



Ethical Codes and Original Ideas of Social Control as Incorporated in Buddhist Philosophy

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Abstract

The objectives of this study were as follows. 1) To study the concept of self-awareness in Buddhist Ethics. 2) To analyze self-awareness in Buddhist Ethics. This study was documentary research that studied documents, textbooks, and Buddhist research related to the Buddhist philosophy of self-awareness. The results showed that the word self-awareness which appeared in the Sutta Pitaka and the Abhidhamma Pitaka was Paramattha-dhamma. Paramattha-dhamma consisted of Kaya, Citta, Cetasika, Rupa, and Nibbana. The value of self-awareness was a virtue, treating others with mercy, helping others to listen to good things, adjusting one's opinion to be clear, and finding peace of mind. The guideline for self-awareness in Theravada Buddhist Philosophy had two levels as follows. 1) The Guideline on a moral mundane level guided how to live a life to overcome evilness with goodness. In addition, acting morally in society. 2) The guideline in moral supermundane level for liberation.

Keywords: Ethics, Buddhist Philosophy, Buddhism, Ego, self-awareness

1. Introduction

Animals and humans were born and struggled hard to survive. Not only for animals and humans with fully functional bodies but also those with impaired bodies also tried to survive. Even among humans, there were fighting against each other. Especially nowadays, this is the generation with copiousness of population and less food. The struggle to survive seems to be more intense because humans and animals try every way to stay alive as long as they can. Humans have to work round the clock to make their living.¹

They try to support their children to get the highest education to achieve a good career. Today, science has tremendously improved. Humans have opportunities to learn extensively.

¹ Fuen Dokbua, Memorial welcomes new students Silpakorn University, Chutima Printing, Bangkok, 1973, p. 35.

Humans have become smarter. The world should be more peaceful. Learning about oneself, being self-aware, or trying to be self-aware is significantly important because it is the foundation of all prosperity. On the other hand, not being self-aware is the foundation of all decline. Humans should learn by themselves.

In the exegesis of the Tripitaka, the principle of self-knowledge refers to teaching people to consider their own bodies as emotions. As the Lord Buddha said, "A Bhikkhu advises that in this body, there is a sponge as a comparison clearly knowing of this body that there is an illusion as Dharma once the evil's wreath has been cut off, it comes to the places unseen by a God of Death."

This Buddha's saying represents the teaching for Buddhist monks to consider their bodies that will definitely come into existence, prevailing and perishing. It's like a sponge and illusion. And the meaning of self-knowledge, in other words, in the Dharmaboth, the body is organic gathering to check for self-control in consumption and use factors that "People who are not greedy for aesthetics. The organic calmness is eyes, ears, nose, tongue, body, and mind, knowing moderation in consumption with faith, aspirations of perseverance shall not be oppressed by evils as the wind does not destroy a mountain surrounded by stones." Hence,

In Buddhist philosophy, self-awareness was called *Attanyuta*, which meant having *Saddha, Sila, Suta, Caga, Panna, and Patibhana*.² One had to be aware that these were what they had and know themselves to control their life. According to the Buddha's words, "One shall rely on oneself. No one can be their sanctuary. Because once they have practiced themselves well enough, they can rely on themselves which is difficult to do. Purity or impurity is personal. No one can purify others."³

all Buddhist monks, all of you should have your own refuge. Don't have anything else to rely on, having the Dharma as your refuge. Don't have anything else to rely on. Don't have anything else to depend on.....

... what an animal desires, loves, enjoys...is...rank, the joy of supplication and desire. If it is possible to get such wants because of supplication and desire, who in the world will suffer? those who want rank, joy, etc. should not beg and should not make supplications for those reasons. The noble disciple should practice letting those things happen.

The doctrine of self-knowledge in Buddhist ethics focuses on the principles of self-learning and self-improvement. It focuses on intrinsic learning: knowing your own mind first.

²MahaChulalongkorn Rajavidyalaya University, The Pali Canon Thai Language Maha Chulalongkorn Rajavidyalaya University Edition, MahaChulalongkorn Ratchawittayalai Printing House, Bangkok, 1996, p. 144.

³*Ibid.*, pp. 36–37.

Once keeping on practicing until such learning becomes enlightened, then it is time to study and learn extrinsically in order to develop a relationship with the outside world or the natural environment.

2. Aim of the study

To study the concept of self-awareness in Buddhist Ethics

To analysis the self-awareness in Buddhist Ethics.

3. Literature Review

Abhidhammapitaka (P.A.Payutto) mentioned Middle Way as a moderate practice guideline based on natural rules, which were the natural state of things. There was no relation to any theories or bias. The author classified Middle Way into two parts. The first part focused on co-dependent natural processes which were Majjhandhamma. The second part was the guidelines to access Middle Way called Majjhima patipada. Majjhandhamma focused on the 12 links of Pratityasamutpada, while Majjhima patipada focused on Noble Eightfold Path.⁴

Chatsumarn Kabilsingn Shatsena had studied Tao Te Ching, the philosophy of Laozi in Tao Te Ching included the subject of nature and metaphysics. The perennial belief that heaven was the greatest thing in the universe had been debunked by the principle based on a natural process of the universe. In addition, it also mentioned that Buddhism found its way to China during the first reign and translated the word "Nibbana" in the Sutta Pitaka to "Tao" in Chinese. Confucius often mentioned Tao in terms of the meaning of morality and doing good things.⁵

Sujittra Ronnaruen identified that ethical values which humans tried to find could be classified into two types as follows.

1. Intrinsic value. It was what we tried to find because we wanted to have it, not to get further things. For example, if we sought knowledge, it meant the knowledge had intrinsic value. On the other hand, if we sought knowledge to use it as a ladder to something else such as money or fame, it meant the knowledge had extrinsic value because we did not seek the knowledge for itself, but we wanted it for something bigger. Therefore, these were called means.

2. Extrinsic value. It was what we wanted as a ladder for something else. For example, we wanted the knowledge to make money. We might ask ourselves why we need money. If we needed money for money, then the money had intrinsic value. On the other hand, if we wanted money for something further, then the money had extrinsic value. If we ted something to stop at

⁴P.A. Payutto, *Buddhadhamma expanded and revised (abridged)*,Buddhadhamma foundation, Bangkok, 1996, p. 583.

⁵Chatsumarn Kabilsingn, *The Texts of Taoism and commentary*, 4th Edition, Siam Printing, Bangkok, 2002, pp. 1-6.

a point where we could not go further, such as happiness, then happiness had intrinsic value. Therefore, happiness was the last goal.⁶

Prayote Songklin has studied the research entitled an analytical study of the process of Self-development according to the teachings in the Mongkol Sutta, it was found that each teaching represents a different method of personal development. From the basic to the most advanced level, it is divided into 2: the level of development of life to become a good person in society from articles 1-18 and the level of mental development for the end of defilements from articles 19-38. The level of life development to become a person of society consists of 5 steps: establishing the right standards of thought. Preparing the basics necessary for building up a way of life, training, and developing oneself to be able to benefit the family and society.

Phra Maha Aphinan Apinto has researched the analysis of the Majjhima Patipada in Theravada Buddhist Philosophy with the Middle Path, and it was revealed that the Majjhima Patipada principle was a neutral practice or way of life that was harmonious with nature, fit enough to produce results: it was to solve problems according to natural processes which leads to knowledge and understanding of the actual Dhammic conditions for enlightenment, cleanness, and calmness, as well as the occurrence of intellect: to know that it was in the middle between the two extreme paths, namely Kamasukhallikanuyoka and Attakilathanuyoka which were the advanced ethical principle.

4. The Methodology of the Study

In this research, documentary research was applied to evaluate the ethics of self-awareness in Buddhist Philosophy. The methodology was to gather documents from secondary sources, which can be divided into three parts.

1. The first part was the primary level which included The Pali Canon Thai Language (Maha Chulalongkorn Rajavidyalaya University Edition, 1996).

2. The second part was the secondary level which included books, academic articles, textbooks, research, and documents related to the concept of self-awareness in Buddhist Philosophy.

3. The third part was knowledge from experts or Buddhist philosophers, representing data sets or personal documents. After that, the gathered data was analyzed and organized to present new knowledge about the concept of self-awareness in Buddhist Philosophy. The criteria used in selecting documents related to this study were authenticity, creditability, and representativeness for each level.

5. The Results of the Study

⁶Sujittra Ronnaruen, Introduction to Philosophy, 4th Edition, Wisuthi Printing, Bangkok, 1997, p. 68.

Self-awareness in Buddhist Ethics was the key to improving oneself to be a good person with morals. There were academics and experts in Buddhism who gave different criteria for considering oneself. Atthakatha told a story of a senior monk who prospered in Marijikammattana. It also explained self-awareness's principle, which was teaching a person to consider their body as feelings. As the Buddha stated, "One who is not greedy, who is not obsessed with beauty, which calms their mind and soul, including eyes, ears, nose, tongue, body, and mind, who consumes adequately and has faith. Mara cannot harm them as if the wind cannot harm the mountain that is surrounded by rocks."⁷

The Meaning by the Vinaya Pitaka

Although there was no clear evidence of the meaning of self-awareness according to the Vinaya Pitaka, there were moral principles from the Buddha after the enlightenment and 49 days of liberation. After the Buddha considered the Dhamma he enlightened, he had an initiation to spread the word in order to help people be self-aware. But when he considered the dharmic truth, he became discouraged and said:

"Peace is the happiness of those who are solitary. The Dhamma appears and it is seen. Forgiveness which is calmness in beings is happiness. Being free from lust which is carnality is happiness. Success in eliminating ego brings happiness."⁸

This was the meaning of self-awareness in the Vinaya Pitaka to help monks have morals in their minds. Then, the Buddha wanted the monks or the priests to be self-aware after the Upasampada ritual. It was called "Duties" which was the way that the monks had to follow. As the Buddha stated, "Listen, all Bhikkhu, I allow Bhikkhu who have been given Upasampada to have the four necessities."

1. Pabbajja to rely on nutrients that you use your legs to seek. You must continue doing so for the rest of your days. (Alms food)

2. Pabbajja to rely on robe. You must continue doing so for the rest of your days. (Find discarded cloth to make your robe)

3. Pabbajja to rely on the foot of a tree as lodging. You must continue doing so for the rest of your days. (Dwell at the foot of a tree)

4. Pabbajja relies on urine as medicine. You must continue doing so for the rest of your days. (Making your own medicine from urine)⁹

⁷MahaChulalongkorn Rajavidyalaya University, *op. cit.*, pp. 25,16, 85.

⁸*Ibid.*, pp. 4,5,7.

⁹*Ibid.*, pp., 4,87, 80-81.

Therefore, according to Vinaya Pitaka, the meaning of self-awareness was discipline. It focused on teaching sravaka to rely on themselves to live happily in the monk community. According to Vinaya Pitaka, the meaning of self-awareness was to know sufficiency, not be ambitious, and to be optimistic. That was to say, not to be greedy, not be angry, and not be astray.

The first meaning of self-awareness could be achieved by teaching sravaka to eliminate their greed or needs to consume and to be solitary as it was described in the 30 Nissaggiyapacittiya, Robe Section, rule number one: Bhikkhu must not keep their robe over a month, except for when they received the Kathina robe which was not forbidden according to The Nissaggiyapacittiya. The second meaning of self-awareness could be achieved by teaching sravaka to eliminate their anger as described in 92 Pacittiya, Sahadhamma Section, rule number four: Bhikkhu who was angry or harmed other Bhikkhu had to face Pacittiya offense. Finally, the third meaning of self-awareness could be achieved by teaching sravaka not to be infatuated with consuming as described in the 75 Sekhiyavatta, Eating Section: Bhikkhu would receive food gratefully focus only inside their bowl. They must take dishes in proportion to the rice as they must not receive food if the food reaches the edge of their bowl.¹⁰

The Meaning of the Sutta Pitaka

There were plenty of meanings of self-awareness in the Sutta Pitaka, mostly precise phrases that appeared in Dhammanu Sutta. As the Buddha said, "Listen, all Bhikkhu, Bhikkhu who has 7 Suppapurisa-dhamma should be respected, etc. They are a field of merit. There is no greater field of merit than Bhikkhu, who has Attannuta. Bhikkhu with this discipline knows that they have Saddha, Sila, Suta, Caga, Panna, and Patibhana. If Bhikkhu does not know that they have Saddha, Sila, Suta, Caga, Panna, and Patibhana, it would not be called Attannuta. But because the Bhikkhu knows that they have Saddha, Sila, Suta, Caga, Panna, and Patibhana, they are called *Attannubhikkhu*. They are *Dhammanu*, *Atthannu*, and *Attannu*."¹¹

According to the Sutta Pitaka, the meanings of self-awareness included 1) Knowing dhamma was knowing Sutta, Geyya, *Veyyakarana*, *Gatha*, *Udana*, *Itivuttaka Jataka*, *Abbhutadhamma*, and *Vedalla*. Therefore, it was called Dhammanu. 2) Knowing Attha was knowing the content of the Bhasita which was its true meaning. Therefore, it was called Atthannu. 3) Self-awareness meant having Saddha, Sila, Suta, Caga, Panna, and Patibhana. Therefore, it was called Attannu. 4) Pamana meant constantly measuring before taking robe, food, lodging, and medicine. Therefore, it was called Mattannu. 5) Kalannuta was knowing their schedule. For example, they knew what time they should study, seek advice, exert themselves, or seek Viveka. Therefore, it was called Kalannu. 6) Knowing Parisa was knowing groups of

¹⁰Biddle, B.J., 'Teacher and Role: Conception and Behavior' in *Essays on the Social Systems of Education*, Holt Rinehart, New York, 1968, pp. 155, 176, 182.

¹¹MahaChulalongkorn Rajavidyalaya University, *op. cit.*, pp. 23,68,143-146.

people. For example, they knew Raja-parisa, or Gahapati-parisa. They knew how to approach, stand, act, sit, be still, etc. Therefore, it was called Parisannu. 7) Knowing people meant knowing two groups of people. The first group wanted to see the holy one while another group did not want to see the holy one. Therefore, it was called Puggalannu. There were other meanings of self-awareness in other Sutta. These were fundamental meanings that the Buddha taught his sravaka to know themselves by contemplating from time to time. The approach was called "Abinhapaccavekkhana 5". It was used to moderate infatuation in life, which had the meanings towards self-awareness as follows.

1. Contemplating from time to time that humans naturally aged, no one could avoid aging. (*Jaradhammata*)

2. Contemplating from time to time that humans naturally ailed, no one could avoid illness. (*Byadhidhammata*)

3. Contemplating from time to time that humans naturally died, no one could avoid death. (*Maranadhammata*)

4. Contemplating from time to time that humans must be separated from all that was dear to them. (*Piyavinabhavata*)

5. Contemplating from time to time that humans had their deeds. Whatever deed they did, whether good or bad, they became the heir of the deed. (*Kammassakata*)¹²

According to the high-level Sutta, the meaning of self-awareness aimed to encourage sravaka to be enlightened in adherence. It also taught them to examine themselves about what affected their emotions with the wisdom of Sabhavadhamma. As the Buddha said, "Listen, all Bhikkhu, the light arises in Dhamma with minds, Padhanasankhara, etc. These are Iddhipada which are comprised of great Samadhi, Padhanasankhara, etc. These are Iddhipada which was comprised of Samadhi full of Vimamsa and Padhanasankhara. Listen, all Bhikkhu, Cakkhu... The light arises among the Dhamma who have never heard before, Iddhipada with great Samadhi full of Vimamsa and Padhanasankhara should be prospered. We are prospered."¹³

The Meaning of the Abhidhamma Pitaka

In the Abidhamma Pitaka, the Buddha used a trick to teach sravaka to reflect on themselves by focusing on studying Paramattha-dhamma to know the components that caused "self" and orderliness of conditionality. As the Buddha said,

¹²*Ibid.*,pp., 22, 57, 82.

¹³*Ibid.*,pp. 31, 619, 432.

"Arammana-paccaya includes Rūpatayana, which is paccaya for Cakkhuvinnana, and Dhamma associated with Cakkhuvinnana. Saddayatana is paccaya for Sotavinnana and Dhamma is associated with Sotavinnana. Gandhayatana is paccaya for Ghanavinnana and Dhamma associated with Ghanavinnana. Rasayatana is paccaya for Jivhāvinnana and Dhamma associated with Jivhāvinnana. Photthabbhayatana is paccaya for Kayāvinnana and Dhamma associated with Kayāvinnana. Rūpatayana, Saddayatana, Gandhayatana, Rasayatana, and Photthabbhayatana are paccaya for Mano and Dhamma associated with Mano. All Dhamma paccaya are necessary for Manovinnana and Dhamma associated with Manovinnana. Dhamma paccaya are any Citta and Cetasika. Any expression of Dhamma is paccaya for Dhamma (which is Citta and Cetasika) by Arammana-paccaya."¹⁴

The meaning of self-awareness in the Abhidhamma Pitaka was about using the trick to teach how to consider the outer body and inner body in order to eliminate curiousness and desire "Bhikkhu realize the truth by their wisdom. After realizing the truth, their wisdom becomes prosperous. They shall continue practicing the realization. While practicing, Bhikkhu was aware that mental image is not theirs to determine. Once they are well practiced, they will accept Citta into both inner body and outer body."¹⁵

The meaning in terms of metaphysics aimed to encourage learners to know themselves from abstract things. In summary, according to the Abhidhamma Pitaka, the nature of the meaning of self-awareness was knowing 4 Sabhavadhamma as follows.

1. Citta meant consciousness or state of emotions. To know the reaction and state of Citta and whether there was Kilesa.

2. Cetasika meant Sabhavadhamma which appeared and disappeared with Citta. It shared the same emotions and place with Citta.

3. Rūpa meant the body. The ability to see uncertainty and disintegration because of contradicted factors which were the subject elements, including behavior and characteristics.

4. Nibbhana meant a mental state that was free from all Kilesa, resulting in liberation and a free mind.¹⁶

Self-awareness in Buddhist Philosophy

Buddhism was a religion that taught individuals to learn how to improve themselves. The learning started from the inner body, which meant knowing their Citta first. After individuals

¹⁴*Ibid.*,pp. 40, 3, 7.

¹⁵*Ibid.*,pp., 3, 35, 433.

¹⁶*Ibid.*,pp., 34, 21,10.

practiced until they knew well enough, they could learn the outer body to improve themselves to create relationships with the outside world, nature, or the environment.

Self-awareness in Theravada Buddhist Philosophy started when Prince Siddhartha went forth to find the answer to the problems of birth, age, illness, and death. He took 6 years to know himself. He went to study with Alara Kalama and Uddaka Ramaputta. However, he was still not able to know himself. Hence, he started studying by himself. He tortured himself in multiple ways, but it still did not lead to success. One day, he realized and came back to the normal diet so his body could function and continue meditating.

He discovered the truth called Ariyasacca 4 or The Four Noble Truths. Knowing the truth about all things meant enlightenment. Therefore, he was named Buddha which meant the enlightened one, the awakened one, and the blessed one. The knowing helped him know himself and the birth of all beings. As the Buddha said, "When Dhamma appears to a Brahmana who is determined, the curiosity will disappear because they know Dhamma and the cause.",¹⁷ the processes of discovering oneself were as follows.

1. To discover that all the sufferings were discomfort in body and mind. They were problems that humans had to fix by learning or understanding the conditions of the suffering by themselves. Humans must not avoid or panic when they faced suffering. 2. To discover that the suffering was the outcome that could be caused by any factor. Eventually, he discovered that craving was the cause of the suffering. (Dukkha-samudaya) 3. To discover that craving caused humans to suffer. Therefore, if humans wanted to end suffering, humans must eliminate craving. (Dukkha-nirodha) 4. To discover that the answer to the problems was Atthangika-magga. Humans who wanted to eliminate craving which was the cause of the suffering must follow the path. (*Dukkha-nirodha-gamini patipada*)¹⁸

Considering in-depth self-awareness in Buddhism based on the mentioned path, it could be classified into 2 levels as follows.

1. Self-awareness in the level of worldlings. Dhamma in this level was Dhamma that worldlings had to follow. It was a basic guideline that led to the self-evaluation at further levels. Therefore, worldlings had to know themselves first as a proverb said, "You should not do what you insult others for."¹⁹ Because knowing themselves helped them be more reasonable. The Theravada Buddhist Philosophy guideline taught people to know themselves first. When they were well aware and well-practiced, then they could teach other people to know themselves as well. Dhamma which was the Buddhist fundamental and led to self-awareness was comprised of 2 things as follows.

¹⁷*Ibid.*, pp. 4, 2, 6.

¹⁸*Ibid.*, pp., 17, 82-84, 127-129.

¹⁹*Ibid.*, pp. 25, 486, 61.

1.1 Sati, which was mindfulness. Ability to remember what was passed, what was being done, what was being thought, and what was being spoken, both about oneself and others. If the individual was conscious, they could control themselves not to be careless, be forgetful, and make mistakes. Consciousness would help keep one's mind under control. Consciousness would evaluate Citta conditions and whether the thought was right or wrong. This was the use of consciousness to evaluate oneself to control behavior.

1.2 Sampajanna, which was the awareness of the truth that appeared at the moment. There were 4 fundamental natures of Sampajanna as follows.

(1) Sathaka-sampajanna was knowing what was useful and what was useless. Ability to eliminate useless things and only do useful things.

(2) Sappaya- sampajanna was knowing the path one should go and should not go along the flow of thoughts.

(3) Gocara- sampajanna was the ability to consider one's residence whether their food was appropriate or not, the air was good or not, how were the people, etc.

(4) Asammoha- sampajanna was the ability to know how to eliminate or lower their greed.²⁰

2. Self-awareness at the level of Sangha or Ariya-puggala. This was the self-evaluation principle for Pabbajita whose status was different from the layman. Pabbajita must use the principle to adapt themselves to the environment and live happily by using a trick called Pabbajita-abhinhapaccavekkhana which consisted of 10 aspects. I had come to a status different from a layman. I relied on others to live. I had different ways to behave. I must reproach myself with virtue. The enlightened one could reproach me with virtue. I could be separated from what was dear to me. I had my deed. What had my passing days and nights been? Was I willing to be in a solitary place? Had I developed extraordinary qualities?²¹

The Value of Self-awareness: According to the study on the concept of self-awareness in Theravada Buddhist Philosophy, the summarized value of self-awareness in virtue could be divided into 2 types as follows.

Virtue Towards Oneself

Self-awareness brought virtue or true benefit to oneself as Buddha said, "All Bhikkhu, you shall rely on yourself. Do not rely on something else but Dhamma. Do not rely on something else..."²² This was the principle that proved building virtue towards oneself would lead to something great. It was building a relationship with the social environment which was a fundamental thing for life. The virtue consisted of 7 aspects as follows.

²⁰Chaiwat Attaphat, *Ethics*, Ramkhamhaeng University Press, Bangkok, 2007, pp. 252-253.

²¹P.A. Payutto, *op. cit.*, pp. 211-213.

²²MahaChulalongkorn Rajavidyalaya University, *op. cit.*, pp. 17, 87, 53.

1. Self-awareness helped one to live longer. It brought good health which helped one live a long life. One would evaluate their health. If one had something that could ruin their health, they should eliminate or change it. For example, restraining all vices would make one live longer.

2. Self-awareness helped one earn properties. One could earn oneself wealth and have properties. One should evaluate their career. One should evaluate whether the income and the expenses were balanced. If the expenses were too much, one should find the solution, find a stable job, and save money. Diligence would make one wealthy.

3. Self-awareness helped encourage oneself which was mind development according to Buddhist principles. It would bring prosperity to mind and observe behavior. If one observed and found oneself infatuated with a trivial matter, one should stop wasting time with it. Instead, one should commit to doing good things, this would help one have a decent, stable, and courageous mind. In addition, it would improve one's decency.

4. Self-awareness brought status or job position. One would develop 3 things as follows.

1) Honor meant being admired and positively respected by many people.

2) Followers meant having friends around.

3) Supremacy meant having freedom in life.

In order to develop status, one must evaluate their potential and whether one was suitable for the position or the workplace. If one is not suitable, one must improve oneself to fit in with the environment and be accepted by the community. This was considered a status improvement.

5. Self-awareness brought strength. One must have strength in mind to finish their work. The important power was the power of knowledge which one had enough to live in society. If one had less knowledge, one must commit to improving oneself to overcome obstacles. This was considered a strength improvement.

6. Self-awareness brought decent appearance and cleanliness. It changed what could be seen with eyes (concrete objects) starting from cleaning the body, cutting hair, cutting nails, shaving, and getting dressed. This also included improving manners, such as the way of speaking and behaving. This aspect would create a good environment for society and consider appearance improvement.

7. Self-awareness brought happiness. Starting from developing comfort for oneself to live in the community, finding facilities based on social status, organized

things in one's residence neatly. If one finds unorganized things in the residence, one should place them where they should be. This was considered happiness improvement.²³

Virtue Towards Others

According to Theravada Buddhist Philosophy, the Buddha suggested sravaka to have virtue towards others or behave themselves to benefit others. So, society was co-dependent and harmonious. As the Buddha said, "Listen, your majesty, Dhamma that I teach is for those who have good friends, not for those who have evil friends. Having a good friendship is a noble livelihood. Your majesty, please realize that we will be the one who has good friends."²⁴

Accordingly, the principle of virtue towards others was being good to others. Then, others would receive happiness which consisted of the following.

1. Helping others to listen to what they had never heard before and learn what they had never learned. Therefore, they became enlightened in all Sabhavadhama.

2. Helping others who had never listened to listen and understand the content more clearly.

3. Helping with the answers to the curiosity of others in case there were any. When there was someone to answer, the listener would be happy.

4. Helping others to have a correct perspective based on the principle.

5. Helping others to have delighter minds. After receiving advice and following it, they became free from diseases and felt true happiness.²⁵

How to Practice for Self-Knowledge

Practice for goodness originated intrinsically, the relationship with society, economy, politics, governance, and the cultural traditions of the community in Buddhist ethics, are classified by the following principles of self-knowledge:

Practice in a Degree of Worldly Pleasure

Buddhist ethics have shown the principle of general mental development or the method of how to eliminate external greed, coarse greed, which is called "Sankahavattha" (Dharma Bindings) as the principles guided for eliminating greed in oneself as a binder for the goodwill of

²³Paitoon Patyaiying, et al., *Ethics*, Suan Dusit University, Bangkok, 1992, pp. 42-45.

²⁴MahaChulalongkorn Rajavidyalaya University, *op. cit.*, pp. 15, 127-129, 381-384.

²⁵*Ibid.*, pp. 22, 202, 276.

the people to create a relationship with the people. It is essentially a method of community synthesis, leading to unity, and being highly respected by people in the society. There are 4 types of methods for eliminating external greed:

1. Charity. When charity is mentioned, one must know the nature of human beings that there are two types of them: the first group are selfish, narrow-minded, greedy in their habits or nature, their focus is on taking advantage from others while another group are those who are open-minded, always be charitable to their comrades with no selfish and greed. Therefore, a person should examine self to check what kind of person one is. It is also mentioned to the 3 elements of giving charitably: (1)Preliminary Intention: while giving for charitable purposes, the mind is pure without prejudice; (2)Releasing Intention; while giving charitably, the mind is pure without prejudice; (3)Subsequent Intention, after giving charitably, one's mind is euphoric and there is no regret for the given thing for charity. Furthermore, the characteristics of largess to get rid of greed are classified into 3 shown as follows: (1)giving in charity for synthesis. It's a way of giving to hold people's kindness in order to create generosity for each other, such as parents giving to their children, husband to wife, etc. (2)Giving in charity for aiding. It is a way of giving in charity with generosity, with compassion, such as giving to the impoverished, and those who are sick, etc. (3)Giving to show respect. This is a method of giving with respect, such as monks, teachers, people doing good deeds, etc. It can be concluded that largess that will help eliminate greed includes giving something as alms, giving Dharma as alms, and giving no harm to each other.

2. Pleasant Speech is the elimination of greed by conversing nicely and sweetly, bringing harmony and goodwill originated because the speaker only speaks useful words with reason, so the listener complies with what was heard and feels like following those words. It's not a talk to deceive, ingratiate, or flirt with people to fall in love with.

3.Benefaction; useful conduct, rendering services, life of service, doing good: conducting oneself for the benefit of oneself and others. People are born with all the organs and limbs. The benefit of using those organs and limbs is more or less, it depends on an individual person. When a person has done his own benefit, he/she should be beneficial to others based on one's own ability. In other words, when a person can help himself, he/she should help others to be happy and live the right life because human beings have to depend on each other.

4.Equanimity/Impartiality, behaving oneself properly in all circumstances for the common good and is always present in happiness and suffering together to solve problems that arise as well as knowing how to place oneself to suit one's position, condition, person, situation, and environment righteously.

Practice in a degree of Dharma which releases one from the world

Principles of higher mind development or the principle of eliminating internal greed in Buddhist ethics, there is a process of eliminating internal greed or eliminating defilements within the mind deeply, known as "The Threefold Training", which is a process of learning to develop the mind which in the exegesis scripture indicated the duty of the Threefold Training to eliminate the greed within the mind in 3 levels as follows:

1. Morality is responsible for eliminating the coarse greed of a person who expresses it physically or verbally, or precepts help develop people's behaviors by learning the principles of practice to get rid of the greed within one's mind by means of preserving precepts, relying on precepts to control greed so that it is illuminated permanently.

2. Concentration acts as the eliminator of moderate greed by enslaving the passion within the mind in order to get rid of the five hindrances, namely: contentment, affection in the emotions seen in the form of sensual desire, ill-willed thoughts to others (vengeful), having a depressed and in a dreamy state of mind based on emotion (apathy and inertia), having a distracted mind (restlessness and agitation) and hesitant doubt (doubt and uncertainty). Therefore, the moderate greed caused by the five hindrances requires concentration to eliminate it by practicing mental development to get rid of defilements.

3. Wisdom is responsible for eliminating greed elaborately, known as "Latent Tendencies" or the defilements constantly arising in the mind, with sensual pleasures, etc., by using wisdom to contemplate and destroy internal greed completely and permanently.

In addition, Theravada Buddhist philosophy has laid down the principles of practice for the development of the mind at a high level 2 mentioned as follows:

1. Samatha-Kammatthana refers to the practice of striving to calm the mind until it is concentrated to the point of obtaining meditation at various levels as a contemplative practice so the practitioner is able to force oneself on what is defined as an emotion. Based on the principle of incantation, for example, determining that soil is an emotion, so it will be chanted as soil, soil, soil ... until the mind is attracted to it. Even deeper, the image will become attached to an emotion, called auspice. Once keeping on chanting, the mind will be attached to such emotion, never thinking of anything else with a focus on concentration so the five hindrances of meditation will be completely eliminated, and the person will have the merit of cultivating meditation. This makes a person know oneself and can be used for practice in every circumstance as the Buddha said that

"Take this into consideration, bhikku, the meditation once being achieved highly, by civilized people, is for the happiness at the present time, the bhikku in this Dharmic principle, away from sensual desire, away from bad deeds, achieving the first stage of Buddhist meditation, having anxiety and exultation and joy born of solitude, attaining the secondary stage of the Buddhist meditation, having inner clarity of mind as the dharma prevailed with no anxiety, no judgment because of anxiety is calm, dwelling with joy and

happiness born of meditation, having equanimity, being mindful, enjoying happiness with bodsince the joy is gone, achieving the tertiary stage of Buddhist meditation that the Aryan extolled: those who attained this third stage of Buddhist meditation is equanimous, stranding happiness and suffering and extinguishing previous happiness existed, having pure consciousness because of equanimity (equanimity causes the presence of the pure mind). Take it into consideration, bhikku, meditation, and prayer, a person should keep practicing and it will be for the happiness in the present.”

2. Vipassana-Kammatthana meditation refers to the practice of mental asceticism in order to achieve wisdom and see everything as it really is by relying on virtue of the Trinity: to show that everything happens, exist for a while and finally extinguishes, nothing lasts forever (Anicca, everything changes), it cannot remain in such state forever (Dukkha, stress and unsatisfactory leads to that change), and no one can stop such change (Anatta, no self or absolute being or thing). Taking these three into consideration until it reaches a level of perception is special knowledge at different levels since the Namarupapaticchedanana by learning to separate name and body apart up to the level of Asavakkhayananna by eliminating all defilements.

The main characteristics of high-level mental development are called "Bhavana", which is the training of the mind to be calm until it becomes concentrated, called Samatha-Bhavana. And the practice of wisdom for enlightenment is called Vipassana-Bhavana which the characteristics of meditation or principles of training for high-level mental development are divided into 4 types as follows:

1. Kaya-Bhavana refers to the practice of developing the body to know how to communicate well with the things that are external to the 5 organic paths and to treat them in a way that is beneficial with no jeopardy, making merit flourish, deteriorating bad deeds. It is considered to develop a relationship with the physical environment.

2. Sila Bhavana refers to the development of behavior by training oneself with rules and disciplines, never encroaching on others or causing any troubles able to live well with others in the society, and supporting each other.

3. Citta Bhavana refers to the development of the mind by training the mind as strong, stable, and thriving with all the virtues such as compassion, kindness, diligence, patience, concentration, freshness and happiness, etc.

4. Panna Bhavana refers to the development of wisdom by practicing wisdom to gain knowledge, understanding things as they really are, becoming wise and aware of the world and life according to reality, living a life independently, free from defilements, able to solve problems using pearls of wisdom.

Summarily, the principles of dharma which releases one from the world is the ultimate goal. It is a state of liberation of the mind deriving from learning, practicing, and developing. It is a state of liberty of mind with peace and supreme happiness originating from the realization of

the world and life, having a stable state of mind, not being shaken by the ways of the world with a stable mind, being cheerful, happy, and pure at all times, having a way of life using wisdom.

6. Discussion and Conclusion

The concept of self-awareness in Buddhist Philosophy included Dhammannusta which was Sutta based on *Dhammannu*. Puggala meant a person who knew Dhamma which consisted of 7 qualities. 1) *Dhammannu* meant knowing *Sutta, Geyya, Veyyakarana, Gatha, Udana, Itivuttaka, Jataka, Abbhutadhamma*, and *Vedalla*. 2) *Atthannu* meant knowing the meaning of *Bhasita*. 3) *Attannu* meant knowing how much *Saddha, Sila, Suta, Caga, Panna, and Patibhana* Puggala had. 4) *Mattannu* meant measuring necessities. 5) *Kalannu* meant knowing the appropriate time to study and meditate. 6) *Parisannu* meant knowing how to approach people. 7) *Puggalannu* meant knowing the difference between individuals and how to associate with them.

The meaning in the *Vinaya Pitaka*, the *Sutta Pitaka*, and the *Abhidhamma Pitaka* were *Paramattha-dhamma*, consisting of *Kaya, Citta, and Cetasika Rupa*, and *Nibbana*. The value of self-awareness was the virtue that helped everyone to live longer, be wealthy, be strong, and be honored. In addition, it taught everyone to be good to others, help others listen to good things, help others have correct perspectives, and help others have delighted minds. As for the value in terms of *Sabhavadhamma*, everyone had to know how to calm their mind by practicing *Kammattana* until they became enlightened in *Sabhavadhamma*. The guideline for self-awareness in Theravada Buddhist Philosophy had two levels including 1) The Guideline in moral mundane level which guided how to live a life to overcome evilness with goodness. In addition, acting morally in society. 2) The guideline in moral supermundane level to be free from *Kilesa*. Starting from learning *Sikkha 3, Sila, Samadhi, and Panna* by practicing *Vipassana-kammattana*.

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