



**THE PROCESS OF LIFE IN DEPENDENT
ORIGINATION: AN ANALYSIS BASED ON BUDDHIST
PSYCHOLOGY**

Sanjoy Barua Chowdhury

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “The Profess of Life in Dependent Origination: An Analysis Based on Buddhist Psychology” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.


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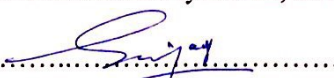

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Abstract

Dependent Origination (*paṭiccasamuppāda*) is the most penetrative, insightful and yet fundamental doctrine of the Buddha which he contrived at the eve of his Enlightenment. This research brings to the light more comprehensive understanding of the Buddha's pivotal teachings on Dependent Origination (*paṭiccasamuppāda*) from the perspective of scholarly viewpoints.

This qualitative research is an attempt to study the Doctrine of Dependent Origination (*paṭiccasamuppāda*) from various schools of Buddhist thought; delineate psychological viewpoints; explore the psychoanalysis of consciousness (*viññāṇa*) and provide interpretation as it applies to afflictive states of mind. Mainstream sources regarding the Doctrine of Dependent Origination (*paṭiccasamuppāda*) are gathered from both Pāli and Sanskrit canonical and commentarial scriptures, along with a compilation of doctrinal exposition from remarkable scholarly works, such as Nāgārjūna's *Mūlamadhyamakakārikā* and Buddhaghosa's *Visuddhimagga*. Meticulous research into this research hinges on three broad directions, namely, (i) an analysis of the doctrine of Dependent Origination from various schools of Buddhist thought, (ii) a

psychoanalysis of consciousness (*viññāṇa*) within the doctrine of Dependent Origination, and (iii) an application of Dependent Origination and an interpretation of afflictive states of mind. This qualitative research is also synthesized through data analysis and interviews with gathered information from scholars and practitioners, viz. Bhikkhu Bodhi; Professor Dr. Kapila Abhyavamsa; Prof. Dr. M.W. Padmasiri De Silva; and Eunice E. Cerezo. This research delves into understand the active role of consciousness (*viññāṇa*) in clarifying its psychological correlation within the twelvefold links of the doctrine of Dependent Origination (*paṭiccasamuppāda*) and further explores classical practices such as mindfulness, wise investigation, lovingkindness and compassion, in induce a curative recovery while vanquishing the afflictive state of mind.

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Abbreviations

Texts

All the references of the Pāli Canonical, Exegetical and Chronicle texts are to the Chatṭha Saṅgāyana Tipiṭaka (CST4) Software (Vipassana Research Institute <http://www.tipitaka.org/>) and Pali Text Society (PTS) editions.

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Others

- Ch. Chapter
- CE Common Era
- Ed. Edited by/ editor (s)
- etc. et cetera
- Ibid *ibidem*/ in the same place or book which has been “cited just before”
- i.e. id est (that is)
- Op.cit. *opera citato*/ as referred (o the prior reference by the same author)
- p./pp. page/pages
- PTS. Pāli Text Society
- Trans. Translated by/ translator(s)
- V. Verse
- Vol. Volume

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Chapter I

Introduction

1.1 Background and Significance of the Inquiry

In terms of Buddhist introspections, the process of life is expressed through the nature of impermanence (*anicca*), the process of suffering (*dukkha*) and the concept of no-self (*anattā*). About two thousand six hundred years ago, the reality of the life process was discovered by the Goutama Buddha. It is noteworthy that the reality of the life process is expressed as the full mass of suffering (*dukkha*), which is explicitly depicted in the Buddha's pivotal teachings of the Four Noble Truths (*cattāri ariya saccāni*)¹ and the doctrine of Dependent Origination (*paṭiccasamuppāda*). Nevertheless, the doctrine of dependent origination (*paṭiccasamuppāda*) is the Buddha's most profound, yet subtle teaching. The framework for this seminal teaching appeared to the Buddha during the period when he struggled for and later attained enlightenment. The doctrine of dependent origination captured the Buddha's vision, knowledge and highest wisdom. It provides the conceptual framework for Buddhist psychology which describes the origin and cessation of suffering and how to wisely reflect on the mind (*yoniso manasikāra*).

Both teachings of the Four Noble Truths and the law of dependent origination can be divided into two groups: (i) suffering and the causes of suffering and (ii) the end of suffering and the path that leads to the end of suffering. Both of these groups clearly demonstrate the theoretical similarity between the Four Noble Truths and

¹ The Four Noble Truths (*cattāri ariyasaccāni*) are: the truth of suffering (*dukkha*), the origin of suffering (*dukkhasamudayo*), the cessation of suffering (*dukkhanirodha*) and the way leading to the cessation of suffering (*dukkhanirodha magga*). However, the Buddha obtained enlightenment (Buddhahood) upon extinguishing all suffering (*dukkha*) and discovering the way leading to the cessation of suffering (*dukkhanirodha*).

dependent origination. The theoretical principle of dependent origination reveals the law of causality, i.e., ‘cause and effect’, which appears in the group of the four noble truths as thus: (i) suffering is effect of the cause of suffering and (ii) the end of suffering i.e., *Nibbāna* is effect that leads to the end of the suffering.

This research will emphasize the process of life through the doctrine of Dependent Origination based on Buddhist psychological introspections. It is noteworthy that the Buddha’s teaching on Dependent Origination (*paṭiccasamuppāda*) is the most fundamental doctrine² which was discovered at the eve of the Enlightenment. This discourse emphatically exposes the continuity of cause (*hetu*) and effect (*paccāya*), and ascribes all phenomena emerging only when mutually dependent conditions exist that are interconnected by the twelve links - (i) ignorance (*avijjā*), (ii) volitional formations or fabrication (*saṅkhāra*), (iii) consciousness (*viññāṇa*), (iv) mentality and materiality (*nāmarūpa*), (v) sixfold sense bases (*saḷāyatana*), (vi) contact (*phassa*), (vii) feeling (*vedanā*), (viii) craving (*taṇhā*), (ix) clinging (*upādāna*), (x) becoming (*bhāva*), (xi) birth (*jāti*), and (xii) aging and death (*jarāmaraṇa*)³. Within this twelvefold formula, the third constituent, consciousness (*viññāṇa*), plays an indispensable role. It also renders as a valuable exposition in the continuity of personal experience while investigating an intimate part of the human personality. The functional and analytical capability of consciousness (*viññāṇa*)⁴ is so essential that it is used as an alternative term for Buddhist psychology⁵. In fact, an active function of consciousness is related to almost all constituents of dependent origination along with

² “yo paṭiccasamuppādaṃ passati. So dhammaṃ passati. Yo dhammaṃ passati. So paṭiccasamuppādaṃ passati”, Mahāhatthipadopama Sutta, M. 28.

³ Nidānasamyutta, S. 12.2.

⁴ Early Buddhist discourses extensively demonstrate three terms of mental processes, viz., thought (*citta*), mind (*mano*) and consciousness (*viññāṇa*) which explains the entirety of psychology in terms of Buddhist introspection. These three terms are considered the foundations of Buddhist psychology and explored in greater depth.

⁵ “Yā cāvuso paññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yañcāvuso pajānāti taṃ vijānāti. Yaṃ vijānāti taṃ pajānāti”, Mahāvedalla Sutta, M. 43.

an evolving psychoanalysis of all mental matters and conditions. The Law of Causation or dependent origination (*paṭiccasamuppāda*) further implies the cycle of a human life as a psycho-physical (*nāma-rūpa*) mechanism through revealing the crystal clear nature of a human being, that is, an ever changing and conditioned series of psychological and physical phenomena. Nevertheless, the Buddha repeatedly stated that the root of suffering can be identified through realizing Dependent Origination (*paṭiccasamuppāda*); the deactivation of any of the twelve constituents is bound to break the causal process and eliminate suffering⁶. The doctrine of dependent origination (*paṭiccasamuppāda*) firmly provides the framework for Buddhist psychology along with a clear indication of soteriology, i.e., the path to liberation (*nibbāna*) through analyzing all ambiguous facts and terms of mental conditions and phenomena.

Apart from demonstrating the path to liberation (*nibbāna*), the doctrine of Dependent Origination provides a clear notion of afflictive states of mind, i.e., *kiḷesa* (Pāli) or *kleśa* (Śanskrit). The afflictive mental state is devoid of the four sublime states of the mind, they are: lovingkindness (*mettā*), compassion (*karuna*), sympathetic joy (*mudita*) and equanimity (*upekkha*). The twelvefold formula from the law of dependent origination clarifies the root of the afflictive state of mind as ignorance, craving and clinging. As long as the mind dwells upon negative thoughts, such as the tendency to grasp or harm others for personal benefit, this is considered to be an unstable afflictive state of mind. An unstable or impure mind also dwells in the state of mental affliction. In the same way, destructive emotions, defilements and mental proliferations are also identified as afflictive states of mind.

⁶ “This [the *paṭiccasamuppāda*] is the origin of the entire mass of suffering” (*Evametassa kevalassa dukkhakkhandhassa samudayo hoti*), *Nidānasamyyutta*, S. 12.2; Trans. by Bhikkhu Bodhi, **Saṃyutta Nikāya: The Connected Discourses of the Buddha** (Boston: Wisdom Publication, 2000), p. 533.

1.2 Objectives of the Research

- 1.1.1 To study the doctrine of Dependent Origination (*paṭiccasamuppāda*) from various schools of Buddhist thought and to delineate its psychological viewpoints.
- 1.1.2 To study the psychoanalysis of consciousness (*viññāṇa*) in the doctrine of Dependent Origination.
- 1.1.3 To apply the doctrine of Dependent Origination and provide an interpretation of afflictive states of mind.

1.3 Statement of Research Inquiries

- 1.3.1 What is law of the Dependent Origination (*paṭiccasamuppāda*)? How does the psychological study of the Dependent Origination delineate the taproot and elimination of sufferings from various schools of Buddhist thought?
- 1.3.2 How does an active role of consciousness (*viññāṇa*) clarify its psychological correlation with the twelfefold links of the doctrine of Dependent Origination and bring out its psychological connection?
- 1.3.3 How does the doctrine of Dependent Origination attribute to afflictive states of mind?

1.4 Scope of Research

- 1.4.1 Mainstream sources regarding the doctrine of Dependent Origination (*paṭiccasamuppāda*) are gathered from both Pāli and Sanskrit canonical and commentarial scriptures, along with compiling doctrinal exposition from remarkable scholarly works, such as Nāgārjūna's *Mūlamadhyamakakārikā* and Buddhaghosa's *Visuddhimagga*.
- 1.4.2 Meticulous research into this research hinges on three broad directions, namely, (i) an analysis of the doctrine of Dependent Origination from various schools of Buddhist thought, (ii) a psychoanalysis of consciousness (*viññāṇa*) within the doctrine of Dependent Origination, and (iii) an application of Dependent Origination and an interpretation of afflictive states of mind.
- 1.4.3 This qualitative research is synthesized through data analysis and interviews with gathered information from scholars and practitioners, viz. Bhikkhu Bodhi;

Professor Dr. Kapila Abhyavamsa; Prof. Dr. M.W. Padmasiri De Silva; and Eunice E. Cerezo.

1.5 Research Methodology

This research is applied in qualitative methods for compiled data analysis and interviews gathered from Buddhist scholars and lay practitioners. The statements of problems are to be investigated through scriptural research either in the Tipiṭaka, the Pāli and Sanskrit Canon and its translations, along with additional significant Buddhist commentaries including related research papers. The research methodology hinges on the following:

- i) Collecting data, for example, mainstream *Tipiṭaka* texts and its translations as the primary sources and sources from contemporary writings citing cases via consulting reliable translation including the related articles.
- ii) Analyzing the data for determining a brief explanation of the doctrine of Dependent Origination (*paṭiccasamuppāda*) from various schools of Buddhist thought, i.e., both Pāli and Sanskrit sources are demonstrated.
- iii) Synthesizing an active role of consciousness (*viññāṇa*) for clarifying its psychological correlation with the twelvefold links of the doctrine of Dependent Origination (*paṭiccasamuppāda*).
- iv) Applying the doctrine of Dependent Origination to induce the state of happiness (*nibbāna*) while vanquishing the afflictive state of mind.
- v) Delineating a conclusion and suggestions for the research.

1.6 Definitions of Terms Used in the Research

1.6.1 Dependent Origination (*paṭiccasamuppāda*): The doctrine of Dependent Origination (*paṭiccasamuppāda*) was presented by the Buddha to indicate the origin (*samudaya*) and cessation (*nirodha*) of suffering (*dukkha*). The Pāli word '*paṭiccasamuppāda*' is derived from a combination of two words- '*paṭicca*' and '*samuppāda*'. The first word '*paṭicca*' means 'because of' or 'on account of', whereas the second word '*samuppāda*' means 'arising on the ground of', or 'happening by way of cause'. Again, '*samuppāda*' can be divided into two words – '*saṅ*' and '*uppāda*' (*saṅ* + *uppāda*) where '*uppāda*' means 'origin', 'arising' or 'coming to be'. Furthermore, Eminent Venerable Buddhaghosa defines the term '*paṭiccasamuppāda*' in his

monumental text *The Path of Purification (Visudhimagga)* as thus: ‘having dependent (*paṭicca*) a right (*sammā*) arising (*uppāda*)’. Literally, the Pāli term ‘*paṭiccasamuppāda*’ can be translated into English as ‘Dependent Origination’, or ‘Dependent Arising’.

1.6.2 Consciousness (*viññāṇa*): The term ‘consciousness’ (*viññāṇa*), placed as the third constituent of Dependent Origination (*paṭiccasamuppāda*), is considered as a mental quality, in addition to being designated as an intimate part of the human personality. According to Buddhist discourse, the human personality can be analyzed through five groups (*pañca-khandā*), which are also known as the five modalities in terms of a psychological perspective. The five aggregates (*pañca-khandā*) - material form (*rūpa*), feeling (*vedanā*), perception (*saññā*), dispositions (*saṅkhāra*) and consciousness (*viññāṇa*) psychologically defines the behaviors of the body, motivating affects, the six-senses, cognitions and images, and awareness respectively. Furthermore, the chain of dependent origination (*paṭiccasamuppāda*) analyzes name and form (*nāma-rūpa*) which depends on consciousness (*viññāṇa*) and again, consciousness (*viññāṇa*) depends on name and form (*nāma-rūpa*).

1.6.3 Buddhist Psychology: Psychology emphasizes an analytical study of the mind, whereas Buddhist psychology studies not only an analysis of the mind and its concomitant, but behavior as a whole, with the mind as the predominant element of study.

1.6.4 Afflictive State of Mind: An afflictive state of the mind is referred to as a defiled mind or *kiḷesa* (Pāli) or *kleśa* (śanskrit). The Pāli term *kiḷesa* is translated as defilement, impurity and delusion. Buddhist doctrinal exposition expounds that the mind is fundamentally pure, but is defiled by unwholesome qualities known as defilements. Nevertheless, the afflictive state of the mind is embedded with defilements and delusion, including anxiety, fear, anger, jealousy, desire, depression, rampant thought and so forth.

1.6.5 The Process of Life: The process of life is expressed through the nature of impermanence (*anicca*), the process of suffering (*dukkha*) and the concept of no-self (*anattā*) in terms of Buddhist introspections. According to the doctrine of Dependent

Origination (*paṭiccasamuppāda*), the process of life is expressed as the full mass of suffering (*dukkha*).

1.7 Literature Review and Research Works Concerned

The researcher will review the literature, along with varied works, such as commentaries, which will relate to the study as follows:

1.7.1 Bhikkhu Bodhi presents an elaborate explanation of the doctrine of Dependent Origination in his commentary on *The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries*.⁷

This book further provides an explicit description of the twelvefold constituents of Dependent Origination (*paṭiccasamuppāda*) and offers a translation of the commentary from the “Mahānidāna Sutta” (The Great Causes Discourse). Translator Bhikkhu Bodhi patterned this text into three parts: (i) the introductory text explains the main principle and objective of this remarkable discourse of the Buddha. It further explores, in a brief overview; (ii) the “Mahānidāna Sutta’s” translation from the *Nikāya* text *Dīgha Nikāya* and (iii) the second part depicts “Mahānidāna Sutta’s” translation from its exegetical literature, *Sumaṅgalavilāsinī*, and provides commentary on the author’s insightful analogy of the doctrine of Dependent Origination.

1.7.2 Bhadantācariya Buddhaghosa’s epic work, the *Visuddhimagga: The Path of Purification*, further delineates the twelvefold constituents of Dependent Origination into its threefold categories in relation to time: the past, present and future. Buddhaghosa identifies and explores the karmic factors from the Buddha’s teaching⁸.

The *Visuddhimagga* is Bhadantācariya Buddhaghosa’s monumental work which was composed in fifth century CE. Bhikkhu Ñānamoli translated the *Visuddhimagga* as *The Path of Purification*. The text presents subject matter within twenty-three chapters. Chapter seventeen, entitled, “*Puññā-bhūmi-niddesa*”, (The Soil in Which

⁷Bhikkhu Bodhi, **The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries** (Kandy: Buddhist Publication Society, 2000), p.7.

⁸ Buddhaghosa. **Visuddhimagga: The Path of Purification**. Trans. Bhikkhu Nanamoli. (Penang: The Penang Buddhist Association, 1999), p.12.

Understanding Grows- conclusion) extensively explains Dependent Origination (*paṭiccasamuppāda*) and categorizes the twelfefold constituents into three lifetimes- the past, present and future.

1.7.3. P.A Payutto, in his book *Dependent Origination*, discusses the Buddha's subtle doctrine, Dependent Origination (*paṭiccasamuppāda*) from various aspects and emphasizes its impact on the social and ethical attributes as they lead to the path to freedom⁹.

Payutto, moreover, draws special attention to describe the nature of mental proliferation, i.e., defilements as they relate to contact. He further describes an introspective method on how the doctrine of the causation leads to the path to liberation.

1.7.4 M.W. Padmasiri De Silva's monumental book entitled *Buddhist and Freudian Psychology*, which is considered as a pioneer book for Buddhist psychology, elaborately discusses the study of the mind and its various criteria from both Buddhist and psychologist Sigmund Freud's perspective¹⁰.

Prof. Padmarisi pays special attention analyzing the Buddhist concept of consciousness (*viññāṇa*) from the doctrine of Dependent Origination (*paṭiccasamuppāda*) and how consciousness (*viññāṇa*) psychologically connects to all constituents of the law of causation.

1.7.5 Nāgārjuna's monumental text titled *Mūlamadhyamakakārikā: The Philosophy of the Middle Way*, expounded the notion of emptiness which is another term for *Nibbāna*.¹¹

In this research, eminent Buddhist scholar Nāgārjuna carefully explores the subtle, insightful relationship between the Buddha's central doctrine of Dependent

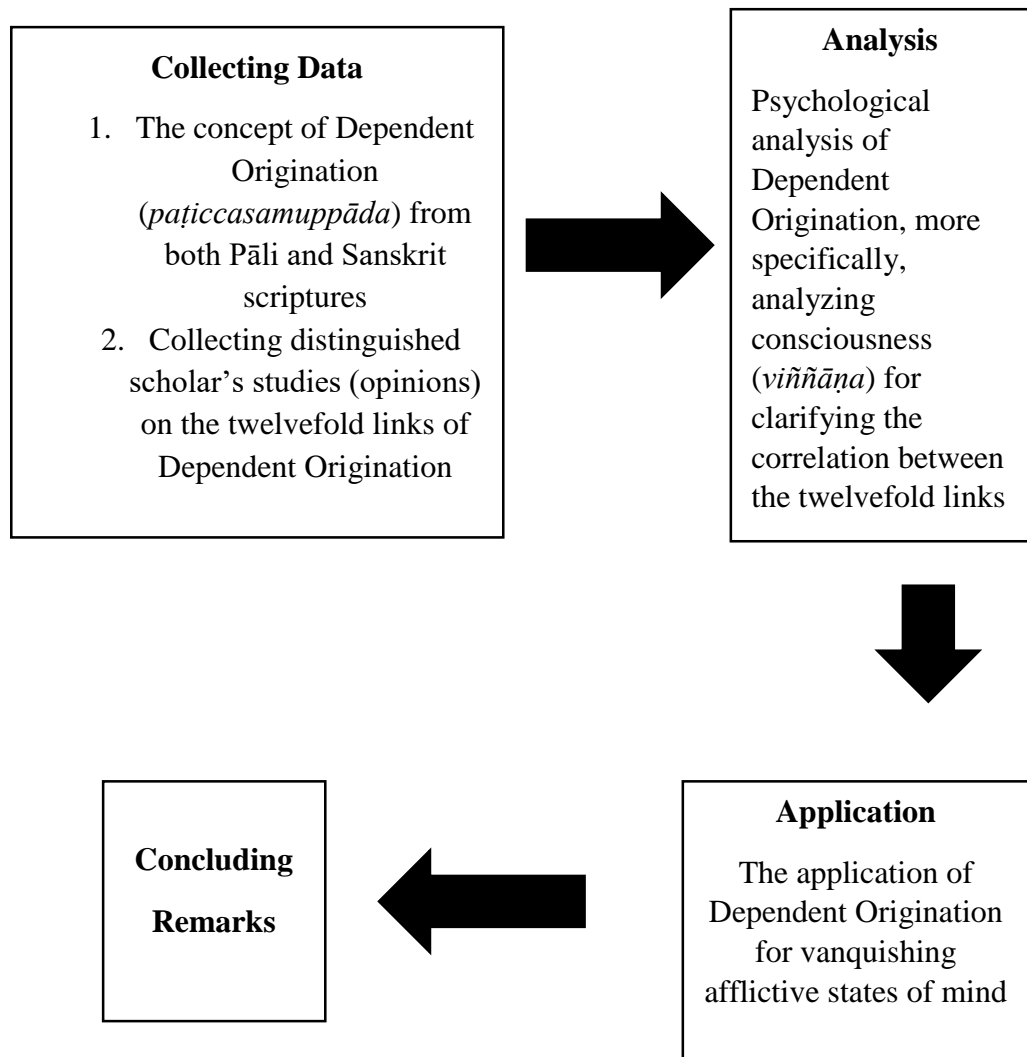
⁹ P.A Payutto, **Dependent Origination**, (Bangkok: Buddhadhamma Foundation, 2011), p.31.

¹⁰ M.W. Padmasiri De Silva. **Buddhist and Freudian Psychology**, (Colombo: Lake House LTD. Publishers, 1973), p.11.

¹¹ Kalupahana, David J. **Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, (Delhi: Motilal Benarsidass Publishers Private Limited, 1999), p14.

Origination and the concept of emptiness. Nāgārjuna further introduces a new Buddhist tenet, the Madhyamaka (the doctrine of Middle-Way).

1.8 Conceptual Framework for Research



Conceptual Framework for Research

1.9 Advantages and Expected Benefits of Research

- 1.9.1 Having a more comprehensive understanding of the Buddha's pivotal teachings on Dependent Origination (*paṭiccasamuppāda*) from scholarly viewpoints, in addition to building understanding from various Buddhist schools of thought.
- 1.9.2 Understanding the active role of consciousness (*viññāṇa*) in clarifying its psychological correlation within the twelvefold links of the doctrine of Dependent Origination (*paṭiccasamuppāda*).
- 1.9.3 Applying the doctrine of Dependent Origination to induce an abiding state of happiness (*nibbāna*) while vanquishing the afflictive state of mind.

Chapter II

The Role of Psychology in the Doctrine of Dependent Origination from Various Schools of Buddhist Thought

2.1 Prologue on the Doctrine of Dependent Origination

The doctrine of Dependent Origination (*paṭiccasamuppāda*) is one of the most profound, yet subtle, teachings of the Buddha. It explicitly ascribes the law of nature and the root of suffering and uplifts Buddhism as a very unique and dynamic teaching compared to other religions and philosophies. The Buddha himself praised those who could understand the theory of causation through intensive observation of suffering, training of insight, absorption of knowledge and seeing the truth as it is. On one occasion, the Buddha acknowledged a noble disciple who had clearly seen reality with correct wisdom, i.e., dependent origination¹. The Buddha also stated that dependent origination appeared to him as the astonishing, eye-opening discovery that brought about vision, knowledge, wisdom, understanding and light during the period while the Blessed One struggled for enlightenment². The concept of dependent origination is so deep and profound that it plays an important teaching in Buddhism. It is an auspicious

¹ Paccaya Sutta, S. 12.20.

² "Samudayo, samudayo"ti kho me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati jarāmaṇaṃ na hoti. Kissa nirodhā jarāmaṇanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho"ti, Nagara Sutta, S. 12.65.

doctrine used for instructing an individual (*puggala*) to transcend beyond Samsaric suffering (*dukkha*). Hence, discourses on dependent origination

have repeatedly appeared in almost every Pāli Canonical (*Nikāya*) text. The tireless teachings of the Blessed One, which he taught for forty-five years during the sixth century BCE, is widely known as ‘*Dhamma*’ that leads one on the path to liberation. For clarifying the importance of dependent origination and its strong linkage for absorbing the essence of ‘*Dhamma*’, the Buddha expounds:

“One who sees dependent origination sees the *Dhamma*; one who sees the *Dhamma* sees dependent origination.”³

Additionally, the role of dependent origination is an essential and integral element of the Four Noble Truths (*cattāri ariya saccāni*). However, the cycle of dependent origination is precisely drawn out in a clear process of life from birth to death. It is a complete patterning with twelve constituents, and reflects an awareness of causes and conditions that demonstrate a mutual interaction within each link. The aim of dependent origination is an attempt to cease the entire mass of suffering and stress (*dukkhanirodha*)⁴.

2.2 Aspects of Dependent Origination in Various Schools of Thought

The doctrine of dependent origination (*paṭiccasamuppāda*) was presented by the Buddha to indicate the origin and cessation of the suffering (*dukkha*). The Pāli word ‘*paṭiccasamuppāda*’ is derived from a combination of two words – ‘*paṭicca*’ and ‘*samuppāda*’. The first word ‘*paṭicca*’ means ‘because of’ or ‘on account of’⁵, whereas the second word ‘*samuppāda*’ means ‘arising on the ground of’, or ‘happening by way of cause’⁶. Again, ‘*samuppāda*’ can be divided into two words – ‘*saṃ*’ and ‘*uppāda*’

³ “yo paṭiccasamuppādaṃ passati. So dhammaṃ passati. Yo dhammaṃ passati. So paṭiccasamuppādaṃ passati”, Mahāhatthipadopama Sutta, M. 28.

⁴ “Evametassa kevalassa dukkhakkhandhassa nirodho hoti’ ti”, Dutiyabodhi Sutta, Ud. 1.2.

⁵ A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary** (Delhi: Motilal Banarsidas Publishers Private Limited, 1994), p.156.

⁶ T.W. Rhys Davids, and William Stede, **Pali-English Dictionary** (Delhi: Motilal Banarsidass Publishers Private Limited, 2007), p.688.

(*saṃ* + *uppāda*) where ‘*uppāda*’ means ‘origin’, ‘arising’ or ‘coming to be’⁷. Furthermore, Eminent Venerable Buddhaghosa defines the term of ‘*paṭiccasamuppāda*’ in his monumental text *The Path of Purification (Visudhimagga)* as thus: ‘having dependent (*paṭicca*) a right (*sammā*) arising (*uppāda*)’⁸. Literally, the Pāli term ‘*Paṭiccasamuppāda*’ can be translated into English as ‘Dependent Origination’, or ‘Dependent Arising’.

However, it is undoubtedly well accepted that the doctrine of Dependent Origination (*paṭiccasamuppāda*) is one of the core teachings of Buddhism. Prolific Buddhist scholar Bhikkhu Bodhi states the teaching of dependent origination is the radical insight at the heart of the Buddha’s teaching from which everything else unfolds⁹. Professor David J. Kalupahana mentions as the ‘central philosophy of Buddhism’¹⁰. The doctrine of dependent origination (*paṭiccasamuppāda*) has profound and in-depth meaning, in addition to its significance status paving the way to realize *Dhamma*. It is well acknowledged that dependent origination (*paṭiccasamuppāda*) is very difficult to comprehend. Therefore, the Buddha mentioned that dependent origination is subtle, profound and deep in implication (*paṭiccasamuppādo gambhīrāvabhaso*)¹¹ and very difficult to see (*sududdasa*)¹². Hence, prolific Buddhist scholar Nyanatiloka states the teaching of dependent origination of ‘all phenomena of existence’ and has given rise to greater misunderstandings, more contradictory, more

⁷ Ibid.

⁸ Paññā-bhūmi-niddesa, Vism. Ch. XVII; Bhadantācariya Buddhaghosa. **Visuddhimagga: The Path of Purification**. Trans. by Bhikkhu Ñānamoli. (Penang: The Penang Buddhist Association, 1999), p.594.

⁹ Interview with Venerable Bhikkhu Bodhi (Pāli scholar and Nikāya texts translator) at the University of Hamburg, Germany, June 22-25, 2018.

¹⁰ David J. Kalupahana, **Causality: The Central Philosophy of Buddhism** (Honolulu: University Press of Hawaii, 1975), p.23.

¹¹ ‘*gambhīro, cāyaṃ, ānanda, paṭiccasamuppādo gambhīrāvabhaso ca*’. D. II 55; S. II

¹² Vin 14.

absurd speculations and interpretations¹³. Therefore, the doctrine of dependent origination was ascribed by the Buddha in many times on different occasions. Apart from the Buddha's presentation of the teaching of dependent origination, it was also skillfully ascribed by the Buddha's immediate pupils and subsequent eminent Buddhist scholars, such as Nāgārjūna (2nd Century CE.) and Buddhaghosa (5th Century CE.). The Buddha and his disciples' interpretation of the doctrine of dependent origination is appeared in the early *Nikāya* texts of the Pāli traditions.

2.2.1 Notion of Dependent Origination in Early Buddhism

The notion of 'Early Buddhism' is referred to the pre-sectarian Buddhist era (until the first documented split in the *Saṅgha*), which was existed from the Buddha's time to one hundred years after the passing away (*mahāparinibbāna*) of the Buddha. *Nikāya* texts are defined as the scriptures of 'Early Buddhism'. Texts from Sutta Piṭaka, Vinaya Piṭaka and Abhidhamma Piṭaka are considered as the scriptures of early Buddhism. According to Pāli Nikāya tradition, the doctrine of Dependent Origination (*paṭiccasamuppāda*) are mostly presented into twofold classifications, namely: (i) the abstract formula and (ii) the twelvefold linked formula through two sequences,

Firstly, the abstract formula of the doctrine of Dependent Origination is appeared from the exposition of 'cause and effect' matter. According to the *Nidāna-Saṃyutta* from the Saṃyutta-Nikāya, abstract formula of Dependent Origination refers to the law of causation that has arisen depending upon causes (*hetu*) and conditions (*paccaya*), additionally known as the law of conditionality (*idappaccayatā*). According to the to the *Nidāna-Saṃyutta* from the Saṃyutta-Nikāya and the Bahudhātuka Sutta of Majjhima Nikāya, a conversation between the Buddha and his attendant Venerable Ānanda can be found where the Blessed One introduces the law of causation (abstract formula of cause and effects) with delineating both forwarding and reversing order as follows:

¹³ Nyanatiloka, **Guide through the Abhidhamma-Piṭaka: Being a Synopsis of the Philosophical Collection Belonging to the Buddhist Pāli Canon; Followed by an Essay on the Paṭicca-Samuppāda**, 4th ed. (Kandy: Buddhist Publication Society, 1983) p.155

“When this exists, that comes to be; with this arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.” (*imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ ha hoti, imassa nirodhā idaṃ nirujjhati*)¹⁴

Secondly, the Buddha explained the doctrine of Dependent Origination by listing of twelvefold links, which is also known as discourse or *dessanā* formula. At the beginning of the *Nidāna-Saṃyutta* from Saṃyutta Nikāya, the Buddha advocates monks (*bhikkhu-s*) that he will teach Dependent Origination (*paṭicca-samuppādaṃ-desessāmmi*)¹⁵. Twelvefold links formula of Dependent Origination are presented as follows: (i) ignorance (*avijjā*), (ii) mental formations or fabrication (*saṅkhāra*), (iii) consciousness (*viññāṇa*), (iv) mentality and materiality (*nāmarūpa*), (v) sixfold sense bases (*saḷāyatana*), (vi) contact (*phassa*), (vii) feeling (*vedanā*), (viii) craving (*taṇhā*), (ix) clinging (*upādāna*), (x) becoming (*bhāva*), (xi) birth (*jāti*), and (xii) aging and death (*jarāmaraṇa*)¹⁶. The abovementioned twelvefold formulas are ascribed into two sequences: forwarding (*anuloma*) and reversing order (*paṭiloma*).

2.2.2 Concept of Dependent Origination in Madhyamaka

After the Buddha’s passed away (*mahāparinibbāna*), Buddhism was spitted into eighteen sects, which are compiled into four main schools namely, Sarvāstivāda, Sautrāntika, Vijñānavāda and Madhyamaka or Śūnyatāvāda. The Madhyamaka (The School of Middle-way) as a systematic philosophical tenet among the four great Buddhist Schools, arose in the second century C.E. with the figure of the great saint Ācārya Nāgārjuna. Despite Madhyamaka School has had a continuous history of its development, it was established by means of subtle doctrinal exposition of emptiness (skt. *śūnyatā*) that was marvelously presented by Ācārya Nāgārjuna. However,

¹⁴ “*imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ ha hoti, imassa nirodhā idaṃ nirujjhati*”, Bahudhātuka Sutta: M. 115; Trans. by Bhikkhu Ñānamoli and Bhikkhu Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha** (Kandy: Buddhist Publication Society, 1995), p. 927.

¹⁵ Nidānasāmyutta, S. 12.2.

¹⁶ Ibid

Nāgārjuna presented the Dependent Origination (Pāli: *paṭiccasamuppāda*; Skt. *pratītyasamutpāda*) is emptiness (*śūnyatā*). He says in his epic monumental text *Mūlamadhyamakārikā* ‘*The Fundamental Verses on the Middle Way*’ in Sanskrit stanza as thus: “*pratītya yad yad bhavati, tat tac śūnyatā svabhāvatah*”, which means “whatever is subject to conditionality (dependent origination), is by its very nature tranquil and empty”¹⁷. Nāgārjuna’s analogy of twelve constituents of Dependent Origination into threefold categories- affliction (*kleśa*), action (*karma*) and suffering (*duhkha*), in demonstrating with cause (*hetu*) and effect (*paccaya*) as follows: ¹⁸

Table 1: Nāgārjuna’s analogy of twelve constituents of Dependent Origination

1. Ignorance	→Affliction (<i>kleśa</i>)	→ Cause (<i>hetu</i>)
1. Volition	→Action (<i>karma</i>)	→Cause
2. Consciousness	→Suffering (<i>duhkha</i>)	→ Effect (<i>paccaya</i>)
3. Name and Form	→ Suffering	→ Effect
4. Six Sense Doors	→ Suffering	→ Effect
5. Contact	→ Suffering	→ Effect
6. Sensation	→ Suffering	→ Effect
7. Craving	→ Affliction	→ Cause
8. Clinging	→ Affliction	→ Cause
9. Becoming	→ Action	→ Cause
10. Birth	→Suffering	→ Effect
11. Old Age and Death	→ Suffering	→ Effect

According to the abovementioned chart,

¹⁷ Svabhāva Parīkṣā, MMK 15.9

¹⁸ Dvādasāṅga Parīkṣā, MMK 26.1-26.12.

- (i) The first category of affliction (*kleśa*) includes three constituents: (1) ignorance (*avidyā*), (8) craving (*trsnā*) and (9) clinging (*upādāna*).
- (ii) The second category of action (*karma*) includes two constituents: (2) volition or mental formation (*saṃskāra*) and (10) becoming (*bhāva*).
- (iii) The third category of suffering (*duḥkha*) includes the remaining seven constituents.

These constituents, moreover, could be classified into two groups: causal (*hetu*) and resultant (*Paccaya*). In the commentarial text *Pratītyasamutpāda-hṛdaya-kārikā*, Nāgārjuna ascribes these twelvefold constituent are empty (*śūnya*); his analogy of emptiness for twelvefold formula of Dependent origination with regards to the aforesaid chart (of twelve links) as thus:

- (i) From the three, two originates; from the two, seven originate; and from these seven, in turn, the three originate. Thus the wheel of existence revolves again and again.
- (ii) The whole world is cause and effect; excluding this, there is no sentient being. From the factors (which are) only empty, empty factors originate¹⁹.

The aforesaid examination on the relationship between the doctrine of Dependent Origination and the doctrine of emptiness clearly reveals a note that those (the wise) who understands the essence of Dependent Origination, he (the enlightened one) obviously have seen the meaning of conditioned origination that is empty (*śūnya*). Hence, Nāgārjuna advocates in the dedicatory verse of the *Mūlamadhyamakārikā*:

*“Anirodham anuṭpādam anucchedam aśāśvataṃ ,
anekārtham anānārtham anāgamam anirgamaṃ;
yaḥ pratītyasamutpādaṃ prapañcopaśamaṃ śivaṃ ,
deśayāmāsa saṃbuddhas taṃ vande vadatāṃ varamṃ ”*²⁰

¹⁹ Peter Della Santina, **Causality and Emptiness: The Wisdom of Nāgārjuna** (Singapore: Buddhist Research Society, Singapore, 2002) pp.60-61.

²⁰ Dedicatory Verse, MMK.

The verse means, ‘there is non-extinction (*anirrodham*), non-origination (*anutpādam*), non-destruction (*anucchedam*), non-permanence (*aśāśvatam*), non-identity (*anekārtham*), non-differentiation (*anānārtham*), non-coming into being (*anāgamam*) and non-going out of being (*anirgamam*); withdrawal of all mental-fabrication (*prapañcopaśamam*) of dependent origination. I (Nāgārjuna) offer my humble obeisance to the Buddha as the teacher of Dependent Origination (*pratītyasamutpāda*)”.

Based on the above discussion on the doctrine of Dependent Origination in Madhyamaka School, Nāgārjuna strongly implies that the connection between the doctrine of dependent origination and emptiness could be revealed as real by means of ultimate standpoint that means those who sees the ultimate truth²¹ and confirms to obtain at the stage of freedom (*nirvāṇa*).

2.3 Dependent Origination and its Practicability

The doctrine of Dependent Origination (*paṭiccasamuppāda*) is appeared from various aspects in *Nikāya* tradition with providing its details and comprehensive explanation. According to eminent Buddhist scholar Professor Kapila Abhyawansa²², the doctrine of Dependent Origination (*paṭiccasamuppāda*) is described in two aspects, which are, (i) Theoretical aspects and (ii) Practical aspects.

2.3.1 Theoretical Aspects

The theoretical aspects of Dependent Origination (*paṭiccasamuppāda*) refers to the principle of causation that has arisen depending upon causes (*hetu*) and conditions (*paccaya*). Soon after the Buddha’s enlightenment, theoretical aspects of dependent

²¹ Nāgārjuna logically concludes his *śūnyatā* (emptiness) doctrine that things are based on two truths similar to the Buddha’s interpretation. The Blessed One’s teaching rests on two truths, namely, conventional truth (*samvṛti satya*), and truth in the highest sense (*paramārtha satya*). One who does not comprehend the distinction between these two truths does not comprehend the profound meaning of the Buddha’s teaching.

²² Interview with Professor Kapila Abhyawansa, Vice-Rector of International Buddhist College, Thailand; December 10-16, 2017.

origination became the quintessence teaching which appeared between the conversation of Upatissa Brahmin and Arahat Assaji Thera. In conversation, Assaji Thera stated to Upatissa Brahmin his understanding of dependent origination as thus:

“The Tathāgata has declared the cause and also the cessation of all phenomena which arise from a cause. This is the doctrine held by the Great Samaṇa (the Buddha).”²³

This enlightened verse from Assaji Thera reveals the methodology of understanding the Buddha’s teaching, that is, pinpointing the causes or reasons by which one could pursue the path to liberation. Moreover, Upatissa Brahmin obtained the first sainthood (*sotāpanna*) upon hearing the same verse. The Buddha further illustrated dependent origination to his attendant Venerable Ānanda by introducing the formula of cause and effects as follows:

“When this exists, that comes to be; with this arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.”²⁴

The aforementioned formula can be divided into two parts- ascending and descending. The first section of this formula: “when this exists, that comes to be; with this arising of this, that arises” refers to the arising of the phenomena, whereas the second section: “when this does not exist, that does not come to be; with the cessation of this, that ceases” refers to the cessation of phenomena. Moreover, Nārada Thera expresses the above statement by giving its logical form in the following manner:

²³ “*Ye dhammā hetuppa bhavā, tesam hetum tathāgato āha. Tesañ ca yo nirodho, evaṃ vādi mahā samano*”, Dhp. 392 ; Trans. by K. Sri Dhammananda, **The Dhammapada** (Kualumpur: Sasana Abhiwurdhi Wardhana Society, 1992), p.629.

²⁴ “*imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim asati idaṃ ha hoti, imassa nirodhā idaṃ nirujjhati*”, Bahudhātuka Sutta: M. 115; Trans. by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha** (Kandy: Buddhist Publication Society, 1995), p.927.

“Because of A arises B. Because of B arises C. When there is no A, there is no B. When there is no B, there is no C.”²⁵

The theoretical formula of dependent origination clearly depicts the law of causation, i.e. the relation between cause and effect, which rationally and constructively explains that whatsoever is arisen, it must have a cause and cause leads to a consequence as a result. When seeking the cause of present actions (*Kamma*), one can understand the origination of suffering (*dukkha samudaya*). When penetrating the reason of suffering, one can discontinue producing new action (*Kamma*) which leads to the cessation of suffering (*dukkha nirodha*). In fact, the theory of cause and effect, in relation to dependent origination helps the practitioner to understand the taproot of suffering.

2.3.2 Practical Aspects

Practical aspects of Dependent Origination (*paṭiccasamuppāda*) refers to the process of a being's (*puggala*) birth to death, continuing from one lifetime to another, and expresses a clear structure of rotated existence (*samsāra*) within a twelvefold formula. Regarding the survey of Pali Nikāya texts, there are a number of variations on the list of twelvefold links, just as some links are excluded and some are changed in order. Common twelvefold constituents, however, appeared in almost all related discourses of dependent origination. Rupert Gethin noted that the twelvefold formula became standard early in the development of Buddhist thought²⁶. Regarding the discourse ‘Analysis of Dependent Origination’ (*Paṭiccasamuppāda-vibhāga Sutta*), the Buddha expounded the notion of dependent origination in a systemic way demonstrating the twelve-fold formula as follows:

“And what, *bhikkhus*, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-

²⁵ Narada, **The Buddha and His teachings** (Kuala Lumpur: Publication of the Buddhist Missionary Society, 1998), p.419.

²⁶ Rupert Gethin, **The Foundations of Buddhism** (Oxford: Oxford University Press, 1998), p. 149.

and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origination of this whole mass of suffering. This, *bhikkhus*, is called dependent origination.”²⁷

- (i) The Buddha states ignorance (*avijjā*) as the very first constituent of dependent origination; it defines lack of knowing the Four Noble Truths, namely - suffering, its origin, its cessation, and the way to its cessation²⁸. Paul Williams illustrates ignorance as a positive misconception and not the mere absence of knowledge²⁹. In Buddhism, ignorance also refers to the foundation of all evil-actions and taproot of all sufferings, therefore, it stands first in the formula of dependent origination.
- (ii) The second constituent of dependent origination is volitional formation (*saṅkhāra*) which defines essential conditions or mental coefficients³⁰. The Buddha acknowledges three kinds of volitional formations- the bodily volitional

²⁷ “*Katamo ca bhikkhave, paṭiccasamuppādo? Avijjāpaccayā bhikkhave, saṅkhārā. Saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanāṃ. Saḷāyatanapaccayā phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaṇaṃ, sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*”, Nidānasammutta, S. 12.2; Trans. by Bhikkhu Bodhi, **Saṃyutta Nikāya: The Connected Discourses of the Buddha**, (Boston: Wisdom Publication, 2000), pp.533-534.

²⁸ “*Katamā ca bhikkhave avijjā? Yaṃ kho bhikkhave dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, ayaṃ vuccati bhikkhave, avijjā.*”, S. 12.2.

²⁹ Gethin, **The Foundations of Buddhism**, p.150.

³⁰ A.P. Buddhadatta Mahathera, **Concise Pali-English Dictionary**, p. 225.

formation (*kāyasaṅkhāro*), the verbal volitional formation (*vacīsaṅkhāro*) and the mental volitional formation (*cittasaṅkhāro*)³¹.

- (iii) The third link of dependent origination is consciousness (*viññāṇa*) which defines the mental quality following the *Pali-English Dictionary* by Mrs. Rhys Davids and William Stede³². The Blessed One classified consciousness into six-fold classes - eye-consciousness (*cakkhu viññāṇa*), ear-consciousness (*sota viññāṇa*), nose-consciousness (*ghāna viññāṇa*), tongue-consciousness (*jivhā viññāṇa*), body-consciousness (*kaya viññāṇa*) and mind-consciousness (*mano viññāṇa*)³³. Buddhist teaching of consciousness offers the basis for comprehensive understanding of mental states, whether normal or abnormal, and Bhikkhu Bodhi states the appearance of consciousness as thus:

“Consciousness appears as an enduring subject due to lack of attention. When it is mindfully examined the appearance of lastingness is dissolved by the perception of its impermanence.”³⁴

Additionally, Buddhist scripture clarifies that consciousness and wisdom are inseparable and precisely states that wisdom cannot flourish alone without awareness of consciousness (*viññāṇa*)³⁵.

³¹ “*Katame ca bhikkhave saṅkhārā? Tayome bhikkhave, saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. Ime vuccanti bhikkhave, saṅkhārā.*”, S. 12.2.

³² Davids & Stede, **Pali-English Dictionary**, pp. 618-619.

³³ “*Katamañca bhikkhave viññāṇaṃ? Chayime bhikkhave, viññāṇakāyā: cakkhuvīññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāvīññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Idaṃ vuccati bhikkhave, viññāṇaṃ*”, S. 12.2.

³⁴ Mahānidāna Sutta Aṭṭhakathā; Trans. by Bhikkhu Bodhi, **The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries** (Kandy: Buddhist Publication Society, 2000), p.20.

³⁵ “*Yā cāvuso paññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yañcāvuso pajānāti taṃ vijānāti. Yaṃ vijānāti taṃ pajānāti*”, Mahāvedalla Sutta, M. 43.

- (iv) Mentality and materiality (*nāma-rūpa*) is the fourth link of the chain of causation, where it is conditioned by consciousness (*viññāṇa*). In the discourse of dependent origination, the Buddha precisely described mentality (*nāma*) as it correlates to feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), contact (*phassa*) and attention (*manasikāro*), while form (*rūpa*) derives from the four great elements (*mahābhūtānaṃ upādāyarūpaṃ*)³⁶. By contrast, according to the *The Path of Purification (Visuddhimagga)*, Venerable Buddhaghosa states, when mentality and materiality (*nāma-rūpa*) are connected to the five aggregates (*pañcakkhandha*), mentality (*nāma*) is correlated with the three aggregates of feeling (*vedanā*), perception (*saññā*) and mental formation (*saṅkhāra*), whereas materiality is signified with the aggregate of material form (*rūpa*)³⁷.
- (v) The six sense bases (*saḷāyatana*) is the fifth link of dependent origination that defines the six sense organs, viz., the eye base (*cakkhāyatana*), the ear base (*sotāyatana*), the nose base (*ghāṇāyatana*), the tongue base (*jivhātana*), the body base (*kāyāyatana*) and the mind base (*manāyatana*)³⁸.
- (vi) The sixth link of dependent origination is contact (*phassa*), as originating in the contact of mentality (*nāma*) and materiality (*rūpa*)³⁹. Through ‘The Discourse of Honeyball’ (*Madhupiṇḍika Sutta*), Venerable Mahākaccāna expresses contact as follows:

³⁶ “*Katamañca bhikkhave nāmarūpaṃ? Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāyarūpaṃ, idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ.*”, S. 12.2.

³⁷ Paññā-bhūmi-niddesa, Vism. Ch. XVII; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p. 122.

³⁸ “*Katamañca bhikkhave saḷāyatanaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idaṃ vuccati bhikkhave, saḷāyatanaṃ*”, S. 12.2.

³⁹ “*Nāmañca rūpañca paṭicca phassā; icchānidānāni pariggahāni, icchāya'santya- na mamattamatthi, rūpe vibhute na phusanti phassā*”, Sn. V. 878.

“Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact.”⁴⁰

Moreover, with reference to the *Pali-English Dictionary*, Mrs. Rhys Davids and William Stede define contact (*phassa*) as the fundamental fact in sense impression⁴¹. According to the Buddha, contact is classified into six classes: eye-contact (*cakkhusampasso*), ear-contact (*sotasamphasso*), nose-contact (*ghāṇasamphasso*), tongue-contact (*jivhāsamphasso*), body-contact (*kāyasamphasso*) and mind-contact (*manosamphasso*)⁴².

- (vii) The seventh constituent, feeling (*vedanā*), is a condition for the arising of craving. Regarding the six senses, the Buddha distinguishes six kinds of feelings – feeling born of eye-contact (*cakkhusamphassajā*), feeling born of ear-contact (*sotasamphassajā*), feeling born of nose-contact (*ghāṇasamphassajā*), feeling born of tongue-contact (*jivhāsamphassajā*), feeling born of body-contact (*kāyasamphassajā*) and feeling born of mind-contact (*manosamphassajā*)⁴³.
- (viii) The eighth formula, craving (*taṇhā*), is denoted as the chief root of suffering. In the discourse of dependent origination, the Buddha expounds upon six classes of craving: craving for forms (*rūpatāṇhā*), craving for sounds (*saddatāṇhā*), craving for smells (*gandhatāṇhā*), craving for tastes (*rasatāṇhā*), craving for

⁴⁰ “*cakkhuñ ca paṭicca rūpe ca upajjati cakkhuvīññānaṃ. ṭinnaṃ saṃgati passo*”, Madhupindika Sutta, M. 18; Trans. by Ñāṇamoli and Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p.203.

⁴¹ Davids & Stede, **Pali-English Dictionary**, p.478.

⁴² “*Katamo ca bhikkhave phasso? Chayime bhikkhave, phassakāyā: cakkhusamphasso, sotasamphasso, ghāṇasamphasso jivhāsamphasso, kāyasamphasso, manosamphasso. Ayaṃ vuccati bhikkhave, phasso.*”, S. 12.2.

⁴³ “*Katamā ca bhikkhave vedanā? Chayime bhikkhave, vedanākāyā: cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghāṇasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati bhikkhave vedanā.*”, S. 12.2.

tactile objects (*phoṭṭhabbatāṇhā*) and craving for mental phenomena (*dhammataṇhā*)⁴⁴.

- (ix) The ninth constituent, clinging (*upādāna*) is commonly referred to as grasping⁴⁵. The Blessed One expounds four kinds of clinging- clinging to sensual pleasures (*kāmūpadāna*), clinging to views (*diṭṭhūpadāna*), clinging to rules and vows (*sīlabbatūpadāna*) and clinging to a doctrine of self (*attavādūpadāna*)⁴⁶.
- (x) The tenth formula of dependent origination is existence or becoming (*bhāva*) which refers to the sensual characteristics of the body⁴⁷. The Buddha describes threefold existences- sense-sphere existence (*kāmabhavo*), form-sphere existence (*rūpabhavo*) and formless-sphere existence (*arūpabhavo*)⁴⁸.
- (xi) The eleventh link of dependent origination is birth (*jāti*) which comprises the entire embryonic process beginning with conception and ending with parturition⁴⁹. The Blessed One expounds upon birth as follows:

“The birth of the various beings into various orders of beings, their being born, descend [into mother womb] production, the manifestation of the aggregates, the obtaining of the sense bases.”⁵⁰

⁴⁴ “*Katamā ca bhikkhave taṇhā? Chayime bhikkhave, taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbatāṇhā dhammataṇhā. Ayaṃ vuccati bhikkhave taṇhā.*”, S. 12.2.

⁴⁵ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines** (Kandy: Buddhist Publication Society, 2004), p.184.

⁴⁶ “*Katamañca bhikkhave upādānaṃ? Cattārimāni bhikkhave, upādānāni: kāmūpadānaṃ, diṭṭhūpadānaṃ, sīlabbatūpadānaṃ, attavādūpadānaṃ. Idaṃ vuccati bhikkhave upādānaṃ*”, S. 12.2.

⁴⁷ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, 31.

⁴⁸ “*Katamo ca bhikkhave, bhavo? Tayome bhikkhave, bhavā: kāmabhavo, rūpabhavo, arūpabhavo. Ayaṃ vuccati bhikkhave, bhavo.*”, S. 12.2.

⁴⁹ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, 69.

⁵⁰ “*Katamā ca bhikkhave, jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti, khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ*

(xii) The twelfth constituent is aging and death (*jarāmarana*). In the discourse of dependent origination, the Blessed One explained that aging (*jarā*) refers to a being's old age, brokenness, greyness, wrinkling, decline of vitality, degeneration of the faculties, whereas death (*marana*) refers to a being's deceasing, passing away, breaking up, disappearance, mortality, death, completion of time, breaking up of the aggregates and casting off of the body.⁵¹

The twelve-fold formula of dependent origination explicitly ascribed the entire lifespan of a being (*puggala*) as a whole. In addition, Venerable Buddhaghosa categorized the twelvefold constituents into three lifetimes, they are, past, present and future⁵². Moreover, Venerable Buddhaghosa expounds the first two constituents (in order), viz., ignorance and volitional formations are correlated to the past life; the next eight links, viz., consciousness, name and form, six-sense bases, contact, feeling, craving, clinging and existence are correlated to the present life; the last two formulas, viz., birth and aging-and-death are correlated to the future life⁵³. Practical aspects of dependent origination define the wheel of birth and death, depicting the endless cycle of death and re-birth from one existence to another existence within the twelve-fold formula.

vuccati bhikkhave, jāti.”, S. 12.2. Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, p.534.

⁵¹ “*Katamañca bhikkhave, jarāmarañam? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānam pariṇāso, ayaṃ vuccati jarā. Katamañca bhikkhave, marañam? Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccumaraṇam kālakiriyā khandhānam bhedo kalebarassa³ nikkhepo jīvitindriyassa upacchedo. Idam vuccati marañam. Iti ayañca jarā idañca marañam, idam vuccati bhikkhave, jarāmarañam.*”, S. 12.2.

⁵² *Vism.* Ch. XVII; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p.287.

⁵³ *Ibid.*

2.4 Two Sequences of Dependent Origination

The Buddha presented the doctrine of Dependent Origination (*paṭiccasamuppāda*) into two sequences- ascending (*anuloma*) and descending (*paṭiloma*) order. Initially, it is very difficult to locate differences between the forward and reverse order of dependent origination. For clarifying the crucial point and differences between these two orders, Bhikkhu Bodhi writes:

“Conceptually there may be no difference in meaning whether the sequence is presented in forward order or in reverse. But the Buddha’s exposition of the *Dhamma* has another purpose besides the bare communication of conceptual meaning.”⁵⁴

The Buddha’s purpose in explaining the chain of dependent origination in forward order was to reveal that he (the Blessed One) had himself fully understood the forward links of dependent origination, whereas the reverse order reveals the series from the standpoint of existential inquiry.⁵⁵ With reference to *Udāna*, after the Buddha’s enlightenment, while staying at Uruvelā for seven days experiencing the bliss of liberation, the Blessed One reflected on dependent origination in three ways: (i) First, the Buddha focused on dependent origination in forward order (*anuloma*) as thus: “this being, that is; from the arising of this, that arises”⁵⁶. The forward process of dependent origination starts with ignorance as condition, volitional formations arise, followed by birth which conditions aging and death, sorrow, lamentation, pain, displeasure, and despair⁵⁷. (ii) Second, the Buddha reflected upon dependent origination in reverse order

⁵⁴ Mahānidāna Sutta Aṭṭhakathā; Trans. by Bhikkhu Bodhi, **The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries**, p.11.

⁵⁵ Ibid.

⁵⁶ “*imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati*”; Paṭhamabodhi Sutta, Ud. 1.1.

⁵⁷ “*avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanāṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo,*

(*paṭiloma*) as thus: “This not being, that is not; from the cessation of this, that ceases”⁵⁸. The reverse order starts with the cessation of ignorance, volitional formations cease, ending with the cessation of birth, aging and death, sorrow, lamentation, pain, displeasure, and despair⁵⁹. (iii) Third, the Blessed One paid attention to dependent origination in both forward and reverse order (*anulomapaṭiloma*) as thus: “This being, that is; from the arising of this, that arises; this not being, that is not; from the cessation of this, that ceases”⁶⁰. The forward order of dependent origination offers an explanation of how “the whole mass of suffering” came into existence (*dukkhakkhandhassa samudayo*), whereas the reverse order indicates the cessation of “the whole mass of suffering” (*dukkhakkhandhassa nirodho*). The Buddha’s aim at expounding the twelve-fold constituents of dependent origination in both forward and reverse order presents a clear map of a lifespan of suffering. Understanding the origin of suffering inspires the practitioner to go beyond this rotated existence (*saṃsāra*) through vanquishing the taproot of suffering.

2.5 Practical Aspects of Dependent Origination and Psychoanalysis

Practical aspects of Dependent Origination (*paṭiccasamuppāda*) refers to the process of a being’s (*puggala*) birth to death, continuing from one lifetime to another, and expresses a clear structure of rotated existence (*saṃsāra*) within twelvefold

bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti”, Ibid.

⁵⁸ “*imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*”; Dutiyabodhi Sutta, Ud. 1.2.

⁵⁹ “*avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti*”, Ibid.

⁶⁰ “*imasmim sati idaṃ hoti, imassūppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*”, Tatiyabodhi Sutta, Ud. 1.3.

constituents⁶¹. The Buddhist principle of dependent origination precisely implies similar aspects of modern psychology which appear within the twelvefold formula. The formula consists of volitional formation (*saṅkhāra*), consciousness (*viññāna*), mentality and materiality (*nāma-rūpa*), contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*) and clinging (*upādāna*). These causal links of dependent origination are similar to today's modern practice of psychoanalysis.

2.5.1 Notions of Perception in the Volitional Formation

In terms of ascending order (*anuloma*), volitional formation (*saṅkhāra*) is the second constituent of Dependent Origination (*Paṭiccasamuppāda*) that is placed between the first link ignorance (*avijjā*) and third link consciousness (*viññāna*). Regarding the law of causation, volitional formation has an active aspect of forming motivation and renders as action (*Kamma*), whether wholesome or unwholesome, volitional activity of body (*kāya*), speech (*vacī*) and mind (*mano*)⁶². I.B. Horner defines volitional formation (*saṅkhāra*) as habitual tendencies⁶³. Habitual tendency evolves through the thought-process as the way of perceiving. On the other hand, the term 'perception' plays an important role in expressing the notion of conception, impression or idea from a psychological perspective. According to the *Merriam-Webster's Collegiate Dictionary*, the term 'perception' is defined as an awareness of the elements of environment through physical sensation which is interpreted in the light of

⁶¹ Twelvefold formula of Dependent origination: (i) ignorance (*avijja*), (ii) volitional formation (*saṅkhāra*), (iii) consciousness (*viññāna*), (iv) mentality and materiality (*nāma-rūpa*), (v) six sense bases (*saḷāyatana*), (vi) contact (*phassa*), (vii) feeling (*vedanā*), (viii) craving (*taṇhā*), (ix) clinging (*upādāna*), (x) becoming (*bhāva*), (xi) birth (*jāti*) and (xii) aging and death (*jarāmarana*).

⁶² “*Katame ca bhikkhave saṅkhārā? Tayome bhikkhave, saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. Ime vuccanti bhikkhave, saṅkhārā.*”, SN. 12.2.

⁶³ Cūḷavedalla Sutta, M. 44; Trans. by I.B. Horner, **Majjhima Nikāya: The Collection of the Middle Length Saying**. 1 Vol. (Oxford: Pali Text Society, 1995), p. 360.

experience.⁶⁴ Furthermore, *Longman Dictionary of Contemporary English* expresses ‘perception’ as the way of thinking or noticing things (visual perception) with the sense of sight and an idea of what things are like the nature of phenomena⁶⁵. In Buddhism, perception functions as memory and is placed as one of the five aggregates (*pañcakkhandha*)⁶⁶. Nyanatiloka Mahathera defines perception (*saññā*) as ideas⁶⁷. Perception, however, pertains to volitional formation in terms of Buddhist doctrine. In the discourse ‘The Shorter Series of Questions and Answers’, Bhikkhuni Dhammadinnā categorizes perception under mental-formation⁶⁸. Bhikkhuni Dhammadinnā clarifies her viewpoint on perception is defined as volitional or mental formation through demonstrating a paradigm of how mindfulness meditation (breathing-in and breathing-out) is speculated; she states as thus:

“..., in-breathing and out-breathing are bodily, these are states bound up with the body; that is way in-breathing and out-breathing are the bodily formation. First one applies thought and sustains thought, and subsequently one breaks out into speech; that is way applied thought and sustained thought are verbal formation. Perception and feeling are mental, there are states bound up with the mind; that is why perception and feeling are the mental formation.”⁶⁹

⁶⁴ *Merriam-Webster's Collegiate Dictionary*, 10th Ed. (Massachusetts: Merriam-Webster, Incorporated Springfield, 1998), p. 859.

⁶⁵ **Longman Dictionary of Contemporary English: The Living Dictionary**, p.1219.

⁶⁶ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines** (Kandy: Buddhist Publication Society, 2004), p.82.

⁶⁷ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p.164.

⁶⁸ Cūḷavedalla Sutta, M. 44; Trans. by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha** (Kandy: Buddhist Publication Society, 1995), p. 399.

⁶⁹ “*Assāsapassāsā kho āvuso visākha kāyikā ete dhammā kāyapaṭibaddhā. Tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso visākha vitakketvā vicāretvā pacchā vācaṃ bhindati. Tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā*

Furthermore, in the discourse ‘Being Devoured’ (*Khajjaniya Sutta*), the Buddha states that volitional formations construct conditioned perception, similar to the remaining aggregates of form, feeling, volitional formation and consciousness respectively⁷⁰. Additionally, perception leads to mental concepts. Mental constructs formulate and solidify as long as perception is strengthened through habitual tendency. From this viewpoint, perception develops into habitual tendencies that serve as an alternative to volitional formations.

The aforesaid discussion implies that perception has an active notion in the volitional formation and both are mutually correlated to each other. In fact, both volitional formation and perception are functionally constructed and conditioned in a similar way.

2.5.2 Consciousness Usage as a Sense of Medium

The third constituent of Dependent Origination (*Paṭiccasamuppāda*) is consciousness (*viññāṇa*), which is defined as mental quality according to the *Pali-English Dictionary*.⁷¹ The role of consciousness is an intimate part of human personality. From a psychological perspective, consciousness is defined as awareness and implies awareness of awareness.⁷² In addition, ‘consciousness’ (*viññāṇa*) can be

cittapaṭibaddhā. Tasmā saññā ca vedanā ca cittasankhāroti.”, Cūḷavedalla Sutta, M. 44, Trans. by Ñāṇamoli and Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p. 399.

⁷⁰ “*Kiñca bhikkhave, saṃkhāre vadetha: saṃkhatam abhisamkharontīti bhikkhave, tasmā saṃkhārāti vuccanti. Kiñca saṃkhatam abhisamkharonti: rūpaṃ rūpattāya - saṃkhatam abhisamkharonti. Vedanam vedanattāya saṃkhatam abhisamkharonti. Saññam saññattāya saṃkhatam abhisamkharonti. Saṃkhāre saṃkhārattāya saṃkhatam abhisamkharonti. Viññānam viññānattāya saṃkhatam abhisamkharonti. Saṃkhatam abhisamkharontīti kho bhikkhave, tasmā saṃkhārāti vuccanti*”, S. 22.79.

⁷¹ T.W. Rhys Davids, and William Stede, **Pali-English Dictionary** (Delhi: Motilal Banarsidass Publishers Private Limited, 2007), pp. 618-619.

⁷² J. Allam Hobson, “Normal and Abnormal States of Consciousness”. **The Blackwell Companion to Consciousness**, (2007), p. 101.

viewed as an alternative term for ascribing Buddhist psychology due to its instinctive quality towards deepened analysis of mental factors and conditions. With reference to the discourse ‘The Great Discourse on Origination’, the role of consciousness is clearly evolved in the rotated cycle. In this discourse, the Buddha expounds that consciousness is conditioned through mentality and materiality and manifests in the origin of suffering, birth, growth, decay, death and rebirth⁷³. Thus, the Buddha’s statement extensively reveals an active function of consciousness that relates to almost all constituents of dependent origination and strongly correlates with the mental functions.

The Buddha further explains six kinds of consciousness: (i) the visual consciousness (eye-consciousness) arising through the eye and material shapes or forms, (ii) the auditory consciousness (ear-consciousness) arising through the ear and sounds, (iii) the olfactory consciousness (nose-consciousness) arising through nose and smells, (iv) the gustatory consciousness (tongue-consciousness) arising through the tongue and flavors, (v) the bodily consciousness (body-consciousness) arising through the body and touch, and (vi) the mental consciousness (mind-consciousness) arising through the mind and mental states⁷⁴. The Blessed One’s explanation of the six classes of consciousness clearly reveals ‘consciousness’ in the sense of ‘medium’ from which the practitioner analyzes the five sense-faculties (*pañcaindriya*) and the mind. By contrast, consciousness is the cause of desire and lust for the five faculties (*pañcaindriya*) as well as the mind⁷⁵. In fact, it is difficult to isolate consciousness from its congregation with the body and sense organs. Consciousness further permeates into negative and positive states of desire, sensual pleasure, one-pointedness (*ekaggatā*) and wise reflection (*yathābhūtaṃ ñāṇadassana*) making it hard to delineate as well. Hence, Buddhist doctrine precisely states that consciousness is strongly conjoined with

⁷³ Mahānidāna Sutta, D. 15.

⁷⁴ “*Cha viññāṇakāyā veditabbā’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ. Cakkhuñca paṭicca rūpe ca uppajjati cakkhaviññāṇaṃ. Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ. Jivhañca paṭicca rase ca uppajjati jivhaviññāṇaṃ. Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ*”, Chachakka Sutta, M. 148.

⁷⁵ Mahākaccānabhaddekaratta Sutta, M. 133.

wisdom, and wisdom cannot flourish alone without awareness of consciousness⁷⁶. The doctrine explicitly implies that consciousness serves as a channel between wisdom and awareness.

Regarding the above discussion on the role of consciousness and its analysis from both pessimistic and optimistic views, consciousness serves as a medium that psychologically clarifies various states of mind and its functions.

2.5.3 Mentality and Materiality as a Psycho-physical Mechanism

The fourth constituent of Dependent Origination (*Paṭiccasamuppāda*), mentality and materiality (*nāma-rūpa*) further involve the five aggregates (*pañcakkhandā*). In Buddhism, mentality (*nāma*) is generally used to refer to the four non-material aggregates: feeling (*vedanā*), perception (*saññā*), volitional formation (*saṅkhāra*) and consciousness (*viññāṇa*), whereas the material composition (*rūpa*), the fifth aggregate, refers to matter or form that has shape and manifests itself through the senses as substance. Dr. Dan Lusthaus in his book *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lun* states on mentality and materiality (*nāma-rūpa*):

“... it (*nāma-rūpa*) may be understood as a ‘psycho-physical’ organism, or a phenomenal ‘body’ (*kāya*) consisting of psycho-cognitive and physical components”.⁷⁷

Moreover, mentality and materiality (*nāma-rūpa*) can be defined as a psycho-physical mechanism due to its analytical connection to the mind and body. The Buddhist concept of mind (*mano, citta*) is openly viewed as a psycho-physical mechanism. Additionally, the law of dependent origination clearly demonstrates the mutual dependency between the mind (mentality) and the body (materiality). Various Buddhist discourses tirelessly advocate the active relationship between the mind and

⁷⁶ Mahāvedalla Sutta, M. 43.

⁷⁷ Dan Lusthaus, **Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lin** (London and New York: Routledge Curzon Taylor & Francis Group, 2002), p.54.

the body by stressing its bond as an active mechanism. With reference to the discourse named ‘Pāyāsi Sutta, Reverend Kassapa’s statement to prince Pāyāsi explicitly shows a mutual dependency between the mind and the body:

“...It seems that when the trumpet is accompanied by a man, by effort, and by the wind, then it makes a sound. But when it is not accompanied by a man, by effort, and by the wind, then it makes no sound. In the same way, Prince, when this body has life, heat and consciousness, then it goes and come back, stands and sits and lies down, sees things with its eyes, hears with its ears, smells with its nose, tastes with its tongue, feels with its body, and knows mental objects with its mind. But when it has no life, heat and consciousness, it does none of these things.”⁷⁸

This statement makes a clear distinction that the mind and body join in a mutual interaction. It also shows an active response of the mind (*nāma*) towards the material form (*rūpa*) which includes the eyes, ears, nose, tongue and body. Furthermore, Buddhist teaching implies that the judgment of both inner and outer objects (*rūpa*) depends on the analyzing cognition of mental factors (*nāma*). Hence, the framework of mentality and materiality (*nāma-rūpa*) can be expressed as a psycho-physical mechanism.

⁷⁸ “*yadā kira bho ayaṃ saṅkho nāma purisasahagato ca hoti, vāyāmasahagato ca vāyusahagato ca, tadāyaṃ saṅkho saddaṃ karoti. Yadā panāyaṃ saṅkho neva purisasahagato hoti na vāyāmasahagato na vāyusahagato, nāyaṃ saṅkho saddaṃ karotī’ti. Evameva kho rājañña yadāyaṃ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā abhikkamatipi paṭikkamatipi tiṭṭhatipi nisīdatipi seyyampi kappeti, cakkhunāpi rūpaṃ passati, sotenapi saddaṃ suṇāti, ghānenapi gandhaṃ ghāyati, jivhāyapi rasaṃ sāyati, kāyenapi phoṭṭhabbaṃ phusati, manasāpi dhammaṃ vijānāti. Yadā panāyaṃ kāyo neva āyusahagato hoti, na usmāsahagato ca na viññāṇasahagato ca, tadā neva abhikkamati na paṭikkamati na tiṭṭhati na nisīdati na seyyaṃ kappeti, cakkhunāpi rūpaṃ na passati, sotenapi saddaṃ na suṇāti, ghānenapi gandhaṃ na ghāyati, jivhāyapi rasaṃ na sāyati, kāyenapi phoṭṭhabbaṃ na phusati, manasāpi dhammaṃ na vijānāti.”, Pāyāsi Sutta, DN. 23; Trans. by Maurice Walshe, **Dīgha Nikāya: The Long Discourses of the Buddha** (Boston: Wisdom Publication, 1995), p. 360.*

2.5.4 Contact and its Correlation to Sense-functions

The sixth constituent of Dependent Origination (*Paṭiccasamuppāda*) is contact (*phassa*), as originating in the contact of mentality (*nāma*) and materiality (*rūpa*)⁷⁹. Dr. Ediriwira Sarachchandra interprets contact (*phassa*) as sense-impression⁸⁰. In the monumental text *The Path of Purification*, Buddhaghosa asserts that contact (*phassa*) has the characteristic of touching⁸¹. Moreover, with reference to the discourse ‘The Honeyball’ (*Madhupiṇḍika Sutta*) Venerable Mahākaccāna explicitly demonstrates the manifestation of contact as follows:

“Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact.”⁸²

This statement makes a clear notion that contact is the manifestation of sense-organs, object and sensation. Similarly, it provides a paradigm for the three factors—eye, form and visual consciousness to manifest through contact. With the remaining five sense-organs, their objects and sensations on the manifestation of contact, Venerable Mahākaccāna states:

“Dependent on the ear and sounds...Dependent on the nose and odours...Dependent on the tongue and flavours...Dependent on the body and

⁷⁹“*Nāmañca rūpañca paṭicca phassā; icchānidānāni pariggahāni, icchāya'santya- na mamattamatthi, rūpe vibhute na phusanti phassā*”, Sn. V. 878.

⁸⁰ Ediriwira Sarachchandra, **Buddhist Psychology of Perception** (Dehiwala: Buddhist Cultural Centre, 2009), p.28.

⁸¹ Khandha-niddesa, Vism. Ch.XIV; Bhadantācariya Buddhaghosa. *Visuddhimagga: The Path of Purification*. Trans. by Bhikkhu Ñānamoli. (Penang: The Penang Buddhist Association, 1999), p.522.

⁸² “*cakkhuṃ ca paṭicca rupe ca cakkhu viññānam upajjāti ṭinnam saṃgiti passo*”, *Madhupindika Sutta*, M. 18; Trans. by Ñānamoli and Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p. 203.

tangibles...Dependent on the mind and mind-objects, mind-consciousness arises. The meeting of the three is contact.”⁸³

Venerable Mahākaccāna renders ‘contact’ as the manifestation of subject-object dualism and sensations. Nevertheless, the preceding reference of Buddhist discourse clarifies ‘contact’ as having a correlation with sense-organs that are explicitly drawn out in the interpretations from the Buddha’s pupil Venerable Mahākaccāna. Regarding the above discussion upon the notion of contact and its functions, the nature of contact reveals the mutual co-origination between the sense organs, viz., eyes, ears, nose, tongue, body, the mind and its external objects, viz., forms, sounds, odours, flavours, tangible, mind-object and the sensory stimulation, viz., visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, bodily consciousness, and mental consciousness respectively.

2.5.5 Manifestation of Feeling and its Factors

The seventh constituent of Dependent Origination (*Paṭiccasamuppāda*) is feeling (*vedanā*), the common usages for expressing pleasure, painful or neutral states of being. According to the law of causation, dependent on contact (*phassa*) feeling (*vedanā*) arises and feeling is a condition for the arising of craving (*taṇha*)⁸⁴. Referring to the Canonical text *The Connected Discourses of the Buddha (Saṃyutta Nikāya)*, the Blessed One explains feelings as thus:

“..., feeling born of eye-contact is impermanent, changing, becoming otherwise. Feeling born of ear-contact...Feeling born of nose-contact...Feeling

⁸³“... *Sotañcāvuso paṭicca sadde ca uppajjati sotaviññānaṃ tiṇṇaṃ saṅgati phasso. ... Ghānañcāvuso paṭicca gandhe ca uppajjati ghānaviññānaṃ. Tiṇṇaṃ saṅgati phasso. ... Jivhañcāvuso paṭicca rase ca uppajjati jivhāviññānaṃ. Tiṇṇaṃ saṅgati phasso. ... Kāyañcāvuso paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ. Tiṇṇaṃ saṅgati phasso. ... kāyaviññeyyesu phoṭṭhabbesu. Manañcāvuso paṭicca dhamme ca uppajjati manoviññānaṃ. Tiṇṇaṃ saṅgati phasso*”, Madhupindika Sutta, M. 18; Trans. by Ñāṇamoli and Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p. 204.

⁸⁴ Nidāna Saṃyutta, S. 12.2.

born of tongue-contact...Feeling born of body contact...Feeling born of mind contact is impermanent, changing, becoming otherwise.”⁸⁵

The Buddha clarifies that feeling is related to the sense of touch, implied to be a mental state which is manifested through contact (*phassa*). Moreover, the Buddha distinguishes six kinds of feelings: feeling born of eye-contact (*cakkhusamphassajā*), feeling born of ear-contact (*sotasamphassajā*), feeling born of nose-contact (*ghāṇasamphassajā*), feeling born of tongue-contact (*jivhāsamphassajā*), feeling born of body-contact (*kāyasamphassajā*) and feeling born of mind-contact (*manosamphassajā*).

Furthermore, Professor M.W. Padmasiri De Silva⁸⁶ mentioned, the Buddha analyzed feeling (*vedanā*) from an ethico-psychological perspective based on threefold manifestation: wholesome (*kusala*), unwholesome (*akusala*) and indeterminate (*avyakata*)⁸⁷. In the discourse ‘The Shorter Series of Questions and Answers’, Bhikkhuni Dhammadinnā classifies three types of feeling: pleasant feeling (*sukkhā vedanā*), painful feeling (*dukkhā vedanā*) and neither painful nor pleasant feeling (*adukkhamasukkhā vedanā*). In this discourse, Bhikkhuni Dhammadinnā expounds a clear notion of pleasant, painful and neither painful nor pleasant feeling as follows:

“..., whatever is felt bodily or mentally as pleasant and soothing is pleasant feeling. Whatever is felt bodily or mentally as painful and hurting is painful

⁸⁵ “*Cakkhusamphassajā vedanā bhikkhave, aniccā viparināmi aññathābhāvi, sotasamphassajā vedanā aniccā viparināmi aññathābhāvi, ghāṇasamphassajā vedanā aniccā viparināmi. Aññathābhāvi, jivhāsamphassajā vedanā aniccā viparināmi aññathābhāvi, kāyasamphassajā vedanā aniccā viparināmi aññathābhāvi, manosamphassajā vedanā aniccā viparināmi aññathābhāvi*”, Okkantisaṃyutta, S. 25.5; Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, (Boston: Wisdom Publication, 2000), p.1005.

⁸⁶ An Interview with Professor M.W.Padmasiri De Silva, a Buddhist scholar from Australian National University, May 17-21, 2017

⁸⁷ M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology** (Colombo: Lake House LTD. Publishers, 1973), p.20.

feeling. Whatever is felt bodily or mentally as neither soothing nor hurting is neither-painful-nor-pleasant feeling.”⁸⁸

This explanation reveals that pleasant, unpleasant or neutral feelings can be experienced by the mind and body. The current discourse also ascribes how pleasant and unpleasant feelings emerge due to latent sensuous greed (*rāgānusaya*) and latent anger and hatred (*patighānusaya*) respectively⁸⁹.

Thus, feeling reveals the psychological state of mind and its approximate pleasant or unpleasant mental states. Through wise attention (*yoniso manasikāro*), the feeling of neither pleasant nor unpleasant states (*adukkhamasukhā vedanā*) manifests the quality of mind that observes reality as it is (*yathābhūta ñāṇadassana*).

2.5.6 Process of Craving and Clinging to Attachment

According to the law of causation (*paṭiccasamuppāda*), craving (*taṇhā*) and clinging (*upādāna*) are known as the eighth and ninth constituents respectively. Both craving and clinging motivate grasping and attaching onto desired objects. The tendency of craving and clinging undoubtedly lead to disappointment, depression, sadness, discontent and suffering.

Craving is denoted as the chief root of suffering. Hence, the Buddha precisely states that as long as the root of craving is not cut off or extinguished, suffering springs up repeatedly⁹⁰. Moreover, Buddhist scripture explicitly advocates that the world is a slave to craving (*ūno lko atitto taṇhādāso*)⁹¹. Referring to the discourse on dependent

⁸⁸ “*Yaṃ kho āvuso visākhā kāyikaṃ vā cetasikaṃ vā sukhaṃ sātāṃ vedayitaṃ, ayaṃ sukhā vedanā. Yaṃ kho āvuso visākhā kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ, ayaṃ dukkhā vedanā. Yaṃ kho āvuso visākhā kāyikaṃ vā cetasikaṃ vā nevasātāṃ nāsātāṃ vedayitaṃ, ayaṃ adukkhamasukhā vedanāti*”, Mahāvedalla Sutta, M. 43; Trans. by Ñāṇamoli and Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p.401.

⁸⁹ Mahāvedalla Sutta, M. 43.

⁹⁰ “*Yathāpi mūle anupaddave dalhe, Chinno'pi rukkho punareva rūhati, Evampi taṇhānusaye anūhate, Nibbatti dukkhamidaṃ punappunaṃ*”, Taṇhā Vagga, Dh. 338.

⁹¹ Raṭṭhapāla Sutta, MN. 82.

origination, the Buddha classified six kinds of craving: craving for forms (*rūpataṇhā*), craving for sounds (*saddataṇhā*), craving for smells (*gandhataṇhā*), craving for tastes (*rasataṇhā*), craving for tactile objects (*phoṭṭhabbataṇhā*) and craving for mental phenomena (*dhammataṇhā*)⁹². These six classes of craving lead to the process of attachment which originates from mental defilement. To clarify the root of craving and how it arises, the Blessed One states:

“... , desire and lust for craving for forms...for craving for mental phenomena is a corruption of the mind. When a bhikkhu has abandoned the mental corruption in these six cases...[his mind] becomes wieldy in regard to those things that are to be realized by direct knowledge.”⁹³

This statement clearly shows that craving originates from the mind which is ignorant of its mental states. By relinquishing craving, one can be liberated from the rotated cycle (*saṃsāra*). Moreover, with reference to the discourse ‘The Great Discourse on Causation’ (*Mahānidāna Sutta*), the Buddha methodically explains how craving (*taṇhā*) conditions attachment (*ajjhosaṇa*):

“... ,feeling conditions craving, craving conditions seeking, seeking conditions craving, craving conditions decision-making, decision-making conditions lustful desire, lustful desire conditions attachment, attachment conditions

⁹² “*Katamā ca bhikkhave taṇhā? Chayime bhikkhave, taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati bhikkhave taṇhā.*”, SN. 12.2.

⁹³ “*Yo bhikkhave, rūpataṇhāya chandarāgo, cittasse'so upakkilesa. Yo saddataṇhāya chandarāgo cittasse'so upakkilesa yo gandhataṇhāya chandarāgo cittasse'so upakkilesa yo rasataṇhāya chandarāgo cittasse 'so upakkilesa yo phoṭṭhabbataṇhāya chandarāgo, cittasse'so upakkilesa, yo dhammataṇhāya chandarāgo cittasse'so upakkilesa. Yato kho bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti, nekkhammaninnaṃ cassa cittaṃ hoti. Nekkhammaparibhāvitaṃ cittaṃ kammaniyaṃ khāyati abhiññā sacchikaraṇīyesu dhammesūti*”, Kilesasaṃyutta, S. 27.8; Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, p. 1013.

appropriation, appropriation conditions avarice, avarice conditions guarding of possessions,...”⁹⁴

The Buddha signifies that in the presence of lust and desire, attachment is the result of the pursuit of craving.

On the other hand, clinging (*upādāna*) is commonly referred to as grasping and attachment. Like craving, clinging is also defined as the origin of the whole mass of suffering⁹⁵. To clarify the term of ‘clinging’, the Blessed One states as follows:

“..., when one dwells contemplating gratification in things that can be clung to, craving increases.”⁹⁶

The nature of clinging (*ūpādāna*) is to continuous focusing on the allure of graspable and ungraspable phenomena. The Blessed One classified four kinds of clinging (*cattāri-upādānāni*): clinging to sensual pleasures (*kāmūpādāna*), clinging to views (*diṭṭhūpādāna*), clinging to rules and vows (*sīlabbatūpādāna*) and clinging to a doctrine of self (*attavādūpādāna*)⁹⁷. In the chain of dependent origination, clinging is the result of craving which stems from feelings of like or dislike, formations (beliefs or views) and leads to attachment. Moreover, the process of clinging has a strong bond with the five aggregates (*pañcakkhandho*). Therefore, on the basis of the aggregates, the Blessed One classified clinging-aggregates into five aspects: form as a clinging-aggregate (*rūpūpādākkhandho*), feeling as a clinging-aggregate

⁹⁴ “*Iti kho panetaṃ ānanda vedanaṃ paṭicca taṇhā, taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭiccachandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ paṭicca daṇḍādāna satthādānakalahaviggahavivādatuvaṃtuvaṃ pesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.*”, Mahānidāna Sutta, D. 15; Trans. by Maurice Walshe, **Dīgha Nikāya: The Long Discourses of the Buddha** by Maurice and Bodhi, p. 224.

⁹⁵ S. 12.52.

⁹⁶ “*Upādānīyesu bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati taṇhāpaccayā upādānaṃ*”, S. 12.52.

⁹⁷ S. 12. 2.

(*vedanūpādākkhandho*), perception as a clinging-aggregate (*saññūpādākkhandho*), fabrication as a clinging-aggregate (*saṅkhārūpādākkhandho*) and consciousness (*viññāṇūpādākkhandho*) as a clinging-aggregate⁹⁸. The Buddha also expounds that these five clinging-aggregates are rooted in desire⁹⁹.

Clinging stems from desire and leads to attachment of the desired object which multiplies suffering (*dukkha*) repeatedly and causes rebirth (*punabbhava*) in this rotated cycle (*samsāra*).

2.6 Dependent Origination and Four Noble Truths

The Four Noble Truths (*cattāri ariyasaccāni*) and Dependent Origination (*paṭiccasamuppāda*) are integral to each other, because both doctrines' principle object is to ascribe the process of the origin and cessation of suffering (*dukkha*). The Pali word '*dukkha*' (suffering) is an important concept in Buddhist teaching. It is very difficult to translate '*dukkha*' into English exactly; the approximate English translation for '*dukkha*' is 'suffering' that includes all types of sufferings such as pain, grief, lamentation, remorse, despair, dissatisfaction and so forth¹⁰⁰. When Siddhartha Bodhisattva realized the immense amount of suffering (*dukkha*) in practical life, he renounced the household life and dwelled in solitude in an attempt to vanquish his suffering. The Buddha obtained enlightenment (Buddhahood) upon extinguishing all suffering (*dukkha*) and discovering the way leading to the cessation of suffering (*dukkhanirodha*). Regarding the Buddha's first sermon, 'Setting the Wheel of *Dhamma* in Motion', the Four Noble Truths are expounded as follows:

⁹⁸ Mahāpuṇṇama Sutta, M. 109.

⁹⁹ "Ime kho bhikkhu, pañcupādānakkhandhā chandamūlakā'ti", Mahāpuṇṇama Sutta, M. 109.

¹⁰⁰ Walpola Rahula, **What the Buddha Taught**, p. 33.

- (i) The first noble truth is the noble truth of suffering that includes eight kinds of sufferings – birth, aging, illness, death, sorrow, lamentation, pain, distress and despair. The five aggregates are subject to the suffering of clinging¹⁰¹.
- (ii) The second noble truth is the noble truth of the origin of suffering, i.e., craving that leads to further becoming in this rotated existence (*samsāra*). There are three kinds of craving, viz., craving for sensual pleasure, craving for existence and craving for non-becoming¹⁰².
- (iii) The third noble truth is the noble truth of cessation of suffering that can be acquired by abandoning craving¹⁰³.
- (iv) The fourth noble truth is the noble truth of the way leading to the cessation of suffering. Here, the path is the Noble Eightfold path, viz., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness and right concentration¹⁰⁴.

Regarding the aforementioned description, the Four Noble Truths can be divided into two groups: (i) suffering and the causes of suffering and (ii) the end of suffering and the path that leads to the end of suffering. Both of these groups clearly demonstrate the theoretical similarity between the Four Noble Truths and Dependent Origination. The theoretical principle of dependent origination reveals the law of causality, i.e., ‘cause and effect’, which appears in the group of four noble truths as

¹⁰¹ “*Idaṃ kho pana bhikkhave, dukkhaṃ ariyasaccaṃ: jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkhaṃ appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcupādānakkhandhā dukkhā*”, Dhammacakkappavattana Sutta, S. 56.11.

¹⁰² “*Idaṃ kho pana bhikkhave, dukkhasamudayo ariyasaccaṃ: "yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā"*, Ibid.

¹⁰³ “*Idaṃ kho pana bhikkhave, dukkhanirodho ariyasaccaṃ: yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo*”, Ibid.

¹⁰⁴ “*Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipada ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī*”, Ibid.

thus: (i) suffering is effect of the cause of suffering and (ii) the end of suffering i.e., *Nibbāna*, is effect that leads to the end of the suffering.

Eminent Buddhist scholar Bhikkhu Bodhi states, the relationship between the four noble truths and dependent origination further illustrate that craving (*taṇhā*) is the cause of suffering¹⁰⁵. In contrast, according to the discourse ‘The Greater Series of Questions and Answers’, Venerable Sāriputta precisely states that when craving (*taṇhā*) and ignorance (*avijjā*) ripen together; both are cause for becoming (*bhāva*)¹⁰⁶. The law of dependent origination clearly expounds that because of becoming, a being (*puggala*) has to endure suffering (*dukkha*) within this rotated existence. Additionally, ignorance, craving and becoming are listed on the first, eighth and tenth constituents respectively in the chain of dependent origination; these three links lead to enormous suffering until ignorance is replaced with wisdom.

Moreover, Ajahn P.A. Payutto explains that two sequences of dependent origination can be ascribed into two ways – (i) origination (*samudaya*) and (ii) cessation (*nirodha*)¹⁰⁷. A forward order (*anuloma*) of dependent origination reveals the origination of suffering (*dukkha samudaya*), whereas a reverse order (*paṭiloma*) reveals the cessation of suffering (*dukkha nirodha*). The forward and reverse order of dependent origination in relation to the four noble truths are diagrammed as follows:

- (i) Forward order (*anuloma*) of Dependent Origination : Ignorance (*avijja*)
→ Volitional formation (*saṅkhāra*) → Consciousness (*viññāṇa*) →
Mentality and materiality (*nāma-rūpa*) → Six sense bases (*saḷāyatana*) →
Contact (*phassa*) → Feeling (*vedanā*) → Craving (*taṇhā*) → Clinging
(*upādāna*) → Becoming (*bhāva*) → Birth (*jāti*) → Aging and Death

¹⁰⁵ An Interview with Bhikkhu Bodhi.

¹⁰⁶ “*Kathaṃ panāvuso āyatim punabbhavābhiniḥḥatti hotīti? Avijjānīvaraṇānaṃ kho āvuso sattānaṃ taṇhāsaññojanānaṃ tatra tatrābhinandanā evaṃ āyatim punabbhavābhiniḥḥatti hotīti*”, Mahavedalla Sutta : M. 43; Trans. by Bhikkhu Ñaṇamoli and Bhikkhu Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p.388.

¹⁰⁷ P.A Payutto, **Dependent Origination** (Bangkok: Buddhadhamma Foundation, 2011), pp.39-64.

(*jarāmarana*) →... Sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) despair (*upayasa*) = The cause or origins of suffering (*dukkha samudaya*).

- (ii) Reverse order (*paṭiloma*) of Dependent Origination: Ignorance (*avijja*) ceases → Volitional formation (*saṅkhāra*) ceases → Consciousness (*viññāṇa*) ceases → Mentality and materiality (*nāma-rūpa*) ceases → Six sense bases (*saḷāyatana*) ceases → Contact (*phassa*) ceases → Feeling (*vedanā*) ceases → Craving (*taṇhā*) ceases → clinging (*upādāna*) ceases → Becoming (*bhāva*) ceases → Birth (*jāti*) ceases → Aging and Death (*jarāmarana*) ceases →... Sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) despair (*upayasa*) cease = The cessation of suffering (*dukkha nirodha*).

The diagrams above emphatically describe that both forward and reverse orders of dependent origination have a strong linkage to the four noble truths. In fact, both the four noble truths and dependent origination demonstrate how suffering comes to existence repeatedly and how suffering can be eradicated along the path to the liberation.

2.7 Dependent Origination and the Law of *Kamma*

The law of *kamma* (Skt. *Karma*) is one of the fundamental teachings of Buddhism which has a strong connection to the doctrine of Dependent Origination (*paṭiccasamuppāda*). Buddhism believes *kamma* is the architect and driver of every living being's life-motion. *Kamma* and its factors can be repeatedly transcended into a superior or lower saṃsāric state. Hence the Buddha explains the motion of *kamma* to his followers in this manner:

“Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”¹⁰⁸

¹⁰⁸ “*Kammasakkā māṇava, sattā kammadāyādā kammayoni kammabandhu kammaṇṇasaraṇā. Kammaṃ satte vibhajati yadidaṃ hīnappaṇītātāyāti*”; Cūḷakammavibhanga

Kamma represents both actions and its result which lead to future existence. The result of *kamma* is dependent on causal conditioning, i.e., cause and effect. In addition, the chief cause of *kamma* is ignorance (*avijjā*)¹⁰⁹, which is listed as the first constituent of dependent origination. Nārada Thera defines ‘ignorance’ as ‘not knowing things as they truly are’¹¹⁰. According to the law of dependent origination, the first conditional formula is “*avijjā paccayā saṅkhārā*”, which can be translated as ‘through ignorance, *Kamma*-formations are conditioned’. Herein, ‘*Saṅkhāra*’ is defined ‘the ‘*Kamma*-formation’, that is, the rebirth-producing volition (*cetanā*) manifested in bodily action (*kāya kamma*), verbal (*vāca kamma*) action and mental action (*mano kamma*)¹¹¹. Further, the second proposition of dependent origination is “*saṅkhāra paccayā viññāṇam*” which translates as ‘through *kamma*-formation, consciousness is conditioned’. In other words, through *kamma* or volitional activities in the previous life, consciousness is conditioned and the consequence of conditioned-consciousness appears in the present life.

In the doctrine of dependent origination, the five constituents – consciousness (*viññāṇa*), mentality and materiality (*nāma-rūpa*), the six sense bases (*saḷāyatana*), contact (*phassa*) and feeling (*vedanā*) refer to *kamma*-resultant (*vipāka*), whereas the five links of dependent origination – ignorance (*avijjā*), *kamma*-formation (*saṅkhāra*), craving (*taṇhā*), clinging (*upādāna*) and kammical life-process (*bhāva*) refer to constitute *Kamma*¹¹². The notion of a being’s life-process is explicitly expounded in the doctrine of dependent origination. *Kamma* leads the motion of life-process, projecting where a being (*puggala*) will be born, how present life will be manifested and

Sutta, M. 135; Trans. by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **Majjhima Nikāya: The Middle Length Discourses of the Buddha**, p. 1053.

¹⁰⁹ Narada, **The Buddha and His teaching**, p. 356.

¹¹⁰ Ibid.

¹¹¹ Nyanatiloka Mahathera, **The Significance of Dependent Origination in Theravada Buddhism** (Kandy: Buddhist Publication Society, 1969), p. 23.

¹¹² Nyanatiloka Mahathera, **Fundamentals of Buddhism: Four Lectures** (Kandy: Buddhist Publication Society, 1995), p. 23.

forecasted in the future life-process. Regarding the above discussion in relationship between dependent origination and *kamma*, both doctrines are unarguably correlated to each other. In fact, *Kamma* serves as an impetus for a being to roam in the cycle of causation.

2.8 The Significance of Dependent Origination

The doctrine of Dependent Origination (*paṭiccasamuppāda*) describes how a being (*puggala*) comes into existence and more broadly describes the entire life process. Ācāriya Buddhaghosa expounds that the rotated-cycle (*saṃsāra*) is not an impact of a creator God; it is an impact of dependent origination. For expressing the role of dependent origination in the cycle of life, Buddhaghosa states:

“For here there is no Brahmā God, creator of the round of births, phenomena alone flow on, cause and component their condition.”¹¹³

The twelve constituents of dependent origination briefly discuss how life can be manifested from birth to death and birth after the next life. Prolific Buddhist scholar Bhikkhu Bodhi highlighted two major contributions of dependent origination – (i) it provides the teaching with its primary ontological principle, its key for understanding the nature of being and (ii) it provides the framework that guides its program for deliverance, a causal account of the origination and cessation of suffering¹¹⁴. Despite the notion of dependent origination, it demonstrates the process of the entire life-process from the three periods of time: past, present and future. The challenge is to understand causal theory with its deep and ambiguous terms. On one occasion, Venerable Ānanda confided to the Blessed One that despite the depth of dependent origination, he understood the essence of its doctrine. The Buddha rebuked his attendant Ānanda for his statement and admonished him as follows:

¹¹³ “*Na hetta devo na brahma saṃsārassatthi, suñña dhammā payattanti hetusambhārapaccayāti*”, *kaṅkhāvitarana-visuddhi-niddesa*: Vism. Ch. XIX; Trans. By Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p. 701.

¹¹⁴ Mahānidāna Sutta Atthakathā; Trans. by Bhikkhu Bodhi, *The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries*, 1.

“Do not say that, Ānanda, do not say that! This dependent origination is profound and appears profound. It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight, tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death.”¹¹⁵

The Blessed One repeatedly ascribed the doctrine of dependent origination as exclusively deep, subtle, difficult to see and understand¹¹⁶. Commentary from the ‘The Great Discourse on Causation’ (*Mahānidāna Sutta*) clearly explained four reasons why dependent origination is called a deep doctrine: depth of meaning (*attagambhīra*), depth of phenomena (*dhammagambhīra*), depth of teaching (*desanāgambhīra*) and depth of penetration (*paṭivedhagambhīra*)¹¹⁷. The significance of dependent origination is remarkably important and monumental due to its interrelationship to *kamma*, rebirth and the four noble truths.

2.9 Ending Remarks

To summarize, the Buddhist teaching of Dependent Origination (*paṭiccasamuppāda*) clearly outlines the links that lead to the origin of suffering and the cessation of suffering. In order to make a clear understanding, the Blessed One described the doctrine of dependent origination from two aspects - (i) theoretical aspects and (ii) practical aspects. Theoretical aspects of dependent origination refers to an event or phenomena that has arisen depending upon causes (*hetu*) and conditions (*paccaya*), and helps a being to absorb the taproot of suffering (*dukkha samudaya*). On

¹¹⁵“*Mā hevaṃ ānanda avaca, mā hevaṃ ānanda avaca, gambhīro cāyaṃ ānanda paṭiccasamuppādo gambhīrāvabhāso ca. Etassa ānanda, dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantākulakajātā guḷāguṇḍikajātā muñjababbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati*”, *Mahānidāna Sutta*, D. 15; Trans. by Maurice Walshe, **Dīgha Nikāya: The Long Discourses of the Buddha** (Boston: Wisdom Publication, 1995), p. 223.

¹¹⁶ Ibid.

¹¹⁷ *Mahānidāna Sutta Aṭṭhakathā*; Trans. by Bhikkhu Bodhi, **The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries**, pp. 6-7.

the other hand, practical aspects of dependent origination refers to the process of a being's (*puggala*) birth to death, continuing from one lifetime to another. It expresses a clear structure of rotated existence (*samsara*) and helps a being to eradicate suffering (*dukkha nirodha*) through analyzing the twelvefold formula of dependent origination. The Buddha also delivered the profound, subtle and heartfelt doctrine of dependent origination into two sequences in order- ascending (*anuloma*) and descending (*paṭiloma*) for the purpose of demonstrating a clear motion of a being's lifespan within the twelve-fold formula. Doctrinal analysis of dependent origination explicitly reveals its strong bond with the basic Buddhist teachings: the Four Noble Truths (*cattāri ariyasaccāni*), the theory of *kamma* and the reason for rebirth (*punubbhāva*).

Needless to say, when we look at the doctrine of Dependent Origination (*Paṭiccasamuppāda*), it is evident from the foregoing research that it provides the framework of Buddhist psychology. The psychological aspect of Dependent Origination (*Paṭiccasamuppāda*) draws a clear picture of the constituents from the law of causation and analyzes the mental states and motivational factors behind each constituent. The main links from the doctrine of dependent origination provide a framework for psychological analysis through volitional formation (*saṅkhāra*), consciousness (*viññāna*), mentality and materiality (*nāma-rūpa*), contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*) and clinging (*upādāna*). The notion of perception (*saññā*) can be found in the function of volitional formation (*saṅkhāra*) - a contributing factor, according to modern psychology, in the role of understanding human (*puggala*) motivation. In fact, Buddhist teaching proves that both volitional formation and perception are functionally constructed and conditioned in a similar way. The mental quality, consciousness (*viññāna*) reveals the various states of mind. Mentality and materiality (*nāma-rūpa*) are defined as a psycho-physical mechanism- a mutual dependency between mind and body. Contact (*phassa*) manifests through the sense-organs in relationship to an object and sensation of the object. Feeling (*vedanā*) clarifies the expression of pleasure, painful or neutral sensation and manifests an approximate mental sensation. The process of craving (*taṇhā*) and clinging (*upādāna*) drive the psychological motivation of the mind and its ongoing stimulation for attaching to desired objects. The psychological analysis of dependent origination expounds the concept of personality highlighting present existence through the inter-relationship of

the five faculties (*pañcaupadānakkhandhā*), viz., form (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formation (*saṅkhārā*) and consciousness (*viññāṇa*). Moreover, the psychological concept of motivational factors can be expounded by the doctrine of dependent origination within its mainstream constituents - contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*) and clinging (*ūpādāna*), and advocates the taproot of suffering (*dukkha*), which continually multiplies through attaching to objects of desire and the tendency of clinging.

In conclusion, the doctrine of Dependent Origination (*paṭiccasamuppāda*) is unarguably the most profound, unique, and dynamic yet subtle teaching in Buddhist doctrine. The Buddha's objective is to present a discourse in the theory of dependent origination to delineate a clear process of life from birth to death, seeking out the taproot of suffering and the method to vanquish suffering in the path to liberation. The doctrine of Dependent Origination (*paṭiccasamuppāda*) skillfully explains the psychological aspects of the nature of suffering. It provides a framework for understanding the nature of the mind while establishing the possibility of liberation from the rotated cycle (*saṃsāra*). Mental factors, the twelvefold constituents, the five faculties, motivation, and personality factors create a psychological foundation for understanding the function of the mind through the process of dependent origination. Wise attention (*yoniso manasikāro*) and clear comprehension of these significant elements guide and tame the mind along the path to liberation (*nibbāna*).

Chapter III

A Psychoanalysis of Consciousness in the Doctrine of Dependent Origination

3.1 Prologue on Consciousness

Consciousness (*viññāṇa*), in the Buddha's teaching, is defined as a mental quality which has various overtones and dimensions from both philosophical and psychological perspectives. According to the law of Dependent Origination (*paṭiccasamuppāda*), consciousness performs a preeminent and valuable role in the continuity of personal experience. The role of consciousness is an intimate part of human personality. From a psychological perspective, consciousness is defined as awareness and implies awareness of awareness¹. In addition, 'consciousness' (*viññāṇa*) can be viewed as an alternative term for ascribing Buddhist psychology due to its intrinsic quality towards deepened analysis of mental factors and conditions. Referring to the discourse 'The Great Discourse on Origination', the role of consciousness clearly evolves in the rotated cycle (*saṃsāra*). In this discourse, the Buddha expounds that consciousness is conditioned through mentality and materiality (*nāma-rūpa*) and manifests in the origin of suffering, birth, growth, decay, death and rebirth². Thus, the Buddha's teaching extensively reveals an active function of consciousness that relates to almost all constituents of dependent origination and strongly correlates with mental functions and formations.

¹J. Allam Hobson, "Normal and Abnormal States of Consciousness". **The Blackwell Companion to Consciousness**, (2007), p. 101.

²Mahānidāna Sutta , D. 15.

3.2 Fourfold Terms of Consciousness

From a psychological viewpoint, the concept of ‘consciousness’ is commonly designated for expressing a mental state, which includes inherent consciousness³. Philosophically, each mental state is known as inherent consciousness and is also defined as ‘phenomenally conscious’⁴. In the Buddhist doctrine, mental states or consciousness (*viññāṇa*) can be designated into fourfold terms- mentality (*nāma*), thought (*citta*), mind (*mano*) and consciousness (*viññāṇa*), which are found extensively throughout various Buddhist discourses in Buddhist Pali and Sanskrit scriptures. The Buddha defined consciousness into a fourfold dimension to explain the psychological states of mind with a clear understanding of mental phenomena.

3.2.1 Mentality (*nāma*)

The Pali term ‘*nāma*’ (mentality) is generally used as a collective name for the four mental groups (*cattāro arūpino khandha*), namely, feeling (*vedanā*), perception (*saññā*), mental formation (*saṅkhāra*) and consciousness (*viññāṇa*)⁵. In the context of the law of causation (*paṭiccasamuppāda*), the Buddha explains mentality (*nāma*) is a collective name for five mental factors, namely feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), sense-impression (*phassa*) and mental advertence (*manasikāra*)⁶. Literally, the word ‘*nāma*’ is widely defined as the mind, mentality or name⁷. The doctrine of Dependent Origination (*paṭiccasamuppāda*) expounds that the term mentality (*nāma*) is always conjoined with materiality (*rūpa*). Additionally, mentality

³Michael Tye, “Philosophical Problems of Consciousness”. **The Blackwell Companion to Consciousness**, (2007), p. 23.

⁴ Ibid.

⁵ T.W. Rhys Davids, and William Stede, **Pali-English Dictionary** (Delhi: Motilal Banarsidass Publishers Private Limited, 2007), p.350.

⁶ “*Vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ*”, Paṭiccasamuppāda Vibhaṅga Sutta, S. 12.2.

⁷Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines** (Kandy: Buddhist Publication Society, 2004), p. 103.

and materiality (*nāma-rūpa*) refers to certain mental and material phenomena. Mentality and materiality (*nāma-rūpa*) cannot arise alone without consciousness (*viññāṇa*); both mentality and materiality (*nāma-rūpa*) and consciousness (*viññāṇa*) have a mutual dependency on each other⁸. Y. Karunadasa asserts regarding the mutual dependency of mentality and materiality (*nāma-rūpa*) and consciousness (*viññāṇa*) in this manner:

“The reciprocal dependence of consciousness and *nāma-rūpa* means that just as much as consciousness cannot exist without *nāma-rūpa*, even so *nāma-rūpa* cannot exist without consciousness.”⁹

This statement explicitly reveals that mentality (*nāma*) is a type of mental component that can be designated as an alternative term for consciousness (*viññāṇa*).

3.2.2 Thought (*citta*)

Thought (*citta*) is generally denoted as the process of thinking. Referring to the *Buddhist Dictionary* by Nyanatiloka Mahathera, thought (*citta*) is rendered as mind, consciousness and a state of consciousness¹⁰. In addition, the Pali word ‘*citta*’ derives from the root (√) ‘*cit*’ (to think of an object)¹¹, and it is common to all classes of consciousness. The *Pali-English Dictionary* by A. P. Buddhadatta Mahathera, considers thought (*citta*) as the key to Buddhism in its entirety¹². Moreover, according to the Theravāda Abhidhammika literature, thought (*citta*) represents seven items- mind

⁸ “*Viññāṇa-paccayā nāma-rūpaṃ; nāma-rūpa-paccayā viññāṇaṃ*”, Mahanidana Sutta, D. 15.

⁹ Y. Karunadasa, **The Theravada Abhidhamma: Its Inquiry into the Nature of Conditional Reality** (Hong Kong: The University of Hong kong, 2010), p.69.

¹⁰ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p. 41.

¹¹ Davids & Stede, **Pali-English Dictionary**, p. 226.

¹² A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary** (Delhi: Motilal Banarsidass Publishers Private Limited, 1994), p.103.

(*mano*) and the six kinds of consciousness (*viññāṇa*)¹³. Here, the first item, the mind (*mano*) is considered as bare consciousness, and the six types of consciousness are based on the five physical sense-organs¹⁴ and the mind¹⁵.

As noted above, thought (*citta*) is rendered as the state of consciousness (*viññāṇa*) and represents the active aspects of consciousness as well.

3.2.3 Mind (*mano*)

The Pali term ‘*mano*’ is defined as mind¹⁶. Buddhism precisely illustrates the nature of mind as flickering, unstable and restless. On one occasion, the Buddha describes the nature of mind as very difficult to control; it moves here and there, and lands wherever it pleases¹⁷. In addition, David J. Kalupahana defines mind (*mano*) under the category of faculties of sensory perception¹⁸, whereas Mrs. Edwina Pio defines the mind as the intellectual functioning of consciousness (*viññāṇa*)¹⁹. Buddhism refers to the mind as the root of every single action²⁰ and the world that is led around by the mind²¹. Hence, the statement undoubtedly implies that it is the mind (*mano*) that

¹³ Y. Karunadasa, **The Theravada Abhidhamma: Its Inquiry into the Nature of Conditional**, p. 70.

¹⁴ Five Physical sense-organs: eye, ear, nose, tongue and body.

¹⁵ Ibid.

¹⁶ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p. 96.

¹⁷ “*dunnigghassa lahuno- yatha kāmanipātino*”, Dh. 35.

¹⁸ Kalupahana, “The Foundations of Buddhist Psychology”, **New Horizons in Buddhist Psychology** (2010), p. 83.

¹⁹ Edwina Pio, **Buddhist Psychology: A Modern Perspective** (New Delhi: Abhinav Publications, 1988), p. 33.

²⁰ Dh. 1 (lines 1-2).

²¹ “*Cittena niyati loko*”; Devatāsamyuttaṃ, S. 1.62; Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, (Boston: Wisdom Publication, 2000), p. 130.

abides at the center of all mental faculties and explicitly demonstrates its integral relevancy to Buddhist psychology.

In addition, Buddhism emphasizes that the mind (*mano*) has a very specific function which has a special connection to consciousness (*viññāṇa*).²² Furthermore, Buddhism introduces six sense organs (*indriya*);²³ mind-faculty (*manendriya*) is placed in the last position among the six sense organs. David J. Kalupahana states in his book *The Principles of Buddhist Psychology* that despite an indistinct statement of Buddhism, that there is no space for the mind (*mano*) in the five aggregates (*pañcakkhandhā*)²⁴, it is possible to place first five senses organs (eye, ear, nose, tongue and body) under the general category of the aggregate of form (*rūpakkhandha*) and the sixth sense mind along with its object (*dhammā*) is placed under the category of the aggregate of consciousness (*viññāṇakkhandā*).²⁵ By contrast, regarding the discourse ‘The Honeyball’ (*Madhupiṇḍika Sutta*), Venerable Mahākaccāna explicitly shows a special function between the mind (*mano*) and consciousness (*viññāṇa*) as follows:

“Dependent on the mind and mind-object, mind-consciousness arises.”²⁶

The abovementioned statement reveals that the mind-consciousness (*manoviññāṇaṃ*) is a manifestation of mental object, and mind-consciousness cannot emerge alone without the function of mental objects. The same discourse also states that the six-kinds of consciousness are based on five physical sense-organs and the mind. The mind (*mano*) predominates the rational, intellectual functioning of consciousness (*viññāṇa*).

²²David J. Kalupahana, **The Principles of Buddhist Psychology** (Albany: State University of New York Press, 1987), p. 29.

²³ Six sense organs: eye, ear, nose, tongue, body and mind.

²⁴ Five aggregates (*pañcakkhandhā*): form (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formation (*saṅkhārā*) and consciousness (*viññāṇa*).

²⁵ Ibid.

²⁶ “*Manañcāvuso paṭicca dhamme ca uppajjati manoviññāṇaṃ*”, Madhupindika Sutta, MN. 18.

3.2.4 Consciousness (*viññāṇa*)

The term ‘consciousness’ (*viññāṇa*) placed as the third constituent of Dependent Origination (*Paṭiccasamuppāda*), is considered as a mental quality in reference to the *Pali-English Dictionary*²⁷. The chain of causation analyses mentality and materiality (*nāma-rūpa*) which depends on consciousness (*viññāṇa*) and again, consciousness (*viññāṇa*) depends on mentality and materiality (*nāma-rūpa*)²⁸. Moreover, with reference to the sermon ‘The Great Discourse on Origination’, the role of consciousness is clearly evolved in the rotated cycle. In this discourse, the Buddha expounds that consciousness is conditioned through mentality and materiality and manifests in the origin of suffering, birth, growth, decay, death and rebirth²⁹. Thus, the Buddha’s statement extensively reveals an active function of consciousness that is related to almost all constituents of dependent origination and strongly correlates with the mental functions. By contrast, from a psychological perspective, consciousness is defined as awareness and implies awareness of awareness³⁰. On the other hand, Dr. M. W. Padmasiri De Silva provides four definitions for consciousness (*viññāṇa*), viz., (i) cognitive consciousness, (ii) survival factor, (iii) the medium in which *jhānic* or spiritual progress takes places, and (iv) a sort of noetic sentience³¹. Moreover, Professor Padmasiri De Silva distinguishes consciousness (*viññāṇa*) in two distinct types – short range and long range. The concept of consciousness (*viññāṇa*) as ‘short range’ refers to one of the five faculties (*pañca-khandā*), whereas the concept of consciousness (*viññāṇa*) as ‘long range’ refers to consciousness as a link in the chain of causation (*paṭiccasamuppāda*)³². In addition, ‘consciousness’ (*viññāṇa*) can be viewed as an

²⁷ Davids & Stede, **Pali-English Dictionary**, pp. 618-619.

²⁸ Nidānasamyuttam, S. 12.2

²⁹ Mahānidāna Sutta, D. 15.

³⁰ J. Allam Hobson, “**Normal and Abnormal States of Consciousness: The Blackwell Companion to Consciousness**, (2007), p. 101.

³¹ M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology** (Colombo: Lake House LTD. Publishers, 1973), p. 9.

³² Ibid.

alternative term for ascribing Buddhist psychology due to its instinctive quality towards deepened analysis of mental factors and conditions.

Buddhist scripture explicitly notes that consciousness (*viññāṇa*) is always conjoined with perception (*saññā*) and feeling (*vedanā*); apart from consciousness, perception and feeling cannot be disentangled³³. Furthermore, the discourse ‘The Greater Series of Questions and Answers’ (*Mahāvedalla Sutta*) states, consciousness (*viññāṇa*) is a cognized process for pleasant, unpleasant and neutral feeling³⁴. Additionally, consciousness (*viññāṇa*) is known as the main factor for cognition process due to its connection with sense organs and sense objects. Therefore, on one occasion the Blessed One explained on the six classes of consciousness³⁵, which clearly reveals ‘consciousness’ in the sense of ‘medium’ from which the practitioner analyzes the five sense-faculties (*pañcaindriya*) and the mind³⁶.

As per above discussions on the fourfold aspects of consciousness (*viññāṇa*), the implication emphatically describes that mentality (*nāma*), thought (*citta*), mind (*mano*) and consciousness (*viññāṇa*) represent the various facets of consciousness. This

³³ “*Yā cāvuso vedanā yā ca saññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visamaṣaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yañcāvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā sasamaṣaṭṭhā no visamaṣaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuntī*”, Mahāvedalla Sutta, M. 43.

³⁴ “*Vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccati. Kiñca vijānāti: sukhaṅtipi vijānāti, dukkhaṅtipi vijānāti, adukkhamasukhaṅtipi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññāṇanti vuccatīti*”, Mahāvedalla Sutta, M. 43.

³⁵ Six Classes of consciousness: (i) the visual consciousness (eye-consciousness) arising through the eye and material shapes or forms, (ii) the auditory consciousness (ear-consciousness) arising through the ear and sounds, (iii) the olfactory consciousness (nose-consciousness) arising through nose and smells, (iv) the gustatory consciousness (tongue-consciousness) arising through the tongue and flavors, (v) the bodily consciousness (body-consciousness) arising through the body and touch, and (vi) the mental consciousness (mind-consciousness) arising through the mind and mental states.

³⁶ Chachakka Sutta, M. 148.

brings about a clear understanding of the different nuances and meaning to the dynamic nature of consciousness (*viññāṇa*).

3.3 Functions of Consciousness

Consciousness (*viññāṇa*) functions as an important role and acts as a connecting link between two different existences. The Buddha's unique doctrine of Dependent Origination (*Paṭiccasamuppāda*) clarifies the function of consciousness as the cause and condition for future existence or the rebirth process. Hence, the Blessed One precisely expounds on the functional activities of consciousness (*viññāṇa*) for new birth as follows:

“The nutriment consciousness is a condition for the production of future renewed existence.”³⁷

This statement provides clear information about the active role of consciousness (*viññāṇa*), which acts as a medium for future existence or rebirth. Nevertheless, in understanding the function and active role of consciousness during the process of death and rebirth, Buddhist scriptures categorize consciousness into divisions or sub-consciousnesses, such as re-birth consciousness (*paṭisandhi viññāṇa*), death consciousness (*cūṭi viññāṇa*), life continuum consciousness (*bhavaṅga viññāṇa*) and empirical or present consciousness (*pavatti viññāṇa*). Ācariya Anuruddha asserts on the sub-consciousnesses in his text *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)* in the following manner:

“The rebirth-linking consciousness, life-continuum consciousness, and the death consciousness in one (particular) birth are similar and have an identical object.”³⁸

³⁷ “*viññāṇāhāro āyatim punabbhavābhiniḅbattiyā paccayo*”, Nidāna Samyutta, Moliyaphagguna Sutta, S. 12.12; Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, (Boston: Wisdom Publication, 2000), p. 539.

³⁸ “*Paṭisandhi bhavaṅgañ ca tathā cavanamānasaṃ, ekam eva tath' ev' ekavisayañ c'ekajātiyaṃ*”, Vīthimuttasaṅgahavibhāga, Abds. Ch. V; Ācariya Anuruddha, *The*

This statement, from Ācariya Anuruddha Thera, explicitly renders the various functions of consciousness that are conditioned as re-birth linking, death or life continuum consciousness.

3.3.1 Consciousness as a Re-birth Linking Medium

In the doctrine of Dependent Origination (*Paṭiccasamuppāda*), the term consciousness (*viññāṇa*) is rendered as re-birth consciousness (*paṭisandhi viññāṇa*)³⁹. Literally, the Pali term ‘*paṭisandhi*’ refers to reunion, relinking or rebirth⁴⁰. According to the text *The Path of Purification (Visuddhimagga)* by Venerable Buddhaghosa, re-birth consciousness (*paṭisandhi viññāṇa*) is one of the fourteen functions⁴¹ of consciousness (*viññāṇa-kicca*)⁴². Nyanatiloka Mahathera expounds the function of re-birth consciousness (*paṭisandhi viññāṇa*) as the *Kamma*-resultant type of consciousness which arises at the moment of new life’s formation in the mother’s womb⁴³. Moreover,

Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma. Trans. by Mahāthera Nārada. (Kandy: Buddhist Publication Society, 2006), p. 199.

³⁹ Paññā-bhūmi-niddesa, Vism. XVII; Bhadantācariya Buddhaghosa. **Visuddhimagga: The Path of Purification.** Trans. by Bhikkhu Ñānamoli (Penang: The Penang Buddhist Association, 1999), pp.636-639. .

⁴⁰ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, 138.

⁴¹ Fourteen Functions of Consciousness: (i) re-birth linking, (ii) life-continuum, (iii) adverting, (iv) seeing, (v) hearing, (vi) smelling, (vii) tasting, (viii) touching, (ix) receiving, (x) investigating, (xi) determining, (xii) impulsion, (xiii) registration, and (xiv) death.

⁴² Khandha-niddesa, Vism. Ch. XIV; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p.100.

⁴³ Venerable Nyanatilika states on rebirth as this: “It (rebirth) is a *Kamma*-resultant type of consciousness and arises at the moment of conception i.e. with the forming of new life in the mother’s womb. Immediately afterwards it sinks into the subconscious stream of existence (*bhavaṅgasota*) and conditioned thereby ever and ever again corresponding states of sub-consciousness arise. Thus it is really rebirth-consciousness that determines the latent character of a person.”; Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p. 145.

Buddhaghosa renders the function of re-birth consciousness (*paṭisandhi viññāṇa*) in this manner:

“The former of these (two states of consciousness) is called ‘death (*cuti*)’ because of falling (*cavana*), and the latter is called ‘rebirth-linking (*paṭi-sandhi*)’ because of linking (*paṭi-sandhāna*) across the gap separating the beginning of the next becoming. But it should be understood that it has neither come here from the previous becoming nor has it become manifest without the *Kamma*, the formations, the pushing, the objective field, etc., as cause.”⁴⁴

The above statement from Ācariya Buddhaghosa clearly denotes mental formation (*kamma*) as a cause for the birth consciousness (*paṭisandhi viññāṇa*) in the present life. Consciousness (*viññāṇa*) is conditioned by mental formation (*kamma*) in the sense of rebirth consciousness (*paṭisandhi viññāṇa*). By contrast, with reference to the text, *The Connected Discourses of the Buddha*, the Blessed One uses the term consciousness (*viññāṇa*) for expressing a sense of re-birth consciousness (*paṭisandhi viññāṇa*) in the language of Dependent Origination (*Paṭiccasamuppāda*) as thus:

“The consciousness-nourishment (*viññāṇāhāro*) as the condition for future existence (*punabbhavā*).”⁴⁵

The above statement implies that consciousness is the cause for future existence (rebirth linking process) and provides for the genesis of a birth in a new life (*paṭisandhi*). Hence, in the formula of causation (*Paṭiccasamuppāda*), the Buddha states new birth or rebirth and its cause as thus:

“..., this body is not yours nor does it belong to others. It is old *kamma*, to be seen as generated and fashioned by volition, as something to be felt”.⁴⁶

⁴⁴ Puññā-bhūmi-niddesa, Vism. Ch. XVII; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p. 639.

⁴⁵ Moḷiyaphagguna Sutta, S. 12.12.

⁴⁶ “*Nāyaṃ bhikkhave, kāyo tumhākaṃ. Nāpi aññesaṃ purāṇamidaṃ bhikkhave kammaṃ abhisaṅkhatam abhisañcetaṃ vedayitaṃ daṭṭhabbam*”, Avijjāpaccaya Desanā

The illustration precisely reveals that old action (*kamma*) or mental formations (past *saṅkhāra*)⁴⁷ are the main force and process for future birth while accumulating new action (*kamma*).

On the contrary, among the Buddhist intellectual community, there are on-going disputes on the function of consciousness (*viññāṇa*), whether it is the same consciousness or newly born consciousness throughout the process of new birth (*paṭisandhi*). According to the discourse ‘The Greater Discourse on the Destruction of Craving’ (*Mahātaṇhāsankhaya Sutta*), Venerable Sāti, with his pernicious view (*pāpakaṃ diṭṭhi*) inquired of the Buddha, “Is it this same consciousness that wanders through the round of rebirths, not rebirth?”⁴⁸ Having heard the question from Venerable Sāti, the Blessed One skillfully answered that consciousness is dependently arisen, since without a condition there is no origination of consciousness⁴⁹. Like the Venerable Sāti, a similar question can be found in the chronical Buddhist text *The Debate of King Milinda* (*Milinda Pañha*). In a conversation between King Milinda and Venerable Nāgasena, the emperor Milinda posed a skeptical question to Venerable Nāgasena, ‘For one who is reborn, is he the same person as the one who died or is he another person?’ Having heard the question, Venerable Nāgasena responded by providing insightful similes that compared a growing man to a fire lamp, expressing the function of consciousness continuing from one life to another as thus:

Sutta, SN. 12.35; Trans. by Bhikkhu Bodhi, **Samyutta Nikāya: The Connected Discourses of the Buddha**, p. 575.

⁴⁷ *kammaṃ, Abhisankhata and Abhisāñcetaṃ* collectively refers to *Saṅkhāra* in the doctrine of Dependent Origination (*Paṭiccasamuppāda*). Volition (*cetanā*) and mental formation (*Saṅkhāra*) denote one and the same thing. Volition (*cetanā*) accompanied with bodily, verbal and mental formations is known as action (*kamma*).

⁴⁸ “*yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññanti*”, *Mahātaṇhāsankhaya Sutta*, M. 38.

⁴⁹ “*Anekapariyāyena hāvuso sāti paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā aññatra paccayā natthi viññāṇassa samhavoti*”, *Mahātaṇhāsankhaya Sutta*, M. 38.

“...what do you think, O king: are you now, as a grown-up person, the same that you had been as a little, young and tender babe?’ ‘No, Venerable Sir. Another person was the little, young and tender babe, but quite a different person am I now as grown-up man’...

...‘Is perhaps in the first watch of the night one lamp burning, another one in the middle watch, and again another one in the last watch?’ ‘No, Venerable Sir. The light during the whole night depends on one and the same lamp.’ ‘Just so, o king, is the chain of phenomena linked together. One phenomenon arises, another vanishes, yet all are linked together, one after the other, without interruption. In this way one reaches the final state of consciousness neither as the same person, nor as another person.’⁵⁰

⁵⁰ ‘Opammaṃ karohī’*’ti.* ‘*Taṃ kiṃ maññasi, mahārāja, yadā tvaṃ daharo taruṇo mando uttānaseyyako ahosi, so yeva tvaṃ etarahi mahanto*’*’ti?* ‘*Na hi, bhante, añño so daharo taruṇo mando uttānaseyyako ahosi, añño ahaṃ etarahi mahanto*’*’ti.* ‘*Evaṃ sante kho, mahārāja, mātātīpi na bhavissati, pitātīpi na bhavissati, ācariyotīpi na bhavissati, sippavātīpi na bhavissati, sīlavātīpi na bhavissati, paññāvātīpi na bhavissati. Kiṃ nu kho, mahārāja, aññā eva kalalassa mātā, aññā abbudassa mātā, aññā pesiyā mātā, aññā ghanassa mātā, aññā khuddakassa mātā, aññā mahantassa mātā, añño sippaṃ sikkhati, añño sikkhito bhavati, añño pāpakammaṃ karoti, aññassa hatthapādā chijjantī*’*’ti?* ‘*Na hi, bhante. Tvaṃ pana, bhante, evaṃ vutte kiṃ vadeyyāsī*’*’ti?* Thero āha ‘*ahaññeva kho, mahārāja, daharo ahosiṃ taruṇo mando uttānaseyyako, ahaññeva etarahi mahanto, imameva kāyaṃ nissāya sabbe te ekasaṅgahitā*’*’ti.* ‘*Bhiyyo opammaṃ karohī*’*’ti.* ‘*Yathā, mahārāja, kocideva puriso padīpaṃ padīpeyya, kiṃ so sabbarattīṃ padīpeyyā*’*’ti?* ‘*Āma, bhante, sabbarattīṃ padīpeyyā*’*’ti.* ‘*Kiṃ nu kho, mahārāja, yā purime yāme acci, sā majjhime yāme accī*’*’ti?* ‘*Na hi bhante*’*’ti.* ‘*Yā majjhime yāme acci, sā pacchime yāme accī*’*’ti?* ‘*Na hi bhante*’*’ti.* ‘*Kiṃ nu kho, mahārāja, añño so ahosi purime yāme padīpo, añño majjhime yāme padīpo, añño pacchime yāme padīpo*’*’ti?* ‘*Na hi bhante, taṃ yeva nissāya sabbarattīṃ padīpito*’*’ti.* ‘*Evameva kho, mahārāja, dhammasantati sandahati, añño uppajjati, añño nirujjhati, apubbaṃ acarimaṃ viya sandahati, tena na ca so, na ca añño, purimaviññāṇe pacchimaviññāṇaṃ saṅgahaṃ gacchati*’*’ti.,* Addhānavaggo, Dhammasantatipaṅho, Miln. 2.1., Trans. by Bhikkhu Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p. 139.

Venerable Nāgasena’s simile upon different stages of growth and lighting a candle clearly states that consciousness (*paṭisandhi viññāṇa*) is the latent function of personal growth that is neither same as to the earlier consciousness nor different (*na ca so na ca añño*).

Moreover, referring to the sermon ‘The Great Discourse on Origination (*Mahānidāna Sutta*)’, the Blessed One expounds that if consciousness does not enter or descend into (*okkamissatha*) the mother’s womb, the embryo therein (mentality and materiality) would not be able to commence its growth.⁵¹ The discourse explains that the emergence and the commencement of the growth of sense organs seems to follow only after the successful union of mentality and materiality (*nāma-rūpa*) and consciousness (*viññāṇa*) within the mother’s womb. Furthermore, the sermon ‘The Greater Discourse the Destruction of Craving (*Mahātaṇhāsamkaya Sutta*)’ precisely illustrates that birth or entry into a womb is due to three factors; the union of the mother and father, mother being in the proper season and the availability of a surviving or evolving consciousness (presence of *gandhabba*) .⁵² Among these three conditions for rebirth (*paṭisandhi*) of a being, the most preceding fact is ‘*gandhabba*’⁵³ or evolving consciousness (potential consciousness) that is arisen on the object of mental formation (*saṅkhāra*) in the sense of the explanation how mental formation (*saṅkhāra*) gives rise to consciousness (*viññāṇa*) .⁵⁴ On the other hand, regarding the canonical text *The Connected Discourse of the Buddha (Saṃyutta Nikāya)*, the concept of ‘*sambhavesī*’

⁵¹ “*Viññāṇaṃ ca hi ānanda mātukucchismiṃ na okkamissatha, api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathāti*”, Mahānidāna Sutta, D. 15.

⁵² “*Tiṇṇaṃ kho pana bhikkhave sannipātā gabbhassāvakkanti hoti: idha mātāpitāro sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.*”, Mahātaṇhāsamkaya Sutta, M. 38.

⁵³ In the Mahātaṇhāsamkaya Sutta (MN. 38), the Buddha precisely mentioned that apart from the union of father and mother, and the mother’s proper time, there must be the presence of ‘*gandhabba*’. Venerable A. P. Buddhadatta Mahāthera translates the word ‘*gandhabba*’ as ‘a being ready to take a new existence’ in the sense of Dependent Origination (*Paṭiccasamuppāda*). (A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary**, p. 95)

⁵⁴ Nidāna Samyutta, Moliyaphagguna Sutta, S. 12.12.

(one who is seeking birth)⁵⁵ directly refers to ‘*gandhabba*’ which is ascribed as the consciousness which is to appear in the mother’s womb⁵⁶. This aforementioned discourse clarifies four nutriments⁵⁷ as the subsistence of beings appear for the benefit of the being’s successful becoming (*paṭisandhi*) and also denotes that consciousness acts as the continuity of life from one life span to another. On account of the role of consciousness (*viññāṇa*), i.e., continuity of becoming (*paṭisandhi*) from one life to another life, the Blessed One renders consciousness (*viññāṇa*) as ‘stream of consciousness (*viññāṇa-sotā*)’⁵⁸ and re-linking consciousness (*saṃvattanika-viññāṇa*)⁵⁹.

As per the above discussion on the functions of consciousness (*viññāṇa*) from various aspects, it is noteworthy that the terms ‘stream of consciousness (*viññāṇa-sotā*)’ and re-linking consciousness (*saṃvattanika-viññāṇa*) are coherently used for the term consciousness (*viññāṇa*) due to the continuity in the role of consciousness in this rotated

⁵⁵A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary**, p. 272.

⁵⁶In the discourse *Moliyaphagguna Sutta* (SN. 12.12), the Buddha explained four kinds of nutriments, namely, (i) the nutriment edible food, gross or subtle (*Kabaliṅkāro āhāro oḷāriko vā sukhumo vā*), (ii) contact (*phasso*), (iii) mental volition (*manosañcetanā*) and (iv) consciousness (*viññāṇa*), which are available for the maintenance of beings that have already come to be and for the assistance of those about to come to be (*sambhavesī*). The nutriment consciousness (*viññāṇāhāro*) is considered there as the cause of renewed becoming, of rebirth in the future existence (*punabbhavā*).

⁵⁷Four nutriments for the subsistence of beings who have come to be and for the benefit of those who are looking for survival: gross food for the physical body; contact for sensory experience; intension of mind for human initiative; consciousness for the continuity of life within one life span as well as in survival.

⁵⁸“*Purisassa ca viññāṇasotaṃ pajānāti ubhayato abbochinnaṃ idha loke appatiṭṭhitaṅca paraloke appatiṭṭhitaṅca*”, *Sampasādanīya Sutta*, D. 28.

⁵⁹“*Sampasāde sati etarahi vā āneñjaṃ samāpajjati, paññāya vā adhimuccati. Kāyassa bheda parammaraṇā thānametaṃ vijjati: yaṃ taṃ saṃvattanikaṃ viññāṇaṃ assa āneñjupagaṃ*”, *Āneñjasappāya Sutta*, M. 106.

cycle (*saṃsāra*). Consciousness (*viññāṇa*) is defined as the rebirth-linking (*paṭisandhi viññāṇa*) medium in its linking process to roam from one life to another.

3.3.2 Consciousness as a Life-Continuum

In the context of Dependent Origination (*Paṭiccasamuppāda*), life-continuum (*bhavaṅga*) is defined as the process of death and rebirth⁶⁰. The Pali word ‘*bhavaṅga*’⁶¹ etymologically is a compound of two sets- ‘*bhava*’⁶² and ‘*aṅga*’⁶³. Here, ‘*bhava*’ refers to ‘becoming’, ‘process of existence’⁶⁴, whereas ‘*aṅga*’ refers to ‘limp’ or ‘constituent part’⁶⁵. Literally, the Pali term ‘*bhavaṅga*’ is referred to as life-continuum⁶⁶. On the other hand, A. P. Buddhadatta Mahāthera renders ‘*bhavaṅga*’ in his text *Pali-English Dictionary* as sub-consciousness⁶⁷. By contrast, according to the chronicle text *The*

⁶⁰ Puññā-bhūmi-niddesa, Vism. Ch. XVII, V. 130; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p. 630.

⁶¹ The term ‘*bhavaṅga*’ is a kind or mode or function of ‘consciousness’. Eminent Buddhist scholar Dr. Ediriwira Sarachchandra in his book ‘Buddhist Psychology of Perception’ illustrates on ‘*bhavaṅga*’ as thus: “The term ‘*bhavaṅga*’ first appears in the Milinda Pañha without, apparently, any antecedent history in the Pali Canon itself. The occurrence of the word *bhavaṅga* in the Aṅguttara Nikāya is evidently a wrong reading, for the commentary reads and explains the word as ‘*bhavagga*’. The Nikāyas are familiar with the words ‘*bhava*’ and ‘*bhavasota*’, which give expression to the Buddhist philosophy of flux, of life considered as a flowing stream, never the same for any two consecutive moments.” (Ediriwira Sarachchandra, *Buddhist Psychology of Perception*, 75)

⁶² The term ‘*bhava*’ is used in the place of fourth aggregate (*saṃkhāra* or mental formation) and fifth aggregate (*viññāṇa* or consciousness) taken together; they are crucial factor of rebirth and continuity in general.

⁶³ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, pp.32-33.

⁶⁴ Op. cit., 31.

⁶⁵ A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary**, p. 2.

⁶⁶ Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p. 630.

⁶⁷ A. P. Buddhadatta Mahāthera, **Concise Pali-English Dictionary**, p. 198.

Debate of King Milinda (Milinda Pañha), the concept of life continuum (*bhavaṅga*) appears as the condition of sleeping. When a man is in deep sleep and his mind has ceased to function, despite that his body remains alive.⁶⁸ Furthermore, Dr. Sarachchandra suggests that the notion of ‘life continuum (*bhavaṅga*)’ is collected from the Sanskrit Abhidhammika text *Abhidhammakōśa*⁶⁹, where the term ‘life continuum (*bhavaṅga*)’ is also defined as a link of causal chain (*Paṭiccasamuppāda*) due to its twelvefold constituent which begin with the first three links, ignorance, volition and consciousness, called the twelve factors of becoming (Skt. *dvādaśa bhavāṅgāni*) in the sense of the cause of unbroken continuity (Skt. *bhavasya aṅgāni*)⁷⁰. The Abhidhammika text *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)* by Ācariya Anuruddha explicitly illustrates the process of life-continuum (*bhavaṅga*) in this manner:

“..., for those who have thus taken rebirth, from the moment immediately following the cessation of the rebirth-linking (consciousness), that same type of consciousness apprehending that same object flows on uninterruptedly like the stream of a river, and it does so until the arising of the death consciousness, so long as there is no occurrence of a cognitive process. Being an essential factor of existence (or life), this consciousness is called life-continuum.”⁷¹

⁶⁸ “*middhasamārūlhe citte bhavaṅgagate tiṭṭhamānēpi sarīre cittaṃ appavattaṃ hoti*”; Vessantaravaggo, Supinapañho Miln. 3.5.

⁶⁹ *Abhidhammakōśa* was composed in 4th Century (380-390 A.D.) by Ārya Vasubandhu; it summarizes the Sarvāstivādin tenets in eight chapters with a total around 600 verses.

⁷⁰ Ediriwira Sarachchandra, **Buddhist Psychology of Perception** (Dehiwala: Buddhist Cultural Centre, 2009), p.79.

⁷¹ “*Icevaṃ gahitapaṭisandhikānaṃ pana paṭisandhinirodhānantarato pabhuti tamevārammaṇamārabba tadeva cittaṃ yāva cuticittuppādā asati vīthiccittuppāde bhavassa aṅgabhāvena bhavaṅgasantatisaṅkhātāṃ mānaṃ abbochinnāṃ nadīsoto viya pavattati*”, Vīthimuttasaṅgahavibhāga, Abds. Ch. V; Ācariya Anuruddha, *The Abhidhammattha Saṅgaha: A Comprehensive Manual of Abhidhamma*. Trans. by Mahāthera Nārada, 228.

Ācariya Anuruddha Thera's explanation explicitly reveals that consciousness (*viññāṇa*) or rebirth-linking medium functions as life-continuum (*bhavaṅga*) along the process from death to new born (life after life). In the same way, Venerable Buddhaghosa equates to life-continuum (*bhavaṅga*) as the function of rebirth-linking consciousness (*paṭisandhi viññāṇa*)⁷² and precisely states that life-continuum (*bhavaṅga*) is variable in its position and function, but invariable as to physical basis⁷³.

As the above notes on the definition and process of life-continuum (*bhavaṅga*), it is noteworthy that consciousness (*viññāṇa*) can function as life-continuum (*bhavaṅga*) in the sense of factors of becoming (rebirth) consciousness (*paṭisandhi viññāṇa*). In fact, life-continuum (*bhavaṅga*) is applied to the process of thought which refers to the fact that at the end of every thought process the mind changes into its original state and condition.

3.3.3 Consciousness as the Moment of Death

In Buddhism, death is formally defined as the cutting off of the life faculty (*jīvitindriya*)⁷⁴ included within the limits of a single existence⁷⁵. According to the doctrine of Dependent Origination (*Paṭiccasamuppāda*), the twelfth constituent is aging and death (*jarāmarana*). Referring to the discourse of Dependent Origination (*Paṭiccasamuppāda*), the Blessed One explained that aging (*jarā*) refers to a being's old age, brokenness, greyness, wrinkling, decline of vitality, degeneration of the faculties, whereas death (*marāṇa*) refers to a being's deceasing, passing away, breaking up, disappearance, mortality, death, completion of time, breaking up of the aggregates

⁷¹ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p.138.

⁷² Puññā-bhūmi-niddesa, Vism. Ch. XVII, V. 130-132; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, pp. 630-631.

⁷³ Op. cit., p.629.

⁷⁴ Death is the interruption of the life-faculty included within a single becoming (*ekabhavapariyāpannassa jīvitindriyassa upacchedo*).

⁷⁵ Anussati-Kammaṭṭhāna-niddesa, Vism. Ch. VIII, V. 1; Trans. by Bhikkhu Ñānamoli, *Visuddhimagga: The Path of Purification*, 247.

and casting off of the body⁷⁶. In addition, the term ‘death’ commonly can be denoted as ‘*maraṇa*’⁷⁷ or ‘*cūti*’⁷⁸ in the language of Pali: both terms express the same meaning, i.e., death or passing away. Buddhism states the reason of death (*cūti*) is fourfold, viz., (i) through the expiration of the life-span, (ii) through the expiration of the (productive) Kammic (action) force, (iii) through the (simultaneous) expiration of both and (iv) through (the intervention of) a destructive action (*Kamma*)⁷⁹. Furthermore, eminent Buddhaghosa categorized the twofold kind of death, viz., (i) timely death and (ii) untimely death⁸⁰ regarding the time of death. Timely death comes about with the exhaustion of merit or with the exhaustion of a life span or both, whereas untimely death comes about through *Kamma* i.e., interrupts *Kamma* (life-producing *Kamma*)⁸¹. Hence, *Kamma* (action)⁸² is acted as a driving force in the process of selecting an

⁷⁶ “*Katamañca bhikkhave, jarāmarañam? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati jarā. Katamañca bhikkhave, marañam? Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇam kālakiriyā khandhānaṃ bhedo kalebarassa³ nikkhepo jīvitindriyassa upacchedo. Idaṃ vuccati marañam. Iti ayañca jarā idañca marañam, idaṃ vuccati bhikkhave, jarāmarañam.*”, S. 12.2.

⁷⁷ Davids & Stede, **Pali-English Dictionary**, p. 530.

⁷⁸ Op.cit., p.270.

⁷⁹ Vīthimuttasaṅgahavibhāga, Abds. Ch. V; Ācariya Anuruddha, *The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma*. Trans. by Mahāthera Nārada, p.220.

⁸⁰ Untimely death is a term for the death of those whose continuity is interrupted by *Kamma* capable of causing them to fall (*cāvana*) from their place at that very moment. Untimely death comes to those, whose life’s continuity is interrupted by assaults with weapons, etc., due to previous *kamma*. (Vism. Ch. XVII, V. 3)

⁸¹ Anussati-Kammaṭṭhāna-niddesa, Vism. Ch. VIII; Trans. by Bhikkhu Ñānamoli, **Visuddhimagga: The Path of Purification**, p.247.

⁸² “Those who are about to die, at the time of death one of the following present itself, according to the circumstances, through any of six sense doors by power of *kamma*: (i) a *Kamma* that is to produce rebirth-linking in the next existence; or (ii) a sign of *Kamma*, that is,

approximate time for death which indicates the motion and condition of the next-life. Nevertheless, consciousness (*viññāṇa*) occurs at the moment of death which is widely known as death consciousness (*cūti viññāṇa* or *cūti citta*). In the Abhidhammika text *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgha)* by Ācariya Anuruddha, the function of death consciousness is expounded in the following manner:

“The death consciousness (*cūti citta*), the final *citta* in a life term, apprehends the same object grasped by the rebirth consciousness and *bhavaṅga* of the existence that is about to end. The object of the last *javana*⁸³ process then serves as the object of the rebirth consciousness and *bhavaṅga* in the next existence, and becomes in turn the object of the death consciousness at the end of that existence.”⁸⁴

The aforementioned statement on the death process or death-consciousness (*cūti viññāṇa* or *cūti citta*) clearly illustrates the value of last thought moment⁸⁵ that is

a form, etc., that has been apprehended previously at the time of performing the *Kamma* or something that was instrumental in performing the *Kamma*; or (iii) a sign of destiny, that is, (a symbol of the state) to be obtained and experienced in the immediately following existence.”; *Vīthimuttasaṅghavibhāga*, Abds. Ch. V; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p.221.

⁸³ The state of *javana* or thought-impulsions arises immediately after the mental state known as (*manodvāra āvajjana* or mind-door advertence) has subsided. Generally, thought-impulsion (*javana*) carries further the thought that arose through the mind-door channel, viz., the desire for its new existence. These thought-impulsions (*javana*) develop this desire in the new being for its new existence (*bhava-nikanti javana*) which runs for seven thought moments.

⁸⁴ *Vīthimuttasaṅghavibhāga*, Abds. Ch. V; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p. 221.

⁸⁵ “The *Abhidhammatthasaṅgha* elaborates in certain points the theory of the last thought. Anuruddha asserts that the *kamma*, *Kammanimitta* and *gatinimitta* of a dying man could appear at ‘any of the six doors’, that is, they could either be an actual object of perception or an image ideally revived. ‘Now to those about to die’, he says, ‘there is presented at the hour

experienced in the present life through life-continuum (*bhavaṅga*). It is noteworthy that being the last life-continuum consciousness (*bhavaṅga viññāṇa*) of the present life, it takes for its object- the object of the first life-continuum consciousness of the next life, i.e., the rebirth consciousness (*paṭisandhi viññāṇa*) of the present life.

3.4 Cognitive Process of Consciousness

According to general psychology, cognition is denoted as the mental process, such as perception, attention, memory and so on, that are what the mind (consciousness) does⁸⁶. In Buddhism, the cognition process is based on two basic ideas - (i) the idea of consciousness (the mind) is a process without enduring substances and (ii) all psychological experience is a continuum of mental events⁸⁷. Referring to the Abhidhammika text *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)* by Ācariya Anuruddha, the cognitive process clearly expounds an insightful and active role of consciousness (*viññāṇa*). With regards to the occurrence of consciousness, Anuruddha Thera expresses cognitive process in twofold ways - (i) the occurrence of consciousness in the cognitive process (*cittavīthi*) and (ii) the occurrence of consciousness outside the cognitive process (*vīthimutta*)⁸⁸. Y. Karunadasa delineates these two above-mentioned processes of consciousness in the text *The Theravada Abhidhamma: Its Inquiry into the Nature of Conditioned Reality* as process-

of death, by the power of *Kamma*, at one of the six doors, according to their deserts, either *Kamma* of the previous life that is capable of causing rebirth, or a symbol of that *Kamma* such as a visible object became an instrument for the performance of that act, or a sign of the fate he is destined to undergo and which he would in the future experience.” (Ediriwira Sarachchandra, *Buddhist Psychology of Perception* , 75)

⁸⁶ E. Bruce Goldstein, **Cognitive Psychology: Connecting Mind, Research and Everyday Experience** (Canada: Cengage Learning, 2011), p. 5.

⁸⁷ Y. Karunadasa, **The Theravada Abhidhamma: Its Inquiry into the Nature of Conditional**, p. 138.

⁸⁸ Vīthisaṅgahavibhāga, Abds. Ch. IV; Ācariya Anuruddha, **The Abhidhammattha Saṅgaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p.149.

consciousness and process-free consciousness⁸⁹. Process consciousness (*cittavīthi*) refers to the analysis of the mind when it is active in the cognitive process which is connected to six bases (*cha vatthūni*), six doors (*cha dvārāni*), six objects (*cha ālambanāni*), six types of consciousness (*cha viññāṇani*), six processes (*cha vīthiyo*) and the six-fold presentation of objects (*cha chakkāni veditabbāni*)⁹⁰. Venerable Nyanatiloka Mahathero renders process consciousness (*cittavīthi*) as the functions of consciousness (*viññāṇa-kicca*) when exercised within a process of consciousness or cognitive series⁹¹. On the other hand, process-free consciousness (*vīthimutta*) refers to the mind when it is freed from cognitive process and connected with four planes of existence (*catasso bhūmiyo*), four modes of rebirth-linking (*catubbidhā paṭisandhi*), four kinds of *kamma* (*cattāri kammāni*) and the fourfold advent of death (*catuddhā maraṇ'uppatti*)⁹². Additionally, the process-free consciousness (*vīthimutta*) performs the three functions of re-birth consciousness (*paṭisandhi viññāṇa*), death consciousness (*cūti viññāṇa*), and life-continuum consciousness (*bhavaṅga viññāṇa*)⁹³. Eminent

⁸⁹ Y. Karunadasa, **The Theravada Abhidhamma: Its Inquiry into the Nature of Conditional**, p. 139.

⁹⁰ “*Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññāṇani, cha vīthiyo, chadhā visayappavatti c'āti vīthisangahe chachakkāni veditabbāni. Vīthimuttānam pana kamma-kammani-mitta-gatinimitta-vasena tividhā hoti visayappavatti .Tattha vatthudvārālambanāni pubbe vuttanayen' eva*”; *Vīthisaṅgahavibhāga*, Abds. Ch. IV; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p. 150.

⁹¹ Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, pp.194-195.

⁹² “*Catasso bhūmiyo, Catubbidhā patisandhi, Cattāri kammāni, Catuddhā maranuppatti c'āti vīthimuttasangahe cattāri catukkāni veditabbāni*”; *Vīthimuttasaṅgahavibhāga*, Abds. Ch. V; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p.175.

⁹³ “*patisandhibhavangavīthiyo cuti c'eha tathā bhavantare, Puna patisandhibhavangam iccayam parivattati cittasantati*”; *Vīthimuttasaṅgahavibhāga*, Abds. Ch.

Nārada Mahāthera delineates process-free consciousness (*vīthimutta*) as passive consciousness⁹⁴.

With the above discussion on the cognitive process from Buddhist introspection, it is noteworthy that the functions of consciousness is the key point for the cognitive process which leads the entire process of a being's (*puggala*) birth to death, continuing from one lifetime to another in the language of Dependent Origination (*Paṭiccasamuppāda*). In fact, both process consciousness (*cittavīthi*) and process-free consciousness (*vīthimutta*), in the sense of cognitive psychology, precisely delineate the function of consciousness (*viññāṇa*) as an instinctive quality for deep analysis with all its ambiguous mental factors and conditions.

3.5. Diversifying Process of Consciousness

The process and function of consciousness (*viññāṇa*) deliberately explains the entirety of psychology in terms of Buddhist introspection. The doctrine of Dependent Origination (*paṭiccasamuppāda*) precisely states that consciousness plays a preeminent and valuable role in the continuity of experience and provides the general pattern of human behavior. Apart from the doctrine of Dependent Origination (*paṭiccasamuppāda*), the primacy of consciousness (Pali: *viññāṇa*; Skt. *vijñāna*) is expounded and elucidated in the Buddhist Sanskrit literature '*Laṅkāvatāra Sūtra*'⁹⁵ for

V; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p. 229.

⁹⁴ *Vīthimuttasaṅgahavibhāga*, Abds. Ch. V; Ācariya Anuruddha, **The Abhidhammattha Sangaha: A Comprehensive Manual of Abhidhamma**. Trans. by Mahāthera Nārada, p. 185.

⁹⁵ The concept of mind-only is called *Laṅkāvatāra Sūtra*, which is compiled during 350-400 CE. A number of ancient translations of the *Laṅkāvatāra Sūtra* were made from Sanskrit into the Chinese language, as early as the 3rd century CE. with a translation by the Indian monk Dharmarakṣa.

drawing upon the concepts and doctrines of the *Yogācāra* School⁹⁶ (the School of Mind-only; also known as ‘*Vijñānavāda*’ or ‘*Cittāmātra*’ in Sanskrit language)⁹⁷. Nevertheless, according to the ‘*Lankāvatāra Sūtra*’ from *Yogācāra* Buddhist tradition, eight kinds of consciousness (Pali: *viññāṇa*; Skt. *viññāna*) are delineated, namely, (i) store-house consciousness (skt. *ālaya-viññāna*), (ii) the thinking or afflicted mind (skt. *mano-viññāna* or *kliṣṭamana*), (iii) the six empirical consciousness (skt. *pravṛtti-viññāna*)⁹⁸. Among the system of eight kinds of consciousness, store-house consciousness (*ālaya-viññāna*) is headed as the first and most fundamental consciousness, which is connected with the impression (skt. *vāsanā*) and produces seeds (skt. *bīja*)⁹⁹. D. T. Suzuki implies all kinds of goods are kept in storage (skt. *ālaya*)¹⁰⁰ which functions to store up all the memory (*vāsanā*) of one’s thoughts, affections, desires, deeds, and seeds (*bīja*) thus stored remain in the store-house (*ālaya*)

⁹⁶ *Yogācāra* refers to the union of meditation and action. The term ‘*Yogācāra*’ is compound of two words – *yoga* and *ācara*. Here, ‘*yoga*’ refers to meditation and ‘*ācara*’ refers to action. *Yogācāra* is a Mahayānist school most probably evolved from a group of ancient Buddhist monks who were mediator in the late 2nd century CE.

⁹⁷ Edward Conze, **Buddhist thought in India** (London: Routledge Publication, 1962), p. 257.

⁹⁸ Peter Della Santina, **The Tree of Enlightenment** (Taiwan: Buddha Dharma Education Association Inc., 1997), p. 180.

⁹⁹ Ashok Kumar Chatterjee, **The Yogācāra Idealism** (Delhi: Motilal Banarsidass Publishers Private Limited, 1999), pp. 88-91.

¹⁰⁰ “..., the *Ālaya* a depository of all kinds of karma-seeds, good as well as bad, and so long as it is not stirred up by *vishaya*, the principle of individuation, it will remain tranquil, retaining its original purity or neutrality, inefficiency, aloofness, and the primary quality of not being contaminated by defilements. However, the *Ālaya* is always found in company with the seventh *viññāna* or *Manas*, and when it is found working, all the other *viññāna* are in action. This being the case, the ‘mind-only’ may also involve the whole mental apparatus, especially with the *Ālaya* strongly in alliance with *Manas*.” ; Daisetz Teitaro Suzuki, **Studies in the Lankavatara Sutta** (Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1998), pp.179-180.

for skillful or unskillful implement¹⁰¹. Nevertheless, Dr. Peter Della Santina analyzes store-house consciousness (*ālaya-vijñāna*), afflicted mind (*kliṣṭamāna*) and the six empirical consciousness (*pravṛtti-vijñāna*) as ocean, wind and waves respectively as thus:

“In its depths the ocean tranquil, just as, in its depths, the storehouse consciousness is. Moved by the wind, the surface of the ocean is stirred into waves, which roll on and on. Similarly, the tranquil depths of the storehouse consciousness are disturbed by the wind of discrimination, causing waves, which are analogous to the functioning of the six empirical consciousnesses. The villain of the piece is the afflicted mind- the wind of discrimination- because it is by means of the afflicted mind that discrimination take place. The afflicted mind is the go-between that mediates between the storehouse consciousness on the one hand and the six empirical consciousnesses on the other hand. We may call this afflicted mind the ego principle, the principle of individuation, or discrimination.”¹⁰²

The aforementioned analogies make a clear sense that the afflicted mind (*kliṣṭamāna*) plays a negative role which defiles the tranquil and lucid store-house consciousness (*ālaya-vijñāna*), which consequently agitates and disturbs the six empirical consciousness (*pravṛtti-vijñāna*).

The above brief discussion on the threefold kinds of consciousness, viz., store-house consciousness (*ālaya-vijñāna*), afflicted mind (*kliṣṭamāna*) and the six empirical consciousness (*pravṛtti-vijñāna*), implies that consciousness diversifies itself and produces the whole panorama of empirical existence. In fact, these threefold kinds of consciousness represents three different stages of the diversifying process.

3.6 Ending Remarks

In summary, the role and functions of consciousness (*vijñāna*) are clearly evolved in the rotated cycle (*saṃsāra*) with regards to the law of Dependent Origination

¹⁰¹ Op.cit., p. 176.

¹⁰²Peter Della Santina, **The Tree of Enlightenment**, pp. 180-181.

(*paṭiccasamuppāda*). For expressing a clear sense of the diversifying process of consciousness, Buddhist scriptures designate consciousness (*viññāṇa*) into fourfold terms, namely, mentality (*nāma*), thought (*citta*), mind (*mano*) and consciousness (*viññāṇa*). Apart from the practical aspect of dependent origination and Pali Canonical literatures, the psychoanalysis of consciousness can be explicitly delineated in the ancient Buddhist texts, such as, *The Path of Purification (Visuddhimagga)* by Ācariya Buddhaghosa and *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)* by Ācariya Anuruddha, where the function of consciousness (*viññāṇa*) is classified into three sub-consciousness: re-birth consciousness (*paṭisandhi viññāṇa*), death consciousness (*cūti viññāṇa*), life continuum consciousness (*bhavaṅga viññāṇa*). Firstly, the function of re-birth consciousness (*paṭisandhi viññāṇa*) reveals the continuity of becoming (*paṭisandhi*) from one life to another life regarding the Buddha's rendering consciousness (*viññāṇa*) as 'stream of consciousness (*viññāṇa-sotā*)' and re-linking consciousness (*saṃvattanika-viññāṇa*). Secondly, consciousness (*viññāṇa*) or rebirth-linking medium functions as life-continuum (*bhavaṅga*); it can be applied to the process of thought which refers to the fact that at the end of every thought process, the mind changes into its original state and condition in the sense of factors of becoming (rebirth) consciousness (*paṭisandhi viññāṇa*). Thirdly, consciousness (*viññāṇa*) is occurs at the moment of death or death consciousness (*cūti viññāṇa* or *cūti citta*) through experiencing the last life-continuum consciousness (*bhavaṅga viññāṇa*) of the present life and the object of the first life-continuum consciousness of the next life, i.e., the rebirth consciousness (*paṭisandhi viññāṇa*) of the present life. Along with the functional analysis of consciousness, the cognitive process of consciousness is analyzed in twofold ways - process consciousness (*cittavīthi*) and process-free consciousness (*vīthimutta*). Process consciousness (*cittavīthi*) refers to the analysis of the mind when it is active in the cognitive process which is connected to six bases (*cha vatthūni*), six doors (*cha dvārāni*), six objects (*cha ālambanāni*), six types of consciousness (*cha viññāṇani*), six processes (*cha vīthiyo*) and the six-fold presentation of objects (*cha chakkāni veditabbāni*). On the other hand, process-free consciousness (*vīthimutta*) refers to the mind when it is freed from cognitive process and connected with four planes of existence (*catasso bhūmiyo*), four modes of rebirth-linking (*catubbidhā paṭisandhi*), four kinds of *kamma* (*cattāri kammāni*) and the fourfold

advent of death (*catudhā maraṇ'uppatti*). Moreover, the diversifying process of consciousness is divided into eight consciousness: (i) store-house consciousness (skt. *ālaya-vijñāna*), (ii) the thinking or afflicted mind (skt. *mano-vijñāna* or *kliṣṭamana*), (iii) the six empirical consciousness (skt. *pravṛtti-vijñāna*) regarding the Buddhist Sanskrit literature '*Laṅkāvatāra Sūtra*' from *Yogācāra* school, where it implies the afflicted mind (*kliṣṭamana*) plays a negative role in defiling the tranquil and lucid store-house consciousness (*ālaya-vijñāna*) which consequently agitates and disturbs the six empirical consciousness (*pravṛtti-vijñāna*).

In conclusion, the doctrine of Dependent Origination (*paṭiccasamuppāda*) skillfully explains the psychological aspects of consciousness (*viññāna*) as it relates to various Buddhist canonical, exegetical and chronical texts. This research paper precisely implies that the psychoanalytical study of consciousness (*viññāna*) evolved from the theory of Dependent Origination (*paṭiccasamuppāda*) by the Buddha, which was subsequently became developed by the disciples and followers of the Buddha. It clearly delineates a crystal analysis of consciousness along with its function, diversifying process and connection to the cognitive process from Buddhist introspective point of view.

Chapter V

Conclusion

This research emphasize the process of life through the doctrine of Dependent Origination (*paṭiccasamuppāda*) based on Buddhist psychological introspections. This study clearly outlines the links that lead to the origin of suffering and the cessation of suffering. In order to make a clear understanding, the Blessed One described the doctrine of dependent origination from two aspects - (i) theoretical aspects and (ii) practical aspects. Theoretical aspects of dependent origination refers to an event or phenomena that has arisen depending upon causes (*hetu*) and conditions (*paccaya*), and helps a being to absorb the taproot of suffering (*dukkha samudaya*). On the other hand, practical aspects of dependent origination refers to the process of a being's (*puggala*) birth to death, continuing from one lifetime to another. It expresses a clear structure of rotated existence (*samsara*) and helps a being to eradicate suffering (*dukkha nirodha*) through analyzing the twelfold formula of dependent origination. The Buddha also delivered the profound, subtle and heartfelt doctrine of dependent origination into two sequences in order- ascending (*anuloma*) and descending (*paṭiloma*) for the purpose of demonstrating a clear motion of a being's lifespan within the twelve-fold formula. Doctrinal analysis of dependent origination explicitly reveals its strong bond with the basic Buddhist teachings: the Four Noble Truths (*cattāri ariyasaccāni*), the theory of *kamma* and the reason for rebirth (*punubbhāva*).

Moreover, the psychological aspect of Dependent Origination (*Paṭiccasamuppāda*) draws a clear picture of the constituents from the law of causation and analyzes the mental states and motivational factors behind each constituent. The main links from the doctrine of dependent origination provide a framework for psychological analysis through volitional formation (*saṅkhāra*), consciousness (*viññāna*), mentality and materiality (*nāma-rūpa*), contact (*phassa*),

feeling (*vedanā*), craving (*taṇhā*) and clinging (*upādāna*). The notion of perception (*saññā*) can be found in the function of volitional formation (*saṅkhāra*) - a contributing factor, according to modern psychology, in the role of understanding human (*puggala*) motivation. In fact, Buddhist teaching proves that both volitional formation and perception are functionally constructed and conditioned in a similar way. The mental quality, consciousness (*viññāna*) reveals the various states of mind. Mentality and materiality (*nāma-rūpa*) are defined as a psycho-physical mechanism- a mutual dependency between mind and body. Contact (*phassa*) manifests through the sense-organs in relationship to an object and sensation of the object. Feeling (*vedanā*) clarifies the expression of pleasure, painful or neutral sensation and manifests an approximate mental sensation. The process of craving (*taṇhā*) and clinging (*upādāna*) drive the psychological motivation of the mind and its ongoing stimulation for attaching to desired objects. The psychological analysis of dependent origination expounds the concept of personality highlighting present existence through the inter-relationship of the five faculties (*pañcaupadānakkhandhā*), viz., form (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formation (*saṅkhārā*) and consciousness (*viññāṇa*). Moreover, the psychological concept of motivational factors can be expounded by the doctrine of dependent origination within its mainstream constituents - contact (*phassa*), feeling (*vedanā*), craving (*taṇhā*) and clinging (*upādāna*), and advocates the taproot of suffering (*dukkha*), which continually multiplies through attaching to objects of desire and the tendency of clinging.

The role and functions of consciousness (*viññāṇa*) are clearly evolved in the rotated cycle (*samsāra*) with regards to the law of Dependent Origination (*paṭiccasamuppāda*). For expressing a clear sense of the diversifying process of consciousness, Buddhist scriptures designate consciousness (*viññāṇa*) into fourfold terms, namely, mentality (*nāma*), thought (*citta*), mind (*mano*) and consciousness (*viññāṇa*). Apart from the practical aspect of dependent origination and Pali Canonical literatures, the psychoanalysis of consciousness can be explicitly delineated in the ancient Buddhist texts, such as, *The Path of Purification (Visuddhimagga)* by Ācariya Buddhaghosa and *A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)* by Ācariya Anuruddha, where the function of consciousness (*viññāṇa*) is classified into three sub-consciousness: re-birth consciousness (*paṭisandhi viññāṇa*),

death consciousness (*cūti viññāṇa*), life continuum consciousness (*bhavaṅga viññāṇa*). Firstly, the function of re-birth consciousness (*paṭisandhi viññāṇa*) reveals the continuity of becoming (*paṭisandhi*) from one life to another life regarding the Buddha's rendering consciousness (*viññāṇa*) as 'stream of consciousness (*viññāṇa-sotā*)' and re-linking consciousness (*saṃvattanika-viññāṇa*). Secondly, consciousness (*viññāṇa*) or rebirth-linking medium functions as life-continuum (*bhavaṅga*); it can be applied to the process of thought which refers to the fact that at the end of every thought process, the mind changes into its original state and condition in the sense of factors of becoming (rebirth) consciousness (*paṭisandhi viññāṇa*). Thirdly, consciousness (*viññāṇa*) is occurs at the moment of death or death consciousness (*cūti viññāṇa* or *cūti citta*) through experiencing the last life-continuum consciousness (*bhavaṅga viññāṇa*) of the present life and the object of the first life-continuum consciousness of the next life, i.e., the rebirth consciousness (*paṭisandhi viññāṇa*) of the present life. Along with the functional analysis of consciousness, the cognitive process of consciousness is analyzed in twofold ways - process consciousness (*cittavīthi*) and process-free consciousness (*vīthimutta*). Process consciousness (*cittavīthi*) refers to the analysis of the mind when it is active in the cognitive process which is connected to six bases (*cha vatthūni*), six doors (*cha dvārāni*), six objects (*cha ālambanāni*), six types of consciousness (*cha viññāṇani*), six processes (*cha vīthiyo*) and the six-fold presentation of objects (*cha chakkāni veditabbāni*). On the other hand, process-free consciousness (*vīthimutta*) refers to the mind when it is freed from cognitive process and connected with four planes of existence (*catasso bhūmiyo*), four modes of rebirth-linking (*catubbidhā paṭisandhi*), four kinds of *kamma* (*cattāri kammāni*) and the fourfold advent of death (*catudhā maraṇ'uppatti*). Moreover, the diversifying process of consciousness is divided into eight consciousness: (i) store-house consciousness (skt. *ālaya-vijñāna*), (ii) the thinking or afflicted mind (skt. *mano-vijñāna* or *kliṣṭamana*), (iii) the six empirical consciousness (skt. *pravṛtti-vijñāna*) regarding the Buddhist Sanskrit literature '*Laṅkāvatāra Sūtra*' from *Yogācāra* school, where it implies the afflicted mind (*kliṣṭamana*) plays a negative role in defiling the tranquil and lucid store-house consciousness (*ālaya-vijñāna*) which consequently agitates and disturbs the six empirical consciousness (*pravṛtti-vijñāna*).

Furthermore, the doctrine Dependent Origination (*paṭiccasamuppāda*) is a very profound, subtle and insightful that twelvefold formula may be used to identify the taproot that leads to an afflictive state of mind and well as offer curative practices that lead to mental recovery. An afflictive state of mind is referred to as a defiled mind which include afflictive emotion, destructive emotions and mental proliferation. The twelvefold constituents from the doctrine of Dependent Origination and its two sequences, viz. forwarding order and reversing order identify the taproot to the afflictive state of mind, in addition to its removal or mental recovery. When the taproot to an afflictive state of mind becomes identified, the practitioner can begin to wisely investigate (*yoniso manasikāra*) the causes and conditions that lead to the affliction. As the practitioner engages in practices such as mindfulness (*sati*); practicing loving-kindness (*mettā*), compassion (*karunā*) and generosity (*dāna*), the unwholesome state gradually ceases and rebalances to a wholesome state of mind. The doctrine of Dependent Origination (*paṭiccasamuppāda*) is the Buddha's most cardinal and seminal teachings. It provides a framework for identifying the taproot to suffering and understanding how to "break the causal links" that gradually lead to mental recovery from afflictive mind states.

In the end, the doctrine of Dependent Origination (*paṭiccasamuppāda*) is unarguably the most profound, unique, and dynamic yet subtle teaching in Buddhist doctrine. The Buddha's objective is to present a discourse in the theory of dependent origination to delineate a clear process of life from birth to death, seeking out the taproot of suffering and the method to vanquish suffering in the path to liberation. The doctrine of Dependent Origination (*paṭiccasamuppāda*) skillfully explains the psychological aspects of the nature of suffering. It provides a framework for understanding the nature of the mind while establishing the possibility of liberation from the rotated cycle (*samsāra*). Mental factors, the twelvefold constituents, the five faculties, motivation, and personality factors create a psychological foundation for understanding the function of the mind through the process of dependent origination. Wise attention (*yoniso manasikāro*) and clear comprehension of these significant elements guide and tame the mind along the path to liberation (*nibbāna*).

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- 2018 “*Atiśa and His Reflection on Textual, Historical Development*” at the University of Hamburg, Germany.
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