

Thematic Paper Title : The Influence of Saṅkhāra on Human Behavior
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ABSTRACT

The objectives of this study are (1) to study the concept of Saṅkhāra in Buddhism, (2) to study the concept of human behavior in Buddhism and (3) to study the influence of Saṅkhāra on human behavior.

From the research, it is found that the doctrine of Saṅkhāra is very important. There are two meanings, one means conditioned phenomena or 'that which has been put together' in the passive sense and the other means 'that which puts together' in the active sense or refers to 'the form-creating faculty of mind' often described as "volition" or "intentional", kusala, akusala or abyākata. The first meaning is also called "Saṅkhātadhamma".

Saṅkhāra can divide in four categories such as divided by locations, by worth, by time and by kammically grasped phenomena and kammically ungrasped phenomena. Saṅkhāra can be explained in three different characteristics namely:- Saṅkhāra in the Three Characteristics, Saṅkhāra in the Five Aggregates and Saṅkhāra in the Dependent Origination (Paticcasamuppāda).

Saṅkhāra in the Five Aggregates is called Saṅkhāra-khandhas (mental formations or volitional activities) consisting of 50 Cetasikas out of 52 Cetasikas (not including the Vedanā-khandha and the Saññā-khandha). Cetasikas arise together with consciousness to form mental actions and to cause different thought either good or bad such as anger, love, happiness, or greed to arise. So, the good or the bad behavior

shown in daily life will depend on these Cetasikas. Therefore, Saṅkhāra will have an influence on human behavior.

Saṅkhāra in the Five Aggregates and Saṅkhāra in the Dependent Origination are very important for human behaviors and characteristics which formed them differently. Saṅkhāra in the Five Aggregates has 50 Cetasikas to lead the actions. Saṅkhāra in the Dependent Origination means volition in order to do either formation of merit, formation of demerit or formation of imperturbable. Saṅkhāra in the Dependent Origination causes the state of becoming both in the active process of becoming and in the rebirth-process of becoming. These factors cause people's characteristics to be different.

In Buddhist text, the topic of human behavior is not mentioned explicitly. However, there are some doctrines mentioned to behavior such as Karma, Carita 6 and Vāsanā. It may be said that to have a good behavior, a man should practice himself according to the course of the Three Merits and of the Threefold Training for his development. Moreover, men who practice the 4 Dhamma-samādānas or study the 6 Abhijātis will understand the way to practice for having good behavior according to the buddhist style.

There are two important kinds of Saṅkhāra influential to human behavior. One is Saṅkhāra-khandha in the five aggregates or 50 Cetasikas. The behavior causing from Saṅkhāra-khandha always shows in the present situation. The other is Saṅkhāra in the Dependent Origination which can be explained both in the present life and in the next one. Saṅkhāra in the Dependent Origination is the foundation of human characteristics, attitudes which are the ground behavior of human. Saṅkhāra in the Dependent Origination has, therefore, broader explanation than the Saṅkhāra in the Five Aggregates.

A study on the influence of Saṅkhāra on human behavior has helped us understand how to change the bad behavior to good behavior for self development. After behavior changing, men will be happy and found peace within their inner minds.

Besides it will help living with other people by peace and finally it will benefit them both for their success in work and life.