**The Virtuous Person (A member of the society)**

One with the moral virtue (manussa-dhamma), who can be rightfully call civilized , conducts himself or herself as follows:

A) Possesses the three kinds of good or proper conduct (sucarita):-

1) Righteous bodily conduct (kāya-sucarita) - one does things that are virtuous and proper.

2) Righteous speech (vací-sucarita) – one says things that are virtuous and proper.

3) Righteous mentality (mano-sucarita) – one thinks things that are virtuous and proper.

B) Abides by the noble qualities (ariya-dhamma) by practicing the ten wholesome actions (kusala-kamma):-

**Three of the body**

1) Abstain from killing, oppression and harassment; possess kindness, compassion and helpfulness.

2) Abstain from filching, theft and exploitation; respect the property rights of others.

3) Abstain from misconduct and violation of others’ loved; not abusing them, disgracing or dishonoring their families.

**Four of speech**

4) Abstain from false speech, lying and deception; speak only the truth.

5) Abstain from malicious speech inciting one person against another; speak only words that are conciliatory and conducive to harmony.

6) Abstain from coarse, vulgar or damaging speech; speak only words that are polite and pleasant to the ear.

7) Abstain from worthless or frivolous speech; speak only words that are true, reasonable, useful and appropriate to the occasion.

**Three of the mind**

8) Not greedy or focus only on taking; think of giving; make the mind munificent.

9) Not thinking hateful and destructive thoughts or having a destructive attitude toward others; bearing good intentions toward others, spreading goodwill and aiming for the common good.

10) Cultivate right view (sammā-diţţhi); understand the law of kamma, that good actions bring good results, bad actions bring bad results; having a thorough grasp of the truth of life and the world; seeing the faring of things according to causes and conditions.

C) Observes the five precepts:-

The ten wholesome deeds given above are a comprehensive description of the moral conduct that can be developed through body, speech and mind. For those who are not yet firm in these noble qualities, it is recommended that at least moral restraint through body and speech should first be developed by observing the five precepts:-

1) Abstain from killing or doing bodily harm.

2) Abstain from taking what is not given or violating others’ properties.

3) Abstain from sexual misconduct.

4) Abstain from lying or deceptive speech.

5) Abstain from alcohol and intoxicants or addictives that causes heedlessness and drunkenness which lead to damage and blunders such as accidents due to lack of mindfulness.

**The Social Benefactor (A helpful member of society)**

A constructive member of society possesses the following qualities or conduct:-

A) One has the divine abiding (brahmaihāra), the four mental attributes of a being which is sublime like a god:-

1) Loving kindness (mettā)

* Goodwill and amity
* The wish to help all people attain benefit and happiness.

2) Compassion (karuņā)

* The desire to help other people escape from their sufferings
* The determination to free all beings, both human and animal, of their hardships and miseries.

3) Appreciative joy (muditā)

* One feels joy when seeing others happy.

4) Equanimity (upekkhā)

* Seeing things as they are with a mind that is even, steady, firm and fair like a pair of scales
* Understanding that all beings experience good and evil in accordance with the causes they have created
* Ready to judge, position one self and act in accordance with principles, reason and equity.

Having established these four mental qualities as a foundation, one may express them outwardly in the following ways:-

B) One contributes to social harmony by practicing the four principles (sańgaha-vatthu) for helpful integration that bond people in unity:-

1) Giving (dāna)

* Being kind, generous, sacrificing, sharing, helpful and provide assistance to the four necessities.

2) Amicable speech (piyavāca)

* Speak words that are polite, pleasant to the ear and helpful, that point the way to benefit, that is based on reason and conducive to goodness
* Words that are sympathetic and encouraging
* Words that lead to understanding, harmony, friendship, mutual love, respect and service.

3) Helpful action (atthacariya)

* With physical service, making an effort to lend a helping hand to others
* Performing actions that are helpful to the community
* Help to resolve problems and promote morality.

4) Participation (samānattatā)

* Put oneself in communion with other
* Behave consistently and impartially, equitably toward all people, not taking advantage of them
* Share in their happiness and suffering, acknowledge problems and participate in resolving them for the common good.

**The Harmonious Participant of the Group (A good community member)**

A) A useful participant of a community, who contributes to the peaceful co-existence of the community, possesses the following qualities:-

1) Being self-reliant

* One makes oneself a refuge unto one self, one is ready to take responsibility for oneself and does not make oneself into a problem or burden on one’s company or kin.
* This is achieved by maintaining the ten protective virtues (nāthakaraņa-dhamma):-

1) Having good conduct and discipline (sila)

* One conducts one’s life honestly in body and speech; one has discipline and earns one’s living through right livelihood.

2) Possessing much experience and learning (bāhusacca)

* One has learned and heard much
* One is well versed in one’s own field of study or specific area of knowledge, understand it extensively and profoundly, knows it clearly and can really put to use.

3) Knowing good association (kalyāņamittatā)

* One has good friends, knows how to choose one’s companions and approaches those people who are capable of giving good advice.
* One chooses to associate with and emulate beneficial external influences in society that will guide one’s life to prosperity and growth.

4) Being easily spoken to (sovacassatā)

* One is not stubborn or headstrong.
* One is willing to listen to reasons and facts, and ready to correct and improve oneself.

5) Making an effort with the group’s activities

* Takes interest in helping the business and activities of the group, one’s family, friends and the community, and uses one’s wisdom to look for appropriate ways to carry them out, to organize them and bring them to fruition.

6) Being a lover of truth (dhammakāmatā)

* One is a lover of truth, likes to learn, to research, to inquire, to acquire knowledge and seek the truth.
* Knows how to speak up and ask, and to listen.
* One has a friendly and relaxed manner that encourages others to approach one for consultation and conversation.

7) Having effort (viriyārambha)

* One is industrious in avoiding and abandoning evil actions and cultivate the good.
* One makes an effort and strives forward.
* One does not give up in despair or neglect one’s duties and responsibilities.

8) Being content, knowing moderation (santuţţhi)

* One is glad and contented only with gains, results and successes brought about or achieved rightfully through one’s own efforts.
* One is not caught up in material comforts.

9) Having firm mindfulness (sati)

* One remembers and is mindful.
* One recollects what one has done and said and what needs to do in the future.
* One is circumspect and restrained with whatever one does, not rushed, sloppy, absentminded or reckless.
* One does not allow oneself to slide into wrongful ways or fail to seize an opportunity to do good.

10) Putting head over heart (pańńā)

* One has the wisdom to see causes and results.
* Able to see all things as they are.
* Knows how to examine and judge with a free mind.
* One does things with reflection and discernment.

2) Living harmoniously in the group

* In regard to relations with colleagues, associates, fellow community members and siblings in the family, the six conditions leading to mutual recollection (sārāņía-dhamma) should be observed:-

1) Friendly action (mettā-kāyakamma)

* Show friendliness and goodwill to their colleagues, associates and fellow community members by willingly helping them in their duties, and bearing a courteous and respectful manner, both in their presence and absence.

2) Friendly speech (mettā-vacíkamma)

* They each inform the others what is of benefit.
* They teach or advise them with a heart of goodwill.
* They say only polite and respectful words to them, both in their presence and absence.

3) Friendly thoughts (mettā-manokamma)

* They establish their minds in goodwill, thinking of ways to be of service to each other.
* Looking at each other in a good light,having a pleasant and congenial attitude toward each other.

4) Sharing of gains (sādhāraņa-bhogí)

* They share with each other whatever gains have been rightfully acquired, seeing to it that even small thing is distributed equally to all.

5) Moral harmony (sila-samańńāta)

* They maintain virtuous conduct, abide by community rules and regulations, and do not conduct themselves in ways that are objectionable or damaging to the community.

6) Harmony of views (diţţhi-samańńāta)

* They respect and honour each other’s views.
* They have reached consensus or agreed upon the main principles.
* They adhere to the same ideals, principles of virtue or ultimate aims.