



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.



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- General agency administrators
- Public and private sector officers
- Bank employees
- Doctors, nurses
- Lawyers, businessmen
- General public

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Dhamma, Morality, Virtue, Ethics, and Professional Ethics

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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.

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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 (Sumaṅgalavilāsinī)
Ma. Ma.	=	Majjhimanikāya Majhimapaṇṇāsaka
Ma. Mū.	=	Majjhimanikāya Mūlapanṇāsaka
Sam. Ni.	=	Samyuttanikāya Nidānavagga
Sam. Ma.	=	Samyuttanikāya Mahāvāravagga
Sam. Sa.	=	Samyuttanikāya Sagāthavagga
Añ. Tika.	=	Ānguttaranikāya Tikanipāta

Chapter 1

Basic Knowledge about Dhamma and Morality for Educational Professionals

ความรู้พื้นฐานเกี่ยวกับธรรมะและศีลธรรม
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 (Pariññākic).
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 (Pahānakic).
3	Cessation (result, solution, dependent variable)	Consider clearly how to drive safely and avoid accidents (Sacchikiriyākic).
4	Magga (cause, solution, independent variable)	Consider how to behave in driving safely, that is, be mindful or drive carefully (Phāvanākic).

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 (Pariññākic).
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 (Pahānakic).
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 (Sacchikiriyākic).
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 (Phāvanākic).

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 (Pariññākic).
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 (Sacchikiriyākic).
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 (Phāvanākic).

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 (tāvakaṇikato); and (4) it contradicts permanence (niccapaṭikkhepato); *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 (sukkhapaṭikkhepato); *anattatā* has no self or is not a self, it is merely a condition that arises, exists and passes away.