CHAPTER II

Social Relationship in PĒli Literature

2. 0. Introduction

The following fundamental principles of social relationships are derived from, - they are undoubtedly modified by other sources of relevant materials- interpretation of the Buddha's instruction to a young man named SigÊla about the real and practical meanings of worshipping the various directions (disÊE) in the right way as performed by a noble person (ariya) in accordance with the Buddhist tradition.

The context serves the purpose of characterizing and explaining the significant phenomena of social relations. It shows how each member of society, in general, has to act in accordance with mutual treatment. The six symbolic directions east, south, west, north, the nadir, and the zenith stand for six social relationships through which each group of people is set up as a direction, and among which great emphasis is laid upon a detailed, specific moral code of social behaviour. At the same time they represent or symbolize social status denoting and defining the personalities of people in society. Without individual, a society does not exist. Hence the individual must be conscious of the duties that he has to perform for the smooth functioning of social relations.
Therefore the entire human society has been broadly classified in terms of relations within each social unit. In this way, by classifying the entire civilized society into twelve units, the social obligations of every individual have been taken into consideration.

In fact, the starting point of considering the social relationships could be viewed and illustrated in any way and from any individual’s social status. However, here in the source, it is taken from the social status of a youth who has become 'a grownup man' living a householder’s life bound to certain duties and deserving certain rights that vary according to his relationships to his wife, children, parents, servants and workmen, friends and companions, teachers, and religious men. At the same time these relationships denote and correspond to his social position as a husband, a father (or son), an employer (or an employee) friends, a pupil (or a teacher), and a lay adherent.¹

In this chapter, I will discuss social duties in detail which are very important in a family and society between parents and children, teachers and pupils, husbands and wives, friends and companions, employers and employees and lay adherents and monks.

In the present chapter, I propose to study these six fundamental categories of social relationships constituted of

¹ DN. III, P. 180ff., 188ff.
and characterized by the elements of rights and duties as enjoined for each of the social groups; namely, the groups of husband and wife, of parents and children, of friends and companions, of teacher and pupil, of employer and employee, and of lay adherent and monk.

Social ethics set out in terms of these units profoundly reflect the attitude that should be cultivated for the betterment of human society as a whole. Now, with regard to these social units, their reciprocal duties have been discussed at length in the *Sigīlovīda Sutta*.

### 2.1. Social relationship between Parents and Children

#### 2.1. 1. A Child towards Parents

The child should think and act in this manner:

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

Parents have the duty to:

(1) Restrain children from vice.

(2) Exhort children to virtue.

(3) Train children for a profession,

(4) Contract suitable marriages for children.

(5) Hand over their inheritance in due time.

2.1. 3. The Duties between Parents and Children

Respect and love towards one’s parents is strongly emphasized in Buddhism. It is not surprising that the high esteem in which it is held is based on a conscience of moral which establishes the relationship between parents and children; nor is it surprising that this high esteem, consisting in the recognition of the supreme position occupied by the parents, is prevalent in Buddhist families. The Buddha praised such a family as follows:

"Monks, those families where parents are worshipped by children at home are accounted to include Brahmeṣa (sabrahamakṣṇṇī)...the divinities of the old (sapubbha devatāṇī)...the teachers of old (sapubbēcariyāṇī), those who deserve offering (sahuneyyakṣṇṇī). Monks, ' Brahmeṣa, ' the
divinities of old', "the teachers of old', and 'those who deserve offering' are the terms to denote 'mother and father'. Why so? The reason is that parents do much for their children: they give life to them, nourish and bring them up, and introduce them to the world."  

The passage quoted above brings out two interesting points: the exceptional exaltation of the parents' status in the family and, as a logical condition of the former, the justification of their supremacy by their rights derived from the good things they have done to their children.

A mother longs for a child with extreme tenderness and already from the beginning of her pregnancy an intimate relationship arises between them. Before or after her son's (or daughter's) birth, she cares for him, feeds him with all good things and regards him as her treasure. Parents nourish, comfort and look after him with all benevolence and educated him in all profitable ways. Whatever they have, they keep it for him, and constantly worry about him during all periods of his life. Since the parents are also endowed with other countless virtues, their names rightly appeal to their child.

Therefore, the parents who are entitled to a very high position on account of these virtues should be highly regarded, respected and properly treated by the child. The mother is kind and pitiful to her children, feeds them at her own breast, nurses and fosters them with extreme care. She is their

---

2. Iti., P. 109f; AN, I, P. 132; II,p. 70.
3. Cp. JK, V, P. 330f., where can be found the mother's similar spirit towards her child.
refuge, bestows good things on them, and she is even regarded as the way to heaven.\textsuperscript{4} Parents might have injured, of knocked down, or punished their children, yet they often did so with a view to their children's future welfare.\textsuperscript{5} Sometimes, even when the children commit some offence against their parents, the latter's hearts are still full of love and affection to them, since parents are recognized to be devoted only to their children's welfare (\textit{ekantahitÈ}).\textsuperscript{6} Moreover, parents would even sacrifice their lives for the sake of their children.\textsuperscript{7}

Parents are regarded as 'the \textit{Èhuneyya} fire', which means: 'the venerable fire' in the sense that good children honour, venerate and worship the 'Fire-God'. 'This venerable fire, namely parents', the Buddha suggested, "is to be rightly attended to for happiness by esteeming, revering, venerating and worshipping them".\textsuperscript{8}

On the contrary, one who neglects one's own parents and even does wrong them cannot expect any blessing in life but the doom of ruin and hell.\textsuperscript{9} Thus, by wrong conduct towards his parents, a sinful, foolish man is declared to live an uprooted life, to be blamed and censured extremely by the wise, and to create extreme demerit.\textsuperscript{10} Moreover, one who has

\textsuperscript{4} Cp. JK, V, P. 329.  
\textsuperscript{5} CP. MP.,P. 109.  
\textsuperscript{6} Cp.JK, I, P. 114; CDH. I, p.240.  
\textsuperscript{7} CDH.III, P. 68f.  
\textsuperscript{8} Cp. AN. IV, P. 45.  
\textsuperscript{9} JK, V, P. 330.  
\textsuperscript{10} AN. I, P. 90f. In the same context are added two other persons: namely, the Buddha and the arahantas.
taken the life of his own parents or of an arahanta, who has spilt the Buddha’s blood intentionally and has disunited the Order monks, is said to suffer the unavoidable results of his evil action and go to hell.\textsuperscript{11}

Before proceeding, it is interesting to note here that there are two categories of children known to Buddhism, namely, children by virtue of Dhamma and those by birth. In the first sense, the Buddha regarded his disciples as his own children in that they were born of his mouth, born of his teachings and created by his teachings; and they were therefore his spiritual heirs and not secular heirs.\textsuperscript{12} In the second category, which is also understood in moral terms, there are three levels of children:

1. The more-advanced-born child (atijeta), who leads a life opposed to that of his parents, who do not take for their guide the Buddha, the Dhamma and the Sanga, who do not observe the five basic principles of moral conduct, and are of an immoral, evil nature.

2. The parents-follow-born child (anujeta), who leads his life in accordance with that of his parents, who take for their guide the Buddha, the Dhamma and the Sanga, observe the five basic principles of moral conduct, and are endowed with a virtuous, good nature.

\textsuperscript{11} Cp. AN. III, P. 146f.
\textsuperscript{12} Cp. Iti. ,P. 101. Tassa me tumhe puttÈ orasÈ mukkhato jÈtÈ dhammjÈ dhammanimmitÈ dhammdÈyÈdÈ no amisadÈyÈdÈ.
3. The base-born child (avajÈta), whose way of life is characterized as opposite to that of the first type. And according to the Buddha, the wise do not wish to have the third type of child who would be a burden to the family (and make difficulties in society), but they wish for the first two types, who could brighten the family and society.\(^1\)

With regard to the second category of child, namely, the child by birth who is bound to his parents by moral obligations, we find that the Buddha laid special emphasis on the virtue of the acknowledgement of the good that has been done and the gratefulness for it' (kataÔÖkataveditÈ), as one of the qualities ascribed to an ideal man (sappurisa).\(^2\) Now as regards the obligatory duties of children towards their parents, the following quotation may further clarify the point: "Monk, I declare that one can never repay (the debt in term of moral obligations) to two people, namely, mother and father.

Even if one carries about one's mother on one shoulder and one's father on the other, and doing so would live a hundred yeas, attain a hundred years and ...if they, meanwhile, would even void their excrements upon one...Even if one establishes one's parents in supreme authority, in the absolute supremacy over all this world ..., even then one could not repay them. Why so? The reason is that parents do much for their children: they give life to them, nourish and bring them

---

\(^1\) Ibid., P.63f.
\(^2\) AN I, P. 61; cp. JK.V, P. 240f.
up, and introduce them to the world. But one who converts unbelieving, immoral, stingy and ignorant parents, and establishes them in faith, morality, generosity and wisdom, just by doing so one does repay what is due to one's parents, and does more than that".  

The above statement reveals to us the Buddha's acceptance of the highly valued position of (good) parents. It also shows that he suggested two ways by which one could undertake the task of supporting one's parents, viz. either in the secular, i.e. the material, or in the spiritual way. Yet the latter, which, in my opinion, is specially commended on the part of a monk, is recognized as the higher and final way.  

Nevertheless even in the material sphere, a lay adherent as well as a monk is encouraged to support his parents. A monk who has supported his parents won the praise of the Buddha in that he had followed the tradition of the wise. When his mother or father or brother or sister or relative or some dependent of his gets ill, a monk is even allowed to go and see them and render service to them. Moreover, he is allowed to offer clothes and other requisites to his parents in case of great need.

---

15. AN. I, P. 61f; cp. BGS. I, P. 56.
16. This ideal, so far as I observe, is a characteristic formative element of the traditional belief dominating the mode of life in the Buddhist countries.
17. JK. III, P. 270.
In the case of a lay adherent, one is advised to honour, support and serve one's parents in all possible ways in accordance with the filial conduct praised by the wisers.\textsuperscript{20} Once, we learn, the Buddha suggested to an old man, whose sons in concert with their bad wives neglected to support him, to expose their wicked nature by making use of the public opinion at the civil assembly; and thereafter they turned to support him.\textsuperscript{21}

In conclusion, we may mention one relevant, perhaps the most-relevant, source which gives a clear description of rights and duties in the relationship between parents and children. Here the parents are advised to look after their children in the following ways: by expressing their intimate parental love to their children, by restraining them from doing evil things by exhorting them to do good things by educating and training them for their future profession, by arranging a suitable marriage for them in due time.

Once looked after by their parents, children should look after the former by supporting them, by taking upon themselves all duties incumbent upon their parents by keeping up the lineage and tradition of the family, by making themselves worthy of the family heritage, and by making gifts and performing the prescribed rites after their departure.\textsuperscript{22}

\textsuperscript{20} Cp. JK. V, P.331; 
\textsuperscript{21} SN. I, P. 175ff. 
\textsuperscript{22} Cp.DN. III,P. 198. It is worth noting here that the above duties which the children have
Finally, children are asked to give their parents all possible assistance, to take care of and look after them and provide them with the necessary supplies for maintaining life and to treat them with due honour. Such a behaviour would be regarded as an auspicious thing, \((ma\sim gala)^{23}\)

2. 2. Social relationship between Teachers and Pupils

2. 2. 1. Pupils towards Teachers

Pupils should show their respect by:

1. Rising from their seats in salutation.
2. Waiting upon them.
3. Showing eagerness to learn.
4. Personal service.
5. Attentive learning.

2. 2. 2. Teachers towards Pupils

Teachers care for their pupils by:

\[\text{towards their parents correspond exactly to the reasons why parents desire the children to be born in the family. Cf. AN. III, P. 43.}\]

(1) Training them well.

(2) Making them master that which they themselves have learn well.

(3) Instructing them in the lore of every art.

(4) Speaking well of them among their friends and companions.

(5) Providing for their safety in every way.

2. 2. 3. The Duties between Teachers and Pupils

The relative status of teacher and pupil and the roles they play in performing their duties in accordance with their responsibilities condition their mutual relationship. Every society bases its educational institution and develops them in some form or other in accordance with this relationship. The ideal underlying the relationship within this group which is very highly valued in Buddhism can be considered as similar to that between parents and children. There is, however, a slight difference which consists in the fact that in the case of parents and children the relationship is conditioned by birth together with the duties that result from it, while that between the teacher and the pupil is based upon a spiritual bond and the duties resulting from it. Such a bond implies to be not less real than blood relationship. Prof. Gonda is quite right in
maintaining that “the conception that true birth is birth to immortality, and that the teacher who initiates the novice to his 'new birth' shall be regarded as his father is pan-Indian and also taken up by the Buddhists.”

The Buddha, as the teacher, claimed to be the 'generator of the Buddhists' by his own 'teachings' and not by birth of blood. And with regard to the relationship between the teacher and the pupil, especially within the monastic community, he formulated the following principle: "I prescribe a teacher, the teacher should arouse in his pupil the attitude of a son and the pupil also should arouse in his teacher the attitude of a father (Ècariyo...antevÈsikamhi puttagita° upaÔOhÈpessati, antevÈsiko Ècariyamhi pitucita° upaÔOhÈpessati). Thus these, living together with reverence, deference and courtesy towards one another, will come to growth, progress and maturity in the Norm and Law...”

According to the Buddhist way of belief and practice, in order to be entitled as 'an ideal teacher', one is supposed to be an educated man with some special qualifications. Mere academic proficiency in the texts is not sufficient; one is further required to qualify oneself with something more. In other words, one's claim of being 'educated' should be justified by one's good behaviour. One should prove in practice that those two essential qualities can go together in one person. We may

24. J. Gonda: Chenge and Continuity in Indian Religion, P. 249f.
25. See above note 77.
reasonably observe that it is the combination of knowledge and good conduct that creates the personality of 'a well-educated man'.

The Buddha himself laid much emphasis on such a combination in his following statement: 'A man should first establish himself in a proper position (in knowledge coupled with good conduct), only then could he be entitled to instruct others, since a wise man will do so and not grow weary. If a man could make himself what he instructs others to be and have himself well-trained first, he may train others, because it is a hard thing for a man to train himself.'

Thus of the six types of teachers; namely, some whose conduct is impure, some whose mode of livelihood is impure, some whose doctrine is impure, some whose method of doctrinal exposition is impure, some whose knowledge and insight are impure, and some whose conduct, mode of livelihood, doctrine, method of doctrinal exposition, and knowledge and insight are altogether pure, the Buddha commended the last type and identified himself with it.

Elsewhere, we come across a classification of four kinds of teachers based on their method of teaching. These are: who is able to explain the subjects in question to the point and

---

27. Cp. Above note 3
29. CDH. III, P. 144.
30. Cp. AN.III, P. 123f. According to the text quoted, after categorizing five teacher, the Buddha declared a special category of teacher, the sixth type, with which he identified himself.
without diffusion, he who does both, and he who does neither.\textsuperscript{31}

It follows that in teaching others one should always consider this threefold essential principle: (a) one who teaches the doctrines must be able thoroughly to penetrate into the literal and doctrinal meaning thereof, (b) one who is taught must be able to do likewise, and (c) both the teacher and the taught must be able to do both of these.\textsuperscript{32}

In addition, the teacher denotes one who is very learned, knows the texts and is well-disciplined, versed in the doctrine, the law and systematizations. He knows and realizes and is a thorough expert in the subject, able to solve the problems put by the pupil, to discuss and clarify points of the subject and to make clear what is obscure.\textsuperscript{33} In the concluding description of the teacher's qualities, the teacher is supposed to possess the virtues of morality or good conduct, of concentration, of wisdom, and of clear vision of release.\textsuperscript{34}

\section*{2. 2. 4. Basis of available PÈÄi Texts}

\textsuperscript{31} AN. II, P. 135. Here is not mentioned which of these four teachers is commend by the Buddha. It seems to us that the first one fits the context.

\textsuperscript{32} AN. I, P. 151.

\textsuperscript{33} AN. V, P. 15f.

\textsuperscript{34} Iti., P. 107f.
We have already stated above that the mode of relationship within this social group is to be characterized as a spiritual bond. We shall now examine our statement more closely on the basis of the available texts.

In the *Milinda*-pâta we read that the teacher, behaving towards his pupil as towards a son, is advised to keep a constant and continuous guard over the pupil, to instruct him as to what should be followed and what should not be followed, as to the evil consequences of slothfulness and the advantages of diligence, when to take rest and when to get up, how to prevent illness and how to cure it, what kind of food should be accepted and should be rejected, and finally as to what is the highest good and how to obtain it. The teacher should share with his pupil what he has gained, advise him to be free from fear, teach him how to behave on paying a visit to certain people and the proper places he should visit, but he should not hold foolish conversations with him.

On finding his pupil's faults or defects he should be patient and he should advise and help him to correct them. He should be zealous, behave impartially, keep nothing secret from his pupil, hold nothing back, arouse the attitude of a begetter, thinking, "I have begotten him in the crafts", make him strong in knowledge, thinking, "I will do my best to make him strong with the strength of the rules and courses of training." He should promote his pupil's growth and prosperity and evince affection and friendliness towards his pupil. He
should not desert him in misfortunes; he should not be slothful in anything to be done for the good of his pupil, but should befriend him if he stumbles.  

The teacher should train his pupil with the rules and discipline of training, make him hold fast correctly (to what is taught), fruitfully instruct him in the lore of every art and science, praise him (for his good deeds) among his friends and companions, and provide for his security in every possible way.

A pupil or a learner is generally defined as 'one who follows a course of training in morality, meditation and wisdom.' Four types of pupils are distinguished according to their capacity for learning: he who learns by the mere hints of his teacher, he who learns by the teacher's more detailed exposition, he who is to be led by the teacher's repeated instructions and, finally he who merely touches the words of texts at best but without understanding them. Much emphasis is also laid upon the suitable treatment of the teacher by the pupil's submission to his teacher in accordance with the virtues or qualities of the latter indicated above. Thus the pupil should deeply and sincerely honour, respect and

---

36. DN. III, P. 189.
37. AN. I, P. 231; SN. V, P. 14.
38. AN. II, P. 135.
revere his teacher from whom he learns and under whom he is trained, even as 'a brÈhmin reverences the sacrificial fire'.

The following five duties of the pupil towards his teacher stated in the PÈli texts may be taken both literally and figuratively. In the literal sense, the pupil should rise from his seat to offer salutation to his teacher, wait on the teacher, eagerly desire to hear and follow the teacher, offer his personal services to the teacher, and respectfully accept the craft (taught by him). Figuratively, these may be taken to mean the pupil's spirit of humility towards his teacher, his willingness to understand the teacher, his keen attention to the lesson, his good-will by doing something useful for the teacher even in his ordinary life, and preparing the work thoroughly in accordance with the teacher's guidance.

In the monastic community a monk who after being declared a pupil follows the course of learning and training, has to fulfill a certain code of prescribed duties towards his teacher. In the same way, a senior monk, after being accepted as a teacher, has certain duties towards his pupil. These communal duties, in general, comprise co-operative work of three kinds: work concerning the teacher and the pupil each, work required for the service that both have to extend to each other within their group and even in relating to other groups, and work meant for the general, common welfare of the whole

39. CDH. IV, P. 151.
40. DN. III, P. 189.
body of monastic community as those relating to general hygiene.

The most remarkable point here is that there is a clear declaration of punishment imposed both upon the teacher and the pupil equally in case they neglect their proper duties. For instance, the pupil, who does not entertain feelings of affection towards his teacher, etc., commits the Offence of Wrong-doing (*dukkaṭa*). Similarly, the teacher who refuses to accept the excuses of his pupil who acknowledges his own guilt and begs pardon for his bad behaviour, and to reinstall him in his place, commits teacher and the Offence of Wrong-doing.\(^{41}\)

The relationship between the pupil, with its many rules, duties and degrees, as it is to be observed in the monastic life is recorded in considerable detail in the *Vinaya* texts, which will be discussed in the last chapter. It suffices here to say that the pupil is asked to live five or ten years or even his whole life as a pupil, according to the maturity he has gained through his training. Once he has acquired the necessary maturity, he is in turn allowed to be a teacher and guide other pupils.\(^{42}\)

2. 3. **Social relationship between Husbands and Wives**

---

\(^{41}\) Vin. I, P. 53ff.  
\(^{42}\) Ibid. ,P. 60ff.
2. 3. 1. Husband towards his Wife

A husband takes care of his wife by:

(1) Showing her respect.
(2) Being courteous towards her.
(3) Being faithful to her.
(4) Handing over authority of household management.
(5) Providing her with adornments.

2. 3. 2. Wife towards her Husband

A wife fulfills her obligations towards her husband by:

(1) Performing her duties.
(2) Showing hospitality to relatives of both sides.
(3) Being faithful to him.
(4) Watching over the goods he brings home.
(5) Discharging all her duties with skill and industry.

2. 3. 3. The Duties between Husbands and Wives

The marriage, the living together of husband and wife, forms a family which is regarded as the primary unit of society, on which the structure of society at large is built and its
expansion into various institutions grows up. A couple, as lay adherents, is advised to establish and develop their household business in the right way. As regards this, the Buddha's emphasis is on the creation of a good personality by virtue of moral practice and through the rights and duties the couple should faithfully observe and effectively undertake. To quote the Buddha himself: "...If both husband and wife wish to behold (i.e. keep) each other both in this life and in the life to come, both should be matched in the virtues of faith, morality, generosity and insight". 43 four types of couples are distinguished on the basis of the above statement:

1. A vile man (chavo) living with a vile woman (chavÊ): i.e., the husband and the wife are a wicked couple of an evil nature, who violate the five basic principles of moral conduct mentioned earlier, who commit evil things, and live at home addicted to the bad habits of selfishness, abusing and reviling religious men and other people.

2. A vile man living with a goddess-like woman (devÊ). I.e. the husband is a wicked man of an evil nature as indicated above, but his wife conducts herself in the opposite way.

3. A godlike man (devo) living with a vile woman: their way of life is opposite to the second one.

43 AN. II, P. 62.
4. A god-like man living with a goddess-like woman: their way of life is the opposite of the first one. Of these four, the last type of couple is commended by the Buddha when he uttered the following verses in praise of them:

"...If both, believers, self-controlled, well-spoken,

Living as Dhamma bids, use loving words

One to the other, manifold the blessings

That comes to wife and husband, and to them

The blessing of a pleasant life is born;

Dejected are their foes, for both are good.

So in this world living as Dhamma bids,

The pair, in goodness matched in the deva-world

Rejoicing win the bliss that they desire" 

2. 3. 4. Seven kinds of wife in Buddhism

On another occasion, the Buddha enumerated seven kinds of wife. It is interesting to note that the Buddha enumerated these seven kinds of wife to Sujata, the daughter-

---

44. *Tbid.* P. 57f.
in-law of the treasurer, Anathapindika, who once complained to the Buddha that Sujata paid no heed to her mother-in-law, or father-in-law, or husband, and also did not venerate and honour the Exalted One. Then the Buddha, describing the seven kinds of wife, asked Sujata whether she could identify herself with any one of the following seven characters.

In case of a wife, the Buddha warned a woman not to behave herself like any of the three following kinds of wives who, in his opinion, are not moral, approvable, worthwhile and desirable.

1. The slayer-like wife (*vadhakasamÈ*), who is pitiless, corrupt in mind, who despises her husband, is passionate towards other men and bent upon murder.

2. The robber-like wife (*corÊsamÈ*), who longs to take away what her own husband has earned by his daily work.

3. The lady-like wife (*ayyasamÈ*), who is lazy, indolent, gluttonous, harsh of speech and violent, who loves gossip, and exercises power over her industrious husband.⁴⁶

According to this source, a wicked wife (or a wicked husband as the case may be) is one who neither approves of her husband's presence nor thinks of him after his departure nor heartily rejoices when he returns home nor says anything in praise of him at any time, but rather speaks ill of him. With

⁴⁶ Cf. AN. IV, P. 91f.
undisciplined character she makes mischief against him, neglects his interests and behaves in improper ways. Her characteristics are like these: with her unpleasant nature she is lazy and often feels pain, lies down beside him with her body fully dressed and her face averted, commits evil things that she should refrain from, always gives heed to strange men's words, freely spends the family wealth and is intimate with neighbours (with men in the neighbourhood), she neither cares for nor respects her husband, and becomes corrupt in mind.\footnote{Cf. JK. V. P.434f.}

She is fond of frequenting public places without the company of her husband, of visiting the houses of relatives and others, of wearing clothes and ornaments presented to her by strange men, of drinking liquors, of- looking outside, and of standing before the door.\footnote{Ibid.. P. 433.} In contrast to the instances of how a wicked wife conducts as outlined above, we also find the following stereotypes of a good wife. According to the Buddha, there are four types of wives that are regarded virtuous, ideal and desirable.

1. The mother like wife (mÈtusamÈ), whose heart is full of sympathy, affection, love and care for her husband, just as a mother would be towards her only son, and who safeguards the family property stored up by her husband.

\begin{footnotes}
\footnote{Cf. JK. V. P.434f.}
\footnote{Ibid.. P. 433.}
\end{footnotes}
2. The sister, like wife (bhaginēsamē), who treats her husband in the same manner as a younger sister would do with her elder brother, and serves him in the proper way, being meek of heart.

3. The companion, like wife (sakhēsamē), who rejoices in the company of her husband as if meeting him after a long time, and who is of a gracious, gentle personality, faithful to her husband.

4. The servant-like wife (dēsēsamē, lit female slave), who is calm and patient, endures treatments and listens humbly to her husband.\footnote{49}{Cf. AN. Iv, P. 93.}

---

**2. 3. 5. The Ten admonitions for house wife**

In this connection, Buddhaghosācāriya in his commentary on the *Dhammapada* added some important remarks on the modes of conduct expected to be followed by a good wife in her husband's family. He mentioned here ten admonitions. Visēkhē, the daughter of a millionaire called Dhananjaya, came of age and was about to marry. On the day of her marriage, her father gave her ten admonitions to observe as a dutiful wife as follow;
1. She should not take the 'indoor-fire' into outside circumstances, i.e. if she sees any fault in her parents-in-law or in her husband or in any members of the family, she should say nothing about it to other people outside.

2. She should not take the 'outdoor-fire' into her family, i.e. if she hears other people speak ill so her parents-in-law or her husband or any members of the family, she should not repeat it at home.

3. She should give only to those who return things borrowed from her family.

4. She should not lend to those who do not return whatever is borrowed from her family.

5. She should give to those who return and to those who do not return, i.e. when needy kinsfolk, friends and other people seek her help, she should help the no matter whether they are able to repay or not.

6. At home, when she sees her parents-in-law or husband approaching her, she should not remain idly sitting but should stand up (and respectfully greet them).

7. She should not eat before her parents-in-law and husband, but she should herself eat after serving them.

8. She should not go to bed before her parents-in-law and husband, but she should herself only do so after
performing and completing her own minor and major home-
duties.

9. She should respect and honour her parents-in-law and
husband by regarding them as domestic fire or as a serpent
king.

10. She should look upon and carefully treat her parents-
in-law and husband as the 'divinities' at home (antodevatÈ). In addition, a good wife is advised to perform her household
duties well and effectively, to be faithful to her husband, to
watch and ward the family property, and to be industrious and
skilful in discharging all her respective responsibilities.

On reading the above statement, one may be inclined to
think that the Buddhist social ideal accepts the husband as the leader of the family by regarding him as superior to his wife
and that therefore no equality could be enjoyed by the couple. The fact that a husband acts as the leader or the chief of the
family is obvious in our ordinary life and this was not only observed in Buddhist society but in others as well.

However the problem of superiority or inferiority does not
suit the case and the Buddha's emphasis is not on the question who is superior but on how far a husband or a wife behaves rightly in accordance with moral obligations, rights
and duties in running the household business. A good

50. CDH. I, P. 403f.
51. Cf DN.III, P.190.
husband is entitled 'deva' (a god-like man) and an ideal wife 'devÊ' (a goddess-like woman) according to the four types of couples mentioned earlier.

Moreover, the classification of four ideal wives is based upon the behaviour of wife, according to whether she conducts herself like a mother-like wife or one of the other types. Thus, bound to each other by these virtues, the couple maintains and develops their relationship in sympathetic reciprocality.\textsuperscript{52} Besides the classification of two kinds of husbands, a vile and a god-like man, previously observed, we could not find in any place a more systematic analysis of husbands. In general, we learn that a man, who supports his parents, wife and children, etc., is regarded by the Buddha as a good, worthy man, working for the welfare of the members of his family and of society at large.\textsuperscript{53} The JÈtaka brings forward eight grounds on which a husband would be despised by his own wife: poverty, frequent sickness, old age, drunkenness, stupidity, carelessness (and lack of courtesy), being too busy in own work, and spending all his money.\textsuperscript{54}

Therefore in this connection, a husband is advised to look after his wife in the following ways: he should be

\begin{itemize}
\item \textsuperscript{52} Up to the time of writing this thesis, the family structure of Buddhist society seemed to picturize what we might call 'a joint family', though not exactly, wherein parents, daughter(s)in-law, son(s)in-law, and probably other relations lived together. This concept has been more or less changing under the influence of modern civilization or whatever it may be called. Yet on the parts of both the husband and the wife, the rights and duties are still prevalent.
\item \textsuperscript{53} Cp. AN. IV, P. 244; III, P. 77f;
\item \textsuperscript{54} Cp. JK. V, P.433.
\end{itemize}
courteous to her, honour her, avoid despising her, be faithful to her, hand over authority to her, and provide her with gifts and ornaments.\textsuperscript{55} He should further speak kindly to her, lend her a helpful hand in all possible ways, take her to festivals and ceremonies, urge her to observe auspicious rites etc. on auspicious occasions, and counsel and instruct her in good things.\textsuperscript{56}

2. 4. Social relationship between Friends and Companions

2. 4. 1. Clansman towards his Friends

He should treat his friends with:

(1) Generosity.

(2) Courtesy.

(3) Consideration.

(4) Equality using his own wishes as a guide.

(5) Truthfulness.

2. 4. 2. Friends towards Clansman

They should help him by:

\textsuperscript{55} DN. III, P.190.
\textsuperscript{56} Cp. KP. , P. 138.
(1) Providing protection when he is off his guard.
(2) Guarding his property when he is heedless.
(3) Becoming a refuge when he is afraid.
(4) Not forsaking him when he is in trouble.
(5) Showing consideration for his family.

2. 4. 3. The Duties between Friends and Companions

According to the Buddha, men come together and associate with each other according to their nature (dhÉtuso); men of virtuous tendency (adhimuttika), for instance, come together and associate with those of the same (or similar) tendency.⁵⁷ Friendship exerts a very great influence upon the life of man; it can cause a man to experience either failure or success in life. By making friends with an evil person one is destined to decline, while with a good companion one enjoys growth, distinction, prosperity and happiness.⁵⁸

By association with a friend in whatever he does and practices, one becomes more or less similar like him, and therefore, both the follower and the followed, both the one who touched and the one who is touched become alike.⁵⁹ If one

⁵⁷  Cp. SN. II, P. 158; Iti., P. 70.
chooses for oneself a friend to associate with, one would emulate the way of life of that friend, and on account of the constant intercourse with a friend whom one appreciates and honours, whether he be good or evil, devoted to vice or to virtue, one would be affected and at the same time affect him. Such is the obvious influence of friendship and intimacy.  

"Therefore, for fear of contamination the wise should not establish friendship with the wicked. Just as when a person ties up stinking fish with a band of Kusa grass, the latter gets the putrid smell, so also is the intimacy with the fool. On the contrary, just as when one binds up myrrh with a common leaf and the leaf will get a pleasant odour, so also is the intimacy with the wise. Let one not follow the wicked but only the good, for the wicked lead one to hell, while the good lead one to heaven.  

As the cultivation of friendship with the good is said to be the whole of 'noble life' (brahmcardya), to enable one to fulfill the higher training course of morality and so on, and even to attain the state of salvation, so great stress is laid on friendship and its implications on the worldly life. It is regarded as one of the four principal conditions that contribute to the achievement of well-being and happiness of a lay adherent.

---

61. Ibid., p. 236.
and as the principle which enables him to win praise, wealth, gain and even the realm of heaven.\textsuperscript{65}

The Buddha declared: "Monks, I do not know any other single condition (\textit{ekadhamma}) that is helpful to the arising of good things (\textit{akusaladhamma}) unarisen of to the eliminating of bad things (kalyāṇāmītātā) ...\textsuperscript{66} again: " Monks as regard the 'external means' (\textit{bīhira} i.e. the 'outside' world as contrasted with \textit{ajjhattika} i.e the 'inside' world or indispensable means), I do not know of any other single condition that is helpful to great profit as the establishment of friendship with the good. It indeed contributes to great profit."\textsuperscript{67}

The above passages show how much the Buddha condemned association with the wicked, which would finally lead to far-reaching moral deterioration both in this world and in the next, and how far he commended companionship with the good, which ensures good experiences in both worlds, and even enables a person to reach the highest goal.\textsuperscript{68}

With regard to the way of making friends it is pointed out that one's estimate should not be the result of superficial or hasty observation and thus it is emphasized that 'not by the colour of his skin or physical complexion a man is known and not in a mere passing glance one should put trust, because

\textsuperscript{65} Cf. AN, II, P.32; DN, III, P. 276.  
\textsuperscript{66} An. I. P. 14.  
\textsuperscript{67} Ibid., P. 17.  
\textsuperscript{68} Cp. KP., P. 126;JK. II, P. 42; CDH, II, P.111;AN. III, P.389.
the unrestrained wander about the world disguised as the well-restrained', and that 'the word of men is darker than the cry of jackals or birds in that a man may think and utter 'this is my friend, relative, comrade and kin', but in the course of the friendship hate enmity often ensue. Real friendship knows no distinction based on economic standards but is based on benevolent activities men contribute to each other. It is neither by name nor by other external complements but by the friendly spirit that one makes friends.

The Buddha insisted: 'A friend who is called so rightly is never inferior, because the standard is 'ability to protect the friend's affairs'. Therefore, a friend who is called so rightly...should be held to be superior, for all such good friends take one's burden from one's shoulders.' What the Buddha emphasized as the bases of friendship are inward qualities rather than outward one. Thus before developing friendship with somebody one should examine his moral conduct, integrity, wisdom and courage by spending a long time with

---

70. Cp. JK. IV. P. 225f.
71. Cp. Jk. I, P. 364. A traditional etymology of the PÈlì word 'Mitta-friend' is that he is 'affectionate' (mejjati) and 'protects' (tÈyati): that is, he in intent upon one's welfare and protects one from misfortune (Kp. p. 248). 'MettÈ' i.e loving-kindness is also connected with 'being affectionate' (Vism. p. 163).
72. JK I, P. 441.
him, living and conversing with him and by observing him at the time of distress.\textsuperscript{73}

Here we find the standard set: 1) A person who is inferior to oneself in morality, concentration and wisdom should not be followed, served and honoured, except out of consideration and compassion for him. 2) A person who is one's equal in such qualities should be followed, served and honoured, since association with him will contribute to lasting mutual profit and comfort. 3) Finally, a person who is one's superior in such qualities should be followed, served and honoured, since by doing so one will increase one's profit, morality, concentration and wisdom.\textsuperscript{74} One should not loiter amongst enemies, since to do so with them for one or two nights will bring about miseries,\textsuperscript{75} and yet a wise enemy is better than a foolish friend.\textsuperscript{76}

\textbf{2. 5. Social relationship between Employers and Employees}

\textbf{2. 5. 1. Employers towards Employees}

They should treat them properly by:

\textsuperscript{73} Cp. AN. II, P. 187ff.; cp. BGS. II, P. 196. \\
\textsuperscript{74} CP. AN. I, P. 124ff.; cpBGS. I, P. 107f. \\
\textsuperscript{75} JK. I, P. m413. \\
\textsuperscript{76} IBID. , P. 247.
(1) Assigning them work according to their strengths

(2) Supplying them with food and wages.

(3) Tending them in sickness.

(4) Sharing special treats with them. (*acchariya* *EaÑ ras* *E* *naÑ*)

(5) Granting leave from time to time.

2. 5. 2. Employees towards Employers

They should discharge their duties to their employers by:

(1) Rising before them.

(2) Lying down to rest after them.

(3) Being content with what is given.

(4) Doing their job well.

(5) Caring about their good name.

2. 5. 3. The Duties between Employers and Employees

Although the original P*Èli* terms ' *ayiraka* and *dasÈkammakara* exactly correspond to ' master and slave and workman,' we can translate them in a broader sense, viz.
respectively as 'employer' and 'employee.' The system of labour, in the manner in which it was organized in ancient times, does not exist any more in the modern society, but in its place has developed the new system which is called 'the system of employer and employee'; in a much happier sense, and it operates almost entirely under the element of economic affairs.

The ways by which both the employer and the employee treat each other, as we find in the very few scriptural records, are therefore based on economic considerations and, indeed viewed in the light of mutual dependence of both sides. In this aspect, man's position in what we would call 'an economic--deterministic society', whether he be an employer (i.e. the master) or an employee (i.e. the worker), is made to depend almost totally upon economic factors.

In our opinion, the Buddha neither commended the employer's privilege and dignity as compared to those of the employee nor was he specifically interested in who would be an employer or an employee, but rather in how an intelligent and able person could better his position in society and how a man, be he an employer or an employee, should conduct himself properly in accordance with his present social status and, of course, under the code of moral conduct.

77. DN. III, P. 191.
One of the four reasons for man's failure in acquiring and stabilizing his economic prosperity, according to the Buddha, is the appointment of immoral, unreliable and incompetent people in responsible positions. The employer should be careful in his business, he should not employ or promote even his own son or brother who is not steadfast in virtue, but should compassionately provide them with the requisites for their sustenance. He should employ in offices of authority only those who are established in virtue, in being educated, skilful and alert.\textsuperscript{78}

He is advised to assign to the employee work suited to his capacity, to pay him just wages and supply him with those things that are needed for his maintenance, to tend him at the time of illness, to share with him unusual delicacies, and to grant him holidays at proper times.\textsuperscript{79} In turn, the employee should be keen to fulfill his duties to the employer's contentment, anxious to make himself agreeable in deed and word, faithfully waiting upon his employer, eager to please him and speaking friendly words to him.\textsuperscript{80} In another place, the employee is advised to give service to his employer by rising up before his employer (by being present at the office earlier than his employer), by taking rest after him (by retiring from the office after him), by being content with what is provided, by

\textsuperscript{78} Cp. JK.VI, P. 297. \\
\textsuperscript{79} DN. III, P.191. \\
\textsuperscript{80} Cp DN. I , P.60; SN.III, P. 113: Vi. I, P. 346.
energetically doing the work assigned to him well, and by spreading his employer's name and fame.\textsuperscript{81}

\textbf{2. 6. Social relationship between Laities and Monks}

\textbf{2. 6. 1. Laity towards the community of monks}

The laity should minister to them by:

(1) Treating them with affection in act.

(2) Treating them with affection in speech.

(3) Treating them with affection in mind.

(4) Keeping their houses open to them.

(5) Supplying them their temporal needs.

\textbf{2. 6. 2. The community of Monks towards Laities}

They have the obligation to care for the laity by:

(1) Restraining them from evil.

\textsuperscript{81} DN. III, P. 191.
(2) Exhorting them to do good.

(3) Loving them with kindly thoughts.

(4) Teaching them what they have not heard before.

(5) Correcting and purifying what they have heard already.

(6) Revealing to them the way to a heavenly state.

2. 6. 3. The Duty between Laities adherent and Monks

It is accepted to be supremely necessary for the Buddhists, for monks as well as lay adherents, to maintain and strengthen their relationship and faithfully fulfill their duties towards each other, so that Buddhism and Buddhists society can subsist. In the words of the PÈli scripture: "after TathÈgata has passed away, the monks, the nuns, the laymen and the laywomen live with reverence and heed for the Teacher,...the Dhamma,...the Sa~gha,...they live together with reverence and heed to each other - all this is the cause and reason which make the Saddhamma (Buddhism) become long-lasting."\(^{82}\)

The relationship between these two groups operates on the basis of mutual help and interdependence. To quote the

---

82 AN. III, P. 247:cp. AN. IV, P. 84.
Buddha: “Monks, the householders and the brāhmins are most helpful to you, because they support you with robes, food, lodging and sets, and medicine for curing sickness. You also, monks, are most helpful to them in that you teach them the Norm and Law...Therefore, monks, this noble life is lived in mutual dependence.\textsuperscript{83}

The Buddha mentioned seven things that never lead to the lay adherent’s decline: he does not fail to see the virtuous monk, to hear his preaching of the true doctrine, to train himself in virtue according to the doctrine heard, and to trust in the virtuous monk in all grades of seniority, he is not given to polemics and does not look for weak spots in the Dhamma nor seeks the gift-worthy outside nor neglects favouring the virtuous monk.\textsuperscript{84}

Elsewhere, ten qualities of the lay adherent (\textit{dasa \textit{upēsakagunī}) are enlisted: he shares happiness and sorrow with the Sa\~gha, he lives under the dominance and influence of the Dhamma, he delights in distributing gifts to the monks according to his strength, he strives for its growth if he sees a decline in the religion of Buddha (\textit{Jinasēsana}, lit. the Conqueror's teaching), he has the right view, gives up the celebration of feasts, refuses to go to another teacher even for the sake of his livelihood, conducts himself well in action and word, delights in peace and harmony, rejoices in peace and

\textsuperscript{83}. Cp. \textit{Iti.}, P. 111f.
\textsuperscript{84}. AN. IV, P. 26f. And the seven opposite things will lead to his decline.
harmony, is not envious, does not follow the religion out of hypocrisy, and he has gone to the Buddha, the Dhamma and Sa~gha for guidance.\textsuperscript{85}

It is generally believed by the Buddhist that it is auspicious to approach, associate, recollect and even hear of virtuous recluses or monks. Thus, on seeing a virtuous monk appear at the door of his residence, the lay adherent is advised to serve the monk with whatever is suitable for a greeting, to pay him the homage of fivefold prostration if there is nothing available for a greeting, to venerate him with folded hand if such fivefold prostration cannot be made, to look upon him with faithful heart and affectionate eyes if he cannot venerate him with folded hands.\textsuperscript{86}

The lay adherent, the source suggests, who waits upon the virtuous monk in order to support him with alms-food, robe, lodging and medicine is declared to be one who enters on the lay adherent's path the path which brings him a good name in society and leads him to heavenly existence. \textsuperscript{87} Such a

\textsuperscript{85} Cp. MP. , P. 94f.
\textsuperscript{86} Cp. KP. , P. 150 : where can be found the exact meaning of what the Buddhists mean. By 'being auspicious' in this respect. The fivefold prostrative manner of paying homage (pa\textcircled{O}ca~gapati\textcircled{O}n\textcircled{Ena}) consists in lying with the forehead to the ground with the two hands and the two knees touching the ground. This manner of veneration is traditionally shown to the Three Jewels, i.e. the Buddha, the Dhamma and the Sa~gha, to one's own parents and teachers.
\textsuperscript{87} AN. II. , P. 65.
behaviour towards the virtuous monk is in agreement with the popular belief that 'the monks are of upright, good, noble, dutiful and agreeable habits of conduct, worthy of gifts, hospitality and reverent greeting, as an incomparable 'field of merit for the world'.

Therefore, in coming into contact with the monk the lay adherent should serve him by treating him respectfully, in action, word and thought, by keeping his house open for him and inviting him therein, and by supporting him with the four kinds of available, suitable alms mentioned above.

The ideal dominating this belief point further to another motive regarding the lay adherent's relationship with the monk, which may refer to the Buddha's declaration: "...To see, to hear, to associate with, to sit aside, to recollect, to follow those monks who are possessed of morality, concentration, wisdom, insight relating to release by wisdom, who are advisers, instructors, guides who are able to show one good thing, to arouse incite and gladden one in acquiring good thing, who are competent teachers of Dhamma, I declare, all such things bring about much goodness. Why? Because for him who follows, associate, approaches and listens to such monks, the sum-total of morality, of concentration, of wisdom and of insight leading to release by wisdom ungrown and

---

88. DN. II., P.227.
89. Ibid., P.191.
unfulfilled comes to growth and fulfillment. Such monks are called teachers...bring...light..."\(^9^0\)

Thus, the lay adherent approaches such virtuous monks regarding them as his teachers of guides in what is skilful, praiseworthy and profitable for his worldly life, and even in what is to be followed and practised for the attainment of the final goal (\textit{Nibb\~na}). In addition, in case any lay adherent would commit something wrong against the virtuous monks in one of the following ways; namely, by trying to prevent monks from receiving gifts, or other suitable things to be gained by monks,...by causing monk (s) to break with monk(s), and by speaking ill of the Three Jewels (\textit{tiratana}: the Buddha, the \textit{Dhamma} and the \textit{Sa~gha}), the Buddha allowed the Order of monks to boycott that lay adherent, that is, by receiving no gifts from him and making no contact with him.\(^9^1\)

'One who develops a heart of goodwill (\textit{mettacitta}) and cultivates a heart of goodwill is called a monk. Following the Master's way of living and giving advice, he does not live uselessly by consuming the alms given to him by the people.\(^9^2\)

The monk, we are told elsewhere, is virtuous, possessed of moral habit, behaves like an antidote against the poison of the defilements in men, like a healing balm for allaying the sickness of the defilements in men,...like the precious gem for

---

\(^9^0\) Cp. Iti., P. 107f.
\(^9^1\) Vin. II., P. 125f.
\(^9^2\) AN. I., P. 69.
giving all attainments to men, like a ship for men to go beyond the four floods (of defilements), like a caravan-leader for taking men across the desert of becoming, like the wind for extinguishing the fierce threefold fire in men, like a great rain-cloud for filling men with purposeful thoughts, like a teacher for making men train themselves in what is wholesome, and like a good guide for pointing out to men the path to security.  

Still, according to the source, the monk who is well-educated, well-disciplined, well-cultured, takes the doctrine rightly and interprets it well in conformity with its theory and practice, is counted to be responsible for the profit, welfare and happiness of the people, and of the divine and human beings.

To observe his proper task and duty out of goodwill and compassion, towards the lay adherent, the monk should, above all, be an example of morality, concentration and wisdom, and then act as a teacher, counselor and guide of the masses, especially in the ways of moral conduct in society. He restrains the lay adherent from doing evil things, exhorts him to do good things, loves him with a compassionate heart, guides and teaches him what he has not learnt, corrects and purifies what he has learnt, and shows him the way to happy

---

93. Cp. MP., P. 195. The term 'fire', so far as I understand, implies three kinds of inner fiery things in men, namely, the fiery lust (ragaggi), the fiery hatred (dosaggi) and the fiery delusion (mohaggi). Cp, Vin. I, P. 34f.

94. AN. I., P. 69.
existence in heaven (by guiding him in performing good actions). 95

More important still is the following consideration: since the lay adherent is obliged to support the monk with some material supplies that are necessary for his maintenance, here in turn it is said in the sources that the moral and spiritual support of the lay adherent should be under the responsibility of the monk so that the Dhamma may be partaken and shared together. 96 Moral and spiritual support (DhammadÈna) inspired by solicitude and care for the lay adherent's welfare consists in the monk's teaching of the doctrine, and thereby it brings about the blissful result due to the extinction of suffering both in this word and an other world. Thus it is also said to be auspicious because it represents the bases for good things to be achieved both by the giver and the receiver of the Dhamma, who, consequently, together share the experience of its theory and practice. 97 In this connection we find two kinds of giving or gifts mentioned namely, the material and the spiritual (ÈmisadÈnaca dhammadÈnaca), and the latter is recognized to be the more eminent by the Buddha, 98 according to his utterance in verse:

He who has made the spiritual offering

95  DN. II, P. 191.
97  Cp KP. P. 140f.
98  AN. I, P. 91; Iti., P. 101f.
Wayfarer, without stint, compassionate

Unto all beings, such a one, the best

Of divine and mankind, all beings honour

As one who hath becomings gone beyond.\textsuperscript{99}

In addition, when the monk goes around and makes contact with the families, he should be careful to behave himself like the moon drawing in both outward and inward demeanour, like an unobtrusive new-comer in the families, like a man who would contemplate a decayed well, like a precipice, and like a river swamp. That is, his heart neither sinks down nor gets seized nor bound to the families, but he should compassionately think: 'May those who desire gains achieve gains...desire merit make merit; may those men be pleased and joyous at the gains of others even as they are pleased and joyous at their own gains.'

Even in teaching the doctrine to the lay adherents the monk should not bear himself in an unworthy manner with such thoughts as: 'They should hear only my doctrine, on hearing it they should be satisfied, and being satisfied they should express their satisfaction.' But behaving in a worthy manner, he should teach them the doctrine with such thoughts as: 'The doctrine is well declared by the Buddha, which relates to the present good, etc. May they hear it?'

\textsuperscript{99} Iti., P. 102 tr. F. L. Woodward, P. 189.
After hearing and understanding it, they should apply it for reaching such. In this manner, he preaches the doctrine according to the Norm and by so doing he is accounted to observe his duty, out of solicitude, compassion and care for the lay adherents.  

Accordingly, the monk is admonished to make a visit only to those families that show one of the following traits: on seeing him the people rise to meet him in a seat in a pleasant manner, greet him in a pleasant manner, offer him a pleasant manner, they do not conceal what they, having much they give much, having good food they offer good food, they offer him presents with due respect, sit eagerly to hear the doctrine, and converse in a pleasant manner.

The monk is repeatedly warned against treating the lay adherents improperly, and there is even a stringent rule prescribing the punishment of a monk who may behave himself unworthily and commit some mistake in his dealings with the lay adherents. Therefore, any monk who indulges in varieties of bad habits, is of evil conduct, and thereby brings any family into disgrace so that it becomes corrupted by him is accused of committing an Offence and the Sa~gha is authorized to banish him from the monastic community.

---

100 Cp. SN, II, P. 197f.; cp. BKS. II, P. 133f.
101 Cp. CDH. I, P. 342; AN. IV, P. 387.
2. 7. Conclusion

We can see then that the lay life, with its family and social relations, is included in the 'noble discipline', and is within the framework of the Buddhist way of life, as the Buddha envisaged it.

The Buddha's teaching is, indeed, meant not only for monks in monasteries, but also for ordinary men and women living at home with their families. Mrs. Rhys Davids, who is also a pioneer in introducing PÊÄi Buddhism to the West, writes in her preface to the English translation of the discourse that therein, all in all, the Buddha's doctrine of love and goodwill between man and man has been set forth in domestic and social ethics with more comprehensive detail than anywhere else. And further on she says:

"In a canon compiled by members of a religious order and largely concerned with the mental experiences and ideals of recluses; and their outlook on the world, it is of great interest to find in it a sutta (a discourse) entirely devoted to the outlook and relation of the layman on and to his surroundings."

"...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 the 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 naïve and simple sayings. ¹⁰²

Here, in this social ethics of the Buddha, Mrs Rhys Davids see a note of motherly affection. Winding up her discussion she says:

"The child under loving compassionate protection feels safe and confident as does the believing worshipper. And ideally, such child-like security and confidence is the attitude of student to teacher, husband to wife, friend to friend, servant to master."

Obviously, all aspects of social life at the time of Buddha have been discussed in the discourse in respect of the twelve social units, which can be considered as a very comprehensive classification of social order in the six century B.C.

In this chapter, I have first mentioned the duties and obligations of each and every individual member in a family and also in society in briefly according to SingalovÊda sutta. Secondly I have discussed with regard to duties between parents and children, teacher and pupil, husband and wife, friend and companion, employer and employee and lay

¹⁰². Introduction to SigÊlovÊda Sutta- Dialogues of the Buddha II, PP. 71-77.
adherent and monk in details. These duties could bring about an ideal family.

In the next chapter, I will discuss Buddhist ethics which are most important to individual as well as in society, as in the PÈÄi canonical texts taught by the Buddha. Based on this study with full explanation of Buddhist ethic's uniqueness, this will lead the reader to how the Buddha's ethics could be applied to the modern day social system.