

Thesis Title : A Study of the Way to Apply Carita (Character) to Develop Human Relations in Theravada Buddhist Scriptures

Researcher : Mrs. Phattarachit Photo

Degree : Master of Arts (Buddhist Studies)

Thesis Supervisory Committee
: Phamaha Tawee Mahaphanno, Pāli IX, B.A., M.A. M.Phil.,
Ph.D. (Buddhist Studies)

Date of Graduation : April 3rd, C.E. 2016

ABSTRACT

This thesis entitled “A Study of the Way to Apply Carita (Character) to Develop Human Relations in Theravada Buddhist Scriptures” is of three objectives, i.e. (1) to study character and human relations in Theravada Buddhist scriptures, (2) to study the Buddhist teachings on human relations in Theravada Buddhist scriptures, and (3) to suggest the way to apply Buddhist teachings on Carita (Character) to develop human behaviors in Buddhist scriptures. Research methodology is qualitative one based on a research study of Buddhist scriptures, and western concepts on the prescribed topic and structure.

Research findings are as followings :

The word “Carita or cariyā” contain of multiple meaning such as the behaviour that incline to practice in regular basis from the trait, the foundation of mind, habbit, pattern or the main practice of human behaviour, the stray of mind, places of stray mind prefer to visit, including of individual character. In western society, the personality of each individual is human behaviour when a person have to deal with another person or a group of people even institutions, which one have to react to behaviour of another person. According to Buddhist scriptures or Tipitaka and Buddhist text have been divided carita into different categories such as passion behaviour, anger behaviour, delusion behaviour, anxious behaviour, faith behaviour, perception behaviour. The main purpose to divide behaviour into six categories because each individual have different behaviour which it will be easier to prepare oneself to suite 40 Transcendence Meditation method. However, to divide passion behaviour and theory behaviour just for the purpose of foundation mindfulness meditation practice which depending on the maturity of wisdom of individual need to be achieve.

Human relations indicate the inter-relation and communication among people from the close to the far people or a group of people, for example, the inter-relation in a family such as between parents and children, between employers and employees, between friends and friends, and between teachers and students, etc. In each level of relations, there are Buddhist teachings to be followed by them, inclusively called “six quarters”. Apart from these, human relations are classified according to social status, i.e., inter-relation between a person and a person, family, community, and institutions comprised of family, politics and government, economics, relations, and education. Each of a person or a group of persons and institutions are of the Buddha’s teachings applied suitably for their good human relations.

The way to apply the behaviour to develop human relations in Buddhist scriptures can be made for human development to improve one behaviour and to understand other by bring in Dharma come into principle practice, for example, if a person contain passion behaviour, this kind of person prefer delicacy belonging and neat environment, to suite this one should providing that person with unpleasant object etc., postures of movement should be standing or walking, while the concentration of mind would be with unclear of any colour. With a person who always occupy by anger behaviour this person should receive everything neat, delicate and pleasant environment, while sitting or lying down is very suitable for the person and the concentration of mind should be clear colour. A person who carrying delusion behaviour should concentrate more in wide open space and walking posture is the movement which can make peace of mind faster and neat, delicacy need to be provide. For a person who maintain perception behaviour would be easily practice in every condition except only for the residence should be hard to live in will suite he or she accordingly. For anxious behaviour person to meditate in a small space to control any anxiety which would be occur easily in a big and wider space. For this purpose, particular Buddhist teachings are to be applied to human relations such as six quarters for the individual and family as stated in Singalakasutta, seven qualities of a good man for a group of people, ten virtues of the king or rulers for politics and government, and seven qualities of a good friend for education, etc.

Briefly speaking, building human relations is of six ways, i.e. (1) be pleased to anybody, (2) be compromised to anybody, (3) be a humble follower to his leadership, (4) be assigned a right job to his character, (5) be interested of what he wants to expressed, and (6) be extended loving-kindness as powerful mind to anybody. Thus human relations would be fastened to everybody.