



Dhamma, Morality, Virtue, Ethics, and Professional Ethics

Translated from the Thai Version by Phanu, S.

Suitable for :

- Teachers
- School Administrators
- Educational Administrators
- Educational Supervisors
- Lecturers and Students at the Master's and Doctoral Levels in Educational Administration
- General Public

Phanu, S.



Dhamma, Morality, Virtue, Ethics, and Professional Ethics



Dhamma, Morality, Virtue, Ethics, and Professional Ethics

Translated from the Thai Version by Phanu, S.

Suitable for:

- Teachers
- School Administrators
- Educational Administrators
- Educational Supervisors
- Lecturers and Students at the Master's and Doctoral levels
- General agency administrators
- Public and private sector officers
- Bank employees
- Doctors, nurses
- Lawyers, businessmen
- General public

Suwit Phanujaree

Dhamma, Morality, Virtue, Ethics, and Professional Ethics

Author: Associate Professor Dr. Suwit Phanujaree

Translator: Phanu, S.

ISBN (e-book): 978-616-626-964-2

First published: 2025

Number of pages: 219 pages

Copyright reserved by law

Published by:

Associate Professor Dr. Suwit Phanujaree

27 Soi Phetkasem 48 Yaek 31, Phetkasem Road,
Bang Duan Subdistrict, Phasi Charoen District,
Bangkok 10160, Thailand
Tel. 08 6406 9016

Price: 209 baht

Preface

This book, “**Dhamma, Morality, Virtue, Ethics and Professional Ethics**”, was written to help teachers, school administrators, educational administrators, educational supervisors, lecturers and master’s and doctoral students in educational administration, and interested persons study and apply its principles in their educational professions.

In this book, there are important content topics for educational professionals, which are divided into 13 chapters, including: (1) Basic Knowledge about Dhamma and Morality for Educational Professionals, (2) Virtues for Educational Professionals, (3) Ethics for Educational Professionals, (4) Professional Ethics in Education, (5) Virtues and Morality for Educational Professionals, (6) Virtues and Ethics for Educational Professionals, (7) Connections and Differences between Virtues, Ethics and Professional Ethics, (8) Teachers and Moral Principles, (9) Educational Professionals with Virtues, Ethics and Professional Ethics, (10) Educational Professionals and violation of the Five Precepts, (11) Buddha: The Supreme Teacher, (12) Teachers' Self-Awareness as a Good Role Model for Students, and (13) Educational Professionals and Buddhist Beliefs.

Studying and applying the topics of “**Dhamma, Morality, Virtue, Ethics and Professional Ethics**” in the educational profession is extremely important, because it will be useful in practicing the education profession and maintaining the dignity of the profession.

The author sincerely hopes that this book will be a source of knowledge or information for understanding about Dhamma, morality, virtue, ethics and professional ethics, which will be useful for educational professionals and those interested in general.

Suwit Phanujaree
Doctor of Philosophy Program
in Educational Administration Innovation
College of Innovation Management
Rajamangala University of Technology Rattanakosin

Table of Contents

	Page
Preface	III
Table of Contents	IV
List of Tables	XIII
List of Figures	XIV
Abbreviations of Scripture Names	XV
Chapter 1 Basic Knowledge about Dhamma and Morality for Educational Professionals	1
1.1 Introduction	1
1.2 Dhamma	1
1.2.1 Meaning of Dhamma	1
1.2.2 Dhamma in Buddhism	2
1.3 Importance of Virtue	28
1.3.1 Meaning of morality	29
1.3.2 Important principles of morality	30
1.3.3 Five Precepts: The foundation of morality	31
1.3.4 Morality and self-development	31
1.3.5 Morality and society	31
1.3.6 Applying morality in daily life	32
1.3.7 Difference between morality and law	34
1.3.8 Relationship between morality and law	35
1.4 Difference between Dhamma and Morality	36
1.4.1 Dhamma	36
1.4.2 Morality	36
1.5 Connection between Dhamma and Morality	36
1.6 Conclusion	37
Chapter 2 Virtues for Educational Professionals	39
2.1 Introduction	39
2.2 Meaning of Ethics	39
2.3 Importance of virtue	40
2.4 Examples of important virtues	41

2.4.1	Virtues according to the Ministry of Education Announcement	41
2.4.2	Virtues of Educational Professionals	42
2.4.3	Buddhist Virtues	43
2.5	Guidelines for cultivating virtue	44
2.6	Related organizations	44
2.7	Conclusion	44
Chapter 3	Ethics for Educational Professionals	46
3.1	Introduction	46
3.2	Meaning of ethics	46
3.3	Importance of Ethics	47
3.4	Ethics from the Code of Ethics	47
3.5	Examples of Important Ethics for Professionals	48
3.6	Examples of Ethics in Practice	49
3.7	Guidelines for Ethical Development	49
3.8	Related Organizations	50
3.9	Conclusion	50
Chapter 4	Professional Ethics in Education	51
4.1	Introduction	51
4.2	Meaning of Professional Ethics	51
4.3	Importance of Professional Ethics	52
4.4	Professional ethics	52
4.5	General Principles of Professional Ethics	53
4.6	Virtuous and Ethical Principles that Promote Professional Ethics	56
4.7	Guidelines for Promoting the Code of Ethics	65
4.7.1	Role of Educational Professionals	65
4.7.2	Role of schools	66
4.7.3	Roles of Related Agencies	66
4.7.4	Examples of Guidelines for Promoting Ethics	67
4.7.5	Expected Outcomes	67
4.8	Penalties	67
4.9	Conclusion	69
Chapter 5	Virtue and Ethics For Educational professionals	70
5.1	Introduction	70
5.2	Meaning of virtue and morality	70

5.2.1	Meaning of Virtue	70
5.2.2	Meaning of Morality	71
5.3	Origin of Virtue and Morality	72
5.4	Characteristics of Virtue and Morality	73
5.5	Examples of Virtue and Morality	73
5.6	Results from Practicing Virtue and Morality	74
5.7	Difference between Virtue and Morality	74
5.8	Connection between Virtue and Morality	76
5.9	Importance of Virtue and Morality	77
5.9.1	Benefits for Students	77
5.9.2	Benefits for the Profession	78
5.9.3	Having a Positive Effect on Society	78
5.10	Guidelines for Strengthening Virtue and Morality	79
5.10.1	Creating an Atmosphere of Learning and Practice	79
5.10.2	Integrating virtue into all subjects	79
5.10.3	Promoting Learner Participation	79
5.10.4	Building Good Relationships between Individuals	80
5.10.5	Applying Religious Principles	80
5.10.6	Continuous Evaluation and Development	80
5.10.7	Examples of Activities that can be applied	80
5.11	Conclusion	81
Chapter 6	Virtues and Ethics for Educational Professionals	82
6.1	Introduction	82
6.2	Importance of Virtue and Ethics	83
6.2.1	Benefits for Students	83
6.2.2	Benefits for the profession	83
6.2.3	Having a positive impact on society	83
6.3	Connection between Virtues and Ethics	84
6.4	Difference between Virtue and Ethics	85
6.5	Role of Educational Professionals	87
6.6	Examples of Important Virtue and Ethics	87
6.7	Expected Results	88
6.8	Conclusion	88
Chapter 7	Connections and Differences between Virtues, Ethics and Professional Ethics	89
7.1	Introduction	89
7.2	Morality	89

7.3	Connections	92
7.4	Examples of Application	94
7.5	Benefits Received	94
7.6	Differences	95
7.7	Conclusion	96
Chapter 8	Teachers and Moral Principles	97
8.1	Introduction	97
8.2	Definition of a teacher	97
8.3	Types of teachers	98
8.3.1	Animal Teacher: Teacher without humanity	98
8.3.2	Human Teacher: Teacher with Humanity	99
8.3.3	Deva Teacher: Teacher with divine virtues	100
8.3.4	Brahma Teacher: Teacher with holy abidings	101
8.4	Teachers and Five Precepts (Pañca-sīla)	103
8.4.1	Promoting Physical and Mental Health	103
8.4.2	Developing Relationships	103
8.4.3	Promote Virtue and Ethics	104
8.5	Teachers and Five Ennobling Virtues (Pañca-dhamma)	104
8.5.1	Develop Virtue and Ethics	104
8.5.2	Develop Life Skills	105
8.5.3	Promote Physical and Mental Health	105
8.6	Teachers Must Refrain from Evil Conduct (Duccarita)	106
8.6.1	Evil Conduct in act (Kāya-duccarita)	106
8.6.2	Evil Conduct in word (Vacī-duccarita)	106
8.6.3	Evil Conduct in thought (Mano-duccarita)	107
8.7	Teachers Should Have Good Conduct (Sucarita)	107
8.7.1	Good Conduct in act (Kāya-sucarita)	107
8.7.2	Good Conduct in word (Vacī-sucarita)	108
8.7.3	Good Conduct in thought (Mano-sucarita)	109
8.8	Comparison of Virtue and Ethics with Good Conduct (Sucarita)	109
8.9	Conclusion	112
Chapter 9	Educational Professionals and the Principles of Virtue, Ethics, and Professional Ethics	113
9.1	Introduction	113
9.2	Importance	113

9.2.1	Promoting the Quality of Education	114
9.2.2	Creating a Good Learning Atmosphere	114
9.2.3	Holistic Development of Learners	114
9.2.4	Maintaining Professional Reputation	114
9.2.5	Promoting a Livable Society	115
9.3	Guidelines for the Development of Educational Professionals	115
9.3.1	Enhancing virtue as the foundation of both ethics and professional ethics	115
9.3.2	Enhancing Concentration and Wisdom as the Foundation of Virtue, Ethics and Professional Ethics	116
9.4	Conclusion	121
Chapter 10	Educational Professionals and violation of the Five Precepts	122
10.1	Introduction	122
10.2	Pāṇātipāta: Killing and Harming	122
10.2.1	Examples of Those Who Violate the Precept of Killing	123
10.2.2	Criteria for Judging Killing, Injury (Pāṇātipāta)	123
10.2.3	Types of Killing	125
10.2.4	Punishment of Killing or Injury (Pāṇātipāta)	126
10.3	Taking what is not given or Stealing (Adinnādāna)	127
10.3.1	Examples of Those Who Violate the Precept of Stealing (taking what is not given)	127
10.3.2	Criteria for Judging Taking What Is not Given or Stealing (Adinnādāna)	129
10.3.3	Types of Taking What Is not Given or Stealing (Adinnādāna)	130
10.3.4	Punishment of Taking What Is not Given by Others or Stealing (Adinnādāna)	131
10.4	Sensual Misconduct (Kāmesu-micchācāra)	131
10.4.1	Examples of Those Who Violate the Third Five Precepts of Sensual Misconduct	132
10.4.2	Criteria for Determining the Violation of the Third Precept, Sensual Misconduct (Kāmesu-micchācāra)	134
10.4.3	Scope of Sensual Misconduct (Kāmesu-micchācāra)	134

10.4.4	Punishment of Sensual Misconduct (Kāmesu-micchācāra)	135
10.5	Telling Lies, Using All False Methods (Musāvāda)	136
10.5.1	Examples of Those Who Violate the Fourth Precept, Telling Lies and Using All False Methods (Musāvāda)	136
10.5.2	Criteria for Judging False Speech (Musāvāda)	138
10.5.3	The Penalty for False Speech (Musāvāda)	138
10.6	All types of liquor and Intoxicants (Surāmeraya)	139
10.6.1	Examples of Those Who Violate the Fifth Five Precepts of Drinking Alcohol or Taking All Types of Intoxicants (Surāmeraya)	140
10.6.2	Criteria for Determining the Violation of the Fifth of the Five Precepts: Drinking Alcohol or Taking All Types of Intoxicants (Surāmeraya)	141
10.6.3	Punishment of Drinking Alcohol or Taking All Types of Intoxicants (Surāmeraya)	142
10.7	Fifth of the Five Precepts Is the Most Important	143
10.7.1	Killing or Harming (Pāṇātipāta)	143
10.7.2	Stealing, or taking what has not been given by others. (Adinnādāna)	145
10.7.3	Sensual Misconduct (Kāmesumicchācāra)	146
10.7.4	False Speech or Using False Methods (Musāvāda)	147
10.8	Conclusion	148
Chapter 11	Buddha: The Supreme Teacher	149
11.1	Introduction	149
11.2	Nine Qualities of Buddha	149
11.3	Three qualities of the Buddha	151
11.4	Teaching Qualities of the Supreme Teacher	152
11.5	Teaching Characteristics of the Supreme Teacher	153
11.5.1	Knowing more, seeing the truth	153
11.5.2	Reasoning	154
11.5.3	Miraculous	154
11.6	Teaching Principles of the Supreme Teacher	154
11.7	Teaching Methods of the Supreme Teacher	155
11.7.1	Conversation (Sākacchā)	155
11.7.2	Lecture	156

11.7.3	Question-and-answer	156
11.7.4	Rule-setting	158
11.7.5	Giving examples	158
11.7.6	Analogy	158
11.7.7	Application of media	158
11.7.8	Leading by example	159
11.7.9	Wordplay or Play on words	159
11.7.10	Selection of people	160
11.7.11	Timing and opportunity	161
11.7.12	Flexibility	161
11.7.13	Punishment and reward	162
11.7.14	Immediate problem-solving	164
11.7.15	Using miracles	165
11.8	Application of the Buddha's Qualities	165
11.8.1	Wisdom (Intelligence)	166
11.8.2	Purity (Goodness)	166
11.8.3	Compassion (Happiness)	167
11.9	Application of the Teaching Methods of the Great Teacher	168
11.10	Conclusion	173
Chapter 12	Teachers' Self-Awareness as Role Models for Students	174
12.1	Introduction	174
12.2	Knowing Other Things Is Not as Important as Self-Awareness	175
12.3	Mind Is Not the Brain	176
12.4	Different Symptoms	176
12.5	Conflicting Symptoms	176
12.6	Different Food Characteristics	177
12.7	Conflicting Food Characteristics	178
12.8	Different Disease Characteristics	178
12.9	Different Medicines	179
12.10	Relationship between Mind and Brain	179
12.11	Mental Disorder according to Medical Texts	180
12.12	Teacher's Disease and Medicine	180
12.13	Application of the Principle of Self-Awareness for Teachers	181
12.13.1	Knowing the Body	181
12.13.2	Knowing the Mind	181
12.13.3	Knowing the Brain	182
12.13.4	Outcomes	182
12.14	Conclusion	182

Chapter 13 Educational Professionals and Buddhist Beliefs	184
13.1 Introduction	184
13.2 The Main Idea of Kālāma Sutta	184
13.3 The importance of the Kālāma Sutta	186
13.4 Guidelines for Practicing the Kālāma Sutta	187
13.5 Examples of Compliance with the Kālāma Sutta	188
13.6 Application of the Kālāma Sutta Principle	191
13.7 Conclusion	198
 Epilogue	 198
 Bibliography	 202
Author's biography	204

List of Tables

Table No.		Page
1.1	Example 1 Application of the Four Noble Truths	4
1.2	Example 2 Application of the Four Noble Truths	4
1.3	Example 3 Application of the Four Noble Truths	5
1.4	Example 1 Mr. A is addicted to social media	13
1.5	Example 2 Mr. B is stressed from work	15
1.6	Example 3 Mrs. C gets angry.	17
1.7	Example 4: A wife sees her husband with another woman.	19
1.8	Kamma has both internal and external results	23
1.9	Differences between the Law of Kamma and Secular Law	25
1.10	Difference between morality and law	35
4.1	The Teachers' Council of Thailand punishes teachers who violate professional ethics from 2011 to present (2024)	68
5.1	Comparison of Differences between Virtue and Morality	75
6.1	Comparison of Differences between Virtue and Ethics	86
7.1	Comparison of Differences between Virtues, Ethics and Professional Ethics	95
8.1	Comparison of Differences between Humanity (5 Precepts), Divine Virtues and Divine Virtues	102
8.2	Comparison of Differences of Virtue and Ethics with Good Conduct (Sucarita)	110
9.1	Counting Breaths in Pairs for 6 Cycles	118
12.1	Components of A Person	175
12.2	Differences between Mind and Brain Symptoms	176
12.3	Conflict between Nind and Brain Symptoms	177
12.4	Differences between Food for the Mind and Brain	177
12.5	Conflict between food for the mind and the brain	178
12.6	Differences between Mind and Brain Diseases	175

List of Figures

Figure No.		Page
1.1	Connection between Dhamma and Morality	37
5.1	Connection between Virtue and Morality	77
6.1	Connection between Virtues and Ethics	84
7.1	Relationship between Virtue, Ethics and Professional Ethics	93
10.1	School Administrator Killed 3 People	123
10.2	School Administrator Abuses Child, Nearly Blinding Him	124
10.3	Mother Complains to the Media about Her Daughter Being Abused by a Teacher	124
10.4	Teachers Steals Children's Savings	127
10.5	Teacher Embezzles Children's Money	128
10.6	Call Center Gangs Defraud and Steal Money from Other People Illegally	129
10.7	Seven Bad Teachers Who Conspired to Rape Students	132
10.8	A husband Who Is Unfaithful and Has a Secret Relationship	133
10.9	Nong Phon Apologizes to Everyone	133
10.10	The Deceitful Teacher	137
10.11	Teacher Reports False Accusations	137
10.12	Drunken Teachers Organize Loud Parties That Disturb Others	140
10.13	The Teacher Invites Students to Have a Drinking Party	141
10.14	The Father, under the Influence of Drugs, Murdered His Child and Buried the Body in Cement	143
10.15	The Drug-Crazed Son Commits Matricide	144
10.16	A Drug-Addicted Young Man Assaults a Monk	145
10.17	Drunk Man Brandishes Knife and Steals Gold	145
10.18	A Young Man on Methamphetamine Rapes a Sixth Grader	146
10.19	A Drugged Man Rapes a Special Needs Child	147
10.20	A Drugged Young Man Drives Around Deceiving Children	147

Abbreviations of Scripture

1. The Pali Canon in Thai Script, Siam Rath Edition, referenced in this book, uses abbreviations to indicate **Volume/Number/Page**. For example, "Añ.Duka. 20/255/65" refers to the Pali Canon in Thai Script, Siam Rath Edition, Volume 20/Number 255/Page 65. If it's an Aṭṭhakathā (commentary) text, abbreviations are used to indicate the Volume/Page.

2. The abbreviations for the names of the Pali Canon in Thai Script, Siam Rath Edition, referenced in this book, are as follows:

Khu. Dha.	=	Khuddakanikāya Dhammapada
Dī. Pā.	=	Dīghanikāya Pāṭikavagga
Dī. Sī.	=	Dīghanikāya Sīlakkhandhavagga
Dī. A.	=	Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsini)
Ma. Ma.	=	Majjhimanikāya Majhimapaṇṇāsaka
Ma. Mū.	=	Majjhimanikāya Mūlapaṇṇāsaka
Sam. Ni.	=	Samyuttanikāya Nidānavagga
Sam. Ma.	=	Samyuttanikāya Mahāvāravagga
Sam. Sa.	=	Samyuttanikāya Sagāthavagga
Añ. Tika.	=	Aṅguttaranikāya Tikanipāta

Chapter 1

Basic Knowledge about Dhamma and Morality for Educational Professionals

ความรู้พื้นฐานเกี่ยวกับธรรมและศีลธรรม
สำหรับผู้ประกอบวิชาชีพทางการศึกษา

1.1 Introduction

Dhamma and morality are very important basic knowledge in enhancing virtue¹, ethics² and professional ethics, especially for those in the education profession because both are the foundations that shape desirable behaviors and characteristics in individuals, which will affect work performance and the creation of a good society. Therefore, in this chapter, the essential content about Dhamma and morality will be presented as basic knowledge for those in the education profession in 4 points: (1) Dhamma, (2) Morality, (3) Differences between Dhamma and Morality, and (4) The connection between Dhamma and Morality, with details as follows:

1.2 Dhamma

Dhamma is a very important basic knowledge in strengthening virtue, ethics and professional ethics of educational professionals. Therefore, in this section, we will present the main points of Dhamma in two aspects: the meaning of Dhamma and Dhamma in Buddhism, as follows:

¹ The word "virtue" can be both countable and uncountable. When used as an uncountable noun, it refers to a general virtue, without a or an in front. However, when used as a countable noun, it refers to a specific virtue, with a or an in front.

² The word "ethics" can be used in both singular and plural, depending on the context. In the singular, it refers to the general concept of ethics, while in the plural, it refers to specific ethical principles or codes of conduct.

1.2.1 Meaning of Dhamma

The word “Dhamma” is a word with a broad and profound meaning in Thai, especially in religious and philosophical contexts. This word can be translated in many ways, each meaning depending on the context in which it is used, as in the following examples (Royal Society of Thailand, 2013: 597):

(1) *Virtue* refers to the good qualities of human beings, such as Loving-kindness, compassion, and justice. For example, “Doing good is practicing Dhamma.”

(2) *Religious teachings* refer to the principles of religious teachings, especially those of Buddhism. For example, “The Buddha taught his disciples the Dhamma.”

(3) *Principles of practice* refer to the principles of conduct in accordance with the principles of Dhamma. For example, “Practice Dhamma to calm the mind.”

(4) *Truth* refers to the true state of the world and life. For example, “having the eye to see Dhamma.”

(5) *Justice* refers to things that are fair, correct, and appropriate. For example, “a just society.”

In summary, the word “Dhamma” refers to things that are true to the world and life according to nature, or teachings that are good qualities that are considered principles of practice for all human beings.

1.2.2 Dhamma in Buddhism

From the meaning of the word “Dhamma” mentioned above, Dhamma covers the basic principles that the Buddha discovered and taught about the truth of life and the universe, which is the essence of Buddhism. There are many Dhammas in Buddhism. Those who are interested can choose to study and practice them as necessary and appropriate. Here, we will present important Dhammas which are basic knowledge to enhance virtue, ethics and professional ethics of educational professionals, whether they are teachers, school administrators or educational administrators, as follows:



1. The Noble Truths: The Heart of Buddhism

The Noble Truths mean the supreme truths that the Buddha discovered or realized. They are considered the heart of Buddhism or the essence of Buddhism that points out the reality of life and the way to end suffering. Here, we will consider the essential points of the Noble Truths in 3 issues: the principles of the Noble Truths, the importance of the Noble Truths, and the application of the Noble Truths in daily life, with details as follows:

1.1 The Noble Truths (Ariya-sacca)

The Noble Truths are about reason and have four components as follows (Sam. Ma.19/1665/528):

(1) *Dukkha* means physical discomfort, mental discomfort, all suffering, whether physical suffering such as illness or mental suffering such as sadness, fear, etc.

(2) *Samudaya* means the cause of suffering or the cause of suffering, which is craving or the desire to want, be, or have.

(3) *Nirodha* means the cessation of suffering, which is the complete cessation of craving, a state free from all suffering.

(4) *Magga* means the path leading to the cessation of suffering or the method leading to the cessation of suffering, which is the Noble Eightfold Path.

1.2 Importance of the Noble Truths

(1) *They are universal truths:* The Noble Truths are truths applicable to everyone, in every era, whether rich or poor, educated or uneducated.

(2) *They are solutions to problems:* The Noble Truths point out the causes of problems and the solutions to problems directly.

(3) *They lead to true happiness:* Practicing the Noble Truths will lead to the cessation of suffering and the attainment of true happiness.

1.3 Applying the Noble Truths to Daily Life

The Noble Truths are not intended for everyone to follow with the aim of liberation from defilements, liberation from suffering, and attaining

Nirvana, which is the highest goal. However, ordinary people can apply them to benefit their daily lives, as shown in Examples 1-3 in Table 1.1-1.3.

Table 1.1: Example 1 Application of the Four Noble Truths

Items	The Four Noble Truths	Application in Daily Life
1	Dukkha (result, problem, dependent variable)	Consider the fact that you were injured, suffering and distressed both physically and mentally from a motorcycle accident (Pariññāṅik).
2	Samudaya (cause, cause of the problem, independent variable)	Consider the fact that you were driving carelessly, which is the reason you should not do it (Pahāṅak).
3	Cessation (result, solution, dependent variable)	Consider clearly how to drive safely and avoid accidents (Sacchikiriyāṅik).
4	Magga (cause, solution, independent variable)	Consider how to behave in driving safely, that is, be mindful or drive carefully (Phāvanāṅik).

Table 1.2: Example 2 Application of the Four Noble Truths

Items	The Four Noble Truths	Application in Daily Life
1	Dukkha (result, problem, dependent variable)	Consider the awareness that you are overweight and feel uncomfortable, that your friends tease you, and that you are distressed (Pariññāṅik).
2	Samudaya (cause, cause of the problem, independent variable)	Consider the awareness of the cause of eating too much, which is the cause of the behavior that you should not do (Pahāṅak).
3	Cessation (result, solution, dependent variable)	Consider the awareness clearly of taking care of yourself to have a good figure, appropriate body proportions, an attractive physique, and not too much weight (Sacchikiriyāṅik).
4	Magga (cause, solution, independent variable)	Consider the awareness of the method of conduct to control the amount of food you eat, choose low-fat food, eat lots of vegetables and fruits, get enough rest, and exercise regularly (Phāvanāṅik).

Table 1.3: Example 3 Application of the Four Noble Truths

Items	The Four Noble Truths	Application in Daily Life
1	Dukkha (result, problem, dependent variable)	Consider that failing the major subject causes suffering and distress (Pariññāikic).
2	Samudaya (cause, cause of the problem, independent variable)	Consider that the cause is not being attentive to the study, only eating, partying, getting drunk, and not reading books, which are reasons that should not behave (Pahānakic).
3	Cessation (result, solution, dependent variable)	Consider that clearly the major subject examination must be passed in a single examination without having to retake the examination (Sacchikiriyaikic).
4	Magga (cause, solution, independent variable)	Consider that the method of conduct for passing the major subject examination is to be attentive to the study, diligent in the study, not focusing on eating, and abstaining from partying and getting drunk daily (Phāvanāikic).

From Table 1.1-1.3, we can see that applying the principle of the Noble Truths in daily life is important and necessary. The Noble Truths are the most important principles in Buddhism. Studying and applying the Noble Truths to solve various problems in life will help us live happily and free from suffering.

2. The three characteristics (Ti-lakkhaṇa): The Principles of the Nature of All Things

The word “Ti-lakkhaṇa” means three characteristics, referring to three characteristics that are the true truths of all things or all things. It is an important principle in Buddhism that teaches us to understand the true nature of all things. Here, we will consider the main points about the three characteristics: the principle of Tilakkhaṇa, the importance of Tilakkhaṇa in life, and the application of Tilakkhaṇa in daily life. The details are as follows:

2.1 The Principle of the three characteristics

The principle of the three characteristics is about the true nature of all things or all things. It consists of three components as follows (Khu. Dha. 25/30/51)³:

(1) *Aniccatā*: Impermanence. All things, both animate and inanimate, are impermanent and constantly changing.

(2) *Dukkhatā*: The state of suffering. All things, both animate and inanimate, are suffering, that is, they are constantly being squeezed and must disintegrate.

(3) *Anattatā*: Non-self or Egolessness. All things, both animate and inanimate, have no true self. They are merely states of arising, existing, and ceasing.

2.2 Importance of the three characteristics

Deeply studying and understanding the three characteristics will help us live happily and free from suffering, as follows:

(1) *Letting go of attachment*: When we understand that everything is impermanent, suffering, and has no true self, we will reduce our attachment to things, whether they are material things, such as property and money, or intangible things, such as fame and honor. This will free our minds and prevent us from suffering when we face loss.

(2) *Reducing suffering*: Accepting the fact that everything is suffering and must disintegrate will help us prepare ourselves to cope with changes and problems in life without wavering. When problems arise, we will be able to solve them mindfully and without clinging to things.

³ The commentators (Aṭṭhakathācāriya) have explained the reasons for aniccatā, dukkhatā and anattatā in four ways in the commentary scripture called Sammohavinodanī : *aniccatā* is impermanent because (1) it is subject to arising and passing away (uppādvayappavattito); (2) it is subject to continuous change (vipariṇāmato); (3) it is temporary, lasting only for a short while (tāvakālikato); and (4) it contradicts permanence (niccapaṭikkhepatto); *dukkhatā* is suffering because (1) it is constantly oppressed (abhiṇhasampatipīlanato) by arising and passing away; (2) it is a condition that is hard to endure, meaning it is subject to disintegration (dukkhamato); (3) it is the basis of suffering (dukkha vatthuto); and (4) it contradicts happiness (sukkhapaṭikkhepatto); *anattatā* has no self or is not a self, it is merely a condition that arises, exists and passes away.