Chapter - V

SUMMARY, FINDINGS, SUGGESTIONS FOR FURTHER STUDY AND CONCLUSION

Theories are merely words which remain meaningless until they are correlated with the relevant deeds. Actions alone determine the real sense of the words and words uttered without being enhanced by actions are mere figures. There is a saying, “to know and not to do is not yet to know.” We have now acquired more or less theoretical knowledge concerning elements. Elements are all around us. We also are group of elements — mental and material. Not only mind and matter are elements. Nibbāna as well stands for elements. So, the path and goal both are elements. But theory alone would not send us to the goal. The theory must be put into practice. Here, the expression of Venerable Anuruddha would be relevant —

“Bhāvetabbam panicccevam bhāvanā dvaya muttamam
Patipirassādam, patthayantena sāsane.”

“One who wishes to enjoy the essence of practice in this Dispensation should thus develop the sublime dual meditation.”
A life is characterised by its beliefs, philosophies, practices, ideals, superstitions, religion and rituals. Most of the people in the world, believe charity and morality make ones life sublime.

This statement is quite right. Charity and morality are basic and essential foundations of Dhamma. However, meditation is more valuable and more important — to realize the Nibbāna dhātu which is more important.

Science identities the elements in the world as living and nonliving and they are further classified. Broadly speaking, we can divide everything in existence into two categories: element and non-element. Mind, mental factors, matter, and Nibbāna are elements. The concepts alone are non-elements.

Science also studies elements. They have a big list of elements. However, very few are similar to the elements described in Buddhism. In Buddhism, we say ‘eye is an element’. But science does not enumerate the eye in its list of elements.

Human body is like a mechanism in which all the components need to have a perfect matching with one another. All the organs in
an animal work in union. Many of our bodily ailments are caused by the disturbances of elements. If one could balance them and keep them in harmony, he could live a healthy life. Even some traditional medicines and treatments are based on balancing of elements. Through the practice of element meditation, a yogi is said to be able to balance the elements.

Although the major Suttanta chapter is said to be conventional teaching, it also contains teachings. On ultimate realities, though less, the Abhidhamma exclusively explains the ultimate realities. The study of elements is the study of ultimate realities. Actually, they both point out the same ‘things.’ So, from the point of Ultimate reality, Abhidhamma view is important as it deals mostly with ultimate realities. Nevertheless, we can`t overlook the Suttanta view. Actually, Suttanta also contains ‘Abhidhamma’.

The Buddha spoke about realities as elements in order to remind us that they are important and not self. When we speak about elements, we usually think of elements in chemistry or physics, but it may seem strange to us to regard the eye or seeing as elements. What we call “self” is just a collection of mental and
material elements. What we call ‘eye’ is just an element. And what we attain after practice, i.e., *Nibbāna*, is also an element. So, the Buddha’s concept, in *Bahudhātukā Sutta*, that everything is just an element and there is no soul, no self, or any controlling agency, but very much practical and rational.

The study, primarily, has its focus on the philosophy of Buddha which analyses the knowledge of elements towards attaining *Nibbāna*—the emancipation of all forms of sufferings. The investigator attempts to highlight the teachings of Buddha with special reference to *Dhamma* which can help one find inner harmony and thus drive away all the sufferings.

Philosophy, in its widest sense, denotes the pursuit of knowledge and the knowledge indicates the innumerable number of theories, concepts, principles, facts, truths, ideas, revelations, strategies, etc., related to human life. Even since man started looking around for the reasons that determine his existence, his quest for knowledge started. There is no end to man’s quest for knowledge so does his journey towards understanding his life, his mission and purpose of life in various philosophies which probe the
principles governing existence, besides the causes and nature of things.

In the light of the discussion above, the present study aims at analyzing the philosophy of Buddha having the focus on Nibbāna. The study also attempts to see the impact of the elements – the phenomena often referred in the Buddha philosophy – on the four ultimate truths; namely (i) consciousness (citta), (ii) mental factors (cetasika), matter (rūpa) and (iv) Nibbāna.

5.1. Summary

The study is limited, in its scope and discussion, as the researcher likes focus only on the knowledge of elements as an important factor that may give me an absolute insight into Buddha philosophy. The thesis has five chapters in which the researcher traces out the evolution of world philosophy and finds Buddha philosophy as a unique one since his vision of life, people and the ultimate realities of the elements which lead to the realization of the true nature of mentality and materialism.

The discussion on the present study shall be in the following order.
The introductory chapter deals with the emergence of Buddha philosophy, in Asia, and its key element *Nibbāna*. The first chapter also includes a brief review of literature on Buddha philosophy.

The second chapter discusses *Dhātu* – Theravāda conception of ultimate realities – the sufferings of rebirth. Brief account of *Dhātu*, its various meanings, the significance of elements – *Bhikkhu* in six different forms, this chapter makes a thorough analysis of the ultimate realities of 18 elements in the name of *Abhidhamma*. Taking all the sense organs and classifying, them as elements the research related to seventy six consciousness accompanied by both joy and indifferences. The study identifies with the 18 elements, in a person as knowledge which is not bound by self or ego or ‘*atta*’.

The third chapter titled, the Ultimate Realities (*Dhātu*) of *Abhidhamma* perceptive and Buddha discourses, throws more light on *cittas* (consciousness) which deal with the ultimate reality, with its own intrinsic nature, arises without being instigated by any external force. Material and other elements find close attention in this chapter as the research observes the earth, cohesion, heat, motion, space, pleasure, pain, indifference, ignorance, desire, ill-will,
cruelty, renunciation, absence of ill-will, and absence of cruelty, as elements and correlate them with all the burdens and sufferings human beings experience in their life time and the need for mettā – the more identification of oneself with all beings.

The fourth chapter projects the ultimate realities (Dhātu) from Suttas and practical point of view. The Suttanta, an inseparable component from Abhidhamma, deals with the great element of meditation and Maha Rahulovada Sutta. The researcher identifies six elements, namely earth element, water element, fire element, air element, space element, and consciousness element. These elements, both internal or external, being the sources one can contemplate or watch them to understand with insight meditation. The researcher makes a clear note of there types of meditations Samathayanika, Vipassanayanika and Yugananddha which helps one to attain Nibbanic bliss.

5.2. Findings

The study has found the philosophy of Buddha too relevant to the present society as the Buddha’s presentation of elements,
discourses and the process of meditation in the name of Dhātu insists on the freedom of man from all this sufferings.

Buddha wanted man to transcend the problems in their life; rather urged them to go beyond their sufferings accept them as reality. Abhidhamma, exclusively, underlines the significance of ultimate realities.

Buddha considered both the physical and the spiritual properties as elements and he could hardly correlate these elements with the concept of soul.

Buddha’s aim, in teaching, about innumerable number of elements, was to help the society gain proper knowledge and attain Nibbāna.

Enlightment or understanding of the reality alone can make one’s life sublime and Buddha with his teachings of meditation showed the world how perennial happiness would prevail in mans life if he practiced Dhamma.
Buddha’s philosophy believes in the well being of man who needs to be fearless, following the path of truth and having concern and compassion for others.

Buddha’s philosophy underlines the fact that only by realizing the present state of life one can forget the past and ignore the invisible and uncertain future; he rather urges the people to love the present and live happily.

5.3. Conclusion

Thus the study, with its focus on the Buddha philosophy confined to Abhidhamma and Suttanta highlighted the realities of life and insisted on attaining Nibbāna as the ultimate aim of life. According to Buddha there is no soul, no self or any controlling agency and everything around as is element, Buddha’s aim of teaching Dhātu had one purpose; he wanted the people to look at elements around as just elements which have no knowledge of Nibbāna, Buddha’s attainment of higher knowledge means the knowledge of path of Arahathood;
Meditators successfully eradicate all defilements and become Arahats. The researcher feels the teachings of Buddha, his philosophies, - the Dhātu, Nibbāna, and all other concepts are acceptable to all the people in the world which cannot be rejected or ignored in the name of religion, race, colour or regional sentiments. All the teachings of Buddha, his principles, meditation techniques and the journeys towards realization of the ultimate realities and freedom from all sufferings have universal values and appeal.

5.4. Suggestions for Further Studies

1. The searcher recommends that an individual study could be done on Buddha’s philosophy with special reference to realization of soul or mind

2. An independent research can be engaged on Buddha’s philosophy comparing it with the western philosophers like satre and others.
3. More studies could be done on Buddha’s philosophy to find the remedies for the chaos in the present day society.