

CHARACTERISTIC BEHAVIOR FROM FOOTPRINTS IN THE AṬṬHAKATHĀ-DHAMMAPADA

⁽¹⁾PHRAMAHA ANUPONG VARIDDHIMETĪ, ⁽²⁾PHRAMAHA MIT THITAPANYO*, ⁽³⁾PHRA
SOPONPHATTANABUNDIT

⁽¹⁾⁽²⁾⁽³⁾Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand
E-mail: ⁽¹⁾anupong81876@gmail.com, ⁽²⁾mit.wan@mcu.ac.th, ⁽³⁾sukanya.aru@mcu.ac.th

*Corresponding Author e-mail: mit.wan@mcu.ac.th

Abstract: *This article found that Characteristic behavior from footprints as appeared in the Aṭṭhakathā-Dhammapada. the way to look at the characteristic behaviors from the footprints to know the personality of a person appears in the scriptures in the commentary class. It mentions that those with Rāga-carita have concave centered-footprints, those with Dosa-carita have squeeze heel footprints or heavy heels; those with Moha-carita have peaked in front footprints; those with Rāga-carita have center ridge footprints; those with Dosa-carita have caress footprints; those with Moha-carita have unclear footprints. The fruitions of the Kamma of each characteristic behavior depends on the wholesome and unwholesome causes and factors.*

Keywords: *Characteristic, Aṭṭhakathā-Dhammapada, Footprints*

1) INTRODUCTION

Carita or Cariya are terms that have the same meaning. It has the meaning of behavior and characteristics of people that are conveyed from the inside to the outside actions that differ in one way or the other. In Tripitaka, it says that The Buddha knows a man who is Raga-carita (one of lustful temperament), Dosa-carita (one of hating temperament), Moha-carita (one of deluded temperament), Vitakka-carita (one of speculative temperament), Saddha-carita (one of faithful temperament), Nana-carita (one of intelligent temperament) and also preaches a suitable meditation for the mind, that is, he preaches to Asubhakatha who is Raga-carita, preaches to Mettabhavana who is Dosa-carita, he advises a person who is Moha-carita to live in learning, questioning, and listening to the Dhamma on time, timely Dhamma conversation in living with teachers, he preaches Anaphanasati to a person who is Vitakka-carita, he preaches the Sutra which is a good vision Buddha's enlightenment, righteousness of Dhamma good conduct of monks and all their precepts which is the place of faith for people who is Saddha-carita, he preaches the Dhamma which is the vision of Vipassana which consists of the trinity to people who is Nana-carita [Kh. (Thai) 29/156/430][1] Buddhist sages have classified 6 ways of conduct as follows 1) Those who are heavy on love and beauty, and having a meticulous personality is called Raga-carita 2) Those who are heavy on impatience, and irritability is called Dosa-carita 3) Those who are heavy on loneliness and ignorance is called Moha-carita 4) Those who are prone to obedience is called Saddha-carita 5) Those who are profoundly thoughtful is called Nana-carita 6) Those who tend to overthink their thoughts is called Vitakka-carita [Phra Bhramgunabhorn (P.A. Prayutto), 2015: 55-57][2] All these Carita will show through their mannerisms. Whether it's standing, walking, sitting, sleeping, eating, drinking, and doing daily activities. It will be an indication of the character of that person in the holy scriptures clearly said, a Raga-carita person has a neat gait, lifts his feet, puts his feet lightly and evenly, and stands softly, a Dosa-carita person walks hurriedly and swiftly, standing stiff, a Moha-carita is like a suspicious person, restless standing and also supported three Carita together, namely Saddha-carita and Raga-carita, Nana-



carita and Dosa-carita, and Vitakka-carita and Moha-carita. Because they have similar behaviours [Phra Buddhaghosathera, 2011: 168]^[3].

The Dhammapada commentaries are composed to explain the Dhammapada verses into different categories. It is part of the teachings that are collected in the Buddhist scriptures called Phra Suttanta Pitaka. The Dhammapada appears in the second chapter of the Khuddaka Nikaya. Dhammapada means the chapter of the Dhamma is a short proverb about 300 topics. By the story explaining the aforementioned Dhammapada, there are stories that are the present life of the Buddha, stories that are the past incarnations of the Buddha or Jataka and the stories of his disciples. The whole story is divided into 26 paragraphs, each paragraph has a different number of commentaries to explain and expand the spell. About 8-14 stories per paragraph, with only one paragraph having a large amount of commentary, different from other paragraphs, namely 39 stories, there are a total of 302 commentaries [Suchee Punyanupab, 2010: 597]^[4]. As for the matter of contemplating from the footsteps in the commentary on the Dhammapada, it is said in a proverb that a Raga person should have footprints on his toes (concave in the middle), a Dosa person has footprints that are heavy on the heels, a Moha person has their footprints digging down (heavy on the toe). Those who have defilements and open lust, and have such footprints [Mahamakut Buddhist University, 2013: 56]^[5].

Therefore, the researchers aim to present Carita of humans in Buddhist scriptures and Cariata from the footprint in the Aṭṭhakathā-Dhammapada for those who are interested to study and practice in order to sustain Buddhism.

2) CARITA OF HUMANS IN BUDDHISM

The word "Carita" has its roots in the Pali word "Cara", which means travel to behave, when Cara Dhatu+t suffix in participles the law of t suffix as follows; if it is after any Dhatu, remove the last Dhatu of that word. But if it is not removed the last Dhatu is, it enters I infix, then it gets the word "Carita" in which Carita is used as an adjective to modify a noun, for example, Raga-carita, Moha-carita, etc. If used in the form of a noun alone, there will be a finished form of the word Cariya from Cara Dhatu+Naya suffix by using feminine [Phramaha Thieb Sirinano, 2004: 210]^[6] in the scriptures of the Vimuttimaggā mentioned Cariya into 14 virtues, Raga-cariya, Dosa-cariya, Moha-cariya, saddha-cariya, Buddha-cariya, Vitakka-cariya, Raga Dosa-cariya, Ragamoha-cariya, Dosamoha-cariya, Ragadosamoha-cariya, Saddha Buddha-cariya, Saddhavitakka-cariya, Buddhivitaṅga-cariya, and Saddha Buddhi Vitakka-cariya. In addition, there are other Cariya such as Tanha-cariya, Ditthi-cariya, Mana-cariya and in the case of greed (Lobha) and Carita, the rest have no different meanings from the above [Phra Upatissa Thera, 2004: 55-56]^[7] which in the Visutthimaggā scriptures, the details of the 14 virtues are mentioned as well. But the learners understand in brief, there are only 6 virtues [Phra Buddhaghosathera, 2011: 166]^[8]. Carita is normal behavior. Behavior is heavy in any way which is normal and resides in nature, the background of the mind, the character, the habit, the form, or the major types of behavior of a person, the behavior is called Cariya. A person who behaves like that is called Carita. There are 6 things 1) Raga-carita, a person who is Raga is normal conduct 2) Dosa-carita, a person who is Dosa is normal conduct 3) Moha-carita, a person who is Moha is a normal conduct 4) Saddha-carita, a person who is Saddha is normal conduct 5) Buddhi-carita or Nana-carita, a person who has knowledge as normal conduct 6) Vitakka-carita, a person who is anxious is normal conduct [Phra Brahmagunabhorn (P.A. Payutto), 2015: 262-263]^[9].

The importance of Carita can be summarized as follows;

1) The importance of choosing a partner, the Buddha speaks about the division of persons according to the differences of dhatu in which he notes that even in the past, even in the future, and even in



the present, beings are associating with one another by the same Dhatu. Beings have bad conduct, associating with beings have bad conduct, beings have good conduct, associating with beings have good conduct (S. (Thai) 16/99/189)^[10] People has the same Carita character tend to associate with each other. It is part of the character of every person. We often see groups of people with the same character or ideology, often join together to do activities that go in the same direction. It is considered that morality play and important role on choosing to associate with people in society.

2) The importance of knowing oneself, most human beings in today's society focus on others without understanding themselves. Most social problems are caused by looking at others without understanding based on not understanding oneself first. It prevents them from communicating as efficiently as they should, causing conflicts and social divisions. If people pay attention to get to know themselves a lot, study the difference in Cariya 6, which will make you realize that everyone is different by their profound habits, understanding your own Carita or character. If a person is Dosa-carita when we know the anger that arises in the mind and try to intimidate or find relaxation activities to get rid of anger considering the rationale for what should or shouldn't be. It will make people manage their emotions more effectively.

3) The importance of studying and practicing Dhamma, the way of studying and practicing the Dhamma is different for each person. The Buddha remembers to distribute Dhamma that suit the Carita or character of the practitioners as follows; Asubha-Kammathana is suitable for people who are Raga-cariya, cultivation of compassion is suitable for people who are Dosa-carita, correct study of the Phra Pariyatti-Dhamma is suitable for people who are Moha-carita, development of Anapanasati is suitable for people who is Vitakka-carita, remembrance of the virtues of the Triple Gem, etc is suitable for people who is Saddha-carita, insight development is suitable for people who is Buddhi-carita.

4) The importance of dealing with the environment that influences living, different Carita persons would naturally have different habits and preferences. Therefore, knowing the integrity of ourselves and other will be able to understand the importance of the environment that is a factor affecting Dhamma practice to facilitate the effect is attainment is much easier. This suitable environment, in Buddhism, it is called Sappaya (beneficial conditions), it means what is comfortable, what is conducive, what is conducive to well-being match which supports the growth of praying for good results, helps to concentrate, not deteriorate (Phra Brahmagunabhorn (P.A. Payutto), 2015: 209)^[11].

5) It is the driving force in preaching the Buddha's religion, after the Buddha attained enlightenment considered the character of the attainment of the world by choosing to preach religion to those who are within the scope of understanding such as for the first time, the Buddha contemplates the nature of enlightenment of the Alaradabasa and Uthakadabasa. Because both of them are wise, wisdom, little undefiled in their eyes. If they listen to the Dhamma, they will be able to follow immediately, but those people have already died. Subsequently, he sees the 5 groups of Panjavaggiya who have the same character (Somdej Phramahasamanacao Krom Phraya Jinnanavarorasa, 2015: 17-19)^[12] Even though it's far away from Isipatana Marugathayavan forest but he decides to go and teach them in the first group.

It is considered that the six Carita are very important to daily life both in terms of individuals and in society. It is an assessment of how we should treat each other. It is a criterion for selecting a relationship. Understanding yourself is the foundation of understanding others. It is the principle of practicing Dhamma that is right for one's character that will lead to success as expected. It is a practical tool to achieve Dhamma and it is a tool used by the Buddha to preach his religion causing Buddhism to be inherited to the present.



3) Human's Carita from Footprints in the Aṭṭhakathā-Dhammapada

Looking at Cariya from the footprints appears in two Aṭṭhakathā-Dhammapada as follows, in the 2nd Appamathavagga on Samavadi and the 18th chapter of the Buddhavagga on daughters evil can be summarized as follows;

1) 2nd Appamathavagga on Samavadi, it appears that the content is about looking at the truth from the footprints. It is caused by two Brahmins who see the Buddha and become devastated by the beauty. It is worthy of being a great man. They have a desire to give their daughter to be a charitable monk. The Brahmins' wife is knowledgeable in etymology. So she knows that this man is not an ordinary person. But he is a meritorious person without defilement, she has a proverb that describes the characteristics of the footprints that "It's a lustful person, must have footprints on the toe (concave in the middle), an Doso person has footprints that are heavy on the heels, an Moha person has his footprints cut down (heavy on the tips of the toes), people who have open lust there are footprint like this.

2) 18th chapter of the Buddhavagga on daughters evil, there is content indicating that the Buddha arrives at Savatthi in order to preach the Dhamma to Magandiya Brahmin. The Brahman has a daughter with a beautiful appearance that he is so cherished that he will not give it to any man. When the Brahman sees the image of the Buddha, therefore, he wishes to give his daughter to be a charitable monk, together with his wife, he brings his daughter to offer to the Buddha. As for the Buddha, after that Brahman go back, the Buddha has prayed for the Buddha's footprint as a symbolic medium for Brahman and his wife to see. After the Brahmin's wife see immediately realized that this footprint is the footprint of a person who has left the Kamaguna 5 (Sensual pleasures) and has said the proverb that "It's a lustful person, must have footprints on the toe (concave in the middle), an Doso person has footprints that are heavy on the heels, an Moha person has his footprints cut down (heavy on the tips of the toes), people who have open lust there are footprint like this [Somdej Phramahasamanacao Krom Phraya Jinnanavarorasa, 2013: 63][13] The story of looking at footprints that can tell a person's Carita has appeared in the Aṭṭhakathā-Dhammapada. It is a tale that tells of a person who has footprints that indicate Carita. A Raga-carita person will have footprints that are long or concave in the middle, A Dosa-carita person has footprint, narrow heels, or heavy heels, they have a hot-tempered character. A Moha-carita person has footprint digging down the front of heavy toes will have a character that is easy to forget.

The footprint of a Raga-carita has conduct with a tidy character. Their manners are polite. Every step is equal, not too fast, not too slow, making the footprints clearly visible. The human footprints are already uneven. When stepping on the ground slowly, the pressure of the water slowly descends to the soles of the feet, thus showing the concave in the middle or the arch of the foot well. The footprints of Dosa-carita are impulsive, raising their feet fast, stepping fast, putting their feet heavy, and walking with haste, careless, put the weight on the heels, but the tips of the toes rub against the ground. The footprints of the Moha-carita will walk in uncertainty, unsteady, swaying feet, use the forearm of the foot as a point of support for the weight of the body as soon as step on the ground, the feet shook. The footprints of those without defilements are the Buddha's footprints. The smoothness of the footprints resulted from the practice of Dana-Sila charity development for many lifetimes, serve the people of the world in all worlds and nations, incarnate in the last realm thus complete with the characteristics of the Mahapurisalakkhana (the thirty-two) marks of the Great Man.

4) NEW EXPLICIT KNOWLEDGE

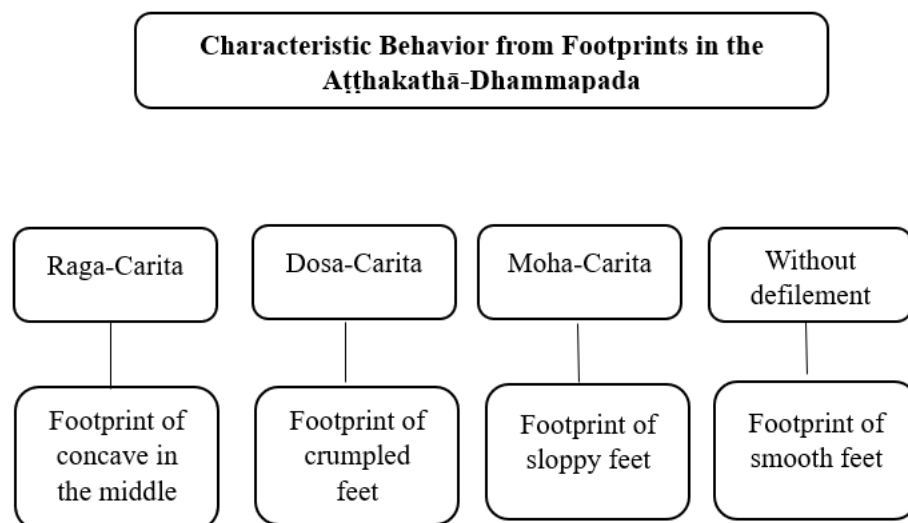


Figure 1 New Explicit Knowledge

Carita is the individual behavior of an individual, their background, character, and behavior that is expressed through their personality. In Buddhism, Carita is divided into six categories. Looking Carita from footprints that can know a person's character is the footprint of Roga-carita is concave in the middle, the footprint of Dosa-carita is crumpled, the footprint of Moha-carita is sloppy, the footprint of a person who is without defilement is smooth. The outcome of each action depends on both Kusala (wholesome) and Akusala (unwholesome) factors.

5) CONCLUSION

Carita is the personal behavior of an individual, their background, habits, behavior that is expressed through their personality. In one person there may be multiple personalities. But only one personality stand out and is evident So it is called that person as Carita of that person. The Buddha lays down the path of the person and the nature of the animal world in order to be able to find ways to guide and teach in different ways. Therefore, it can be said that various guidelines are laid down as the basis that can indicate the origin of all 6 types of Carita as well. People with various virtues are inevitably caused by factors from the past and current familiarity. Carita is very important to life both in terms of individuals and in society. It is a criterion for selecting a relationship. Understanding yourself is the foundation of understanding others. It is the principle of correct practice towards one's habits that will lead to success as expected. It is a practice tool to achieve Dhamma and it is a tool used by the Buddha to preach his religion. Looking Carita from the footprint that can know the character of the person which appears in the scriptures on Aṭṭhakathā-Dhammapada. It is indicated that who has footprints that indicate Carita. A Raga-carita person will have footprints that are long or concave in the middle, A Dosa-carita person has footprint, narrow heels, or heavy heels, they have a hot-tempered character. A Moha-carita person has footprint digging down the front of heavy toes will have a character that is easy to forget. As for the footprints of those without defilements Buddha's footprint, there are clearly mentioned footprints. The smoothness of the footprints resulted from the practice of Dana-Sila charity development for many lifetimes, giving the result of that Carita depending on individual factors.



BIBLIOGRAPHY

- [1] Kh.(Thai) 29/156/430 cited in Mahachulalongkornrajavidyalaya. (1996). *Thai Tipitaka: Thai Version*. Bangkok: Mahachulalongkornrajavidyalaya University Press
- [2] Phra Bhramgunabhorn (P.A. Prayutto). (2015). *Dictionary of Buddhism, collection version*. Bangkok: Phali-Dhamma Printing.
- [3] Phra Buddhaghosathera. (2011). *Visuddhimagga. Somdej Phra Buddhacara (Art Asabhamahathera) translated and edited. 10th edition*. Bangkok: Tana Press Co, Ltd.
- [4] Sucheep Punyanupab. (2010). *Tripitaka for the people. 16th edition*. Bangkok: Mahamakut Buddhist University Press.
- [5] Mahamakut Buddhist University. (2013). *Dhammapadathakatha translated Version 2*. Bangkok: Mahamakut Buddhist University Press.
- [6] Phramaha Thieb Sirinano. (2004). *Using the Pali Language*. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [7] Phra Upatissa Thera. (2004). *Vimuttimagga. 6th edition*. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [8] Phra Buddhaghosathera. (2011). *Visuddhimagga. Somdej Phra Buddhacara (Art Asabhamahathera) translated and edited. 10th edition*. Bangkok: Tana Press Co, Ltd.
- [9] Phra Bhramgunabhorn (P.A. Prayutto). (2015). *Dictionary of Buddhism, collection version*. Bangkok: Phali-Dhamma Printing.
- [10] S.(Thai) 16/99/189 cited in Mahachulalongkornrajavidyalaya. (1996). *Thai Tipitaka: Thai Version*. Bangkok: Mahachulalongkornrajavidyalaya University Press
- [11] Phra Bhramgunabhorn (P.A. Prayutto). (2015). *Dictionary of Buddhism, collection version*. Bangkok: Phali-Dhamma Printing.
- [12] Somdej Phramahasamanacao Krom Phraya Jinnanavarorasa, (2015). *Samantapasadika Nama Vinayattakatha (Tatiyo Bhago)*. Bangkok: Mahamakut Buddhist University Press.
- [13] Somdej Phramahasamanacao Krom Phraya Jinnanavarorasa. (2013). *Dhampadatthakatha (Chattho Bhago)*. Bangkok: Mahamakut Buddhist University Press