

The Buddhist psychological ethics of Theravada Buddhism

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Abstract:

The philosophical study Buddhist psychological ethic is Buddhism Foundational texts and key ideas. In the mahavagga pali, the Buddha admonished ‘Sabbapapassa akaranam, kusalassa upasampada, sasittapariyodapanam, etam buddhanasasanam’. (Di,2,42) It means ‘not to do evil, to do what is good, to purify the mind, this is the teaching of the Buddha.’ Then, all the teaching of Buddha is summed up in this stanza. The present article of this stanza is studied with my point of view according to the Theravada Abhidhamma, Burmese traditional teaching method is presented in the canonical scriptures. The present article of this stanza is studied with my point of view according to the Theravada Abhidhamma.

Key words: evil, good, purify the mind

Introduction

The psychology is defined many different ways and meaning such beings of mental life, beings mental processes, states, activities or functions, behavior in its mental and bodily aspect, and a systematic inquiry into being's relation with his environment. The purpose of psychology is to know more about being's nature and being's activity. Psychology word is come from two Greek words – psyche (soul) and Logos (a rational discourse or a study) originally. It means “science of soul”, “science of the mind”, “beings' nature of soul”, and beings' nature of mind”. So, many scholars believed that psychology is called thinking, feeling and willing of experience or states of consciousness of which mental phenomena can be known through beings of consciousness.(psychological foundations of education-page-2)

In Buddhism, A perspective of stanza in Mahavagga pali (Di,2,42), According to Theravada Abhidhamma Abstract In the mahavagga pali, the Buddha admonished ‘Sabbapapassa akaranam kusalassa upasampada, sasittapariyodapanam, etam buddhanasasanam?’. (Di,2,42) It means ‘not to do evil, to do what is good, to purify the mind, this is the teaching of the Buddha.’ Then, all the teaching of Buddha is summed up in this stanza.

In the Theravada Buddhism, there are three kinds of pitaka such as vinaya pitaka, suttanta pitaka, and abhidhamma pitaka. Vinaya pitaka is rule or law of the Buddha and suttanta pitaka is collecting of the dhamma, and abhidhamma pitaka is the highest teaching of the dhamma. In suttanta pitaka, the Buddha

taught the dhamma with generally according to the beings wishes.

But, Especially, some dhamma of suttanta pitaka can't understand what is mean? Without studying the abhidhamma pitaka. So, in my paper of title paper, although the stanza comes from suttanta pitaka, I will discuss comparative with abhidhamma pitaka according to the Burmese traditional teaching method. What is akusala- unwholesome? In stanza, the Buddha said that not to do evil (Sabbapapassa akaranam) generally.

What is akusala?

If so, we need to know that what is evil (pāpa or akusala), how many kinds of factor of evil. That is we should understand the papa or akusala clearly. The pali word papa and akusala is same meaning and it means evil, unwholesome. That is tow divined word a/ kusala. Although a- meaning is so many definitions that means opposinent, and opposite meaning of good behavior and attitude. And then, kusala mean skill and cleaver. So, Compound word of akusala means unwholesome, together with false, suffering, bad effect that pāli version say (savacca dukkha viparka lakkhna).

A kinds of akusala

According to the Theravada abhidhamma, there are twelve kinds of unwholesome consciousness and as follow table: Unwholesome consciousness (citta), root, feeling, Association with Dissociation. From Prompted Greed, Joy, Equanimity, Wrong view. Hatred, Displeasure, Aversion, Delusion, Equanimity, Doubt Restlessness are also called root of dosa consciousness. According to the abhidhammattha sangaha, there are ten kinds of demeritorious actions that pāli language say (akusala kammapada) also. They are three bodily actions, four verbal actions, and three mental actions.

The three bodily actions are pānātipata- killing, adinnadana-stealing, and kāmesu micchacara- sexual misconduct that together with appearing in body action and these are occurring through the door of the body generally, known as bodily intimation. (1) Musavada- False speech, (2) pisunavaca- slandering, (3) pharusavasa-harsh speech, and (4) samphappalapa-frivolous talk are verbal actions occurring through the door of speech, known as vocal intimation generally. (1) Abhijjha-covetousness, (2) vyapado- ill will, (3) micchaditthi-wrong view are mental actions.

There are fourteen kinds of mental consciousness such as (1) Moha- delusion, (2) ahirika- shamelessness, (3) anottappa-fearlessness of wrong doing, (4) uddhacca- restlessness, (5) lobha- greed (6) ditthi- wrong view, (7) mana- conceit, (8) dosa-hatred, (9) issa- envy, (10) machariya-avarice, (11) kukkuccha-worry, (12) thina- sloth (13) middha-torpor, (14) vicikiccha- doubt. Actually, the unwholesome are like a fire which can ban beings. To sum up, unwholesome action excluding restlessness produces rebirth-linking in the woeful plane.

But during the course of existence all twelve (unwholesome classes of consciousness) give effect to the seven unwholesome resultants anywhere in the sensuous world or the fine-material world, according to

circumstances. Wholesome action of the sense sphere produces rebirth-linking in the sensuous blissful plane, and so too, (it produces the great resultants in the course of existence.

But it gives effect to the eight rootless resultants anywhere in the sensuous world or the fine-material world, according to circumstances. Because of reaping our kamma results, whatever we did, whatever we thought, whatever we speech, we must care of our attitude. There reason, the Buddha said all the teaching briefly in this stanza “not to do evil, to do what is good, to purify the mind”. So, the Buddha said that ‘not to do evil’ in Mahavagga pali (Di,2,42).

What is kusala-wholesome?

Kusala means wholesome, skill and clever. It is definition that pāli version say “anavacca sukha viparkalakkhana” that means without false, happiness and good result. There are 21 factor of consciousness as follow such as the eight sense-sphere beautiful consciousness (citta), Feeling , Knowledge , Prompted Joy, Equanimity, Association with and Dissociation. From, the five fine-material- sphere consciousness (citta), Citta Together with 1st jhana 2nd jhana 3rd jhana 4th jhana 5th jhana together with in.application, sus.application, zest, happiness, equanimity.

The four immaterial sphere wholesome consciousness (arupavacara- kusala citta) are_ consciousness (citta) and direct object, transcended object, Base of nothingness, Concept of non-existence of 1st arupajhana Consness. Of nothingness Concept of non-existence of 1st arupajjhana , The four supramundane wholesome consciousness are path Stream-entry, Once-returning, Non-returning, and arahant ship.

What is wholesome mental factor?

The universal Beautiful factors are nineteen as follows (1) saddha- faith, (2) sati- mindfulness, (3) hiri-shame, (4) ottappa- fear of wrongdoing, (5) alobha-non-greed, (6) adosa-hatred, (7) tatramajjhata- neutrality of mind, (8) kayapassaddhi- tranquility of the (mental) body, (9) cittapassaddhi- tranquility of consciousness, (10) kayalahuta-lightness of the (mental) body, (11) cittalahuta- lightness of consciousness, (12) kayamuduta- malleability of the (mental) body (13) cittamuduta- malleability of consciousness, (14) kayakammaññata- wieldiness of the (mental) body, (15) cittakammaññata- wieldiness of consciousness, (16) kayapaguññata- proficiency of the (mental) body, (17) cittapapaguññata- proficiency of consciousness (18) kayujjukata- rectitude of the (mental) body, (19) cittujjukata- rectitude of consciousness. And then, there are three kinds of virati- abstinences.

They are (1) sammavaca- right speech, (2) sammakammanta- right action, and (3) samma-ajiva- right livelihood. The Illimitables (appamañña) are karuna- compassion and mudita- appreciative joy. Non-delusion (amoha) is called paññindriye- faculty of wisdom. Together with the faculty of wisdom these twenty-five, in all, are to be understood as beautiful mental factors.

This mental factor is the four factor which is rising together with consciousness (Ekuppada), ceasing

together with consciousness (ekanirodha), having the same object as consciousness (ekalambana), and having the same base as consciousness (ekavattuka). The wholesome actions are like the cool water in the summer lives decent. So, the Buddha said that 'to do what is good' in Mahavagga pali (Di,2,42).

Purify the mind?

Here, I want to calculate the 89 and 121 consciousness (citta) at a glance as follow, Unwholesome cittas 12 Rootless cittas 18 Sense – sphere beautiful cittas 24 Fine-material-sphere cittas 15 Immaterial sphere cittas 12 Supramundane cittas 8 or 40 So, Total consciousness are 89 or 121. In manasikara, as in attention, there is no peculiar vividness or clarity. To know may be attributed this vividness to some extent.

Could attention (manasikara) also be an aid to memory, as it is common to all types of consciousness? The above my mention mental states are invariably present in all types of consciousness, whether mundane or supramundane. Hence, they are designated sabbacittasadhara. Giving attention is classified as manasikara, its function is to call something to mind which is here called "heart".

But it does not mean the actual bringing of outside sense objects into the mind or heart. It is only because of the attentive power of manasikara that one or the other attention is constantly present in the mind. So figuratively speaking it is said manasikara brings something to mind. Vitakka- initial application of mind on the object is thinking or planning.

The three evil vitakkas are (1) kāma vitakka, thinking about sensual pleasures; (2) Byāpada vitakka, thinking about hatred; (3) vihimsa vitakka thinking about harming or ill-treating others. The three good vitakkas are (1) nikkhama vitakka, thinking about renunciation; (2) abyapada vitakka, thinking about loving-kindness and (3) avihimsa vitakka, thinking about compassion. So, manasikara is so important for the purifying the mind.

Regarding with purification of mind, there are two kinds of factors that concentration and meditation. In concentration, the purification of mind is two kinds of concentration which was Upacarasamadhi- access concentration, appanasamadhi- absorption concentration. The important one is to put in the mind (yonisomanasikara). It depends on attitude toward the good attention of object.

Process of Mind

Need of psychological analysis and logical approach Mind and the objects: functioning of the mind Conception of material phenomena and mind as a fluxional entity raises a problem. If the objects, which are cognized and mind which cognizes both are of fleeting character, how can there be perception? The difficulty is resolved by introducing two different sets of duration moments to mind and phenomena.

It is conceived that every thought moment which may be understood as a single unit of mental activity- consists of three phases, nascent, static, arrested, and seventeen such thought moments (citta-ksana) constitute the duration of material phenomena (rupa-ksana) Individual existence, understood in Buddhism as a

continuum or a process, is explained with the help of patisandhi, bhavanga, and cuti.

Regarding with Patisandhi, it is the first thought at the time of birth which connects the stream of consciousness of the past existence with the stream of consciousness of the present consciousness. It reunites the two existences and is so called patisandhivinnana (unifying consciousness). Bhavanga denotes mind in its semi-conscious or subconscious state, for example, as in a deep sleep. That without which one cannot subsist or exist.

This state of mind, called bhavanga citta, also called vithimutta, is contrasted with vithicitta when the objects have set vibration in the stream of being (bhavanga-sota). As has been pointed out, bhavanga citta is the self-resting, dormant stream of consciousness whereas vithi-citta is the manifest consciousness of various spiritual.

It starts when the objects (rūpas) come in contact with citta through the doors of the senses (indriya-dvara) or the door of mind (mano-dvāra). Through these doors, the object enters the stream of being (bhavanga-sota) and sets it into vibration (bhavanga-calana). The stream is interrupted (bhavanguppaccheda) and now it 'rises above its former limitations, changing from a potential state into a state of activity'.

Thereafter, mind becomes aware of the object (avajjana) and the aspect of consciousness which results from the stimulation of sense-organs-such as seeing, hearing etc., arise. Then arise one after the other receiving (sampaticchanna), investigating (santirana) determining (votthappana), full cognition (javana) and retention (tadarammana).

After the termination of vīthi (cuti) the stream of being (bhavanga) resumes its original form. As said above, the duration of the whole process of cognition is seventeen thought-instants. The complete process takes place only when the intensity of the same object is 'very great', (atimahanta); if it is only great (mahanta), the function of registration (tadarammana) does not take place; and if the intensity is small (paritta) the function of mind ceases before javana, i.e. full cognition does not take place at all.

This operation keeps on going till the last moment of one's existence. Buddhist ethical classifications of psychological states from the above it is clear that the Buddhist point of view considers psychic operation the outcome of inter-relatedness between citta and phenomena. Each psychic operation points to a complex situation in which too many factors are involved, these being interrelated and inter-dependent.

These factors are technically called dhammas (dhamma; skt. Dharma) and the theory evolved around it has been from the beginning one of the most important in Buddhism. In an old passage of the pāli Tripitaka the essence of the teachings of Buddha is said to be the discovery of dhammas, the fact of their casual connectedness, and instruction into the way which leads to their final termination.

The qualities required for selection as a civil servant A country will prosper only when its civil servants-to-be have the following qualities, as shown in the Buddhist scriptures and Niti Literature. General knowledge Courteous manners and presentable appearance Morality Courage Perseverance Commitment to carry out duties to completion Strong constitution and intelligence No appetite for possessions Such qualities

must be checked against in selection of civil servants; these are shown in verse in the exposition on ‘maghadeva Linkathit’, as follows: Knowledgeable and presentable with morality, Courage and strenuous activity, strength intelligence and non-greed: With the eight shall the civil servant be fulfilled.

If civil servants had been appointed for connections, rather than educational qualification, courage, knowledge and morality, the country will go to ruin. Great care must be taken to exclude those self-seeking, bribe-taking “firebrands” from selection as civil servants.

The five duties of a master (employer) In singālovāda sutta the Buddha has taught that there are duties of an employer and those of an employee which they should carry out towards one another, to their benefit mundane and supramundane. An employer shall assign an employee duty which fall within his capacity. Food and provisions (appropriate salary) shall be given to an employee. Medical care shall be given to an employee who has fallen ill.

Comforting things (physical and mental) are shared with an employee. An employee shall be allowed holidays when appropriate. Clothing (or overtime charges) shall be given to him. To remember the duties of an employer easily, Battanda sangajā mahathera has composed a verse thus: Verse on the five duties of an employer Assign duties fitting to employee’s aptness. Provide him enough, and treat his illness. And share him with things comfortable, making to him holidays accessible.

Thus, if a master (employer) deals with an employee in full accord with these five duties there will arise harmony between the employer and the employee, making for business success to award both of them. (pathikavagga pali – 155) The five duties of a worker (employee) There are five duties of a worker (employee), the Buddha has taught definitively in singālovada sutta.

They are: Getting up from bed before one’s employer, Going to bed after one’s employer, Keeping only the things which are given away, Performing one’s assignment well, and Keeping the good repute of one’s employer. Verse on the five duties of a worker Going to bed later but getting up earlier, only taking what’s given, and doing well what’s on mission, and keeping the employer’s repute; these five a worker should do without dispute. Harmony between the employer and employee is essential for success of a business.

If the five duties of an employer are being followed, the employee should respond with a positive behavior out of gratitude so that both sides will gain benefits due to their joint effort. (pathikavagga pali 155) Cetana is culprit the culprit which prompts the three kamma actions is nothing but the mental condomitant, cttana cetasika which occurs in the mind-continuum of beings.

The power factor of Mind

Consciousness that is not noticeable, Prominent kusala cetana 1= able 2= upright 3=perfectly upright 4=amenable to correction 5=gentle and humble 6= contented 7= easy to support 8= unbusy 9= simple in livelihood 10= with senses controlled 11= discreet, 12= not impudent, 13= not greedily attached to families Anavasesasa bharanam, sakkaccakarita, sataccakarita, niramtarapayogena, cirakaladiyogoca, Able How to

gain wealth For your wealth to endure Save it, Accumulate it, Associate with good friends, and Use it moderately.

Moral education in social problem according to Indian philosophy I wish him a prosperous life, devoted to pondering over educational problems and bringing out some practical solutions for social and moral educations in the present-day social order. The subject of my article the main theme of this article is do describe the system of moral and social education which was advocated by the Buddha and as it found expression in the tipitaka. Economic philosophy in Buddhism the six causes of economic ruin - Gihivinaya teaching no.

1 Form the Buddha's discourses Drunkenness due to liquor, roaming about at night (without a valid reason), Excessive love of festivities (karaoke playing included), Excessive habit of gambling (chei, especially the two-digit lottery), Befriending and keeping bad company for good company, and Failure to do one's duties and willingness to laze about. The six causes of economic ruin have been verified by ven. U Budh for easy remembrance, thus: Taking drinks intoxicating, Untimely outside roaming, Fun-loving and ambling, keeping bad company and lazing, all bring one economic ruin. The six causes of economic ruin hold true for an individual, a family, or a nation. A habitat full of such unworthy ones is a remote, hopeless and disadvantageous place.

Conclusion

In this paper, I already mention about the Buddhist psychological ethic and related with nature of mind. It was that all Buddhist ethics theory sum up one stanza that "not to do evil, to what is good, to purify the mind, this is all the Buddhist psychologic ethics, that with pāli version is "Sabbapapassa akaranam, kusalassa upasampada, sasittapariyodapanam, etam buddhanasasanam". And then, I would study and present that what is wholesome, unwholesome and how would purify the mind with my point of view according to the Theravada Buddhist Ethics literature.

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