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## MORALITY AND SOCIETY



### Eindawbarsa

Ph.D Research scholar , Centre for Mahayana Buddhist Studies ,  
Acharya Nagarjuna University , Nagarjuna Nagar, Guntur, A.P state, India.

### ABSTRACT

The world in society needs to lay down regulation for increasing their works. The regulation suitable for them is morality in literature discoursed by Buddha. They are moral conducts and moral virtues. Moral are the duty of parent and son, teacher and students, husband and wife to ties their family and relationship. The duties to do for everyone to develop in society were expressed in *saṅgālovada sutta* for 2500 years go.

Moral virtues are the way to develop in society as well. In modern life they are trying to progress their life by doing bad action ignorance proper way. So as to their manners to develop their life is not sure for increasing. The way to do bad action is not trying proper way for everyone in society because to improve their life and society the way bad action is disturbing and harming the other. For that five precepts were discourse for lay people living in society as follows;



1. Not to kill any living beings,
2. Not to steal any properties what have not given,
3. Not to commit sensual misconducts,
4. Not to lie and loose speech and
5. Not to use intoxicants and drugs.

**KEYWORDS :** *Morality and society , modern life , Moral virtues .*

### INTRODUCTION :

Morality is needed in society to be peaceful, happy and to live without worries. In society we face many conflicts lead to fail and unsatisfied. One do not respect to one another. One disturbs another by doing unmoral, bad deeds and so forth. What is the meaning of morality? We can answer that morality is restraint in physical and verbal actions. Morality denotes being virtuous and abstaining from evil action both physical and verbal. It also prescribes virtuous conduct. There are two sects of morality which are moral conducts and abstention.

### MARRIAGE

A society grows through a network of relationships which are mutually inter-twined and inter-dependent. Every relationship is a whole-hearted commitment to support and to protect others in a

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group or community. Marriage plays a very important part in this strong web of relationships of giving support and protection. A good marriage should grow and develop gradually from understanding and not impulse, from true loyalty and not just sheer indulgence. The institution of marriage provides a fine basis for the development of culture, a delightful association of two individuals to be nurtured and to be free from loneliness, deprivation and fear.

In marriage, each partner develops a complimentary role, giving strength and moral courage to one another, each manifesting a supportive and appreciative recognition of the other's skills. There must be no thought of either man or woman being superior – each is complimentary to the other, a partnership of equality, exuding gentleness, generosity, calm and dedication. The Buddha replied to a householder as to how a husband should minister to his wife in *saṅgālovada sutta*. With regard to the manner as to how a wife should minister to the needs of a husband as well.

## FAMILY TIES

The Buddha's compassion saw to it that no being exists alone. The world community is a society, of beings utterly dependent upon one another. We can do nothing unless we are committed to each other. As human beings we are unique in our ability to see and do what is good and shun what is bad. We can choose to realize this in our speech and action. We are able to develop our inner purity and strength to give, in all our relationships, what is needed by others. We can create a safe and serene society in which we grow.

Buddhists are taught that the parents care for the child as the earth itself cares for all the plants and creatures. To be filial to the parents and to show respect and care for them, is one of the noblest spiritual obligations that a child could shower on his parents. This is a fundamental relationship that cannot be ignored. If we give, we give unselfishly, without counting the cost, yet we should give wisely – both as children and parents. Mutual love and respect should be cherished above all things. Loving kindness is taught by the Buddha as the highest human feeling. All beings live in a world where none can survive without supporting and being supported by others. This is a disciplined and practical way of life for all.

The relationship between a child and a parent, husband and wife, student and teacher, friend and companion, are relationships that should be developed gradually, not by force or coercion but by generosity and accommodation, not by threat or harsh words, but by politeness and kindness, followed by soft and gentle speech, in a life of dedication and devoted service for the well-being of one another. The tranquility of the mind arises from purity of word, action and thought, and clarity of compassionate understanding arises from unshakeable tranquility. These are basic essentials for a happy family and a happy society.

## FIVE PRECEPTS

- 1.To abstain from killing
- 2.To abstain from stealing
- 3.To abstain from adultery
- 4.To abstain from lying and loose speech
- 5.To abstain from intoxicants and drugs

These precepts are simple in their presentation and are likely, at times, to be taken for granted by devotees, without giving deep thought to the serious impact on our daily lives and to the peace and harmony of our society and country. In the Five Precepts Buddha gave us spiritual guidelines on how to

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conduct a decent Buddhist way of life. However these guide-lines by themselves are incomplete. To these guide-lines must be added the other important injunctions of the Buddha to do good, to radiate compassion and to practice loving kindness. This is most essential. The practice of radiating compassion and loving kindness is the very essence of the Buddhist Teachings or way of life.

## CONCLUSION

In modern life they are avoiding to practice a moral virtue for their society. It is not sure to develop and progress in society. Thus its morality is needed in society to be progress in our life and to live with happiness. As to morality taught by Buddha in chronicle text every society needs to analyze and practice. We are going to reach our destination to follow a moral virtue; if we are performing moral virtue discoursed by Buddha.

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**Eindawbarsa**

**Ph.D Research scholar , Centre for Mahayana Buddhist Studies , Acharya Nagarjuna University , Nagarjuna Nagar, Guntur, A.P state, India.**

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258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
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