

Sumalee Mahanarongchai  
Health and Disease in Buddhist Minds

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Edited at the Central-European Institute of Philosophy,  
Faculty of Humanities, Charles University Prague.  
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Sumalee Mahanarongchai

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*To mama who is my first healer*



# Contents

Foreword	9
Introduction	11
<b>1 Health and the Wheel of Life</b>	13
The Meaning of Life	13
The Wheel of Life	19
Health in Theravāda Buddhism	26
<b>2 Illness, Disease and the Process of Life</b>	34
Life in the Ultimate Level	34
The Ultimate Understanding of Health	40
The Ultimate Understanding of Disease	42
Mental Defilements as the Source of Disease	45
The Dissolving Character of the Mind	47
The Way of Disease	48
<b>3 The Mind, Mental Defilements, and the Rise of Disease</b>	53
The Mind, Every Arising Mind, Mind-moment	53
Mental Defilements	56
A Group of Unwholesome Minds Rooted in Greed	57
A Group of Unwholesome Minds Rooted in Aversion	58
A Group of Unwholesome Minds Rooted in Delusion	60
The Rise of Disease	62
<b>4 Wholesome Mental Concomitants, Health, and the Round of Birth</b>	70
Various Aspects of the Mind	70
Wholesome Mental Concomitants	72
The Process of Health	74
Health and the Round of Birth	78
<b>5 The Mind's Will, Mindfulness, and the Way to Health</b>	83
The Mind's Paradoxical Nature	83
The Mind's Will	86
Mindfulness and Health	88
The Way to Health	92

<b>Appendix A: Mental Concomitants</b>	103
<b>Appendix B: The Fourfold Foundation of Mindfulness</b>	108
Bibliography	117



## Foreword

Born to be a human being, one knows that health is important to life. Without health a life may not be able to exist, but if exists, it cannot be happy. Though important, it is strange that health is frequently defined, but quite difficult to be understood. It may be easy to define what health means, but to know what it really is and how it works in the process of life becomes a tough scientific as well as philosophical task. Not only health, but disease is also a concept easy to imagine about, but difficult to understand what it ultimately is and how it is inaugurated in the changing life-process.

This book is a result of deep investigation into Buddhist ultimate teaching of conditionality on which twelve links in the wheel of life are interpreted as twelve mental acts in originating a life through birth. Supported by the higher doctrine or Abhidhammic analysis, these mental acts show the collaboration of the mind with its various accompanying states known as mental concomitants in the process of mind-matter integration. An appearance of a life, health and disease are intimately bound with the mind and its dispositional energy backed up by different groups of mental concomitants. By knowing the ultimate fact of one's life, the way to maintain health or postpone disease is foreshadowed. All of these points are elaborated in this book.

Without hesitation I would like to express my gratitude to Prof. Friedrich Wallner and his team from Vienna University, Austria, who arranged the conference on "Health and Disease" in 2013. That was the first time I participated and got an inspiration to start this project. I am grateful to Miss Sujin Boriharnwanaket and her assistants from "Dhamma Study and Support Foundation" that sent me some important books regarding the understanding of the higher teaching or Abhidhamma. Being an expert in Abhidhammic analysis, the suggestion I received from Miss Boriharnwanaket is very useful to this work. Also, with respect I always remind of Ven. Boontham Paññawuṭṭho who taught me a basic course in Pāli and helped in explaining some Pāli terms relevant to my work.

This book has been written during the time two members of my family get severely sick from some ailments unable to be fully treated by modern therapy. A lot of money is spent but the outcome of treatment is only the alleviation of some apparent symptoms. Doubtful as I am, I start investigating in depth what life, health and disease mean in Buddhist ultimate teaching. I am grateful to those two members who give me power to carry on this project despite they do not know that they inspire me. Thank you my mother who bears every situation with her strong mind. Because of her strength, I am encouraged to work and

finish this project in time as I wish. As a tiny bridge constructor as I often imagine myself to be while this project has been in focus, I wish this little bridge can be used by some readers to cross over their suffering in mental or bodily sickness to the shore of health.

Sumalee Mahanarongchai

October, 2014

## Introduction

*“Rare is birth as a human being, hard is the life of mortals ; hard is the hearing of the Sublime Truth, rare is the appearance of Buddhas.”*

*“Not to do any evil, to cultivate good, to purify one’s mind, –this is the teaching of the Buddhas.”<sup>1</sup>*

According to the meaning defined by World Health Organization (WHO), health is a state of complete physical, mental, and social well-being, absent of disease or infirmity. It is conceived as a dynamic condition resulting from a body’s constant adjustment and adaptation in response to stresses and changes in the environment for maintaining an inner equilibrium.<sup>2</sup> When this definition is uttered, the focus of concern will be at one’s body over one’s mind because the physical body is visible. It is easier to adjust it than to examine the mind which is invisible.

In Buddhism health is wrongly viewed in two dimensions; mundane and supramundane. By defining the Pāli term “*sukhabhāva*,” health means the state of happiness in which folk Buddhists understand such state as the state of having a fit or strong body devoid of disease. Happiness is judged by bodily strength and enjoyment. Health as the state of happiness is aroused by what can strengthen the body like good food, supplement, exercise, and so on. The mental dimension is less important in concern.

By contrast, health is acknowledged by many learnt Buddhists, mostly monks, as the state of supreme happiness which is none but the state of final liberation (Pāli: *nibbāna*, Skt: *nirvāṇa*). Health in this interpretation is transcendental, though mind-concerned, that can be approached only by a scarce number of entirely liberated persons. It is in other words unreachable by ordinary people. Under these two lines of interpretation, health becomes an obscure notion, if not narrow, it is impractical to life. If it is not placed in the realm of convention isolated from Buddhist ultimate teachings, it is considered as the superior state unintelligible and unattainable by mass.

The purpose of this book is to find a new and middle way to explain health in conformity with Buddhist ultimate teachings. Based on Abhidhammic analysis<sup>3</sup> in conjunction with some Pāli discourses describing the cycle of dependent origination in *Theravāda* tradition, the result of this investigation shows that it is highly plausible to regard health in the ultimate level as the mind’s vitalized capacity. Health as the state of happiness needs not be the state of final liberation. Rather, it can be achieved by every simple mind which is skillful in keeping a balance between its own existence and facticity.<sup>4</sup>

To enhance the mind's vitalized capacity, the mind's will is the key factor. First of all, one has to know the wheel of life which comprises of twelve mental acts or links interweaving successively in cyclical flow. A connection of these twelve links with birth and the appearance of a life are thoroughly explored in Chapter One. Understanding the wheel of life is the starting point to see how significant the mind is toward life, health and disease, and how it works upon one's birth. Health is elaborated as the mind's capacity to stay in equilibrium between its opposite binary forces; a force toward life (a potentiality) and a counter-force toward illness (a tendency).

Chapter Two is extended from Chapter One. Understanding the process of life helps in clarifying not only what health signifies but also what disease means in the ultimate sense. Disease in the medical definition as illness or sickness characterized by typical patient problems (symptoms) and physical findings (signs)<sup>5</sup> becomes something derivative if the mind and its functional states are taken into account. Each of them is just a phenomenon caused by a group of four factors. The primary factors are the mind and collective kammic force. The supplementary factors are food and seasonal condition.

It is strikingly interesting to learn from Buddhist wisdom that all sorts of disease can be ultimately traced back to weakness of the mind. In the wheel of life there is no physical body to be a ground of disease, only the mind, matter and a group of mental concomitants are reciprocally cooperating. What is conceived as the physical body comes later by mind-matter integration which is possible through the mind's function in collaboration with various groups of mental concomitants.

By knowing so, the focus on bodily treatment is always backed up, and sometimes substituted, by the search for the root cause of disease. A relief of bodily symptoms is important, but not imperative like a realization of the root cause of disease so that one will really know how to cope with it. The process of life and the rise of disease influenced by fourteen unwholesome mental concomitants are fully enumerated in Chapter Three.

Different from Chapter Three, Chapter Four deals with twenty-five beautiful mental concomitants which are significant in activating health. Health can be enhanced if some mental concomitants responsible to the rise of disease are subdued by these wholesome mental concomitants. Mindfulness is also a beautiful mental concomitant which can directly condition the mind in such a way to augment its vitalized capacity. The full explication of mindfulness in relation to health is explained in Chapter Five and Appendix B. All mental concomitants are shown in Appendix A.

It is necessary to make a note here. Saying something about the mind is by itself paradoxical. The term "mind" (Pali: *citta*) is abstract and in momentary

existence. There are in fact innumerable minds functioning from moment to moment. To avoid confusion and redundant speaking, when *citta* is mentioned in general as a flow of consciousness, “the mind” will be called. But if it is needed to explain *citta* in terms of a point-instant, or a specific mind at a specific time, “every arising mind,” “each mind,” or “mind-moment” will be rendered to the context.

In fact, it may sound unbelievable and irrational to bind the concept of health with religion, in this case with Buddhism. Even so, health in the religious perspective has long been declared in the course of time. Not merely familiar in many of Eastern cultures, the words used for health and certain religious realities in the West, if not identical, are at least closely related.<sup>6</sup> Religion may provide a source for life-understanding overlooked by us.

Furthermore, life, health and disease as well as its cause portrayed in this book are not theoretical concepts, but experiential facts based on perception. The explanation of all key terms in this book, according to Buddhists, is grounded on empirical facts or derived from the inference from perceptual experience. It is therefore claimed to be verifiable and engaged with reason, not with blind faith.

Definitely, it is not my purpose to explain health in favor of Buddhism. This work is an endeavor to understand health as well as disease in the middle way far from religious aspiration but harmonious with scientific discoveries with a belief that the elaboration of health, disease and the mind in Buddhism can support recently scientific understanding of life. With such understanding it is not surprising why the way of healing in Buddhism is always integrative or unified, not at all isolated. The ultimate understanding of life-process will leave away all of conceptual dichotomy made by metaphysical thoughts.

## References

<sup>1</sup> “Buddhavagga,” *The Dhammapada*, trans. Nārada Thera, John Murray, 1959, p. 53.

<sup>2</sup> [www.businessdictionary.com/definition/health.html](http://www.businessdictionary.com/definition/health.html).

<sup>3</sup> Abhidhamma is the third and final portion of Pāli canon. It is called the higher doctrine or teaching specifically compiled during the reign of King Asoka after the third Council.

<sup>4</sup> Facticity is the inescapable or inevitable situation one has to confront with in life.

<sup>5</sup> <http://www.medterms.com/script/main/art.asp?articlekey=3011>. Also specified in <http://medical-dictionary.thefreedictionary.com/disease>.

<sup>6</sup> Robert L. Sevensky, “The Religious Foundations of Health Care: a Conceptual Approach,” *Journal of Medical Ethics*, Vol. 9, No. 3 (Sep.,1983), pp. 165-9, <http://www.jstor.org/stable/27716179>, accessed on: 25/12/2012.

# 1. Health and the Wheel of Life\*

*“Hunger is the greatest disease, compound things the greatest ill; knowing this as it really is (the wise realize) Nibbāna, the bliss supreme.”*

*“Health is the highest gain; contentment is the greatest wealth; trustful are the best kinsmen; Nibbāna is the highest bliss.”<sup>1</sup>*

## The Meaning of Life

In the widest sense, life is called to everything included in the multiple combinations and permutations of visible and invisible phenomena. It signifies what exists amid the myriad of phenomena which can be piled up from the tiniest microorganisms to the giant stars. But this definition seems too broad and easy to be misinterpreted. Some readers may think that under such definition a machine like computer must also have its own life. If so, various points of controversy will be raised.

It is not my intention to tackle with this controversy in this book. I will focus mainly on my assumption that living beings have something extraordinary from non-living beings. And among living beings, human being is mostly capable of perceiving one's own complicated life-structure. The structure of human life is cyclical, not linear. Knowing the wheel of life will lead to understanding what health is for an individual.

What makes a living being different from a non-living being or an inorganic thing, according to Ikeda, is its potentiality to create and place itself in situations. No matter how capable a machine is, it cannot create all energy it requires. A machine must firstly rely on the external source of energy in starting its process. A living being, on the other hand, can gather energy with its own strength and effort. This energy is then consumed for its own movements. Strength and intelligence are thereby inherent in what one calls “life.”<sup>2</sup> In other words, life means something which is at once the creator and the created.

Furthermore, living beings are essentially unique because not merely a concrete life can be created out of one's movement through strength and intelligence, each of tiny cells can kindle a subtle life of its own. The subtlest life is known in terms of vital *life-force*. Each vital life-force coordinates with one another to produce a larger unified whole. This fact can be clearly detected by scientific equipments and endorsed by religious means. Until now the presence of countless millions of wave generating microcosms in the cells of human bodies has already been discovered by scientists. In addition, machines which

can measure and show in photographs thousands of electrical thought-waves discharged every second by an active brain have also been constructed.<sup>3</sup>

Life in the ultimate level is demonstrated as vital life-force. Vital life-force is called to the irreducible fact of one's own existence. Each of vital life-force arises to discharge energy and then dissolves. The impressive remainder of energy will invoke another life-force to arise. A concrete life is thus the sum, or the totality, of vital life-force unified into a whole. This fact can be proved by scientific experiments. If each vital life-force does not arise and dissolve, the process of discharging energy will be unintelligible because a fixed entity, according to Buddhist philosophy, can neither move nor change.

It seems that the movement of vital life-force is indicated as wave-like flow of energy. Such movement is spontaneous. When the required conditions are fulfilled, a life is first ignited in light of energy. All forms, subtle or crude, come later by the combination of matter in association with the mind. If one's life starts by vital life-force flaring up energy from moment to moment, there must be an entity that governs and unifies each tiny flow of life-force together. Suppose one calls that entity the mind or consciousness, an individual mind must be the most fundamental but unique form of this evolution. But can one prove these arguments by referring back to Buddhist traditional scriptures or commentaries?

In Theravāda tradition, the explanation of vital life-force is not clearly found. Nevertheless, a Pāli term "*jīvitindriya*" is used to identify life-faculty or life-vitality.<sup>4</sup> This term in the broad meaning indicates the process of mind-matter association. It points to a conglomeration of five psychophysical components which is well known in Buddhism as five aggregates (Pāli: *pañcakkhandha*). Five aggregates are conducive to life. A conglomeration of five psychophysical components is achieved under the act of what Buddhists entitle "mind" (Pāli: *citta*). In addition, life-vitality in the narrow meaning is a rudimentary mental concomitant (Pāli: *cetasika*). This mental concomitant is always found with each arising mind. In short, life-vitality is always with the mind.

It is very difficult to define the mind. In the case of human beings, the mind is called to the dispositional, or intentional, self-running part of energy. It is one of four ultimate realities declared by Abhidhammists.<sup>5</sup> As elucidated in the commentary of Pāli canon what is called (the) mind is the common denominator for all mental operations. In general the term "*citta*" admits of various qualifications and distinctions according to the cluster of factors as well as the resultants. The mind is both the resultant of many factors and the determining element in one's life. It also moulds one's actions and ideas down to the minutest details. It is obvious that only mind is not valid for all human beings. Rather, there are a number of minds in accordance with the group-patterning factors or events.<sup>6</sup> Guenther calls the mind [the dispositional] attitude.<sup>7</sup>

The mind (in the general speaking), or every arising mind<sup>8</sup> (in the strictly Abhidhammic connotation), builds up its own continuity by the way of apperceptive process. As a resultant it is built up by activities and affectivities. But it is also capable of producing a variety of operations or resultants (or effects). The mind does never arise as something simple. It exists in mutual connection with many of mental factors, preceding and accompanying them.

Mental factors are known in Pāli as *cetasikas* which are mental concomitants. They are understood as those which essentially arise with, and accompany, the mind. In other words, the mind always arises in simultaneity with some group-patterning factors. Some factors like life-vitality, feeling, perception and volition will always be discovered with every arising mind.<sup>9</sup> The importance of the mind, whether it tends to become involved in the cycle of life (*saṃsāra*), or whether it tends to find its fulfillment in the state of liberation (*nibbāna*), is the key to Buddhist philosophy and psychology.<sup>10</sup>

The significance of the mind cannot be undermined. It is the center of one's overall consciousness. The mind envisions the process of cognition in the most comprehensive sense. It means mental object, or presentation, inasmuch as a process of connecting the last impression which keeps arising in consciousness with the preceding ones. The mind is a state of coordinating<sup>11</sup>, relating and synthesizing. Furthermore, it has the property of initiative action.<sup>12</sup>

The mind, like matter or *Rūpa*, exists in terms of momentary being. The existence of the mind is radiant, swift and extremely subtle. No one can catch it because it is always wandering in flit.<sup>13</sup> The Buddha says thus:

It were better, brethren, if the untaught many folk approached this body, child of the four great elements, as the self rather than the mind. Why so? Seen is it, brethren, how this body, child of the four great elements, persists for a year, persists for two years, persists for three, four, five, ten, twenty, thirty years, persists for forty, for fifty years, persists for a hundred years and even longer. But this, brethren, that we call thought, that we call mind, that we call consciousness, that arises as one thing, ceases as another, whether by night or by day.<sup>14</sup>

From the above quotation, one is acknowledged that the mind exists in terms of the flaring port of energy. The mind in the general speaking must be ultimately seen as the flow of arising transient mind-sets or mind-moments. A mind-moment arises after another dissolves. That which transmitted from one to another is kammic seed or impression. The movement continues in flux and creates a flow of consciousness. The mind-flow originates life by all means of its dispositional energy. The capacity of life-preservation (*jīvitindriya*) is always inherent within the mind.



By so saying, the explanation of every arising mind in Theravāda tradition is not against the declaration of vital life-force in scientific discovery. This explanation is also approved by some Mahāyāna schools. The existence of vital life-force foreshadows the existence of the mind. But the mind is not a common life-force because it has its own intrinsic nature of disposition, intention or volition. In the ultimate sense a life is the sum of vital life-force unified into a whole. It is originated under the supervision of the mind which is the dispositionally flaring port of energy. In other words, the mind as the dispositionally flaring port of energy supervises the unifying process of overall vital life-force.

According to Buddhist philosophers, there is never a creation from the external source of power, let alone the belief in superstition. The physical body and the brain are merely concrete outcomes shaped by flows of vital life-force. Each organ reveals a lump of life-force in a visible, complicated and changeable form. A change in every moment of life reflects vital life-force arising and dissolving in continuum. Vital life-force is the essence of one's body. It integrates all physical parts into a whole. Ikeda remarks:

The life-force expresses itself in living beings. It embodies the innate intelligence of the human body. But in order for this life-force, which is the essence of life, to operate, it must gather physical matter from the cosmos and manifest itself in a living body. The body is, then, the place where the life-force expresses itself in its earthly phenomenal form.<sup>15</sup>

What is the implication of these elaborations? At least some intriguing assumptions in relation to health can be dragged out and enumerated as Buddhist philosophy of life. Those are significant for our further investigation.

First, it is quite common among Eastern philosophy like Taoism, Hinduism and Buddhism to accept the fundamental fact of life in terms of vital life-force. The body is not just a cluster of physical elements. Within it there lies a well-ordered and rhythmical life-complex which is creating and recreating itself. Each tiny cell in the body is a particle of life. It operates in harmony with other cells under the supervision of some ultimate principle like Tao in Taoism or the One in Hinduism, or under the supervision of the ultimate truth like flows of minds in Buddhism. Though abstruse, vital life-force symbolizes *self-regenerative capacity* found in every tiny cell combined into one's life. The capacity of self-regeneration is always dynamic. It is enormously effective to one's own well-being if this capacity is properly motivated. This means that a key to health lies hidden in the flow of vital life-force.

Second, both Mahāyānists and Theravādins hold a common belief in some innate force circulating within one's body. Based on this belief, there is a galaxy of force forming an entity which becomes the core of one's inner life. It is un-

derstood as the spiritual law of life.<sup>16</sup> The inner power is incessantly manifesting itself in every movement of one's physical body, creating life as one is. And it is quite clear that in Theravāda tradition this so-called inner power is simply entitled the mind. There is thus no sharp distinction between the spiritual and the physical aspect of life, nor is the mind isolated from the body. In other words, *no dichotomy between the mind and matter which form a body is made in the practical sense*. Both aspects interconnect and shape a life from the flow of vital life-force. Therefore, another key to health may be lost unless the mutual dependence between the mind and matter is perceived.

Third, even though vital life-force is induced within each cell, life-force of one cell is inseparably bound with life-force of other cells. The stream of overall life-force nourishes not only the body, but also the universe as a whole. A defective flow of life-force can bring a negative cause, or effect, to the rest like waste water can contaminate the entire flow of river. Many of physical pains may result from mental illnesses and vice versa. Likewise, a variety of mental illnesses is diagnosed in relation to situational imbalance or environmental pollution. Not only the mind and the body cannot be separated, but *an individual mind does never exist independently from the integral flow of universal consciousness*. But this argument is strongly claimed in Mahāyāna than in Theravāda tradition.

From these assumptions one learns that a life and a body are mere compound. The ultimate fact of a life is something like vital life-force. Nurtured by life-vitality which is always with it, every arising mind must be understood as the dispositionally flaring part of energy in originating life. By this definition, the mind cannot be by concept the part of the body because the body is derivative in the meanwhile the mind is primordial.

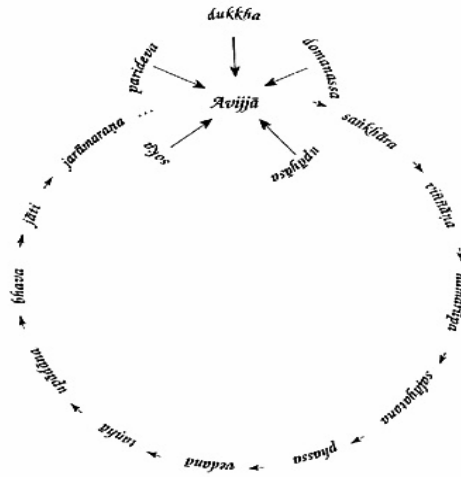
No dualism between the mind and the body is done, not only because the existence of one depends on the existence of the other, but also because the mind is in the sphere deeper than the body. Neither the theory of mind-body isolation nor the belief of individual life-force in separation from the flow of universal force has therefore been propagated in Buddhism.

The existence of the mind and vital life-force depend on conditions. Despite each unit of life-force bears its own intrinsic nature, no self-nature (Skt: *svabhāva*) is maintained as a sign of individuality above all conditions.<sup>17</sup> Nothing is empirically found independent from the others. The teaching of mutual dependence is well enunciated by the Buddha. It is called the cycle of dependent origination (Pāli: *paṭicca-samuppāda*) When human being is the primary concern this teaching will be recognized as the wheel of life (Pāli: *samsāracakka/bhavacakka*). The wheel of existence, rebirth, or becoming, is sometimes summoned to the wheel of life.<sup>18</sup>

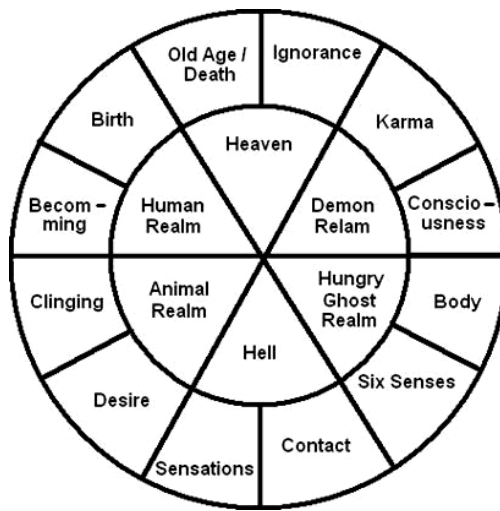
## The Wheel of Life

As one knows that a life begins at birth and goes through old age, sickness, all sorts of occasional discomforts, and then ends at death, each of which is an item of suffering. In short, a life stands between birth and death.<sup>19</sup> To understand a life encourages one to know how birth takes place. The process of life has been explained as a flow moving continuously in cycle. The body is nothing but the sum of matter associated with the mind. It is a compound of psychophysical constituents. Or it is the totality of psychophysical phenomena. Neither an illusion nor the fact the body is. The fact is the process of vital life-force in life-evolution. But how can one understand the process, or the flow, of vital life-force? And how can the flow of life-force be unified into a whole?

The answer of these questions lies in the investigation of the cycle of dependent origination. To understand the process of vital life-force, one must first understand various acts of the mind which are portrayed as twelve interweaving links in the wheel of life. Link (Pāli: *nidāna*) is the inseparable stage, or component, in the process of existence. There are twelve links demonstrating a chain of dependent origination. The twelve-link chain is not a linear mental progression through time or space. Rather, it is cyclical. If one link is mentioned, other links will also be simultaneously referred to. The characteristic of each link is summed up as “from the arising of this, that arises; from the ceasing of this, that ceases.”<sup>20</sup> A formal explanation of the chain tends to start with ignorance which means the lack of knowledge.



A formal illustration of the cycle of dependent origination.



The wheel of life and six sensual realms of becoming.

Disturbed by ignorance, the mind starts formatting itself with intention. The intentional mind then performs the act of consciousness in six ways.<sup>21</sup> The act of consciousness puts forth a conglomeration of the mind and matter to which five aggregates are declared. Next, five aggregates pave a way to the rise of six sense-organs. The point upon which the interlocking of three essential components; namely a sense-organ, an act of consciousness (or a sense-consciousness) and the unknown external object takes place is known as contact. In other words, contact starts when three essential components arise in prompt. It follows the rise of six sense-organs.

Conditioned by contact, feeling follows. Conditioned by feeling, craving arises. Conditioned by craving, clinging arises. Conditioned by clinging, becoming arises. Conditioned by becoming, birth arises. Conditioned by birth, decay and death arise along with a bundle of regular and occasional suffering. Filled with suffering, ignorance is again renovated. A wheel of life endlessly brings about another wheel of life insofar as ignorance is influential.

Herein, housefather, the Ariyan disciple thus reflects: This being, that is. By the arising of this, that arises. This not being, that is not. By the ending of this, that comes to cease. That is to say: Because of ignorance, the activities; because of the activities, conscious being; because of conscious being, name-and-shape; because of name-and-shape, the six centres of sense; because of the six centres of sense, contact; because of contact, feeling; because of feeling, craving; because of craving, grasping; because of grasping, becoming; because of becoming, birth; because of birth, decay-and-death, grief, lamentation and woe, dejection and despair come into being. Thus is the arising of this whole mass of Ill.

But with the waning and utter ceasing without remainder of ignorance, the ending of the activities; with the ending of the activities, the ending of conscious being; with the ending of conscious being...decay-and-death, grief, lamentation and woe, dejection and despair cease to become. Thus is the ending of this whole mass of Ill, and this for him is the Ariyan Method well seen, well penetrated by insight.<sup>22</sup>

According to Tibetan Buddhism, the wheel of life has been artistically illustrated in metaphor.<sup>23</sup> First of all; the entire wheel of one's life is swallowed, or held, in the claws of "*Yama*," the god of death. This illustration symbolizes impermanence. Twelve links are then placed at the rim of the circle in both direct and reverse order. Each of them is expressed by a picture expediently drawn in description of its abstract meaning. The definition of each link in Theravāda tradition is shown in parallel with Tibetan illustration as follows:

<b>Link</b>	<b>Term-definition/explanation</b>	<b>Pictorial Illustration</b>
Ignorance	the lack of knowledge	a blind man with a stick
Mental Formation	kammic volition/ the intentional will/ mental predisposition	a potter with wheel and pots
Consciousness	the mind's perceiving act in six ways	a monkey with flower is climbing a tree
Name & Form	five aggregates	a man in the act of being ferried across the ocean. Or a passenger is steering.
Six Sense- Organs	the eyes, the ears, the nose, the tongue, the body and the conscious mind	an empty house
Contact	the interlocking of a sense-organ, an act of consciousness and an unknown external object	a man is kissing a woman.
Feeling/ Sensation	pleasant, unpleasant, indifferent feeling	a man with an arrow in his eye
Craving	desire to have, to be, or not to be	a man is drinking wine. Or a woman is offering a drink to a seated man.
Clinging	the attachment to sensual pleasure, to views, to rituals, or to the enduring self	a man is gathering fruits from a tree
Becoming	kammic process leading to a being	a woman with a child
Birth	the emergence of a being	parents and children
Decay and Death	the dissolution of a being	a man is carrying a corpse to the cemetery.