

Temperament and Right *Kammatthana* (Meditation)

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Human beings are distinct and dissimilar from one another. So, we face the diversity of beings with different personalities and characters in our daily life who have different kinds of emotions, mental states, behavior, and thought patterns which are mainly influenced by *Carita* (temperament). Although it is said that a person cannot change his temperament. But, as per Buddha's knowledge, it is possible, if one desires. One way, the Buddha suggested is *Kammatthana*.

Lots of people are engaged into meditation, usually one following after another, with the same technique. But Buddha suggested thirty eight kinds of meditation, according to the temperament. Hence, it is necessary to know about meditators' personalities, characters, behaviors and ways of thinking. *Kammatthana* (meditation) in this paper will be explained in terms of reflection of one's temperament and mental factors with reference to postures, actions, modes of behaviors and with their various mental states.

Carita

The meaning of *Carita* in Pāli literature is behavior, the state of arising, good conduct or bad conduct. *The carita* is a predominant nature in one's behavior pattern.

Temperament

Temperament (*Carita*) means personal nature, the character of a person as revealed by his or her natural attitudes and conduct.

Types of Carita

There are six kinds of Caritas called (1) *Rāgacarita*- greed temperament, (2) *Dosacarita*- hatred temperament, (3) *Mohacarita*- deluded temperament (4) *Saddhācarita*- faith temperament, (5) *Buddhicarita*- intelligence temperament, and (6) *Vitakkacarita*- speculative temperament. In some texts, eight kinds of Carita are also found. They are *Rāga Carita*, *Māna Carita*, *Dosacarita*, *Taṇhācarita*, *Diṭṭi Carita*, *Moha Carita*, *Paññā Carita*, and *Buddhi Carita*.

Sometimes, it is divided into two: *Sucarita* (good temperament) and *Ducarita* (bad temperament). Here, it can be assumed that *Rāgacarita* (greed temperament) *Dosacarita* (hatred temperament), and *Mohacarita* (deluded temperament) are *Ducarita*. The rest three, *Saddhācarita* (faithful temperament), *Buddhicarita* (intelligent temperament), and *Vitakkacarita* (speculative temperament) are good temperaments (*Sucarita*).

Root of Temperament

The temperament of the people differ owing to the diversity of their past Kammās. The commentators state that temperament is determined by the kamma productive of rebirth-linking consciousness. *Carita* is a predominant nature in one's behavior pattern. It means personal nature, the character of a person as revealed by his or her natural attitudes and conduct. According to some scholars, greed, hate and delusion temperaments have arisen because of a previous habit (*pubbāciṇṇa*) and elements and humors (*dhātudosa*). But Buddhaghosa points out that four kinds of causes i.e. previous habits, element and humor, past existence, *kamma* and associated root (*hetu*) are the source of *Carita*. These are the influences of the past existence to present

personality and propensity. Because of greed in the previous existence, *kamma* and *vipāka* cause one to have greed temperament. Because of the significant anger in the past life, one's temperament in the present existence is hate temperament. If ignorance surrounded his *kamma* in the past life, the temperament will be delusion temperament. If a person did meritorious deeds pertaining to wisdom, he will be reborn with intelligent temperament. Concerning to *Carita*, in the same way, deeds accompanied by faith and thought will correspondingly result in faith temperament and speculation temperament. Consequently, different temperaments occur depending on past *Kammas*. One, therefore, should perform meritorious deeds accompanied by faith and wisdom so as to acquire good temperament in his future existence. The primary cause of *Carita* is the good or bad actions performed in the past. The *Carita* of a person who has accumulated unwholesome action will be unwholesome. Similarly, the *Carita* of who has accumulated wholesome actions will be wholesome. And one who has mixed types of *kamma* can have mixed *Carita*. In this way, one can reflect the past existence by seeing of present personality and tendency. And one can guess the future existence by seeing the present personality and tendency. And also, one can manage the temperament to change the life after reflecting of present personality and tendency.

Rāgacarita and Kammatthana (meditation)

Lobha (greed) is an unwholesome mental factor. It is derived from the verb *lubbhati*, to cling or to attach, which is often translated as covetousness, desire, cupidity, greed. Commentaries define *lobha* in three ways: as an agent or subject it itself attaches; as an instrument by which its associated states or sentient-beings attach; as an activity, it is a mere act of attachment.

Lobha has the characteristic of grasping an object, like the sticky lime. Its function is sticking, like a piece of flesh thrown into a hot pan. Its manifestation is not giving up like a taint of dyeing of lamp black; its proximate cause is viewing things that lead to bondage as enjoyment. *Lobha* takes away beings to the state of misery, as a river of swift current carries any object fallen into it and into the great ocean.

To get rid of bad temperament such as greed, hate, delusion, or speculation temperament, its opposite meditation must be developed, but to grow good temperament such faith and intelligence temperament its positive meditation must be developed. The ten kinds of foulness and mindfulness occupied by the body are eleven meditation subjects suitable for greed temperament.

Among the ten kinds of foulness, the bloated body is suitable meditation subject for one who is greedy about shape and beauty of the body, since it makes evident the disfigurement of the body's shape. The livid is suitable for one who is greedy about body color. The festering is suitable for one who is greedy about the smells of the body beautified by scents, perfumes, etc., since it makes evident that the evil smells are connected with this sore, the body. The cut up body is suitable for one who is greedy about compactness in the body since it makes evident that the hollowness is inside it. The gnawed is suitable for one who is greedy about accumulation of flesh in such parts of the body as the breasts since it makes evident how a fine accumulation of flesh comes to nothing. The scattered is suitable for one who is greedy about the grace of the limbs since it makes it evident how limbs can be scattered. The hacked and scattered are suitable for one who is greedy about a fine body as a whole since it makes evident the disintegration and alteration of the body as a whole. The bleeding is suitable for one who is greedy about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood. The worm-infested is suitable for one who is greedy about ownership of the body since it makes it evident how the body is shared by many families of worms. A skeleton is suitable for one who is greedy about fine teeth since it makes evident the repulsiveness of bones in the body. Thus, it should be understood, how the classification of foulness comes to be tenfold according to subdivisions of the greed temperament. In this case, foulness is disgusting object, so greed cannot arise depending on foulness experienced. Actually, foulness is unlikable object and a greed temperament ridden person has many likeable and loveable objects. So, they oppose each other. Therefore, foulness meditation is suitable for a person with greed temperament.

Dosa Carita and Kammatthana (meditation)

In the *Aṭṭhasālinī Aṭṭhakathā*, (Buddhaghosa-Thera) the Commentator explains 'dosa' thus: it has the savageness like a provoked snake. Its function is to spread like a drop of poison or its function is cause to burn up its own support like a forest fire.

It is manifested as persecuting like an enemy who has a chance. Its proximate cause is the ground of vexation. It should be regarded as stale urine that is poisonous.

The unpleasant objects and non-beautiful objects are unlikable by the person who has hatred temperament. Wherever he sees that object, he gets angry easily, as he has hatred temperament. That is why the four divine abiding and four color *Kasinas* can be used as eight meditation subjects that suits the hatred temperament as they are pleasant. The meditator takes the meditation subject from the teacher, having cut off the great and small impediments, sitting on the seat in the secluded place and he reflects on his faults causing hatred that benefits his patience. In the *Majjhima-nikāya*, *Majjhimapannāsa*, *Mahārāhulovāda Sutta*, the Buddha taught the Venerable Rāhulā how to develop loving-kindness and dispel hatred. To develop compassion is to dispel hurting nature. Developing appreciative joy causes the disappearance of unhappiness. To develop equanimity is to get rid of hurting behaviour.

Here loving-kindness is the cause of liberation from hatred (*dosa*), compassion is the cause of liberation from torture (*vihimsa*), and gladness is the cause of liberation from dislike (*Arati*). Hurting and dislike arise through hatred. One who lives with loving-kindness, compassion, and gladness lives with equanimity. According to the ultimate reality, loving-kindness is termed as non-hatred. Hatred and non-hatred are opposite of each other. When non-hatred is strong, it overcomes hatred. If hatred is strong, it overcomes non-hatred.

Moha Carita and Kammatthana (meditation)

The word 'moha' in *mohacarita* is used as the sense of stupidity, dullness of mind, soul, delusion, bewilderment, infatuation. It is derived from the root 'mu' which means mental confusion (*vecitta*), to get bewildered, to be infatuated, to become dull in one's senses, to be stupefied. Literally, it is defined as: sentient beings are deluded, or it is deluded itself, or it is just being deluded. *Moha* has the characteristic of blindness or opposition to knowledge. It has the function of delusion, or the function of covering the intrinsic nature of all phenomena. It has manifestation of the absence of right view or blindness. Its proximate cause is unwise attention. It should be regarded as the root of all unwholesome *dhammas*. It is compared to a mass of the darkest of the dark. Just as a person who is in the darkness of a moonless midnight cannot see anything, *avijjā* or *Moha* also covers one's eyes not allowing to see the things as they are. The darkness of *avijjā* or *moha* is opposite to the light of wisdom (*paññā*). Only through the light of wisdom, one can easily differentiate the good from evil, the right from wrong and can see the real nature of all phenomena as impermanence, suffering, and non-self.

Mindfulness of breathing can control one's mind, and being an object of the intellect, it counters delusion and blocks the running on of thoughts. Therefore, mindfulness of breathing is a suitable meditation subject for one with delusion temperament and for one with speculation temperament. Therefore, through listening and learning it, knowledge can grow for one with delusion temperament and speculation temperament. Moreover, it is recommended that a person who has such temperament should learn and study *Dhamma* and associate with the wise. The *Suttanipāta* commentary adds that the recollection of death is suitable for a person with delusion temperament and earth *kaṣiṇa* is suitable for a person with speculation temperament.

Conclusion

As mentioned above, *Kammatthana* (Meditation) has been used as an effective technique to work with the mind, and also to provide relaxation, well-being and better health. Long before the advent of modern science and medicine, dedicated meditators from a variety of spiritual traditions had already discovered the tremendous benefits of this practice.

Nowadays, stressful lifestyles have inspired an ever-increasing number of people to practice meditation for health reasons. Other studies focus on understanding exactly how meditation works and why it positively affects the brain. Several studies suggest that mindfulness meditation can benefit those who struggle with stress, anxiety and depression issues.

A spiritual leader and meditation expert explain how meditation gradually calms the mind and prevents strong emotions from erupting uncontrollably. So rather than allowing themselves to be overcome by depression and stress, meditators learn to calm their minds and achieve balance.

Kammatthana reduces the body's responsiveness to cortisol and other stress hormones, and that is one of meditation's great health blessings. Meditation practice helps the body to learn to relax and benefit that continues when it's time to hit the hay. It also trains the mind to settle the attention on an object such as the breath and allows other thoughts and emotions to float like clouds on a pleasant day. There are also guided meditations that are designed to promote sleep.

Mindfulness may be linked to self-regulation throughout the day, and that this may be an important way that mindfulness contributes to better emotional and physical well-being.

Kammatthana helps us connect with our true qualities. Once we've accepted who we are and learn to work with our thoughts directly, we reveal a loving capacity that has always been present within us. It's no wonder that mindfulness increases happiness, enhances clarity and gives peace of mind. Only thing required is, the right practice and suitable *Kammatthana*.

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