

Buddhist Psychology: Corruption and Honesty Phenomenon

¹Dr. Phramaha Chakrapol Acharasubho Thepa

¹*Faculty of Religion and Philosophy Studies, Mahamakut Buddhist University, Thailand*
Email: chakrapol.the@mbu.ac.th; ORCID: 0000-0001-9184-4273

Abstract

The current academic paper on Buddhist Psychology takes to study involving a branch of religion psychology, especially its keys to learning human behavior. The current paper aims to analyze and synthesize Buddhist Psychology especially in the sub-teams as corruption and honesty phenomenon are relevant to the depth of mind that influences human behaviors. Buddhist doctrines collect the paths to narrate and illustrate the human mind systematically. The study found the body of knowledge of corruption and honesty phenomenon based on Buddhist Psychology as two significant factors i.e., variables of corruption by the ownership and valuable of corruption by the friendship. That is the cause of self and surrounding of friendship until the top of the origin is “ignorance”. Buddhist psychology mentions the corruption origin relevant to ignorance by conceiving of the seven Anusaya with significant stupefaction i.e., greed, clinging, hate, arrogance, misconception, inconsistency, and ignorance. Human behavior will always be associated with the mind under observation on six sensations as form, sound, smell, taste, touch, and emotion. A Corruption Mind Map and an Honesty Mind Map are the synthesis of Dhamma principles and present them to create awareness of the behavior of the mind systematically created for the obvious human mind phenomenon in Buddhist Psychology. That is a key to resolving corruption and cultivating honesty in society and to inspire those who are interested in researching the field of Buddhist Psychology.

Keywords: Buddhist Psychology, Corruption, Honesty, Phenomenon.

INTRODUCTION

Psychology study involving to thoughts, feelings and behaviors that connecting of mind is come out as action. People are affected or influenced by the expressions, imaginations or impressions of others or circumstances. The definition of mind is dominant in thoughts, feelings, and behaviors and is used in a sense that includes psychological variables (Giorgi, 2020). That we can be imagined or implied by others. It shows that people are more prone to social influences. Social pressure is influenced even in a solitary environment. Thus mean self-behavior influences human phenomena that accumulate in

society. The religious psychology methodologies and interpretive frameworks to the different contents of religious traditions (Nafi, Zamhari, Sahab, Murodi, Suparto, & Latifa, 2021), as well as to both religious and irreligious individuals, is what religion psychology is all about.

According to Reiss, all religious beliefs and activities are designed to satisfy one or more of liberation such as religious rituals and satisfy the craving for order. The inherent human urge for acceptance is tapped into by religious teachings about salvation and forgiveness. The promise of a hereafter is intended to assist people in achieving peace (Compton & Hoffman, 2019).

Corruption was a diversity issues argument in the twenty-first century, by a large impact on our society it particular in political (Eysenck, 2018) but in the real, it had encountered among of many institutes and organization. In other words, we are hearing “honesty” in terms of the cultivation of good deeds that arise in our society (Walker, 2022). The Buddha's teachings on psychological phenomena provide important insights into the nature of awareness and the psychology of human conduct.

Cambridge psychologist Robert H. Thouless (1972) expresses his opinion on the Buddha's psychological views' modern significance. In more contemporary memory, Mrs. C.A.F. Rhys Davida, a western psychologist who studied the psychology of nirvana, stats “Anyone familiar with psychology and its origins who studies the Pali Nikayas will notice that the psychology terminology is more extensive than almost any classical texts and that the Pali Nikayas dedicate more room to psychological analysis and explanations than every other religious text.” (De Silva, 2005: 1).

In Buddhism excluding the modern relevance of psychological analysis is a thorough understanding of the Buddha's complete doctrine. It is impossible to know about a thorough understanding of Buddhist conceptions of mind, perception, and intention, as well as the essence of emotion and individuality (Wright, 2017). This will be observed that the psychological parts of Buddhism are intricately intertwined with its more philosophical and ethical dimensions, which is the study's major gap.

Buddhist Psychology

Buddhist psychology (BP) takes on certain parts of Buddhism, especially the central part that discusses mental suffering. The process of mind and cessation of mental suffering is based on the descriptions of the

mental processes used in psychology to apply the understanding to the modern people who are familiar with psychology (De Silva, 2005). Buddhist psychology therefore, it is a study of the nature of the human mind from the principles of Buddhism, which is the source of knowledge of the analysis of the human mind in detail. Its aim is to enable individuals to manage their day-to-day life in the world.

The essence of Buddhist psychology lies in the presentation of the natural principles of the process of birth and cessation of suffering as well as presenting the methods of practice or ways of living to achieve the cessation suffering or problems in the mind that arise will be eliminated (De Silva, 2014). The learner can use these knowledges and insights to refine his own mind so that he can clearly see and understand the truth according to the Buddha-dharma until he can bring that knowledge and understanding that has arisen within himself. Knowledge of cause and effect through the years of suffering and the cessation of suffering is beneficial to oneself and others who are faced with mental problems.

The goal of Buddhist psychology is to construct knowledge about the emergence of thoughts and feelings, how they occurred, and how they are related, in other words, to see if the cause of one's conduct, beliefs, and deeds is why and how they occur, but the ultimate goal of Buddhist psychology go to the end of suffering (nirvana) (Thepa, (2019). The account of Buddhist psychology is told so meticulously by this process of the route leading to the end of suffering that it is clearly revealed by the Buddha. The enlightenment of him under the Bodhi tree that is shining of wisdom illustrates step by step of the human mind (Feize, 2018), not only him but the verifying of five disciples later were enlightenment followed in the first and second sermons. It is proven by practicing the path of the Four Noble Truths. Even though it is complicated to learn, several people have reached Buddha's teaching.

Bhikkhu Bodhi (2000) An American Sri Lankan Theravada monk who is the chairman of the Buddhist Publication Society. The Abhidharma scriptures are translated in a phenomenological psychology (Goodman, 2020).

Buddhist psychology is facilitating the understanding of the truths experienced in the scriptures, begins with a detailed analysis of the mind's peculiarities, as it appears when examined within. The scriptures classify the mind into several types determine the composition and function of each, all of which relate to the mind's mood (what the mind knows) and the underlying form of the mind and show the connection of different types of mind with both the mind itself and with the forms that form the process of experience continuously (Bhikkhu Bodhi (2000). Buddhist philosophy is the first and principally ethical philosophy. This is undeniable, yet the degree of significance assigned to the psychological prolegomena of ethics varies greatly across different ethical systems (Strong, 2019). Humans use the psychology of coronation, or will, through its foundation of sensations and reasoning to solve moral difficulties. The Dhamma Sangani is contained within a relatively small space for an Indian scripture. Its objective is to systematize or establish specific theories, then at the very least, to catalog and clarify a fraction of the miscellaneous phrases or classifications of information contained in the Sutta Pitaka's Nikayas, which are huge manuscripts of monologues and various speeches.

Philosophers have however observed highlighted that combining both the investigation of mind conceptions with ethical considerations might result in beneficial advancement including in domains. Although humans can see the usage of physiological concepts tinged with moral implications in Buddhist psychology as well. So an explanation,

there seem to be six roots of the phenomenon involving to Buddhist psychology: corruption, anger, ignorance, and their antithesis generosity, compassion, and wisdom. When considering the content of all Theravada Buddhist doctrines, it is found that the Buddha performed his duties as a psychologist and taught purely psychology. Because he preached the Dharma to heal and improve human behavior due to mental disorders throughout his life.

The teachings of Buddhism are entirely about psychology while being captivated by passion raises a form of ailment known as mental sickness. The Buddha taught the Dharma in order for the disciples to train their minds in order to achieve the Dharma. Buddhism focusses on the mind, as seen in Theravada Citta Sūta that;

“The angel inquired ‘what leads the world on? (Bhikkhu Sujato, 2018) What is it that will get away with it? What is the whole world concerning the one controller?’ The Blessed One replied ‘a world that the mind will lead where the mind will wander. The whole world is controlled by the power of one nature is 'the mind'.” The leading is by a couple of ignorance and craving, by this one thing craving, everything is under its control.” (Bhikkhu Bodhi, 2018a.)

It illustrates the importance of the mind, which is the element of knowledge. The state of cognition presides over the perception of what is appearing, which is not only seen, heard, smelled, tasted, and touched, but also in many fine ways. The analysis of the world in this stanza means that each person is according to the will of the individual. Some people's minds accumulate a lot of merits (*kusala*), and some people are overwhelmed with unwholesome qualities (*akusala*). A person's mind which has accumulated much merit can develop mercy, compassion, or equanimity. Whereas the world of wicked people is a world of hatred, unhappiness, anger, and resentment. Therefore, each person represents his world, each moment as it is.

Thus when comment on the *kusala* and *akusala* the state link to illustration the characteristics of mind influenced phenomenon's individual (Thepa, 2022). See as the Blissing One mentions;

“Bhikkhus, all the unwholesome things that are *akusala*, all the unwholesome things have a mind as their principle. The mind arises before those dhammas, and unwholesome dhammas arise later. Bhikkhus, all the wholesome qualities that are participants in the whole line of *kusala* have the mind as the principle. The mind was born before those dhammas, the wholesome dhammas arose later.” (U Narada, 2018)

On the Buddhist psychology, there is a distinction between the kinds of psychological concepts with moral implications including the use of psychological concepts without moral aspects. Buddhist terminology classifies the six roots of motivation according to Buddhist psychology consists of greed (*lobha*), hatred (*dosa*), delusion (*moha*), non-greed (*alobha*), non-hatred (*adosa*), and liberal from delusion (*amoha*). (Harvey, 2010). The first three roots of motivation are referred to as *Akusala*, while the remaining three are referred to as *kusala*. These two words, *kusala* and *akusala*, are sometimes interpreted as simply ethical like good and bad, or psychological terms like wholesome and unwholesome, or skilled and unskilled. (Lee, 2022).

Apart from the ethical connotations of psychological terminology, the types of psychological phenomena chosen by the Buddha for extended analysis are those that are significant to the doctrine's ethical and religious quest. Buddhist ethics is not restricted to the examination of ethical principles that are in conflict with one another, as this is the most effective manner of reducing societal conflicts. The psychological basis of social well-being has indeed been effectively stated as follows;

“Although the Buddha himself considered the establishment of suitable bodily circumstances (*patirūpadesavāsa*) to be a tremendous benefit, he believed that the circumstances to which a man as a social creature is subject are mostly psychological, instead of purely bodily and environment.” (De Silva, 2005)

Buddhist Psychology, which is the concept that guides the teachings of Buddhism on the issue of suffering and the way to reach the cessation of suffering, is applied to the psychological process. It is a consequence of the changes in life and social conditions and the problems that arise in life and in human societies in the era of development and especially in the industrial era, which have made people more materialistic. But it appears that human life that is full of material things is very problematic on the mental side, like stress, anxiety, feeling alienation, loneliness, emptiness, meaninglessness, pressure, and oppression, which in Buddhism is collectively referred to as “suffering” (*dukkha*). This is one point that has prompted psychology to expand the interest from the mental illness of the patients in the clinic to the mental problems of ordinary people, also known as the interest of the sick person in the ordinary person. Moreover, in viewing human problems, Buddhism does not look at them the same way it separates them but rather views the human mind and the problems of the human mind as related to the whole human way of life. That is to live in every aspect and with all behaviors. Therefore, Buddhism views psychology in terms of solving problems and human development, including preventing and promoting sustainable human happiness.

Buddhist Psychology of Ignorance Conception

Avijjā is ignorance according to the needs of the mind that is dominated by various unwholesome qualities, necessities, and greed, etc. The Sūta shows the cause of ignorance.

Factors affecting the promotion of ignorance by the metaphor that it is like food for ignorance is the neural network that causes corruption. Corruption is also the cause of organic incompetence. The contributing factor to organic neglect is the lack of consciousness itself.

The inheritance of the corruption that he showed is the lack of discernment that is a factor of unconsciousness and succession, disbelief and refusal to listen to the true Dharma because of the social factor that is not associated with men, even men should be perfect in faith. This process is also a tracing phenomenon in the sutras. In the sutras, it is also demonstrated by the countermeasures to show the birth of ignorance, which is the true root of the problem of corruption.

Metaphors are used to illustrate the causes of corruption, for example, to compare the birth of ignorance. In Avijjā Sutta (P.T.S: S iv. 50) the Blissing One mentions as;

“Without food, what is the food of ignorance should be said that without five hindrances, even without five hindrances we say that there is no food? That said no food well, what is the food of five unconsciousness should be said that deeds in the mind without discretion, even if doing in the mind without discernment we say that there is food? It is not said that there is no food, or anything, of keeping in mind without discretion...” (Bhikkhu Sujato, 2018)

It is like the flow of unwholesome dung, having a person who does not associate with all human beings, most of all, ignorance that may arise or be full of it like the rain falls. The manifestation of greed has phenomenon such as wanting, wanting, and having no boundaries no inhibitions.

The Sutta also shows the way to strengthen honesty with the body of Dhamma principles, which are the factors that arise in honesty and paticasamuppada (Qing, 2017). The important point of the *suttas* is that the Buddha has shown both sides who

obvious that individual application of the terminology related to incorrect perceptions in some circumstances, while overall term have a relationship with each other, those who act dishonestly and honestly by themselves, and the third person, who is a good friend, must have qualifications and factors to encourage corruption or honesty. On the other hand, this sutra expresses the root causes of physical, verbal, and mental deeds; on the other hand, it theoretically fully cultivates physical, verbal, and mental integrity originating from ignorance. Monks, who are the following not associating with perfect men inevitably mean not listening to the Dharma and not listening to the complete truth, without complete faith, a complete lack of faith leads to complete indifference in the mind. Keeping in mind that a lack of complete discernment inevitably leads to a lack of complete consciousness, and a lack of complete consciousness leads to ignorance of controlling faculty not being completely unaware that perfect 5 controlling faculty. This ignorance has such food and this abundance.

Avijja is one of the seven Anusayas, which signifies “stupefaction.” This is referred to as a ‘latent trend’. Memorial is a blight on the way that does not provide relief. It is possible to become enlightened at any time. There are seven different kinds of anusayas or obsessions (Hardy, Hunt, & Davids, 1899: A iv 9; Smith, 2019; Thanissaro Bhikkhu, 2001: AN 7.11). It almost is ignorance sediment or the seed of ambiguity's composition. The aspects of latent inclinations consist of;

- (1) Kāmarāga-anusaya, greed sediment,
- (2) Bhavarāga-anusaya, clinging to well-being sediment, and
- (3) Paṭigha-anusaya, hatred sediment,
- (4) Māna-anusaya, the arrogance sediment
- (5) Diṭṭhi-anusaya, misconception sediment
- (6) Vicikiccha-anusaya, inconsistency sediment
- (7) Avijjā-anusaya, and ignorance sediment.

Avijja is ignorance of the four Noble Truths, including the certainties regarding suffering, its cause, its end, and the path to its ending. In a good connotation, avijja denotes misunderstanding or deception. It causes to make confusion what would be deceptive and misleading with, what is absolutely real. It is labeled (*micchapatipatti-avijja*) because it leads us astray. As a result, avijja is distinct from regular ignorance. The avijja of *paticcasamuppada* signifies anything beyond ignorance (Thepa, 2019), but ignorance of a person's or village's identity does not just imply untruth. It's deceiving, like when a man loses his sense of direction and believes. The person who is ignorant of the truth of suffering has a pessimistic outlook on life, full of suffering (pain and evil). It is a serious mistake to look for the truth of suffering. It is discovered within the human body. All literal and sphere (*nama-rupa*) emerging from the six senses is suffering including seeing and hearing (Falk, 2006). Because phenomenal actuality is ephemeral, unappealing, and painful. Everything is in suffering and pain because it could disappear at any moment. However, a human being who regard their existence as pleasant and wonderful are unaware of this suffering. As a result, they seek pleasurable sensations things, such as being obsessed with form, sound, smell, taste, etc. Their efforts to protect what they consider as slightly of the world.

Human believes in what they see and also 5 perceptions through sensations without considering cause and result. However, their lack of intention in the cause of birth and deterioration in life stems from their belief in their own faces (*avijja*). For example, a house with green eyewear must see the dry grass as green. Experience is the key to learning and developing oneself to achieve the real *nama-rupa* (Mahāthera, 1994). Whatever the semantic sense of the phrase, analyzing the social-psychological functions and implications of the attribution

of the term “ignorance” is interpersonal interaction. That is a utility to the people who apply it. In the experimental observations examined, it is linked to a general lack of absolute knowledge in others. The term “ignorance” performs a specific effect in human situations, particularly as a metaphorical obstacle to interactional relationships (Moscovici, 2008; Gillespie, 2008).

Smithson (1985) claims that ignorance configurations have a role in the formation and preservation of personalities. He asserts that personalities may comprise “ignorance inducing components” labels designating psychologically repudiated personalities, e.g., idiot or mentally ill. That contains a kind of repudiated mental impairment, such as if some are considered less “bright” than others. Eventually, they point out of ignorance has the effect of reducing the ignoramus' prestige. In other views, it renders people incorrect.” (Smithson, 1985: 168-169)

Social behaviors are directly bonded back in a society that impacts wile as people's participation. Buddhist views on the root of behaves as cause and effect presented in term of the circle of the phenomenon, this happens because the origin or concept of fruit have because have plant, plant have because of ground and so on that convince knowledge in the reality of existing things seeing as Buddha mentioned elements with the intent deed leads to ignorance in *Saṃyutta Nikāya*;

“Bhikkhus, ignorance is the first step toward unwholesome conditions, followed by disingenuousness and bravery of misconduct. The incorrect viewpoint emerges in the mind of an ignorant people who is mired in darkness. An element of improper viewpoint is the source of erroneous intentions. Improper speech arises as a result of one of the bad motives, as a result of one's improper speech, and erroneous action emerges. An element of a

bad action can lead to a bad livelihood. Improper attempt arises as a result of one's improper living. When one makes the incorrect attempts, the improper consciousness emerges, leading to improper mindfulness. That reason for incorrect mindfulness arises from one of the causes of improper awareness." (Bhikkhu Bodhi, 2018b)

In another hand, people will do good behavior through the good deed by the origin essential of mind participating in society. True knowledge comes from the root of the mind's right thought as Buddha quotes;

"Bhikkhus, true knowledge is the precursor inside the rise into beneficial societies, accompanied by a sense of regret and the apprehension of misconduct. The appropriate right view for a smart man who has attained actual understanding and true knowledge. Appropriate intention arises when one has the right perspective. Proper speech emerges from a person with good intentions. Right action arises from one's right words. That proper livelihood emerges from one's right action then the right effort arises into one's right livelihood. For right consciousness emerges from one who invests reasonable effort then appropriate mindfulness arises for one who practices right understanding and appreciation." (Bhikkhu Bodhi, 2018b)

In his Dhamma is content the practices with the key of behavior concepts with the base on Noble paths (*eight magga* consist of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration). Buddhist psychology is represent the outstanding value of the Noble Truth (Goodman, 2020). The Noble Truth worth is teaching that encompasses all of Buddhism's principles, both theory and practice. Many important outstanding values remain, which can be stated as follows:

1. It is a technique of knowledge in which difficulties are solved using a rational
2. methodology. It is a model system in which any solution can be implemented. Whatever is worthy and reasonable must be focused in this direction. It is to use human intelligence to solve difficulties and conduct one's own life. By utilizing the truth that exists in nature rather than claiming supernatural power or any other sacred material.
3. It is a fact that applies to everyone's life. If people still have to live a life with value and in relation to external things, people will always be engaged and enjoy the benefits of this truth. No matter how many human beings are concerned about things that are far away.
4. It is a fundamental truth. A connection to the existence, is it a question of reality? Whether humans create theory and practice or take any action to solve issues and build their own activities, and whether phenomenal as well as diverse behavior, will expand, resilient, disappear, or survive. On the other hand, the Noble Truth and the Noble Path will still always be the original and valuable instant of the ideology and principle.

Buddhist Lens on Corruption and Honesty Phenomenon

Corruption is fraudulent thinking relevant mentally bad behavior (Zimelis, 2020), evil behavior, and a thought crime. Because there is an influence of social causes that lead directly to the person participating in corrupt behavior, there are also a variety of approaches to understanding the phenomenon of corruption. Personal regards to corruption, on the other hand, attract less consideration. Corruption is a human behavior that is influenced by psychological variables. According to corruption behavior in psychology views on Huntington (1968) states corruption involves the behavior of government authorities in many elements (Restrya, & Amalia, 2019), including one's psychological disposition. That might

contribute to corruption generally. There are indeed honorable persons in the immediate society perpetuate corruption. According to behaviorists, an individual's environment can affect pushes them to commit corruption and undermined their good nature, which has become their personal features or attributes (Restya & Amalia, (2019). According to Buddhist beliefs, it is a sin, not merit that causes suffering and punishment in this life and the next.

Corrupt body, corrupt speech, corrupt mentality, which one is the worst? If the answer is following Buddhist principles, the answer is mind fraud of corrupt mentality, because it is the beginning of everything and is the worst. But when asked about the most sinful, it has to be mixed with actions or words that have no effect merit too. Thinking alone is unwholesome, but if humans do not act, humans are not sinful. According to the Five Precepts, it is not defined that just thinking is unethical if it must be activated only. Therefore, when people continually think corruptly, it will automatically cause a corrupt body and corrupt speech. Later, when people try to ignore corruption on a regular basis, the corrupt speech will gradually fade away.

Conduction even verbal or physical is wholeheartedly thoughtful, and when people have a wicked mind, people's actions and words will also be evil i.e., bad emotions, anger, vengeance, covetousness, etc. after looking at the reality of ordinary people in everyday life. It would be impossible to not think at all, therefore, to think good or bad requires practice.

Corruption Phenomenon

Mind deed is considered to be powerful in corruption, which is more sinful than physical and verbal acts without a conscience. For example, people want a friend's perfume so badly that they steal it. According to their own desires at that

time, this is an action, but when people want it until they sit and ponder, how do they plan? How to deceive a friend to get this perfume is called mental corruption or dishonesty. Mind deed must include the body deed or verbal deed, wherein this merged mental deed is more sinful than single body deed or verbal deed (Phrasutthisanmethi, 2018). Akuslajjitta or unwholesome mind that happened over and over again means that people's mind has accumulated more and more sinful and unwholesome things every day if it does not cleanse properly they will dirty. That will see deed or kamma mentioning to actions that are intentional, that is to say, are done with the will or intentionally, as the Buddha said "intention may be inferred from a person's action when there is an intention a person does karma through body, speech, and mind." (T. W. and C. A. F. Rhys Davids, 1899-1921: 458-466)

Mind deed is mentioning in three specifically essential in Buddhist ideology as

1. Covetousness is thinking of wanting to take other people's things as their own by dishonest means.
2. Vengeful going with a vengeance is to contemplate and persecute others. The purpose is to give wealth reputation, their life body will perish.
3. Misapprehension from the virtual or principle of Dhamma is a mistaken opinion of reality in fact, you call it the Dhamma path. There is merit and sin such as doing good things, getting good results, doing bad things, and getting bad results.

The nature of wrongdoing equates with karma or the result of wrongdoing according to faith. It can be divided into deeds according to the cause and the way of doing the action. Karma has 3 types of misconduct dimensions, including kamma 12: the law of retribution for both charity and unwholesome action. There are three types of misconduct: corrupt body, corrupt speech, and corrupt mind. There are three causes of wrongdoing: greed, hatred, and delusion.

The 5 regular is what prevents mind from attaining virtue and others. Causes of wrongdoing as the eight elements (Kozak, 2021) consist of 1) five Khandha or aggregates particularly referring to clinging khandhas, 2) Avijja or ignorance of the four noble truths, 3) touch, 4) mental formations, 5) attention, 6) unwise consideration, 7) bad companion, 8) bad interpretation. Buddhist looks at actions and words must come from the root of mental deed or mental actions.

Honesty Phenomenon

Honesty mind is a phenomenon of good conduct in thought raised in the human mind, consists of three fine nice elements as 1) non-greed covets or desires other people's things 2) non-vindictive that don't think evil, invade others, care about people's hearts, be revengeful, malicious, use the word revenge 3) right thought covered the principle of Dhamma it considered to be the first in the Eightfold Path which is the way to liberation from suffering.

The 3 honesty phenomenon in Buddhism (Venty, 2021) cultivates mindfulness and leads to support wisdom. The enlightenment conceives mind implication human beings are blessed with such virtues and therefore should improve their knowledge, understanding, and opinions in accordance with the dharma. Seeing Dhamma's special features in the right world of birth transforms human beings into human beings worthy of enlightenment. The factors that develop consciousness and wisdom lead to the consummation of wisdom and liberation. Honesty mind phenomenon 3 is supporting the practice of concentration according to the mindfulness basis must begin with the concentration of the senses or the controlling faculty.

The five controlling faculty (*Indriya 5*) is the root of control combines with confidence, energy, mindfulness, concentration and

wisdom that consciousness simplicity of the outer senses e.g., visible objects, sounds, smells, tastes, tactile objects, mind-objects, and inner senses e.g., eyes, ears, nose, tongue, body, and mind (Hannar, 2021). The greatness of each duty their own is dominating over unfaithfulness, laziness, carelessness, distraction, and delusion respectively. Sometimes it is called power (*Bala 5*) because it means the power to make stability which each kind of disbelief cannot take over. This power is a direct mental practice leading to liberation. The ultimate goal of Buddhism is liberation from all suffering completely, ending the existence of life, and stopping the cycle of birth and death. It is considered a noble absolute concept.

Mind Corruption and Honesty Mapping in Avijjā Sūta

The analysis and synthesis are searching from the concept and Buddhist theories on the problem of corruption. The Buddha preached the path of corruption 3 and the path of honesty 3 (Sukjeen, 2020; Phrasutthisanmethi, 2018), it connects the various dimensions of the science of human behavior and goes deeper into the root of causes i.e., the three evils of the root of corruption even though physically, verbally, or mentally. This connection itself can be traced to the root of both honesty and corruption as well as the consequences of actions or behaviors that are good karma, bad karma, wholesome karma, and unwholesome karma.

The thematic analysis then shows the implications of Buddhist knowledge on corruption and honesty (Thangto, 2016; Sirisophano, 2018) and formulates a code of interconnected dharma that simulates the subconscious process in which the sufferer must return consciousness to the root cause of the behavior that has been passed down from parents in the past. This synthetic analysis of Dharma is traced back to the origins of corruption by Buddhist genetics, which is traced back to the system

of psychogenetics according to Buddhism by the process of psychogenetics. There is a trace of the cause of the behavior see as the psychogenetics of couples things

in the Anne Farmer psychiatry treatment system (Bloch, & Green, 2021) synthesis in the following table 1.

Table 1 Mind Corruption Origins of Phenomenon in Avijjā Sūta

Mind Corruption Origins of Phenomenon (MCOP)		
Buddhist Psychological Corruption Behaviors (BPCP)	Cord of MCOP	Sources of Theravada Tipitaka
Variables of corruption by the ownership	VCO	A.V. 62
ignorance	IG-1	S.II. 4; S.IV. 256; Vbh. 135; Dhs. 190-195; Vbh. 326
the five hindrances	FH	A.III. 62; Vbh.278
the three forms of misconduct	TFM	D.III. 214; Dhs. 1305
lack of restraint of the senses	LRS	D.III. 243; M.II. 261; Vbh. 70
lack of mindfulness and alertness	LMA	D.III. 273; A.I. 95
inappropriate attention	IA	S.V.2-30; A.I.11-31
lack of conviction	LC	A.III.3; Vbh. 328
not hearing the true Dhamma	NHTD	VinA. 225; AA.V.33
associating with people of no integrity	APNI	A.IV. 127-128; M.III. 23
Valuable of corruption by the friendship	VCC	A.V. 62
no associating with people of integrity implicitly	NAPII	A.IV. 127-128; M.III. 23
no hearing the true Dhamma implicitly	NHTDI	VinA. 225; AA.V.33
the conditions for lack of conviction implicitly	LCI	A.III.3; Vbh. 328
the conditions for inappropriate attention implicitly	IAI	S.V.2-30; A.I.11-31
the conditions for lack of mindfulness & alertness implicitly	LMAI	D.III. 273; A.I. 95
the conditions for lack of restraint of the senses implicitly	LRSI	D.III. 243; M.II. 261; Vbh. 70
the conditions for the three forms of misconduct implicitly	TFMI	D.III. 214; Dhs. 1305
the five hindrances implicitly	FHI	A.III. 62; Vbh.278
ignorance	IG-2	S.II. 4; S.IV. 256; Vbh. 135; Dhs. 190-195; Vbh. 326

In Table 1, BPCP occurs under one's consciousness and exposure to external factors, namely associating with evil friends, leads to behavioral science risk variables. That reason is important for succession that can stimulate and encourage

corrupt behavior. This is like the birth of the subconscious mind that precepts and recognizes the mind map image. The table illustrates 18 variables that convoke BPCP in the human mind systematically as followed;

1. Buddha's preaching, which are divided into two units as followed;

2. The Variables of corruption by the ownership consist of 9 units i.e., ignorance, hindrances, forms of misconduct, lack of restraint of the senses, lack of mindfulness and alertness, inappropriate attention, lack of conviction, not hearing the true Dhamma, and associating with people of no integrity. The Valuable of corruption by the friendship consist of 9 units i.e., 7 of no associating with people of integrity implicitly.

3. It consist of the conditions for lack of conviction implicitly, the conditions for inappropriate attention implicitly, the conditions for lack of mindfulness and alertness implicitly, the conditions for lack of restraint of the senses implicitly, 3 of the conditions for the 3 forms of misconduct implicitly, 5 of hindrances implicitly, 8 of ignorance.

The both of variables that convoke BPCP each unit have sub-units as present on the above so it will tables in the Table 2 for determination.

Table 2 Sub-Unit of BPCP

Sub-Unit of BPCP		
Cord of MCOP	List of Sub-Unit of BPCP	Cord of Sub-Unit of BPCP
IG-1 & IG-2	1) lack of knowledge of suffering	LKS
	2) lack of knowledge of the origin of suffering	LKOS
	3) lack of knowledge of the cessation of suffering	LKCS
	4) lack of knowledge of the noble path to end of suffering	LKNP
	5) lack of knowledge of the past	
	6) lack of knowledge of the future	LKP
	7) lack of knowledge of both the past and the future	LKF
	8) lack of knowledge of states dependent origination to nature of Dhamma	LKBPF LKSDO
FH & FHI	1) sensual desire	SD
	2) rancorous	RA
	3) sloth and torpor	ST
	4) anxiety	AN
TFM & TFMI	1) misconduct in physical behavior	MPB
	2) misconduct in verbal behavior	MVB
	3) misconduct in mental behavior	MMB
LRS & LRSI	1) eye and visible objects	EY & VB
	2) ear and sound	EA & SO
	3) nose and odor	NO & OD
	4) tongue and taste	TON & TA
	5) physical and touch	PH & TOU
	6) mind and mental objects	MI & MO
LMA & LMAI	1) lack of mindfulness	LMI
	2) lack of alertness	LAL
IA & IAI	lack of analytical thinking	LAT
LC & LCI	1) lack of conviction in Karma, law of Karma, and happen of Karma	LCLHK
	2) lack of conviction in the consequences of actions	LCCA
	3) lack of conviction in the individual ownership of Karma	LCIOK
	4) lack of conviction in the enlightenment of the Buddha	LCEB

NHTD & NHTDI	1) the true doctrine (Buddhavajana) 2) practice of the true doctrine (Trisikkha) 3) attainable penetration of the true doctrine (Megga and Nibbana)	TD PTD APTD
APNI & NAPII	Attribute of a people of no integrity implicitly 1) lack of knowing the law of Dhamma (nature or cause) 2) lack of knowing the essential 3) lack of knowing oneself 4) lack of knowing estimation of adequacy 5) lack of knowing the right time 6) lack of knowing the company 7) lack of knowing the miscellaneous individual characteristics	QPNI LKLD LKE LKO LKEA LKRT LKC LKMIC

To promote honesty by creating behavior that originates from the subconscious mind of those who are faced with flaws and familiar behavior in corruption.

This promotion is based on the Buddhist theoretical approach (Sattarat K., 2021) that the Buddha spoke in the same ignorance as the origin of corruption, shown in Table 3.

Table 3 Mind Honesty Origins of Phenomenon in Avijjā Sūta

Mind Honesty Origins of Phenomenon (MHOP)		
Buddhist Psychological Honesty Behaviors (BPHP)	Cord of MHOP	Sources of Theravada Tipitaka
Variables of right conduct by the owner	VRCO	D.III. 215; Khu. 243; Dhs. 1306
clear knowing & liberation	CKR-1	D.I. 76-84; D.III. 220-275; A.I. 60; A.V. 211
the seven factors for awakening	SFA-1	D.III. 251, 282; Vbh. 277
the four establishings of mindfulness	FEM-1	D.II. 290-315
the three forms of right conduct	TFRC	D.III. 215; Khu. 243; Dhs. 1306
restraint of the senses	RS	D.III. 243; M.II. 261; Vbh. 70
mindfulness & alertness	MA	D.III. 273; A.I. 95
appropriate attention	AA	S.V.2-30; A.I.11-31
conviction	CO	D.III. 105-254; A.II. 60
hearing the true Dhamma	HTD	VinA. 225; AA.V.33
associating with people of integrity,	API	D.III. 252-283; A.IV. 113; A.IV. 127-128; M.III. 23
Variables of right conduct by the friendship	VRCC	D.III. 215; Khu. 243; Dhs. 1306
associating with people of integrity implicitly	APII	A.IV. 127-128; M.III. 23
the conditions for hearing the true Dhamma implicitly	CHTDI	VinA. 225; AA.V.33
conviction implicitly	CI	D.III. 105-254; A.II. 60
appropriate attention implicitly	AAI	S.V.2-30; A.I.11-31
mindfulness & alertness implicitly	MAI	D.III. 273; A.I. 95
restraint of the senses implicitly	RSI	D.III. 243; M.II. 261; Vbh. 70
the three forms of right conduct implicitly	TFRCI	D.III. 215; Khu. 243; Dhs. 1306
the four establishings of mindfulness	FEM-2	D.II. 290-315

the seven factors for awakening	SFA-2	D.III. 251, 282; Vbh. 277
clear knowing & liberation	CKR-2	D.III. 220-275; A.I. 60; A.V. 211

From Table 3, BPHP occurs under one's subconscious mind and obtains external factors such as good friends, giving rise to phenomena and honest behavior. It is the origin of the subconscious mind's ability to continue to inspire and foster honest behavior. Until it leads to honest action, influences receive and capture a mind map of honesty from the environment and society (Fathia & Hariri, 2022). Table 3 depicts the Buddha's demonstration of the 20 Buddhist psychological phenomena components that occur in the human mind in a systematic manner. The BPHP is separated into two sections; (1) Variables of right conduct by the owner is the 10 factors that influence the occurrence of good behaviors i.e., clear knowing and

liberation, factors for awakening, establishings of mindfulness, forms of right conduct, restraint of the senses, mindfulness and alertness, appropriate attention, conviction, hearing the true Dhamma, associating with people of integrity, and (2) Variables of right conduct by the friendship is the 10 factors that influence the occurrence of honesty i.e., associating with people of integrity implicitly, the conditions for hearing the true Dhamma implicitly, conviction implicitly, appropriate attention implicitly, mindfulness & alertness implicitly, restraint of the senses implicitly, forms of right conduct implicitly, establishings of mindfulness, factors for awakening, clear knowing and liberation. That is presented and summarized in Table 4 as follows;

Table 4 Sub-Unit of BPHP

Sub-Unit of BPHP		
Cord of MHOP	List of Sub-Unit of BPHP	Cord of Sub-Unit of BPHP
CKR-1 & CKR-2	2 liberation;	LI
	1) mind liberation	ML
	2) wisdom liberation	WL
	3 knowledge;	KN
	1) knowledge of the own pass lives	KOPL
	2) knowledge of being decease and birth	KBDB
SFA-1 & SFA-2	3) knowledge of terminated ignorance	KTI
	1) mindfulness	MI
	2) truth investigation	TI
	3) perseverance	PE
	4) elation	EL
	5) tranquility	TR
	6) concentration	CO
FEM-1 & FEM-2	7) equanimity	EQ
	1) mindfulness in physical	MP
	2) mindfulness in sensation	MS
	3) mindfulness in thoughts	MT
TFRC & TFRCI	4) mindfulness in Dhamma regard	MD
	1) right conduct in physical behavior	RCPB
	2) right conduct in verbal behavior	RCVB
	3) right conduct in mental behavior	RCMB

RS & RSI	1) eye and visible objects	EY & VB
	2) ear and sound	EA & SO
	3) nose and odor	NO & OD
	4) tongue and taste	TO & TA
	5) physical and touch	PH & TO
	6) mind and mental objects	MI & MO
MA & MAI	1) mindfulness	MI
	2) alertness	AL
AA & AAI	full of analytical thinking	FAT
CO & CI	1) conviction in Karma, law of Karma, and happen of Karma	CLHK
	2) conviction in the consequences of actions	CCA
	3) conviction in the individual ownership of Karma	CIOK
	4) conviction in the enlightenment of the Buddha	CEB
HTD & HTDI	1) the true doctrine (Buddhavajana)	TD
	2) practice of the true doctrine (Trisikkha)	PTD
	3) attainable penetration of the true doctrine (Megga and Nibbana)	APTD
API & APII	Attribute of a people of no integrity implicitly	QPI
	1) knowing the law of Dhamma (nature or cause)	KLD
	2) knowing the essential	KE
	3) knowing oneself	KO
	4) knowing estimation of adequacy	KEA
	5) knowing the right time	KRT
	6) knowing the company	KC
7) knowing the miscellaneous individual characteristics	KMIC	

The key component contributing to corruption is the subconscious mind identifying sinful or immoral experiences and thoughts, according to Buddhist principles and notions for preventing and controlling the appearance of corrupt behavior. Corruption is often seen as an indication of a lack of awareness when it comes to impulsive or even deliberate passions. Greed is the key cause leading to corruption in both the creation of unwholesome ground and the creation of inferior desires. Because there is a connection to the phenomenon of the sixth sense of consciousness. Greed is the foundation of the human mind (Palakul, Yarak, Faogfu, Sudsangsang, & Thipchak, 2018). Corruption has arisen, because of the eye contact with materials, ear contact with the sound, nose contact with smell, tongue contact with taste, body contact with the sensation of touch, and finally, the mind contact with thought all most origin of arising of desire.

A man who isn't aware of himself or his situation. Greed is a factor that contributes to corruption because it is easy to attain. From the synthesis of knowledge about the origins of dishonest and honest behavior in this time, it has been addressed and represented as a corrupt and honest mind map. The mapping provides temperance, awareness, assurance, and control of one's mind from sliding unwholesome roots, which are the source of all evil activities, strengthening the psychological system and planning its long-term viability. Consciously and cautiously not to commit any corruption, whether the corrupt body, corrupt speech, and corrupt mentality, fostering and cultivating three honest behaviors, namely: honest body, honest speech, and honest mind (Phra Brahmavthi, 2020; Prajak Khusarai, 2018). It is the sustainable promotion of mind map obviously Buddhist physiological of corruption and honesty. That has been compiled into a map of Buddhist psychology

in the *Avijjā Sūta* as the mind map in Figure 1 and Figure 2 by using a theme synthesis of the psychogenetic system to collect data in a

systematic phenomenon, producing code and analyzing presentations with mind maps.

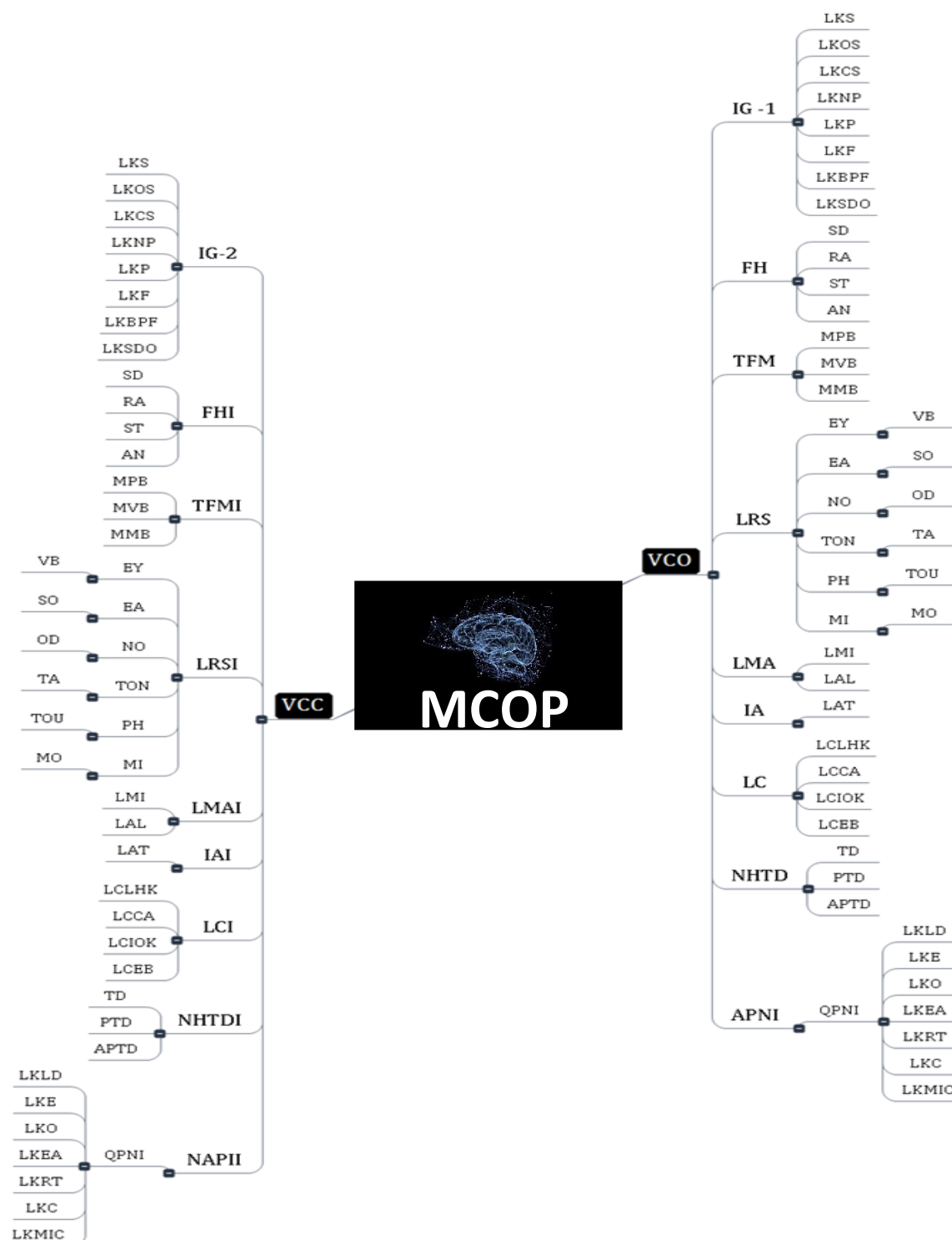


Figure 1 Mind Map of MCOP

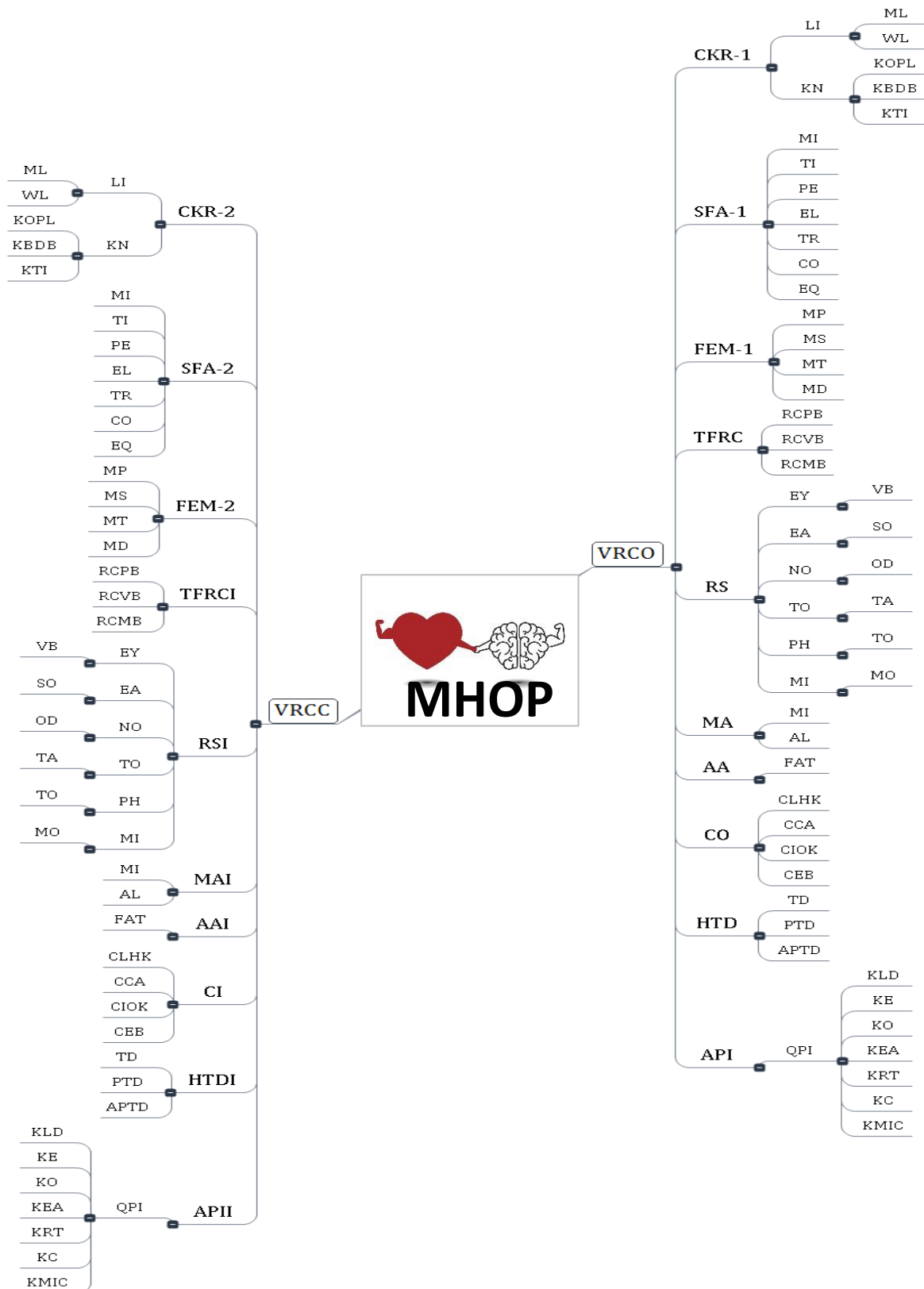


Figure 2 Mind Map of MHOP

Conclusion

Valuables impact corruption and honesty based on the phenomenon in Buddhist psychology in thematically found significant factors in two sets of human behavior as variables of right conduct by the owner and Variables of right conduct by the friendship. It seems society and its surroundings influence directly human behavior. Buddhist psychology mentions the corruption origin relevant to ignorance by conceive of the seven Anusaya with significant stupefaction i.e., greed, clinging, hate, arrogance, misconception, inconsistency, and ignorance. Buddhist psychology looks at human behavior through the belief in the circular of bad deed and good deed commonly known as the dependent origination (*paṭiccasamuppāda*). Believing in kusala and akusala are conduct their lifestyle as much as following the Eight Noble Path that approaches people's practices and learning. And also people know in deep of mind deed (Mano Kamma) that occurs as human thought especially combine with greed that people's mind has accumulated more and more sinful and unwholesome at last the top of lines is "ignorance". People whose minds attract the image of corruption that all unwholesome foundations and a lack of restraint and lack of contemplation. They are also obsessed with different sensation namely form, sound, smell, taste, touch, and emotion that cause corruption origin. Thus committing corrupt behaviors and wicked desires are utterly ignorant. A Corruption Mind Map and an Honesty Mind Map are the synthesis of Dhamma principles and present them to create awareness of the behavior of the mind systematically.

Suggestion and Further Studies

This will lead to an understanding of the occurrence of mental corruption, which will allow us to propose a sustainable solution to corruption by digging into the phenomenal mind. The occurrence of mental corruption is one of the origin causes of human behavior that must resolve and promote honest behavior in any organization and cultivates

good behave to society. The current body of knowledge involving corruption and honesty mind in Buddhist Psychology is can apply and useful for Buddhist Psychology and relevant also public policy or organizations and cultivates good behavior in society. To impact for further study is in spirit that researcher who attempts to research on the field particular Buddhist Psychology.

Abbreviations

BP Buddhist Psychology
 BPCP Buddhist Psychological Corruption Behaviors
 MCOP Mind Corruption Origins of Phenomenon
 MHOP Mind Honesty Origins of Phenomenon
 BPHP Buddhist Psychological Honesty Behaviors
 Sources of Theravada Tipitaka
 P.T.S. The Pāli Text Society
 A Anguttara Nikaya, 5 vols. (P.T.S)
 D Digha Nikaya, 3 vols. (P.T.S)
 Dhs Dhammasangani (P.T.S)
 S Samyutta Nikaya, 5 vols. (P.T.S.)
 SN Sutta Nipata (P.T.S)
 Vbh. Sammoha-Vinodanī,
 Vibhanga Commentary (P.T.S.)
 Vin. Vinaya Pitaka, 5 vols., ed.
 Oldenberg (Williams and Norgate)

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Dr. Phramaha Chakrapol Acharashubho Thepa contributed 100 % to essentially intellectual, conception, and design of the study, reviewed literature, organized the database, analysis, synthesis, figure, report, draft, revised the manuscript until published.

Biography of Author

Dr. Pharamaha Chakrapol Acharashubho Thepa (Thepa, P. C. A.) completed Doctor of Philosophy in Mahayana Buddhist Studies at the Mahayana Buddhist Studies Centre, Acharya Nagarjuna University, A.P. India. Join to be an instructor and Researcher as expert specially fields on Religion and Philosophy at Faculty of Religion and Philosophy, Mahamakut Buddhist University, Nakhon Pathom, Thailand.

Email: chakrapol.the@mbu.ac.th

<https://orcid.org/0000-0001-9184-4273>

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