



THE PRACTICING OF CARITA (TEMPERAMENT)

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ABSTRACT

This essay aims to study about Carita (temperament) and to elaborate the relationship of the temperaments and the practice of meditations in Buddhist Abhidhamma. Temperaments are important as fundamental practice. In each temperament, practitioner has different behavior each other according to six categories of Carita.

KEYWORDS: The two types of *tānha-carita* and *diṭṭhi-carita* are connected with the practice of mindfulness which is meditation.



INTRODUCTION

The different temperament is found that it has been due to the state of being acquainted from the *kamma* which the one had done in the previous life. The six temperaments would be mainly focused on the approach meditation. Meditation is the practice for making the mind to be calmed and concentrated. This practice depends on the temperaments of each individual and provides the fundamental base for continuing to the insight meditation. Also this essay has compiled the six temperaments and the practice, and elaborates for their relationship to select suitable the meditation accordingly *Suttas* (discourses). So this essay synthesizes six temperaments into the both to become having full wisdom and slight wisdom. One who practices the meditation that suits with his or her own-temperaments. Finally, they are really practiced this will be able to integrate the practice with the daily living style in order to gain the best efficiency and the most benefits.

Definition of Carita

What does Carita or cariya means?

Carita or *cariya* means temperament or behavior of personal nature, the character of a person is revealed by his or her natural attitudes and conduct without being preoccupied with anything. The demeanors of individuals vary attributable to the variety of their past activities or *kammas*. It is determined by the *kamma* productive of the rebirth-liking consciousness. Particular temperaments are typically shaped by routine actions. There are six kinds of temperaments, namely:

- i. The lustful temperament (*rāgacarita*).
- ii. The hateful temperament (*dosacarita*),
- iii. The unintelligent, or ignorant temperament (*mohacarita*), iv. The devout or faithful temperament (*saddhācarita*),

v. The intellectual or wise temperament (*buddhicarita*), and vi. The discursive temperament (*vitakkacarita*).

Of the six temperaments, the lust and the faithful types form a parallel pair since both involve a favourable attitude towards the object, one unwholesome and the other wholesome. So too, the hateful and the intelligent temperaments form a parallel pair since in an unwholesome way hate turns away from its object, while intelligent does so through the discovery of genuine faults. The unintelligent and the discursive temperament also a parallel pair since a unintelligent person vacillates owing to superficiality, while a discursive one does so due to facile speculation. Therein, the reflections on the Buddha and so forth are suitable for those of a devout or faithful temperament. The reflections on death and peace, perception on the loathsomeness of material food, and analysis of the four elements; these are suitable for those of an intellectual temperament. The remaining objects, chiefly reflection on the Buddha, meditation on loving kindness, mindfulness regarding the body, and reflection on death are suitable for all, irrespective of temperament.

Carita in the Concept of Abhidhamma

According to the Abhidhamma, *carita* is a predominant nature in people's behavioral pattern. Practitioner can generally identify his *carita* by watching attentively his gestures, movements, and style of living which are behavioral pattern. Therein, the lustful temperament (*rāgacarita*) has attachment to sensual lust (*kāmarāga*) or sensual desires (*kāmacchanda*). *Kāmacchanda* are clinging or craving for pleasure to the senses that it seeks for happiness through the five senses of sight, sound, smell, taste and physical feeling. The trio (desires, clinging and craving) is the one of the hindrances (*nīvaraṇa*) of unwholesome mental-states.

There are six kinds of hindrances, namely:

1. Sensual desire (*kāmacchanda*),
2. Ill-will (*vyāpāda*),
3. Sloth and torpor (*thīna-middha*),
4. Restlessness and worry (*uddhacca-kukkucca*),
5. Doubt (*vicikicchā*), and
6. Ignorance (*avijjā*).

Of these, *vyāpāda* relates feelings of hostility, resentment, hatred and bitterness; *thīna* and *middha* is heaviness of body and dullness of mind which drag one down into disabling inertia and thick depression; *uddhacca* and *kukkucca* refers the inability to calm the mind; *vicikicchā* is lack of conviction or trust; and *avijjā* defines as not understanding the full meaning and implication of the four noble truths or as a fundamental misunderstanding of the nature of reality. *Avijjā* is commonly translated as ignorant or delusion (*moha*) which is typically symbolized by a person who is blind or wearing a blindfold. This is known as ignorant temperament (*mohacarita*).

Vitakkacarita person lives in the way of certainty and capable of doing moral (meritorious) deeds pertaining to *paññā*, known as *amoha* person who loved wisdom in the past. He talks away his precious times and does substantial. We can see that precious deeds are the root cause of present *carita*. Thus meritorious deeds are performed by *saddhā* and *paññā* as to acquire good *carita* in the next existences. If his deeds mostly influence greed, then *kamma* and *vipāka* cause is him to be *saddhā* temperament. The temperaments distinguish one person from another person and differ in attitude, habit and tendency. This tendency will produce its own result and hereafter a person will be reborn with wisdom (*paññā*) in forthcoming existences. *Paññā* based good deeds in the series of past existences (*bhava*). So temperaments (*carita*) is importance that we abstain from *duccarita* (misconduct) in this life, to develop a virtuous noble *carita* in our next life. There are three kinds of misconduct such as rough mental-defilements, namely:

1. Bodily misconduct (*kāya-duccarita*),
2. Verbal misconduct (*vacī-duccarita*), and

3. Mental misconduct (*mano-duccarita*).

Therein, bodily misconduct is: conduct spoiled by any of the three faults that it is greed, hatred and delusion. Verbal misconduct is vocal intimation or accomplished by speech. And mental misconduct is mental intimation or accomplished by mental. These are the drawbacks, thus should not be done. *Buddhagosa* explains that when the abstinence from bodily misconduct, the abstinence from verbal misconduct, and the abstinence (*viratī*) from wrong livelihood arise they do not arise together.⁴ According to *Abhidhamma*, abstinence is mental factors (*cetasika*) such as “Right-speech (*sammā-vācā*), right-action (*sammā-kammanto*), and right-livelihood (*sammā-ājīvo*).” Of these, right-action is abstinence from killing (*pāṇātipāta*), stealing (*adinnādāna*), and sexual misconduct (*kāmesu-micchācāra*), known as bodily action. Of them, abstinence from killing will not spring from *dosacarita*.

Carita in the Concept of *Sutta*

In the Buddhist scriptures, the essence of many discourses are explained the temperament (*carita*). In this *Duccarita-sutta*, the Buddha gives about the five dangers of *duccarita* (misconduct/bad-conduct) and five advantages of *sucarita* (good conduct). The dangers of misconduct are five such as: (i) One blames oneself; (ii) having found out about one’s own behavior, the wise censure him; (iii) his bad reputation spreads; (iv) at the time of death, he is confused, or one turns away from the actual *Dhamma*; (v) at the breakup of the body, after death, he reappears in a state of woe, in a bad destination, in a downfall, or in hell, or one is established in what is contrary to the actual *Dhamma*.

The dangers of good-conduct are five such as: (i) One does not blame oneself; (ii) having found out, the wise praise him; (iii) his good reputation spreads; (iv) at the time of death, he is not confused, or one turns away from what is contrary to the actual *Dhamma*; (v) at the breakup of the body, after death, he reappears in a good destination, in a state of happiness, or one is established in the actual *Dhamma*. These are five dangers of misconduct or bad-conduct and five advantages of good conduct.

There are: (i) Killing (*pāṇātipāta*) when indulged in, cultivated, practiced frequently, leads to hell (*niraya*), and realm of the animal and hungry ghost. The slightest of all results of killing, when one becomes a human-being, is that it leads to a short life. (ii) Stealing (*adinnādāna*) when indulged in ... hungry ghost. The slightest of all results of stealing ... it leads to a loss of wealth. (iii) ‘Misconduct in sensual pleasures’ (*kāmesu-micchā-cāra*) when indulged in ... hungry ghost.

The slightest of all results of ‘misconduct in sensual pleasures’... it leads to a hostile enmity. (iv) Lie (*musāvāda*) when indulged in ... hungry ghost. The slightest of all results of lie ... it leads to being falsely accused. (v) Malicious speech (*pisuṇa-vācā*) when indulged in ... hungry ghost. The slightest of all results of malicious speech ... it leads to disunion with friends. (vi) Harsh speech (*pharusā-vācā*), when indulged in... hungry ghost. The slightest of all results of harsh speech ... it leads to contact with disagreeable sounds. (vii) Frivolous talk (*samphappalāpa*) when indulged in... hungry ghost. The slightest of all results of frivolous talk ... it leads to contact with worthless words. (viii) Drinking liquors and spirits (*surā-meraya-pāna*) when indulged in... hungry ghost. The slightest of all results of drinking liquors and spirits ... it leads to mental perturbation.

The precepts are part of the both lay Buddhist initiation and devotional practices. They are as training rules that lay people undertake voluntarily to facilitate practice. *Theravādin* Buddhism have developed unofficial options for their own practice, dedicating their life to religion, vowing celibacy, living an ascetic life and holding precepts. They occupy a position somewhere between that of an ordinary lay follower and an ordained monastic. Lay followers undertake these training rules at the same time. Additionally, practice includes daily rituals taking refuge in undertaking to observe the precepts.

Kāya-sutta is certain things that should be got rid of by action, others by speech and mind. This *sutta* explains what these things are and how to get rid of them. *Kāya* is one of the three activities (*kammantas*) by which a man’s personality is connected with his character. The three activities are being body (*kāya*), verbal (*vāca*) or speech (*vacī*), and mental (*mana*). These activities form the three subdivisions of the rules of conduct (*sīla*). The body is the first and most conspicuous activities or the principle of character. Pāli Canon is also found in the other texts.

In the *Piya-sutta* of *Kosalasaṃyutta*, King *Pasenadi Kosala* visits the Buddha and tells him of certain thoughts which had arisen in his mind regarding self. Those whose conduct in bodily, verbal, and mental which is misconduct (*ducarita*), for them the self is a hateful enemy, because that which one enemy would do to another, that they do to the self. For those whose conduct is virtuous, the self is a dear friend. The Buddha approves of the king's exposition: "Both the good and evil that you as a mortal perform here: that is what is truly your own, what you take along when you go; that is what follows behind you like a shadow that never leaves. So do what is admirable, as an accumulation for the future life. Deeds of merit are the support for beings when they arise in the other world." Under this view, the variations of ethic are based on the fundamental distinctions

Ambalaṅkika-rāhulovāda Sutta describes the Buddha's first *Dhamma* lesson to his 7 year old son, *Rāhula*. This *Sutta* is the guiding questions:

1. What is the meaning of the term contemplative in the conversation between the Buddha and *Rāhula*?
2. Explain, the water dipper metaphor?
3. Explain, the royal elephant metaphor?
4. Is there no evil and who shall not do when anyone feels no shame in telling a deliberate lie?
5. What is being reflected by one's actions (*kamma*)?
6. What question should be reflected upon before doing a bodily action? What criteria determines whether an action is fit or unfit to do?
7. Infer from context the meaning of wholesome and unwholesome?
8. When should one reflect on bodily actions?
9. What should one do if it is discovered that some past action caused harm? How does this address the potential for feeling-guilt?
10. What is the pattern of repetition in the 9 stanzas about reflecting on actions?
11. It seems natural to think of movements of body and speech as actions. Is it really appropriate to consider thoughts as actions? What element of choice is there when unexpected thoughts seem to arise unprovoked?
12. What do we think about the Buddha's claim that all self purification has, and will be accomplished through this action or reflection process?

This *Sutta* mentions the quotable notes as: bodily actions, verbal actions, and mental actions are to be done with repeated reflection. Assuming on reflection that it would prompt self-affliction, to the hardship of others or to both; Any kind of bodily (verbal or mental) action is absolutely unfit to perform because it would be an unwholesome bodily (verbal or mental) action with painful consequences and painful results.; (should give it up; ... feel distressed, ashamed, and disgusted with it. Feeling distressed, ashamed, and disgusted with it, should exercise restraint in the future). But if on reflection that it would not cause affliction ... it would be a wholesome bodily (verbal or mental) action with pleasant consequences, pleasant results, then any bodily (verbal or mental) action of sort is fit to do; (may continue with it; ought to remain intellectually revived and happy, preparing constantly in talented mental characteristics). In the past, present, and future, all Brahmins and contemplatives who purified their bodily, verbal, and mental actions did so by repeatedly reflecting on their bodily, verbal, and mental actions in this manner. Hence ought to prepare as: Through repeated reflection, one would purify verbal, mental, and bodily actions. That entails self-training.

Comparative Study on the Carita

The six temperaments (*carita*) appeared in the *Abhidhamma* and *Suttas* it still feels much valuable. The development of *samatha* and *vipassanā* is suitable for those of a devout or an intellectual or an irrespective temperament. Temperament denotes the intrinsic nature of a human being. The six temperaments are combined with one another. The temperaments of craving (*taṇhā*), conceit (*māna*), and false-view (*diṭṭhi*), are added to them. *Abhidhamma* says that some people are more driven by lust

(rga), while others are more driven by resentment, hatred, or ill will (dosa). A great many people have a place with these two sorts. There are a couple of other people who need knowledge and are pretty much oblivious (moha). Similar to oblivious are those whose personalities waver incapable to concentrate purposely on a certain something (vitakka). Essentially some are incredibly faithful (saddhā) while others are uncommonly smart (*bhuddhi*).

Especially, *Abhidhamma* has focused various prescriptions of mental therapy as meditation-subjects (*kamaṭṭhāna*). With respect to temperaments, the ten kinds of foulness (impurities) and mindfulness occupied or regard with the body, that is meditation on the thirtytwo parts of the body. These are suitable for those of a lustful temperament (*rāgacarita*). Because they tend to create the disgust for body that fascinates the senses. The four illimitable and the four coloured *kasiṇas* are suitable for those of a hateful temperament (*dosacarita*).

Mindfulness of breathing is suitable for those of an unintelligent or ignorant temperament (*mohacarita*). The six reflections on the Buddha, etc are reasonable for those of a sincere or dependable demeanor (*saddhācarita*). Those with an intellectual or wise temperament (*buddhicarita*) will benefit from the analysis of the four elements, as well as the reflections on death and peace. The excess items in general, predominantly reflection on the Buddha, contemplation on cherishing benevolence, care with respect to the body, and reflection on death are appropriate for all, regardless of demeanor. A wide one of the *kasiṇas* is good for temperaments because it shows a person's true nature when they are unoccupied and in a normal state. The dispositions of individuals contrast inferable from the variety of their activities (*kamma*). Habitual *kammās* frequently develop specific temperaments. These exist between the actions of wholesome (*kusala*) and unwholesome (*akusala*). Of these, action of wholesome is the sense sphere, fine-material sphere, and immaterial sphere; however action of unwholesome includes the sense sphere which produces rebirth-liking in the woeful plane. The ignorant temperament is the weakest of all the unwholesome-consciousness which can generate the seven unwholesome-resultants. The seven types may be illustrated as:

- i. Eye-consciousness (*cakkhu-viññāṇa*),
- ii. Ear-consciousness (*sota-viññāṇa*),
- iii. Nose-consciousness (*ghāna-viññāṇa*),
- iv. Tongue-consciousness (*jivhā-viññāṇa*),
- v. Body-consciousness (*kāya-viññāṇa*),
- vi. Receiving-consciousness (*sapañcchana-citta*), and
- vi. Investigating-consciousness (*santīraṇa-citta*).

The seven types consciousness result from action of unwholesome, these types are not themselves unwholesome but *kammaically* indeterminate (*abyākata*).

The types of temperaments come across these subjects of meditation scattered in the discourses (*sutta*). Though a particular type of meditation will suits a particular temperament. The Buddha gives meditation subjects or techniques of treatment to the various mental defilements which cause mental ill-health would be radically remedied. This technique of meditation subject is clearly brought-out in the *Māhā-rāhulovāda-sutta* of the *Majjhimapaṇṇāsa*. This discourse was preached to *Rāhula*. The Buddha says:

- i. Develop the meditation on loving kindness (*mettā*), *Rāhula*; for by this ill-will is banished.
- ii. Develop the meditation on compassion, *Rāhula*; for by this cruelty is banished.
- iii. Develop the meditation on altruistic joy, *Rāhula*; for by this envy or jealousy is banished.
- iv. Develop the meditation on equanimity (*upekkhā*), *Rāhula*; for by this restlessness in banished.
- v. Develop the meditation on the concept of impermanence, *Rāhula*; for by this pride of self is banished.
- vi. Develop the concentration on mindfulness on in-and-out breathing, *Rāhula*; for in-and-out breathing with mindfulness, *Rāhula*, developed and frequently practiced, bears much fruit, and is great advantage.

An important fact emerges from this discourse and that it is always better for a person to practice more than one type of meditation in order. Meditator could effectively eradicate the deep-rooted and deep-seated diseases of the mind. However, he should practice and specialize in meditation subject, which suits a dominant temperament or character of his personality. The both types of

temperament and personality are used interchangeably, it might be helpful to discuss, that way one can have a better grasp. Temperament defines to be a system of characters that are permanent to each person. One's character shows how the person acts and reacts to their states. One's character is molded depending on their family, likely they have good or bad character. The word personality is the set of characteristics that each person possesses. Personality is the person who reacts in various situations. That is why temperaments (*carita*) are difficult to understand for us.

CONCLUSION

I have just learned of this word *carita* and associated teachings, and I find this word association to be helpful in remembering. Buddha taught that there are six temperaments, each with a main characteristic. The purpose of seeing own characteristics is to aid in understanding of own temperament, there is a recommendation for what meditation subject is appropriate with each of those characteristics. It is best of a monastic discuss and determine which temperament. Someone can be found at this topic "A Study on *Abhidhammic* Elaboration of *Carita*," which is an important topic and he or she can pick-up this essay. It would be very helpful to hear them thoughts on this subject and engage in some discussion. It should be understood that discussion is within us all. The temperaments classify sixty-four temperaments but these are only six which signify the intrinsic nature of a person in normal state. That differs to the type of their actions (*kamma*), this is two kinds of wholesome and unwholesome in *Abhidhammic* concept. The both illustrate misconduct and good-conduct as *kamma*, there includes body, verbal and mind. The temperaments come across the subjects of meditation as prescriptions of mental therapy. Buddha gives meditation subjects or techniques of treatment to the various mental defilements, that meditation is suitable for particular temperaments. Someone will succeed in developing any meditation, which must be undertaken by a clansman who has no hindrance by results of *kamma*.

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