



# An Analytical Study of Buddhist Social Roles of Citizen Based on Sigālovāda Sutta

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## Abstract

The present thesis is a qualitative research that has three objectives, namely: (1) to study meaning and significance of social roles of citizens in General, (2) to study the meaning and significance of social roles in the Buddhism, (3) to present the Buddhist social roles of citizens based on Sigālovāda sutta.

The findings show the meaning of social roles in general, in contemporary social worker from western or eastern countries, in sigalovada sutta and its significances on the different levels of human societies. Moreover, The Buddhist Social Roles of Citizen based on Sigalovada Sutta, Social and religious Influences on human beings and the Middle Path of Social welfare, Finally, in the human societies, Buddhist social roles are very important. It also found the types of social roles in human society, the effect of social roles based on sigālovāda sutta to the citizen. It identified the social according Sayadaw U Janaka Bhivassa and U Indaka and comparative study of understanding social roles of Sayadaw U Janakan and social roles in general.

*Keywords:* individual social roles, human society, social conflict.

## Introduction

Now a day, individual social roles is very important to know how to practice the duties and responsibilities of human being in the world. According to Buddhist teaching, there are many ethical teaching for the people who would love to get peaceful life with the successful society. Such as we can find the individual duties or responsibilities in the human society so on. Here, to show the ways how to practice the individual Buddhist social roles for the human right of human being in the world it will be described the practical individual duties or responsibilities in human society.

*Sigālovāda sutta* is a classic text on lay ethics and social responsibilities, an exposition of the whole code of domestic and social duties of a layman according to the Buddhist point of view. It is often called by latter-day Buddhists as “the householder’s discipline”. According to this sutta, a social role of Buddhism is a practical way of solving the problems in the societies and to identify the way of living in oneself. Even though, *Sigālovāda sutta* to the six directions taught by the Buddha to the Sigālaka.

## The Meaning and Significance of Social Roles of Citizen in General Meaning of Social Roles in Social Science

Social roles can be defined as professional activity of helping individuals, groups or communities to enhance or restore their capacity for social functioning and creating societal conditions favorable to this goal.<sup>1</sup>

According to the teaching of Buddha, socials means Social work, it will be included four operations which are donations, economy, education and cultures to citizen in societies.<sup>2</sup> From a Buddhist perspective, social roles can be understood as a complex of social actions, which are desirable for a person according to his status. Caritta Sila and Varitta Sila describe desirable social behavior in charity, economy, education, and culture

Moreover, in *Sigālovāda sutta*, there are also practical ways for the citizens to practice in order to being well, to do one’s duty perfectly and avoiding doing unwholesome thing<sup>3</sup>.

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<sup>1</sup>Rosemary Chapin, **National Association of Social workers**, (New York, 2007), p.3

<sup>2</sup>Pradip Barua Ven, **A Study of Ambedkar and The Ambedkarite Buddhist Movement in India** (Thailand: Ayutthaya, 2011), p. 24.

<sup>3</sup>Ibid, pp. 343-346.

Such as it is regarding to *Cāritta Sīla* and *Cārītā Sīla*, which is responsibilities and duties of individual in human society to be peaceful world with the development.

In social science literature, social roles focus upon socialization into new roles and beginning with work on roles exit, recent studies are taking into account both entry into roles.<sup>4</sup> Role exit is the process of disengagement from a role that is central to one's self-identity and the reestablishment of an identity in a new role that takes into account one's ex-role.<sup>5</sup> Being an "ex" is unique sociologically in that the expectation, norms, and identity of an ex-role relate not to what one is currently doing but to social expectations associated with the previous role.

It is important to note that there is considerable disagreement among social scientists about the definition of the related concepts of social position, social status, and social role. Among the most straightforward definitions of social role and social status are those given by individuals who use the term "status" in a way that is identical to our use of the term "position" Linton defines a status as "the polar position in patterns of reciprocal behavior" when a person "puts the rights and duties which constitute the status into effect, he is performing a role" there are two important and related concepts here; position and role.

In a social network analysis, position social roles refers to a collection of individuals who are similarly embedded in networks of relation, while role refers to the patterns of relation which obtain between actors or between positions. The notion of position thus refers to a collection of actors who are similar in social activity, ties, or interactions, with respect to actors in other positions. For example, nurses in different hospitals occupy the position of "nurse" by virtue of similar kinds of relationships with doctors and patients, though individual nurses may not know each other, work with the same doctors or see the same patients.<sup>6</sup>

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<sup>4</sup>Peg A. Lamphier, Rosanne Welch, **Women in American History: A Social, Political, and Cultural Encyclopedia and Document Collection**. (United States of America: ABC-CLIO, Jan 23, 2560), p.11.

<sup>5</sup>William H. Swatos, **Encyclopedia of Religion and Society**, (London: New Delhi, Rowman Altamira, 1998), p. 432.

<sup>6</sup>Stanley Wasserman, Katherine Faust. **Social Network Analysis: Methods and Applications**, (United of America: Cambridge University Press, Nov 25, 2537), p.348.

## Meaning and Significance of Social Roles in Buddhism based on *Sigālovāda sutta*

The Social roles are referred to ethics of harmony society, responding of families, Middle Path of social welfare and social, religious influence. In Theravāda Buddhism, social roles defined as two kinds of ethics. Sometime, it refers to five precepts and noble eight-fold path.

### Types of social roles

Social roles are classified into two types as follow;

#### 1. *Cāritta sīla*

*Cāritta sīla* regarding to practice in duties and responsibilities of individual in human society. *Cāritta sīla* means certain obligations that must be fulfilled.<sup>7</sup> In Buddhist ethic certain moral obligations are incumbent on one such as; paying respect, making obeisance, showing reverence on one's elders, who may be senior in age or in status and not behaving rudely before the *Bhikkhūs*, teacher and parents. Every Buddhist lay person is to fulfill them. Such fulfillment is called *Sāritta Sīla*. Furthermore, fulfilling the duties of parents, son, daughters, teacher, pupils, wives and husbands.

It must be based on activities of Buddhist cultural which is regarding to six directions in *sigālovāda sutta*. However, we can find various duties and responsibilities of individualism for the human society. If one has to practice merit ethic with the social roles of human right, one can reject the evil activity from the duties and a person who is endowed with conviction (*saddhā*) and effort (*Vīriya*) can follow the practice of responsibilities of individual in human society. Here, conviction means believing that one who practice *Cāritta Sīla* will enjoy its benefits because it is good practice. Effort means making a vigorous attempt to overcome laziness and to keep up the practice of moral conduct patiently. Only when a person can practice the moral conduct out of conviction and effort, can one be called a person who is fully endowed with *Cāritta Sīla*.<sup>8</sup>

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<sup>7</sup>Buddhagosa, **Visuddhimagga: The Path of Purification.** (tr) By Nānamoli Bhikkhu. (Taiwan: The Corporate Body of the Buddha Educational Foundation, 2001), p.9.

<sup>8</sup>Cp-a. 301

## 2. *Vāritta Sīla*,

Varitta Sila referring to avoid the evil ethic on the duties and responsibilities of individual in peaceful society. *Vāritta Sīla* means avoiding immoral conduct or DE meritorious action that the lord Buddha prohibited<sup>9</sup> abstaining from immoral conduct and observing the five moral precepts constantly can lead one who follows it to *Nibbāna*. Whereas evil conduct can truly lead the one who commits it to *Apāya*-neither abode. Therefore, constant observance of the five precepts, etc. Hence, it is a type of social roles that is five precept involving the individual's avoiding, and values for people who are able to know the occurrence or effect of evil ethic which is regarding individual social roles of human right in the world. Such as if someone can practice the individual social roles, someone can reject the problems of social conflict from human society it is vital important to practice in daily life.

The practice of Buddhist moral precepts deeply affects one's personal and social life. The fact that they represent a course of training which one willingly undertakes rather than a set of commandments willfully imposed by a God or Supreme Being is likely to have a positive bearing upon one's conscience and awareness. On the personal level, the precepts help one to lead a moral life and to advance further on the spiritual path. Moreover, popular Buddhism believes that the practice of morality contributes to the accumulation of merit that both support one in the present life and ensure happiness and prosperity in the next. On the social level, observing the five precepts helps to promote peaceful coexistence, mutual trust, a cooperative spirit, and general peace and harmony in society. It also helps to maintain an atmosphere which is conducive to social progress and development, as we can see from the practical implication of each precept.

By observing precepts, not only do you cultivate your moral strength, but you also perform the highest service to your fellow beings to live peace. Every country or society has its code of what is considered to be moral within its own social context.<sup>10</sup> These codes are often linked to the society's interest and its legal system. An action is considered right so long as it does not break the law and transgress public or individual sensitivities. These social roles are flexible and amended from time to time to suit changing circumstance. Important as they are to society, these standards cannot serve as a reliable guide to some absolute principles of morality which can be applied universally and for all time.

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<sup>9</sup>Cp-a. 301

<sup>10</sup>A II 120.

## Meaning of Social Roles in the Vinaya and Sutta

The *Vinaya Pitaka* introduces new social roles, for example, *Sāmaneras* are expected to carry out specific duties for the monks and the laity is expected to act in a certain way towards monks and nuns. Different social roles are described in the *Vinaya Pitaka*, therefore, Alice Colette commented on the meaning of social roles in the *Vinaya Pitaka* as follows. In the nuns' *Vinaya*, the Buddha articulated the roles of nuns in many ways to differentiate their position from the lay women's position in the society. He made it clear that specific and identifiable female behaviors or occupations are not acceptable after the new status is acquired. By legally making nun hood out of a patchwork of already familiar social roles for women, the writers of Bhikkhuni Vinaya were able to beach up and more clearly articulate the nebulous social position that Buddhist nuns occupied.<sup>11</sup>

The selections translated and discussed below are a sampling of the *Vinaya* paths that perform this sort of quilting work. In these examples, we can find evidence of attempts to negotiate a social and public, as well as a "private" identity for Indian Buddhist nuns, created by the need for them to appear as women of virtues at all times while at once protecting and keeping their renounced position.

In many places the Buddhist scriptures indicate the general way of Buddhists social thinking, and to that level they are indicative for our own times.<sup>12</sup> From the evidence of the Buddha's discourses in the *Dīgha Nikāya*, it is clear that early Buddhists were very much concerned with the creation of social roles and favorable to the individual cultivation of Buddhist values. In the case of a Buddhist householder in *Sigālovada sutta*, we can say that the given discourse is a different way to describe social roles. This present paper recognizes that human is a social being that has to follow social norms and carry out socially appreciated practices, which can be defined by Buddhist teachings such as the *Sigālovada sutta*.

## Significance of Social Roles in Sigalovada Sutta

Respect is among the most important social ethics: if there is no respect in a relationship or a family environment, feelings of peace and confidence may not be available

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<sup>11</sup> Alice Collette, **Women in Early Indian Buddhism: Comparative Textual Studies**, (New York: Oxford, OUP USA, 2014), p. 86.

<sup>12</sup> Peter Harvey, **an Introduction to Buddhism: Teachings, History and Practices**, (UK: Cambridge University Press, May 25, 2533), p. 213.

to family members. Personal dignity of each individual must be respected both by junior and senior members.

According to a book by William Dustin, complications of contest discrimination between humans, and problems caused by race perception became an important issue in the society. The non-discrimination is always concerned to be good ethic for a citizen.<sup>13</sup> Each one with a social trust groomed extremely important post-tag is the most important thing, if you can build the same confidence divided into different nations, but the line can only walk the street holding hands. Therefore, people are unable to build different, but similar beliefs in common law that we believe will be able to build a common understanding of the same law to build sympathy and love between people who will be able to differentiate. So it will solve the problems of discriminate on. Among social discrimination a major problem is religious discrimination, human standard discrimination, nationality discrimination such as the world is divided into four of the first period, which cause many problems, so social matters are essential in social ethics. The significance of social roles is described in the following passage.

## Social Roles of Parents and Children

The Buddha explained to *Sigāla* that honoring the six directions really means fulfilling one's reciprocal responsibilities in six social relationships.<sup>14</sup> The six types of human relationships are those between parents and children, husband and wife, teacher and pupil, friends, employer and employee, and religious teacher and his disciples. Through fulfilling one's responsibilities, one can achieve harmony, security and prosperity both within the family and in the society as a whole.

According to Buddhism, parents should take an interest in choosing a suitable spouse for the child and thus halt from emotional dependence too to a great level.<sup>15</sup> It is the mother who cannot wean the child emotionally who becomes a problem mother-in-law to the child's partner. As a child, one has duties towards one's parents and may be grandparents, to shows the duties an individual has to make in all social roles, by dutifully attending to them. Parents also have certain duties, which are described in the text, towards one's children.

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<sup>13</sup> William K. Dustin, **Toward an Ethisch of Citizenship; Creating a Culture of Democracy for 21st Century**, (New York: 2543), p. Xii.

<sup>14</sup> Gary Storhoff, John Whalen-Bridge, **American Buddhism as a Way of Life**, (New York: SUNY Press, Apr 5, 2553), p. 152.

<sup>15</sup> Chanju Mun, **Buddhism and Peace: Theory and Practice**, (United of America: Blue Pine Books, 2006), p.234.

According to the *Sigālovāda sutta*, which deals with the code of conduct for the laity, there are five duties to be performed by parents towards their children.<sup>16</sup> Guiding children to become useful members of the society is the responsibility of their parents. When a child fulfills his responsibilities, parents will give him the following benefits. 1. They will restrain him from evil 2. They will support him in doing well 3. They will teach him some skill 4. They will find a suitable spouse for him in due time 5. They will hand over his inheritance in due time.<sup>17</sup>

The researcher has described the meaning and significance of social roles in *Sigālovāda sutta*, significance of social roles in general, and types of social roles. This study has considered the meaning of social roles in Vinaya, the meaning of social roles in Buddhist dictionaries and encyclopedias, the meaning of social roles according to contemporary Buddhist scholars, social roles of parents and children, social roles of teacher and pupil, social roles of husband and wife, social roles of clansman and friends, social roles of employers and employees, and social roles of spiritual teachers and disciples. In this chapter, the researcher also examined different dictionaries and described the meaning and significance of social roles according to different points of views of the writers who did the research on the social roles from *Sigālovāda sutta*. For this research, the researcher used the books Buddhist Critical Spirituality: Prajñā and Śūnyatā by Shōhei Ichimura, An Introduction to Buddhism: Teachings, History and Practices by Peter Harvey, and the Mind and the Way: Buddhist Reflections on Life by Sumedho.

## **An Analysis on Social Roles of Citizen based on Sigālovāda Sutta**

In *Sigālovāda sutta*, there are many guidelines for bhikkhu and bhikkhuni, both trainers and pupils. Therefore, we can say that *Sigālovāda sutta* describes social roles for the monastic community. Female practitioners who would like to become *Bhikkhunis* are required to accept the *garudhammas*, a set of rules that can be seen as their responsibilities toward monks (Zenith).

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<sup>16</sup>John Prickett, **Marriage and the Family**, (New York, James Clarke & Co., 1985), p. 62.

<sup>17</sup>D III 38 (sutta),p. 304-05

## Social Roles for Families

There are social roles related to the six directions as described in *Sigālovāda sutta*. The social roles which the Buddha taught to the followers in accordance with the six directions are very practical guidelines for the laity in everyday life. Here, the researcher will describe social roles that should be practiced in families, as well roles of women as wives.

## Buddhist Social Roles for Children

In Buddhist society, parents and children are very connecting. The parents grow their child in the case of health and support in the case of learning. The children on the other hand, must look after the parents back in the cases of what parents needed. For the social of children to the parents, *Ven. Indaka* describes Buddhist social roles according to *Sigālovāda sutta* can be seen as follows. In a family, relationships between the members are intimate, expressive and specific. A family, whether extended or nuclear, is closely connected with the kin-group. Duties in a family comprise the support extended and respect paid to the parents, the provisions made for the sustenance of the wife and children and the treatment extended to elders and kinsmen. One's parents, wife and children belong directly to the family, and the kinsmen's support is vital for the family to continue its functions successfully in society.

## Social Roles of Mother as Parents

The Buddha taught how a woman should behave towards her husband in the following Pali verse: The women as wife has to be generous and hospitable to the husband's friends and relatives. It had already been mentioned that she should treat the husband's parents, relatives and friends as her own that is with loving kindness, respect and utmost care. The important function of looking after what the husband has earned is a vital responsibility of the wife who has to protect such wealth without squandering it. In carrying out such a function she should never be one of lazy disposition. She should conduct her affairs intelligently and skillfully. In this context the assumption is that the wife is educated and accomplished.

The *Pali* canon encapsulates the two most prominent roles for women, wife and mother. A short description of a possible future for the king's newborn daughter culminates in motherhood as the way in which the baby girl will fulfil her destiny, particularly through her son's achievements. For the most part, women's roles as wife and mother coalesce or, rather, motherhood is not only the culmination of the wife's role, but its main goal. Mothers

as such, however, are not as present in the four main *Nikāya* as wives are, although they are more prominent in other *Pāli* material, such as the Jatakas. Similarly, motherhood as an abstract role is not described very specifically unlike: again, the role of wife for which we can draw a clear picture from the *Nikāyas*.<sup>18</sup>

## Social Roles for Teacher and Pupils

There are many social roles that have been discussed. The roles for individual who are teachers and pupils and sociology are very vital for oneself to be encouraged. In this study, it will be found the specific way to practice for the individual life and harmony society. For example, when one is learning the Dhamma of Buddha, we pay respect the individual to each other. It is very importance to practice the responsibility of harmony society. In the report that being autonomous as an individual Dhamma listener, the research committee on the activities of women has shown the role of women characterized as serving, subordinated and reserved, needs to be changed. It said that the duty of an individual is to learn the nature of others in order to have respect to each other.

## Social Ethics of Harmony Society

The role of ethics is very vital in the case of rapid economic and technical development in the harmony society. The three kinds of *Dānas* are very important to our daily social roles. However, two – *Abhayadāna* (gift of fearlessness) and *Dhammadāna* (gift of Dhamma) – are essential nowadays because they provided the immeasurable benefits (*pparinana*) for society. Thus, giving, sharing and the attitude of generosity are conducive for spiritual growth. From the perspective of mind cultivation (*Bhāvanā*), generosity reduces the tendency to be selfish and increases the tendency to be selfless. With courage and sincerity, the practice of giving can be used as a gateway to self-understanding though honest observation of the inner mental processes and tendencies, the intentions and motivations involved, and the beliefs behind them. Conversely, stinginess can bring about – either in this life or in the next one – loss of possessions; it is also the reason of fear. Nevertheless, generosity can bring about pleasant results, such as prosperity. In Buddhist thought, the cultivation of giving (*dāna*) and ethical conduct will themselves refine consciousness to the higher levels.

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<sup>18</sup>Pascale Engelmajer, **Women in Pāli Buddhism: Walking the Spiritual Paths in Mutual Dependence.** (New York: London, Routledge, Oct 17, 2557), p.71.

Siladhipayogaguddhiya (subcommentary of Silakkhanda Vagga) explains that in order to get rid of the harmful action leading to society, abhayadana is very important, “Panana na bhadanena panatipata veramani sattanam abhayam deti, evam sabba nisikkha padani katabbani” means in order for beings to live peaceful in a society, killing, stealing, sexual misconduct, telling lies and taking intoxicants should be stopped: this is called abhayadāna.

In the social level, sīla means that abhayadāna contributes to harmonious and peaceful coexistence among community members and consequently help to promote social growth and development. In a society, where morality prevails and members are conscious of their roles. There will be general security, mutual trust, and close cooperation, these in turn leading to greater progress and prosperity. Without morality, there will be corruption and disturbance. And all members of societies are adversely affected. Most of the problems that society experiences today are connected in directly or indirectly and with a lack of morality.

## **Ethics for Employer and Employees**

Ethics are divided for human's daily- life in order to associate to one another. On the other hand, Buddhist ethic called as morality (sīla). It could be the roles to the humankind. Ethics: abstain from harmful behaviour and abstain from stealing are practiced by employers and Employees. In the workplace, employers have to practice the first five-precepts and the employee must keep the second five precepts as the humankind.

There are three fundamental modes of training in Buddhist practice; morality, mental culture and wisdom. The English word morality is used to translate the Pali term sila, although the Buddhist term contains its own particular connotations. The word sila denotes a state of normalcy, a condition which is basically unqualified and unadulterated. When one practices sila, one returns to one's own basic goodness, the original state of normalcy, unperturbed and unmodified. Killing a human being, for instance, is not basically human nature; if it were, human beings would have ceased to exist a long time ago. A person commits an act of killing because he or she is blinded by greed, rage or hatred. Such negative qualities as anger, hatred, greed, ill will, and jealousy are factors that alter people's nature and make them into something other than their true self. To practice sila is thus to train in preserving one's true nature, not allowing it to be modified or overpowered by negative forces.

## Social Ethics for Husband and Wife

The relationship between partners especially, husband and wife are very strict. Sometime, Buddhist ethics could be translated as strict. In this deviation of social ethics for husband and wife, the Buddha has taught or compared the third precept which is not to indulge in sexual misconduct, includes rape to the couple in order to build good relationship as husband and wife. Joseph D. Bloom has mentioned the roles of Husband and Wife as the ethics as follow:

Kamesumicchacara veramani sikkhapadam samadiyami; one observes the precept of abstaining from sexual misconduct.<sup>19</sup> The third precept, not to indulge in sexual misconduct, includes rape, adultery, sexual promiscuity, paraphilia, and all forms of sexual aberration. This teaches one to respect one's own spouse as well as those of others, and encourages the practice of self-restraint, which is of utmost importance in spiritual training. It is also interpreted by some scholars to mean the abstention from misuse of senses and includes, by extension, non-transgression on things that are dear to others, or abstention from intentionally hurting others feelings. For example, a young boy may practice this particular precept by refraining from intentionally damaging his sister's dolls. If he does, he may be said to have committed a breach of morality. This precept is intended to instill in us a degree of self-restraint and a sense of social propriety, with particular emphasis in sexuality and sexual behavior.

Kamesumiccara means sexual misconduct which is as problem is a cause for concern in modern times.<sup>20</sup> It is a complex issue involving ramifications in emotional, social, and moral fields. The third moral precept advises against all forms of sexual misconduct, which include rape, adultery, promiscuity, paraphilia, and sexual perversions. Actually, the Buddhist commentary emphasizes adultery more than anything else, but if we take into account the purpose and intention of the precept, it is clear that precept to cover all improper behavior with regard to sex.

The broadest interpretation even purports to mean abstention from the misuse of the senses. It could refer to any morally unwholesome action committed under the influence of sensual desire to the inability to control one's sense. In any case there is no doubt that the third precept aims at promoting, among other things, proper sexual behavior and a sense of

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<sup>19</sup> Joseph D. Bloom, Carol C. Nadelson, **Malkah T. Notman, Physician Sexual Misconduct**, (American: Psychiatric Pub, 1999), p.3.

<sup>20</sup> John Thoburn, **Clergy Sexual Misconduct**, (United State of America: 2555), p.8.

social decency in a human civilization where monogamy is commonly practiced and self-restraint is a cherished moral value.

For one reason or another, many young people in love are not able to enter into married life as early as they wish. While marriage is still some distance in the future, or even an uncertain quantity, these people enter into relationships, of which sex forms a significant part. This happens not only among adults, who must legally answer to their own conduct, but also among teenagers who are still immature, emotionally unstable, and tend to act in irresponsible ways. Peer pressure and altered moral values are an important contributing factor to the escalation of the problem. The trend toward extramarital sex has become so common that it is now virtually taken for granted, are becoming increasingly popular, and marriage is relegated to a place of insignificance, jeopardizing in the process the sanctity of family life.

In the context of this development, the third abhayadāna becomes all the more relevant and meaningful. Unlike killing, which certain circumstances seem to warrant, there is hardly any plausible excuse for sexual promiscuity, except human weaknesses and inability to restrain the sexual urge. However, there is a distinction between sexual promiscuity and sexual relationship based on mutual trust and commitment, even if the latter were a relationship between two single adults. Thus, one may begin to practice the third precept by resolving not to be involved in sexual activities without an earnest intention and serious commitment of both parties. This means that sex should not be consummated merely for the sake of sexuality, but should be performed with full understanding within the people involved and mutual responsibility for its consequences.

A certain level of maturity and emotional stability is necessary to ensure a healthy and productive sexual relationship between two partners. With the realization that there is a better and nobler path to follow than promiscuity, one may see the wisdom of self-restraint and the benefit of establishing a more lasting and meaningful relationship which, rather than impeding one's spiritual progress, may enhance it. Finally, if anything else fails to convince people of the danger and undesirability of sexual promiscuity, perhaps the phenomenal AIDS epidemic will. This may seem beside the point, since moral precept and moral integrity are matters that concern inner strength, strength, fortitude, and conscientious practice, not fear and trepidation based on extraneous factors. It is, nevertheless worthwhile to consider the

connection between promiscuous behavior and the “AIDS”<sup>21</sup> epidemic and realize how strict observance of the third Buddhist moral precept could greatly reduce the risk of infection of spread of this deadly disease. Acceptance of this fact may also lead to an appreciation of the value of morality and moral precept as laid down by the Buddha, consequently strengthening conviction in the Dhamma practice.

## **Ethics for Clansman and Friends**

The fourth precept: Falsehood and the fifth precept: of causes carelessness are to follow in the friendship in the society of human being. In the situation of friendship, these two-social ethics are very vital to all of clansman and friends in the case of working together in a one place or company. When one commits or destroys these precept, the good friendship-quality of him or her will be unbalanced. Dr. PhraRajyanvisith has describe ethic for the clansman and friends as follow:

Musavada veramani sikkhapadam samadiyami; one observe the precept of abstaining from falsehood. The fourth abhayadāna, not to tell lies of resort to falsehood, is an important factor in social life and dealings. It concerns respect for truth. A respect for truth is a strong deterrent to inclinations or temptation to commit wrongful actions, while disregard for the same will only serve to encourage evil deeds. The Buddha has said; “There are few evil deeds that a liar is incapable of committing” the practice of the fourth precept, therefore, help to preserve one’s credibility, trustworthiness, and honor. The practice of the fourth aims at inculcating a respect for truth in the mind, implying both one’s own obligations as well as the rights of other people to truth. This is one of the most important components in developing sound social relationships and it makes all documents, contracts, agreements, deeds, and business dealings meaningful. When we resort to falsehood, we not only become dishonest but also show disrespect to the truth. People who tell lies discredit themselves and become untrustworthy.

It is true that sometimes telling lies may prove more profitable than truth, especially from the material point of view. Because such gains are unwholesome and may cause harm in the long run, and because material profits are likely to lead to more falsehood and fabrication, it is imperative that the practice of the fourth precept be duly emphasized. Where a person’s

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<sup>21</sup> Peter Aggleton, **Peter Davies, Graham Hart, AIDS; Individual Cultural and Policy Dimensions, Taylor & Francis**, (New York: London, 1990), p.5.

reputation and feelings are concerned, discretion should be exercised. Of course, there are instances where silence is more appropriate than speech, and one may choose this as an alternative to prevarication and falsehood. In our actions, we can give both material things as well as service. In speech, we give through the use of kind words, encouraging, words, and positive and truthfulness.

Suramerayamajjapamadathanaveramanisikkhapadamsamadiyami; one observe the precept of abstaining from intoxicants that cloud the mind and cause carelessness. The last abhayadāna of Buddhist moral precepts enjoins against the use of intoxicants. On the personal level, abstention from intoxicants helps to maintain sobriety and a sense of responsibility. Socially, it helps to prevent accidents, such as car accidents, that can easily take place under the influence of these harmful substance. The negative effects they have on spiritual practice are too obvious to require explanation.

The fifth precept covers all intoxicants, including narcotics that alter the state of consciousness and are physiologically addictive. The danger and negative effects of narcotics, such as cocaine and heroin, are too well known to need any further elaboration. Today they represent a serious health and social problem around the world. Drinking intoxicants is not part of the Buddhist culture, although it seems to have become a widespread phenomenon in modern society. It is true that alcoholic consumption was prevalent before and during the time of the Buddha, but he never approved of the practice.

Friendship founded on compassion and mutual understanding is much more desirable than that which is based on alcohol. Social drinking may produce a general euphoric atmosphere among drinkers but it is never a necessary condition for interpersonal relationship. Often, people use this as an excuse to get drunk. The high rate of car accidents connected with drunk driving should serve as a strong reminder of the danger and undesirability of alcoholic consumption. On the other hand, it may be mentioned in passing that liquor does contain medicinal properties and can be used for medical purposes. Such use, if genuine and under qualified supervision, does not entail transgression of the fifth precept and is not considered a morally unwholesome act.

The most obvious danger of intoxicants is the fact that they tend to distort the sensibilities and deprive people of their self-control and powers of judgment. Under alcoholic influences, a person is likely to act rashly and without due consideration or forethought. Otherwise decent people may even commit murder or rape under the influence of alcohol, or cause all kinds of damage such as fire, accident, and vandalism to people or property.

### **The Middle Path of Social Welfare**

According to original teaching of the Buddha, there have been many examples of Buddhist uprising and protest against war and political oppression as in Myanmar and Vietnam. On another level, modern-day socially engaged Buddhist is faced with important dilemmas about how far to engage with modern-day secular institution. The Buddha is presented as a socially engaged actor who, after gaining enlightenment, set forth into the city to spread his teaching and transform society, to this is the key concept of sangha who have been got peaceful more commonly reflects Buddhism's emphasis community- based on social roles of citizen.

Moreover, some of its social effects, most notably poverty, need to be mitigated. For the middle path, the state thus has an important role to play in tempering the market's effects. The middle path also believes in promotion equality of opportunity in the sense that people should not face barriers, such as in the education system. So that everyone has the same opportunities even if both starting and finishing points remain unequal, the middle path is equivocal about the state's role in the provision of welfare. There is anxiety that a strong state will expand to crowd out other sources of welfare, reduce efficiency, and put strains on the economy and lead to over. There are also fears that it could undermine personal social role and self-reliance.

## **Conclusion**

The researcher has described the social roles as the way of training for Bhikkhu and Bhikkhuni according to Sigalovada sutta, social roles that are related to six directions based on Sanghalovada sutta, roles of an individual, and influence of religious roles that is related to Buddhist ethic on the society. The researcher uses material sources such as Buddhist scripture, particularly Sigalovada sutta, which describes various social roles, Pali canon, commentaries, sub-commentaries, Journals, published books, and non-published books.

In this thesis, the researcher has described the meaning of social roles and their significance for the citizen. It was found that social roles are very important to practice in the daily life of human beings. According to the teachings of Buddhism, the researcher has analyzed the meaning and significance of social roles as a part of human lives and the Buddhist social roles based on *Sigālovāda* sutta.

Firstly, the researcher identified the meaning of social roles to the citizen in general part. It includes practical ways of the applying social roles in the lives of citizen regarding

to the general statement such as social sciences dictionary. Moreover, the researcher has given the knowledge on knowing how the social roles statement. The responsibility element of social roles has been described.

Secondly, according to the Anamatagga Samyutta in Nidana Vagga, social roles have been compared with ethical behavior, such as mutual trust, compassion, moral action, practiced under real understanding, and loving kindness. Social roles of teacher to pupils, social roles of pupils to teacher, social roles of husband to wives, social roles of wives to husbands, social roles of clansmen and friends have been mentioned according to Buddhist teaching.

Finally, the researcher has found that in Sigālovāda sutta, the Buddha pointed out that the destruction of lives, in the early evolution of the world, made the biggest threat to the human's harmonious coexistence. Therefore, the first concept of abhayadana doubtless can give peace to the society. The Buddha had addressed the tools of social roles in Sigalovada Sutta such as precept of abstaining from the destruction of life, precept of abstaining from taking that which is not given, and precept of abstaining from sexual misconduct, all the roles that mentioned above have been described in the chapter fourth.

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