



HUMAN LIVING AND A GOOD LIFE BASED ON BUDDHIST ETHICS

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Abstracts

The study of Buddhist ethics and the good life of human beings found that the good life of human beings according to the principle of action "what is good" or "what is not good", "what should" or "what should not". The criteria to judge the good we have to follow are: 5 precepts, the tenfold way of good action and the noble eightfold path, these three are ethical judgments to give people a good life and live together as a society as well and happy to have moral ethics. (1) The moral of human life is basic. This is a basic morality. (2) Moral in the middle of human life to raise the morality of ethics. (3) Moral of advanced human life. This is the moral of the three virtues, which is the life of human beings in Buddhism. Ethics is based on two actions are classified as: (1) Any action based on merit is considered good deeds are useful. And (2) actions based on genitals are considered evil acts. There is a great deal to judge what is wrong, what is worth, what is not worth. The main consideration is the intent of action. The Buddhist scriptures Mental behavior Effects of action and the results of the practice. In Buddhist ethics, it must be implemented and prove to be true self. It will be called knowing the rules of good judgment and it works really well without anyone to cheat on it.

Keywords: Good Life; Buddhist Ethics



Introduction

While still alive, the most excellent thing that a person should strive for in life is happiness, comfort, and contentment. joyfulness wealth and all kinds of benefits that can be taken away (Wit Wittawet, 1983, p.58), which is a matter that depends on the mind and the personal feelings of each person As the saying goes Pythagoras, a famous philosopher, “Man is the measure of all things” (Stumpf, Samuel Enoch, 1975, p.34), like Aristotle, who saw that “happiness is the highest goal of living a good human life” because “happiness” is a matter Concerning goodness, happiness means the good life of a happy human being. When we do good, whatever we desire most (Aristotle, 1925, p.340. and S. Siwarak, 1983, p.82) and ethical values which are related to the ultimate truth in the metaphysics of Theravada Buddhist philosophy at 3 levels, called "kamasuksa" (happiness due to sensual pleasures) (Phrathepvethi (Prayut Payutto), 1993, pp.39-41) “Jhānasukha” and “Nibbānasukha” (Prarajavramuni (Prayoon Dhammajitto), 1982, 556), which is happiness at the stage where the mind is free or at the liberation stage. who has the wisdom to see the truth in all things because Theravada Buddhism considers "Kamma" to be action that arises from intention, whether it's good Kamma or bad karma It is divided into levels: (1) the basic level, which is consideration according to the moral principles which are the model of basic ethics, namely the five precepts and the five dhamma; As for the level that must be practiced together, the middle level Considering another higher moral principle, namely the ten Kusala Kammassuttas chapters or the path of good karma, which has 10 factors, divided according to the method of Kamma, and highest level Consider the Eightfold Path, which can be considered as the moral principle that is the blueprint for high-level ethics, namely right view, right mindfulness, right speech, right action, right livelihood, right Vāyāma, right mindfulness, right concentration, which is the result of practicing the highest moral principles (Boonmee Thaenkaew, 1984, pp.147-148) because the Buddha Theravada religion serves to satisfy the psychological needs of human beings. Because religion is the focal point of a moral system that aims to teach everyone to be a good person. Teach how to escape from suffering Because religion has rules to teach everyone to do good in the form of morality. Theravada Buddhism is a religion that teaches people not to harm each other. The heart of Buddhist ethics appears in the Buddhist proverb: “Not committing any sin Practicing merit to be readily Purifying one's mind" (Khu. (Thai version). 25/24/33).

The Definition and Meaning of the Good Life

The word "life" (Royal Institute Dictionary, 1999, 383) means "living as opposed to death." The word "Life" comes from the Pali language, "Jīva," meaning living or existing. Going on, going on, moving. In addition, the word "life" in English corresponds to the word life, meaning a group of living things, namely plants, animals, and people.

In addition to this, the word "Life" according to the Buddhist concept, considers humans to be Veneyyasatta, meaning animals or living things. It consists of the body and mind because the mind is more important than the body. Good or bad depends primarily on the mind, according to the nature of birth and the roughness and refinement of the body in the following order: (1) Chalapujja, beings born in the womb; (2) Unthaja, beings born in the egg; and (3) Sangsethaja, beings born. In the ashes and (4) Opapātika, sentient beings arise (Mn.12/152/151–152, (Thai version)., cited in Watchara Ngamjitcharoen, 2007, pp. 59–60).

Because "human arises and proceeds according to factors as long as there are factors, the life process continues. When will the factors cease? The life process ceases. It is like a fire that is extinguished because it has run out of fuel" (Saeng Chan-Ngam, 1992, p. 100), which makes it evident that life is a physical process and a mental process that make up life because Buddhism recognizes that humans are a type of living being who is born, grows old, gets sick, and dies just like other living beings. According to the law of three factors in the emergence of human life: (1) mother and father living together. (Having sexual intercourse) (2) The mother is menstruating. (Being at the age of menstruation and having normal menstruation) and (3) an animal has been born. (The word animal refers to a living being that has a mind) (M. (Thai version) 12/252/478 cited in Sunthorn Na Rungsi, 2000, p. 97) that has five parts of human life called the five Khandhas, namely the Rūpa Khandha, which is the pile of forms that make up the human body are called the "four elements" (earth element, water element, wind element, fire element), which become various organs. through the six inner senses (eyes, ears, nose, tongue, body, and mind). (3) Saññākhandha is the pile of Sāna, meaning memory and being able to distinguish things. (4) Sankhāra Khandha is the pile of Sankhāra, meaning to train the mind to think well. Bad thoughts or neutral thoughts, neither good nor bad, and (5) Viññāna Khandha is the division



of consciousness, meaning the part that is knowledge of things that the mind perceives through the five senses (eyes, ears, nose, tongue, body).

In summary, Buddhism believes that human beings consist of two important parts, namely the body and the mind, which are interrelated. The mind is what controls the body. The mind is the master, and the body is the slave. The purpose of separating human life into five components called the five Khandhas is to allow people to loosen their hold on it. We have ourselves, which is the cause of suffering. If we are clearly aware of the truth, there is nothing that can be considered our own. All things have no true existence, including human life, because things arise from the combination of various elements, and each element arises from other elements as well.

Buddhist Ethics and Good Living for Humans

Basic human Buddhist ethics: This basic level of human Buddhist ethics makes people have a higher heart, namely the Five Precepts, which are ethics that have universal reason. When every human being practice this, it will lead to peace for both oneself and society, as follows: (1) Abstain from suffering, that is, do not destroy life. By behaving or leading a life that is free from harming others in life and body, (2) abstaining from Adinnādāna, that is, not taking anything that has not been given. or not stealing by acting or leading a life that is free from harming others in terms of property and possessions. (3) abstaining from sexual misconduct, that is, not engaging in sexual misconduct by behaving or living a life that is free from harming others in terms of spouses. A person who loves and cherishes, not breaking sexual traditions, do not cheat on your spouse. (4) Abstain from lies, that is, do not tell lies by behaving or leading a life that does not harm others with false words, lying, deceit, or cutting back on benefits. or pretending to destroy others with untrue words, and (5) refraining from intoxicants, that is, liquor and liquor, which are the origins of carelessness. Do not consume intoxicants by behaving or living a life that is free from negligence or intoxication due to the use of drugs that cause loss of consciousness (Dn. (Thai version) 11/286/247) These five precepts are regulations regarding human conduct. In order to live together normally, happily, and in order, to make people have good behavior and behave rightly in body, speech, and mind, Buddhism prescribes the five precepts for general Buddhists. Precepts are truly necessary humanistic provisions. The name of a real human being is different from that of animals, who

must have morals. Therefore, we believe that humanity means the Dhamma that is necessary for humans.

Buddhist Ethics for Intermediate Humans: Buddhist ethics for middle-level human beings is considered to be the development of one's heart up to the level of the 10 Kusalakammāpatha by simultaneously avoiding the Akusala kammāpatha" (Boonmee Thaenkaew, 1997, p. 91) as follows:

Kusala Kammāpatha: an action that can be expressed in three ways (Dn. (Thai version) 11/305/260), namely (1) three physical actions, including three physical good deeds called "Kāya suttha", namely (1) abstain from killing and animal persecution and be merciful and kind to help other animals or other people. (2) refrain from Adinādāna or taking something from another person that the owner has not given to him by respecting the ownership of other people's property and (3) refrain from sexual misconduct. Do not violate sexual customs. (2) The four verbal acts include doing good deeds through four types of speech called "honest speech," including (1) refraining from telling lies. refuse to lie because of oneself or others or for the sake of any benefit. (2) Refrain from speaking slanderously. or encourage others to disunity Speak only the words that create unity. (4) Refrain from speaking harsh words. Speak only polite, sweet words, and (5) refrain from talking nonsense. Speak only truthful words, with reason. There are benefits at the right time, and (3) Three Manō-Kamma, which includes 3 good actions of the mind called "honest Manō", namely: (1) not focusing on the desires of others; (2) not having the mind to harm others and other animals. Thinking and wishing only that all living beings, free from enmity, oppression, and suffering, may live happily, and (3) have approval, such as seeing that alms are effective, worship is effective, the results of good and bad karma are real, etc.

Akusala Kammāpatha: the path means the path of evil Kamma, the way of doing evil, bad karma which leads to decay, suffering or dusk (Phradhammapidok (P.A. Payutto), 1997, 358). This Akusala Kamma path. It is fair that a person must refrain from One must abandon the Dhamma that is contrary to the 10 meritorious actions mentioned above, in brief there are 3 which are (1) three physical actions, including three types of bad physical conduct. What is called "dishonest body" includes (1) ruining one's life, taking one's life, including causing other people or other animals to suffer, (2) taking things not given by stealing, and (3) behaving. Wrong in sexual matters (2) 4 verbal actions,



including 4 kinds of bad verbal conduct called "corrupt speech", namely (1) lying, (2) slanderous speech, (3) harsh words, and (4) idle talk. and (3) the 3 mental actions, which include the 3 types of bad mental conduct that are called "corrupt speech", namely (1) coveting other people's things, (2) wishing to harm others, and (3) seeing wrongdoing. From the moral principles, such as seeing that merit and sin have no consequences, merit and sin do not exist, etc.

The highest level of human Buddhist ethics: The highest level of human Buddhist ethics according to the principles of Theravada Buddhism is called the Noble Eightfold Path (Boonmee Thankaew, 1984, pp.147–148), which is the highest level of human morality in living life according to the principles of Buddhist ethics (Wasin Inthasara, 2006, p.93) which can be explained as follows:

1. The qualities before the path means that before a person can follow the Noble Eightfold Path, there must be two components: (1) having good friends. (Kalyanamittatā) (Sn. (Thai version) 19/48/22) means having someone who guides and influences in a good way. It may be interpreted as having received training. Teach and advise from parents, teachers, as well as good friends. Reading good textbooks and (2) acting wisely in your mind. (yōnisōmanasikāra) (Sn. (Thai version) 19/55/23) means knowing how to think and reflect on oneself consciously and using reason. It is classified as developing oneself to know how to think correctly. which will lead to being a person of critical thinking.

2. The Eightfold Path is a consequence of the virtues of the path. When receiving good investigative advice together with the profession of self-training to be a person who knows how to think thoughtfully and wisely at all three levels, which can be shown in order as follows:

Aspect	Virtuous	Ethical Conduct	Livelihood	Effort
Moral Level	Sammā Vācā	Sammā Kammanta	Sammā Ājīva	Sammā Vāyāma
Mindfulness Level	Sammā Sati	Sammā Samādhi	SammāDitthi	
Intellectual Level	Sammā Sankappa			

Table 1: three levels of the profession of self-training

The use of ethical reasoning in Buddhism begins with knowing how to think and reflect with reason on one's own. In Buddhist ethics, it is called Middle Way, which is a practice that does not let up and does not pull too far. which will lead to freedom from suffering in Buddhism (Royal Institute, 1989, 64) According to the Noble Eightfold Path, there are 8 Dhamma elements that are accessories during practice that is too lax, namely "Kāmasukallikanuyoga" means making oneself entangled in meditation. Sensational pleasure or material happiness with practices that drag too much is Atthakilamathānuyoga, meaning suffering oneself with hardship or practicing asceticism by calling this middle path the middle path between the middle paths and the extreme paths. (Extreme) on both sides, namely Sukhallikānuyoga and Atthakilamathānuyoga (Sn. (Pali version) 19/1081/367) because it is the middle path or the Noble Eightfold Path. It is right opinion, right thought, right negotiation, right work, right occupation, right effort, right memory, right determination. Monks This middle path....will lead to Nibbāna....etc. From this affirmative passage from the Sutta, it is pointed out to us that "Majjhimāpatipada" is the middle path. This is the basic and high level of ethics that will serve as a way for us humans to reach nirvana according to the Noble Eightfold Path mentioned above. With wisdom knowing the facts about the natural laws of human life, including the world and everything in the universe, namely "knowledge and understanding of the world and life correctly according to reality or knowledge and understanding according to the conditions of nature" (Phradhammapidok (P. A. Payutto), 2003, 734).

Buddhist Ethics and Human Happiness

Meaning and types of happiness in Nirvana: The word " Nibbāna" which is the ultimate goal in life. It is the true destination of man, meaning the greatest benefit or the highest goal or is it the goal of life that is extremely beneficial (Paramattha) or the benefit that is the true essence of life? It's the final destination. which is exquisite happiness, completely clean and pure, complete with peace, serenity, brightness and joy, called "Vimutti and Nibbāna" (Phrathepvethi (Prayut Payututo), 1989, 594-593) that represents Mental state means being cool, refreshed, refreshed, relieved of anxiety, relieved of restlessness, free from anxiety (Ang. (Thai version) 20/45/144/158) which is a defilement extinguisher that makes lust, anger, and delusion disappear. Nibbāna is divided into 2 types: (1) Saupatiles Nibbānadhātu Nibbānaelement has remaining Upādi or Nibbāna still has fuel and (2) Anupadisennibbāna element. Nibbāna element has no Upādi



remaining or Nibbāna has no germs left. The word "Upādi" which the commentary explains. The state of being held by Kamma and defilements or the condition that is being held fast, refers to the five Khandhas when considering this explanation. Therefore, it has the meaning that (1) Saupakilesa Nibbānadhātu, i.e. Nibbāna still has five aggregates remaining. or Nirvana that is still related to the five-Khandha (2) Anupakilesa Nibbānadhātu, i.e. Nibbāna with no five-khandhas remaining. or nirvana that is not related to the five aggregates. In addition, nirvana also means the extinguishing of defilements but still having the five aggregates remaining, namely the nirvana of living Arahants. Corresponds to the word that was created using the Atthakathā version. Nibbāna of Passion (Totally extinguish all defilements) As for Nibbāna, it is further translated as the cessation of defilements with no five aggregates remaining, i.e. nirvana of an Arahant upon death, corresponds to the word "khandha Parinibbāna" (completely extinguishing the five aggregates).

Understanding of the State of Nibbāna for those who have Attained Nibbāna

The word " Nibbāna" refers to the state of Nibbāna in 3 characteristics: (1) Intellectual state, that is, it is an important characteristic that is the intellectual basis of those who have attained Nibbāna, called "Asaddha" because one can know and see things without relying on them. The knowledge of others (Phrathepvethi (Prayut Payututo), 1989, 242-244). (2) Mental state, that is, the basic and important mental state is independence, liberation, and comes from wisdom. See it as it really is Aware of the body, etc. (Ang. (Pali version) 21/117/136) as the Buddha said: “Monks, Verses that monks who see Nirvana through happiness He will be a person with considerations that are conducive to reaching the truth. It is possible. Points that monk who have considerations that are conducive to reaching the truth will step into Sammattaniyāmma It is possible, that a monk who steps into Samattananiyāma will attain Sōtābatti Fruition. or Sakatakamiphala or Anāgāmiphala or Arahattaphala is possible” (Anāgāmiphala (Pali version) 22/101/420-421) and (3) the condition of conduct or way of life, that is, in living life good things of those who have reached Nibbāna, such as Arahants, how they live their lives. What kind of activities or business activities do you do? which Phrathepvethi (Prayut Payututo), 1989, 250-253) said in the Buddhadhamma that “An Arahant is a person who has passed away, or has ended his Kamma. His actions are no longer Kamma. In the Abhidhamma scriptures,

there is a word for your actions that are considered actions. It means to extinguish Kamma, it means to perform various actions by the hand of knowledge, desire, and attachment to dominate or influence the mind. But do it with an independent mind, have wisdom and know clearly according to reason, quit acting like a normal person, change to doing things like a noble person, that is, not doing things with adherence to good and bad things that are related to me. It is in my interests to allow me to be like this. There is no hidden desire for identity. Whether in rough or detailed form even the pride within my heart that it is my good deeds, etc., has been done according to the purpose of that activity. According to the reason for that matter Just as it should be. Therefore, it is an action that rises above Kamma and is even better. As for bad Kamma, there is no need to talk about it because greed, anger, and delusion are gone as reasons for doing bad deeds...when one has attained nirvana and craving has disappeared. Life is lived by the power that makes it life...there is free movement along the path of wisdom, that is, a state where wisdom is the motivation...and there is kindness as a result of wisdom, make your mind free (Vimutti)...one who has attained nirvana and frees himself from ignorance, desire, and supply, then has wisdom and compassion as motivation to continue his activities.”

Nibbāna is the Greatest Happiness

Happiness is a very important matter in Buddhist practice. It can be said that Buddhist ethics is not separate from happiness (Mn. (Pali version) 13/215/190-191). The ultimate goal of Buddhist ethics is Nibbāna which is also the highest happiness and bliss. (Phrathepvethi (Prayut P Yututto), 1989, 529) Moreover, the ultimate goal of Buddhism which is bliss or Bodhi is It can be achieved with happiness. or with happy practices It is not attained through suffering or through practices that cause suffering (Mn. (Pali version) 12/381-383/342-343) this happiness of Nibbāna. Happiness is without the enjoyment of emotions or pleasure, not as a feeling of Sānavedyitnarotha. This matter was also explained by Sāriputta in the Nibbāna Sutta, abbreviated as follows: “O people of old age, This Nibbāna is happiness. This Nibbāna is happiness” (Ang. (Pali version) 23/34/340-343) and Phra Uthāyee asked him: How can there be happiness in a state where there is no enjoyment of emotion? Sāriputra answered that Nibbāna without the enjoyment of emotion (no feeling) is happiness. In conclusion, Nibbāna is both happiness itself. and is both a condition that makes one ready to experience happiness (Phrathepvethi (Prayut Payututo), 1989, 505-



441) and when one attains nirvana happiness, one returns to all happiness. And in the Saṅyutti Nikāya, Slāyatanavagga is called Nirāmisasukkha, happiness superior to Nirāmisukkha. Because it is born with a mind that is free from lust, anger, and delusion. However, Theravada Buddhism does not teach people to do this. For the sake of happiness, but I always accept the truth that happiness is an essential part of ethics. It is what gives meaning to Dhamma practice. It can be said that it is the anchor or support base for practicing Dhamma. The happiness that Buddhism talks about refers to the happiness that is the basis within the mind. The highest goal of Buddhism, it can be achieved with happiness. The practitioner must not become addicted to the happiness that arises for him or her. Do not let the happiness that arises take over your mind. Still have an independent mind Able to continue progressing in the higher Dhamma until achieving complete freedom and liberation. When that goal is achieved, one can enjoy the happiness that was previously enjoyed without the happiness having the opportunity to occupy the mind and make it fascinated (Phrathepvethi (Prayut Payututo), 1989, 266-559).

Buddhist Ethics and the Value of a Good Human Life

Objective and subjective values: as for objective and subjective values, which mean good and bad, they are certain conditions of Kusala (Samphan Promtha, 1992, 31) that Buddhist ethics views as objective that cannot be changed from reality to objective. The author sees that an ethical value good or evil in addition to being objective, it can also be subjective, such as from the principles of the seven Sappurisadhammas (M. (Pali version) 14/105/89-95), which are the Dhamma of good people. From the principles of morality at all three levels, namely basic morality which is the five precepts, middle level morality which is the ten Kusalakammapha and the highest morality which is the Eightfold Path, one thing that is clear is that the Lord Buddha expressed the meaning of the word goodness, or moral value in a manner that is related to good practices and environment that has value found in human society. It is something to do with the human environment, and does not have the characteristics of a concept that is separated from the human environment. Therefore, a good person is a person who has morality within him and shows it through practice. As for the scale - wrong - not good. It is expressed in the opposite way to goodness. In terms of good-evil Therefore, it is caused by society's determination. It is a criterion such as a good person is knowing the community (Parisanyutā) and a good person is knowing

time (Kālaṇṭhā). As the Lord Buddha said in the Kālāma Sutta... "Look, Kālāma. What do you think about what we are going to say here? Not greed...not anger...not delusion When it occurs within a person Will it arise for benefit or harm?" Don't be dominated by greed..anger...delusion and control your mind. Would not kill animals Do not steal property that others have not given you, do not abuse other people's wives, do not tell lies, and persuade others to do the above- mentioned things. This action will bring benefits and happiness for a long time, right?"...Yes, my lord...(An.(Pali version) 20/6/182).

Naturalistic Ethical Values

Ethical values can be defined, when considering the principles of the Buddha's words... "Look, Kālāma people! Whenever you know clearly for yourself that these Dhammas are evils, these Dhammas are punishable, these things are criticized by those who know, when these Dhammas are adhered to, they cause suffering. Look, Kālāma people! Then you should ignore those Dhammas." and "Look, Kālāma people! Whenever you know for yourself that these Dhammas see merit. These Dhammas are not blameless. These Dhammas are praised by those who know them. When adhered to, it brings benefits and happiness. Look, Kālāma people! Then you should always have access to these Dhammas (An. (Pali version) 20/6/183-188) from this Buddha's words. We will notice that the Buddha spoke of Dhammas as an evil deed. He will expand on phrases that can be used interchangeably with the phrase "Akusala", meaning there is punishment, those who are knowledgeable criticize it. When adhered to, it will cause suffering. The phrase that expresses "merit" has the words: free from punishment, praised by those who know. When adhered to, it brings benefits. The terms good (Kusala Kamma) and bad (Akusala Kamma) in naturalistic ethics are: It is natural to be able to use the senses together. that has a naturalistic nature and is considered to be a value that depends on the true values of good (Good Kamma) and evil (bad karma). The moral value is considered to be in the non-naturalistic system, for example, if talking about killing animals, Stealing, is it good or bad? Answer: It is evil. Why is it evil? Because it is an evil act in itself. Without having to explain and expand on this characteristic, bad is bad, good is good. This part will have an effect on the action that doing good gets good, doing bad gets bad. Therefore, the ethical values, namely goodness (Good Kamma) and badness (Akusala Kamma), are constant values that do not change. For example, anyone who drinks alcohol without awareness is considered evil (Akusala Kamma), regardless of whether

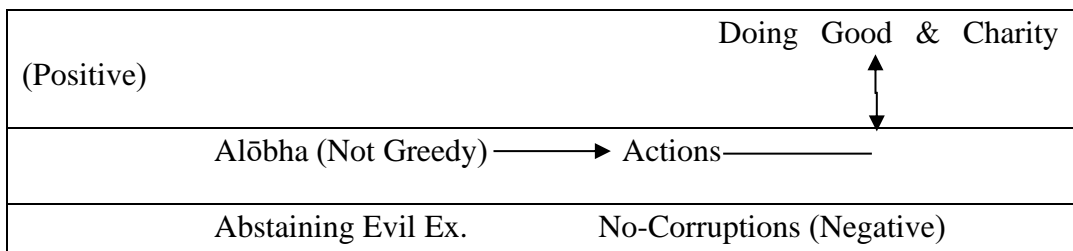


anyone who drinks alcohol without awareness is considered evil (Akusala Kamma). Therefore, Buddhist ethics sees that evil (Akusala Kamma) and the ethical value of evil (Akusala Kamma) are constant for everyone. People do not change at all. Therefore, in this aspect of non-naturalism, they also accept the value of morality that originates from conscience (Phrathepvethi (Prayut Payutto), 1989, 183) as the consideration of moral value. too along with using wisdom to find reasons from deliberation and is organized in perfectionism itself.

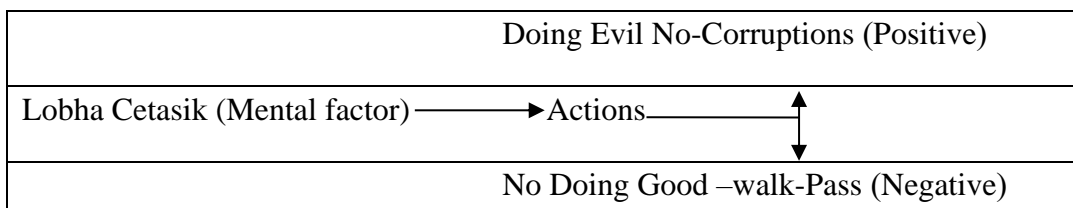
Buddhist Ethics and Criteria for Judging a good Human Life

Diagnose by looking at the source: Diagnose by looking at the source Buddhist ethics considers what are the causes or driving forces that cause humans to commit karma in two ways by considering what are the three types of dhamma that fall into the division of decay, namely, the three basic Akusalas, i.e. the Akusala base, i.e. greed, the Akusala base, i.e. anger, the base Akusala. That is to say, delusion, the three dharmas mentioned above are classified as being on the side of decline. Therefore, what are the three principles that are classified in the division of prosperity? They are the three foundations of good deeds, namely, the good deeds, which means not being greedy, and the good deeds, which is not being angry. Kusala-mound means not being deluded. These three Dhammas mentioned are classified as being on the side of prosperity (Dhi. (Pali version) 11/353/243-244) because what the Buddha called the three Kusala-mounds, even names may sound negative, such as Alōbha, non-greed, but this does not mean that they must always be expressed in negative terms. Furthermore, non-greed from a Buddhist perspective can manifest itself in both negative and positive terms. (Sompan Promtha, 1992, 47) For example, Mr. A. is a police officer. Working in a police station One time, he had the opportunity to act dishonestly in the performance of his duties. As he clearly saw that no one would know or take responsibility for the action if he really did it. Mr. A. had considered it every night, every day, but then he made a decisive decision that he will never be dishonest in his duties. In Buddhist ethics, it is considered that Mr. A. was persuaded to stop corruption by the influence of Alōbha Cetasika, etc. The next event, one day Mr. A. was walking along the sidewalk. He found a boy sitting and begging. This child was very pitiful, his body was ugly and dirty, he was thin and black, and his hair was long and unkempt. Mr. A saw it and felt sorry for him. So, he took 10 baht from his shirt pocket and threw it into a can that the beggar was holding. The beggar raised his hands in greeting. Mr. A's giving of a penny was also driven by Alōpha Cetsika. From both events, it can be found that in the first event Mr. A's

lack of greed is expressed in a negative way. As for the second event, it was expressed in response. The expression of the first event is the restraint of evil. As for the second event, it was an enhancement of good deeds. So, the behavior human actions therefore express both good and positive actions. As for restraining and refraining from doing bad things. Which is a negative action means "Doing good in the Buddhist view is divided into two types: doing good by refraining from doing bad things and doing good by performing good Kamma. But no matter what kind of good deeds, all good deeds, Buddhism explains, it comes from the three root causes of good deeds: not being greedy, not being angry, and not being deluded (Samphan Promtha, 1992, 48) as shown in the picture:



Considering evil roots such as greed, the name of this word sounds positive (positive), but it may appear opposite to positive. The researcher would like to give an example from the first situation with Mr. A. If he decides to commit product fraud, Mr. A's decision, ethically, is considered to have been led and driven to release him from his greedy mental state. This is a positive manifestation of greed. Because I want to benefit, but in the second incident, Mr. A. saw a child beggar. He hesitated. Part of his heart couldn't help but feel sorry for him. But one thing is a pity. The 10 baht could have been used to buy something small. If, in such a situation, Mr. A decided not to give the 10 baht, then he walked past without paying any attention. In this principle of Buddhist ethics, the answer is that it arises from the drive of greed. This is the negative manifestation of greed. See the picture?





Diagnose by Looking at the Results

For the criteria for judging ethics, it is the diagnosis of actions. or natural conditions by looking at the results as follows: **1. Diagnose by the main criteria**, that is, decided by the main criteria, which is the criteria used to judge ethical actions in Buddhism, will consider the intention as the cause. By relying on the mind as the main idea in actions as well as the process of actions until they are completed, some factors can be used as criteria, including (1) intention in the action. Consider actions according to the cause: If it is an intention that arises from the foundation of good deeds, that is, avarice, Adōsa, and Amōha, it should be understood as goodness. But if it arises from evil roots, namely greed, anger, and delusion, you should know that it is evil and (2) the impact on actions. Consider, according to the condition that Is it a condition that supports one's mental life or not? Does it make your mind comfortable, disease-free, clear, bright, and complete? Promote or undermine the quality and performance of the mind. Helps good deeds flourish, or has merit decreased? As well as whether it affects personality or not and how. **2. Diagnose by secondary judgment criteria**, that is, judge by secondary judgment criteria as follows: (1) Conscience is one's sense of right and wrong. Consider whether the action is something you can criticize yourself for or not. Is it a loss of self-respect or not? (2) Consider the acceptance of a reasonable person. scholars, whether they accept, admire, praise, or criticize or not; and (3) consider the nature of the results of actions on oneself and others. “It is self-harm. Harass others Causing yourself or others to suffer or not?” and “Is it for the benefit of others? Or is it to punish suffering for oneself and others?” Therefore, criticize or praise, that is, accept or not accept behavior in living a good life according to the principles of Buddhist ethics. Can be considered: (1) Consider that behavior. What are the advantages and disadvantages of life? Or how does it affect personality? Is it a condition that supports mental life or not? Is it conducive to quality of life or not? Promote or undermine the quality and performance of the mind. causing all other meritorious or unwholesome dhamma to decline or flourish. Does it help build a good personality? (2) Consider whether that behavior What are the advantages or disadvantages of society? Is it an oppression of others? Make others suffer or not? Is it to destroy or benefit one's true happiness? (3) Consider how beneficial or harmful it is to society, that is, whether it is an oppression of others or not. Causing others to suffer or not? It is to destroy or benefit the happiness of others. and to the public, or not? (4) Consider with a conscience. or by the natural sense of

humanity, that is, considering one's conscience, when that is done, can one criticize or blame oneself? and (5) consider social standards, that is, according to religious commandments, traditional culture and various social institutions such as the law, etc., which are subject to the deliberation and scrutiny of all intelligent beings. According to the times, so as not to be held ignorantly or by mistake. As well as considering and accepting or not accepting those saints in each case. (Phrarajworamuni (Prayut Payutto), 1982, 180).

Knowledges Remark

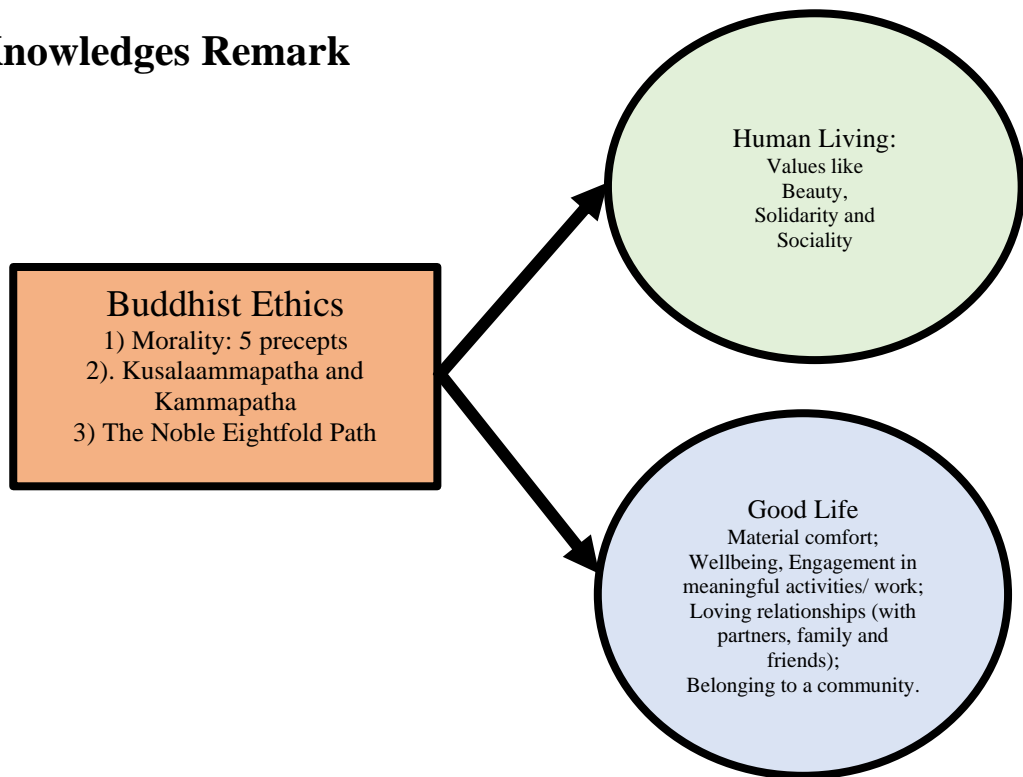


Figure 1: Knowledges Remark of the Good Life in Buddhist views

Conclusions

Living a good life for humans in Buddhist ethics is a criterion for judging ethics. According to the principle of good conduct that results from many ways, such as tradition, culture, law, etc., in living a good human life, it is a norm of conduct that is a norm in living a good life, which is a method. or a tool for achieving the most beneficial goals and ideals of life. It covers the criteria for



judging whether an action is good or bad. Should or shouldn't, the aim of Buddhist ethics is for people to live a good life. Help and support each other. We can live together as a society very well. happy in life Which can be summarized into 3 levels: (1) Morality in human life, which is the basis of Dhamma ethics, including the 5 precepts, which includes the 5 Dhammas, which are the basic moral practices. (2) Morality in the life of the middle man Ethics that are meant for people to follow to raise the level of morality and ethics to a higher level, including Kusalaammapatha and avoiding evil Kammamapatha together. (3) Morality in the life of an advanced human being. It is the highest level of ethics, which is the path that a person follows and will be far from the enemy within, which is the defilement that leads to sorrow, namely the Noble Eightfold Path, which is the Noble Eightfold Path, which is a good way of living a human life in Buddhist ethics. Since basic and middle-level ethics can only be used as a guideline to reach peace and tranquility for humans at the global level, but it cannot reach the highest ideal of human life. Therefore, humans must use a method higher than the two levels of basic ethics in order to achieve the highest ideal, called high ethics. In living a good life for humans in Buddhist ethics in order to decide what the ethics of Theravada Buddhism are, there are criteria for judging ethical value. which is a principle used as a criterion for diagnosing good and evil. Characteristics that are ethical judgments in Buddhism are classified by actions based on two characteristics. That is, any action that is rooted in merit is considered It is a good, useful, and valuable action. As for actions that are rooted in evil roots, they are considered evil actions. which has principles for considering and deciding what is wrong, what is right, what is appropriate, and what is inappropriate, which can be summarized as the following principles: the intention of the action Buddhist precepts define mental behavior as the results of actions and results of practice. In Theravada Buddhism, you have to practice it yourself. If you prove it to yourself, that's what it will be called. Know the rules for judging goodness that are correct and true. Without allowing anyone to deceive.

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