

Vol 4 Issue 2 Nov 2014

ISSN No : 2249-894X

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*Monthly Multidisciplinary  
Research Journal*

*Review Of  
Research Journal*

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RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

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## RENUNCIATION OF MYSTERY AND LEAD TO VICTORY IN PATICCASAMUPPADA

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**Abstract:**-It is a down-to-earth study, based on paticcasamuppada (Dependent Origination) for everyone which is very essential to overcome as quickly as possible for certain escaping from the round of rebirth (samsara). This article will support definitely to the people. It reveals ways on moral, liberations and the virtues.

**Keywords:**Khandha, Rupa, Vedana, sannha.

### INTRODUCTION

Man who lives in a world of hazards is compelled to seek for security. He has sought to attain it in two ways. One of them began with an attempt to propitiate the powers which environ him and determine his destiny. We propose to show that not only was the Buddha criticizing and condemning the meaningless beliefs and practices of the Brahmanical religion, but also was shaking up the very foundation of pre-Buddhist Indian philosophical thought, both Brahmanical and non-Brahmanical. Just as much as the ordinary man in pre-Buddhist India sought refuge in the mysterious powers that surrounded him, so did the philosophers fall back upon something extremely mysterious, the knowledge of which could exalt him to the level of a divinity. The Buddha distinguished five groups (khandha) of such factors, corporeality (rupa) sensation, (Vedana) ideation (sanna) formations (sankhara), and cognition (vinnana).

### The Buddha's teaching

It is true that the Buddha claimed knowledge and certainty. Such knowledge-claims are often expressed in statements like: "knowledge and insight arose in me: "Imperturbable is my freedom of thought, this is my last life, now there would be no rebirth." This statement, in addition to explaining the destiny of the freed one, also describes his present state of consciousness or thought. It throws light on his psychological constitution and is therefore relevant to an understanding of the nature of knowledge and insight he has gained. He is one who has gained stability of thought. It is not a stability achieved as a result of renouncing the unstable and ever-changing sense experiences, as thinkers would require. For the Buddha, stability of thought is engendered not by a renunciation of sense experience and conception but by the relinquishing of a metaphysical search or a metaphysically oriented investigation associated with sense experience.

This metaphysical search prompted by anxiety and leading to further anxiety is explained. There can be little doubt that the "something objective that does not exist" and the "something subjective that does not exist" are not simply the experience of objectivity and subjectivity but the search for a metaphysical object, an eternal substance (nimitta) with its accompanying quantities and a metaphysical subject, an eternal self that could be identified with an

Title: "RENUNCIATION OF MYSTERY AND LEAD TO VICTORY IN PATICCASAMUPPADA", Source: Review of Research [2249-894X] Kawthanla<sup>1</sup> and K.Raveendran<sup>2</sup> yr:2014 | vol:4 | iss:2

ultimate reality. The non- existence of such an object or of a subject became evident to the Buddha when he fleshed out sense experience and conception by practicing the higher contemplations, as if he were peeling off the trunk of a plantain tree without discovering an inner essence.

The overcoming of anxiety by renouncing the search for mysterious entities, subjective as well as objective, provided the Buddha with the stability of thought and enabled him to examine whatever is available through sensory experience and conception. The examination of the subjective aspect of experience gave him insight into the psychophysical personality without revealing any hidden mystery. It is this knowledge of the psychophysical personality with no substantial agent that is embodied in the doctrine of aggregates (khandas):

Material form (rupa), feeling (vedana), perception (sanna), dispositions (sankhara) and consciousness (vinnana) or in the theory of six elements (dhatu): earth (pathavi) water (apo), heat (tejo), space (akasa) and consciousness (vinnana). The manner in which the human person, this psychophysical personality, proceeds with the act of conception is the next subject of investigation. This statement, taken in itself, could justify an extreme form of idealism. However, placed in the context of the knowledge described earlier, it simply explains the manner in which an ordinary human being conceptualizes. Thus, instead of consciousness (vinnana), referred to in the previous passage as well as in the doctrines of aggregates and elements and which is intended to account for experience, this latter passage introduces a faculty, namely, the mind (mano), as the instrument of conceptualization. The manner in which the mind functions in relation to consciousness is explained elsewhere when the Buddha, describing the six sensory faculties, maintained that, while the first five faculties survey their respective fields, the mind (mano) has the extended capacity to survey the sensory fields of other faculties.

The functions of consciousness (vinnana) and mind (mano) are not at all identical, even though these terms are mistaken to be synonyms. Consciousness represents experience. In the explanation of the human personality, both in terms of aggregates and in relation to elements, the psychic part is always referred to as consciousness, not as mind. The difference between consciousness and mind is exemplified by their verbal forms, and the former accounting for knowledge and the latter explicating the process of reflection. It is this reflective function of mind that enables it to enjoy the fields of other faculties, thus giving it a pre- eminent position in the matter of conceptualization. This conceptualization can function in two different ways. First, it can serve as a substitute for experience. The six forms of consciousness (vinnana) are discriminated on the basis of the six faculties and their corresponding objects and then conceived in terms of the reflective capacity of the mind.

Thus, when an object is perceived, and this involves the coming together of the sense organ, the object of sense and consciousness, one recognizes it and names it as such and such. Such recognizing and naming are possible only because of the functioning of the mind which can deal with the so-called substitute, that is concepts (dhammas) second, it is possible to ignore the fact that a concept is a mere substitute or intellectual shorthand for an experience and extend the process of conceptualization far beyond its limits. Philosophers thus fall into the platonic snare when they look upon a concept not merely as a substitute for a percept but as something in itself revealing a permanent and eternal entity or structure. The result is the belief in an eternal subjective self or an immutable substance or both.

Of these two functions of mind, the former could be characterized as being “ dependently arisen” (paticcasamuppada) and three latter as being fabricated (sankhara). For the Buddha, the world of the ordinary unenlightened human beings is full of such fabricated mysterious entities. Their consciousness or experience is overwhelmed by such mysteries. They take refuge in such entities. It is this obsession, this mooring or anchoring on the part of human beings, that prevents them from perceiving dependent arising (paticcasamuppada) and attaining freedom (nibbana). Buddhism thus recognizes the enormous influence that the conceptualizing human mind can exert upon human knowledge and behavior.

The metaphysical search for “something” mysterious and hidden, is the product of mano, or and not (vinnana) or vijanati. The mind, through its power of conceptualization, can soar into heights of divinity and absolutism, as it did in the case of some of thinkers, or sink into its lowest

depths, as it did with some of the materialists. For this reason, mind becomes the faculty that needs to be brought under control or restraint. The Buddha often spoke of the need to restrain the mind (mano) and the thought process (citta) associated with it, and never spoke of the restraint of consciousness (vinnana). This middle path that avoids the extremes of conceptualization, as embodied in theories of eternalism and annihilationalism, is “dependent arising” (paticcasamuppada). It is a conceptualization that remains faithful to experience, namely, the perception of phenomena that are “dependently arisen” (paticcasamuppada).

The one who has abandoned the search for “something” is called akincana. In the Buddha’s discourses, akincana is an epithet applied to a freed one (nibbana), not because such a person has no sense experience and does not resort to conceptualizations, but because he has renounced the metaphysical search on occasions of sense experience and conception. Perceiving things, both subjective and objective, as being dependently arisen (paticcasamuppada) and conceiving the idea of “dependent arising” (paticcasamuppada) as a principle of explanation, he remains aloof from dogmatic assertions about an unseen “beauty queen” (janapada kalyani). This seems to be the context in which the Buddha admonished Bahiya Daruciya saying:

Then, Bahiya, thus must you train yourself: “In the seen there will just be the seen; in the heard, just the heard; in the reflected, just the reflected; in the cognized, just the cognized” That is how, Bahiya, you must train yourself. Now, Bahiya, when in the seen there will be to you just the see; just the heard; just the reflected; just the cognize; then Bahiya, you will not identify yourself with it, you will not locate yourself therein. When you do not locate yourself therein, it follows that you will have no here or beyond or mid-way-between, and this would be the end of suffering. Relinquishing the metaphysical search for something on occasions of sense experience, that is being akincana, also implies freedom from grasping (annadana). Abandoning the search for metaphysical entities and mysterious causes, the Buddha was willing to recognize things as they have come to be (yathabuta), that is, to take the seen as the mere seen, the heard as the mere heard, the reflected as the mere reflected and the cognized as the mere cognized and this same attitude is to be adopted in relation to conception or convention. For the Buddha, truth or reality is to be measured in terms of practical consequences.

This highlights the “dependently arisen” (paticcasamuppada), the experienced event, and reduces the mystery that may be associated with the principle of “dependent arising” (paticcasamuppada). Furthermore, the emphasis upon practical consequences rather than particular consequences eliminates any teleological implications. Predictability comes to be grounded upon probability rather than absolute certainty. It is only recently that Western philosophers have realized that the more comprehensive our account of the effect, the better is our chance of understanding necessary connections, while with the most comprehensive account of the cause we need to be satisfied with sufficiency. Almost 2500 years ago, the Buddha seems to have realized this when he admonished his disciples that in aspiring for freedom (nibbana) one cannot and should not attempt to determine when one’s thought would be free from influxes, just as a farmer cannot and should not hope to determine beforehand how and when his crop is going to mature and produce the harvest. The language of conditionality in which the principle of dependent arising is expressed, that is, “when that exists, this comes to be; on the arising of that, this arises,” renders the principle sufficiently flexible to accommodate the “unusual”. The application of this principle of dependence in the sphere of morality produced far-reaching results, especially in eliminating conflict and strife and inculcating harmony.

Just as much as Buddhism disregarded ultimate truths, it avoided the sponsorship of strict and absolute moral laws. A similar pragmatic attitude is reflected in the Buddha’s admonition to “monks when he said: even the good should be relinquished, let alone the evil”. This flexibility enabled the Buddha not only to modify the rules of discipline he prescribed for his disciple taking into consideration varying times and circumstances, but also to move around in the world, even among the most dogmatic thinkers, without coming into conflict. He was prepared to claim: “Monks, I do not conflict with the world. However, the world conflicts with me” The reluctance to accept strict moral rules did not mean either the acceptance of moral solitude as the best way of life or abandoning moral principles altogether. Consciousness which cannot function without interest is (vinnana). This

interest also can turn out to be a search for a “mysterious something” thereby producing obsession or anchoring. The appeasement of that obsession eliminates the search for something mysterious leaving consciousness to function in terms of simple interest. Thus, with the restraining of manas, the aly part of consciousness (vinnana) dissipates, leaving consciousness or the function of being conscious intact.

### CONCLUSION

This is conclusion sentences. Here, then, are three famous disciples of the Buddha, one who has been branded as a Theravadin and the other two Mahayanists, faithfully following the “ancient path” assiduously clearing up the weeds of substantialist metaphysics, and enthusiastically exerting themselves to reach the one goal (ekayana) namely freedom from suffering. Following their example it would be appropriate for anyone who is interested in the Buddha’s message to consider Theravada or Mahayana as a “mere convention” or “dependent concept” or a “mere concept” and strive for one’s own happiness as well as the happiness of others without making a dogmatic claim about any one of these traditions as: “This alone is true; all else is falsehood”.

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