



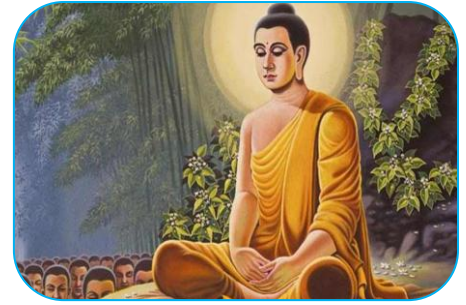
SUCARITA- DHAMMA(GOOD CONDUCT)

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ABSTRACT

Conduct is usually confined to the particular field of human character so far as it depend upon or exhibit certain general principles commonly known as moral principles. The Buddha's teaching "began with the most elementary of moralities, and proceeded without a break to the realization of the ultimate goal: the realization of Nibbāna with the realization of the four Noble Truths". One of the most famous verses in the Dhammapada goes:



*"Refraining from what is bad conduct,
The accomplishment of what is good conduct,
The purification of one's mind:"
This is the instruction of Awakened Ones.*

KEY WORDS: Definition of Carita (conduct), Sucarita Dhamma (Good Conduct) in Buddhism,application of Sucarita-Dhamma (Good Conduct) in Daily Life.

INTRODUCTION

What is clear from this verse is that the moral life is connected with mental cultivation associated with Buddhist conduct. Various functions of mind provide foundation for the formation of human behavior. Human behavior basically deals with physical, verbal and mental, and decides well-being of society and individual. In the world, there are various causes of being different kinds of people. The right action and wrong action never make to getting same result.

Among social relationship from one another to family relationship, village, city, country issue relationship and so on, physically and mentally unwell-being which experience in daily life arise due to evil deeds. Nobody can escape from suffering, arising out of having aggregate (*khandhā*) but there are so many suffering, arising from root of greed (*lobha*), angry (*dosa*), ignorance (*moha*).Therefore, the world which people are living became ugly due to bad action of the people. The functions of human mind are invigorated by the dormant proclivities rooted in mind. They can be either good or bad. Bad behaviors harm the progress of individual and society. Good behaviors help for the welfare being of society and individual. Thus, for the people, I want to highlight how to create good and bad impacts from good and bad conducts.

In fact, man should have good conducts if he wants to be genuine human being. Though he who has bad conducts can be called, actually he is wicked person who is not genuine human being. Therefore, man should avoid of doing evil deeds and cultivate meritorious deeds. By doing so, I want peace and well-being social environment to be in this world.

Definition of *Carita* (conduct)

Carita (conduct) is defined as behavior in a particular way, especially in a public or a formal situation, or to organize the way in which you live in a particular way. Generally, conduct is a term for the relation between the human organism and its environment when this relation is looked at from the point of view of the organism itself. Specifically, what an individual suffers from the environment is not conduct but the way he bears up under it or reacts to it is conduct. In other words, only actions that are in some degree under voluntary control are included in conduct, while instinctive actions are not. The Buddhist equivalent for the term conduct is *carita*, in Pāli, which is defined as the pattern of behavior (*cariyā*) and the expression of character (*sīla*).

Carita as a pattern of behavior is stereotypically appears in the canonical text. Behavior is concisely explained in the canonical text as *sucarita* (good conduct) and *duccarita* (bad conduct). It is inevitable to include the influence of previously accumulated action (*kamma*) of good or bad on one's behavior. Just as rehearsal makes the actual procession smooth, so also previously accumulated good or bad actions, one way or another, reflect on one's behavior, making one's action and behavior automatic. When a behavior is too obvious than the others in an individual, then it is categorized as a type of temperament. Temperament can be varied from person to person. It can be understood taking a person of greedy nature (*ragacarita*) as an instance. It is obvious in the films in which a villain is given to displays of greedy temperament.

When a temperament is thoroughly nurtured, it turns to be one's character with which an individual naturally express his emotion. The term *caritais* also used in the post-canonical literature in its developed and technical sense of 'person possessing different types of temperament'. The *Milindapañā* mentions four persons of different temperament, namely: the person whose temperament is that of lust (*rāgacarita*); the one whose temperament is that of hatred (*dosacarita*); the one whose temperament is that of delusion (*mohacarita*) and; the person whose temperament is that of pride (*mānacarita*).

Sucarita Dhamma (Good Conduct) in Buddhism

The term of "*sucarita*" derived from pāli language is combined "su" and "*carita*" which is a good conduct that it is the abstinence of killing, stealing, etc. These *sucarita Dhamma* is described as "*kusalakammapatha*," "*sevita*" in the Pāli, *aṭṭhakathā* and *ṭṭkā*. There are three kinds in brief; *kāya-sucarita*, *vacī-sucarita* and *mano-sucarita*. The three kinds of *kāyasucarita-dhamma* are; *pānātipātaviratī* (abstinence of killing living), *adinnādānaviratī* (abstinence of stealing other property) and *kāmesumicchācāraviratī* (abstinence of sexual misconduct). The four kinds of *vacīsucarita Dhamma* are; *Musāvādaviratī* (abstinence of telling lie), *Pisuṇavācāviratī* (abstinence of slander or divisive speech), *pharussavācāviratī* (abstinence of telling rough speech) and *samphappalapaviratī* (abstinence of telling nonsense). The three kinds of *mano-sucarita dhamma* are; *anabhijjhā* (freedom of covetousness), *abyāpāda* (hatelessness) and *samādhiṭṭhi* (right view).

Vinaya is the disciplinary code for self-training which laid down by the Buddha for monks and nuns to observe. Good conduct or precepts (*sīla*) has two main groups; for the monks and for the lay people. Moreover, the precepts are also divided into two classes, viz: *cāritta-sīla* and *vāritta-sīla*. Every Buddhist should observe these conducts i.e. Ethical rules stated by the Buddha, because these are *cāritta-sīla*. *Cāritta-sīla* is the performance of morality that can be accomplished only when one is endowed with faith and effort. *Cārittasīla* are mostly regarded in positive forms such as sufficient dutiful help towards parents, teachers, wives, children, respectful elders, the needy, the poor, patients; observance of good manners and etiquettes, etc. Similarly everyone should avoid all the bad conducts shown by the Buddha as the precepts. All of bad actions recognized as *vāritta-sīla* that means morality of avoidance which are in negative actions such as killing, stealing, misconduct in sex, lying, etc. Both the *cārittasīla* and the *vārittasīla* always have relations with everybody.

Application of *Sucarita-Dhamma* (Good Conduct) in Daily Life

This chapter will explain in detail how Buddhist's ethics is harmonious to any society and the modern society as well because Buddhist ethics is not arbitrary standards invented by man for his own utilitarian purpose. And also it will expose how Buddhist ethics will lead and run in the social, economic and political fields forever.

This religion can be practiced either in society or in seclusion. There are some who believe that Buddhism is so lofty and sublime a system that it cannot be practiced by ordinary men and women in the workaday world. They think that one has to retire to a monastery or to some quiet place if one desires to be a true Buddhist. This is a sad misconception that comes from a lack of understanding of the Buddhist way of life. People jump to such conclusions after casually reading or hearing something about Buddhism. Some people form their impression of Buddhism after reading articles or books that given only a partial or lopsided view of Buddhism. The authors of such articles and books have only a limited understanding of the Buddha's teaching. His Teaching is not meant only for monks in monasteries. The Teaching is also for ordinary men and women living at home with their families. The Noble Eightfold Path is the Buddhist way of life that is intended for all people. This way of life is offered to all mankind without any distinction. When four aspects of life i.e., Family life, Business life, Social life and Spiritual life are satisfactorily harmonized, lasting happiness is gained. The vast majority of people in the world cannot become monks or retire into caves or forests. However noble and pure Buddhism may be, it would be useless to the masses if they could not follow it in their daily life in the modern world. But if one understands the spirit of Buddhism correctly, he or she can surely follow and practice it while living the life of an ordinary person. There may be some who find it easier and more convenient to practice Buddhism by living in a remote place; in other words, by cutting themselves off from the society of others. Yet, other people may find that this kind of retirement dulls and depresses their whole being both physically and mentally, and that it may therefore not be conducive to the development of their spiritual and intellectual life. True renunciation does not mean running away physically from the world. *Sāriputta*, the chief disciple of the Buddha, said that one man might live in a forest devoting himself to ascetic practices, but might be full of impure thoughts and 'defilements'. Another might live in a village or a town, practicing no ascetic discipline, but his mind might be pure, and free from 'defilements.' Of these two, said *Sāriputta*, 'the one who lives a pure life in the village or town is definitely far superior to, and greater than, the one who lives in the forest.' The common belief that to follow the Buddha's teaching one has to retire from a normal family life is a misconception. It is really an unconscious defense against practicing it. There are numerous references in Buddhist literature to men and women living ordinary, normal family lives who successfully practiced what the Buddha taught and realized *Nibbāna*.

CONCLUSION

Buddhist social philosophy deals with Buddhist principles that are related to norms, behaviors and customs in society. There are the three bad behavior of the body, the four bad behavior of the speech and the three bad behavior of the mind. These make the ten bad behaviors (*duccarita dhamma*), and there are the three good behavior of the body, the four good behavior of the speech and the three good behavior of the mind, which make the ten good conducts (*sucarita dhamma*). By practicing the ten good behaviors, everything will go well; one will be in harmony with others.

Human behavior is explained in terms of the external conditions that determine it. If external factors alone determine human behavior, people cannot be responsible for their moral failings. They cannot be blamed for what they do. Such a view of the nature of human action encourages the renunciation of personal responsibility for what people do. The Buddhist ideal of moral perfection can be said to be directly relevant to the social life of modern man.

The religion of Buddhism has suffered many vicissitudes and undergone many changes in the centuries, but the purity of its ethics and the wisdom which it embodies are essentially permanent. The Buddha taught not of a personal God, but of life founded upon spiritual principles and governed by spiritual laws which are inflexible and eternal.

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