

Unfolding Dependent Origination: A Psychological Analysis for Disclosing the Root of the Afflictive State of Mind

Sanjoy Barua Chowdhury¹

College of Religious Studies
Mahidol University, Thailand

Abstract

Based on Pāli and Sanskrit scriptures, early Buddhist teachings postulate that the doctrine of dependent origination clarifies the cycle of life, in addition to fulfilling its doctrinal demand of the Buddha's highest wisdom. What comes to light is a precise assessment of a concrete model of dependent origination which unfolds a clear picture of an unsatisfactory mental state between a being's birth and death. Through the psychological analysis of the twelvefold links in the law of causation, both the Pāli canon and the commentary demonstrate the three taproots of unsatisfactory mental state and the afflictive state of mind, including: ignorance, expectation and clinging. Following early Buddhism, Nāgārjuna's Mūlamadhyamakakārikā offered a scholarship where the state of 'no self-nature' incorporated by dependent origination leads to the lucid state of mind from mental dissatisfaction, i.e., emptiness. Nāgārjuna illuminates *nivabhāva* as an absence (empty) of existence, which he indirectly referred to as 'non-self' as found in early Buddhism. Prior to disclosing the taproot of the afflictive state of mind, the proposed paper examines the nature of dependent origination with its psychological analysis stemming from Buddhist philosophical thought.

Keywords: Dependent Origination, Afflictive State of Mind.

Introduction

The concept of dependent origination (Pāli: *paṭiccasamuppāda*, Skt., *Pratītyasamutpāda*) is considered as the Buddha's most profound, yet subtle teaching since he had attained enlightenment over 2600 years ago. Exploring Pāli and Sanskrit scriptures based on Buddhist teachings, the study of dependent origination has been frequently seen throughout the texts. Pāli Nikāya texts from the *Dīgha Nikāya*, *Majjhima Nikāya* and *Samyutta Nikāya* provides a brief notion of the discourse of dependent origination with twofold classifications: the abstract formula and the twelvefold linked formula through two sequences of forwarding (*anuloma*) and reversing (*paṭiloma*) order. On the other hand, Sanskrit scripture of *Mūlamadhyamakārikā* by Nāgārjūna's (2nd Century CE.) presents the notion of dependent origination as emptiness (skt. *sūnyatā*). It categorized the twelvefold constituents into three categories: affliction, action and suffering. It is noteworthy that the discourse of dependent origination is recognized as the heart of the Buddha's teaching. The doctrine of dependent origination is largely presented into theoretical and practical perspectives. The theoretical perspective of dependent origination is known as the law of conditionality, i.e., causes and conditions, whereas the practical perspective of dependent origination expounds the twelvefold constituents and their active role,

¹ Lecturer, College of Religious Studies, Mahidol University, Thailand. Correspondence Email: sanjoybchy@gmail.com; sanjoybarua.chy@mahidol.ac.th

which are delineated within the forward and reverse order. In-depth study of dependent origination clarifies the nature of mind and the taproot of afflictive states of mind, which has a direct bearing on the physical response of the body. However, the psychological perspective of dependent origination plays an important role for mental recovery from afflictive states of the mind, such as afflictive emotions, destructive emotions and mental proliferations. Meticulous studies of this research delineates how afflicted states of the mind inclines towards violence, hatred and social intolerance, while impacting physical ailments, such as restlessness, depression, stress or bodily disorder.

The Notion and Significance of Dependent Origination

The doctrine of dependent origination (Pāli: paṭiccasamuppāda, Skt., Pratītyasamutpāda) was presented by the Buddha to illuminate the origin and cessation 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' or 'saṃ' and 'uppāda' [saṅ + uppāda] where 'uppāda' means 'origin', 'arising' or 'coming to be'. Furthermore, Buddhaghosa (5th Century CE.) defines the term of 'paṭiccasamuppāda' in his text Visuddhimagga (The Path of Purification) 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'. Similar to Pāli grammatical structure and translation, the Sanskrit word, 'Pratītyasamutpāda' is derived from a combination of two words: 'pratītya' and 'utpāda' [pratītya + utpāda] and translates as 'dependent origination'. Both Pāli and Sanskrit scriptures agree that the doctrine of dependent origination appeared to the historical Buddha during the period when he struggled for and later attained enlightenment. Recalling in-depth the profound and subtle, the Buddha himself praised those who could realize the theory of causation through intensive observation of suffering, training of insight, absorption of knowledge and seeing the truth [reality] as it is. On one occasion, the Buddha acknowledged a disciple who had clearly seen reality with correct wisdom, i.e., dependent origination². 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 he struggled for enlightenment³. The tireless teachings of 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. To clarify the importance of dependent origination and its strong linkage to absorbing the essence of 'Dhamma', the Buddha expounds:

² Paccaya Sutta, S. 12.20.

³ "Samudayo, samudayo"ti kho me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tassa mayhaṃ bhikkhave, etadahosi: kimhi nu kho asati jarāmaraññaṃ na hoti. Kissa nirodhā jarāmaraññanirodho"ti. Tassa mayhaṃ bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: "jātiyā kho asati jarāmaraññaṃ na hoti, jātinirodhā jarāmaraññanirodho"ti, Nagara Sutta, S. 12.65.

“One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.”⁴

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*)⁵.

Most scholars from Buddhist Studies and Buddhist practitioners accept that the discourse of dependent origination is one of the core teachings of Buddhism. Bhikkhu Bodhi states the teaching of dependent origination is the radical insight at the heart of the Buddha’s teaching from which everything else unfolds. (Bodhi, 2000: 3). Kalupahana mentions the theory of dependent origination as the central philosophy of Buddhism (David J. Kalupahana: 1975:23). Dependent Origination has profound and in-depth meaning, in addition to its significant status paving the way to realize Dhamma [Truth from ultimate perspective]⁶. It is well acknowledged that dependent origination is very difficult to comprehend. Therefore, the Buddha mentioned that dependent origination is subtle, profound and deep in implication (*paṭiccasamuppādo gambhīrāvabhaso*) and very difficult to see (*suddasa*)⁷. Hence, Nyanatiloka states the teaching of dependent origination of ‘all phenomena of existence’ and has given rise to greater misunderstandings, more contradictory, more absurd speculations and interpretations (Nyanatiloka, 1983:155). It explains why the doctrine of dependent origination was ascribed by the Buddha many times on different occasions. Apart from the Buddha’s presentation of dependent origination, it was also skillfully conveyed 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 appeared in the early Nikāya texts of the Pāli traditions, in addition to Sanskrit scriptures.

The Principles of Dependent Origination and its Standard Model in Terms of Pāli Scriptures

Pāli Nikāya texts are defined as the scriptures of Early Buddhism⁸. According to the Pāli Nikāya tradition, the doctrine of dependent origination (*paṭiccasamuppāda*) is largely presented

⁴ “yo paṭiccasamuppādaṃ passati. So dhammaṃ passati. Yo dhammaṃ passati. So paṭiccasamuppādaṃ passati”, Mahāhatthipadopama Sutta, M. 28.

⁵ “Evametassa kevalassa dukkhakkhandhassa nirodho hoti’ti”, Dutiyabodhi Sutta, Ud. 1.2.

⁶ Buddhist concept differentiates between two levels of truth (Pāli: *sacca*, Skt. *Satya*): conventional truth (skt. *saṃvṛti satya*) and ultimate truth (skt. *paramārtha satya*). Conventional truth describes daily experiences of a concrete world, whereas ultimate truth ascribes as understanding the state of *Nibbāna* or *Nirvāṇa*, realizing ultimate reality of emptiness.

⁷ Vin 14.

⁸ The notion of ‘Early Buddhism’ is referred to the pre-sectarian Buddhist era (until the first documented split in the *Sangha*), which 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.

into twofold classifications, namely: (i) the abstract formula and (ii) the twelvefold formula linked through two sequences.

Firstly, the abstract formula of the doctrine of dependent origination is expressed through exposition of ‘cause and effect’. According to the Nidāna-Saṃyutta from the Saṃyutta-Nikāya, the 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)⁹. In the “Bahudhātuka Sutta” of the Majjhima Nikāya, a conversation between the Buddha and his attendant Venerable Ānanda can be found where the Blessed One introduces the law of causation (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.”¹⁰

The above statement may be expressed in logical form by comparing it to ‘clouds’, ‘rain’ and ‘water’ in the following manner:

“Because of clouds, rain occurs (arises). Because of rain, water falls to the earth. When there are no clouds, there is neither rain nor water.”

Clouds, rain and water are interdependent. There is a cause (reason) for each event and when the taproot is cut off, the event (process) will disappear completely. In this example, with the taproot of water removed, the process of rain (event) disappears. This is the law of causation that explicitly demonstrates the path of origination, in addition to the path of cessation.

Secondly, the twelvefold linked formula, through two sequences of dependent origination is formulated in a practical way, which 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 a frame of twelvefold constituents, namely: (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 (taṅhā), (ix) clinging (upādāna), (x) becoming (bhāva), (xi) birth (jāti), and (xii) aging and death (jarāmarāṇa)¹¹, along with following two sequences: forwarding (anuloma) and reversing order (paṭiloma). Regarding the discourse ‘Analysis of Dependent Origination’ (Paṭiccasamuppāda-vibhāga Sutta), the Buddha expounded the notion of dependent origination in a systematic method by demonstrating the twelvefold formula and its two sequences as thus:

I. Forwarding order (anuloma) of Dependent Origination:

With the condition of ignorance, mental formations arise (Avijjā-paccayā saṅkhārā); With the condition of mental formations, consciousness arises (Saṅkhāra-paccayā viññāṇam); With the

⁹ Nidānasamyutta, S. 12.2

¹⁰ “*imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ 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) 927.

¹¹ Nidānasamyutta, S. 12.2.

condition of consciousness, mentality and materiality arises (Viññāṇapaccayā nāmarūpaṃ); With the condition of mentality and materiality, sixfold sense bases arises (Nāmarūpa-paccayā saḷāyatanaṃ); With the condition of sixfold sense bases, contact arises (Saḷāyatana-paccayā phasso); With the condition of contact, feeling arises (Phassa-paccayā vedanā); With the condition of feeling, craving arises (Vedanā-paccayā taṇhā); With the condition of craving, clinging arises (Taṇhā-paccayā upādānaṃ); With the condition of clinging, becoming arises (Upādāna-paccayā bhavo); With the condition of becoming, birth arises (Bhava-paccayā jāti); With the condition of birth, aging and death arises (Jāti-paccayā jarāmaṇaṃ); Sorrow, lamentation, pain, grief and despair (soka-parideva-dukkha-domanassupāyāsā- sambhavan'ti). This is the origination of this whole mass of suffering [stress and dissatisfaction] (Evametassa kevalassa dukkhakkhandhassa samudayo hoti)¹².

II. Reversing order (paṭiloma) of Dependent Origination:

With the cessation of ignorance, mental formations cease (Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho); With the cessation of mental formations, consciousness ceases (Saṅkhāra-nirodhā viññāṇa-nirodho); With the cessation of consciousness, mentality and materiality cease (Viññāṇa-nirodhā nāmarūpa-nirodho); With the cessation of mentality and materiality, sixfold sense bases cease (Nāmarūpa-nirodhā saḷāyatana-nirodho); With the cessation of sixfold sense base, contact ceases (Saḷāyatana-nirodhā phassa-nirodho); With the cessation of contact, feeling ceases (Phassa-nirodhā vedanā-nirodho); With the cessation of feeling, craving ceases (Vedanā-nirodhā taṇhā-nirodho); With the cessation of craving, clinging ceases (Taṇhā-nirodhā upādāna-nirodho); With the cessation of clinging, becoming ceases (Upādāna-nirodhā bhava-nirodho); With the cessation of becoming, birth ceases (Bhava-nirodhā jāti-nirodho); With the cessation of birth, aging and death (Jāti-nirodhā jarāmaṇaṃ); sorrow, lamentation, pain, grief and despair cease (soka-parideva-dukkha-domanassupāyāsā nirujjan'ti). This is the cessation of whole mass of suffering [stress & dissatisfaction] (Evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti)¹³.

The above-mentioned formulas of dependent origination can be delineated (with focusing its twelvefold constituents) in the following two manners: forwarding and reversing order. The forward and reverse order of dependent origination reveals a being's (puggala) entire life processes by indicating how it (a being) comes into existence and the way of its release from the samsaric cycle. The ascending order of dependent origination refers to finding out the root of fact that starts from ignorance and ends at aging and death, whereas, the descending order of dependent origination refers to a practitioner's wise reflection in proceeding to 'break the causal links'. The standard models of dependent origination conceptually do not show marked differences in meaning whether the sequence is presented in forward or reverse order. However, the Buddha's exposition of the Dhamma is to offer a practitioner to taste the state of ultimate freedom, i.e., nibbāna. The standard model of dependent origination provides a

¹² Paṭiccasamuppādasuttaṃ, S. 12.2,

¹³ Ibid.

concrete roadmap to scrutinize the root of sufferings (including afflictive states of mind). It also delineates the elimination of suffering that leads to the state of freedom.

The Concept of Dependent Origination According to the Madhyamaka School of Sanskrit Scriptures

After the Buddha's passing away (mahāparinibbāna), Buddhism was split into eighteen sects¹⁴, which are compiled into four main schools: Sarvāstivāda, Sautrāntika, Vijñānavāda and Madhyamaka or Śūnyatāvāda¹⁵. As previously mentioned, early Buddhist teachings are recorded in the Pāli scriptures of Nikāya texts, whereas subsequent Buddhist (developmental) schools, such as Madhyamaka or Śūnyatāvāda teachings are depicted in Sanskrit scriptures. In addition, 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. through the great saint Ācārya Nāgārjuna. Within its historical development, the Madhyamaka School established the subtle doctrinal exposition of emptiness as presented by Ācārya Nāgārjuna. However, Nāgārjuna presented the doctrine of dependent origination (Pāli: paṭiccasamuppāda; Skt. pratīyasamutpāda) through the concept of emptiness (śūnyatā). He stated his 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"¹⁶. Nāgārjuna's analysis of the twelve constituents of dependent origination into threefold categories: affliction (kleśa), action (karma) and suffering (duhkha), in relationship to cause (hetu) and effect (paccaya) as follows:¹⁷

1. Ignorance (avidyā) → Affliction (kleśa) → Cause (hetu)
2. Volition (saṃskāra) → Action (karma) → Cause
3. Consciousness (vijñāna) → Suffering (duhkha) → Effect (paccaya)
4. Name and Form (nāmarūpa) → Suffering → Effect
5. Six Sense Doors (saḍāyatana) → Suffering → Effect
6. Contact (sparśa) → Suffering → Effect

¹⁴ Eighteen sects of Buddhism emerged in between the period of second and third Buddhist councils. The eighteen Buddhist Schools are: (i) Sthavīravāda (Vibhājjavāda or Theravāda), (ii) Mahāsmghika, (iii) Mahāsāsaka, (iv) Vatsīputrīya, (v) Gokulika, (vi) Ekavyahārikas, (vii) Caitika, (viii) Sarvāstivāda, (ix) Kāśyapīya, (x) Sankrantika, (xi) Dharmaguptaka, (xii) Sautrantika, (xiii) Dharmattarīya, (xiv) Bhadrāyānīya, (xv) Sannārika, (xvi) Sammitīya, (xvii) Prajñaptivāda and (xviii) Bahuśrutīya.

¹⁵ Philosophical viewpoints of the four major Buddhist Schools are as follows: (i) *bāhyartha pratyakṣhavāda* by Sarvāstivādin or Vaibhāsikan, that means, the external object can be perceived through direct perception; (ii) *bāhyartha anumeyavāda* by Sautrāntikan, that means, external object is inference; (iii) *bāhyartha apratyakṣhavāda* by Vijānavādins, that means, external object is empty; (iv) *ubhayārtha śūnyatāvāda* by Mādhyamikans, that means, both external and internal are empty.

¹⁶ Svabhāva Parīkṣā, MMK 15.9

¹⁷ Dvādasāṅga Parīkṣā, MMK 26.1-26.12.

7. Sensation (vedanā) → Suffering → Effect
8. Craving (tṛṣṇā) → Affliction → Cause
9. Clinging (upadāna) → Affliction → Cause
10. Becoming (bhava) → Action → Cause
11. Birth (jāti) → Suffering → Effect
12. Old Age and Death (jarāmaraṇa) → Suffering → Effect

According to the above chart,

- (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: (3) consciousness (vijñāna), (4) name and form (nāmarūpa), (5) six sense doors (saḍāyatana), (6) contact (sparśa), (7) sensation (vedanā), (11) birth (jāti), (12) old age and death (jarāmarāṇa).

These constituents, moreover, can be classified into two groups: causal (hetu) and resultant (paccaya). In the commentarial text Pratītyasamutpāda-hṛdaya-kārikā, Nāgārjuna ascribes these twelfold constituents as being empty (śūnya); his analysis of emptiness for the twelfold formula of dependent origination (of twelve links) is summarized 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 originate (Peter Della Santina, 2002:60-61).

The examination on the relationship between the concept of dependent origination and the doctrine of emptiness clearly reveals that those (the wise) who understand the essence of dependent origination, (the enlightened ones) have seen the meaning of conditioned origination that is empty (śūnya). Hence, Nāgārjuna advocates in the dedicatory verse of the Mūlamadhyamakārikā:

“Anirodham anutpādam anucchedam aśāsvataṃ ,
anekārtham anānārtham anāgamam
anirgamam; yaḥ pratītyasamutpādam prapañcopaśamaṃ śivaṃ ,

deśayāmāsa sambuddhas taṃ vande vadatāṃ varam ”¹⁸

The verse translates as, ‘there is non-extinction (anirōdham), non-origination (anutpādam), non-destruction (anucchedam), non-permanence (aśāśvataṃ), non-identity (anekārtham), non-differentiation (anānārtham), non-coming into being (anāgamam) and non-going out of being (anirgamam); withdrawal of all mental-fabrication (prapañcopaśamaṃ) 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 the Madhyamaka School, Nāgārjuna strongly implies that the connection between the doctrine of dependent origination and emptiness can be revealed as reality by means of ultimate standpoint for those who realize the ultimate truth¹⁹ and confirms to obtain ultimate peace at the stage of freedom (nirvāṇa).

An Application of Dependent Origination and Afflictive States of Mind

Apart from the interpretation of karmic consequences, the doctrine of dependent origination provides a clear notion of afflictive states of mind. An afflictive state of the mind is referred to as a defiled-mind or kiḷesa (Pāli) or kleśa (Sanskrit), which is translated as defilement, impurity and delusion (T.W, and C.A.F. Rhys Davids, 1910:323-324). The ‘Laṅkāvatāra Sūtra’, the Sanskrit scripture of the Yogācāra School, states that the mind is fundamentally pure, but is defiled by afflicted states of the mind or kliṣṭamāna (Suzuki, 1998:179-180). The Pāli scripture of the Theravāda Abhidhamma identifies ten additional defilements (kiḷesa), such as hatred (dosa), delusion (moha), conceit (māna), wrong views (diṭṭhi), doubt (vicikicchā), mental torpor (thīna), restlessness (uddhacca), shamelessness (ahirika), and lack of fear (anottappa)²⁰. These ten defilements are also considered as psychological impairments that can be neutralized through observing the four foundations of mindfulness (cattāri satipaṭṭhāna), along with wise reflection and investigation (yoniso manasikāra). An afflictive state of the mind is defined as a mental impurity that has an absence of inner quality or wisdom. As long as the mind dwells upon negative thoughts, such as the tendency to grasp or harm others for personal benefit, the mind is considered to be unstable. 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. The afflictive mental state is devoid of four sublime states of the mind, they are: loving kindness (mettā), compassion (karuṇa), sympathetic joy (mudita) and equanimity (upekkha). Buddhist scriptures signify afflictive states of mind into three psycho-emotional behavior, namely: (i) afflictive emotions, (ii) destructive behavior and (iii) mental proliferation, which cause physical ailments such as stress, restlessness, depression or bodily disorders. The World Health Organization (WHO) published a report (WHO: 2017) stating that stress and depression are directly related to physical ailments which occur from

¹⁸ Dedicatory Verse, MMK.

¹⁹ 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.

²⁰ Dhammasaṅgani: Aṭṭhasālinī. I. 357.

mental dissatisfaction (sadness). Consequently, there is a loss of positive energy, increased anxiety, restlessness and hopelessness, in addition to thoughts of self-harm, i.e., suicide.

I. Afflictive Emotions

The term “afflictive emotions” refers to those mental states that cause suffering, such as depression, fear, hatred, anger, jealousy and so forth. According to Buddhist scripture, an afflictive emotion is considered to be a defilement (In Pāli: *kiḷesa* or In śanskrit: *kleśa*). Joseph Goldstein expounds ‘afflictive emotion’ as ‘torment of mind’²¹, which also illustrates the state of mental suffering. Moreover, according to medical science (most specifically from psychotherapists) another term for ‘afflictive emotion’ is mental disorder as indicated in a report from the World Health Organization (WHO)²².

The promising feature from Buddhist teachings is that it demonstrates the curative processes of afflictive emotions, i.e., reflecting on the obsessive part (unstable condition) of the mind through Dhamma eyes (the eyes of wisdom) as well as integrating classical practices such as meditation and mindfulness. The subtle doctrinal formula of dependent origination indicates a skillful approach on how one may overcome an afflictive emotional state or mental crisis. More specifically, an afflictive emotional state can be cured by applying the reverse formula (demonstrating the links or *anuloma*) of dependent origination. For instance, with mental proliferation, thoughts or habit formations are “wired” or emotionally conditioned. Here, the term, ‘wired behavior’ is used in the sense of undisciplined or destructive behavior. By closely examining the reverse formula of dependent origination, the destructive emotion can be brought to light with an inclination towards mental recovery.

According to Buddhist introspection, those with afflictive emotions may not be consciously aware of how the three poisons: greed, hatred and delusion, dominate the mind. Because these afflictive states of the mind lack skillful discernment, there is a tendency to grasp everything without reflecting wisely. Underdeveloped practices, such as mindfulness or loving-kindness (*mettā bhāvana*), may further result in depression. Needless to say, depression is a common mental disorder characterized by persistent sadness and a loss of interest in activities that a normal person usually enjoys and is accompanied by an inability to carry out daily activities (WHO Report: 2019).

Nevertheless, the doctrine of dependent origination clearly delineates the root for afflictive emotions, such as depression, fear, hatred, anger or jealousy as grasping or attachment (clinging). According to Buddhist thought, a wholesome mind can skillfully and mindfully identify (reflecting an inner embodied) the moment of craving (*taṇha*) and clinging (*upādāna*) as it arises. Whereas an unwholesome or unhealthy mind/body is unable to identify the sense of craving or clinging. Afflictive emotional states occur for many different reasons. Some may

²¹ Joseph Goldstein. Mental Affliction. Retrieved on; 2nd November, 2021. Web. <https://www.dharma.org/wp-content/uploads/2017/02/2003_fall_insight_newsletter_0.pdf>

²² According to WHO reports: “Mental disorders comprise a broad range of problems, with different symptoms. However, they are generally characterized by some combination of abnormal thoughts, emotions, behavior and relationships with others. Examples are schizophrenia, depression, intellectual disabilities and disorders due to drug abuse.” Retrieved on. 2nd November, 2021. Web.<http://www.who.int/mental_health/management/en/>

experience disappointment, failed relationships and depression. Without inward reflection, these unwholesome states “settle” into sub-consciousness for an extended period. This state of depression is full of sorrow, sadness, lamentation, grief and despair. By reflecting on the twelve-fold formula of dependent origination, the taproot to suffering becomes identified: craving (*taṇha*) and clinging (*upādāna*) to the desired object.

II. Destructive Emotions

The term “destructive emotions” is referred to as an ‘obscuring’ or ‘afflictive’ mental states. Destructive emotions result in harmful states of mind, such as hatred, craving, jealousy, anger, extreme fear, etc. Dalai Lama states that destructive emotions are those mental states that disturb one’s internal equilibrium, while healthy ones foster equilibrium of mind²³. However, Buddhist scriptures illustrate destructive emotion as a part of an afflictive mental state or defilement (*kiḷesa*).

While the doctrine of dependent origination (*paṭiccasamuppāda*) skillfully clarifies the root of destructive emotions, it also delineates its elimination through mindfulness practice (*sati*), loving-kindness meditation (*mettā bhāvana*) and wise investigation of facts (*yoniso manasikāra*). The twelve-fold constituents of dependent origination clearly describe how the mind proliferates (*papañca*) into destructive thoughts, such as extreme fear, anger, hatred, craving and jealousy. Another way to view how the mind escalates into destructive thoughts is to think of the mind as like a piece of tissue paper. The tissue paper represents an unaffiliated state of mind. When a drop of water (a destructive emotion) is placed on the tissue paper (unaffiliated mind), the mind absorbs the destructive emotion just as tissue paper absorbs the drop of water. The drop of water spreads throughout the tissue paper in the same way that a destructive emotion proliferates the mind. With wise reflection of the twelve-fold formula of dependent origination, the taproot to destructive emotion becomes identified: ignorance (*avijjā*), mental formation (*saṅkhāra*), craving (*taṇha*), clinging (*upādāna*).

III. Mental proliferation

The term ‘mental proliferation’ is described as *papañca* (Pāli) or *prapañca* (Sanskrit), which means ‘to spread forth, to expand out’ (T.W. and C.A.F. Rhys Davids, 1910: 567-560). According to the Pāli commentary on the *Papañcakhaya Sutta*, Venerable Dhammapāla expounds the notion of mental proliferation (*papañca*) as thus:

“Anger is a proliferation, hatred is a proliferation, delusion is a proliferation, craving is a proliferation, view is a proliferation, and conceit is a proliferation. (‘*Rāgo papañco, doso papañco, moho papañco, taṇhā papañco, diṭṭhi papañco, māno papañco*’²⁴)”

The above statement from Venerable Dhammapāla is expressed in explicit form on the notion of mental proliferation from a Buddhist perspective. Moreover, evidence from Pāli literature clearly delineates the process of mental proliferation (*papañca*), i.e., mind-consciousness

²³ Retrieved on 16th October, 2021. Web. <<https://tricycle.org/magazine/taming-destructive-emotions/>>

²⁴ *Papañcakhaya Sutta*, *Udāna-aṭṭhakathā* 7.7

(cakkhu viññānaṃ). In the Madhupiṇḍikasuttaṃ of the Majjhima Nikāya, Venerable Mahakacchāyana instructs, “Cakkhuṃ ca paṭicca rupe ca cakkhu viññānaṃ upajjāti ṭinaṃ saṃgiti passo”; which states ‘when the agent sees (perceives) anything (object), the object arises into the mind, and creates consciousness- these three contacts make mind consciousness’²⁵. Correlation between the aforementioned Pāli verse and the process of mental proliferation (papañca) can be demonstrated as a visual map in the following manner:

Contact (passo) > Feeling (vedanā) > Perception (saññā) > Thinking (viññāna) > the Perceptions and Process of Mental Formation (papañca).

The process of mental proliferation (papañca) begins when the agent (mind) perceives something (an object) from the external world through pañcaskhandha (five aggregates- eye, ear, nose, tongue, body), the object is noted into the mind internally. Through the process of analyzing, the perceived object transmits into mental proliferation (papañca) and flourishes as a mental obsession of dualism. The doctrine of dependent origination (paṭiccasamuppāda) skillfully clarifies the root of mental proliferation (papañca) as clinging which leads to craving. It also delineates its elimination through observing the four foundations of mindfulness (cattāri satipaṭṭhāna), along with wise reflection and investigation (yoniso manasikāra). The twelvefold links of dependent origination precisely describes how the mind proliferates into obsessive thoughts while uprooting the stillness of the mind.

Based on above discussions on the threefold psycho-emotional behaviors of afflictive emotions, destructive behavior and mental proliferation, the study of dependent origination traces the root cause of afflictive states of mind through analyzing the twelvefold formula. Given a case study with Person A, one may clearly understand how the twelvefold formula of dependent origination delineates the root cause of suffering for Person A. Imagine Person A is dissatisfied with himself due to an unsuccessful relationship (friendship) resulting in anger, worry and confusion. Since Person A is dissatisfied, he becomes so distressed and saddened which leads to physical ailments of stress, bodily disorder, depression and restlessness. Analyzing the twelvefold formula of dependent origination, the taproot of afflictive states of mind is processed as shown below.

A Proposed Study of Person A’s Destructive Emotions and Twelfefold Formula of Dependent Origination

1. Ignorance (avijjā)	Suppose Person A is dissatisfied with somebody else. Therefore, he becomes angry. Because of the absence of loving-kindness (mettā) and compassion (karuna), Person A is unable to forgive (khanti) his friend. With his unwholesome state of mind (akusala citta), Person A is unaware of the mental activities that influence the causes (hetu) and conditions (phala) for suffering (dukkha). Person A is ignorant (avijjā) of the nature of suffering, so he is unable to reflect upon his anger wisely (yoniso manasikāra).
2. Volitional or Mental Formations (saṅkhāra)	Clinging to his destructive emotions, Person A develops vengeful (unwholesome) thoughts. Associated memories arise. The tendency to overthink further complicates his state of mind. Person A’s extended analysis evolves into doubt, anger, delusion, aversion and resentment. Overthinking generates further pain. The constituent of mental formation (saṅkhāra) is in

²⁵

Madhupiṇḍikasuttaṃ: M. I. 108.

	the process of being “grooved” into the mind. Repeated stories fossilize into thought formations which may be very difficult to relinquish unless brought to awareness through mindfulness practice (sati) and wise investigation (yoniso manasikāra).
3. Consciousness (viññāṇa)	With overthinking and delusive narratives, Person A’s consciousness (viññāṇa) becomes distressed. Great pain and sorrow influences loss of confidence with recovery. Hence, Person A’s lack of consciousness leads to a destructive emotional state of mind. His behavior and actions reflect a negative mind state which are based on previous impressions (saṅkhāra).
4. Mentality and Materiality (nāma-rūpa)	Person A’s destructive mind (nāma) is outwardly reflected in the body (rūpa). Feelings, thoughts and moods arise to the surface through related facial expressions, such as anger or despair and body language, such as tightness constriction and restlessness (mental state of restlessness or nāma).
5. Six Sense bases (saḷāyatana)	Person A’s sense organs are primed to receive information that is related to and conditioned by mentality and materiality (nāma-rūpa). More clearly, Person A’s mind is agitated by his own anger, which pervades throughout the six sense organs (saḷāyatana). Each sense base is defiled by frustrations and negativity.
6. Contact (phassa)	Negative thought (destructive emotions) patterns permeate throughout the six sense bases (saḷāyatana). Upon contact (phassa) with the six sense bases, the obsessive dissatisfaction is expressed through the body (physical ailment) in a contentious manner.
7. Feeling (vedanā)	Unaware of the unpleasant feelings (vedanā), negative thoughts continue to grow resulting in unwholesome and destructive thought patterns.
8. Craving (taṇhā)	The root cause (hetu) and condition (phala) that lead to person A’s anger is desire or craving (taṇhā) for the situation to be different from what it is. Person A’s anger towards his opponent, as well as his self conceit, obscures him from forgiveness. Failure to explore the internal process or nature of suffering fuels Person A’s craving.
9. Clinging (upādāna)	Another root to Person A’s destructive emotions is clinging (upādāna). He clings to his vengeful and harmful thoughts towards his opponent. The prolonged clinging interferes with Person A’s ability to see the cause (hetu) of his anger and prevents him from extending skillful practices, such as loving-kindness (mettā) and compassion (karunā) to his opponent.
10. Becoming (bhāva)	Person A’s subsequent behavior falls under the influence of clinging (upādāna) and his actions become (bhāva) those of an antagonist.
11. Birth (jāti)	As the feeling of enmity becomes (bhāva) more distinct, it is assumed as an identity. More clearly, Person A’s angry feelings are elevated to the point that the destructive emotion is consistently reborn (jāti) again and again.
12. Aging and Death (jarāmarana)	With the appearance of desire (taṇhā), Person A’s feelings (vedanā) of anger (destructive emotions) are preserved and spontaneously grow with desire in the mind, just as one naturally grows from youth to old age (jarā). Person A’s extreme anger arises as a direct reaction to a painful situation (dukkha) as well as clinging (upādāna) to his vengeful unwholesome thoughts. Suppressed anger brings an additional layer of hatred, disappointment and worry, as if it were the human body in absence of breath. (Here, the term ‘human body’ refers to a mental state, whereas the term ‘breath’ denotes the quality of forgiveness and loving-kindness.) Consequently, Person A’s mental state (destructive emotion) is blocked (death or marana) from a wholesome mental state of forgiveness and loving-kindness. Without reflection on forgiveness and extending loving-kindness to his opponent, the tendency to anger remains Person A through the state of ignorance (avijjā).

The above mentioned study of Person A's anger in analyzing with the twelvefold formula of dependent origination signifies that the taproot to destructive emotions becomes identified: ignorance (avijjā), mental formation (saṅkhāra) and clinging (upādāna). When person A suppresses his anger, he dwells in negative, afflictive thoughts, such as hatred and jealousy. He remains in the mental state of ignorance (avijjā). Consequently, his mind proceeds to overthink (papañca). He develops unwholesome narratives (saṅkhāra). Attached to his destructive thoughts, Person A clings (upādāna) to the idea of harming his opponent. If person A begins to wisely reflect (yoniso manasikāra) on the reason for his anger while practicing loving-kindness (mettā) and compassion (karuṇā), his anger gradually ceases. Nevertheless, Person A, upon recognizing the twelvefold links to dependent origination (paṭiccasamuppāda), may discover that by reversing the order (paṭiloma), he can deconstruct or retrace the roots of his destructive emotions. Person A begins to understand the negative consequences of his destructive emotions and recalibrates his mind by cultivating loving-kindness (mettā) and compassion (karuṇā).

Conclusion

A study of dependent origination (Pāli: paṭiccasamuppāda, Skt., Pratītyasamutpāda) based on Pāli and Sanskrit scriptures explicitly demonstrates the origin and cessation of suffering. Both Pāli and Sanskrit scriptures agree that the doctrine of dependent origination is a very profound, subtle and insightful twelvefold formula that may be used to identify the taproot that leads to an afflictive state of mind as well as offer curative practices that lead to mental recovery. In summary, an afflictive state of mind is referred to as a defiled mind, which includes afflictive emotions, destructive emotions and mental proliferation. The twelvefold constituents from the discourse of dependent origination and its two sequences, viz. forwarding order and reversing order identify the taproot of the afflictive state of mind, in addition to its removal or mental recovery. An in-depth study from Pāli and Sanskrit scriptures reveals how the afflictive state of the mind is embedded with delusion, anxiety, fear, anger, jealousy, desire, depression, erratic and rampant thought, all of which are rooted in the causal links of craving and clinging.

In this research, a case study of Person A's afflictive state of mind from the analysis of the twelvefold formula of dependent origination identifies the three major causal links that led to the imbalanced mind state: ignorance (Pāli: avijjā, Skt. avidyā), mental formation (Pāli: saṅkhāra, Skt. saṃskāra) and clinging (Pāli: upādāna, Skt. upādāna). Additionally, in a separate case study, Person A's mental recovery from greed was similarly rooted in ignorance (Pāli: avijjā, Skt. avidyā), mental formation (Pāli: saṅkhāra, Skt. saṃskāra), craving (Pāli: taṇhā, Skt. tṛṣṇā) and clinging (Pāli: upādāna, Skt. upādāna). Both case studies commonly demonstrate that craving and clinging are signified as the root cause of an afflicted state of the mind, as well as an impediment for mental stillness, i.e., an agitated mind, distracted from mindfulness, is an obstacle to physical and emotional well-being. This study has also identified the foremost cause of suffering is ignorance which is nourished by craving and clinging. In fact, both constituents of craving and clinging co-exist and are interdependent²⁶.

²⁶ The Pāli discourse (*Paṭiccasamuppāda-vibhāga Sutta*, SN. 12.2) explicitly demonstrates the linkage between craving and clinging through a forwarding and reversing formula as thus: "With the condition of craving, clinging arises (*taṇhā-paccayā upādānaṃ*) and "With the cessation of craving, clinging ceases (*taṇhā-nirodhā upādāna-nirodho*)". Sanskrit

Meticulous studies of this research delineates 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 deepens in practices such as mindfulness (*sati*); 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 is the Buddha's most renowned and historically seminal teachings. It provides a framework for identifying the taproot to suffering and understanding how to "break the causal links" (reversing order) that gradually lead to mental recovery from afflictive states of mind.

The expected output from this research is to construct a conceptual framework for a mindfulness based practice and intensive observation of morality (from the Buddhist perspective of the Five Precepts and the Eightfold Path) with an emphasis on identifying, understanding and relinquishing the root causes of suffering: craving and clinging. The essential mindfulness practice begins with an inward practice of developing an understanding of the root causes of suffering, craving and clinging, then moves outwardly towards enhancing greater peace and harmony in modern day society. Additional practices such as loving-kindness (*mettā*), compassion (*karunā*), generosity (*dāna*), wise reflection (*yoniso manasikāro*) and understanding of four sublime states (*brahmavihāra*) and accumulation of merits (*pāramita*) are curative applications that further strengthen and recondition the afflictive mind towards a wholesome state of balance and inner harmony.

Abbreviations

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 Pāli Text Society (PTS) editions, unless otherwise noted.

- A. = Aṅguttara Nikāya
Abds. = Abhidhammattha Saṅgaha
D. = Dīgha Nikāya
Dhp. = Dhammapada (by verse)
Dhp-a = Dhammapada-aṭṭhakathā
M. = Majjhima Nikāya
MMK = Mūlamadhyamakārikā by Nāgārjūna
S. = Saṃyutta Nikāya
SĀ = Samyukta Āgama

text Mūlamadhyamakārikā from Nāgārjūna (MMK, 26.6) points out that grasping is a reflection of craving (*trṣyamāna upādānam upādatte*).

Skt. = Sanskrit

Sn. = Sutta Nipāta.

Ud. = Udāna.

Vism. = Visuddhimagga.

Bibliography

1. Abhyawansa, Kapila (2011) "The Truth of Suffering and the Truth of Cessation of Suffering: Their Identification in the Buddhist Scholasticism" *Ñānappabhā: A Felicitation volume in Honour of Venerable Gnanarama Māha Thera*. Singapore: Tisarana Buddhist Association.
2. An, Yang-Gyu (2003) (tr.) *The Buddha's Last Days: Buddhaghosa's Commentary on the Mahāparinibbāna Sutta*, Oxford: Pali Text Society
3. Anālayo, Ven. (2003) *Satipaṭṭhāna: The Direct Path to Realization*, Birmingham: Windhorse Publications.
4. _____ (2006a) "Mindfulness in the Pāli Nikāyas", *Buddhist Thought and Applied Psychological Research: Transcending the Boundaries*, ed. D.K. Nauiyal, Michael S. Drummond and Y.B. Lal, London and New York: Routledge, pp. 229-249.
5. Bodhi, Bhikkhu (1976) "Aggregates and Clinging Aggregates", *Pāli Buddhist Review*, Vol. 1, no. 1, pp.91-102.
6. _____ (1993) *A Comprehensive Manual of Abhidhamma, The Abhidhammattha Saṅgha*, Kandy: Buddhist Publications Society.
7. _____ (1995) *The Great Discourse of Causation: The Mahānidāna Sutta and its Commentaries*, Kandy: Buddhist Publications Society.
8. _____ (1998) *A Critical Examination of ñāṇanavira Thera's 'A Note on Paṭiccasamuppāda*, in *Buddhist Studies Review*, Vol.15, no.1, pp.43-65; no.2, pp.157-81.
9. _____ tr. (2000) *The Connected Discourses of the Buddha*, 2 Vols, Boston: Wisdom Publications.
10. Buddhādāsa, Bhikkhu (1976) *Ānāpānasati (Mindfulness of Breathing)*, Nāgaena (tr.), Bangkok: Sublime Life Mission, Vol.1.
11. _____ (1992), *Paṭiccasamuppāda, Practical Dependent Origination*, Thaikand: Vuddhidhamma Fund.
12. Burford, Grace G., (1994) "Theravāda Buddhist Soteriology and the Paradox of Desire", in *Paths to Liberation*, Buswell (et al, ed.), Delhi: Motilal Banarsidass, pp.37-62.
13. _____ (1994) *Buddhist Meditation and Depth Psychology*, Kandy: Buddhist Publication Society.
14. Chowdhury, Sanjoy Barua. (2017) "An Analytical Study of the Concept of Emptiness (śūnyatā) Doctrine and Its Connection with Dependent Origination", *The Journal of International Buddhist Studies College (JIBSC) Bangkok: Mahachulalongkornrajavidyalaya University Press*, Vol.3; Issue.2: 13-27.
15. _____ (2019) "The Process of Life in Dependent Origination: An Analysis Based on Buddhist Psychology" PhD Dissertation. Mahachulalongkornrajavidyalaya University, Thailand.
16. Chah, Ajahn (1992) *Food for the Heart*, Thailand: Wat Pah Nanchat.
17. _____ (1980) *Taste of Freedom*, Malaysia: Wave.
18. Conze, Edward (1956) *Buddhist Meditation*, London: Allen and Unwin.
19. _____ (1960) *Buddhism, its Essence and Development*, Oxford: Cassirer.
20. _____ (1962) *Buddhist Thought in India*, London: Allen and Unwin.
21. Chatterjee, Ashok Kumar (1999) *The Yogācāra Idealism*, Delhi: Motilal Publication.
22. De Silva, Lily (n.d.) *Mental Culture in Buddhism (based on mahāsatiṭṭhānasutta)*, Colombo: Public Trustee.
23. De Silva, Padmairi (1981) *Emotions and Therapy, Three Paradigmatic Zones*, Sri Lanka: University of Peradeniya.
24. _____ (1991) *An Introduction to Buddhist Psychology*, London: University Press.
25. _____ (1973) *Buddhism and Freudian Psychology*, Singapore: University Press.
26. Dhammananda, K. Sri, (1987) *Meditation, the Only Way*, Malaysia: Kuala Lumpur: Buddhist Missionary Society.
27. Dutt, Nalinaksha (1970) *Buddhist Sects in India*, Calcutta: Firma K.L. Mukhopadhyay.
28. Gethin, Rupert (1986) "The Five Khandha", in *Journal of Indian Philosophy*, no.14, pp.35-53.
29. _____ (1992a) *The Buddhist Path to Awakening: A Study of the Bodhi-Pakkhiyā Dhammā*, Leiden: Brill.
30. Gnanarama, Petegama, (1998) *Aspects of Early Buddhist Sociological Thought*, Singapore: To-Sarana Buddhist Association.
31. Goldstein, Joseph (1994) *Insight Meditation*, Boston: Shambhala.

32. Gomez, Louis O., (1976) "Proto-Mādhyamika in the Pāli Canon", in *Philosophy East and West*, Hawaii, vol.26, no.2, pp.137-65.
33. Gombrich, R.F. (1998) *Theravada Buddhism: A Social History from Ancient Banares to Modern Colombo*, London: Routledge & Kegan Paul Ltd.
34. Gunaratana, Mahāthera Henepola (1981) *The Satipaṭṭhāna Sutta and its Application to Modern Life*, kandy: Buddhist Publications Society.
35. _____ (2019) *Mindfulness in Plain English*, Boston: Wisdom Publication.
36. _____ (1996) *The Path of Serenity and Insight*, Delhi" Motilal Banarsidass.
37. Gross, Richard (2001) *Psychology: The Science of Mind and Behavior*, London: Hodder and Stoughton.
- Harvey, Peter (1989) "Consciousness Mysticism in the Discourses of the Buddha", in *The Yogi and the Mystic*, Werner (ed.), London" Curzon Press, pp.82-102.
38. _____ (1995) *The Selfless Mind: Personality, Consciousness and Nirvāna in Early Buddhism*, England, Richmond: Curzon.
39. Horner, I.B., (1934)"The Four Ways and the Four Fruits in Pāli Buddhism", in *Indian Historical Quarterly*, pp. 78-96.
40. _____ tr., (1969) *Milinda's Questions*, vol.1, London" Luzac.
41. Kalupahana, David J. (1975) *Causality: The central Philosophy of Buddhism*, Hawaii: University Press.
42. _____ (1992) *The Principles of Buddhist Psychology*, Delhi" Sri Satguru.
43. _____ (1994) *A History of Buddhist Philosophy: Continuities and Discontinuities*, Delhi: Motilal Banarsidass.
44. Karunandana, Y.,(2010) *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditional Reality*, Hong Kong: University Press.
45. Karunaratne, Upali (1999) "Kilesa", in *Encyclopedia of Buddhism*, Sri Lanka, vol.6, pp.213-22.
46. Law, Bimala C., (1979) *Geography of Early Buddhism*, Delhi: Oriental Books.
47. Lusthaus, dan. (2002) *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lin*, London" Routledge Curzon Taylor.
48. Meyers, Karin (2018) "False Friends: Dependent Origination and the Perils of Analogy in Cross-Cultural Philosophy." *Journal of Buddhist Ethics* 18: 785 -818.
- Ñāṇamoli, Bhikkhu, tr., (1962) *The Guide (Netti)*, London: Pali text Society.
49. _____ tr., (1982b) *The Path of Discrimination (Paṭisambhidāgga)*, London: Pali Text Society.
50. _____ tr., (1994) *The Path of Purification (Visuddhimagga)*, Kandy: Buddhist Publications Society.
51. _____ (1994) *A Pāli English Glossary of Buddhist technical Terms*, kandy: Buddhist Publications Society.
52. _____ et al, tr., (1995) *The Middle Length Discourses of the Buddha*, kandy: Buddhist Publication Society.
53. Ñāṇananda, Bhikkhu (1986) *Concept and Reality in Early Buddhist Thought*, kandy: Buddhist Publications Society.
54. Ñāṇapōṇika Thera, tr., (1977) *Sutta Nipāta*, Konstanz: Christiani.
55. _____ (1983) *Contemplation of Feeling*, kandy: Buddhist Publications Society.
56. _____ (1985) *Abhidhamma Studies: Researches in Buddhist Psychology*, Kandy: Buddhist Publications Society.
57. _____ (1990) *Protection through Satipaṭṭhāna*, Kandy: Buddhist Publications Society.
58. Norman, K.R. (1983) *Pali Literature (A History of Indian Literature Vol.VII, Fasc 2, ed.Jan Gonda)*, Wiesbaden: Otto Harraowitz.
59. Pio, Edwina (1998) *Buddhist Psychology: A Modern Perspective*, New Delhi" Abhinav Publications.
60. Payutto, P.A. (2011) *Dependent Origination*, Bangkok: Buddhadhamma Foundation.
61. Rahula, Walpola (2000) *What the Buddha Taught*, reprinted, Oxford: Oneworld Publications.
62. Rhys Davids, C.A.F., (1898) "On the Will in Buddhism", in *Journal of the Royal Asiatic Society*, January, pp.47-59.
63. _____ tr., (1922) *A Buddhist Manual of Psychological Ethics*, Oxford: Pali text Society.
64. _____ et al (1993) *Pāli-English Dictionary*, Delhi" Motilal Banarsidass.
65. Sarachachandra, Ediriwira (1994) *Buddhist Psychology of Perception*, Sri Lanka, Dehiwala: Buddhist Cultural Centre.
66. Santna, Peter Della (1997) *The Tree of enlightenment*, Taiwan: Buddha Dharma Education Association Inc.
67. Salvini, Mattia (2014) "Dependent Arising, Non-arising, and the Mind: MMkI and the Abhidhamma". *Journal of Indian Philosophy* 42: 471 - 497.
68. Ṭhānissaro, Bhikkhu (1994) *The Buddhist Monastic Code*, California: Mettā Forest Monastery.
69. Velmans, Max and Schneider, Susan, ed (2007) *The Blackwell Companion to Consciousness*, Oxford & MA: Blackwell Publishers.