"We become inclined toward what we value. We tend to reject what has a negative value for us. Sometimes the inclination and rejection becomes a permanent condition within us. It influences our behaviour. Such a condition is called attitude."¹ The process of becoming conscious is not merely a passive reaction to the object, but an active process of assimilation, discrimination and formulation. The mind must be alert and efficient for every psychic function. Non-sensuous perception is evidently a purely mental function of the individual. In case of sensuous perception also subjective factors are very important. Murphy recorded four factors of perception, viz., (a) sensibility of the organism, (b) qualities of the stimulus, (c) influence of the past experience, (d) set within the individual.² In his opinion, "Attitude is the way in which the body is set or made ready for an oncoming situation. The psychology of attitude begins with the psychology of set, the readiness to move in one direction or another."³

Of the four factors considered by Murphy three are subjective factors. The same kind of perception is interpreted differently by different persons having different attitude. An attitude is, in this sense, a certain subjective group-pattern. It is a definite combination of many factors, having
no separate identity independent of these factors. According to Atthasāliṇī, it is the culminating product of sparsa, vedanā, sanjñā and cetanā together with citta. In consistence with the theory of momentariness, these factors are called function-events by some Buddhist scholars. "An attitude does not arise without psychic function-events, nor do these psychic function-events operate without an attitude. However, not every attitude comes into existence with all psychic function-events, nor do all psychic function-events necessarily come into existence with every attitude "na cittam caittair vinā utpadyate, napicaitta vinā cittaneti avachāryate .. .. ." In the words of Guenther, "unconsciously it may have been brought about by the innate disposition, in a subtle partly unconscious and partly conscious way by the influence of our environment, and consciously by our experiences in life, to mention only some of the numerous and varied contributing events. Moreover, any strongly toned factor in consciousness may, either alone or in connection with others, form a certain constellation which favours a certain way of perception and apperception in so far as those qualities or motives are stressed which seem to belong to or fit into the subjective content." 

The attitude determines an action in this or that direction or comprehends a stimulus in this or that way. It is the totality of conditions and circumstances favouring
and producing a definite direction of operation. Buddhism is the philosophy of life of every common person. For correct understanding and realization of this doctrine the individual must depend upon his own immanent forces. It cannot be understood fully simply by rational argumentation. A harmonious co-operation of all the factors of mind is the only condition required for the comprehension of the Noble Truth in the direction of the Noble path. For this Buddhism lays down great emphasis upon the necessity of a healthy attitude or Kusala citta. A healthy attitude means faultless efficiency to produce happy results. Kusala may be interpreted to mean 'Ku-sala' that which removes evil or unhealthy factors. Of course, some difficulty arises in accepting this interpretation as correct, because in the sense of the verb 'to move', the word should be 'cala' and not 'sala'. 'Kusala' and 'akusala' are Upanisadic terms representing Vedic tradition and used in the sense of personal good and bad in the moral sense. In another interpretation, 'Kusala' is 'like Kusa grass' which cuts off the unhealthy or ill factors of mind. As a man of ailing physical condition cannot perform physical work efficiently, so also a man of unhealthy attitude cannot proceed successfully in the direction of mental development or meditative concentration. A healthy attitude means stability of mind which plays a very important role in psychic progress towards Nibbāna which is the main teaching of Buddhism. So,
"The men of evil intention indulge in evil thoughts, but the wise and intelligent keep the unevil as the greatest property."

Emotional disturbances of the mind which creates the complexity of the world is opposite to the tranquil equanimity of Nibbāna. It is prīti or joy that brings about relaxation from tension. This relaxation is both the Kāyapassadhi and Citta passadhi. This indicates that prassadhi or relaxation brings about double kind of bliss - kāyika and cetasika. Nibbāna is not possible without this healthy attitude.

Until Nibbāna is attained, the individual is bound up by the effects of his own karman to saṃsāra or circle of existence. Karman with emotions or unhealthy attitudes are the principal condition of saṃsāra. Karman creates the new existence under the influence of desire or emotions. Karman and experiences generating impressions create the world process and fetters the individual to it. Impulses cannot be removed by repression only. The impressions creating saṃsāra would die out only by mental or spiritual development. Spiritual progress is again possible only by the establishment of psychic equilibrium. This again is possible only by the
change of attitude. With the change of attitude, the individual will learn to see the things in new light. He will learn to interpret it differently. The same object may be pleasurable or painful to persons with different attitude. So also old experiences which were once the cause of anxiety and disturbance, appear with new meaning and become inactive to produce further impressions in the individual's mind. That which caused trouble would now become powerless to produce any effect.

Thus right-view or sammādīthi is the first step to the spiritual development in the path of astāṅgika mārga. When this step is reached with the change of attitude, the nature of consciousness also changes. Impulsive or emotional outbursts change into a feeling of blissful understanding. The same kind of stimuli that can arouse a strong effect at one time, become weak and insignificant at a different time.

Karma creates the new existence under the influence of the impressions or sāṃskāras. These sāṃskāras are the root of the circle of existence. Exhaustion of these impulses with their consequent effect is required for the cessation of the world circuit. Emotions and desires must be removed along with its latent potentialities. Without complete elimination of the latent potentialities of Karma, prevention of rebirth is not possible. Individual existence is a homo-
geneous series of particular experiences. "Strictly speaking the duration of life of a living being is extremely brief lasting only while a thought lasts ... ... . The being of a past moment of thought has lived, but does not live, nor will it live. The being of a future moment of thought will live, but has not lived, nor does it live. The being of the present moment of thought does live, but has not lived nor will it live."^8

Emotional disturbances of the mind which create the complexity of the world are stopped only when Nirvāṇa or final tranquility of mind is attained. In Sopādhiṣeṣa Nirvāṇa which is the state of liberation attained during this life-time, potential or initial actions are eliminated. This is the elimination of the conditions of future existence. In this stage, no distraction of mind, no accumulation of impressions can occur. But our present life is the result of former Karma and complete liberation or Nirupādhiṣeṣa Nirvāṇa is possible only when it comes to an end. In deha-mukti or Sopādhiṣeṣa Nirvāṇa, present activities go on but cannot create any impression and so the possibility of a new existence is ruled out. So it is the pre-condition of Nirupādhiṣeṣa Nirvāṇa or Videha-mukti, which is complete freedom from suffering of the world. For the attainment of this freedom what is of primary importance is the elimination of the
conditions of saṃsāra, and for this a healthy attitude must be cultivated.

Every sahetuka consciousness is motivated by the mental attitude of the individual. As the wholesome attitude or kusala citta leads in the direction of the goal, so also the unwholesome attitude or akusala states of consciousness motivated by lobha, dosa and moha lead to the bondage of Karmar. So the Buddha says,

_Diso disāṁ yaṁ tāṁ kayirā_
_verī vā pana verināṁ_
_micchāpanihitam cittaṁ_
_pāpiyo nāṁ tato kare._

*Whatever harm jealous person can do, whatever harm the enemy can do for his enemy so the misleading mind can harm man.*

Again,

_Na tāṁ mātā pītā kayirā_
_aññe vāpi ca nātakā_
_sammāpanihitam cittaṁ_
_seyyaso nāṁ tato kare._

*Neither mother nor father nor any other relative can do that good to a person which a well-directed mind can do.*

The akusala or evil is the result of ignorance, i.e., avidya
(avijjā) and kusala or blissful attitude is the result of right knowledge. The wholesome attitude helps to acquire right views or sammādiṭṭhi, the first stepping stone on the way to Nibbāna. Thus, "The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem", and "By oneself is evil done, by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another." The righteous live happily both in this world and the next. "As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next."

Sub-consciousness-rebirth:

According to the differences in the objective level, consciousness is also distinguished into three levels or spheres. In the realm of sensorial form or kāmāvacara citta, all the states of sahetuka and ahetuka consciousness including favourable, unfavourable and neutral factors are present. But in the higher two levels of Rūpāvacara and Arūpāvacara citta, only favourable or wholesome (kusala) elements are present. The range of conscious existence is formed by the accumulated experiences of the individual. The longer the way which the
individual experience has covered, the more impressions are accumulated in it. Consciousness may be graded according to intensity and differentiation of the experiences. The normal day-to-day consciousness of man is the most differentiated surface consciousness. The contents of this level are under direct control of volitional power of memorizing. Below this level lies a more voluminous realm of sub-conscious modes which are not under direct control of memory. The lowest point of this level of consciousness sinks down at death-consciousness. But the highest level of consciousness is the subliminal realm or supramundane consciousness, which possesses the highest degree of perfection and freedom and lies beyond the other two levels.

Of course, this division of consciousness into the three realms are not identical with the division of consciousness we find in "Depth Psychology" as conscious, subconscious and unconscious levels of mind. Some points of similarity, however, cannot be ignored. The sub-peripheral zone of Buddhist psychology bears similarity with the subconscious level. The contents of this sphere influence the conscious activities of life. Most of the contents of the conscious level sink down to the sub-conscious level according to their weight or intensity and can be reproduced only when the functions of conscious level are temporarily stopped or excluded.
and the mind becomes concentrated upon this sub-conscious realm. In the progressive state of meditation the whole content of the sub-conscious level comes up to the surface level. In this stage the person concerned can memorize and perceive the past and the future of the particular existence. On the other hand, if the lowest level of this sub-conscious mind is passed over in meditation, then it becomes possible to cross the line of death consciousness.

By this it becomes possible to achieve the knowledge of the connection between two existences. With the progress in the subliminal zone the meditative consciousness can cover more and more forms of existences. Here retrospective perception becomes equal to intuitive perception of all the possible existences. Thus consciousness is a continuous stream of becoming which stretches over many life-times. Actions with different effects remain in this consciousness in the form of predispositions or samskāras. We are simply the personifications of our own karman. The karmic process determines the tendencies and temperaments of the present existence, which in its turn will again determine the future existence. At death, the process of consciousness flows on from one life to another, determined by the activities of the present life. So birth is simply a new form of existence of the same process of consciousness. Winston King remarks this as a "marvellous
kind of 'mere energy' which can carry the memory of a million lives and their moral quality through rebirths as ghosts in hells, animals, gods and men of many sorts."\(^{15}\)

Buddhism presents a theory of endless transmigration, but it never recognizes a permanent self or spirit. That which transforms from one life to another, is the potential karmic energy.

"Whether Buddhas appear in the world or whether Buddhas do not appear in the world, it remains a fact, an unalterable condition of existence and an eternal law, that all karmic formations (sāṃkhāra) are impermanent (anicca) ... ... whether Buddhas appear in the world or whether Buddhas do not appear in the world, it remains a fact, an unalterable condition of existence and an eternal law, that all that exists (sabbe dhamma) is non-absolute (anattā). This fact a Buddha discovers and masters, and after having discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly that all that exists is non-absolute (anattā)."\(^{16}\)

Thus the Buddha denies permanent existence of the sāṃskāras and also of the ego-entity. Births and deaths are merely "communicating doors from one life to another."\(^{17}\) 

Vīraṇā, or consciousness is the medium of continuity between
different lives or process of existence.

The term viññāṇa is found to be used in both the senses, as the process of cognition and also as the mind impressed or idea cognised. In the Suttas, it is defined as a continuum or flux that runs on, "viññāṇa Sandhāvati Sansarati nāṁnām." Sometimes, it is also otherwise treated as the person consciously persisting. But in the skandha analysis viññāṇa is recorded as the fifth skandha or it is associated with other terms to mean a specific type of cognition as caṅṣuviññāṇa, mano- viññāṇa etc. In later scholastic literature viññāṇa is used in the sense of "rebirth consciousness", and also as "decease - consciousness". In Buddhism, rebirth is 'Paṭisandhi' which literally means reunion and the term used for death is 'cuti', meaning falling or decay. In this sense viññāṇa is paṭisandhi viññāṇa and cuti-viññāṇa.

There is nobody to pass over to a new life. It is only the effect of the latest viññāṇa that somehow comes to enter into a new physical complex. The theory of causal dependence is applied here also as in case of external world.

The application of causal dependence shows that every psychic effect can be stopped by stopping the psychic cause. Starting with suffering as the inevitable final effect in life, it is held to be conditioned by birth, birth is conditioned by the fact of becoming; this again is the effect of grasping
craving, experiencing, contact, sensation and nāmarūpa, and then vijñāna. In the causal chain each of these functions is the immediate condition of the next. In this way vijñāna is the factor which with the help of Karmic tendencies actifies nāmarūpa and all the consequent effects. The sensing organism becomes active only with the power of consciousness. So it is the vijñāna or consciousness which is the regulator of the life-pattern of an individual. There is still the tradition among the Buddhists to believe that this life of the individual commences with vijñāna from previous life descending into the mother and there taking effect as mind and form.

True essence of Buddhism lies in the theory of change. Life for Buddha is a continuous flow of becoming like a running river in which no drop of water is constant for more than one moment. As "strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts just as a chariot-wheel in rolling rolls only at one point of the tyre and in resting rests only at one point; exactly in the same way the life of a living being lasts only for the period of one thought. As soon as that thought has ceased the being is said to have ceased." The corporeal organism is the result of craving or grasping. We cling to life as long as it continues and we have thirst for a new one as soon as we lose the present form. So it is the
thirst which leads to the formation of a new organism. Man always becomes what he likes to become. It is the force of willing or desire in its innermost depth which is the sole powerful agent of life and of rebirth. The totality of samskāras or inner dispositions of a particular existence determines the future birth of the individual. Since life is the continuous flow of becoming, every moment may be called a transition to a new form of life. This transition will continue so long as our desire for life continues. When desire will be stopped, birth and rebirth, the total flow of existence, will also be stopped.

Psychological basis of Buddhist Ethics:

To begin with the comment of Mrs. Rhys Davids, "Buddhist philosophy is ethical first and last. This is beyond dispute." In dealing with the ethical problems we always find some psychological analysis. Ethics is the science of conduct and conduct or behaviour is simply the outward expression of mental attitude. While discussing conduct, Ethics is to discuss the problems of voluntary action with correct analysis of the different stages of it. We also know that the mental stage is the most important factor of moral action. The mental or psychical factors are the determining agent of the moral quality of an action. So Ethics in
general depends upon the psychology of conation or will to a great extent. However, the problem of volition cannot be isolated from the rest of the psychical operations. It is a matter of great interest and delight that the Buddhist philosophy gives an elaborate analysis of psychological problems and processes in dealing with the problem of life, its suffering and the removal of suffering. Action is threefold—corporeal, verbal and mental. Emphasis is given, rightly, upon mental action more than the other two. Mental action, i.e., motivation or volition is equated with action, "cetanā vadami kammam", is the version of the Buddha.

Buddhism is a doctrine of moral discipline. Its aim is to arrive at a super mental state (lokuttara citta) in which nothing of the sort of pain or disturbance can arise. The doctrine teaches the way or path for the attainment of this state which is otherwise called Nibbāna. This eightfold path also comprehends the threefold division of thought, speech and action. Thus sammādiṭṭhi or right understanding is the first step in the path. Right action or samma Kammanta is not possible without sammādiṭṭhi. Another important factor is sammāsamkappa or right resolution. These mental functions are the pre-conditions or starting point in the path of astāṅgikamārga which comprises right speech and right action (sammāvācā and sammākammanta) including right
livelihood (sammaājīva) and right effort (sammāvayama).

Vācaṇurakkhi manasā susamvuto,
Kāyene ca akusalam na kayirā;
ete tayo kammapathe visodhaye
ārādhaye maggōm isippaveditaṁ. 20

The verse is translated as "watching his speech, well restrained in mind, let a man never commit any wrong with his body. Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise. 21

The fundamental point of Buddhism like the general ethical science, is that according to this philosophy, everybody must enjoy the fruit of all deeds performed by himself. The action may be mental or physical, however insignificant it may be. Mind and mental faculties are always taken as the root of action. "Mano pubbhāgamā dhammā." 22

Every state of consciousness arises in relation to certain laws from mental or physical actions. Man is concerned with the external world only as far as it directly or indirectly effects his moral welfare and that of other moral beings.

Both in theory and practice, Buddhism is a philosophy of conscious will, with all that this involves... attention
and concentration. Attention (samma\(\tilde{s}\)asati) and concentration (samma\(\tilde{s}\)sam\(\tilde{\text{m}}\)dhi) are the utmost necessity in the progress to Nibb\(\tilde{\text{a}}\)na. From the multitudes of excitations or impressions, the object of concentration must be selected and for this selection right mindfulness or attention is required. The analysis and classification of mental processes which Buddhism presents to us is of remarkable insight and sagacity with regard to its time or date of origin.

Buddhism originated as a theory of our moral life for the solution of the practical problem of our life. Though it is the theory of practical life, every step in the teaching is grounded on thorough psychological analysis. It is the doctrine of individual salvation which depends on individual self-culture. It requires the purity of mind and behaviour. So, the importance is given not only on right action and right living, right speech and right effort but right views and right resolution along with right minding are added in the process of right concentration. Considering the serial order of the aryaastang\(\tilde{i}\)ka marga consisting of sam\(\tilde{\text{m}}\)\(\tilde{\text{d}}\)\(\tilde{\text{i}}\)\(\tilde{\text{t}}\)\(\tilde{\text{h}}\)i, samm\(\tilde{\text{a}}\)sakappa, samm\(\tilde{\text{a}}\)v\(\tilde{\text{c}}\)\(\tilde{\text{a}}\), samm\(\tilde{\text{a}}\) kammanta, samm\(\tilde{\text{a}}\) \(\tilde{\text{d}}\)\(\tilde{i}\)\(\tilde{\text{v}}\)a, samm\(\tilde{\text{a}}\)v\(\tilde{\text{y}}\)ama, samm\(\tilde{\text{a}}\)sati and samm\(\tilde{\text{a}}\)sam\(\tilde{\text{m}}\)dhi, it can be easily understood that in the path the psychological conditions give the start to the process and the process ends also in the psychical height of sam\(\tilde{\text{d}}\)\(\tilde{\text{h}}\)i. Morality is nothing but the outward
expression of right understanding. It is the outcome of wholesome mental attitude or Kusala-citta. Actions done for the fear of punishment or for the hope of reward do not possess any moral value.

The theory of Dependent Origination that builds the foundation of the philosophy of Buddhism clearly analyses the process of mind, nature and factors of sensations, the range and depth of feeling and the power and effect of desire upon the consciousness. Consciousness or vijñāna is not only the living process of this life but it is also the root of future existences.

Buddhist psychology and Modern psychology:

With the developing phenomenalistic outlook of modern science, we find, in the field of psychology also, a tendency of joining hands with the anti-substantialistic tradition of Hume. So modern psychology does not recognize a permanent entity called mind or psyche. Mind is simply the totality of mental processes. Experience itself occupies the scope of the subject of psychology. As Wilhelm Wundt says, "The subject matter of psychology is experience, more properly, immediate experience as opposed to mediate experience."
Considering the date and circumstances in which Buddhism originated, we are to be astonished that the Buddhist philosophy gave a similar explanation of psychology, though it was not a psychological theory. Buddhism taught an ethical system based on psychological principles. The founder of the doctrine proceeded to analyse the psychic factors only to explain the working of moral causation. But surprising enough, that against the prevailing belief of the country, the Buddha held it to be a dangerous superstition to believe in a 'thing-in-itself' for mind or psyche. "'I am' is a vain thought 'I am not' is a vain thought; 'I shall be' is a vain thought, 'I shall not be' is a vain thought. Vain thoughts are a sickness, an ulcer, a thorn." Rejecting the assumption of a psychical substance, Buddhism held the idea of a psychical process for the first time in India. It regards the mental or psychical continuity of the moral being as a complex continuum of different states of consciousness. The term 'dhamma' indicates both the actual and potential states of consciousness. The entire universe is classed into Rūpino and Arūpino dhama, i.e., factors having form and those not having form. The first category comprises the four physical elements while 'arūpino' factors refer to the modes or phases of consciousness, i.e., subjective experiences. These are the skandhas of feeling, perception, intellect and synthetic impressions which are termed in Buddhism as vedanā,
sanjñā, vijnāna and samskaras. Rūpino and arūpino signify all planes of existence which together with the sensuous realm exhaust all possible modes of life and mind.

Man and his ethical life is the first and last centre of attention and discussion in the teaching of Buddhism. The physical world is the background and support, and in so far as it affects the moral life of man, to that point only it enters the field of discussion. "And the advance in moral evolution which was attempted by the Buddhist philosophy, brought with it the felt need of looking deeper into those data of mental procedure on which dogmatic speculation and ethical convictions were alike founded."25

The distinctive psychological feature which we find in Buddhism, is the psychological earnestness and psychological enquiry into mental phenomena apart from and in opposition to the usual assumption of a psychological entity. Another special characteristic feature in which Buddhist psychology approximates to the trend of our modern psychology is that it gives special heed to those mental activities, viz., attention and feeling, conation and choice, which seem mostly to imply a subject. At the same time it emphatically extrude the idea of an ego. Modern psychologists, including Hume, assume the conception of mind or conscious subject but are careful enough to exclude the metaphysical self or subject.
In much the same way the Buddhists were contented to adopt the term 'attābhava' to mean the totality of the five skandhas, i.e., both mind and body. Nowhere there is any reference to the subjective factor or agent who possesses the 'cittam'. Citta, mano and viññāna, used synonymously for thought with all its associated factors of attention, feeling, conception and volition, never stands for a constant subject. Even in the course of meditation or jhāna, where it is concerned with the most active modes of thought of regulated attention, involving the maximum constructive thinking, the recognition of a conscious subject is not found. It is this psychology without a psyche which gives Buddhism a phenomenological outlook and brings it nearer to modern psychology.
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3. Ibid., p. 480


6. H.V. Guenther, Ibid., p. 12


9. *Dhammapada: cittavagga*, verse 42

10. Ibid., verse 43


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13. Ibid., verse 169, p. 67
14. Ibid., verse 220, p. 87


16. *Anguttara-Nikaya*, III, verse 134


20. *Dhammapada*, *Maggavagga*, verse 281


22. *Dhammapada*, verse 1

