

THE RIGHTEOUS STATE IN BUDDHISM AS ARTICULATED IN SELECTED DISCOURSES FROM THE SUTTA PIṬAKA

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Abstract

This research aims to critically examine the righteous State in Buddhism as articulated in the selected discourses from the Sutta Piṭaka. Through qualitative research methodology with library approach, this research was carried out by collecting data from primary sources and secondary sources. This research shows that according to Buddhism, righteous State is not only as a good governance, but also include the righteous people in the society. It is understood that even though, Buddhism directly shows the path to get rid of existence (*samsāra*), but the Buddha and his disciples lived in society. Therefore, the Buddha tried to promote social virtues, duties and responsibilities necessary for a better social pattern. The *Anukampaka*, *Vyagghapajja* and *Sigālovāda* discourses include the teachings required to secure social values. According to the *Rajja Sutta* of *Samyutta Nikāya*, the Buddha's attitude was to see a governance that does not kill or harm others. The Buddha preached the king Kosala once that there is no real winner in war, and it destroys social harmony as well. So, Buddhism focuses not only on creating a good governance, but also a society with moral people, and building a good State in the combination of both.

Keywords: *Righteous State, Buddhism, Discourses, Sutta Piṭaka*

INTRODUCTION

According to the *Sigālovāda* and *Vyagghapajja Suttas*, a good society can be built in the proper fulfillment of social duties and responsibilities. It leads to the strengthening of mutual relations of those who live in the society. This lays the foundation for the success in the worldly life, and it gives strength to advance the spiritual path. The *Andhekacakkhu Sutta* of *Aṅguttara Nikāya* records that the one who achieves both worldly and spiritual advancement is like a person who can see well with both eyes. Therefore, Buddhism is not extremist about attaining enlightenment, refusing to succeed in worldly life.

According to the *Rajja Sutta* of *Samyutta Nikāya*, the Buddha's attitude was to see a governance that does not kill or harm others. Although social progress is achieved through the fulfillment of social duties and responsibilities, the existence of a good economy and a peaceful environment without conflicts in the country is crucial. This is where the need for good governance arises. In this article, it will be examined to what extent the teachings of Buddhism for social welfare and for good governance help to build a righteous State.

METHODOLOGY

This research is based on the qualitative research method. This research was carried out by collecting facts from both primary and secondary sources. The selected Suttas take from the *Sutta Piṭaka* and the commentaries (*Aṭṭhakathā*) and Sub-Commentaries (*Tīkā*) to base as the primary source. Secondary sources include both English and Sinhala texts that contain factors related to the relevant topic. Collected data was categorized into various parts. After studying all the facts, by solving the research problem, the conclusion has been presented.

RESULTS AND DISCUSSION

The Concept of the State

The *Aggañña Sutta* of *Dīgha Nikāya* records how kingship began in the world. According to that discourse, “*ābhassara devaloka*” (Carpenter, 1947: 82) the earth became inhabited by beings from the world of radiance. They settled down on earth as humans made of mind. They are the ones who gradually built up a civilization. As a result of arising various anti-social acts including theft in the society, people decided to appoint a person as the king to curb the escalation of crime. Then people appointed a king by the consent of people. This is how Buddhism shows the beginning of the kingship in the world.

According to “*mahājanasammatoti kho, vāsetṭha, ‘mahāsammato’*” (Carpenter, 1947: 92), the previous factor is revealed. “The People's Choice” is the meaning of ‘*Mahā-Sammata*’ (Walshe, 1995: 101). Accordingly, the origin of the State in the world is in accordance with the framework of democracy. “*dhammena pare rañjjetīti kho, vāsetṭha, ‘rājā’*” (Carpenter, 1947: 92). The leader who emerges within the framework of democracy is called the king (*rājā*) because he rules the country based on *Dhamma* which is a set of good principles for the benefit of all people.

Social Degradation Arising from the Unrighteousness of the State

Governance is the most decisive factor that determines the progress or decline of society. According to the *Adhammika Sutta* of the *Aṅguttara Nikāya*, when the king is unrighteous (*adhammiko*) the ministers of the kingdom also become unrighteous; when ministers are unrighteous, *Brāhmaṇas* and householders also become unrighteous. Thus, town folk and villages (*negama, janapada*) turn unrighteous (Morris, 1885: 74). Whenever the ruler of the country is active with the law, the ministers and other administrators even do not go against the law and develop the country under ethically responsible leadership. Therefore, the ruler of the country must create an environment where people can live well without rebels, underworld criminals and rapists. Therefore, it clearly reveals that social progress does not only flourish in nurturing the virtues of the people living in the society.

State administration represents not just one sector but the entire process of the country. That is why Buddhism emphasizes an ethical administration. As mentioned above, every side is connected with the State. Therefore, every aspect can be developed through a righteous administration. For example, the *Cakkavatti Sīhanāda Sutta* shows that poverty is the genesis for all other ethical deterioration. The poor people tend to steal and the number of thieves increased. When the number of thieves increased, use of weapons also increased. When the use of weapons increased, killing increased. When the killing increased, the human life-span decreased. Then gradually lies, sexual misconduct, ignorance, and anger occurred and increased. Then desire, and ignorance increased. Then they did not look after parents, did not respect the clergy, and did not respect elders. Eventually, it developed into people behaving like beasts (Carpenter, 1947: 92). According to W.S. Karunaratne, the poverty began to increase in society as a result of the non-production of economic goods among the proletarian masses. The increase in poverty increased theft and plunder (Karunaratne, 1965: 07). Therefore, deterioration of the virtues of the people alone in the society cannot be cited as a major factor affecting the deterioration of a society.

Well-being of the Society through the State Rule

Generally, no one is above the law including the ruler also. the king or the ruler should not go against the law, and it should be equal to everyone. The ruler should have a great policy of not being biased conduct on account of like to anyone and get suitable actions against offences or crimes committed by anyone not caring any friendship or relationship. The ruler always should get actions not against people but crimes and offences. When getting actions there should not be any division between enemies as separate punishment and friends or relations as separate punishments. The ruler must be careful not to make personal hatred or anger decisions other than the general criteria. As there is no one above the law, the law should be enforced without any differences such as the poor, the rich and the

weak. K. Sri Dhammananda Thera states that the king should rule the country without overshadowing by four kinds of biased conduct “account of likes, anger, fear and foolishness” (Carpenter, 1947: 182), when investigating according to the *Cakkavatti Sihanāda Sutta*. They are as follows: (a) A good ruler should act impartially and should not be biased and discriminate between one particular group of subjects against another; (b) A good ruler should not harbor any form of hatred against any of his subjects; (c) A good ruler should show no fear whatsoever in the enforcement of the law if it is justifiable; and (d) A good ruler must possess a clear understanding of the law to be enforced. It should not be enforced just because the ruler has the authority to enforce the law. It must be done in a reasonable manner and with common sense (Dhammananda, 1964: 233).

Various conflicts can occur in the society based on the variety such as race, caste, religion and etc. The ruler can ignore such divisions and treat everyone on a common policy, only if he detaches from above four kinds of biased conduct. The activities of the State have more influence on the occurrence of civil wars in the society. Therefore, separation of the people from these four points should be expected from the people living in the society after the ruler or the State leaves the fourfold biased conduct.

State law is one of the fundamental principles of Buddhism. The Buddha has shown a political philosophy that should incorporate righteous principles to the ruler and the public of the country. That is well known by the *Cakkavatti Sihanāda Sutta* of *Dīgha Nikāya*. “*pāṇo na hantabbo, adinnaṃ nādāttabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātabbāṃ*” (Carpenter, 1947: 62). (Do not take life, do not take what is not given, do not commit sexual misconduct, do not tell lies, do not drink strong drink) (Walshe, 1995: 397-398).

According to that Sutta, the king should become an ideal person who does not kill, steal, indulge in sexual misconduct, lie or use intoxicants. Thereafter, the king should advise the public to follow that path. The interconnection which was built on moral values and ethical virtues between the king and the people of the country causes to ensure the safety of people by preventing crimes and to keep the country prosperous and good citizens. It also appears that the existing law of the country should be the same for all. Buddhism points out that when the law is generally enforced in such a way, the State will not be degraded by issues such as fraud and corruption, and even if the king himself is subjected to corruption and terror, it will be degenerate for the whole country.

The *Cakkavatti Sihanāda Sutta* of *Dīgha Nikāya* gives an example of the value of the right principles of a State. According to this, there was a universal king named *Dalhanemi*. He entrusted the kingdom to his son. In time, the kingdom began to decline. Then, the son went to his father and asked why his kingdom is in decline. His father replied in return that this is not an heirloom from your generation “*na hi te, tāta, pettikaṃ dāyajjaṃ. Ingha tvaṃ, tāta, ariye cakkavattivatte vattāhi*” (Carpenter, 1947: 59) and advised his son further to follow the noble principles so that the kingdom would not shrink. Accordingly, the very core of Buddhist political philosophy are the principles that establish the moral prosperity and security of the country, which should be practiced by kings or rulers.

A real good dialogue between the Buddha and Ānanda Thera about the principles that Vajji rulers had applied necessary for the development of the State and the welfare of the society is found in the *Mahā Parinibbāna Sutta* of *Dīgha Nikāya* as follows: (1) “*Abhiṇhaṃ sannipātā sannipātabahulā*” – Regularly meeting and holding discussions; (2) “*Samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti*” – Meeting in unity dispersal of unity and implementation of the decisions taken; (3) “*Apaññattaṃ na paññapenti, paññattaṃ na samucchindanti*” – Neither enacting new decrees nor abolishing existing ones and proceeding only according to their existing constitutions; (4) “*Mahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṅca sotabbāṃ maññanti*” – Respecting and treating elders and willing to listen to their advice; (5) “*Yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsenti*” – Non-coercion of married and unmarried women; (6) “*Cetiyaṇi abhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti*” – Respecting the sacred places of worship

of the society; and (7) “*Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā*” (Davids, 1910: 74) – Protecting the spiritually advanced nobles.

What matters most is not the State rulers, but the extent to which the policies of State governance contribute to the well-being of the society. The first three are the most important for a good State and the remaining three are the policies that should exist in the State for the benefit of the society.

Social Values in Buddhism

Buddhism looks at society with an equal sense of compassion. It is on that basis that attention is focused on four major emotions common to any living being as below: (1) The will to live (*jīvitukāmā*); (2) Reluctance to death (*amaritukāmā*); (3) Desire for pleasure (*sukhakāmā*) ; and (4) Aversion to suffer (*dukkha paṭikkūla*) (Ibid, 330).

This is a more practical teaching about seeing others through oneself rather than seeing oneself through others. The necessary attitude for the social welfare that comes in the Dhammapada (Norman and Hinuber, 1995: 19), can be made a reality in that. “*Sabbe tasanti daṇḍassa*” – every being trembles at violence. “*Sabbe bhāyanti maccuno*” – All fear death. The most important point for the good of society is that “*Attānaṃ upamaṃ katvā*” – putting yourself in the place of another, “*Na haneiya na ghātaye*” – do not harm or kill anyone or do not influence others to do so.

Buddhism introduces a set of principles that a person should follow in one’s life. That is called the fivefold policy (*Pañcasīla*) (Feer, 1960: 244). Abstaining from killing of living beings is the first. Due to lack of loving-kindness “*Mettañca sabbalokasmiṃ*” (Smith, 1978: 08) which is extending friendship to all beings and compassion “*Paradukkhe sati sādhuṇaṃ hadayakampanaṃ karōtīti karuṇā*” (Boss, 1934: 56) that is arising kind thoughts towards those who are in trouble. “*mameva ativasā assū-iti bālassa saṅkappo*” (Norman and Hinuber, 1995: 11) - people act for their own benefit by being selfish. Based on that, people engage in killing others. It is impossible to talk about social progress in a place where the above attitude (putting yourself in the place of another) does not come into practice.

As an importance, this policy is exactly not limited just to non-killing others. This includes to eliminate sticks and weapons (*nihita daṇḍo satto*), to be ashamed of evil (*lajji*), to be compassionate (*dayāpanno*), loving flora and fauna (*sabbapāṇabhūtahitānukampī*) (Carpenter and Davids, 1947: 03). Although society is made up of a collection of people, the living environment is also related to it. Therefore, the person should possess the most positive and secure attitude towards the environment as well. If this difference in attitude exists from the ruler who governs a country to the people, that social welfare provides the true definition of a righteous State.

The second policy is refraining from stealing. People who were greed “*lolajātiko*” (Carpenter, 1947: 92) tempted to steal other people’s things. Buddhism constantly praises the way in which one should work diligently in one’s work “*uttahātā kammadheiyesu*” (Ibid, 183). In cases where it is not possible to earn or protect one’s wealth, thefts can be high in the society. The person should earn wealth without harming anyone like the bee taking the sap from the flower without harming the flower “*bhamarasseva irīyato*” (Ibid, 949). It is extremely important to preserve the wealth that is earned righteously. The teaching contained in the *Sigālovāda Sutta* of *Dīgha Nikāya* on proper management of wealth is paramount to state here. The Buddha said “*Ekena bhoge bhūñjeiya, Dvīhi kammaṃ payojaye; Catutthañca nidhāpeiya, Āpadāsu bhavissati*” (Ibid, 949).

Accordingly, the wealth earned by oneself should be divided into four parts. The first part should be reserved for their daily expenses. Two parts should be used to develop their business or move forward from where they are. One part should be kept aside for the use in case of emergency or calamity. This management is extremely helpful not to prevent the causes for theft. Furthermore, Buddhism teaches these kinds of practical methods to curb theft, which is an anti-social act, in order to create social progress.

The third policy is abstaining from sexual misconduct. Social progress begins with the progress within a family. When that strong relationship that should exist in a family is absent, many conflicts are created in personal and family lives. Rape, child abuse and social diseases also increase. This shows how important the strength of family relationships to prevent serious harm to society. Basically, Buddhism emphasizes the duties that the husband has to fulfill to the wife and the wife to the husband as follows: Duties from husband to wife (1) Showing her respect (*sammānanāya*); (2) Not disparaging her (*anavamānanāya*); (3) Being faithful to her (*anaticariyāya*); (4) Handing over the management of household affairs (*issariyavossaggena*); and (5) Providing her with adornments (*alaṅkāranuppādanena*). Duties from wife to husband: (1) Performing domestic work properly (*susamvhitakammantā*); (2) Being kind to relatives of both sides (*saṅgahitaparijanā*); (3) Being faithful to him (*anaticārini*); (4) Proper management of income (*sambhatañca anurakkhati*); (5) Being skillful at her duties (*dakkhā*) (Ibid, p. 189).

As mentioned above, it is possible for a person to lead a better family life by properly fulfilling the responsibilities and duties assigned. In this the foundation is necessarily laid for abstinence from sexual misconduct.

The fourth fact is abstaining from false speech. Detachment from the misbehavior associated with this leads to social welfare. Actually, reliability is the best of relatives “*Vissāsa paramā ñāti*” (Norman and Hinuber, 1995: 11). In order to live without fear and doubt, trustworthiness must be where we live as well as in association with others. It is based on being truthful and honest. This foundation collapses through falsehood. Therefore, this has a very negative effect on society from the individual to the whole world. The false speech has the potential to turn an innocent man into a murderer. That is why the Buddha stated “*Natthi pāpaṃ akāriyaṃ*” (Ibid, p. 26) which means that there is no crime that a liar cannot commit.

The fifth is the abstinence from the use of alcohol and drugs that cause intoxication and negligence. There is a growth in many crimes due to the addiction of young lives to drugs. It is one of channels of dissipating wealth (Carpenter, 1947: 265). Due to being addicted to liquor, there are six dangers as below: (1) Loss of wealth (*dhanajāni*); (2) Increase in quarrels (*kalahappavaḍḍati*); (3) Causing diseases (*Rogānaṃ āyatanam*); (4) Being of a dirty character (*akittisañjanani*); (5) Being shameless (*kopīnanidaṃsani*); and (6) Deterioration of intelligence (*paññāya dubbalikaraṇī*) (Ibid, p. 265).

Considering them, this is a trigger for many anti-social offences. Therefore, this is a threat to health, morality, wealth and welfare of the mankind. As a whole, these five policies make way to build the righteous social pattern that is required by the people living in the society.

Buddhism emphasizes the value of recognizing the duties assigned to oneself in the society rather than focusing on rights. The *Sigālovāda Sutta* of *Dīgha Nikāya* is the best example in this regard. Starting from the duties to be fulfilled by a mother and father to the children (Ibid, 187), the duties to be fulfilled by every person in each field have been analyzed in general, this is extremely helpful for social progress.

Moreover, economy is a matter that affects the social pattern. Buddhism suggests that in making the home economy, one should prepare the life professions that are necessary to build that economy so that no one is harmed. Therefore, there are five wrong livelihoods that should not be done by someone to help social progress according to the *Vañijjā Sutta* of *Aṅguttara nikāya*, “*pañcimā, bhikkhave, vañijjā upāsakena akaraṇīyā. katamā pañca? satthavañijjā, sattavañijjā, maṃsavañijjā, majjavañijjā, visavañijjā*” (Hardy, 1958: 207). They are as follows: (1) Business of weapons or arms (*satthavañijjā*); (2) Business of animals (*sattavañijjā*); (3) Business of meat or flesh (*maṃsavañijjā*); (4) Business of alcohol (*majjavañijjā*); and (5) Business of poisons (*visavañijjā*).

Economic development is not the only factor that can be considered a better society. The above view of Buddhism confirms that if the virtues of the individual decline during the development of the

economy, the society built in it is not a righteous society. On the other hand, Buddhism emphasizes four satisfactions that people should experience. It is extremely important to mention them contained in the *Anaṇasukha Sutta of Aṅguttara Nikāya* (Morris, 1885: 69). Four satisfactions that people should experience are as follows: (1) *Atthi Sukha* – bliss of having; (2) *Bhoga Sukha* – bliss of using wealth; (3) *Anaṇa sukha* – bliss of debtlessness; and (4) *Anavajja Sukha* – bliss of blamelessness.

The first one refers to the contentment that exists in a person when he has earned his possessions righteously through hard work. If this exists in someone, it is the happiness that can be obtained through righteous livelihoods instead of unrighteous livelihoods mentioned above. The second is the happiness that one can gain when consuming the righteous wealth without harming others. If one owes nothing to another, he gets the bliss of doubtlessness that I owe nothing to anyone. If one lives without harming anyone physically, verbally or mentally, he is delighted about his righteous life. The first and second aspects talk about wealth earned righteously. It confirms that no one who has an unrighteous livelihood can get first two blisses. Therefore, the economy to be built for social welfare should be an economic pattern that benefits all without harming anyone.

People who are Helpful for Social Welfare

When a group of people come together, a society is formed. Everyone should try to be a valuable person to the society. The *Sigālovāda Sutta* records four good friends. These four have been mentioned on the basis of one unique quality inherent in each other. They are as follows: (1) *Upakāraka* (The friend who is a helper); (2) *Samāna sukhadukkha* (The friend in times both both good and bad); (3) *Atthakkhāyi* (The friend who shows the way that's right); and (4) *Anukampaka* (The friend who is full of sympathy) (Carpenter, 1947: 186 and Walshe, 466).

(1) Of these, the first category, an *upakāraka* or helpful friend can be identified in four ways as follows;

- a. *Pamattaṃ rakkhati* (He looks after you when you are inattentive)
- b. *Pamattassa sāpateiyaṃ rakkhati* (He looks after your possessions when you are inattentive)
- c. *Bhītaṃ saraṇaṃ hoti* (He is a refuge when you are afraid)
- d. *Uppanne kiccakaraṇīyetaḍḍigaṇaṃ bhogaṃ anuppadeti* (when some business is to be done, he lets you have twice what you ask for) (Ibid, 186, p. 466).

The helpful friend (*upakāraka mitta*) is a very good person who is truly helpful. Yet, it is indeed rare to find a friend who has all those qualities. However, he helps to build up a better society.

(2) The second category of friend, *samāna*, who acts in the same way in both happy and unhappy moments can be known in four ways;

- a. *Guīhamassa ācikkhati* (He tells you his secrets)
- b. *Guīhamassa parigūhati* (He guards your secrets)
- c. *Āpadāsu na vijahati* (He does not let you down in misfortune)
- d. *Jīvitampissa atthāya pariccattaṃ hoti* (He would even sacrifice his life for you) (Ibid, 1986: 465).

In the society, it is easy to find persons who stay with their friends only in happy moments. If someone has friends who stay with their friends in both happy and unhappy moments, he lives a happy life. Receiving trusted friends is also a fact to be happy. So, an environment without suspicion is created in the society where we have reliable people.

On the other hand, having people who are capable of dedicating themselves for others “*Jīvitampissa atthāyāti attano jīvitampi tassa sahāyassa atthāya pariccattameva hoti*” (Davids, Carpenter and Stede, 1968: 949) is a powerful point for a better society.

The third category of friend, *Atthakkhāyi*, who advises on what is good can be known in four ways:

- a. *Pāpā nivāreti* (He keeps you from wrongdoing),
- b. *Kalyāṇe niveseti* (He supports you in doing good)

- c. *Assutaṃ sāveti* (He informs you of what you did not know)
- d. *Saggassa maggaṃ ācikkhati* (He points out the path to heaven) (Carpenter, 1947: 186, Walshe, 466).

‘*Atthakkhāyi*’ friend is someone who is essential for a society to establish good qualities in people. His major qualities are prevention his friends from evil and establishing them in doing good. “*Kalyāṇe niveseṭīti kalyāṇakamme tīsu saraṇesu pañcasīlesu dasakusalakammathesu vattassu, dānaṃ dehi puññaṃ karoḥi Dhammaṃ suṇāhīti evaṃ kalyāṇe niyojati*” (Davids, Carpenter and Stede, 1968: 949). Those who protect morality and practise generosity are good people who live good lives. People who do good deeds are hibiquires in the society. They are good people for others.

The fourth category of friend ‘*Anukampaka*’, is a sympathetic friend who is also known in four ways: (1) *Abhavenassa na nandati* (He does not rejoice at your misfortune); (2) *Bhavenassa nandati* (he rejoices at your good fortune); (3) *Avaññaṃ bhanamānaṃ nivāreti* (He stops others who speak against you); and (4) *Vaññaṃ bhanamānaṃ pasamsati* (He commends others who speak in praise of you) (Carpenter, 1947, p. 186, Walshe, p. 466).

As a matter of fact, those people are genuine ones who always help others to build up a better life. “*Abhavena avuddhiyā puttadārassa vā pariyanassa vā tathārūpaṃ pāripuñjaṃ disvā vā sutvā vā na nandati, anattamano hoti*” (Davids, Carpenter and Stede, 1968: 949). According to *Dīghanikāyaṭṭakathā*, a good friend never likes to happen any disaster for his friends’ parents or relatives. The attitude of wanting to see the progress of others is the most basic attitude for social progress.

People Who Prevent Social Welfare

There are four types of evil friends who harm the social progress in the *Sigālovāda Sutta*. “*cattārome, gahapatiputtā, amittā mittapatirūpakā veditabbo, aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇi amitto mittarūpako veditabbo, apāyasahāyo amitto mittarūpako veditabbo*” (Carpenter, 1947, p. 185). They are as follows: (1) *Aññadatthuhara* (The friend who seeks what he can get); (2) *Vacīparama* (The friend who talks but empty words); (3) *Anuppiyabhāṇi* (The friend who merely flatters you); and (4) *Apāyasahāya* (The friend who is a fellow-wastrel) (Walshe, 466).

(1) The friend who seeks what he can get (*Aññadatthuhara*) can be known in four ways;

- a. *Aññadatthuharo hoti* (He takes everything)
- b. *Appena bahumicchati* (He wants a lot for very little)
- c. *Bhayassa kiccaṃ karoti* (what he must do he does out of fear)
- d. *Sevati atthakāraṇā* (He seeks his own ends) (Carpenter, 1947: 185, Walshe, 465)

There is no good society that can be built considering only about one’s owned his progress. Some people do small things expecting a lot in return “*Yamkiñci appakaṃ datvā tassa saṃtikā bahum pattheti*” (Davids, Carpenter and Stede, 1968: 947). Those who lack compassion care little for others. If a society is created with such people, no matter how much the country’s economy is developed, on that alone, the question arises whether it is a righteous State.

The friend who talks but empty words (*Vacīparama*) can be known in four ways;

- a. *Atūtena paṭisantharati* (He talks of favors in the past)
- b. *Anāgatena paṭisantharati* (He talks of favors in the future)
- c. *Nirattakena saṅgaṇhāti* (He mouths empty phrases of goodwill)
- d. *Paccuppannesu kicesu byasanaṃ dasseti* (when something needs to be done in the present, he pleads inability owing to some disaster) (Carpenter, 1947: 185, Walshe, 465)

This is also a selfish one who only cares of himself. He just treats with words. *Dīghanikāyaṭṭakathā* states when his friends ask rice or paddy from him, he replies saying that yesterday I had it, but now it is not with me (*Bhiyyo vā pare na āgatosi, amhākaṃ sassaṃ ativiya nipphannaṃ,*

bahūni sāliyavabījādīni thapetvā maggaṃ oloketā nisīdīṃha, ajja pana sabbam khīṇanti evaṃ atītena saṃgaṇhāti) (Davids, Carpenter and Stede, 1968: 948). Vices such as cunningness and dishonesty spread in people in these kinds of natures.

(2) The friend who merely flatters you (*Anuppiyabhāṇi*) can be known in four ways;

- a. *Pāpakampissa anujānāti* (He assents to bad actions)
- b. *Kalyāṇaṃpissa anujānāti* (He dissents from good actions)
- c. *Sammukhāssa vaṇṇaṃ bhāsati* (He praises you to your face)
- d. *Parammukhāssa avaṇṇaṃ bhāsati* (He disparages you behind your back) (Carpenter, 1947: 185, Walshe, 465)

There are hardly any people as dangerous as these types of people who harm social progress, because the main feature of these people is approving any anti-social act that is committed by their friends – “*Pāṇātipātādisu yaṃkiñci karomāti vutte ‘sādhu samma karomā’ ti anujānāti. Kalyāṇepi eseva nayo*” (Davids, Carpenter and Stede, 1968: 948). In addition, some use their words to destroy peace in society. They try to divide the society by praising people to their face and criticizing them behind their back, and this affects the creation of conflicts in the society.

The friend who is a fellow-wastrel (*apāyasahāya*) can be known in four ways:

- a. *Surāmeraya majjappamādaṭṭhānānuyoge sahāyo hoti* (he is a companion when you indulge in strong drink)
- b. *Vikāla visikhā cariyānuyoge sahāyo hoti* (when you haunt the streets at unfitting times)
- c. *Samajjābhicaraṇe sahāyo hoti* (he is a companion when you frequent fairs)
- d. *Jūtappamādaṭṭhānānuyoge sahāyo hoti* (he is a companion when you indulge in gambling) (Carpenter, 1947: 267, Walshe, 465)

These are evil people who help others to do evil deeds. They lead people in the society to decadence. Due to diversity of people in the society, it always moves towards bad things. Based on that fact, if such people are found in the society, it should be questioned whether social progress can be expected.

Social Progress from Personal Lives

According to the *Jātaka* commentary, there are some valuable qualities that a good citizen needs in the society. People like to live with persons who don't betray them. This is common to everyone. Usually people like to meet friends who praise, help and talk kindly. When people are like that, others like to be around them – “*bahūnaṃ upajīvanti*” (Andersen, 1897: 14).

Further, when we respect others, they also respect us “*sakkatvā sakkato hoti, garu hoti sagāro*” – (Ibid, 14). The respect we deserve should be based on the respect we have shown to others. Treating or respecting should be for everyone including parents, elders, teachers and noble persons – “*pūjako labhate pūjaṃ, Vandako pativandanam*” (Ibid, 14) According to the *Mahāmaṅgala Sutta* of *Sutta Nipāta*, there are 38 factors that help to build up a better life (Anderson and Smith, 1913: 46). Discourses like *Vasala* (Ibid, 20) and *Parabhava* (Hardy, 1889: 26) also contain valuable guidance that is important to build better lives (not getting angry, not grumbling, not being deceitful, not harming beings, spreading loving kindness, not stealing, not telling lies, treating parents, not blaming mother, father or siblings, not speaking what is not genuine).

The aim is to make people who are born in the guidance needed to build lives with great qualities and manners become excellent in their own actions. The teaching that none is by birth a superior (*Brāhmaṇa*) nor an outcast, and only actions define us (*kammaṇā vasalo hoti*) (Anderson and Smith, 1913: 20) confirms the previous factor.

Righteous State - Good Governance - Social Values

In order to make a person's life successful, Buddhism suggests four types of wellness that one generally needs. This can be confirmed through the following stanza; “*Ārogya paramā lābhā, Santuṭṭhi*

paramaṃ dhanam; Vissāsa paramā ñāti, nibbāna paramaṃ sukhaṃ” (Hinuber and Norman, 1995: 11). They are as follows: (1) Physical Wellness; (2) Mental Wellness; (3) Social Wellness; and (4) Spiritual Wellness.

1. Physical Wellness

When a person is healthy, he gets a lot of physical comfort. Even though one has the highest comforts in the world, the ability to use them properly comes only when there is physical health. Therefore, health is the greatest profit in one’s life that can be described as an integral part of a successful life.

2. Mental Wellness

Though people seek happiness externally, it does not come from outside. Even if there is royal wealth, if there is no mental satisfaction, no happiness there as well. Therefore, contentment is the way for mental wellness.

3. Social Wellness

If the society one lives in is extremely reliable, he/she will feel relief in it. That can be defined as the social wellness.

4. Spiritual Wellness

When one is hard on himself for purifying his mind for suppressing evil thoughts, his mind becomes pure. With this, no matter how problematic the outside society is, his mind is spiritually powerful not to lose his peace of mind.

No matter either how righteous the State or how good the society, if it fails to provide the necessary existence for the health of its own lives. Therefore, each and every one should develop proper health habits in oneself. A society in which such people abound is truly progressing. On the other hand, the progress in the field of health is not only based on the factor of healing the sick, but by identifying the things that cause people to get sick and trying to eliminate them. In this matter, the duty to be fulfilled on the part of the State administration is evident.

Physical health alone cannot limit the life of a successful person. Mental health is essentially important. People do things in life to get happiness. It is experienced mentally. No matter how much he or she had built up the necessary strength for it, if the basic needs of people are not available, it is very difficult to get this mental health. If the tax burden in a country is high, if the ways of living are not set up properly, practical problems arise in obtaining the said mental health.

If the people one associates with are reliable, if the society he lives in is reliable, the well-being obtained in it can be defined as social wellness. Considering them as an internal factor, as an external factor, attention should be paid to the extent to which the government should mediate in it. It is important that safety is established in the environment of the society in which one lives. People are only able to act freely if that is available. People who live in the society should be law-abiding, and people should have the belief that the law of the country is stable, strong and common to all in the country. That is the aspect that should be fulfilled by the State in order to get social wellness.

The spiritual wellness by a Buddhist is based on attaining enlightenment. Believers of other religions can get that comfort by engaging in activities related to their respective religious practices. Although it is personal, if the freedom that the individual needs for that is not built in a government, it is an obstacle for the spiritual wellness of a person. On the other hand, in a spiritually developed society, there should be a lack of evil-doing people who commit misdeeds. The need of social values can be indicated here. The relationship between a good governance and social values is evident in it.

CONCLUSION

Society began before the State. Then, the government arose with the aim of stopping anti-social acts in the society. Because of this, it is very easy for the corruption of a State to develop into the corruption of a society. According to that logic, it becomes easier for the society to become righteous

when the rulers become righteous. However, due to crimes that occur in the society are centered on individual problems, it is important that the lives of individuals in the society should be good. Therefore, Buddhism has introduced five policies for people to follow. Meanwhile, if people do not abstain from evil, the government has the ability to punish those who commit crimes. Although it is a way to prevent crime, it is not a permanent solution to stop crime in society. In it, people try to avoid crimes for fear of the law, and when people are empowered with five policies, it paves a great way to build an environment in which we do not expect a righteous State only from the governance, but also from the society that provides support for it.

In Buddhism, it is clear how the duties assigned to each other in the society are disclosed. This is how Buddhism adds more value of the people who basically prevent themselves from doing evil. With this, it is revealed that there are two aspects of social values spoken in Buddhism, namely; 1) Qualities to be practiced for the development of the value of personal lives, 2) Qualities to develop in oneself for the good of society. In addition, Buddhism's teachings about State administration focus on two following objectives, namely; 1) To maintain a State without degeneracy, 2) To do good to the society through the righteous State. Therefore, when considering about building a good society through building social values and doing good to the society in the righteous governance, it is confirmed that a righteous State is possible only on the strong relationship of both social values and good governance.

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