery. Then he was born as princess *Ruca* in the human realm. Only after that he regain man hood.<sup>62</sup>

The Third Precept is to refrain from the wrong way of enjoying sensual pleasures. The senses are five in number: senses of seeing, hearing, smelling, tasting and touching.<sup>63</sup> One should know where to draw the line in enjoying sense object. Excessive enjoying causes harm to oneself as well as to the others. It would bring about damaging results not only in this world but also in the world beyond. This precept enjoins the laymen to guard against craving for excessive enjoy men of sensual pleasure. In the Third Precept, there are two aspects, namely negative aspect and positive aspect.

1) Negative aspect: An individual should restrain from wrong indulgence on sense pleasure. Sexual union itself is not condemned. What is condemned is illegal sex. It means that he should not have intercourse whit those women who are under the protection of their parents and brothers and so on.

2) Positive aspect: one holds himself aloof, far off, from the vulgar practice, from the sexual act.

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<sup>62</sup> E. B. Cowell ( trans.), *Jātaka Story*, vol V, (London: PTS,1895-1907), p. 103.

<sup>63</sup> M.M. Bose (ed.), *Paramattha Dīpanī, Iti Vuttakaatṭhakathā*, vols. II, (Boston, London: PTS, 1977), p. 54.

### 3.8 The Fourth Precept

The fourth precept is ‘abstaining from speaking lies or untruths’. In this precept, the meaning of the false speech will be explained at first. False speech is defined as “the wrong volition with intent to deceive, occurring through the door of either body or speech, arousing the bodily or verbal effort of deceiving another”.<sup>64</sup> The transgression must be understood as intentional. The precept is not violated merely by speaking what is false. But by speaking what is false with the intention of representing that as true. Thus it is equivalent to lying or deceptive speech. The volition is said to arouse bodily or verbal action. The use of speech to deceive is obvious. But the body too can be used as instrument of communication. Such as in writing, hand signals, and gestures can be used to deceive others. Telling lies means an untrue statement purposely made to deceive. There are many speaking lies or untruths. They are false speech, slandering, harsh, speech, frivolous talk and so on.

#### 3.8.1 Necessary Conditions for the Offence of the Fourth Precept

Four factors enter into the offense of false speech, as follows:<sup>65</sup>

- 1) The statement is not true
- 2) There is an intention to lie
- 3) It is actually spoken
- 4) Other understand what has been spoken.

Since intention is required, if one speaks falsely without aiming at deceiving another, and if one speaks what is false believing it to be true. Here is no breach of the precept. Actual deception, however, is not needed for the precept to be broken. It is enough if the false impression is communicated to another. Even though he does not believe the false statement, if one expresses what is false to him and he understands what is being said, the transgression of speaking falsehood has been committed.

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<sup>64</sup> V. Trenckner and R. Chalmers (eds.), **Majjimanikāya**, Vols. I–IV, (London: PTS, 1887-1902), p. 98.

<sup>65</sup> **The Teaching of the Buddha**, Higher Level, Vol II, (Rangoon: Department for the Promotion and Propagation of Sāsana, 2000), p. 23.

The motivation for false speech can be any of the three unwholesome roots: (1) False speech motivated by greed, intended to increase one's gains or promote one's status or that of those dear to oneself, (2) False speech motivated by hatred, intended to destroy the welfare of other or to bring them harm and suffering, and (3) False speech motivated by delusion, intended neither to bring special benefits to oneself nor harm others.

### 3.8.2 Benefits of Abstaining from Speaking Lies or Untruths

Those who do not tell lies may live in peace and happiness like a boat in the untroubled waters of a great lake. They have great influence over others, and will enjoy the benefits in contrast to condition of those who live. One who refrains from telling lies will reach a good destination. Moreover, one will enjoy the following benefits:<sup>66</sup>

- 1) Clear pronunciation
- 2) Even teeth
- 3) Sweet smelling breath
- 4) A well-built physique
- 5) Good eyesight and hearing,
- 6) Good features and fair complexion
- 7) Influence on others
- 8) Effective speech
- 9) Calmness of mind.

### 3.8.3 Undesirable *Kammic* Consequences of Speaking Lies or Untruths

The undesirable kammic consequences of telling lies are as follows:<sup>67</sup>

- 1) Unclear words
- 2) Deformed teeth
- 3) Bad mouth smell
- 4) Dry skin

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<sup>66</sup> **The Teaching of the Buddha**, Higher Level Vol 2, (Rangoon:Department for the Promotion and Propagation of Sāsana, 2000), pp. 23-24.

<sup>67</sup> Venerable Uñānādicca (ed.), **Mahā Maṅgala Sutta and Appendices**, (Rangoon: Gazette Ltd., 1955), p. 120.

- 5) Weak skin
- 6) Deformed physical appearances
- 7) Disobeyed by others
- 8) Unpleasant voice and
- 9) Unstable mind.

The principle determinants of the gravity of the transgression are the recipient of the lies, the object of the lie and motivation of the lie. The recipient is the person to whom the lie is told. The moral weight of the act is proportional to the character of the person. The moral weight again varies according to the object of the lie. And the gravity of the lie is contingent on its motivation. The worst of false speech are lying in a way that defames the Buddha who is *arahat*.

#### **3.8.4 Analysis of the Fourth Precept**

Telling a lie is a great evil and a misfortune. If a man tells lies, he cannot make others believe him. Sometimes people put out false news or propaganda with the intention to ruin others. A lie or false news may bring great loss to a country. Sometimes it may lead even to the loss of a country. There are some individual or collective lies that may bring ruin a whole nation.

A liar is not trusted by anyone. He is an unwelcome visitor to the house of others. He loses the confidence of others. He may be regarded as a bad man. His heart burns with constant fear. He cannot enter fearlessly into an assembly of persons or social gatherings. These are effects resulting from telling lies in this life. Not telling lies is the minimum standard. It also includes telling tales, gossip, abusive language. Following this precept is of key importance to our spiritual development. To fully keep this precept, ones need to recognize the impact ones' words on others. They also make sure that what they say is consistent with what they do. Our lives must be in alignment with truth at every level of our spiritual understanding.

The Buddha speaks of four categories of communication: saying something that is untrue and displeasing to hear should never be done, voicing something that is untrue but pleasing to hear should also be withheld, saying something that is true but displeasing to hear should only be spoken when the person is receptive to what is being said, and finally, communicating something that is true and pleasing to hear.

Such a positive feedback should also be withheld until the timing is suitable. The Buddha's words point out that for communication to have integrity and to be effective, the individuals need to consider both the content and timing of that communication.

Some people think that it is impossible to live without telling lies. But, as Buddhists, ones must abstain from telling lies and never tell lies, in other words, always tell the truth. Mankind should solve the problem by trying to be more truthful and honest. According to Buddha, everyone should start by refraining from telling lies. After that, he should speak the truth, speak gently and politely and speak at the right time.

False speech includes not telling the truth, abusive language, deceitful words, and flattery to gain. Breaking a promise and falsifying evidence are violations of the "No lying" precept. It is sinful to utter falsehood even for joke. One must not utter a lie even for the sake of one's life. Uttering lies through ill-will, hatred, jealousy, lust, fear or prejudice would bring about harmful results not only in the present life, but also in the future. The fourth precept is linked to the second precept, on stealing. This precept is also linked with the third precept. There are so called white lies that are common in daily life. According to Buddhism a lie whether there is a good reason behind it. Irrespective of the reason telling lie breaks the fourth precept. This makes some situations difficult to solve.

A relative has to tell lie a dying mother about her son who is killed in a car accident. Sometimes one has to lie to be polite. Observing the fourth precept might push other in danger in some situations. Let us take an example of a man who is being chased by a murderer. If one see where he is hiding and if the murderer force the person to tell him where the man is, that one is driven into a difficult situation. If the person wishes to tell only the truth the man will be killed and the murderer will commit a very serious crime. If the person wishes to protect those undesirable things happening, that person is forced to lie. The third option is to keep quiet. But there is a danger also in keeping quiet. Here, Buddhism close not command what to do. It only teaches us, the Buddhists, the action and its consequences. The choice is ours. In this precept, the negative aspect is that we should restrain from falsehood or lying and the positive aspect is that we should always speak truth.

### 3.8.5 They Story Illustrating the Consequences of Falsehood.

In the time of Kassapa Buddha, in Kimila, there lived a male lay-devotee who was a Stream Winner. He did the meritorious deed of planting trees, building bridges and monasteries with his five hundred followers who were of the same view. This group lay-devotees went to the Buddha's monastery frequently to listen to the Dhamma. Their wives also went to the monastery occasionally to listen to the Dhamma and make offerings.

One day, some drunkards saw them and were attracted by them. They argued among themselves as to whom would be able to destroy the morality of those women. One of them said that he would be able to do so. This man tried to seduce the wife of the leader of the lay devotees in many ways and finally succeeded.

The drunkard who lost the bet informed the leader of the lay devotees about the matter. And the latter asked his wife whether she had committed adultery. She lied that what he had heard was not true. As her husband did not believe her, she pointed to a black dog nearby whose ears were cut off and swore: "If I have committed adultery with another man, may I be eaten by this black dog in the next life." Still, he husband did not believe her and he inquired her companions. Although her companions knew the truth, they also swore. "We do not know, if this is not true, may we become her slaves."

When they died, they all became miserable beings near the lake Kanna munda in the Himavanta forest. Because of their meritorious deeds in their past lives, they enjoyed the celestial luxury in a very grand golden mansion in the day time. But at night the leader of the group, in accordance with her swearing to her stream-winner husband, was eaten by a black dog. Her five hundred companions also became her servants as they had sworn in lie in their past lives. Moreover, although they could enjoy the luxury of *devas* (deities) they did not get married. They felt lonely and boring for being apart from men.<sup>68</sup> Falsehood is the greatest demeritorious deed while truthfulness is the most beneficial meritorious deed!

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<sup>68</sup> Pv-A.140

### 3.9 The Fifth Precept

The fifth precept is ‘abstaining from using intoxicants’. The word “intoxicants” means fermented and distilled liquors, which are intoxicants. This precept would explicitly include intoxicating drugs, such as the opiates, hemp, psychedelic and drugs. This precept implicitly prescribes all these drugs to prevent heedlessness caused by the taking them.

#### 3.9.1 Necessary Conditions for the Offence of the Fifth Precept

The taking of intoxicants is defined as the volition leading to the bodily act of ingesting distilled or fermented intoxicants<sup>69</sup>. It can be committed only by one’s own person (not by command to others) and only occurs through the bodily door. For the precept to be violated, four factors are required:<sup>70</sup>

- 1) It is an alcoholic drinks or it toxicants
- 2) One has the intention to take it
- 3) One makes the effort to take it
- 4) One actually takes it.

The motivating factors of the violation is greed coupled with delusion. No gradations of moral weight are given. In taking medicine containing alcohol or intoxicating drugs for medical reasons no breach of the precept is committed. There is also no violation in taking food containing a negligible amount of alcohol added as a flavoring.

#### 3.9.2 Benefits of Abstaining from the Use of Intoxicants

If one abstains from taking alcohol drinks, one will attain a blissful existence after death and also enjoy the following benefits:<sup>71</sup>

- 1) Being intelligent
- 2) Being diligent

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<sup>69</sup> Herlem Smith (ed.), **The Khuddaka Pātha Atthakathā**, vol 1, (Boston, London: PTS, 1978), p. 26.

<sup>70</sup> **The Teaching of the Buddha**, Higher Level vol 2, (Rangoon:Department for the Promotion and Propagation of Sāsana, 2000), p. 24.

<sup>71</sup> Bhikkhu Bodhi (trans.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, vol 2, p. 171.

- 3) Being mindful
- 4) Being grateful to one's benefactor
- 5) Having moral shame and moral dread
- 6) Having propensity to do good deeds.

Keeping this precept will get the majority profits.

### **3.9.3 Undesirable Kammic Consequences from the Use of Intoxicants**

The precept prevents misfortunes that result from the use of intoxicants as follows:<sup>72</sup>

- 1) Loss of wealth,
- 2) Quarrelling and fighting with other,
- 3) Suffering from various diseases,
- 4) Lack of fame,
- 5) Lack of moral shame and moral dread,
- 6) Lack of knowledge and wisdom.

### **3.9.4 Analysis of the Fifth Precept**

Keeping this precept is the minimum standard for mental clarity. Also, breaking fifth precept increases the chances of breaking the other four precepts. One should not drink for the taste. Even a small amount of alcohol distorts consciousness. Taken in large quantity, its effect can be devastating. Therefore, one needs to abstain from using alcohol and drugs which weaken our mental faculties.

People use intoxicants for many reasons. They can live quite healthily without alcohol. The advice not to take any intoxicants, which bring about carelessness, is to make human beings mindful or careful so that when any problem arises, they can deal with that with mindfulness, reflection before acting. This fifth precept is to refrain from intoxicating drinks and narcotic drugs. This brings about harmful effects physically as well as mentally.

The habit of taking intoxicants is the most dangerous and the most harmful in the world. Under the influence of an intoxicant, the taker forgets to do good things

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<sup>72</sup> Venerable Uñānādicca (ed.), **Mahā Maṅgala Sutta and Appendices**, (Rangoon: Gazette Ltd., 1955), p. 149.

and forces him to do wrong to his parents, teachers, elders, holy persons, and so on. He speaks what he should not speak; and commits what he should not commit, as well as easily commits the evil doings.

In short, a drug taker has no sense of shame, may even lose his reason. He does not hesitate to do evil things. He may lose whatever wealth he possesses. He will become quarrelsome. He will be liable to disease. He may lose his social status. He may go to the state of suffering after the dissolution of body. Then, it is desirable, indeed imperative, that everyone should refrain from intoxicating drinks.

The fifth precept differs from the preceding four in that the others directly involve a man's relation to his fellow being, while this precept actually deals solely with a person's relation to himself. However, the violation of this precept can lead to the violation of all the other precepts and too much further harm for others. Its social implications are deeper than is evident at first sight and bring it into range of this same method of derivation.

It is obvious that first four precepts clearly belong to the moral sphere. A question may arise whether this fifth precept is really ethical in character or merely hygienic. The answer is that it is ethical, for the reason that what a person does to his own body and mind can have a decisive effect on his relations to his fellow men. Taking intoxicants can influence the ways in which a man interacts with others, leading to the violation of all precept.

After taking intoxicants, a man can violate killing, stealing, adultery, and lying. Abstinence from intoxicants is essential to the self-protection of the individual and for establishing the well being of family and society. All kinds of intoxicant can make people foolish, confused and immoral. People use intoxicant for many reasons. But, taking any type of intoxication breaks the fifth precept. Some drugs are used in medical treatment. Buddha clearly said that even alcohol contains in medicine, if the medicine is necessary for the disease, it is not considered to be intoxication. What is intoxication is something that can destroy the ability to think reasonably. After taking intoxication, even if one does not do any evil thing, he still breaks the precept. Some medicine can be used as intoxication and if they are used for that purpose it is breaking the fifth precept.

Some argue that living in a cultured society needs to be socialized and therefore, they argue to take some drinks. Some says that limited amount of alcohol is good for health. However, a drop of alcohol, in a long term, if one cannot control over one's mind, would lead one end up with many failures. They can live quite healthy without alcohol. Intoxication trading is considered to be wrong livelihood in Buddhism. The right livelihood (*sammā ājīva*) in the Noble Eightfold Path listed avoiding from intoxication trading as opposed to the Path that lead to *nibbāna* and therefore it should be avoided.

To this precept, negative aspect is that people should restrain from taking any intoxication. The positive is that they must always have self-vigilance and self-awareness. They must control themselves.

### **3.9.6 The Story Illustrating the Consequences of Indulging in Intoxicants.**

Once, the *Bodhisatta* was born in a wealthy family possessing eighty crores of silver coins. He performed the meritorious deeds of giving charity and keeping good morality. When he died, he was reborn as *Sakka*, the king of *devas*, in *Tāvātimsā*.

His son squandered the wealth left behind by him indulging in intoxicants. When the son had used up the forty crores of silver coins, he dug up the forty crores buried under ground. He built a liquor house and led an easy life associating with drunkards and indulging in intoxicants. When he was drunk, he let acrobat and dancers entertain them and presented one thousand silver coins to each. Soon he had spent all the money and was reduced to a poor beggar. Finally he died miserable.<sup>73</sup>

### **3.10 The Story Illustrating the Consequences of Keeping the Five Precepts.**

Once in a village in Kāsī Province, all the villagers gave charity, maintained good morality and kept Sabbath on Sabbath day. Consequently they never died young. They usually died in their old age.

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<sup>73</sup> E. B. Cowell (trans.), *Jātaka Story*, vol 4, (London: PTS,1895-1907), p. 49.

The son of the headman in that village went to study at *Takkasīla* city. While he was studying there, a young son of the professor died. The young Dhammapāla inquired why the professor's son died young. The others asked him: "Don't you know that everyone must die one day either in the early age or in the old age?" The young Dhammapāla replied, "of course, they die but they never die young." When the professor heard the strange words of the young Dhammapāla, he was surprised and he wanted to find out what the young Dhammapāla said was true or not. So he left the youth to look over his pupils while he himself went to the *Dhammapāla* village, taking along some bones of a goat. On reaching there, he went to Dhammapāla's father, and showing the bones, said "Your son Dhammapāla has passed away and has been cremated. Here are his bones." His father and other relatives replied laughing: "These bones can not be my son's. They must be the bones of a goat or a dog." "Although every man is subjected to death at any age, why are you an exception to his rule?" asked the professor.

The headman explained thus: "Here in our village of Dhammapāla, all the villagers usually give charity and keep the precepts; we abstain from all evil deeds. Beside the youth obey the elders. We all perform voluntary work for welfare of our community. Thus no one dies young in our village".

Then the professor paid obeisance to the headman and admitted; "Your son doesn't die I came here to inquire the truthfulness of your son's remark that no one dies young in this village". The professor inquired about the meritorious deeds performed by *Dhammapāla* villagers in further detail and returned home.<sup>74</sup> Therefore, if the precepts are conscientiously and faithfully observed, we will have to surely reap the fruits of strenuous effort sooner or later.

### 3.11 Concluding Remarks

Lay Buddhist morality embodies in the Five Precepts. It may be considered at two levels. First, it enables men to live together in civilized communities with mutual trust and respect. Second, it is the starting point for the spiritual journey

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<sup>74</sup> E. B. Cowell (trans.), *Jātaka Story*, vol 4, (London: PTS,1895-1907), p. 49.

towards liberation. Unlike other religious commandments, Buddhist precepts are accepted voluntarily by the person himself with understanding the usefulness of adopting some training rules for disciplining his body and speech. The precepts are basic practice and guidelines for human beings to follow on right path to future security, happiness and welfare. The purpose is to eliminate rude passions that are expressed through thought, words and deed. The precepts are also indispensable basis for people who wish to cultivate their minds.

Also, every country has its codes which are considered to be moral actions within its contexts. These codes are often linked to the society's interests and its code of law. However, Buddhist morality is not the invention of human mind. It is based on the universal law of cause and effect. By based on the universal law of cause and effect, the Five Precepts should be observed by every one for happiness in this world as well. It is like a daily meal which has to be had. If one does not take it, he will die. Likewise one who neglects the five precepts will lose his noble human life and go to woeful states. Although there are many precepts, each individual can easily keep the Five Precepts through sympathy treating others as one would like to be treated by them. If all individual love all living beings unconditionally, we have already kept them. Therefore, they should cultivate loving-kindness towards all living beings by observing the Five Precepts.

## Chapter IV

### The Way to Promote the Buddhist Five Precepts of People of Mahar Aung Myay Township

Essentially, according to Theravāda Buddhist teachings, the Buddhist Five Precepts are governed by examining whether a certain action, whether connected to body or speech is likely to be harmful to one's self or to others and thereby avoiding any actions which are likely to be harmful. In Theravāda Buddhism, there is much talk of a skilled mind. A mind that is skillful avoids actions that are likely to cause suffering or remorse.

A lay Buddhist should cultivate good conduct by training in what are known as the *Pañcasīla* “Five Precepts”. These are not like, say, the Ten Commandments, which, if broken, entail punishment by God. The Five Precepts are training rules, which, if one were to break any of them, one should be aware of the breach and examine how such a breach may be avoided in the future. The resultant of an action (often referred to as *kamma*) depends on the intention more than the action itself. It entails less feelings of guilt than its Judeo-Christian counterpart. Buddhism places a great emphasis on mind and it is mental anguish such as remorse, anxiety, guilt etc. which is to be avoided in order to cultivate a calm and peaceful mind.

#### 4.1 The Way to Promote the Buddhist Five Precepts: Scholar's Perspective's

While each precept is expressed in negative wording, as an abstention, one who keeps ‘rules of training’ increasingly comes to express positive virtues. As the roots of unskillful action are weakened, the natural depth-purity of the mind can manifest itself. Each precept thus has a positive counterpart, respectively:

- 1) Kindness and compassion
- 2) Generosity and renunciation
- 3) ‘Joyous satisfaction with one's own wife’, contentment and

Fewness of wishes

4) Loving truth by searching it out, recognizing falsity, and attaining precision of thought and

5) Mindfulness and awareness.

So far we have dealt with the Buddha' fundamental morality, and have shown that it is universal application and belongs to a timeless order of ethical principles. The Five Precepts which the Buddha laid down as necessary in His own day are no less necessary today, and they require no modification to bring them into line with our own needs. Besides understanding the Five Precepts merely as a set of rules of abstention, Buddhists should remind themselves that through the precepts they practice the Five Ennoblers as well. While the Five Precepts tell them what not to do, the Five Ennoblers tell them which qualities to cultivate, namely, loving-kindness, renunciation, contentment, truthfulness, and mindfulness.

When people observe the First Precept of not killing, they control their hatred and cultivate loving-kindness. In the Second Precept, they control their greed and cultivate their renunciation or nonattachment. They control sensual lust and cultivate their contentment in the Third precept. In the Fourth Precept, they abstain from false speech and cultivate truthfulness, while they abstain from unwholesome mental excitement and develop mindfulness through the Fifth Precept. Therefore, when they understand the ennoblers, they will realize that the observance of the Five Precepts does not cause them to be withdrawn, self-critical and negative, but to be positive personalities filled with love and care as well as other qualities accruing to one who leads a moral life.

The precepts form the basis of practice in Buddhism. The purpose is to eliminate crude passions that are expressed through thought, word and deed. The precepts are also an indispensable basis for people who wish to cultivate their minds. Without some basic moral code, the power of meditation can often be applied for some wrong and selfish ends. These are the basic precepts expected as a day to day training of any lay Buddhist. On special holy days, many Buddhists, especially those, following the Theravada tradition, would observe three additional precepts with a strengthening of the third precept to be observing strict celibacy. We shall now

examine the additional precepts which go to make up the Buddhist layman's special discipline for *uposatha* days.

Loving-kindness or Compassionate love purifies the mind and the mind becomes a very energetic force to radiate for the well-being of others. In the world today, there is sufficient material wealth and intellectual development. Although we must admit that it is unevenly distributed, we certainly have an adequate supply of advanced intellectuals, brilliant writers, talented speakers, philosophers, psychologists, scientists, religious advisors, wonderful poets and powerful world leaders. In spite of these intellectuals, there is no real peace and security in the world today.

Something must be lacking. What is lacking is spirituality and loving-kindness or goodwill amongst mankind. Material gain in itself can never bring lasting happiness and peace. Peace must first be established in our own hearts before we can bring peace to others and to the world at large. The real way to achieve peace is to follow the advice given by the Buddha. In order to practice loving-kindness, one must first practice the noble principle of non-violence and must always be ready to overcome selfishness and to show the correct path to others. The struggle is not in our body but in the mind. Non-violence is a more effective weapon to fight against evil than retaliation. The very nature of retaliation is to increase wickedness.

In order to practice loving-kindness, one must also be free from selfishness. Much of the love in this world is self-centered, which means only a love of one's own self or seeking to benefit one's own self. 'Not out of love is the husband loved; but the husband is loved for love of self. Children are loved by the parents, not out of love for the gods, but for love for self. Not out of love is anybody loved, but for love of self are they loved.' The Buddha teaches another kind of love. According to the Buddha we should learn how to practice selfless love to maintain real peace while at the same time working for our own salvation. This is called altruistic over where a self that does the loving is not identified. Just as suicide kills physically, selfishness kills spiritual progress. Loving-kindness in Buddhism is neither emotional nor selfish. It is loving-kindness that radiates through the purified mind after eradicating hatred, jealousy, cruelty, enmity and grudges. According to the Buddha, *mettā* Loving-kindness is the most effective method to maintain purity of mind and to purify the

mentally polluted atmosphere. The love of a Buddha or an Arahant is pure because it cannot differentiate between that which is loved and that which loves.

The word 'love' is used to cover a very wide range of emotions human beings experience. Buddhists differentiate between "*pāramī*" selfish love and "*karuna*" or "*metta*" which is pure altruistic love. Emphasis on the base animal lust of one sex for another or between beings of the same sex has much debased the concept of a feeling of amity towards another being. According to Buddhism, there are many types of emotions, all of which come under the general term 'love'. First of all, there is selfish love and there is selfless love. One has selfish love when one is concerned only with the satisfaction to be derived for oneself without any consideration for the partner's needs or feelings. Jealousy is usually a symptom of selfish love. Selfless love, on the other hand, is felt when one person surrenders his or her whole being for the good of another—parents feel such love for their children.

Usually human beings feel a mixture of both selfless and selfish love in their relationships with each other. For example, while parents make enormous sacrifices for their children, they usually expect something in return, so that there is both selfishness and selflessness. Another kind of love, but closely related to the above, is fraternal or the love between friends, what we call "*mettā*". In a sense, this kind of love can also be considered selfish because the love is limited to particular people and does not encompass others. In another category we have sexual love, where partners are drawn toward each other through physical attraction. It is the kind that is most exploited by modern entertainment and it can cover anything from uncomplicated teenage infatuations to the most complex of relationships between adults.

On a scale far higher than these, is universal love, also called *mettā*. This all-embracing love for all sentient beings is the great virtue expressed by the Buddha. Lord Buddha, for example, renounced His kingdom, family and pleasures so that He could strive to find a way to release mankind from an existence of suffering. In order to gain His Enlightenment, He had to struggle for many countless lives. A lesser being would have been disheartened, but not the Buddha-elect. It is for this He is called 'The Compassionate One'. The Buddha's boundless love extended not only to human beings but all living creatures. It was not emotional or selfish, but a love without

frontiers, without discrimination. Unlike the other kinds of love, universal love can never end in disappointment or frustration because it expects no reward and does not even identify the one who loves. It creates more happiness and satisfaction. Those who cultivate universal love will also cultivate sympathetic joy and equanimity and they will then have attained to the sublime state.

In the book of *The Buddha's Ancient Path*, Ven. Piyadassi says: 'Love is an active force. Every act of the loving one is done with the stainless mind to help, to succor, to cheer, to make the paths of others easier, smoother and more adapted to the conquest of sorrow, the winning of the highest bliss. 'The way to develop love is through thinking out the evils of hate, and the advantages of no-hate; through thinking out according to actuality, according to *kamma*, that really there is none to hate, that hate is a foolish way of feeling which breeds more and more darkness, that obstructs right understanding. Hate restricts; love releases. Hatred strangles; love enfranchises. Hatred brings remorse; love brings peace. Hatred agitates; love quietens, stills, calms. Hatred divides; love unites.

Hatred hardens; love softens. Hatred hinders; love helps. And thus through a correct study and appreciation of the effects of hatred and the benefits of love, should one develop love'. Thus loving-kindness is ideally to be radiated to all beings, in the same strength as a mother's love for her child; though without the sentimentality and possessiveness that this may include. The height of this ideal is expressed thus: 'Monks, as low-down thieves might carve one limb from limb with a double-handed saw, yet even then whoever entertained hate in his heart on that account would not be one who carried out my teaching'. Loving-kindness can be practiced in daily life by kindly actions, and chanting the above Sutta with full awareness of its meaning is one of the most common forms of meditation in Southern Buddhism. A more sustained meditation on loving-kindness is also practiced.

The interview consists of two types of key-informants: Buddhist monk and lay scholars in the present Mahar Aung Myay Township to gain the contemporary of viewpoints on the Five Precepts in terms of Buddhist application and practice.

Name list are as follows:

	<b>Buddhist Scholars</b>	<b>Interview Date</b>
	Venerable Aggaññābhivamsa ( Sī Shin Sayātaṃ) Mandalay	February 28, 2018
	Venerable Panddita ( Rector of Buddhist University) Mandalay	February 26, 2018
	Venerable Nandābhivamsa ( New Ma Soe Yein) Mandalay	March 22, 2018
	Dr. Veluriyāṅkārā ( Rector of Sītaku University) Mandalay	February 25, 2018
	Dr. Nwe win -Lecture&Head(Retired) University of Traditional Medicine, Mandalay	March 3, 2018

#### **4.1.1 Venerable Aggaññābhivamsa**

I have to explain how important of the Five Precepts. Sāmaññaphalasutta in Dhīghanikāya for the six teachers' opinions then you have to explain that I have selected Sāmaññaphalasutta as primary source because only in this sutta we can have the explanation of their teachings. We cannot find another sutta such kind of detail account. That is why, Sāmaññaphalasutta is very important source. Likewise, secondary sources in the same ways. It means why you use these sources as primary sources and secondary sources are in need of state.

By practicing the Five Precepts, we can be established the world harmony. To start to create the research, first of all, we have to well understanding what the Five Precepts are. Otherwise, how we can do anything .We cannot do anything unless we understand what are the Five Precepts? Therefore, there should be analysis in the Research. We have to analyses the Five Precepts detail referring to the sources that is primary sources and secondary sources. Then we have to interpret five precepts in accordance with the analysis of Five Precepts. We have to interpret the Five Precepts depending on analysis. We have to make the analyses and interpretation Five Precepts in order to match with the Universal applicability. In this regard, if we interpret the

Five Precepts according to the Buddhism paths to liberation, it is not universal applicability, because it is only just for Buddhism not for other religions in the world.

We will explain about *sīla*. What is *sīla*? It is connected with the Mahar Aung Mhay Township religious background concepts of *sīla*. What is the meaning of *sīla*? If you say morality is *sīla*, it is totally wrong because this translation is later addition, in fact. If so, what is the real meaning of *sīla*.

*Abhivādanasilissa, niccamvuddha pacāyino.*

*Cattāro dhammā vaddhanti, Āyu vaṇṇo sukhaṃ balaṃ.*

In this context, *sīla* is habit. Habitual action is *sīla* in the Pāli literature. If we are doing something from time to time, it is not habit and *sīla*. If we used to do something again and again in everyday, it is called habit and *sīla*. If we do something again and again and in day to day life, it is called habit and *sīla*. Otherwise, we cannot call Habit and *sīla*. If we take precepts at full moon day only, it is not habit and *sīla*. It may be once a week, once a month and once a year, it con not calls habitual action or *sīla*. If someone takes the precepts in day to day life, it is called habitual action and *sīla*. The stanza expresses four results for such type of habitual action not for time to time. Unfortunately, though Buddhists are taking precepts for their whole life but it is not become habitual action and *sīla* because they take the precepts only in the particular days. They should take the precepts daily in order to become the habitual action which is called *sīla*. The stanza state that by practicing *sīla*, four kinds of qualities can be increased: long life, good colour, happiness and strength. These qualities are only for the habitual action and *sīla* not for so called *sīla*. *Sīla* should be part of life, in real. If we observe the five precepts twice a week, thrice a week, four times, five times, six times until thirty times, it is called real *sīla* that is habitual action. It becomes part of one's life.

Why *sīla* occupy in the important role in the religious context? Originally people are like animal nature. Habit has been introduced by the people so as to become higher than the animal level. People in the history are introduced by some good habits from time to time and any among the animals used to follow the good habits, he becomes the human being. But sometime human beings fall down into the

animal level because it has animal nature as its original. People become human beings because they have habitual actions and *sīla* what we called.

In the history, first of all, animal have no good habitual actions, therefore they killed each other and ate each other. If you study the Sources of Human beings, you can know about that, in easy. They came to understand after that that we should not kill each other and eat each other that is *sīla* what we can say good habits. Passing of the period of long time, they understood that we should not kill our own person from that time on they possess the good habits which are called *sīla* in text. They developed level by these following habitual actions in this ways. By practicing such kinds of good habits, animal converted as human beings finally. It means habits and *sīla* make effects to the animal society to human society. We must analyze the term first and foremost, opinion on the Five Precepts.

### 1) Pāṇātipata ( *pāṇa + ati + pata* )

What does refer to the *pāṇa*? *pāṇa* refer to the life, not only human beings but also all beings' lives. It is called *pāṇa* in the Five Precepts. What refer to the word *Ati*? Quickness, not letting slow. What refer to the word *pāta*? Fall down, die, kill etc...It is nothing to do with the translation of merely "killing" in this context. It is just only later additional translation. Therefore, every being want to die slowly, but if you stop the life without letting the beings to die slowly by any means, it is called *pāṇātipāta*. If we do not let being slowly to be died, it means *pāṇātipāta*. It means Shorten the life of beings.

Nowadays, people are producing many cigarettes mixing poisons; as a result, people's lives are, shorten and shorten day by day. It was also *pāṇātipāta*. Another one is that if you smoke the cigarettes, all smokes goes into other's heart and his life span is shorten one minute or two minutes, it is also *pāṇātipāta*. If we take the life of beings by any means, it is said *pāṇātipāta*. By any means can be *pāṇātipāta* in this context. If someone sell the bad food, eating this food one's life span is shorten single minutes, it is *pāṇātipāta*. (But, sometime, *pāṇātipāta* depends on the intention. For example, one lady asked me. Her son has gone to the battle field and he is killing so many people. She wants to know that whether her son has the responsibility of killing Karma to enemy? I re-asked some questions her like that: Who sent your son to the battle field? The army. Who ordered the army? The army commander, who

ordered the army commander? The army commander in Chief, who appointed the army commander in Chief? The President. Who appointed the President? People. If so, we have to share the bad *kamma* in this case. It is called “common *kamma*”. There is no common *kamma* in Theravada Buddhism but in Sabbatthivāda. there is common *kamma*. In this regard, all natural disasters are common karma. It is a remarkable karma. For instance, Nāgis is common karma for Myanmar in 2007.

If we interpreted in this means and ways, this precept can practice universally because every country tries to strengthen the life nowadays. No one wants to die quickly. Everyone have desire to live as long as they can as a respective beings. The world’s development of one aspect is longest life. Every countries, people like to live longest period of time, it is a one characteristic of development of world wide. One should not shorten the life of others. If you interpret the *pāṇātipāta* term, it can be universally applicable.

## 2) *Adinnādāna* ( *adinna* + *ādāna* )

*Adinna* means not given. *ādaāna* means taking. It means taking what is not given. The translation of Stealing is later additional translation. Taking what is not given is what in this context? If someone takes anything he has to do something, without doing anything, he should take anything that is what it not given means. If one takes anything without doing anything, it is called taking what is not given. In that sense, everything has exchange, for example, if you asked someone how to go to the Mandalay University, he guides the way to *Mandalay*. And you arrived by the way he shown, you are committed *adinnādāna* because you did not say “Thank you”. You take the right way to Mandalay University from him, you need to say “Thank you”. It means you take anything, without paying anything to him. It is also taken what is not given. You should say “Thank you”.

Student comes back from the school, at home, mother prepared the lunch and students eat and go to his room and watch TV. It is also *adinnādāna* because he did not give anything to mother. He only take without giving anything, it is called *adinnādāna* in this context. Instead of taken anything without giving anything, he should give something to mother helping. We need to help mother, in deep. If you take, you must give. It is a nature. It is very simple nature in the world. If someone plucked the fruits from the tree, he should water the tree. Otherwise, it is also

*adinnādāna*. In the world, everything should be exchange. This is humanity. Humanity means gratitude because this world is not for only oneself but for the generation to generation. If you take from the world, you are to give to the world either. Otherwise we are breaking the world rules. This precept also can be used universally. This is a universally applicable because it is a universal rule. If you take any services, you have to give any service again. Exchange is everything in the World. The Buddha ordered for a monk concerned with the *adinnādāna* as follow:

*Gīhīnaṃupa karontānaṃ,  
Niccamaṃmisa dānato,  
karotha dhammadānena,  
tesaṃ paccupakaranam.*

When lay people offer food and residence for the monks, monks also gratitude them by preaching dhamma. (monks should show gratitude to the lay people). It is an exchange among lay people and monks. The Buddha said in many discourses that monks are indebted to the lay people. If monk do not treat them and if monk do not show to them right and wrong path, you are indebted to the people. In order to get rid of the debts, monks have to teach dharma to the people. It is an exchange. That is a good practice. The world will be developed by following this precept, people will not depend on other, and they will depend on themselves. Therefore, this precept is also universal applicable. If everyone depends on oneself, the world will develop day by day. By practicing this precept, no one will not take anything from the world without giving any labor and can emerge good qualities of human-hood. It is a universal applicability.

### 3) **musāvāda**

‘*Muh*’ come from *moha* meaning confusion. If you make confusion in other’s mind, even by telling truth, it is called *musā*. Even the truth, you should not occur confusion in the mind of other. It is effectives. Wrong or Right, it doesn’t matter, effect is more important than that. If the truth has no good effects to the society, how can we call it truth? If one tells the truth in certain case, hundred people will die by fighting, should one speak that truth? No, he should lie for the sake of hundred lives. The effectiveness is important than the truth. Everyone likes to be respected by others that can be established by following this rule which is called

*musāvāda*. We wrong understand of some precepts. For example, *pisuṇavācā* or harsh words. What is *pisuṇavācā* in this context? For this precept, there is one event in the Visuddhimagga. One day, mother and son went to the forest for fire woods. While mother was gathering the fire woods, the son was going into the deep forest. Mother said that he should not go into the deep forest. But the son did not care about the mother's words and went into the forest further and further. Out of caring her words, mother said in a loud voice that dam! The dead-man (daunting man) should dead you. Then the daunting man appears and started to eat the son. The son said to the dead man that he should not do what his mother spokes but what intention behind the words. When the dead man hears that words, he disappear at once. In this context, intention is more important than harsh words. We can use harsh words according to the Buddhism but intentions have to good and affective. According to theory of modern human right, external words are considered as harsh words. That is why, students should not be punished to the teachers but teachers should be punished to the students, in fact. Therefore, according to the Buddhism, harsh words can be used with good intention. This precept also can be applied as universal applicability.

#### **4) kāmesumicchācāra (*kama+micchā+ācara*)**

“*Kāma*” means sensual pleasure. “*Micchā*” means wrong behavior. “*ācāra*” means doing or indulging. What happen because of wrong behaviour dealing with sensual pleasure? Greediness and hatred come together. That is connected with the sensual pleasure. If one can get the sensual pleasure, it is greediness and if he cannot get the sensual pleasure, it is hatred. Greediness and Hatred are interrelated each other. If one kills the certain beings, what happen, greediness or hatred? Anyway, killing is wrong behavior in according to the sensual pleasure.

Most of family lives are disordered throughout the world because of breaking the precept what is *kāmesumicchācāra*. There is no family life, no children, and no husband and wife relationship. There is no family relationship among the parent and children because of breaking this rule. That is why, now a days, they have to introduce Father's day and Mother's Day etc...There is family together with parent and children in an early day in the history. Most of families are separated each other in these days by breaking this precepts which is called *kāmesumicchācāra*. Therefore, they have to make particular day i.e. Fathers' day and Mothers' day to meet other and

celebrate the Mother Day party and Father day party so on. If people observe this precept, everyday they will be together, parent and children, they live together. The worlds are consultant for the security of family life and establish the family life to a deep.

### 5) **Surāmerayamajjhapaṃadathāna.**

(*sura+meraya + majjha +pamada+thāna* ) “Thāna” means causing, creating, making. “thāna” is the most important term in this context. It means causing something. “sūra” means one kind of liquor. “meraya” is also another kind of liquor. “majjha” means madness, confusion, distortion. “pamāda” also means madness. These two terms refer to the two types of “madnesses”. It comes from the same root. If something caused to these two levels of *madnesses*, it is called *suramerayamajjhapaṃadathana*. And another way, “Sūra” means madness. “majjha” means confusion and distortion. If any food or drinks, caused madness, it is called *suramerayamajjhapaṃadathāna*. It is not only liquor but all foods, if the confusion arise in the mind, it is called *sura*. There are many trouble arises among the society by drinking alcohol. There are much of problem in the world today. Health problem, social problem, family problem, economic problem, education problem etc, are appeared because of taking intoxicating drinks and foods. By taking intoxicating drinks and foods, one problem is sure to be appeared for a man or woman; it is none other than health problem. Therefore, most of conscious minds are disappeared after taking that. It is a dangerous one that is ‘*suramerayamajjhapaṃadathāna*’.

This precept also can be used as a universal applicability because the world is dealing with today everything; health, economic, education and so on. By taking this, nothing can have but decrease by and by. That is why; we have to practice this precept to be development of the world. It is a Universal applicability. The Five Precepts are essential for all societies, Eastern societies and Western societies. By following the Five Precepts, we can establish the world peace and harmony and happiness. There are five important aspects of life,

- 1) Security of life
- 2) Security of property
- 3) Security of family life
- 4) Security of good name, fame

### 5) Security of health

These five aspects of life are essential for human beings. Without these five aspects of life, how can human beings live in the world in peace and happily? All people are, indeed, of these five aspects of life, but unfortunately they are failing to have these. Five aspects of life are related to the five precepts.

- 1) By observing the first precept, we can get the security of life.
- 2) By observing the second precepts, we can get the security of property.
- 3) By observing the third precept, we can get the security of family life.
- 4) By observing the fourth precept, we can get the security of good name.
- 5) By observing the fifth precept, we can get the security of health.

Life and Property are universally important, everyone want to save the life and property. If everyone follows the precepts, everyone's security of life and property are confirmed. In deth what killing caused to be? Hatred. We need to have the sympathy. Sympathetic mind is needed. For example, one day a man goes to the well to have some water but there is a water snake in the well drinking water. The snake also comes to the well to drink the water. The man stops and thought that I should kill the snake and I should drink the water first. And then, he thought again that I should not break humanity. Who has come first to the well should be given the chance first and I should wait. Then, the man waited until the snake drinks and goes back. Then he thought again, that why, human beings have to wait for a snake? We are higher class of people. We cannot spend the valuable time for a snake. Then, he thought again that no, snake come first before the human being. Therefore snake have more right than human being to live on earth. Therefore he is waiting by his conscious mind.

There should be have right for every being to live on the earth. Everyone have the right of living. Human should not kill other beings for the sensual pleasure. By killing, human should not search happiness. It is a type of stealing of other's right of living on the earth. In order to satisfy the one's senses, one should not kill other. It is unlawful. Killing in order to sense pleasure is wrong behavior, in deep. We can see how many killing in the world at 2001 and 2002 and how many stealing and so on.

In Five Precepts, if one precept is broken, all precepts are broken. It is an impersonal terminological interpretation, it is up to you that you accept it or not. If

first precept is broken, the rest four are automatically broken because killing is a type of stealing and confusion and making release of own desire and delusion. In regard to the fifth precept, there are three things to be madness, namely:

- 1) Greed
- 2) Hatred
- 3) Delusion

Madness is created by these three states of mind. If one thing is overcome to the normal mind, it is called madness. Although you explained the Five Precepts in accordance with the universally, how can we follow that Five Precepts, unless we become Buddhist? According to this, The Buddha thought the three governesses:

- 1) Attādhīpateyyaṃ
- 2) Dhammādhīpateyyaṃ
- 3) Lokādhīpateyyaṃ

Attādhīpateyyaṃ: One should not follow the Five Precepts because of the Buddhism. According to your consciences in a heart, you can follow the Five Precepts. When you kill the animals, you understand yourself that I am doing something that even animal does not like. If animal is agreed, he will come forward you and will give his head but now animal does not like to be killed and they are and run away. Why animals does not like? If we understand that we should not kill animals at all. The conscious said that if the same thing done to a person, person also does not like them. Therefore person should not kill and hurt the animals. It is one ground to follow the Five Precepts without regarding any religions.

Dhammadhīpateyyaṃ: If we do something wrong, we have to get wrong effects in return. If we kill, we are to be killed. If we hurt other, according to the Cūḷakarmavibhaṅgasutta, different effects have as a counterpart. If we hurt in habit of other, the whole of our life also will be subject to many troubles, full of trouble because we hurt others. In Apādāna pāli, it is said that if we enjoy other's bad deeds, we have to share that bad resultants like doer. For example, many people are suffered from headache, why they enjoy other's bad deeds. People are watching Film or Movie. In the movie, two persons are fighting severely, seeing that view, people approve, it is good fighting go on...But, in fact, they are suffered from headache because of enjoying other's such kind of bad action. The Buddha himself suffered headache in

this very life because, he enjoy the beating fishes by other in one of former life. Just seeing has effects, doing oneself is needless to say, it is surely to have same effects one of life. Because of this reason also, we should not kill any beings without any title of religions. It is another ground to follow the five precepts without under the name of Religions.

*Lokādhipeyyam*: Can we reduce anything out of five precepts? No, everywhere in the world, five precepts are prohibited by the law. We can prove that killing is prohibited every countries because if someone killed other, he will be imprison. Killing, stealing, wrong doing with regard to sense desires, telling lie, severe alcoholic are prohibited by law. Even the time of the Buddha, there are laws (rules and regulations laid down by the Buddha). According to the law, the Buddha ordered to his monks in most of cases. Five Precepts are punishable actions by the modern law. If you kill other people, you will be punished in the jail. Modern law accepted Five Precepts as a wrong actions and punishable actions. It is called *Lokādhipeyyam*. Because of this reason also, we have to follow Five Precepts without any title of Religions in the World.

#### **4.1.2 Venerable Panddita**

Today I am going to speak on the Five Precepts. The Five Precepts are the foundation of Buddhist practice. Some of the Five Precepts are found in the Noble Eightfold Path under the category of personal discipline. In that category we find, right speech, right action and right livelihood. If the launching pad is askew, the rocket takes off and misses the mark. The foundation is very important to the rest of the structure. The Five Precepts are the foundation of Buddhist practice. What is right speech? The Buddha said there are four kinds of unskillful speech. They are false, malicious, harsh, and gossip or idle chatter. Those four kinds of speech always increase suffering.

When I was a volunteer at a state prison for men, I realized these men already understood the importance of right speech. If they said the wrong thing at the wrong time, they could be killed. Talk about a great incentive to speak skillfully. If they made you feel uncomfortable, they would say, "Excuse me." If they needed something, they would say, "Please." If you gave it to them, they would say, "Thank

you.” Skillful speech reduces suffering, and you don’t need to be a great yogi to do it. There are three kinds of action that always increase suffering: Killing, stealing, and sexual misconduct. The Buddha said killing causes much suffering, all creatures have a desire to live. I was surprised that a cockroach might enjoy and cherish his life, but you try to kill one, and they’ll run away. And those ants in your kitchen, they want to go on living as well. It’s a cruel joke, if you truly want to hold this precept, you are doomed to failure. Because everything we eat, was at one time alive. Killing is a part of living.

A vegetarian might say, “You know, I don’t kill anything.” I would say to him, “That’s because you can’t hear the screams of the broccoli.” We are all faced with the same dilemma, which is not should I kill, but what do I need to kill to stay alive. Vegetarians choose to kill the lowest life form they can, while meat eaters just aren’t as picky. But let me say here, I am not aware of anyone achieving enlightenment because of what they ate. The Buddha ate meat, he ate what was offered. Being a police chaplain puts me in an interesting place, especially with the first precept, not to kill. I have received e-mails from police officers asking, “It’s sometimes necessary for me to use lethal force, from a Buddhist perspective what should I do? I reply in this way, “Never kill out of hatred and anger, only service and duty. The consequence of your actions will be greatly reduced if your intention is one of service and duty to the community.”

The reason was, as he pulled his sword he was filled with a great anger and hatred. He would have to come back another day to fulfill his duty in the proper way. He had made it personal. Beside the problem of taking life, it is really hard to be born. In the Buddhist tradition, we feel that life begins when a sperm, an egg, and karmic energy come together in the womb. The karmic energy necessary for life is called *gandhabba*, in the early Buddhist language of Pāli. In Buddhism karmic energy is what transmigrates from lifetime to lifetime, not the soul.

Think of being reborn as a human and the chances of that occurring, like this. There is a giant ocean, and at the bottom of that giant ocean is a one-eyed turtle. Every hundred years this one-eyed turtle comes to the surface for a breath of air. Floating in the great ocean is a wooden yoke, having fallen from the neck of an ox. The chances of that one-eyed turtle surfacing through the center of that wooden yoke,

are the same chances we face being reborn as a human being. Now, there are times when I might have to kill. When I have to kill something like a bug, I try to be as conscious as I can. I don't just react. I think about the consequences of my actions, and my accountability.

If there is any way not to kill — well for instance, if there is a spider in the corner of the zendo. I could go and fetch a jar and chase the spider down, and then take him outside. It may take five or ten minutes, but in those five or ten minutes I can reflect on the value of life, his life and mine. Now, I know it's only a matter of time until that spider comes back, and I'll have to do it again. But that's okay, it's good practice and in the end, my practice benefits the spider and me. When people ask me, "How I feel about war? I share with them my sadness over the loss of life. Governments come and go. Nations are here today and gone tomorrow. The lines drawn on this earth by politicians have been redrawn many times. Ending the lives of humans, animals, and insects because of certain views or agendas is really stupid. It's very unskillful karma and it causes a lot of suffering.

So, killing is always a big deal, no matter what's being killed, an ant or a human. Though human life turns out to have a bit more value, because a human can achieve nibbāna, an ant can't, until it's been reborn as a man or woman. Okay, on to something else. Stealing, what's wrong with stealing? We all own or at least think we do, and are attached to stuff.

Now, if somebody comes and takes the stuff you think you own, you're going to be really bummed out. A lot of the young people in juvenile hall are there because they didn't understand this concept; they took the stuff people thought they owned. In order for us to live in community we need to respect each other's stuff, even if ownership is just an illusion. Okay, enough said on owning and stealing. Now, we come to sexual misconduct. In Mandalay where I come from, it's okay to do or be anything you want. When I was a young man growing up in Mandalay, I could only do half the stuff they do today, and I felt guilty about that. Today you can be, bisexual, homosexual, tri-sexual, trans-sexual, non-sexual, a-sexual, always sexual, and so forth. It's so confusing! The idea of finding the right combination, or your true sexual identity, is very seductive.

Buddhism says, ultimate satisfaction is never going to happen. The activity of sex will never ultimately satisfy your desire for sex. Now, is that a bummer or what? I mean you can have sex a thousand times and want it a thousand one. When you seek satisfaction through sexual activity, your desire only gets stronger. I'm thinking it's a lot like hunger, and to be honest with you I'm getting tired of being hungry. I've been hungry every day of my life. I'm hungry in the morning, and I have breakfast. I'm hungry in the afternoon, and I have lunch. I'm hungry in the evening, I have dinner. Sometimes I'm hungry after dinner, and I'll have a snack. I'm thinking if I could end my hunger forever, I'd have a lot of extra time and money. So tomorrow morning I'm going to get up real early, and I'm going to eat as much as I want, as often as I want. I'm going to be so full that I'll never want to eat again.

If I could somehow do that, it would only take a day or two to be hungry again. That is essentially how sexual desire works. It's the same deal. What did the Buddha say specifically to lay people about sex? He said four things. He said, do not have sex with people who are married. Do not have sex with people who are engaged.

One time I was teaching a meditation class, and I was talking about right livelihood. A woman in the class was a bartender, and she never came back after my little talk. I see now, I should have been more skillful. So, if you find yourself involved in a livelihood that seems to increase suffering, just don't quit your job. It's really hard to find work, and there may be people dependent on your pay check. Retrain yourself, and then seek other employment.

There is one precept I haven't talked about yet, and I'm a bit hesitant because it's the hardest one for some folks. So, let me go over the Five Precepts, and then I'll talk about the fifth precept. The first precept is, and it's said this way — the wording is very important — “I accept the training precept not to kill.” The second precept... I accept the training precept not to steal, not to take what is not given. A story comes to mind about the second precept that was played out in real life for me at a Buddhist conference. There was this monk, he was eating lunch and he had this beautiful red apple sitting on the table in front of him. One of the other monks not from his tradition was taken aback by how beautiful it was, and picked it up and said, “What beautiful apple, I bet you're going to enjoy eating this one,” and he set it back on the table. Now, the first monk who was going to eat the apple couldn't touch it

until it was reoffered to him. Because, as soon as that second monk touched the apple, ownership transferred to him. So, please, don't touch a monk's food. Okay the five are... I accept the training precept not to kill. I accept the training precept not to steal. I accept the training precept not to indulge in sexual misconduct. I accept the training precept not to lie. I accept the training precept not to consume intoxicants.

The fifth precept is not to consume intoxicants; A lot of people want to become Buddhists, but enjoy a beer or two once in a while. So, at the Mahar Aung Myay Township where one live people changed the fifth precept for laid people to read. Not to consume intoxicants to the point of intoxication. Now let me say here, there anything wrong with wine or beer? In fact, they have some medicinal qualities. The problem with consuming any alcoholic beverage is... Sooner or later it will steal your wisdom. If enough of your wisdom is stolen, you might break the other four precepts and not even know it. How hard won is wisdom? Buddhists sit quietly for hours at a time, go on long retreats, read Buddhist texts, listen to their teachers, and try to be mindful of everything they do. All it takes is a few beers, and it's all out the window. When you start to see how much time you've invested in your wisdom, not drinking makes perfect sense. Eventually it becomes clear: Why, not killing, not stealing, not indulging in sexual misconduct, not lying, not consuming intoxicants is the path to freedom, and leads to end of suffering. Following the Five Precepts is a way to live in the world and not cause more suffering.

#### **4.1.3 Venerable Nandābhivāṃsa**

Buddhist Five Precepts also include guidelines for good social relationships, though how these have been adopted in practice varies considerably from culture to culture. An important basic text in this area is the *Sigalovadasutta*, described by Asoka as the code of discipline for the laity, paralleling that for monks and nuns. Commenting on this Sutta, the Venerable Buddhaghosa says, "Nothing in the duties of a householder is left unmentioned. This Sutta is called the Vinaya of the householder. Hence in one who practices what he has been taught in it, growth is to be looked for, not decay." And Mrs. Rhys Davids adds: "The Buddha's doctrine of love and goodwill between man and man is here set forth in a domestic and social ethics with more comprehensive detail than elsewhere.

And truly we may say even now of this *Vinaya* or code of discipline, so fundamental are the human interests involved, so sane and wide is the wisdom that envisages them, that the utterances are as fresh and practically as binding today and here as they were then at *Rajagaha*. 'Happy would have been the village or clan on the banks of the Ganges where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through these naive and simple sayings.' Not less happy would be the village, or the family on the banks of the Thames today, of which this could be said. When the Buddha meets Sigāla, a Hindu householder, the latter is seen practicing the holy rite of worshipping the six quarters. The Buddha gives a spiritual interpretation to the idea of the six quarters and says that the proper worship of the six quarters is to engage in moral practice. He talks to Singāla:

*Yato kho, gahapatiputta, ariyasāvakaṃ cattāro kammaṃ kilesā pahīnā honti, catūhi ca thānehi pāpakammaṃ na karoti, cha ca bhogaṇaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisāpaṭicchādī [paṭicchādī hoti (syā.)] ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko. So kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggamaṃ lokamaṃ upapajjati.*

1) "Inasmuch, young householder, as the Ariyan disciple has put away the four vices in conduct,

2) inasmuch as he does no evil actions from the four motives,

3) inasmuch as he does not pursue the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, is a coverer of the six quarters; he has practiced so as to conquer both worlds; he tastes success both in this world and in the next. At the dissolution of the body, after death, he is reborn to a happy destiny in heaven. What are the four vices of conduct that he has put away? The destruction of life, the taking what is not given, licentiousness, and lying speech. These are the four vices of conduct that he has put away. By which four motives does he do no evil deed? Evil deeds are done from motives of partiality, enmity, stupidity and fear. But inasmuch as the Ariyan disciple is not led away by these motives, he through them does no evil deed."

The Buddha appeals to common sense to show the evils of immoral practices, and he shows the paradoxical evil results of some social pursuits. For example, he says that in gambling one is always logically bound to lose because if one wins then one is hated by others, and if one loses then one is sad about what one lost. Also, it is interesting to note that the Buddha regarded idleness as a moral evil. "Which are the six channels for dissipating wealth? The being addicted to intoxicating liquors, frequenting the streets at unseemly hours, haunting fairs, the being infatuated by gambling, associating with evil companions, the habit of idleness. "There are, young householder, these six dangers through the being addicted to intoxicating liquors: actual loss of wealth, increase of quarrels, susceptibility to disease, loss of good character, indecent exposure, impaired intelligence. "Six, young householder, are the perils from frequenting the streets at unseemly hours: he himself is without guard and protection and so also are wife and children: so also is his property: he moreover becomes suspected (as the doer) of (undiscovered) crimes, and false rumours fix on him, and many are the troubles he goes out to meet. "Six, younger householder, are the perils from the haunting of fairs: (He is ever thinking) where is there dancing? Where is there singing? Where is there music? Where is recitation? Where are the cymbals? Where the tam-tams? "Six, young householder, are the perils for him who is infatuated with gambling: as winner he begets hatred: when beaten he mourns his lost wealth; his actual substance is wasted; his word has no weight in a court of law; he is despised by friends and officials; he is not sought after by those who would give or take in marriage, for they would say that a man who is a gambler cannot afford to keep a wife. "Six, young householder, are the perils from associating with evil companions: any gambler, any libertine, any tippler, any cheat, any swindler, any many of violence is his friend and companion. "Six, young householder, are the perils of the habit of idleness:

He does not work, saying (i) that it is extremely cold, (ii) that it is extremely hot, (iii) that it is too late in the evening, (iv) that it is too early in the morning, (v) that it is extremely hungry, (vi) that it is too full. Living in this way, he leaves many duties undone, new wealth he does not get, and wealth he has acquired dwindles away. Sleeping when the sun has arisen, sleeping by day, prowling around at night, entanglement in strife, doing harm, friendship with wicked men, hardness of

heart, playing with dice, drinking strong drinks and going to women ‘ear as life to other men’, are said to be causes that bring ruin to a man. As we explained above, Buddhism emphasizes the need for friends. Good friendship is said to be of the most fortunate and greatest possessions one can have. Therefore the Buddha goes into detail to describe the nature of friends and the criteria of a good friend. “Four, O young householder, are they who should be reckoned as foes in the likeness of friends:

- 1) He who appropriate a friend’s possessions,
- 2) He who renders lip-service,
- 3) He who flatters,
- 4) He who brings ruin.

“Of these the first is on four grounds to be reckoned as a foe in the likeness of a friend: he is rapacious; he gives little and asks much; he does his duty out of fear; he pursues his own interests. “On four grounds the man of words, not deeds, is to be reckoned as a foe in the likeness of a friend: he makes friendly profession as regards the past; he makes friendly profession as regards the future; he tries to gain your favor by empty sayings? When the opportunity for service has arisen he avows his disability. “On four grounds the flatterer is to be reckoned as a foe in the likeness of a friend: he both consents to do wrong, and dissents from doing right; he praises you to your face; he speaks ill of you to others. “On four grounds the fellow-waster companion is to be reckoned as a foe in the likeness of a friend: he is your companion when you indulge in strong drinks; he is your companion when you frequent the streets at untimely hours; he is your companion when you haunt shows and fairs; he is your companion when you are infatuated with gambling. “Four, O young householder, are the friends who should be reckoned as sound at heart:

- 1) He who is a helpmate,
- 2) He who is the same in happiness and sorrow,
- 3) He who gives good counsel,
- 4) He who sympathizes.

On four grounds the friend who is a helper is to be reckoned as sound at heart: he guards you when you are off your guard, he guards your property when you are off your guard; he is a refuge to you when you are afraid; when you have tasks to perform he provides a double supply (of what you may need). “On four grounds the

friend who is the same in happiness and adversity is to be reckoned as sound of heart: he tells you his secrets; he keeps secret your secrets; in your troubles he does not forsake you; he lays down even his life for your sake. “On four grounds the friend who declares what you need to do is...sound of heart: he restrains you from doing wrong; he enjoins you to [do what is] right; he informs you of what you had not heard before; he reveals to you the way to heaven. “On four grounds the friend who sympathizes is to be reckoned as sound at heart: he does not rejoice over your misfortunes; he rejoices over your prosperity; he restrains anyone who is speaking ill of you; he commends anyone who is praising you.”

Sympathy plays an important part in good friendship and the Buddha says that the relationship between friends should be similar to his example of the archetypal perfect moral relationship between the mother and the son: “The friend who is a helpmate, and the friend of bright days and of dark, and he who shows what it is you need, and he who throbs for you with sympathy: these four the wise should know as friends, and should devote himself to them as mother to her own, her bosom’s child.” The Buddha gives homely advice as to how one should manage one’s personal budget. He says that one should divide one’s earnings into business and the fourth portion should be saved because it could become useful in emergencies.

Referring to the six quarters again, the Buddha says that the real way to respect the six quarters is to pay correct respect to the six main classes in the society. It is significant to note that the Buddha never thought of the possibility of a classless society. For him a classless society was even logically impossible, because in any given social situation, a class structure is necessarily there. That is the inevitable nature of the human society. Even if one transcends the class structure of the lay society by entering into the order of monks, even there a class structure based on spiritual development and or seniority is always evident, and the Buddha considered that to be the perfect class structure. Therefore, for Buddhism there is nothing wrong with the class structures as such. What is important is the way the classes interact.

The Buddha says that the classes should have reciprocal moral relationships among each other. As we explained above, every person, by being in the society, belongs to a particular place in its structure. By being there, he owes some duties to the other related classes. Because he owes duties to the other classes, the other classes

owe duties towards him, and those duties become his rights. So, duties and rights imply each other. It is only in the perfect working of the net of rights and duties that a good society should be founded. “And how, O young householder does the Ariyan disciple protect the six quarters? The following should be looked upon as the six quarters: parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and work people as the nadir, religious teachers and Brahmins as the zenith.” About the symbolism used here, Rhys Davids says, “The symbolism is deliberately chosen: as the day in the East, so life begins with parents’ care; teachers’ fees and the South are the same word: dakkhina; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is ‘beyond’, so by help of friends, etc., he gets beyond troubles.”

It is significant that in explaining the nature of these relationships the Buddha takes great care to emphasize the subtle but very significant needs and behaviors of human beings. For example, the husband should take care to give “jewelry and adornment” to his wife, and an employer should cultivate intimate feelings with the employees “by sharing unusual delicacies with them.” “In five ways a child should minister to his parents as the eastern quarter: (i) Having supported me I shall support them, (ii) I shall do their duties, (iii) I shall keep the family tradition, (iv) I shall make myself worthy of my inheritance, (v) and furthermore, I shall offer alms in honour of my departed relatives. “In five ways parents thus ministered to, as the eastern quarter, by their child, show their love for him: (i) they restrain him from vice, (ii) they exhort him to virtue, (iii) they train him to a profession, (iv) they contract a suitable marriage for him and in due time, (v) and they hand over his inheritance.

In these five ways do children minister to their parents as the East and the parents show their compassion to their children. Thus is the East covered by them and made safe and secure. Thus, we see that the Buddha laid great emphasis on a person’s relationship with others, but more especially so between parent and children. Parents must care for their children, by allowing them their independence when the time is right and by giving them their rightful inheritance in due course. On the other hand, children on their part are duty-bound to care for their parents by extending to them filial devotion. This is done out of mutual respect and gratitude towards them and not out of expectation of any reward in return. It is indicated here that there is a close link

between religion and parent-children relationship. Parents should not fail to underscore the religious significance of the birth of a child a family that develops its relationship along sensible established religious lines cannot go wrong.

Parents are duty-bound to develop such a relationship based on their religious cultural heritage. Whilst other religionists have their formal and obligatory baptisms and christenings to perform, Buddhist parents need only bring their children to the temple so as to re-affirm their faith in the Triple Gem and to seek refuge in the Buddha, the Dhamma and the Sangha. Having sought refuge in the Triple Gem parents themselves may be endowed with the confidence in the up-bringing of their children with the firm assurance that they are being protected from all evil. We cannot deny the existence of evil forces around us which are malevolent toward human beings and which could cause harm. Bringing a child to the temple, and having sacred traditional religious services performed in its favor would definitely contribute to the well-being of the child. This could also be considered as the initial step in associating the child with the temple which if continued from a very tender age, could become part and parcel of its life. This habit if maintained up to adult life would serve the person in good stead when confronted with problems.

The reciting of Sutta imparts very beneficial effects on a child. It was reported that during the Buddha's time, when a child who was in a critical condition due to external evil influence was brought before him, the Buddha instructed that the Sutras be recited by an assembly of monks. The resultant effect was that the child averted death and lived to a ripe old age. In fact he was called *āyuvaddhana* meaning "long life" because he was no longer in danger of a premature death.

According to the Buddha, as a child grows into adulthood, it is also the duty of parents to find a suitable spouse for their offspring. Of course this is not the custom nowadays in modern society, but nevertheless parents can be supportive when their children begin to look for suitable mates for themselves. This would be the opportunity to help them not only materially but also in the form of offering discreet advice and guidance in the choice of suitable partners, so as to avoid pitfalls in life. If the children had been coming to the temple regularly, the chances are that they would have had the opportunity to associate with other Buddhist youths who share with them

the same religious values and interests and who would invariably make good marriage partners.

It has been noticed that many Buddhists in this country tend to forget their spiritual obligations when it comes to the most important and auspicious occasion of their lives – their marriage. It is customary in Buddhist countries for engaged couples to invite monks to their homes for a blessing service. This could be performed either before or after the wedding which normally takes place at the Registry of Marriages or at the homes of the parties concerned. It is hoped that all Buddhist couples would fulfill their obligations in this manner when they get married.

Simple offerings of flowers incense and candles are all that are required for the short blessing service to which the parents of both parties together with their relatives and friends could be invited to participate. Such blessing service, given on the auspicious day, would be a definite spiritual contribution to the success, peace, harmony and happiness of the newlyweds. Infatuation alone is not a sufficient basis for a successful marriage; hence young people should well be advised to be sure of the spiritual side of their affair before taking the final vows. When a couple embarks on marriage by observing religious tenets, they are bound to have greater respect for the institution of marriage and they will naturally turn to religion in times of stress for solace. After having been happily married the young couple should themselves strive to become good and responsible Buddhist parents to their own children of the future.

In five ways should pupils minister to their teachers as the southern quarter by their pupils, love their pupil: (i) by rising from the seat in salutation, (ii) by attending on him, (iii) by eagerness to learn, (iv) by personal service, (v) and by respectful attention while receiving instructions. “And in five ways do teachers, thus ministered to as the southern quarter by their pupils, love their pupil: (i) they train them in the best discipline, (ii) they see that they grasp their lessons (iii) they instruct them in the arts and sciences, (iv) they introduce them to their friends and associates, (v) and they provide for their safety in every quarter.

The teachers thus ministered to as to as the South by their pupils, show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure. “In five ways should a wife as western quarter be ministered to by her husband: (i) by being courteous to her, (ii) by not despising her,

(iii) by being faithful to her, (iv) by handing over authority to her, (v) and by providing her with adornments. “In these five ways does the wife, ministered to by her husband as the western quarter, love him: (i) She performs her duties well, (ii) she is hospitable to relations and attendants, (iii) she is faithful, (iv) she protects what he brings, (v) and she is skilled and industrious in discharging her duties.

In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made safe and secure. “In five ways should a clansman minister to his friends and familiars as the northern quarter: (i) by liberality, (ii) by courteous speech, (iii) by being helpful, (iv) by being impartial, (v) and by sincerity. “In these five ways thus ministered to as the northern quarter, his friends and familiars love him: (i) they protect him when he is heedless (ii) they protect his property when he is heedless (iii) they become a refuge when he is in danger (iv) they do not forsake him in his troubles (v) they show consideration for his family.

The friends and associates thus ministered to as the North by a clansman show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure. “In five ways does an Aryan master minister to his servants and employees as the nadir: (i) by assigning them work according to their strength, (ii) by supplying them with food and wages, (iii) by tending them in sickness (iv) by sharing with them unusual delicacies, (v) by granting leave a times, (i.e. for constant relaxation so that they need no work all day, and special leave with extra food and adornment. (Commentary) “In these ways ministered by their master, servants and employees love their master in five ways: (i) they rise before him, (ii) they lie down to rest after him, (iii) they are content with what is given to them, (iv) they perform their duties well (v) and they uphold his good name and fame.

The servants and employees thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure. “In five ways should the clansman minister to recluses and Brahmins as the zenith: (i) by lovable deeds, (ii) by lovable words, (iii) by lovable thoughts, (iv) by keeping open house to them, (v) and by supplying their material needs. “Thus ministered to as the zenith, recluses and Brahmins show their love for the clansman in six ways: (i) they restrain him from evil, (ii) they persuade him to do

good, (iii) they love him with kind heart, (iv) they make him hear what he has not heard, (v) and they correct and purify what he has already heard, (vi) they point out the path to a heavenly state.” In these six ways do ascetics and Brahmans show their compassion towards a householder who minister to them as the Zenith. Thus is the Zenith covered by him and made safe and secure.

The Buddha concludes that it is the working of moral principles that can keep the society going in good order. “ The giving hand, the kindly speech, the life of service, impartiality to one another, as the case demands; these be the things that make the world go round as linchpin serves the rolling of the car. And if these things be not, no mother reaps the honour and respect her child should pay, nor doth the father win them through the child. And since the wise rightly appraise these things, they win to eminence and earn men’s praise.” The Parabhava Sutta (The Sutta on the Causes of Loss) explains that immorality (*adhamma*) leads one to loss while morality leads to winning or success.

It goes on to clarify further social immoralities. “The man who is drowsy, fond of society and without energy, lazy, given to anger, --that is a cause of loss.” The Buddha attaches great significance to the caring of old parents. “He who being rich does not support mother or father who are old or past their youth -- that is a cause of loss.” Miserliness is condemned and elsewhere the Buddha has said that “what is left is what is given and what one keeps, stinks.” “The man who is possessed of much property, who has gold and food, (and still) enjoys alone his sweet things... The man who is proud of his birth, of his wealth, and of his family, despises his relatives – that is a cause of loss.” He refers to common motives for immoralities and their disastrous results. “He how, not satisfied with his own wife, is seen with harlots and the wives of others... The man who, past his youth, brings home a woman with breasts like persimmon fruit, and for jealousy of her cannot sleep --that is a cause of loss.” Lastly, the Buddha says that too much ambition is another cause of loss; “He who has little property, (but) great desire, is born in a Khattiya family and wishes for the kingdom in this world -- that is a cause of loss.” The Buddha redefines the outcaste as an immoral person and the Vasala Sutta (The Sutta on the Outcaste) maintains that a person becomes an outcaste not by birth as the Hindus say, but by doing immoral actions: “Not by deeds a Brahmana; by deeds one becomes an outcaste, by deeds one

becomes a Brahmana.” In this Sutta the emphasis is more on social obligations. “Be it in the village or in the wood, whosoever appropriates by theft what is the property of others and what has not been given, let one know him as no outcaste... Whosoever, having really contracted a debt, runs away when called upon (to pay), saying, ‘There is no debt (that I owe) you,’ let one know him as an outcaste... ‘Let no one know me’ (as having done it, who is) a dissembler... Whosoever, having gone to another’s house and partaken of his good food, does not in return honour him when he comes... Whosoever, exalts himself and despises others, being mean by his pride – let one know him as an outcaste.” “Whosoever without being a saint pretends to be a saint, he is indeed the lowest outcaste.”

Elsewhere, the Buddha places emphasis on shame (*hiri*) and fear of blame (*ottappa*) and calls them the guardians of the world. These are supposed to be two great wealths one could possess. Shame is seen when one reproaches oneself for an evil done (because one can never get away from oneself), or about to be done, and when one has an inward fear derived from thinking of the unpleasant results to be experienced from that sort of action. Here the significance Buddha refers to the moral and existential significance of the conscience. Immoral actions necessarily lead to internal tension, anxiety and worry. Fear of blame is the restraint imposed by the fear of censure by society, wise people or superiors.

Mangalasutta (The Sutta on Blessings) discusses the basic positive virtues. The Sutta starts when a deity approaches the Buddha requesting him to state what is holy or blessed because during the Buddha’s time various religious thinkers claimed various ritual actions to be holy, for example, as the bathing in the Ganges River. Answering the question, the Buddha defines “the blessed and the holy” completely in terms of morality. The Sutta starts with “good friendship” as the first blessing.

In Buddhism the highest criteria for individual superiority are placed on spiritual development. Therefore, such people should be respected and worshipped. He praises, “vast-learning, mastery in skills, a highly trained discipline and pleasant speech” filial piety plays a very central role in Buddhist society, the Buddha’s oft-quoted example for the ideal human relationship is the one between the mother and the son. Once the Buddha said that “parents are the Brahmas” and the Buddha tradition emphasizes that “the mother is the Buddha at home,” because the

relationship of the mother to her son is exactly like the Buddha's relationship to beings. Therefore, to a son the mother is actually the Buddha and therefore she deserves from her son the respect due to a Buddha. To the layman a strong commitment to his family is recommended. "Supporting one's father and mother, cherishing wife and children, engaging in morally uncomplicated occupations, are called the highest blessing,"

Next, the Buddha praises liberality, which could be called the most basic and central Buddhist social virtue. As we explained above, charity or Dana could be a powerful means to achieve the desired ends both at the Karmic level and the Path level and could be performed at either of these levels. In a way, one could say that in Buddhism *dāna* is the ultimate ethical action, because it gradually leads towards the cultivation of egolessness. A *jātaka* story held in high esteem in Buddhist countries is the *Vessantara jātaka* where the Bodhisatta, as an heir to a kingdom, gives away all his riches and at last gives away his wife and two children too. It is important to note that the Buddha states that in choosing one's occupation one should choose "faultless or morally uncomplicated occupations" and one should perform only blameless actions. "Restraint in drinking intoxicating drinks and "diligence in things" are equally important virtues. Buddhism attaches importance to 'humility' as a social virtue because, firstly, it is born out of the understanding that things, including myself, are interdependent, that I owe my existence to everything around me, and therefore that I owe a great respect to everything around me, and therefore that I owe a great respect to everything. Secondly, humility leads to the deflation of the ego, and that takes one towards the realization of egolessness. Gratitude is related to humility.

The Buddha once said that "it is very rare to find people who possess the feeling of gratitude". He illustrated his idea of gratitude by a unique example. It also illustrates the Buddhist attitude to trees and nature in general. He attained enlightenment under the Bo-tree, and he felt so grateful towards the tree for seven days as a way of showing gratitude and respect for the tree. "Patience, obedience, seeing holy men, and taking part in spiritual discussions a proper times" are also praised as highest blessings. Thus the *Maṅgala Sutta* portrays a description of the basic social virtues needed for the ideal functioning of a social order. The *Sutta* mentions the last blessing as "self-control and seeing the basic noble truths" and ends

by giving the ultimate criteria of the perfect blessing: “If one’s mind is sorrow less, stainless, and secure and does not shake when touched by worldly vicissitudes, that is the highest blessing.”

Another social virtue emphasized is “the awareness of proportion or limit” (mattasutta). One should have a sense of proportion or balance. The Buddha degrades gluttony in enjoyments. With regard to food, he once said that one should stop eating when one feels that one can eat four more mouthfuls. We can get an idea of what the Buddha meant if we look at his advice to monks as to their proper attitude towards food. Before partaking any food a monk should think as follows: “Wisely reflection I will partake of food not for the pleasure of it not for adornment, nor for beautifying the body, but merely to maintain this body, to still the hunger, and to enable the practice of the holy life; also to resist the pangs of hunger (due to previous want of food). Thus will my life be maintained free from wrong doing (i.e. not taking food is wrong because it harms the body) and free from discomfort.”

The Buddha condemns exploitation of nature carelessly and recommends using resources of nature with a sense of respect. This is illustrated by the Buddha’s advice as to how a monk should obtain alms from villagers: “A holy man should do alms rounds in the villages in the way a bee takes the honey from a flower without disturbing the flower’s colour and smell” (*Yathāpi bhamaro pupphaṃ, vaṇṇagandhamahethayaṃ [vaṇṇagandhamapoṭhayaṃ (ka.)]; Paleti rasamādāya, evaṃ gāme munī care.*).

The Buddha discussed the importance and the prerequisites of a good government. He showed how the country could become corrupt, degenerate and unhappy when the head of the government becomes corrupt and unjust. He spoke against corruption and how a government should act based on humanitarian principles. The Buddha once said: ‘When the ruler of a country is just and good, the ministers become just and good, when the ministers are just and good, the higher officials become just and good, when the higher officials are just and good, the rank and file become just and good, when the rank and file become just and good, the people become just and good.’ In the jātaka stories, the Buddha gave ten rules for Good Government, known as *dasa rāja Dhamma*. These ten rules can be applied even today

by any government which wishes to rule the country peacefully. According to these rules a ruler must:

- 1) be liberal and avoid selfishness,
- 2) maintain a high moral character,
- 3) be prepared to sacrifice his own pleasure for the wellbeing of the subjects,
- 4) be honest and maintain absolute integrity,
- 5) be kind and gentle,
- 6) lead a simple life for the subjects to emulate,
- 7) be free from hatred of any kind,
- 8) exercise no violence,
- 9) practise patience, and
- 10) respect public opinion to promote peace and harmony.

Regarding the behaviour of rulers, he further advised:

- 1) A good ruler should act impartially and should not be biased and discriminate between one particular group of subjects against another.
- 2) A good ruler should not harbor any form of hatred against any of his subjects.
- 3) A good ruler should show no fear whatsoever in the enforcement of the law, if it is justifiable.
- 4) A good ruler must possess a clear understanding of the law to be enforced. It should not be enforced just because the ruler has the authority to enforce the law. It must be done in a reasonable manner and with common sense.

In the Cakkavatti, Sīhanādasutta, the Buddha said that immorality and crime, such as theft, falsehood, violence, hatred, cruelty, could arise from poverty. Kings and governments may try to suppress crime through punishment, but it is futile to eradicate crimes through force.

In the Kutadantasutta, the Buddha suggested economic development instead of force to reduce crime. The government should use the country's resources to improve the economic conditions of the country. It could embark on agricultural and rural development; provide financial support to those who undertake an enterprise

and business provide adequate wages for workers to maintain a decent life with human dignity.

In the *Milindapañhā*, it is stated: ‘If a man, who is unfit, incompetent, immoral, improper, unable and unworthy of kingship, has enthroned himself a king or a ruler with great authority, he is subject to a variety of punishment by the people, because, being unfit and unworthy, he has placed himself unrighteous in the seat of sovereignty. The ruler, like others who violate and transgress moral codes and basic rules of all social laws of mankind, is equally subject to punishment; and moreover, to be censured is the ruler who conducts himself as a robber of the public.’ In a *Jātaka* story, it is mentioned that a ruler who punishes innocent people and does not punish the culprit is not suitable to rule a country.

The King always improves himself and carefully examines his own conduct in deeds, words and thoughts, trying to discover and listen to public opinion as to whether or not he had been guilty of any faults and mistakes in ruling the kingdom. If it is found that he rules righteously, the public will complain that they are ruined by the wicked ruler with unjust treatment, punishment, taxation, or other oppressions including corruption of any kind, and they will react against him in one way or another. On the contrary, if he rules righteously they will bless him: ‘Long live His Majesty.’ We can note in passing why the Buddha’s Teaching is called the Eternal Dhamma or Truth. From the points mentioned above we can see that the Teachings are universal and can be applied to all human societies no matter how separated they are in time and space. The Buddha’s emphasis on the moral duty of a ruler to use public power to improve the welfare of the people inspired Emperor Asoka in the Third Century BC to do likewise. Emperor Asoka, a sparkling example of this principle, resolved to live according to the Dhamma and to sever his neighbors, assuring them of his goodwill and sending envoys to distant kings bearing his message of peace and non-aggression.

He promoted the energetic practice of the socio-moral virtues of honesty, truthfulness, compassion, benevolence, non-violence, considerate behavior towards all, non-extravagance, non-acquisitiveness, and non-injury to animals. He encouraged religious freedom and mutual respect for other people’s beliefs. He went on periodic tours preaching the

Dhamma to the rural people. He undertook works of public utility, such as founding of hospitals for men and animals, supplying of medicine, planting of roadside trees and groves, digging of wells, and construction of watering sheds and rest houses. He expressly forbade cruelty to

#### 4.1.4 Venerable Veluriyāṅkārā

I agree that moral value and happiness of people in our Mahar Aung Myay township decline from the last 30 years. What make people to restrain *sīla*? So, we need to think what the causes of declining in restraining *sīla* are. According to Buddhism, the view of Buddhism is correlation of cause and effect. Every effect becomes from causes, and every cause can become many effects and results. There is no effect which does not derive from causes. Therefore, we can assume that the declining of restraining *sīla* or decreasing the value of moral in human beings as the main causes. What I want to say is there are many causes that make people to decrease the restraint of their *sīla*. Since this decline became from many causes, we will also find many causes. Relating to this declining, we need to consider not only direct causes but also indirect causes.

There is an old saying in Myanmar, “If the stomach wasn’t fulfilled, the *sīla* cannot be restrained.” This saying shows that two facts; no need to be restrained *sīla*, or won’t be able to restrain *sīla* if someone is hungry. The original meaning of this saying is that it needs to have the proper wealthiness in people so that to restrain *sīla*. The original meaning of this saying is that it needs to be sufficient in food, dress to wear and places to live. But it does not. We should have to break the restraint of *sīla* if it needs to. Therefore, getting worse in Business is the one of the facts that leads to reduce the value of *sīla* restraining. There was a bad situation of business in Thailand. At that time, the pilgrims and visitors who are Buddhist and non-Buddhist came to visit Mya Pagoda. And, they lost their shoes a lot. When the situations of business in Thailand become better, people don’t steal the shoes, however better these shoes are. So, we can conclude that the causes of declining the value of moral are the bad situation of business. If business is getting worse, the social class as also is getting worse. People will cheat to each other. There will be many crooks and many criminals and we can see many immoralities.

The worse business likely to deprave and corrupt the people in the society. Therefore, having a worse business situation is the closely causes to not restraining *sīla*. We also need to think why business is getting worse. Thinking furthermore, it is caused because of the decadence of the political situation. Therefore, in order to get a better business situation, the good political situation becomes the most important factor. If the political situation is getting better, the business's situation becomes better. In consequence of better business, the education is getting better, and also the society is. The consequence of bad causes results from the worse effects to development of civilization. This can be proven by the “adhammika sutta” in “A.N” that preached by Buddha. In this sutta, is started with “*yassamin samaye Bhikkave yāzāno adhammikā*”, here, “*yāzāno*” mean “The Kings”. Nowadays, it would mean the highest and the most powerful person like president and chief-minister.

In this sutta, Buddha said a verse as a conclusion “*gunam ce taramānānam tinnam gaccati puṅgavo*” that means if the chief Bull of the herd go straight, the following oxen and cows go straight. Here, Buddha said the importance of a lead of a leader. Whenever the highest and powerful person, the leaders of the countries and many places, is the most important one, if the leader practice *adhamma*, the whole countries will suffer the poor. This is he evidences that it needs to be good in the political situation. As another evidence, we can see the importance of *sīla* in *aggāṇṇasutta*.

According to Buddhist view, the origin of the human beings can be found. In *aggāṇṇasutta*, it mainly focuses on the development and growth of the human's society. Actually, human beings come from Brahma abode. They lived longer like Brahma before. They possessed the bright, beautiful colour like Brahma, go around in air. Later, greedy (*addhamma rāga*) appear in their mind, their brightly colour lost and their life become shorter and shorter. Because of their *addhamma rāga*, they did stealing first. Therefore, the governor and government organization were formed by society to control these. The stealing cases are getting worse and worse, the governor had to punish the thieves by killing. At that time, another precept *pānātipāta* was broken. And also, in *cakavattisutta*, the universal king instructed to maintain the Five Precepts. At that time, people started to steal. So, people bring the thief to the king and the king gave the thief enough money to eat, to be able to start a business. The

king did not punish the thief. Because of enough supporting of the universal king to thieves, the other people did not want to work and try to steal hoping the supports of the king. The case of stealing became growing. Later, the universal king started to know that giving support was not the only way to solve this problem. Therefore, to stop the growing of theft he started to decide to kill this thief.

To control the committing the Five Precepts, the most responsible person is the ruler or the king. The declining of the value of Five Precepts is directly proportional to the situation of business and politics. These can be found where it is the era of Buddha or not. These Five Precepts can be regarded as the simple *sīla*. These precepts are good things that every human should restrain and also it is worth to restrain it. If someone restrains these, these can give good advantages to whoever restrains these precepts. But there is still a problem that it is difficult to control oneself not to commit these precepts. The reason is that the minds of the people are deeply happy and satisfied with doing demerit.

Here, there are two terms *anusota* and *patisota* should be considered. Buddha said that his dhamma (*sīla, samadhi, pañña*). According to the nature of these dhamma, although *sīla, samadhi, pañña* are really good to practice, it is really hard for people to practice but the final goal is good. Therefore, people do not like to practice because of that. The another term “*anusota*” is that the dhamma which is really easy to practice but the final goal is not good for oneself who practice these dhamma called “*patisota*”.

Since it is hard to practice, people are not able to practice, declining of these dhamma become more and more. These dhamma cannot be found in anywhere. It is inside of the five aggregate of the people. But since it is so much difficult to maintain them, these all will disappear inside of our mind and body. And another question is whether the value of happiness becomes decreased. In this case, we need to divided into two, the happiness is formed by possessing the modern materials, such as phone, car, money, etc. and the happiness formed in our mind by helping to other people by practising precept *sīla*.

Among these two kinds of happiness, the first one will change in a short time because of the materials of temporary. These kinds of happiness do not last longer. The reason is that it depends on the oldness of the material, or being tired to

use this material. For the second, the happiness comes from the satisfaction of mind to fulfill *sīla*. Therefore, the declining of the value of *sīla* is directly proportional to the declining of the value of happiness. Therefore, the more someone practises *sīla* and repeatedly think about *sīla* that he has maintained, the more happiness he gets. When someone does not take his responsibility to someone who he is responsible for can also be called breaking the *sīla*. If the people of our environment take their own responsibilities taking then, our responsibilities of the people in one environment can be regarded as parching of *sīla*.

For example, teacher has to take their responsibilities on their responsibilities on their pupils, in that way, the pupil should also have to take their responsibilities on the teachers. This way of doing in the relationship of the parents and their children, teachers and pupil, husbands and wife can also be called *sīla*. This kind of *sīla* is called *cāritta sīla*.

If *cāritta sīla* is broken down, is equally to the breaking down of precept, i.e., not taking own responsibilities can be regarded as the declining of the value of moral. Therefore, “*asuddhasilo duppañño*” the person who does not have *sīla* does not have wisdom (*paññā*). If there is no wisdom, there won't be concentration (*samādhi*). If someone who does not have concentration (*samādhi*), he cannot know whether something is right or wrong. Therefore *sammā dhammam nappassati* if someone cannot see which is right or wrong, it possibly can be far away from *nibbāna*.

Whether The Buddha appeared or not, there will be the people who restrain *sīla*. To answer how *sīla* can help to be happy and to raise up the standard and value of *sīla* is really difficult. But, according to the nature of *sīla*, it can give pleasure, happiness not only to whom practice *sīla* but also to his environment and make rising up his moral value.

If someone commit *pānātipata* to human being, declining of the value of *sīla* can happen to him and bad consequences such as being arrested, being hated by many people can also happen to him. If he has killed animals which own by someone, he has to pay the value of this animal to the owner of the animal or must argument with the owner and even he can be killed if the other side is angry man. These are only the present disadvantages that he is going to meet. Someone, at least, can feel

uncomfortable in his mind when he had killed even a fly as a disadvantage of killing. And also, according to Buddhism, in his next existence, there will be many disadvantages in his coming life for example, shortage of his life-span, being ugly.

For the lay person, the Five-Precept is more than enough for the happiness and wealthiest of people. Why *adinnadāna*, one of Five Precepts is committed? It is committed because of *visamalobha adhammarāga micchadhamma*.

We all know *lobha* and *rāga* are not good but we cannot kill them all. Most people have *lobha* and *rāga*. If *raga* and *lobha* are simple, there won't be no problem. But *rāga* becomes *adhammarāga* it can be regarded as a dangerous position. Don't let your *lobha* and *raga* to become *adhammarāga* and *visamalobha*. If someone have *visamalobha*, he won't be able to take and does not take others' properties. He will only consider his self-profit and own properties. Because of *visamalobha*, if someone approaches the success by an improper way, he won't be able to restrain *sīla*. Imagine that all the people, all societies which include all religions, all classes and standards are restraining the five precepts, how peaceful and valuable our earth, the world and environment are. Because of the only one reason, the five precepts is the fundamental moral way of practice of all society which is not separated by the classes, tribe, civilizations, etc., can be practiced by them and the reason that all kinds of people, the Five Precepts can make a large well-developed environmental situation of both physical and mental state.

Therefore, the applying of Five Precept is decline with the whole world. This is what I realize how to restrain *sīla*, how to fulfill *sīla pāramī*. The Buddha's Dhamma have the perfections of the qualities of the start, the middle and the final. In commentary, this means that the start means *sīla*, the middle is *samādhi*, and the final *nibbana*.

Therefore, Buddha said that, whatever is done, *sīla* is a fundamental thing. *sīla* is the main things to purify the mind of the person. Because of purifications of mind, everything can be done easily and achievably. Before we take meditation or offering donating something, it needs to restrains *sīla* first because, by doing like this, it is more effective and more beneficial than normal meditations and offerings.

For example, before painting a picture, we need to choose the white canvas instead of black one to get the brightly original colour. In doing merits, we also need

to know the simpler ways of this example, we should make our mind to be purified first. Therefore, we must restrain *sīla* first. The most important things to restrain *sīla* depends mostly on the mind. When *sīla* is restrained, we should know the disadvantages for committing and advantages for restraining them. Because of knowing the advantages and disadvantages, it will be meaningful for oneself, for example, if someone knows that the fire is hot and dangerous, he will really afraid of to hold it by his hand.

Therefore, it won't be difficult for a person who know that, by restraining *sīla*, the advantages that are really good for him for the present and future existence. While doing business, on important is *santutthi* Everyone should be able to be satisfied with current situation that we have tried. Therefore, we can do restraining *sīla* and doing business to the same times. To be conclude, *sīla* can bring us both moral and modern world that is fulfilled by physical and mental happiness that become from restraining this.

#### **4.1.5 Dr. New Win**

Now I will try to express about *sīla*, the Human society, it is laws for the welfare and happiness of the people in the world. Virtue is the most important one in human society, it is needed to observe, A man failing to observe religious principles becomes a danger to society. There is no doubt that scientists and psychologists have widened our intellectual horizon. What will happen to the person who has the accomplishment virtue leads a happy life, nobody hates, regarded as a completed person, and a good friend to everyone.

Now I will try to discuss about the first law. The first law is refraining from killing other beings. If one refrains from killing other beings, one fulfills this, but in the effort for the Dhamma [Truth] forces to have the upper hand over not Dhamma forces for the peace of one's life and the world. One should take the wider meaning of it as following;

Refraining from taking the life of other beings can also be interpreted as striving for the long life of other beings. Not killing another beings though one has the opportunity to do it and striving for the long life of other depend on love and compassion, which are called *mettā* and *karunā* in Pāli, the Dhamma practiced by

only Noble person. Here Noble is not separated by their own prosperities but only their moral level as one who treats always to others with his real love and compassion, and not except anything back from others.

According to it, one does so as one has no desire to take life. Such refraining is called *samādāna virati* or *āraṭi* in Pāli. There is also the refraining the act though one has the wish to kill. Such refraining is called *sampatta virati* in Pāli. Of the two types, refraining from killing though one has the wish to kill is more difficult than refraining because one has no desire to kill. Though it's easy to refrain from killing a mosquito before it bites one, it's not easy to do so when one is being bitten by a mosquito.

For this reason, much practice is needed to keep the precept. When one is well practiced, it becomes easier to keep the precept and one can refrain entirely from killing other beings. Man does not live alone by one-self. He lives with his family, his race, his friends and his country. Therefore, man lives himself, his family, his race, his friends and his country. Sometimes, another country may insult one's country, another race may insult one's race, one's family may be insulted by another family and oneself may be insulted by another man.

Then one may find it difficult to keep the precept of refraining from killing the life of another man. In such a case, the Dhamma and Adhamma become very important. Man has the duty to stand on the side of Dhamma. He must have the courage to enable him to do so. In doing it, sacrifices, can all deeds success.

Whatever deed one performs, man needs to have three kinds of qualifications. The first of them is not to be disturbed or influenced by the repercussions of the surroundings. They may be good or bad. Whatever they may be, if one is moved by them, one's deed may be affected. So, the first qualification is not to be moved in any way by the repercussions of the surroundings. This is called "*khanti*" in Pāli. The second qualification is not to be losing sight of the goal one has set oneself. If one loses sight of one's goal of the Dhamma getting the better of the Adhamma because of the repercussions of the surroundings, one's undertaking can go wrong. Whatever obstacles and impediments one may have to encounter, not losing sight of one's goal is the second qualification, it is called "*uppekkhā*".

The third qualification is philanthropic. Of the two traits, philanthropy and taking advantage, man, by his inborn nature, prefers taking advantage and does not like philanthropy. In truth, taking advantage has the nature of renouncing. The nature of acquiring is put in the *lobha* group and that of renunciation is put in the *alobha*.

The one who likes the *lobha* group is not a noble person and only the one who likes the *alobha* group is a noble person. In the performance of deeds, the third qualification of a noble person is, therefore, philanthropy that is renouncing his interests. This is called “*nikkhamma*” in Pāli. Parents who adore their children always practice philanthropy themselves for the sake of their children. They never stand on the side that is advantageous to them, but always stand on the side of Philanthropy. If one claims that one really adores and has compassion for the world there is no reason whatever for one not to practice philanthropy oneself for the world. If one declares that one really wants to cultivate a spirit of philanthropy for the world, one first needs to nurse loving kindness, and compassion. Then the spirit of philanthropy will arise in one spontaneously.

The two ways of taking advantage and practicing philanthropy should be understood by thinking of the relationship between parents and children. Parents are philanthropic for their children concerning deed as well as benefits arising out of the deeds, because of their *cetanā*[Good will, benevolence] and *karunā*[Compassion] towards their children. This is an outstanding example of acts of philanthropy. In truth, everyone has the responsibility to practice philanthropies as well as to work for the welfare of others. Only by discharging the two responsibilities to the best of one's ability will the Dhamma gain supremacy in the world and there will be peace. “Supremacy of Dhamma in the world” means not exchanging one's morality with wealth and luxuries, with high offices and position, welfare and honor.

The Second Law is abstention from stealing. In the keeping of Abstention from stealing for searching the peace, one can employ either outside of the Buddha's teaching. If outside of Buddha's teaching is used, it is directed only at the wellbeing of oneself, not at the wellbeing of the world for the merit of keeping the second precept, one wishes to gain the pleasures and luxuries of human beings, or of the Devas. In short, one wants the *samsāra* [wellbeing in rebirth.]

In truth, man understands *bhava* (Existence) and *dukkha* (suffering) as two different and separate things, but he is not one who understands that existence is really suffering and the two are if the same kind. As the result, he does not understand that being reborn again and again in the happy abodes is really suffering. He understands it as happiness. When we are practicing in that way, *lobha* is include as the foundation. But when we are practicing the way of inside the Buddha's teaching, *alobha* (non-greed) is included as the foundation. When we are observing the second precept, in the way of inside the Buddha's teaching, one craves neither for human nor god pleasures and luxuries. In short, one does not crave for any *samsāra* pleasures and luxuries.

*Samsāra* means that, Bddhism believes *samsāra* that, all beings have to reborn again and over again until we do not attain *nirvana*. Those period when we are between one existence and until we do not attain Nirvana is called *samsāra*.

In reality, one sees existence as suffering and he also sees *samsāra* as suffering. One sees that the liberation from *samsāra* is only happiness. For this reason, he has no attachment to *bhava sampatti* [Happiness of existence] or *bhoga sampatti* (Wealth). One however has to put them to use as one cannot do without them, but one uses them without being attached to them, just as one has to use a lavatory to ease oneself. If *lobha* (greed) is used as the foundation, the nature of *vānija* (buying and selling) comes to be involved and one longs for great gain If *alobha* (non-greed) is used as the foundation, the nature of *muttacāga* [philanthropy which no attachment things for that] is involved and one longs for exterminating craving (*taṇhā*). In truth, the more one can kill *lobha*, the more one can gain happiness. If one really wants to achieve genuine wellbeing, one should not use the world for his own well-being but should use him for the wellbeing of the world. In other words, the world should not be the “SHIELD” for him, but he should be the “SHIELD” for the world.

According to Abstention from stealing which means, taking things not given by their owners, if a thing not given by its owners is taken, it amounts to the breach of his virtue. Therefore, only things given by their owners should be accepted. Looking from the point of view of commerce, if the people in the world are to be divided into two groups, there will be only two kinds, sellers and buyers. People will have to be invariably included in either of these two kinds. They might be called the

givers and the takers. In the dealings between the giver and taker, they should have kindness towards each other for the peace of the world. Each should be philanthropy for the other. Each should aim at the welfare of the other. If they based on these three considerations in their give and take dealing with one another, it will amount to the observing of the second precept in essence. In truth, according to the nature of reciprocal response, one will not cause the suffering of a person who loves one, who works for one's welfare and who is philanthropy for one. Then the give and take dealings among human being will be congenial and smooth and the world will enjoy peace. In reality, the world has no peace because in their dealing both the giver and the taker want to be on advantageous side. However, both wish to be on the philanthropic side, there can be no reason for the world not to have peace. So, the keeping of the second precept is very important for the prevalence of peace in the world. If this second precept is kept, not just for appearance sake, but in essence, the world will really be peaceful.

According to the second precept, if one gives something to another person, the latter has the right to accept it, interpreting the precept literally; those who keep the precept just for appearance sake use the stratagem to make the giver "give." They use stratagems to make, those who have the power or authority to grant privileges to grant them, to make appointments to appoint them, and to confer honors to confer them. These stratagems are not associated with Dhamma (right way) however, because if these stratagems, the power man give and; the taker also accept. In appearance, these deeds do not amount to the branch or the precept. However those who seem, hear them, have doubts about them are unhappy on behalf of the Dhamma as the Dhamma is unable to get better of the Adhamma. The unhappiness for the Dhamma means the absence of peace in the world. There is no doubt that the observance of the second precept just for appearance sake can in no way bring about peace in the world. As such only by observing in essence the second precept as the Noble way, will peace flourish in the world? Then only, the attainment of existence as a human being in the world where peace reigns will be worth. So, when the world is looked at to see its peacefulness, one should only exterminate, as much as possible, the selfish mind which, stands on the advantage side in the giving and taking dealings

everyday. Then only will one be able to keep the second precept in essence, will there be peace in the world.

Everybody wishes to be well off and man who belongs to the group of beings also wishes to be well off. Therefore, man, as a being, will invariably strive; for the welfare of his life. In doing so, man bases his effort on *lobha* or *alobha*. Whatever way is to be employed, strenuous effort, for sweat of the brow to fall on the toes, is needed. Everybody has two purposes to search for the welfare of his life. Of it, one purpose is for his own possession and another is for others. The first purpose bases on *lobha* and the second purpose bases on *alobha*.

In other words, in the effort to be well off, if it's for the sake of oneself and one's associates, which bases on *lobha*. The wellbeing attained by this way is surrounded by *akusalas* (demeritorious deeds). Through it is a vicious wellbeing, just as the vultures look upon rotten carcasses the most sumptuous meal for them, man thinks it to be genuine wellbeing.

That is the reason why they vie in fierce competition with each other. They are, therefore at enmity with each other while seeking for their well-being as they have to meet with hostilities, they are encountering suffering which they do not want. Some even have to give up their lives unwillingly in this struggle. At the last moment, they repent uttering "I" been absolutely wrong. This is the epilogue to the lives of those who seek for their own well-being on the basic *lobha*.

Seeking for the well-being based in *alobha* takes an entirely different course. From the beginning, though he has to make a strenuous effort the achievement of his aim, perspiring so profusely that his sweat fall on to his toes, he does not aim at his own well-being but for the well-being but for the well-being of the world. He has diminished his greed as much as he can. In as much as he has diminished his greed, he has also diminished Soka [worry or sorry]. In as much as he is freed himself from dangers, he has peace happiness. The Buddha said that,

*Taṇhāya jāyate soko*

*Taṇhāya jāyate bhayam*

*Taṇhāya vippamuttassa*

*Natthi soko kuto bhayanm.*

It means in essence “Because of *tanhā* (Craving), *soka* (sorry or worry) comes into being. Because of *tanhā*, danger comes into being. To one who has no *tanhā*, no sorry or worry arises, not to say of danger. It does not arise at all.”

The Third Law is abstention from the sexual misconduct. To abstention from the sexual misconduct is molesting other people’s wives and children. It is also a heinous crime, which can throw the world into chaos. It's evil conduct, which shows no distinction between human beings and animals. This virtue is a very wicked crime from the point of view of the Dhamma, which guard the world from falling into chaos.

In truth, the crime, which mentioned above is only the simple. It's done from the point of view of conventional truth. However wealthy, powerful or famous a person who has committed sexual misconduct, may be, the people at the large will bath him. Even if the people are not aware of his evil deed, he will know it himself. Dhamma is free from the wishes of the people and takes it’s own course. The unwholesome (*akusala* Dhamma) follows a demeritorious and the wholesome (*kusala* Dhamma) follows a meritorious course. They do not follow a course the people wish them to. A person who her committed a sexual misconduct may be at the zenith of great power according to circumstances, but he will invariably have to face and bear the evil consequences of his demeritorious deed. He has nowhere to hide himself. It's the nature of Dhamma For this reason; sexual misconduct of other people's wives and children is taken as the lowest limit, in the culture sphere. This is interpreting the sexual misconduct from point of view of conventional truth.

If “sexual misconduct” is to be interpreting according to Ultimate truth, it's the misconduct of the five sense objects. Such misconduct is the highest limit in the cultural sphere according to Ultimate truth. It, however, is human nature to yield without any restraint to misconduct, which is attached to desirable objects. Then misdeeds concerning visible objects, sounds, scents, tastes and physical contact are committed. In the sphere of human being culture, as the misdeeds gradually rise from the lowest limit to the uppermost limit, the absence of peace in the world also gradually rises upwards.

The sexual misconduct against the wives and children of other is the violation of the lowest limit in the culture sphere. The misconduct against the five sensual pleasures is the violation of the uppermost limit in the culture sphere. As the

result, the sexual misconduct against the wives and children of others can destroy violently the peace of the world.

The Fourth law is refraining from telling lies or falsehood. The virtue to refrain from telling lies or falsehood means telling lies and not doing as one says. It's in fact, the act of misleading others to believe wrongly. The virtue is refraining from boasting to make one or many persons believe wrongly but to tell the truth and to do as one says.

In meritorious acts, truthful words are powerful and in de-meritorious acts, false words, lies are powerful. In the world, it is inevitable for a person to have dealings with others and in these dealings, words play an important role. These dealing are depending on the reliability of the words. If the dealings are based on untrue words, the world will be thrown into turmoil. On our dealings with one another, it is necessary to speak the truth, to restrain from telling lies for the peace and tranquility of the world. In this way, we can bring about peace and tranquility in the world. If one speaks the truth in the nature of the virtuous ones, it amount to the fulfilling of perfection of truth [*Saccapārami*], Even if it does not it really amounts to observing of this virtue.

There is the saying,“ A word in writing worth a hundred spoken”. Letters also belong to the group of word. So words spoken, if associated with truth, protect the world. If they are not associated with truth, destroy the world. Therefore, the well beings or evil beings of the world rest on spoken words. Not telling lies or falsehood is uprightness, which is of two kind's normal and absolute uprightness. In normal uprightness, if the physical and verbal deeds are in agreement, it amounts to keeping the fourth precept in outward appearance. It, however, does not really amount to observing the precept in essence or according to its internal character.

To do so, it needs the involvement of mental factor because it is the mind that creates the food and the evil of the world. For this reason it is said that to observe the fourth precept according to its internal character or in essence or spirit, the involvement of the mind is imperative.

In this world, there can be deeds done according to what one has said, but contrary to what one thinks in mind or deeds one has no mind to do at all. In such a case, it amounts to keeping the fourth precept merely in name and by doing so; it will

be difficult for the world to have peace. As matter of fact, without peace in the world, there cannot be real security of life. For this reason, therefore, whatever is done, it is everybody's to see that it is aimed at the peace and happiness of the world. Only when the world is peaceful and happy, can there be security of life for everyone.

Man is a being who cannot live without speaking. When he speaks with his body, it's called *kāyakamma* (physical action), when he speaks with his mouth, it's called *vacākamma* (verbal action) and when he speaks with his mind, it's called *mannokamma* (mental action). In truth, only when he speaks mouth, it is called speaking. As a work can be heard only when they are uttered through the mouth, they are called words.

It is however, true that words are spoken by three action, physical, verbal and mental action. And “truthfulness” or “uprightness” concerns with all the three actions. In speaking, whether the words can be heard or not, is not important. As a matter of fact, words, which are not heard, are more interesting in the world than those that are heard.

When someone says to other “eat” with his verbal action but he does not want with his physical and mental actions the other person to eat, the words spoken by the mental action. However, cannot hear. If the words spoken by the mental action could be heard, would know. In the world, it's more important to know the truth. Nature, such as forests, hills, rivers, plains, seas and so on also talk but their words cannot be heard by ordinary ears. They can be heard only by those who can listen with wisdom ears. For this reason, it has been said above that words which cannot be heard are more interesting than those that can be heard.

In the social relations, there is a saying “A poem does not sound smooth without some untruth”. This may be right in the social sphere but it's not so in the truth sphere. To be true in the truth sphere, it is necessary for physical and verbal deeds to be in conformity and especially to conform to the mental deed. Then only will the deeds be upright and be most upright. Only when they do so, can they be used in assertion of truth. Only when they can be used it, they are truth in the truth sphere. Then only will it amount to observing the fourth precept not only by external appearance but also by internal characteristic and will it be able to bring about peace in the world.

In truth, the wellbeing depends on peace and prosperity because without it, there can be no security and wellbeing. That is the reason why it is necessary to strive for the attainment of peace and prosperity in the world. According to this virtue that abstention from taking lies, the words which can be heard are more important than those which cannot be heard. There are only a very few persons who have wisdom ears and can hear words not audible to ordinary ears. In the social sphere, only the majority is of primary importance. This virtue should, therefore be observed according to the nature of outward appearance seeing that physical, verbal actions are in conformity. Going beyond it, the virtue should to observed according to nature of internal character with physical, verbal and mental action in complete conformity.

The fifth law is abstention from using any drug smoking and drinking any alcohol. This virtue that abstention from using any drug smoking and drinking any alcohol in included this virtue sphere of the five virtue-laws which mentioned above, the fifth one is by far the most important. If a person disregards the fifth virtue, he or she can commit many harmful deeds and break the other four virtues easily.

The danger of taking alcohol drink is illustrated in the Dhammaddanavaja jātaka, where elder Sāriputta, in his previous birth when he was born as a king of Bāranasi killed his own son when he was drink. Buddhism consumption of any kind of liquor as an unethical act that should be avoided and hence such an act is labeled as an offense. The gravity of the offense is less if no mental confusion and it is a grave offense if it causes physical unsteadiness and mental confusion. Buddhism also concerns that consuming alcohol would cause physical bio-system. According to Buddhism, it is a gate way to disease.

In conclusion, many good families have been broken and upset through the inordinate use of intoxicants and drugs. Intoxicants or drugs have the effort of killing the consumer into a state of false happiness. A drunkard loses his self- control and does not realize what he is doing. He becomes boisterous and is prepared to challenge everybody to scuffle. A drunkard often loses his self -respect. Under the influence of liquor, a drunkard would do things which he would not normally do if he is sober. The drug addict is also a curse to society; many crimes in the country are caused by drug addicts.

Today, the rehabilitation of drug addicts is costing the Government millions of hard-earned dollars which would have been utilized for better and more worthwhile projects. We should all observe the precept to refrain from taking liquor and drugs. Of the five virtues, the fifth is by far the most important. If a person disregards the fifth virtue, he or she can commit many harmful deeds and break the other four precepts easily. A person who can control bodily and verbal actions can be called a person with virtue or humane living. If we Buddhist or non-Buddhist live under the five virtues [five laws] world will be very peaceful and the people will be lived in the happiness.

Moral values are defined as standards of what is right and wrong, which governs the behavior of an individual. One's moral values can come from family, society, religion or self. However, in this competitive society, it is not uncommon that some people sacrificed their moral values for one's benefit, for example, lying to protect one's interests. The foundation of a society where people value themselves beyond the good of the society would be weak. When one is only concerned about oneself and not the good of the society as a whole, one would only do things that benefit one and disregard the society. It would ultimately harm the society if people become self-centered. This is due to the fact that usually, the good of the society would mean the good of each and every individual in the society. However, as this group of people is blinded by their self-centeredness, they would be unable to see that and become only interested in the short-term gains. Therefore, it is crucial to establish a strong moral foundation in the society.

There are four types of values that we find in an organizational setting: individual values, relationship values, organizational values and societal values.

1) Individual values: Individual values reflect how you show up in your life and your specific needs-the principles you live by and what you consider important for your self-interest. Individual values include enthusiasm, creativity, humility and personal fulfillment.

2) Relationship values: Relationship values reflect how you relate to other people in your life, be they friends, family or colleagues in your organization. Relationship values include openness, trust, generosity and caring.

3) **Organizational values:** Organizational values reflect how your organization shows up and operates in the world. Organizational values include teamwork, productivity, and strategic alliances.

**Societal values:** Societal values reflect how you or your organization relates to society. Societal values include future generations, environmental awareness, ecology, and sustainability. Moral education must begin when the child is young, as it takes time for the child to internalize it. Both families and schools should be responsible for bringing up children with moral values. There has been over emphasis on academic subjects and neglected moral education as a result. Parents are the first teachers that children encounter and emulate; therefore parents must set a good example for them. In schools, teachers can come up with interesting ways to impart moral values and life skills to students.

This also applies to a government and religious institutions where high-ranking officials and the priest with good moral values would mean that their subordinates and membership would also follow suit and thus would be able to form a solid foundation of good governance and religious belief. Corruption and bad behavior would be minimized to the minimum, and the country and society as a whole would be able to prosper.

## **4.2 Analysis of the Causes of Decline Moral Values of People of Mahar Aung Myay Township**

The analysis of the cause of decline moral values of people of Mahar Aung Myay Township is divided into two categories:

### **4.2.1 The Causes of the Decline Moral Values in Mahar Aung Myay Township from Official Evidences**

The tendency of breaking the precept by people in Mahar Aung Myay Township has increased according to evidences shown in the Table 2.

Table 2 Judiciary Situation in Mahar Aung Myay Township 2017 and 2018

Precepts	Criminal Case Occurring	2017	2018	Charge
First Precept	Murder, Rebel Against Established Government, Take weapon	4	8	100%
Second Precept	Law Robbery, Kidnap Attempt, House Breaking, Animal theft Case	4	13	225%
Third Precept	Rape Victims	8	13	62.5%
Fourth Precept	Rabel Against Established Government	-	1	-
Fifth Precept	Associate with Stupid Person	-	-	-
	Total	16	35*	118.8%

Source: Analyzed and calculated from Appendix A.

\*It consists of 35 cases due to twice counting the First Precept and Fourth Precept for case number #8 (in Appendix A).

Table 2 shows that the change in breaking the precepts has increased during the past few years. By the end of last year, total number of judiciary situations had increased from 16 cases in 2017 to 35 cases in 2018. This states the growth of breaking the Five Precepts by people of Mahar Aung Myay Township by 118.8%, where the second precept was broken at the highest rate of 225%, followed by the breaking of the first precept increasing by 100%, and the third precept by 62.5%. This shows the symptoms of decline moral values of people in Mahar Aung Myay Township due to the stimulation of people's wants and their greed by capitalism and materialism.

#### 4.2.2 The Causes of Decline Moral Values of People from Scholar Perspectives

Due to different scholars' perspectives on causes and problems faced by people of Mahar Aung Myay Township, the causes and problems are summarized as shown in the below Table 3.

**Table 3: Causes and Problems of Decline in Moral Values of Mahar Aung Myay Township**

<b>Perspectives</b>	<b>Causes</b>	<b>Problems</b>
1 <sup>st</sup> Scholar's Perspective	1) People do not understand the moral value 2) They don't have three governesses 3) Avariciousness	1) Family do not care each member 2) Society have many crime 3) Disharmony
2 <sup>nd</sup> Scholar's Perspective	1) Bad situation of business 2) Bad situation of political 3) Bad situation of Education 4) Perverted lust ( <i>adhamma rāga</i> ) 5) Malevolent greed ( <i>visama lobha</i> )	1) Unhappy 2) Worry/ Concerns 3) Fighting
3 <sup>th</sup> Scholar's Perspective	1) Due to lack of individual care 2) Due to family did not with associate schools about their children moral education 3) Did not the growth of the economy	1) Upset 2) Selfishness 3) Rudeness
4 <sup>th</sup> Scholar's Perspective	1) Greed 2) Hatred 3) Delusion	1) Anxiety 2) Fight 3) Doubt
5 <sup>th</sup> Scholar's Perspective	1) Perverted lust ( <i>adhammarāga</i> ) 2) People do not understand the moral value 3) Lack of individual care	1) Unhappiness 2) Many social crimes 3) Civil Wars

Source: Interview scholars by researcher, February 26 to March 22, 2018.

The causes of decline moral values of people according to scholars' perspectives are grouped into two levels: 1) the individual or internal causes and societal or external causes as detail shown in the Table 3.

The individual causes can be divided into five ways as the following:

- 1) People do not understand the moral values
- 2) They don't have three governesses
- 3) Human's nature such as avariciousness, lout, greed
- 4) Bad situation of business, polities, and education

5) Lack of individual care, family did not association with schools.

Besides, the problems of decline moral values from scholars' perspectives can be summarized into the following eight different problems:

- |                         |                       |
|-------------------------|-----------------------|
| 1) Lack of family care  | 2) Many social crimes |
| 3) Concerns             | 4) Unhappiness        |
| 5) Upset                | 6) Disunity           |
| 7) Fighting/ Civil Wars | 8) Selfishness        |

Those causes and problems have revealed the symptoms of the decline moral values by the following seven symptoms:

- 1) People feel unsafe
- 2) People are robbed
- 3) Seriously injured late at night and early in the morning
- 4) Stealing money and mobile phones
- 5) The families of the victims
- 6) Carry iron rods
- 7) Harmful actions on account of irritation, dissatisfaction, and disharmony.

### **4.3 Findings resulting from Joining the Program in relation to the Five Precepts**

The findings according to demographic information of Table 5 shows that a total of 100 study participants were females with a majority number of 53 (53%) and of 47 (47%) were males. All in all participants were adults, of which 43 (43%) Patrice participants were the majority age group of 35-44years, followed by 25(25%) participants of 45-54 age groups taking the second majority age group. Among these 100 participants, most of them were 32 labours (32%), 30 shopkeepers (30%), 29 farmers (29%), and the rest is 9 (9%) which are teachers and students. In regard to education, about 47 or 47%, 38 or 38%, and 15 or 15% of total participants have high school, university, and primary school educations, respectively. Due to income, most of them were in the middle income class with a majority number of 52 or 52%, 39 or 39% were in the lower income class, and the rest 9% were in the high income class.

Moreover, Table 6 shows that “before” starting the program activities participants felt happy 39% and very happy 35%. All of them had broken at least one precept in the past. Besides, the findings show that the majority of them which is 44% had broken the Fourth Precept, followed by 24% breaking the Fifth Precept, 19% the First Precept, 10% the Second Precept, and 3% the Third Precept. Moreover, 71% of total participants smoke, while 26% of the total participants drink alcohol (*surā*).

In addition, Table 7 displays good and successful tendency of this training program. The results show that 83 or 83% of total participants were informed about the training course and will join this kind of program again in the future because of the following reasons:

1) About 83% of them they received good guidance about the Five Precepts from the Training Program.

2) They understood the meanings and purposes of each precept at the Dhamma Talk ranging from the lowest 14% about the Third Precept to the highest 23% about the First Precept.

3) About 71% of them decided to quit smoking after joining the Training Program from almost all 72% participants who smoke, therefore, leaving 1% of them has remained smoking.

4) Among participants who drink alcohol 26 persons, 12 of them have decided to quit drinking alcohol, while 14 of them still cannot stop drinking it. This reduces a number of people who break the Fifth Precept directly, and it indirectly helps decrease percentage of people who break the other Four Precepts as well.

5) The first two activities at the training program that make changes to their lives are mediation 34% and pave the way in the community.

However, about 32% of participants are not sure that they can keep the Five Precepts completely. All in all, the training of promoting the Five Precepts through social activities has significance in cultivating moral values in the people’s minds and in their behaviour in the Mahar Aung Myay Township, Mandalay.

#### 4.4 The Way to promote the Buddhist Five Precepts of People of Mahar Aung Myay Township

The life of the Buddhist layman is, or should be, regulated by the Five Precepts. These constitute the minimal requirements for ethical day to-day living, to be of benefit both to the individual and to the community. All efforts towards higher spiritual achievement must begin with morality (*sīla*), for without morality, mental concentration (*samādhi*) and wisdom (*paññā*) are not attainable and without the self-discipline that *sīla* inculcates, civilized life is not possible.

**Table 4: The Way to Promote Moral Value of People of Mahar Aung Myay Township**

Perspectives	The Way to Promote Morality in People Taught and Practice
1 <sup>st</sup> Scholar's Perspective	1) Practice what the Buddha Practice 2) Respect each other 3) Loving-kindness
2 <sup>nd</sup> Scholar's Perspective	1) Take responsibilities 2) Practice the Dhamma the king 3) Reduce the perverted lust ( <i>adhamma raga</i> ) 4) Understand the moral value
3 <sup>th</sup> Scholar's Perspective	1) Understand the causes and effects 2) Be loving-kindness 3) Be compassion 4) Respect for other
4 <sup>th</sup> Scholar's Perspective	1) kindness and compassion; 2) generosity and renunciation; 3) 'joyous satisfaction with one's own wife', contentment and fewness-of-wishes;
5 <sup>th</sup> Scholar's Perspective	1) loving truth by searching it out, recognizing falsity, and attaining precision of thought and 2) mindfulness and awareness

Source: Interview scholars by researcher, February 26 to March 22, 2018.

In conclusion, the way to cultivate moral value of people in Mahar Aung Myay Township, consist of seven ways as follows:

- 1) Practice what the Buddha Taught and Practice

- 2) Respect each other
- 3) Loving-kindness and compassion
- 4) Take responsibilities
- 5) Practice the Dhamma King
- 6) Reduce the perverted lust (*adhammarāga*)
- 7) Understand the moral value as well as causes and effects
- 8) Kindness and compassion;
- 9) Generosity and renunciation;
- 10) 'Joyous satisfaction with one's own wife', contentment and fewness of wishes;
- 11) Loving truth by searching it out, recognizing falsity, and attaining precision of thought and
- 12) Mindfulness and awareness

Apart from the Training Program mentioned in this research, there are activities for moral and ethical promotion; such as, Dhamma camp, Summer Samanera Ordination, taking the participants to a temple on the occasion of Buddhist Important Days and to religious holy places of communities for learning the significant activities including the Buddhist arts, tradition and culture, and developing the Five Precepts observation model to setup the clean and green environment base on the people's way of life.

#### **4.5 Concluding Remarks**

In conclusion, the Five Precepts which the Buddha laid down as necessary in his own day are no less necessary today, and they require no modification to bring them into line with our own needs. Besides understanding the Five Precepts merely as a set of rules of abstention, Buddhists should remind themselves that through the precepts they practice the Five Ennoblers as well. While the Five Precepts tell them what not to do, the Five Ennoblers tell them which qualities to cultivate, namely, loving-kindness, renunciation, contentment, truthfulness, and mindfulness.

In all participants, 39% of them felt happy and 35% of felt very happy. Moreover, all of them had broken at least one precept in the past. Besides, the findings show that the majority of them 44% had broken the fourth precept, followed

by the Fifth Precept 24%, the First Precept 19%, the Second Precept 10%, and the Third Precept 3%. Furthermore about 71% of them, smoke, while 26% of the total participants drink alcohol (*surā*). When people observe the First Precept of not killing, they control their hatred and cultivate loving-kindness. In observing the Second Precept, they also control their greed and cultivate their renunciation or nonattachment. They control sensual lust and cultivate their contentment in the Third precept. In the Fourth Precept, they abstain from having false speech and cultivate truthfulness, while they abstain from taking unwholesome mental excitement and they develop mindfulness through the Fifth Precept.

## Chapter V

### Conclusion and Suggestion

#### 5.1 Conclusion of Results

This research has three objectives: 1) To study morality and investigate the causes of decline moral values of people of Mahar Aung Myay Township, Mandalay, 2) To analyze the Buddhist Five Precepts in the Theravāda Buddhism, and 3) To promote the Buddhist Five Precepts to rise the moral values of people of Mahar Aung Myay Township, Mandalay.

The research leads to the conclusion of results which answers the first objective with the study of the causes of decline moral values of people of Mahar Aung Myay Township. The causes of decline moral values of people can be divided into two types of causes: 1) the causes derived from the capitalistic system and materialism, and 2) the causes analyzed from documents or literature review and the in-depth interview of five key informants. The latter is also divided into two levels which are: 1) the individual or internal causes, and 2) the societal or external causes.

The second objective of this research is also fulfilled. The Five Precepts discussed in this research are mainly doctrinal morality in Visuddhimagga. In order to have clear understanding about the significance of the Five Precepts as a Buddhist way of life and a path to liberation, it is necessary to present them in a concise format together with the discussion about the Four Noble Truths. Then the law of *kamma* and the law of dependent co-arising are explained in order to show how and why *pañcasīla* are formulated as the basic code of discipline for Buddhists. In fact, all the practices mentioned in the canonical Buddhist texts are means to unconditional liberation. This unconditional liberation means the end of *kamma* and the freedom from the cycle of *samsāra* (dependent co-arising or conditioning). According to Suttantapiṭaka, Five Precepts are the foundation of the practice of the Buddhist teaching until the attainment of enlightenment. As the rules of conducts, the precepts “Not to kill any living beings,” “Not to take anything, not given by owner,” “Not to sexual misconduct,” and “Not to take intoxicant” are bodily disciplines, and “Not to

tell lies” is verbal discipline, which are necessary to observe. These precepts are considered as “training rules” or “rules of restraint”.

The third objective of this is successful with suggestion about the way to promote moral values of people of Mahar Aung Myay Township. This research starts to answer this objective based on the document mainly the Tipiṭaka and the in-depth interview with (five) scholars, and ends the research with the Training Program as an approach to promote moral values of people in the Township. In sum, the training has been one of powerful tools to help people gain more knowledge and understanding of the Five Precepts. They welcome the change in their behavior to keep Five Precepts in their ways of life intentionally. More details can be learned in the Chapter 4.

## 5.2 Discussion and Limitation

Some criticized that Buddhist Five Precepts is entirely negative, because they are described as the negative form of action. Against this criticism, several lines of reply can be given. The Buddhist Five Precepts are not just about abstention, they have a positive dimension. Although the Five Precepts are the basis of Buddhist morality, they are not all of it. Only Five Precepts are not sufficient. These Five Precepts do not exhaust the full range of Buddhist ethics. These precepts are not only the most rudimentary code of moral training. But the Buddha also proposes other ethical codes containing definite positive virtues. For example, the Maṅgalasutta, commends reverence, humility, contentment, gratitude, patience, generosity and so on. Other discourses prescribe numerous family, social, and political duties establishing the well-being of a society. And behind all these duties lie the four cardinal virtues (*brahmavihāra*), called the immeasurable loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). The precepts are worded in terms abstinence because positive virtues cannot be prescribed by rules. People cannot take up a training rule to always be loving towards others. What they can is to undertake a precept to abstain from destroying life and from injuring other beings.

The Five Precepts may be considered at two levels. First, it enables men to live together in civilized communities with mutual trust and respect. Second, it is the starting point for the spiritual journey towards liberation. Buddhist precepts are

accepted voluntarily by the person himself with understanding the usefulness of adopting some training rules for disciplining his body and speech. The precepts are basic practice in Buddhism. They are guidelines for human beings to follow on right path to future security, happiness and welfare. The purpose is to eliminate rude passions that are expressed through thought, word and deed. The precepts are also indispensable basis for people who wish to cultivate their minds.

When a person observes the precept of not killing, he controls his hatred and cultivates loving-kindness. In the second precept, he controls his greed and cultivates non-attachment. He controls sensual lust and cultivates his contentment in the third precept. In the fourth precept, he abstains from false speech and cultivates truthfulness. He abstains from unwholesome mental excitement and develops mindfulness through the fifth precept. When a person follows the precepts through faith, he will realize that the observance of the Five Precepts does not cause him to be self-critical and negative, but to earn great fame and reputation. The scent of the virtue excels all scents and the reputation of the virtuous ones wafts in all directions. Buddhist morality is based on the universal law of kamma, those who practice the five moral precepts accept the consequences of actions. So, the consequentialist attitude is included in Five Precepts.

The Five Precepts are the basis of Buddhist morality. They are the foundation of the practice of the Buddha's teaching until the attainment of enlightenment. As the rules of conducts, the Five Precepts "Not to kill any living beings," "Not to take anything, not given by owner," "Not to sexual misconduct" and "Not to take intoxicant" which are bodily disciplines, and "Not to tell lies" which is verbal discipline, which are have to observe. These precepts are considered as "training rules" or "rules of restraint". The Buddhist Five Precepts are not commandments. There is no commandments in Buddhism. And then, that are self-enforced rules of training. They are self-discipline in body, words and mind, self-development and self-purification. In the words, the Five Precepts are moral principles and a way of life to be followed, practiced by each individual.

### **5.3 Suggestion**

There are socially advantages and disadvantage in observing the Five Precepts. In some situation, we find difficult or even impossible to observe the precepts. Sometimes we are trapped in a situation and are forced to break the precepts. In such cases it is not easy to decide which we have to do and which action we have to avoid. In secular world there are people who are breaking the Five Precepts. But the observance of Five Precepts is valuable in the human world. There will differences in value, dignity and credibility between those who observe and those who break the Five Precepts keepers and non-keepers. From the ethical point of view, the immoral person and his family will be outcasts from the society. Nobody wants to associate them. The immoral person's life is valueless though he lives for hundred years. So we may conclude that the true value in life lies in the observation of good moral conduct.

If we break the precepts due to our ignorance or other any cause, we must promise before a monk or an image of the Buddha and make strong determination not to fail into the same transgression again in the future. By the observing the Five Precepts, the person can hope to promote a happy and harmonious life both for the individual and the society. This research is an attempt to show how the undertaking Five Precepts is important for Lay people irrespective of Buddhists or non-Buddhists. Hopefully, the aim is fulfilled.

For further research herein can be made as follows:

- 1) The Five Precepts as Foundation of an Ethical Life.
- 2) An Analytical Study of the current issues of the Practice of Five Precepts.
- 3) The Analytical Study of the Five Precepts Universal approach in the Theravāda Buddhism.
- 4) An Analytical Study of the Light of the Dhamma (*Pañcasīla*) in the Theravāda Buddhism.

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## Appendix A

### Judiciary Situation in Mahar Aung Myay Township 2017-2018

#### Judiciary (Only Office/ Separate)

The situation of judiciary in Mahar Aung Myay Township during 2017 and 2018 are as following:

#### (A) Big Criminal Cases

No	Category of Criminal Cases	2016-2017				2017-2018			
		Occurring	Action	Close Down	Balance-Sheet	Occurring	Action	Close Down	Balance-Sheet
1	Murder	4	4	-	-	6	6	-	3
2	Law Dacoity	-	-	-	-	-	-	-	-
3	Law Robbery	2	2	-	-	7	7	-	2
4	Kidnap Attempt	-	-	-	-	-	-	-	-
5	Rape Victims	8	8	-	-	13	13	-	12
6	House- Breaking	1	1	-	-	4	4	-	-
7	Animal theft Case	1	1	-	-	2	2	-	-
8	Rebel Against Established Government	-	-	-	-	1	1	-	-
9	Take Weapon	-	-	-	-	1	1	-	-
10	Associate with Stupid Person	-	-	-	-	-	-	-	-
	Total	16	16	-	-	34	34	-	17

**Judiciary (Only Office/ Separate)****Other Criminal Cases (10)**

No	Category of Criminal Cases	2016-2017				2017-2018			
		Occurring	Action	Close Down	Balance-Sheet	Occurring	Action	Close Down	Balance-Sheet
1	Theft Wood	3	3	-	-	4	4	-	-
2	Theft (simply)	37	30	-	-	43	40	-	20
3	Theft (bicycle)	2	2	-	-	5	4	-	1
4	Theft (motorcycle)	3	3	-	-	7	7	-	3
5	Theft (car)	-	-	-	-	1	1	-	-
6	Theft (put one's hand into pocket)	2	2	-	-	3	3	-	-
7	Theft (come in house)	31	25	-	-	38	33	4	20
8	Injured (car)	4	4	-	-	3	3	-	-
9	Injured (simply)	5	5	-	-	6	6	-	-
10	Remained other	42	40	-	-	51	45	10	19
	Total	129	114	-	-	161	148	14	64

## Appendix B

### Invitation Letters to Key-Informants for the In-depth Interview

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MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
79 Group 1 Lamsai, Wang Noi,  
Ayutthaya 13170, THAILAND  
Tel. (6635) 248-000-5  
Fax (6635) 248-034  
URL : [www.mcu.ac.th](http://www.mcu.ac.th)

12 February, 2018

Ven. Agganabhivamsa (Si Shin Sayataw)  
Mahar Visuddhayum Monastery,  
Mahar Aung Myay Township,  
Mandaday, Myanmar.

**Dear, Sir** Ven. Agganabhivamsa (Si Shin Sayataw)  
**Subject:** Kindly asking for collection data for research  
**Enclosed:** 1. Interview form 1 copy

According to **VEN.VAJIRA**, International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University, Student ID No.5901106017, field study in Buddhist Studies is doing research entitled "**The Buddhist Five Precepts as an Approach To Raise Moral Value and Happiness : A Case Study of Mahar Aung Myay Township, Mandalay Myanmar**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

In this case, **VEN.VAJIRA** would like to interview you to collect the data from your perspectives for research. Therefore if you please to allow her interview you for mentioned word above, the details in interview form are already enclosed for you.

So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma

(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College  
Tel. 035 248000 Ext. 7210  
Email : [ibsc@mcu.ac.th](mailto:ibsc@mcu.ac.th)

MCU:6113/ C 22



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
 79 Group 1 Lamsai, Wang Noi,  
 Ayutthaya 13170, THAILAND  
 Tel. (6635) 248-000-5  
 Fax (6635) 248-034  
 URL : [www.mcu.ac.th](http://www.mcu.ac.th)

12 February, 2018

Ven.Pandita (Rector of Buddhist University)  
 Buddhist University,  
 Mahar Aung Myay Township,  
 Mandaday, Myanmar.

**Dear, Sir** Ven. Pandita

**Subject:** Kindly asking for collection data for research

**Enclosed:** 1. Interview form 1 copy

Acceding to **VEN.VAJIRA**, International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University, Student ID No.5901106017, field study in Buddhist Studies is doing research entitled "**The Buddhist Five Precepts as an Approach To Raise Moral Value and Happiness : A Case Study of Mahar Aung Myay Township, Mandalay Myanmar**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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Yours in the Dhamma

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12 February, 2018

Dr. Veluriyalankara (Director of Sitagu University)  
 Sitagu University,  
 Mahar Aung Myay Township,  
 Mandaday, Myanmar.

Dear, Sir Dr. Veluriyalankara  
**Subject:** Kindly asking for collection data for research  
**Enclosed:** 1. Interview form 1 copy

According to **VEN.VAJIRA**, International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University, Student ID No. 5901106017, field study in Buddhist Studies is doing research entitled "**The Buddhist Five Precepts as an Approach To Raise Moral Value and Happiness : A Case Study of Mahar Aung Myay Township, Mandalay Myanmar**" in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

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So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma

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Director, International Buddhist Studies College

Office of international Buddhist studies College  
 Tel. 035 248000 Ext. 7210  
 Email : [ibsc@mcu.ac.th](mailto:ibsc@mcu.ac.th)

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MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
 79 Group 1 Lamsai, Wang Noi,  
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12 February, 2018

Ven.Nandabhivamsa  
 New Ma Soe Yein Monastery,  
 Mahar Aung Myay Township,  
 Mandaday, Myanmar.

**Dear,Sir** Ven. Nandabhivamsa  
**Subject:** Kindly asking for collection data for research  
**Enclosed:** 1.Interview form 1 copy

According to **VEN.VAJIRA** ,International Buddhist Studies College Ph.D. Student,  
 MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106017,field study  
 in Buddhist Studies is doing research entitled "**The Buddhist Five Precepts as an Approach  
 To Raise Moral Value and Happiness : A Case Study of Mahar Aung Myay Township,  
 Mandalay Myanmar** " in Partial Fulfillment of the Requirement for the Degree of Doctor of  
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In this case, **VEN.VAJIRA** would like to interview you to collect the data from your  
 perspectives for research. Therefore if you please to allow her interview you for mentioned  
 word above, the details in interview form are already enclosed for you.

So we, International Buddhist Studies College, may congratulate on your rendering  
 services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.PhramahaHansaDhammahaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College  
 Tel.035 248000 Ext.7210  
 Email : [ibsc@mcu.ac.th](mailto:ibsc@mcu.ac.th)

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MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
 79 Group 1 Lamsai, Wang Noi,  
 Ayutthaya 13170, THAILAND  
 Tel. (6635) 248-000-5  
 Fax (6635) 248-034  
 URL : [www.mcu.ac.th](http://www.mcu.ac.th)

12 February, 2018

Dr.New Win (Lecture and Head "Retried")  
 University of Traditional Medicine,  
 Mahar Aung Myay Township,  
 Mandaday, Myanmar.

Dear,Sir Dr.New Win

**Subject:** Kindly asking for collection data for research

**Enclosed:** 1.Interview from 1 copy

Acceding to **VEN.VAJIRA** ,International Buddhist Studies College Ph.D. Student, MahachulalongkornrajavidyalayaUniversity,Student ID No.5901106017,field study in Buddhist Studies is doing research entitled "**The Buddhist Five Precepts as an Approach To Raise Moral Value and Happiness : A Case Study of Mahar Aung Myay Township, Mandalay Myanmar** " in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

In this case, **VEN.VAJIRA** would like to interview you to collect the data from your perspectives for research. Therefore if you please to allow her interview you for mentioned word above, the details in interview form are already enclosed for you.

So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma

(Ven.Assoc.Prof.Dr.PhamahaHansaDhammhaso)

Director, International Buddhist Studies College

Office of international Buddhist studies College  
 Tel.035 248000 Ext.7210  
 Email :ibsc@mcu.ac.th

### **Appendix C: In-Depth Interview Questions**

Research Questions: Key informants

1. Do you agree that moral value and happiness of people in our Mahar Aung Myay Township declining from the last 30 years? If yes, what factors make it declining?
2. How do you think of the causes of declining in moral value of people in the Mahar Aung Myay Township?
3. Which is it the first? Which is it the second cause if there are more than one causes?
4. Why do people have less moral responsibility in each other and the community though nowadays, people are more educated and richer?
5. What are the most serious problems resulting from declining from the Five Precepts of our people?
6. How do the Five Precepts help increase moral value for us and happiness of our community?
7. Are the Five Precepts only enough for the people to rise or lift moral value and happiness in people? If so, why? If not so, why?
8. In your opinion, how do you apply the Five Precepts to people's daily life?

## Appendix: D

### The Five Precepts Application Program Questionnaire: Before

**Interview date:** (March 6, 2018 – April 3, 2018)

The intention of this questionnaire is to study the Buddhist Five Precepts as an approach to cultivate moral value with a case study of Mahar Aung Myay Township, Mandalay.

Dear my Dhamma friends,

I will ask you some questions related to you and to your training course. I want to know that how do you feel at this moment? What precept have you ever broken any precept in the past? Do you smoke? Do you drink alcoholic drinks? Why do you want to join the training program?

<b>1. General data</b>	
Name: (optional) _____	
Age: _____	Marital status: _____
Gender: _____	Education: _____
Contacts Phone Address	_____ _____ _____

<b>2. How do you feel at this moment?</b>			
A. Very Happy		B. Happy	
C. So So neutral		D. Sad	

<b>3. What precept have you ever broken in the past?</b>	
A. First precept	
B. Second precept	
C. Third precept	
D. Fourth precept	
E. Fifth precept	

<b>4. Do you smoke?</b>			
A. Yes		B. No	

<b>5. Do you drink alcoholic drinks?</b>			
A. Yes		B. No	

<b>6. Why do you want to join the training program?</b>	

## **Appendix E:**

### **The Five Precepts Application Program Questionnaire: After**

**Interview date:** (March 6, 2018 – April 3, 2018)

The intention of this questionnaire is to study the Buddhist Five Precepts as an approach to cultivate moral value with case study of Mahar Aung Myay Township, Mandalay.

1) How do think about the training course? 2) Does the training course inform me about “raising people: moral value and happiness through Five Precepts”? 3) Do you have received good guidance about Five Precepts from the training? 4) Do you understand each the meanings and purposes of each precept at the Dhamma talk program? 5) Which activity you think is the most useful to your daily life? 6) After the training, do you will not smoke for the rest of your life? 7) After the training, do you will not drink for the rest of your life alcohol, drug? 8) Which activity make change to your life? 9) Do you think the program make feel happy both? 10) Do you think, you can continue to keep five Precepts complete after the program? 11) After this program, will you keep the Five Precepts completely as much as I can? Are all activities you join useful to your daily life?

With each sentence, you only select an answer that it suits you best. That is the best answer but is not good or bad answer. The answer is yours without exchanging with someone. Now I will give you some question about yourself and your training course:

<b>1. General data</b>	
Name: (optional) _____	
Age: _____	Marital status: _____
Gender: _____	Education: _____
Occupation: _____	Income: _____
<b>Contacts</b>	
Phone:	_____
Address:	_____

<b>2. Do think that the training course inform you about “cultivating people the moral value and happiness through Five Precepts”? and will you join this program in the future?</b>	
A. Yes	
B. No	
C. Otherwise	

<b>3. Do you have received good guidance about Five Precepts from the training?</b>	
A. Yes	
B. No	
C. Otherwise	

**4. Do you understand each the meanings and purposes of each precept at the Dhamma talk program?**

A. First precept	Very good	Cleaver	Little
B. Second precept			
C. Third precept			
D. Fourth precept			
E. Fifth precept			

**5. Which activity you think is the most useful to your daily life?**

A. Act 1 Pave the way in community	
B. Act 2 Meditation	
C. Act 3 Cleaning work (in monastery, toilets, ketechen)	
D. Act 4 Prepare food to monks	

**6. After the training, do you will not smoke for the rest of your life?**

A. Yes		B. No	
--------	--	-------	--

<b>7. After the training, do you will not drink for the rest of your life alcohol, drug?</b>			
A. Yes		B. No	

<b>8. Which activity make change to your life?</b>			
A. Act 1 Pave the way in community			
B. Act 2 Meditation			
C. Act 3 Cleaning work (in monastery, toilets, kitchen)			
D. Act 4 Prepare food to monks			
<b>9. Do you think the program make feel happy both?</b>			
A. Yes		B. No	

<b>10. Do you think, you can continue to keep five Precepts complete after the program?</b>			
A. Yes			
B. No			
C. Not sure			
D. Other			

<b>11. After this program, will you keep the Five Precepts completely as much as I can?</b>			
A. Yes		B. No	

<b>12. Are all activities you join useful to your daily life?</b>			
A. Yes		B. No	

<b>13. How many people join the training?</b>		
A. Male	B. Female	C. Total

## Appendix F

### Results from the Five Precepts Training Program

Table 5 Demographic Information

No	Categories	Demographic Data	Number of participants	Percentage
1	Gender	Male	47	47%
		Female	53	53%
2	Age	15-24	2	2%
		25-34	14	14%
		35-44	43	43%
		45-54	25	25%
		55-64	12	12%
		65+	4	4%
3	Occupation	Shopkeepers	30	30%
		Farmers	29	29%
		Teachers	5	5%
		Labours	32	32%
		Students	4	4%
		Other		
4	Education	Primary School	15	15%
		High School	47	47%
		University	38	38%
		Other		
5	Income	Less than(199,999 Ks/ Month)	39	39%
		Middle income (200,000-400,000Ks/ Month)	52	52%
			9	9%
		High income (500,000Ks/Month)		
6	Total	100 participants		

Source: Interview lay-participants in the Training Program, March 6-10, 2018.

**Table 6 Participants' Information "Before" Joining the Program**

<b>1. Participants' Feeling at the joining moment</b>		
Title	Number of Participants	Percentage
A. Very happy	35	35%
B. So So or Neutral	26	26%
C. Happy	39	39%
D. Sad	-	-
Total	100	100%
<b>2. Precepts that participants had broken in the past.</b>		
Title	Number of Participants	Percentage
A. First precept	19	19%
B. Second precept	10	10%
C. Third precept	3	3%
D. Fourth precept	44	44%
E. Fifth precept	24	24%
Total	100	100%
<b>3. Smoking Habit</b>		
Title	Number of Participants	Percentage
A. Yes	72	72%
B. No	28	28%
Total	100	100%
<b>4. Drinking Alcohol (<i>surā</i>).</b>		
Title	Number of Participants	Percentage
A. Yes	26	26%
B. No	74	74%
Total	100	100%

Source: Interview lay-participants in the Training Program, March 6-10, 2018.

**Table 7 Participants' Information "After" Joining the Program**

<b>1. Participants' thinking that the course inform you about "encouraging people moral value and happiness through the Five Precepts. And they will join this program again in the future.</b>		
Title	Number of Participants	Percentage
A. Yes	83	83%
B. No		
C. Otherwise	17	17%
Total	100	100%
<b>2. Participants' received good guidance about Five Precepts.</b>		
Title	Number of Participants	Percentage
A. Yes	83	83%
B. No		
C. Otherwise	17	17%
Total	100	100%
<b>3. Participants' understanding each meanings and purposes of each precept at the Dhamma talk.</b>		
Title	Number of Participants	Percentage
A. First precept	23	23%
B. Second precept	20	20%
C. Third precept	14	14%
D. Fourth precept	22	22%
E. Fifth precept	21	21%
Total	100	100%
<b>4. Participant's thinking that the most useful following activity.</b>		
Title	Number of Participants	Percentage
A. Act 1 Pave the way in Community	29	29%
B. Act 2 Meditation	34	34%

C. Act 3 Cleaning work (in monastery, toilet)	15	15%
D. Act 4 Prepare food to monks	22	22%
Total	100	100%
<b>5. Participant's decided that they will not smoke after joining course.</b>		
Title	Number of Participants	Percentage
A. Yes	71	71%
B. No	29	29%
Total	100	100%
<b>6. Participant's decided that they will not drink the alcohol after joining course.</b>		
Title	Number of Participants	Percentage
A. Yes	86	86%
B. No	14	14%
Total	100	100%
<b>7. Participant's thinking that make change to their life following activity.</b>		
Title	Number of Participants	Percentage
A. Act 1 Pave the way in community	29	29%
B. Act 2 Meditation	34	34%
C. Act 3 Cleaning work	15	15%
D. Act 4 Prepare food to the monks	22	22%
Total	100	100%
<b>8. Participant's thinking that the program make feel happy.</b>		
Title	Number of Participants	Percentage
A. Yes	98	98%
B. No	2	2%

Total	100	100%
<b>9. Participant's thinking that they will keep the Five Precepts completely as much as they can.</b>		
Title	Number of Participants	Percentage
A. Yes	13	13%
B. No	49	49%
C. Not sure	32	32%
D. Other	6	6%
Total	100	100%

Source: Interview lay-participants in the Training Program, March 6-10, 2018.

## Appendix G

### Name Lists of Participants who joined the Training Program

No.	Name	Education	Income status	Birth
1	U Ngwe	High School	Middle income	1942
2	U Kyi Tin	High School	Middle income	1962
3	U Thar Ko	Primary School	High income	1945
4	U Nyan Win	University	Middle income	1969
5	U Nu	High School	Less than	1964
6	U Theit Soe	University	Middle income	1975
7	U Myint	Primary School	Less than	1970
8	U Than Oo	High School	High income	1955
9	U Soe Tun	University	High income	1978
10	U Myo Ko	Primary School	Less than	1979
11	U Theint	High School	Middle income	1976
12	U Oung Mg	Primary School	Less than	1972
13	U Saung Win	High School	Middle income	1977
14	U Nay Myo	Primary School	High income	1962
15	U Tin Oo	High School	Middle	1980

			income	
16	U San Myint	University	High income	1980
17	U Tun Tun	University	Middle income	1981
18	U Mg Thein	High School	Less than	1978
19	U Tin Maung	High School	Middle income	1973
20	U Aye Myint	Primary School	High income	1970
21	U Myo Thwe	University	Middle income	1976
22	Daw Moe Hnin Phyu	University	Middle income	1979
23	Daw Mu Mu	University	Middle income	1972
24	Daw Zin Lay	University	Middle income	1980
25	Daw Kyi Than	University	Middle income	1982
26	Daw Moe Hnin Phyu	University	Middle income	1963
27	Daw Mu Mu	University	Middle income	1969
28	Daw Zin Lay	University	Middle income	1975
29	Daw Kay Khing	High School	High income	1963
30	Daw Mi Ni Win	University	Middle income	1968
31	Daw Aye Maw	University	Less than	1989
32	Daw Aye Aye Thet	University	Middle income	1970

33	Daw Ei Phyu	High School	Middle income	1963
34	Daw Than Than Sin	University	Middle income	1975
35	Daw San San Myint	High School	Less than	1963
36	Daw Thet Thet	University	Middle income	1978
37	Daw Mon Than	University	Less than	1991
38	Daw Aye Khing	University	Middle income	1979
39	Daw Hnin	High School	Less than	1998
40	Daw Aye Moe	High School	Middle income	1962
41	U Than Aung	Primary School	Less than	1972
42	U Min Min	Primary School	Less than	1982
43	U Thant Zin	High School	Middle income	1964
44	U Thet Tun Win	High School	Middle income	1967
45	U Kyaw Tun	High School	Less than	1996
46	U Yan Naing Tun	University	Less than	1981
47	U Kan Tun	High School	Middle income	1973
48	U Aye Nyan	High School	Middle income	1966
49	U Sint	Primary School	Less than	1958
50	U Kyan Sin	High School	Less than	1970
51	U Myint Shwe	High School	Middle income	1952
52	U Kyaw Naing Min	High School	Less than	1981
53	U Aung Lin	University	Middle	1976

			income	
54	U Phyu	Primary School	Less than	1952
55	U Aung Kyaw Myint	High School	Less than	1977
56	Daw Kyin	High School	Middle income	1969
57	Daw Aye Maw	University	Middle income	1992
58	Daw Khin San Naing	University	Middle income	1991
59	Daw Sein Si Win	University	Less than	1985
60	Daw Yi Nwe Win	High School	Less than	1993
61	Daw Thu Thu Aung	High School	Less than	1990
62	Daw San Dar Aung	High School	Less than	1993
63	Daw Tin Win	University	High income	1962
64	Daw Aye Su Hlaing	High School	Less than	1992
66	Daw Thin Thin Khing	High School	Less than	1994
67	Daw Than Dar Aung	High School	Less than	1991
68	Daw Ei Mon Kyaw	High School	Less than	1992
69	Daw Hay Mar Aung	High School	Less than	1991
70	Daw Kyi Shwe	University	Middle income	1978
71	Daw San Thwe	University	Middle income	1978
72	Daw Sein	University	Less than	1972

	Thwe			
73	Daw Thi Dar	High School	Middle income	1979
74	Daw Aye Mya	University	Middle income	1985
75	Daw Khin San	High School	Less than	1971
76	Daw Myint Myint	High School	Middle income	1976
77	Daw Thu Zar	University	High income	1980
78	Daw Thin	High School	Less than	1972
79	Daw Po Po	High School	Middle income	1975
80	Daw Tha Zin	University	Less than	1972
81	Daw Mar Win	Primary School	Middle income	1968
82	Daw Thi dar win	High School	Middle income	1978
83	Daw Kam Sein	Primary School	High income	1969
84	U Aung Lwin	University	Middle income	1980
85	U Aye Ko	High School	Less than	1979
86	U Aung San	Primary School	Middle income	1968
87	U Khing Tin	University	Middle income	1980
88	U Kyaw Kyi	High School	Less than	1978
89	U Myint Than	High School	Middle income	1978
90	U Soe Thu	University	Less than	1981
91	U Zaw Htay	High School	Middle income	1980
92	U Zaw Wim	High School	Middle income	1978
93	U Nyan Myint	Primary School	Less than	1979
94	U Phoe Pine	High School	Middle	1968

			income	
95	U New Myint	High School	Less than	1975
96	Daw Wai Mar	University	Middle income	1981
97	Daw Zin Mar Win	University	Less than	1982
98	Daw Kay Thwe	High School	Middle income	1980
99	Daw Nu Nu Wai	High School	Middle income	1978
100	Daw Htay Htay	University	Middle income	1975

## Appendix H: Profiles of the Key Informants/ Interviewees



**Ven. Aggañānābhivaṃsa** (Si Shin Sayataw)  
 Mahar Visuddhāyurū Monastery  
 Mahar Aung Myay Township  
 Mandalay, Myanmar



**Venerable Panddita**, Rector of Buddhist University  
 Buddhist University of Mandalay  
 Mahar Aung Myay Township  
 Mandalay, Myanmar



**Ven. Nandarbhivaṃsa**  
New Ma Soe Yein Monastery  
Mahar Aung Myay Township  
Mandalay, Myanmar



**Dr. Veluriyāṅkāra**  
Directory of Sītagu Buddhist University  
Mahar Aung Myay Township  
Mandalay, Myanmar



**Dr. New Win**  
Lecture and Head “Retried”  
University of Traditional Medicine  
Mahar Aung Myay Township  
Mandalay, Myanmar



**U Sein Tun**  
Officer of Mahar Aung Myay Township  
Mandalay, Myanmar

**Appendix I: The Researcher and Participants at the Training Program, 7 March 2018.**



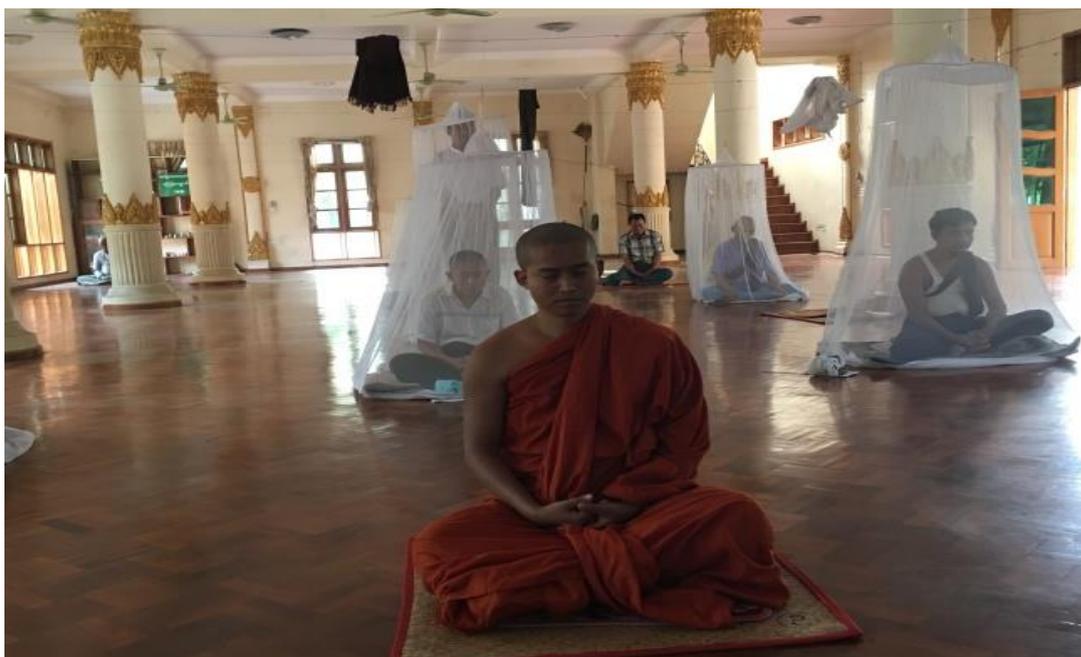
Interview participants “before” Joining the Training Program, 7 March 2018.



Interview participants “before” Joining the Training Program, 7 March 2018



Giving the Dhamma Talk, 9 March 2018



Meditation Practice, 9 March 2018



Interview participants “after” Joining the Training Program, 10 March 2018



Interview participants “after” Joining the Training Program, 10 March 2018

## Biography

<b>Name</b>	: Venerable Vajira
<b>Date of Birth</b>	: April 6, 1983
<b>Date of Ordination</b>	: April 19, 2003
<b>Nationality</b>	: Myanmar
<b>Occupation</b>	: Buddhist Monk
<b>Present Address</b>	: Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand
<b>Educational Background</b>	: B.A. (Indo-Āryan) Buddhist University Mandalay, 2012. Master of Arts Degree in Buddhist Studies, Kelaniya University in Srilanka, 2015.
<b>Experience</b>	: Pāli lecture of Taung Khon Min Gyi Monastery in Mandalay. Dhama teacher of Moe Thi Aung Si Meditation Centre in Mandalay.
<b>Contact</b>	: Tel +66869021544, email: kowarazein@gmail.com

## **Academic Achievement**

### **Research**

Venerable Vajira, University of Kelaniya, 2014-2015. “**A Critical Study of the Practicing of Brahmavihāra**”, Master of Arts (M.A.) Postgraduate Institute of Pāli and Buddhist Studies (PGIPBS), 113 Dutugemunu Street Kohuwala, Colombo, Sri Lanka.

Venerable Vajira, International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University, 2019 “**The Buddhist Five Precepts as an Approach to Promote Moral Values of People of Mahar Aung Myay Township, Mandalay, Myanmar**”, Doctor of Philosophy, Ph. D., Mahachulalongkornrajavidyalaya University, Thailand.