

# BUDDHIST EXEGESIS OF FAMILY BONDAGES AND STABILITY OF SOCIAL COHESION

---

by Ven. Dampahala Rahula \*

---

## **ABSTRACT**

*The Buddha, a well-versed sociologist who dedicated His whole life for the benevolence and the betterment of the society pointed out the problem, solution and then the path to the solution according to the social necessity as obvious social theories and teachings that are so significant even at present social structure in the sense of timeless value (akālika). The society on is to be based on twelvefold organization including sixty one fold duty and responsibilities according to Buddha as a farsighted forerunner. The Buddha as a farsighted forerunner based the society on twelvefold organization including sixty one fold duty and responsibility. Just because of its timeless value, everybody is in position to adopt it where it is necessary in social life. According to the philosophy introduced by world famous Hellenic thinker Plato, human is a social being who is involved even much family bondage. The interconnected social cohesion has been based on so called family bondages. Monogamy is the selected introduction of the family in a society according to Buddhism. It is an ideal precedence in connection with nuclear family background. As an example, "If both husband and wife hope to be in one another's sight so long as this life, lasts and the future life as well; they should have same faith, same generosity, same wisdom..." as exposed in Katanñu Sutta of Aṅguttara Nikāya. Investigation of a considerable number of discourses related to the Buddhist interpretation and perspectives of*

---

\*Lecturer, Department of Religious Studies and Comparative Philosophy  
Buddhist and Pali University of Sri Lanka, Sri Lanka

*social stratification and cohesion is adopted as the principal objective of this research in order to expose the family bondages and stability of social cohesion in universally applicable Buddhist perspective.*

## INTRODUCTION

Family is a very vital unit a component in building the society. There are varieties of descriptions or definitions given to family from a social point of view, on the basis of Psychology and religion. In each and every - definition or description, in relation to that, the effort has been to explain with novelty, the unity and inter-relationship, or cohabitation, that exist within the family as a unit.

In giving such a new mode of explanation to the family as a cohabitating unit, and those conveying variety of opinion wish to see, or the ardent wish of the larger society is, to see that the family unit as such, moves in the right track or tread in the correct path, shown to them. As already said earlier the family remains a very vital part of the larger society and in fact the basis of society or the foundation of society is the family. Hence the family is a sine-qua-non in the composition of what we call Human Society, when looking at it from a Social point of view.

The Cohabitated Family is the place on which the interpersonal communication-dialogue and interpersonal-relationship are built systematically. Psychologically the positive influence one receives from one's tender years is of great importance to build up one's personality.

If a person does not get that positive influence from his/her young age, and formative days, that would have tremendous repercussion on one's future family life. That would greatly affect the family unity, solidness of the social structure. As a result, various cracks and fractures would emerge which are detrimental to the smooth running of society.

Religions and knowledge imparted by religions have played a commendable role to maintain family units in tact amidst various forms influences that contributes to the destruction of family unit. Teaching on Family by religions prior to the sixth century before Christ contributed greatly to form and keep intact the family as

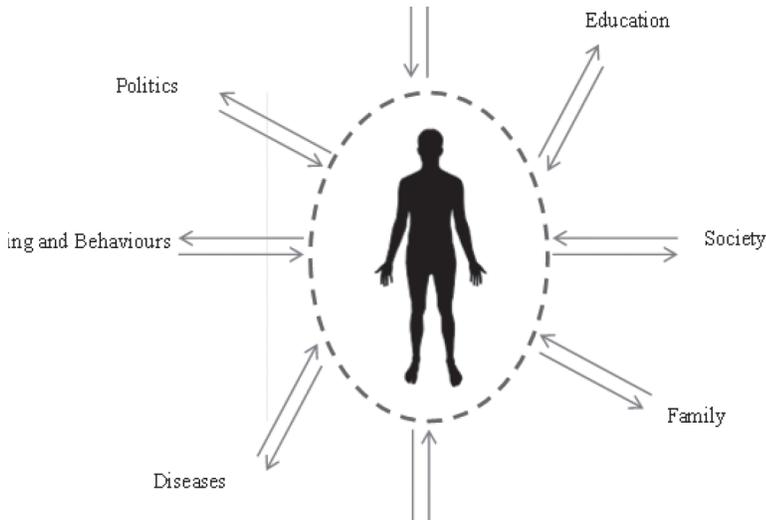
a unit, and that is being attributed to a sect or a group of people whose influence, the then society could not ignore or overlook. It is quite possible the male domination existed at the time had its influence, one could not ignore. As a result one also notes that the power it had in spreading, polygamy at the time.

The monogamy now widely spread throughout the world was introduced for the first time by the Buddha as a religious leader. That helps to develop and maintain the cohabitation/ oneness of the family at a very higher level. One would get a clue if necessary to explain further this concept of monogamy from the theory of Dependent Origination (**Paticca Samuppada**), delivered by the Buddha.

Thus our focus is on the multiple views and expressions of the Lord Buddha, which, to our mind, are very good and beneficial, and draw them to the attention of the elite who are very concerned about the family, a very good topic indeed for further discussion and reflection. The effort we have made in doing the present research on family relationship and firmness of social integrity would help to scrap the shortcomings and also, would provide necessary advice to bring an end to the breakdown of families, which prop-up from time to time.

#### WHAT DO WE UNDERSTAND BY FAMILY COHABITATION-RELATIONSHIP?

According to Plato, *Every Person is a Social Being*. The political view is; '*every person is a political creature*'. The two concepts have one thing common to both and that is 'man' is socially a person born with tendency for some form of inter-personal relationship. No one can live alone in this world. This is because as a person he or she, on his/her own cannot create having all his or her basic and necessities of life that an individual or a person needs to live. One cannot make one's own garments. He or she cannot on his or her own grow food needed. His or her living place, the abode he or she cannot make alone by him or her-self. This interconnection is shown as reciprocal dependence.



Thus every need we as persons require has to be made, manufactured or created by another; has to be grown by another and prepared by another. The farmer has to provide one's food; places to rest; houses and abodes have to be built by masonry; our cloths are made by textile manufacturers, stitched by tailors.

Those who provide our basic needs may or may not be our close associates. They may be people living in one's own country or in another country. But they all help us in one way or another to maintain our social strata. Thus the relationship we have with them is of significant importance. That inter-relationship is social, and it is very vital, and the social network helps to maintain inter-personnel relationship.

The inter-personnel relationship one experiences within the family ambit, family circle is the primary or the central point of the social inter-personnel relationship. All other relationships we create, heavily depends on the family as it is the basis or the foundation of all other relationships. Thus the inter-personnel relationship one experience within the family circle plays a very vital role in maintaining that inter-personnel relationship one builds in society and for its continuous operation.

A person, as a social being does influence many facets of society in such a way that cannot be destroyed or broken down. At times, like a child towards his parents, to others like a close friend or

as a relative or as a neighbor; or at times as a student or a pupil to his teacher, as a devotee to religious dignitaries or as a state worker to the State, to society as a social worker.

Such an influence is a must for the good existence of a united society. It has to be done well. The existing unity in the family although not seen by the naked eye, does not mean it is something abstract, attractive and come from where, one may not know or something imaginary. But it is a positive contribution to the society from a child, as a member of society, who has been brought up within a good family background or environment. It is an outstanding-achievement, a fine and admirable result of a family relationship.

### THE NATURE OF SOCIAL UNITY

No person can live away from society. Hence the inter-relationship of person to person ensures not only the existence of each individual person, but also gains his assured dignity, a responsibility of the society in which he is an honorable member.

Even a saint cannot directly escape from the influence he gets from the society in which he is a member. This is because, although he may not depend on society in deciding where he is going to live. But there is bound to seek the support from others in society in obtaining his basic needs to live such as food and clothing.

For example the Lord Buddha although He lived in such a way worthy of obtaining the heavenly food, if He so desired, but He lived and preferred food collected by going door-to-door with a begging bowl. Thus though He had multiple abilities to obtain what He desired, He preferred to depend heavily on society and did not live away cut off from the society. He also did not give advice to his disciples to live away from society. The disciples of the Buddha lived there from what they got from the society and they also served the very society in which they are part and parcel.

Even in present day society, there is none living away or live, rejected from society. If one does, it is something definitely abnormal. If there is someone with a tendency to live discarded from the society, he is a person who needs to consult a doctor immediately. Thus no individual person needs to be away from social integration. If we

take a person as a unit of the grouping, we call 'society', it means that every person as a single- individual unit, has an important role to play in- forming what we call 'Larger society' and each one has a dignified place in it.

This cohabitation by nature is not limited to humans but it is applied equally to all living beings. For an example; look at the animals living in forests and wild jungles. Animals live, move, go from place to place as herds, groups mingling with one another. But if there is an animal living away from the herd, it must be an animal with abnormal behavior and both humans and animals have to be cautious and be on guard for safety.

The inter- personal relationship that exists in groups has a greater and larger expansion in the society composed of all those groupings. The stability of social cohesion is guaranteed through the chain of action operating both at the national and international level. The existing unity at the global level in the fields of economy, politics and culture needs to be ensured to accelerate the international activities to be fruitful, and the attitudes to be positive. The concept of globalization is the foremost result, the grandeur outcome of the relations that exist in the new scientific, technological and cultural advancement and this could be termed as sustainable cohesion.

Reciprocal understanding among the divergent nations and cultures help to ease international activities to expand social and individual welfare. To achieve this welfare both at the social and individual level, there needs to be peace and unity among each and every nation, along with the improvement of good understanding, within all nations across the globe. Also, there should be no riots, no conflicts and no wars, and no blood shedding.

If the world cannot be without conflicts of any type for some reason or another, those should be kept at the very minimal level. Then only the solidarity, improves within the society and among nations at large. Those non-conflicting situations would create the atmosphere necessary to improve and strengthen the solidarity while reducing to the minimum level riots, conflicts, wars and blood shedding.

## THE BUDDHIST INTERPRETATION

The sole purpose or the primary concern of this experiment is to reflect upon and bring to the surface in the light of the Buddhist teaching and the advice with regard to the interpersonal relationships that exist within the cohabitating family and support extended by society. Perusing the pages of Buddhist scripture and the sacred writings, one would realize that there is ample reflection based on Buddhist teaching cohabitated family and inter-personal relationship therein.

As the family is the basis of, or the starting point of the formal social relationship, there is no other religion in the world other than the Buddhism that has spoken broadly and explained widely on the type of inter-personal relationship that should exist within the family circle.

## THE FAMILY

If the world is a creation of the joint effort or combined work of a father and mother, the strategy of the family environment they belong, there should be theoretical explanation on the art and craft of that family. The Lord Buddha using a number of Sutras in His discourses has presented a unique explanation on human family. The Singalovada Sutta found in the Digha Nikaya is the very appropriate Sutta, one could present for reflection in this regard. In addition to that, Kutadanta in Digha Nikaya, Vyaggapajja and Sattabhariya in the Abguttura Nikaya; Metta and (Maha) Mangala in Sutta Nipata could as well be cited. Those explain well the structure, the foundation and the exiting interpersonal relationship within the family ambit.

As it has been explained by the Lord Buddha, a Buddhist child is unable to pay back or atone to what parents both mother and father have done to their child. It is not something difficult but the child cannot do it. This, the Buddha had mentioned in the Abguttara Nikaya.

“I declare that one can never repay 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

years... even if one establishes one's parents in supreme authority' in the absolute supremacy over all the world... even then one could not repay them. Why so? The reason is those parents do so much for their children; they give life to them, nourish and bring them up and introduce them to the world." (AN. II, 4.2).

The moment of birth is the most helpless moment, man experiences, among all living beings. This is because other living beings can do things on their own, once born but not the human being. From the very moment of birth human needs the help of others. That is a must. In the event of a human birth if both the mother and father are not there, assurance of the life of the new born cannot be guaranteed. (Hettiarchchi. 2001. 69). Thus the contribution of parents of each and every one born is second to none. That is why parents are referred to as prior-teachers (Pubbachariya). Parents do their job of work gently with utmost parental love, care and concern. Hence they are also referred to with honorary title 'Mahabrahma'.

The 'Matuposaka' story tells that one could be the greatest of all in the world through the blessings of the parents. The parental love and blessing is considered as of paramount importance to realize and achieve the status of the Buddha. The discourse based on then 'Mahamangala' Sutta, underlines the fact that taking care of one's parents is one of highest form of action and at the same time parents showing their allegiance to their children is also one of highest form of action.

*"Mata pitu upatthanam puttadarassa sangaho*

*Anakula ca kammanta etam mangalamuttamam"* (SN. I. 47)

*"Service to mother and father, support of wife and sons, and straight forward work-This supreme good fortune."* (SN. I. 44)

The discourse based on the 'Parabhava Sutta' underscores the fact children looking after their parents, is a reason for great success in life and vice versa, if they fail and neglect treating their parents as they should and deserve. It says failure to treat one's parents, becomes root cause - the beginning of the down fall of the children.

*"Yo mataram va pitaram va jibbakam gatayobbanam*

*Pahu santo na bharati, tam parabhavato mukham*” (SN. 19)

“If anyone, (although) being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful man.” (SN. I. 17)

The **Vasala Sutta** tells that one becomes an outcaste if one fails to treat one’s parents. “Who (ever) (although) being able, does not support his mother or father when they are old and past their youth one should know him (to be) an outcaste.” (SN. I. 21), (SN. I. 22). The teachings mentioned above greatly helps to promote and increase loving care-within the family. The other thing is that within the family circle a number of duties find protection, that are of importance from the social point of view.

The relationship that is found within the family, the positive connections found between children and parents are not something strange and foreign or suddenly fall on them from somewhere. If there is no love and care between parents and children, accepted norms and behavior worthy of emulation, there is no room for inter-relationship among the family members.

If one is possessed with good habits and behavior, there is a possibility of others wanting to be partakers/ shares with him or her, and naturally they keep rotating around him or her. Here one could see a psychological point in this scenario and the psychological closeness to one another is stronger than other connections. This is also something one could note. If closely studied, this could even be found in the animal world. Mother taking care of her child, greatly influences, her psychological closeness to the child.

This closeness to one another is based on virtues which are manifested through sacrifices one makes. What sacrifices one makes on behalf on another, we could see in human society. The Buddhism refers to it as ‘**Bodhisatta’s Cariya**’ (Apparent Buddha’s virtues or qualities). It reflects well, readiness to make sacrifices. In the animal world we refer to this virtue as domestication- being tamed. The animals thus tamed show their loyalty. Therefore neither the humans nor the animals will show any reluctance to get near the animals or move for companionship with them. This is so surely because, they trust that no harm will cause to them, being in

their (tamed animals) company.

This connotes a totally different kind of influence on human society. It is something more than a teasing, troubling or tedious oppression but making an effort to commit and do one's duty and help those to face with courage whatever difficulties comes one's way and assist them to find out means to resolve such difficulties. These are things that, one comes across within the human society. Through these supports one extends to another, paves the way to increase loyalty to one another and there is no room to develop hate, wrath or anger.

The pattern which helps to the growth of this inter-personal relationship grows, could also turn out to be the pattern of disintegration or dislodge. This could be well understood reflecting on the aspects found in the teaching of the Dependent Origination (Paticca Samuppada). This could be described applying the assent and dissent method. There is nothing new in the presence of means or reasons either for the growth or wellbeing of something or someone and nothing is surprising to know and learn that something has totally collapsed with no hope of rising again. This is something very natural.

Like in every other relationship, success or failure heavily depends to the extent of sacrifices they make to maintain the interpersonal relationship found within the family. To the extent of increase in human values and virtues as taught in Buddhism, sacrifices one makes for the best of the other, unexpectedly in truth and is unlimited or knows no bounds. Examples are the lives of the Lord Buddha and Arhants. The sacrifices they committed on behalf of humans, knew no bounds. Those sacrifices never could be valued in money and it is priceless. Hence their truthful service to human race is limitless and cannot gauge in pecuniary terms.

The Buddhist teaching on sociology could be proved by focusing on very important teachings found in a large number of suttas. One could especially site SingAlovAda Sutta found in the **Anguttara Nikaya** mentioned earlier, specifically reflect on the sacrifices made in truth and duties performed. Through this teaching the Lord Buddha could be presented as a far seeing sociologist.

According to the discourse delivered based on SingAlovAda Sutta, family is the very valuable social entity with two sections or units as parents and children and there are a few social strata or social bodies' helps to sustain the family unit. Those bodies operate as shown below. Teacher-pupil; master-servant; husband-wife; friend-friend; and laymen-religious. All the duties they perform are innate and natural activity. But to realize this there is the need that each individual person must commit, do the duty and shoulder the responsibility as expected of him. If that is done as expected, the service performed is six fold for the existence of the family and the society. They are:

Creation of good citizens

Nourishment of discipline and virtue of citizens

Build up the economic and political stability

Protecting the family which is engaged with the disciplined private relationship

Maintain welfare relationship and show and

Guide them with regard to the code of conduct and discipline.

These have introduced to the well- mannered social structure and the basis of these tied them for the performance of duties assigned to each group.

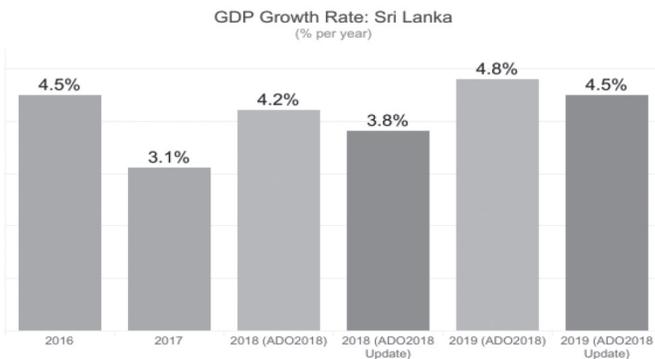
This could be seen or recognized as a well-planned structure for a culture envisaged. That was how the Buddhist culture was formed. In this structure there are four bodies related to the family. They are parents and children; husband and wife. These bodies within the Buddhist society are with the recommended code of conduct and the decision of the relationship among the four bodies is solely based on the understanding of one another and their readiness to make sacrifices among themselves as individuals and groups. Whenever as social being humans fail to perform their duty and shoulder responsibility, the sad experience is they go perishing down and down.

The supremacy of all these could be decided, reflecting on what would/could happen if duties and responsibilities are not realized

as expected. If parents fail to do their duty by the children, the children in turn ignore caring their parents. When cornered their parents, they would be left on road and old age would turn out to be a burning issue reflecting on society, and that social pressure is detrimental to the social integration.

If teachers fail to do their duty by the pupils/students in society, that would collapse education of the children of the nation. The end result of the lack of education is the break down of discipline and virtue of each person. Education without quality and there is no human virtue without education opined Plato. According to him, discipline and education is similar to the two-side of the coin. The book *Hitopadesha*, a literature book in Sanskrit has stated that Education without discipline or discipline without education is dangerous and harmful to the society.

The failure of both the master and the servant to perform duties and responsibilities assigned to them, causes a total collapse of the social body. The economy of a country sustain by the performances of the work force of that country. The prevailing economic condition of Sri Lanka could be cited as a classic example. The Sri Lankan economy right now is declining and is below all expectation due to the failure of both master and servant to perform duties assigned to them. According to the very recent Central Bank statement released on the current economic situation in the country, the Economic growth in Sri Lanka, in the Asian Region is fast declining. Below is given the latest reports release by the Sri Lankan Central Bank.



Source: Asian Development Bank. *Asian Development Outlook 2018 Update*

Thus both the master and the servant are the two most important figures assigned to perform their duties and responsibilities with foresight. Their failure to perform well as expected is the result of economic recession. According to the data and statistics of the Central Bank reports would cause social decline from another section.

Within the family, both husband and wife are the two individuals who perform the most important and vital duty by the society. The main reason that influences heaving for the emergence a family unit in human history was the man- woman attraction. That attraction found in humans is far greater than any other relationship or binding and takes precedence over others and Buddhism has accepted this as a fact. It has been said that in TebhAtika MadhuvAnija story of MahAsena Vagga in Rasavahini:

*“Pubbevasabnivasena paccuppabnahitenva*

*Evamtam gjayate pemam utpalabva yatodake”*

(As a habit of samsara or a friendship formed during that previous life or as the lotus flowers born in the waters of love affairs of youth do not separate but remain in the waters, they remain intact and knit together)

“If, householders, both husband and wife hope to be in one another’s sight so long as this life last, and in the future life as well, they should have the same faith, the same virtue, the same generosity, the same wisdom, then they will be in one another’s sight, so long as this life lasts and the future life as well”. (AN. iv. 55).

When they are united mentally, both the husband and wife remain committed to each other. This commitment is known as duty. (DN. 3. 288). If we examine in depth that commitment, the good that emanate, would be an invaluable treasure, a priceless dowry to the larger society.

Buddhism shows the disciplined and respectable way of enjoying layman life to those keen to live as laymen. The protective wall that saves all is the one that admonishes to avoid wrongful way of enjoying sex outside the wedlock. This is shown well via ‘Dhammika Sutta’ in Sutta NipAta.

*“Abrahmmacariyam privajjayeyya angarakasum jalitam va viggu,*

*Asambhuanabto pana brahmacariyam parassa daram natikkameyya*” (SN. I. 69)

“The understanding man should avoid the unchaste life, like a burning pit of coals. But if he is incapable of (living) a chaste life, he should not transgress against another’s wife.” (SN. I. 66)

In addition to this Sutta, Itthibabdhana and Purusababdhana Suttas in Mahavagga, belonging to Atthakanipatha in the Abguttara Nikaya give eight (8) reasons why and how men and women are in relationship by nature. (AN. IV. 197)

Rupena	- person- figure
Hasithena	- smiling
Bhanithena	- talking
Geethena	- singing song
Runnena	- crying
Akappena	- pattern of thoughts
vanabhangena	- type of fruits and flowers one brings
passena	- touching

This explanation is found in the Itthibandhana and Purusabandhana Suttas in the Abguttara Nikaya. Carrying out interpersonal relationship within the discipline social background is very important for the running of society. The family is a disciplined union of both husband and wife.

Though the sexual relationships are within the scope of husband and wife, that sexual relationship could take place without even getting married as wife and husband. A family could not be raised by living singularly alone as man and woman. We come across such groupings in our society. Such actions within the social frame or structure cause harm to the maintenance of moral values and good living. It so happens when both parties reject sexual unions with distaste ends up their relationship and and living together. They do so when living together, creates problems and their relationship causes difficulties to them.

They are not keen or show interest to resolves emerging issues

as result of ending the relationship. But issues crop-up in family life needs to be resolved. The reason is protection of their good name, their dignity as a family they enjoyed in society and they have to be conscious of the future of their children. The welfare of their children is at stake. They find safeguarding the social needs of theirs and the welfare is closely knit to the family they raised. Their aspiration as a family will realize to the extent they remain as a family. In respect of those who come together only for sexual gratification and they live together only for sex, and no attention is been drawn what service such couple give to the society.

If the physical and psychological relations take place outside the family life it would turn out to be a big challenge to the maintenance of social structure. If there is a style of living, ways to proceed found among people, the irregular union of couples will also could be ranked among the greatest obstacle to the well-being of the society. The non-availability of a volunteer to undertake work of a husband and a wife do in the society and shoulder the responsibility. The SingAlowada Sutta brings out the responsibilities lie with the husband and the wife (DN. III. 180-183).

*“In five ways should a wife as western quarter be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornment.”* (DN. III. 181-182) and *“In these five ways does the wife, ministered to by her husband as the western quarter, love him: her duties are well performed, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings, and by skill and industry in discharging all her business.”* (DN. III. 182).

Taking Vinaya - discipline as criteria for the good existence of the family is very appropriate. It does not approve or sanction straying or following improper courses, an extended family a large number of members are spread within it. The maintenance of good inter-relationship each and every of the extended family put them into a bond.

The ‘Kamesu Miccacara, the highly disciplined precept does not prohibit or block sexual union for those remain and live as laymen. But to a person who recites ‘Abrahma Cariya’ precept take the vow to abstain from sexual activities there is no room to get

involved in sex.

Buddhism has the teaching of ‘one wife’ in married life or monogamy and it is the religion in the human history to have sanction or approve monogamy. All that we have been talking about could only be put to use or practice within the concept of monogamy. This is because both husband and wife are bound by equal rights. Within the polygamy system of married life the woman is under the tyranny of man and no one knows how relevant and practical views we expressed so far ‘polygamy’ concept are. It is a problem.

According to Buddhist Social doctrine, as stated in Saptabhariya Sutta, highly values the wife, playing the role of a mother, a sister and a friend to her husband. It is something worthy says the Sutta and points out that is the way to be showing reverence, and very loving, caring wife to her husband. (AN. 4,414). Buddhism outright rejects causing mental and physical harm meted out to wife under the concept of male domination.

According to the Parabhava Sutta discourse using women for carnal pleasure and going after other men referred to as doors of doom. Buddhism refers to this as ‘Anatichariya’. The discourse deals with this issue at length.

*“Itthidhutto suradhutto akkhadhutto ca yo naro*

*Laddham laddham vinaseti, tam parabhavato mukham”* (SN. 19).

*“If any man, being a rogue with women, drink, and dice squanders whatever he has received, that is the case of the unsuccessful man.”* (SN. I. 18).

As social beings we all are bonded together due to our inter-related activities. Within the society we find ourselves knit together and it is due to our friendship and that is a very important state of our human life. The good friendship plays a very vital role in the individual life of each and every one. No one will be in a position to predict what is going to take place, about the destiny of each one of us in our personal life. Good friends are people who will show others the clear path/give direction; one should take and move on for success. Apart from that when unexpected incidents take place in our lives, who will come to our immediate help in the hour of need, not our relatives distance away but friends who are close-by.

In the history of humanity one who treats one and all equally and who is treated as a friend of all is none other than the Sun. that is the reason why the sun is treated as friend in Indus Valley Civilization (Basnayaka. 1993. 65). We also can treat Lord Buddha as such a universal Friend. The reason being He presents His Teaching as something very common to all creatures. He is the One, who teach humanity for the first time in human history , to think about, reflect on and to make a genuine wish to one and all with : “**May All Beings be well and happy**”, this teaching, a genuine wish come from His pure heart could be cited as an example.

One cannot measure the terrible social harm that could occur in the event that there is no good relationship; harmony among the polity composed of both religions and laymen. The religious take the responsibility of introducing and nourishing ‘The Code of Conduct and Discipline, in society. There is a system, a process within the social structure to protect that responsibility of the religious. The system is ‘showing respect to every one of them’. If no respect is shown, there is no possibility of fulfilling duties and shouldering responsibilities in any part of the society. Hence it is a condition, a must in every human structure to show respect where due and observance of discipline. It should be respect that everyone showing to one another or maintain respect and decorum among themselves. Thus in each and every country where this observance of discipline and showing of respect at the hilt, one could observe the prevalence of good mannered social existence. In Japan, throughout the country and society at large there is this good mannered existence, showing of their love and respect among themselves; to each and everyone has a very big impact on each one of them and sort of force which moves them in carrying out their duties and shouldering their responsibilities to a great extent. For they know well that failure on their part in carrying out their duties and shouldering their responsibilities it causes a problem of showing respect to them. The respect they receive psychologically move them, push them to do their duties as expected and they cannot ignore or escape it. The respect is a power and an energizer which moves them.

## CONCLUSION

What we have discussed so far, are of great significance and have reference to personal life of each and in putting them into use on equal basis. The Buddhist fundamentals convey ideas useful in living harmoniously with the nature and neighbor and give guideline, show the way one should tread and give advice as to how should deal with other while living in society we ourselves have created.

The ideas we have conveyed through this essay explain the need to have a clear cut policy to continue with interpersonal relationship with everyone we meet and also stress the importance of finding that interpersonal relationship first within the members of family in which we are part and parcel. Unity or united-ness or agreement among all groups or individuals reached is not something, an attractive object, that comes from somewhere; but the necessary condition for such an eventuality is found in Buddhism.

And whichever society makes use of them as their policies guarantees the improvement of social integration of such a society. This is because the bondage born in mind is genuine and which is not something selfishly done but it goes beyond self and it is something spiritual and embraces all as it is something done for the benefit of others. The good and virtuous values taught in Buddhism are directed towards 'self' as well as towards others. Those are teachings centered on humanity. One considers it a blessing to oneself when one works for the best interest of another. It is a part of working for the benefit of others and it is the first and foremost criteria of Buddhist teaching.

What we have discussed enters Buddhist code of conduct, and holds on as key point of social life. They are acts of merit which naturally help our journey-the way to realizing 'Nibbana'. Merits we gather stay in the form of talent. If one is subject to honor by the good people in society, is an appreciation in the form of honor for the talents one possess. Therefore the thoughts people entertain for the best interest of others are, the criteria which develop and increase social integration. It is also a necessary according to theory of Buddhism, for a person to realize his both aims that is looking after one's own self and then the looking after the interests of the

others. The way to realize all these goals we pondered are, one should recognize as Buddhist fundamentals.

## BIBLIOGRAPHY

Anderson. Dines., 1965. *The Sutta Nipata*. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Carpenter. Estlin. J., 1976. *The Digha Nikaya*. III. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Dharmakirti. Sri. Niwandagama., 2002. *Catalogue of Discourses*. Buddhist Cultural Centre: 125: Anderson Road: Nedimala: Dehiwala: Sri Lanka.

Hardy. E., 1958. *Anguttara Nikaya*. IV. Pali Text Society: Luzac and Company LTD: 46: Great Russell Street: W.C.L: London.

Hardy. E., 1958. *Anguttara Nikaya*. IV. Pali Text Society: Luzac and Company LTD: 46: Great Russell Street: W.C.L: London.

Hardy. E., 1958. *Anguttara Nikaya*. V. Pali Text Society: Luzac and Company LTD: 46: Great Russell Street: W.C.L: London.

Hare. E.M., 1978. Gradual Saying. (*Anguttara Nikaya*). IV. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Hettiarachi. Dharmasen., 2001. *Approach to Buddhist Sociology*. S. Godage and Brothers: 675: P.D.S. Kularathna Mw: Colombo 07: Sri Lanka.

Max Muller. F., 1977. *Sacred of the Buddhist*. Pali Text Society: Routledge and Kegan Paul: London and Boston.

Nanamoli. Bhikkhu., 1978. *The Minor Readings. (Khuddakapatha)*. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Gnanarama. Pategama., 2012. *An Approach to Buddhist Social Philosophy*. Ti-Sarana Buddhist Association: 90: Duku Road: Singapore.

Piyaratana. Walmoruwe. 2013. *The Expectation from Sigalovadasutta; in Social Concept*. Buddhist Cultural Centre: 125: Anderson Road: Nedimala: Dehiwala: Sri Lanka.

Rahula. Walpola., 1984. *The Group of Discourses*. Pali Text Society: Routledge and Kegan Paul LTD: London and Boston.

Rhys Davids., 1980. *Digha Nikaya*. I. Pali Text Society: Routledge and Kegan Paul: London and Boston.

Rhys. Davids. T.W., 1977. *Dialogues of the Buddha*. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Smith. Helmer., 1978. *The Khuddaka Patha, Paramattajotika*. I. Pali Text Society: Routledge and Kegan Paul: London, Henley and Boston.

Woodward. F.L.1972. *Gradual Saying (Anguttara Nikaya)*. V. Pali Text Society: Luzac and Company LTD: 46: Great Russell Street: W.C.L: London.

Basnayaka. H.T., 1993. *Puratana Indeeya Shishtacaraya*. M.D. Gunasena and LTD: 217: Alcott Street: Colombo. Sri Lanka.

*Annual Reports-2017*. I. Central Bank of Sri Lanka: 30: President Streets: Colombo 01. Sri Lanka.

Humphreys. Christmas., 1991. *Duties Rights and Responsibilities*. Sambhasha. 1:2. 261-265.

Jayantha. Jayasiri. A.A., 1997. *Family and Marriage*. Sambhasha. 8. 149-159

Karunaratna. W.S., 1991. *Man in Society: The Buddhist View*. Sambhasha. 1:2. 278-284.

Mukherjee. Radhakamal., 1991. *The Social Values of Buddhism*. Sambhasha. 1:2. 253-255.

[www.Lankalibrary.com](http://www.Lankalibrary.com) by Ariyadaya Ranasingha.

<https://www.adb.org/countries/sri-lanka/poverty>.