CHAPTER I

INTRODUCTION

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1. BACKGROUND AND SIGNIFICANCE OF THE PROBLEM

Two thousand years ago, the concept of philosophy aim to discuss on the phenomenon i.e. world, life, soul, consciousness, God, or rational of reflection, etc., These concepts were developed by the philosophers in many schools and many theories, i.e. Realism, Nominalism, Rationalism Empiricism, Skepticism, Idealism, Pragmatism, Phenomenology, Existentialism, Structuralism, post-structuralism and the analytic tradition etc., which were influenced by the idea of philosophers in the ancient ages, middle ages, and modern contemporary ages. Many philosophers, however, believed that mind and body is created by the God.

Although, the western philosophers such as Benedict de Spinoza argues that mind and body are just different ways of conceiving the same reality. “This reality, Nature or God, is wholly self-contained, self-causing and self-sufficient. Everything in the universe is part of God, and everything that happens is necessary part or expression of the divine nature. The upshot of this pantheistic view is to remove free will from the realm of human action.”

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Nicolas Malebranche claimed the concept of God that “the God is the mind and body. They are like two clocks wound up by God and kept in synchronicity with each other through other trough divine act. Whenever I will to move my arm, God cause my arm to move on that occasion. Whenever we think we are doing something, God is really doing it for us.”\textsuperscript{1}

Although, Aristotle has shown the concept of the God that “He has no desires, no will, no purpose he is activity so pure that he never acts. He is absolutely perfect, therefore he cannot desire anything, and therefore, he does nothing.”\textsuperscript{2} He also presented on the soul that “The soul is the cause or source of the living body. The terms cause and sources have many senses. But, the soul is the cause of its body alike in all three senses which we explicitly recognize. It is (a) the source or origin of movement, it is (b) the end, it is (c) the essence of the whole living body.”\textsuperscript{3}

In Indian philosophy, God is based on logical reason supporting to the authority of the Vedas that they are believe to embody the intuitions of the seers of truth. This concept of God was presented in many Indian philosophy schools, i.e. the Vaisesika School advocated the God that “Atoms are combined with one another by the God into gross material objects, living organisms, and the multiform world, and adapted to the

\textsuperscript{1} Ibid., p.77.
enjoyments and suffering of individual soul in accordance with their merits and demerits.”

The concept of God still existed when the Buddha proved on an imaginary concept. This belief, however, still persists in human consciousness, the apparently visual reality of a rainbow which in fact has no substantiality. Simultaneously, the Buddha ridiculed the concept of God that “Who is said to be the eternal and immutable creator of the universe which is temporary, perishing and mutable. The whole universe is a chain of causally connected phenomena, which is not determined by anything beyond the series of phenomena.”

On the one hand, the idea of God is shown that God is something beyond all attributes and determinations, pure being whose very essence is to exist, etc. This idea has caused some suspicion that “If God had particular characteristic, one could ask why the fons etorigo of all particular beings had these characteristic, rather than other, and why it was closer in nature to some created things rather than other.”

In Buddhist philosophy, all phenomena are the fundamental law of nature. Not only myriad forms of life, but the most suitable level of material phenomenon, is also governed by law of interdependence. All phenomenon from the planet we inhabit to the oceans, clouds, and flowers the surround us, arise in dependence upon suitable patterns of

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5 Ibid., p. 92.
energy (of nature).\textsuperscript{7} Buddhism holds that nothing was singly or individually. All things in the universe (mind and matter) arose simultaneously, all things in it depending upon one another, the influence of each mutually permeating and thereby making a universal symphony of harmonious totality. As the Exalted One said:

Tathāgatas or whether there be no such arising, this nature of things, just stands, this causal status, this causal orderliness, the relatedness of this to that. So consciousness also is impermanent, conditioned, arisen causally, is by nature withering away, passing away, fading away, coming to an end.\textsuperscript{8}

On the other hand, all things in the world are phenomena and constitute of a whole (mind and matter) that can be called life, being, etc. The human beings are part from nature, not separate from it. The human element contains mental factors and intention, which are involved in the process of act and result together known as creation.\textsuperscript{9} There are can be called “a stream (Seta), an unbroken (Abbhocchinan) succession (Patipati) of aggregates (Khandhā), there cannot be any temporal or spatial break or pause in this life continuity (Bhava-santati).”\textsuperscript{10} The


\textsuperscript{8} S. II, pp. 21-22.

\textsuperscript{9} See also P.A. Payutto, Dependent Origination: the Buddhist law of conditionality, trans. Bruce Evans, (Bangkok: Buddhadhama Foundation, 1994), pp. 22-23.

stream of life is changing, impermanence, ill, suffering and soullessness.”¹¹

Notwithstanding, the concept of life is said in Theravāda Buddhist philosophy that life being compounded of the five aggregates (Pañca-khandhā) as follow: (1) the corporeality (Rūpa-khandha) (2) the feeling (Vedanā-khandha) (3) the perception (Saññā-khandha) (4) the mental formations (Sañkhāra-khandha) (5) the consciousness (Viññāṇa-khandha). The five Aggregates are the component of the mind and matter that are associated and arisen together. They are unstable, unenduring, suffering, impermanance and non-self. Because of this, the human life is the stream of cause and condition that arises all thought-moments such as it is written “Life, especially the life that we term conscious existence, is indeed like the current of a river, which still maintains one constant from, one seeming identity, though not a single drop remains today of all the volume that composed that river yesterday.”¹² Less specifically, we may say that there are only two groups of phenomena in this existence that can be called mind and matter (Nāma and Rūpa).¹³

As described above, the concept of mind and matter were often interpreted in many viewpoints such as it is depended on the body, independence, permanence, and absolute which were created by the God, etc. This concept is important for the clarification of the perception,

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¹¹ S. IV, pp. 1-4.
¹³ See also the concept of non-self (Anatta) in Sayadaw U Silananda, No inner core: an introduction to the doctrine of anatta, ed. Anthony Billings & Maung Tin-Wa, (Malaysia: Inward Path Publisher, 1999).
which is comprised of mind and matter. This perception is arisen by mind and matter depended on the others. The mind and matter are interpreted by the above opinions that there are some confusion between an internal sense fields and an external sense fields in the world.

The mind and matter as mentioned are the cause and condition of occurrence of six consciousnesses that are comprised: (1) eye consciousness (*Cakkhu-viññāṇa*), (2) ear consciousness (*Sota-viññāṇa*), (3) nose consciousness (*Ghāna-viññāṇa*), (4) tongue consciousness (*Jivhā-viññāṇa*), (5) body consciousness (*Kāya-viññāṇa*) and (6) mind consciousness (*Mano-viññāṇa*). The concept of consciousness is explained in Tipitaka that “consciousness thinks an object; it means that it thinks of object, is aware variously.”¹⁴ In other words, the consciousness can be written that “it arranges itself in a series by way of apperception in a process of thought.”¹⁵

The thinking of object is occurred and arisen together by its cause and condition, while the necessary condition of consciousness is the contact between the internal sense-fields (*Ajjhattikāyatana*) and external sense-fields (*Bāhirāyatana*). It can be explained that “When the body, together with the senses, is formed, the idea of personhood is given rise to. When the senses come in contact with objects, consciousness is produced.”¹⁶

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¹⁴ Asl. p.84.
Notwithstanding, the concept of consciousness is often interpreted or enlarged on generally characteristics purely abstract, energy, wraith, spirit, soul, ghost, feeling, and emotion, etc. It is the wrong opinion, in terms of on idealism or theism theories. These views based on the ignorance and faith in domination that is beyond the sense. These beliefs and views are the interpretation of the phenomena of life, which is not in accordance with the reality.

The interpretation of the concept of consciousness in Theravāda Buddhism in the terms of theism is distorted perspective from the doctrine in Tipiṭaka. These concepts have widely discussed by the Buddhist scholars and philosophers. Normally, they do not mention to the Tipiṭaka that is the primary source of Buddhism. This information will provide clarification of these concepts. The perception of humankind is depended on the internal and external sense fields.

However, many questions regarding the process of consciousness has been frequently asked that how did the process of consciousness arise? What is the perception of consciousness? Whether the knowledge on the process of consciousness is reasonable or not? Was this perception of consciousness caused by nature or other actions? The thinkers have expressed and interpreted the concepts of consciousness in terms of the social context and beliefs. Therefore, as per many reasons and problem as mentioned above, a critical study regarding the concept of consciousness in Theravāda Buddhist philosophy and analysis of the concept of consciousness compared with other philosophy’s concept will enable us to understand the Buddhist perspective and will have an advantage for academic institute.
2. OBJECTIVES

2.1 To study the concept of consciousnesses.

2.2 To study the process of consciousnesses.

2.3. To critically study consciousnesses as epistemology.

3. DEFINITION OF THE TERM USED IN RESEARCH

3.1 Consciousness (Viññāṇa) means the awareness of sensation or thinking of an object, which will be related to particular intentions that are six types: (1) Eye-consciousness (Cakkhu-viññāṇa), (2) Ear-consciousness (Sota-Viññāṇa), (3) Nose-consciousness (Ghāna-viññāṇa), (4) Tongue-consciousness (Jivhā-Viññāṇa), (5) Body-consciousness (Kāya-Viññāṇa) and (6) Mind consciousness (Mano-Viññāṇa).

3.2 Sens-bases or internal sense-fields (Ajjhattikāyatana) are a sentient being must have the means to communicate with its environment in order to function and develop within it. There are six doors: (1) eye (Cakkhu) (2) ear (Sota), (3) nose (Ghāna), (4) tongue (Jivhā), (5) body (Kāya) and (6) the mind (Mano).

3.3 Sense-objects or external sense-fields (Bhāhirāyatana) mean the receptive direction of contact or experiences of the world, or the physical element dependent on which thought arises or the mental process, through the sense object (Ārammaṇa) which are six of the following: the forms (Rūpa), the sound (Sadda), the smell (Gandha), the taste (Rasa), the touch (Phoṭṭhabba) and the mind object (Dhamma).
3.4 Dependent Origination (*Paṭicca-samuppāda*) means the causal law, base, origin, condition, etc., of occurrence of six consciousnesses.

3.5 Contact means the process of awareness is arisen by the meeting of three factors: (1) the internal sense-fields, (2) the external sense objects and (3) consciousness (eye-consciousness, ear-consciousness and so on).

4. LITERATURE REVIEW

These concepts of consciousness (*Viññāṇa*) in Theravāda Buddhist Text (*Tipiṭaka*) and other related information are reviewed for these studies as follows:

According to the Great Division of the Baskets of Discipline (*Vinaya-Piṭaka*) the six consciousnesses are said that it is conditioned by the habitual tendencies (Activity) is consciousness: conditioned by consciousness is psycho-physicality (Mind and Matter)...

In the *Sāmaññapala-sutta*, the uprising of consciousness is depended on the body, which is the impermanence, etc. as the Lord said “This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution, and dismine, too, bound up, on that does it (consciousness) depend.”

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17 Vin. IV, p. 1.
18 D. I, p. 87.
In the Sublime Story (*Mahāpadāna-sutta*), consciousness is the cause, the condition of mind and matter as the passage is said: “What now being present is the sixfold field also present, what conditions the sixfold field? Where name-and-form is, there is the sixfold field, name-and-form is the cognition (consciousness) of the sixfold field.”\(^{19}\) While, in the great discourse on causation (*Mahā-Nidana-sutta*), consciousness is said that it is the cognition of name and form, “Thus, then is it, Ananda, that cognition, with name-and-form as its cause, name-and-form, with cognition as its cause; contact, with name-and-form as its cause.”\(^{20}\)

In the Recital (*Sangīti-Sutta*), the internal and external sense bases are the personal experience or the condition of consciousness, as the passage is said: “Six fields of personal experience to wit, sight, sound, smell, taste, touch, and mind. Six external fields to wit, sights, sound, smell, taste, touch, and mind-object. Six groups of consciousness, to wit, visual, auditory, olfactory, sapid, tactual and perceptual-and-conceptual consciousness.”\(^{21}\)

According to the Perfect View (*Sammādiṭṭhi-sutta*), the six classes of consciousness are uprising of ill as “Your reverences, there are these six classes of consciousness: visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, bodily consciousness, mental consciousness.”\(^{22}\)

\(^{19}\) D. II, p. 25.  
\(^{20}\) Ibid., p. 50.  
\(^{21}\) D. III, p. 230.  
\(^{22}\) M. I, p. 67.
According to the Full Moon (*Mahāpuññama-sutta*), the consciousness which is the past, future or present is the impermanence, suffering and soullessness, which is can not regard as myself, etc. Thus the Lord said “Monk, whatever happiness and bliss arise on account of consciousness, permanence, suffering, liability to change are in consciousness, this constitutes the peril in consciousness…Whatever is consciousness, past, future or present, “this is not mine, this am I not, this is not my self,” sees it thus as it really is by means of perfect wisdom.”

In the Kindred sayings on cause, the six groups of consciousness as eye-consciousness, ear-consciousness and so on are called consciousness, there are the condition of mine and matter, which is arisen by the consciousness as the Lord said: “Conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense,…And what is consciousness? These are the six groups of consciousness: eye-consciousness, ear-, smell-, taste-, touch-, and mind-consciousness. This is called consciousness.”

According to the Nakulapita-Sutta, the consciousness is the condition of sorrow, grief and sick, etc., which is impermanence, suffering, and soullessness as the Lord specified to the Nakulapita: “They regard consciousness as the self, they regard the self as having consciousness, consciousness as being in the self, the self as being in consciousness. ‘I am consciousness’, ‘consciousness is mine.’ And are possessed by this idea and so possessed by this idea, when consciousness alters and changes owing to the unstable and changeful nature of

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23 M. III, p. 68.

24 S. II, p. 4.
consciousness, then sorrow and grief, woe, lamentation, and despair arise in them. That, housefather, is how body is sick and mind is sick too.\textsuperscript{25}

According to the Impermanence-Sutta, the bases of consciousness are internal and external sense bases, which are the impermanence, ill and non-self as the Lord said: “The eye, the ear, the nose, the tongue, the body and the mind brethren, is impermanent. What is impermanent, that is Ill. What is Ill, that is void of the self. What is void of the self, that is not mine: I am not it: it is not myself. That is how it is to be regarded with perfect insight of what it really is.”\textsuperscript{26}

In regard to Ānanda-Sutta, the consciousness is explained that consciousness is the seed of birth which is the cause of suffering as the Lord said “Ānanda action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds.”\textsuperscript{27}

According to the Five Modes of Cognition Considered as Effects of Good (\textit{Kusalavipākani-pañca-viññānani}), the consciousness is elucidated as the wholesome (\textit{Kusala}) of good action (\textit{Karma}) of form, the eye-consciousness, etc., is arisen and accompanied by the indifference as the passage is said that “When, as the result of good karma having been wrought, having been stored up in connection with the sensuous universe, visual cognition (etc.) has arisen, accompanied by indifference, and having as its object (etc.) something seen, then there is contact,

\textsuperscript{25} S. III, p. 4.
\textsuperscript{26} S. IV, pp. 1-2.
\textsuperscript{27} A. I, p. 203.
feeling, perception, volition, consciousness, indifference, self-collectedness; the faculties of mind, indifference, life.”\(^{28}\)

In the book of Analysis (Vibhaṅga), the twelve bases of consciousness, i.e. eye-base, forms and so on are explained that there are the impermanence, suffering, and soullessness as the passage is said: “The eye base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. The eye is impermanent, suffering without soul, a changeable thing; form (object) is impermanent, suffering, without soul, a changeable things. Although, that ear, audible, nose, odorous, tongue, sapid, body, tangible, mind, and ideational is so.”\(^{29}\)

In the Exposition of Neither-Good-Nor-Bad states, the consciousness is explicated as the wholesome (Kusala) of eye consciousness, which is accompanied by equanimity (Upekkhā). Eye-consciousness is arisen by the meeting between the eye base and form, the occurrence of eye-consciousness, ear-consciousness and so on are the arising of suffering.

In the Sensuous Plane of Existence (Kāmāvacarabhumi), the consciousness is explained that dependent on Activity (Saṅkkhāra) arises consciousness; this arising of consciousness is accompanied by the indifference. “At time when having done, having accumulated good action characteristic of the plane of desire there arises resultant, eye-consciousness accompanied by indifference, having form, at that time

\(^{28}\) Dhs. pp.115-117.

\(^{29}\) Vibh. p. 89.
because of activity there is consciousness…Thus is the arising of this whole mass of suffering”.

According to the duality in awareness of mind, the cause of consciousness, the cognition, the characteristic, the manifestation and the proximate of consciousness (awareness) are defined that ‘Visual awareness’ is cognition by sight as a cause, or cognition proceeding form (forms) or seated in the eye. This holds for the other sense. In visual awareness, the ‘characteristic’ is being aware of a form by dependence upon the sense of sight, the ‘function’ is the taking as object merely the from, the ‘manifestation’ is the state of confronting the form, the ‘proximate cause’ is the disappearance of the inoperative element of ‘mind’ with regard to the form. The other modes of sense-awareness may be similarly defined.”

In regard to the Classification of the bases, the base of consciousness i.e. eye, ear and so on are the impermanence, suffering and the soullessness, as the passage is explained that “The eye should be understood as impermanent in the sense of absence after having become…it is suffering (Dukkha) in the sense of oppressing…it is no-self (Anattā) in the sense of powerlessness.”

According to the aggregate of consciousness (Viññāṇa-kandha), the consciousness is the cognition an object, which is depended on the internal sense base and external object. The conditioned arising of the eye-consciousness and the ear-consciousness, etc., are explained that

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30 Ibid., p. 228.
31 Asl. p. 348.
32 S., p. 57.
“eye-consciousness is the cognizing of forms dependent on the eye, ear-consciousness is the cognizing of sound dependent on the ear, nose-consciousness is the cognizing of dours dependent on the nose, tongue-consciousness is the cognizing of flavors dependent on the tongue, body-consciousness is the cognizing of tangibles dependent on the body, mind-element depends on the five-door-adverting and the receiving of the desirable and the non-desirable.”

Regarding the question in regard to the path of purity, consciousness is knows an object as the green, blue, red, etc., the understanding the forms is known by the eye-base, this understanding and penetration the blue, green, or yellow, etc. is called eye-consciousness. Thus, the Buddhaghosa explained that “What sense is it understanding? It is the understanding in the sense of knowing in various ways…Consciousness knows objects to be blue-green, yellow and reaches the penetration into characteristics. But it cannot endeavour to reach the manifestation of path. The consciousness knows the object and reaches the penetration into characteristics as said above, and it reaches through endeavour the manifestation of the path”.

In the book “A history of Buddhist Philosophy” Kalupahana has written about the faculties of consciousness that the Buddha takes up all available faculties i.e. the eye, ear, nose, tongue, body, mind—and examines their respective objects. This is an evidence for his renunciation of a non-sensuous intuition since; the perceived the mind’s

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33 Vim., p. 250.
34 Vism., p. 506.
functioning to be more epistemologically reliable when it is in association (rather than dissociation) with the data of sensory experience”.

N.K. Bhagwat explained the sense-base and sense-objects in the book “Buddhist Philosophy of The Theravada” that “Ārammaṇa or the object of consciousness may either be object of sense, subdividing itself into the five classes of sight, sound, smell, taste and touch or it may be object of thought which, can be similar to Five-Fold which is comprised of, the Citta (mind), the Cetasika (Mental Properties), the Pasāda Rūpa and Sukhuma Rūpa (sensitive and subtle qualities of the body).

Satyendra Kumar Pandey explained the process (Vithi) of consciousness in the book “Abhidhamma Philosophy” that the first five types of the course of cognition are collectively called pañcadvārā-vīthi i.e. the course of cognition at the five sense-doors and the last one is known as manodvārā-vīthi (the course of cognition at mind-door). Basically, there are two types of vithi namely pañcadvarā-vithi and manodārā-vithi. The pañcadvārā-vīthi cognizes the five objects i.e. rūpa, sadda, gandha, rasa, and phothabba while, the manodvārā-vīthi cognizes dhamma i.e. ideational object.”

Nina Van Gorkom has written the process of consciousness in the book “Abhidhamma in daily life” that the pañca-dvāravargajana-citta is the ‘forerunner’ because it arises before pañca-vinñāṇa (seeing, hearing,

36 N.K. Bhagwat, op. cit., p.69.
etc.). When it (consciousness) adverts to an object, it has contacted the eye-sense, it adverts through the eye-door and it is eye-door-adverting-consciousness (Cakkhudvārāvajjana-citta). When it adverts to an object which has contacted the ear-sense, it is ear-door-adverting-consciousness (Sota-dvārāvajjana-citta). The pāṇca-dvārā vajjana-citta is name after the sense-door through which it adverts to the object.  

The external sense base and external objects are linked as the chain of their cause, this being compounded of spirit and body, provides itself with organs to put itself into communications with the external world as Hermann Oldenberg has written the six sense-bases and sense-objects that “Form name (mind) and material form (matter),” runs the fourth terms of the formula, “come the fields”, the “six fields of the subject”, eye, ear, nose, tongue, body (as organ for sensations of touch), understanding. And the six corresponding fields of the object world, corporeal forms as the object of the eye and so on…sounds, odours, taste, tangibility.”

In the book “A Survey of Paramattha Dhammas” the process of consciousness is explained that vīthi-citta arises and experiences the object, which appears through the eye, the ears, the nose, the tongue, the body sense or the mind-door. All the vīthi-cittas arised and experienced form which appears through the eye, are eye-door process cittas (cakkhudvāra vīthi-cittas). There are vīthi-cittas which are ear-door process cittas, body-door process cittas, tongue-door process cittas, body-door

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process cittas and mind-door process cittas, all of which experienced an object through the corresponding doorway.”

“A Buddhist Concept of Mind” in this thesis has shown the process of consciousness that the consciousness according to the Buddhism cannot remain in the same two successive moments. The precedent consciousness arises, giving birth to the successive one and perishes very quickly beyond our notice. One human thought, therefore, is supposed to consist of number of sub-moment of thought (Citta-ikkhāṇa) and cognition of arose once is required several thought-processes.

In the thesis “Is Theravada Buddhist Epistemology an Empiricist Theory?” the research’s results of thesis is shown the epistemology that “empiricism” is used in weak sense to men the doctrine which holds that experience is the most important source of knowledge. Buddhist epistemology can be classified as an empiricist theory. But, in the case that “empiricism” is used in the strong sense maenad the doctrine which holds the experience as the sole source of knowledge, it cannot be classified as such.

“A Comparative Study of the Concept of Citta (Mind) in Theravada and Indian Mahayana Buddhism, A Case Study of the Sutras, the Abhidhamma Singhatat” in the conclusion of this thesis is shown that consciousness is the perceived nature which conducts all time, arises and

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shifts in continuity, motivates all behaviors and personalities, and causes the object and subject ivies. All things, matters and mind have no such thing as absolute self or ego. It depends on causality law. Mind development is based on meditation in complexities. Wisdom, which comes from mind development, leads to Nirvana, the state of freedom of the absolute mind.\textsuperscript{43}

“A Critical Study of the Law of Dependent Origination” the process of consciousness is shown in this thesis that how does the man come into being, how is his process of learning possible, how his such and such behavior arise, all these problems depend solely on the power of causes and conditions. Human beings are compounded things, when we analyses a man’s body and mind, we clearly find only the form of relations of conditions, conforming to the process of Dependent Origination.\textsuperscript{44}

“The Relation between Mind and Body in Buddhism” this thesis is explained consciousness as the mind that the absence of divine grace man is elevated to the level of perfection. Mind-body complex is made pertaining to the phenomenal world. Even after negating a permanent soul, Buddhism tries to develop spiritual practices by controlling the mind and body. To achieve this goal through knowledge of mind and body becomes prerequisite.\textsuperscript{45}

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\textsuperscript{43} Chantaraschnan Singhatat, \textit{A Comparative Study of the Concept of Citta (Mind) in Theravada and Indian Mahayana Buddhism: A Case Study of the Sutras, the Abhidhamma Singhatat}, Mahidol University, Bangkok Thailand, 1996.

\textsuperscript{44} Pherm Ratachai, \textit{A Critical Study of the Law of Dependent Origination}, Graduate School Chulalongkorn University, Bangkok, Thailand, 1997.

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In the study of “Concept of Panñā in Theravāda Buddhism” is found that the special functions of consciousness (Viññāṇa) are the perception that would be in sense organs, and then consciousness would not be established. The consciousness arises because of eye and forms (forms); it is termed visual consciousness (Viññāṇa) or consciousness in sense-objects.46

“As a study of the twelve āyatanas and their parallels in science” this thesis is shown the specific meaning of the twelve āyatanas in the Tipiṭaka and Aṭṭhakathas that, the sense receptors and the sense stimuli in human anatomy are studied and compared and contrasted with the description of the twelve āyatanas.47

In the thesis “An Analytical study of the Dependant Origination (Paṭiccasamuppāda) in the Light of Paramatthasacca,” this research aims to deeply study and analyze the Paṭiccasamuppāda in the Light of Paramatthasacca. The results of this research reveal the following “Abhidhammadhajaniyanaya and described the whole process of Paṭiccasamuppāda which occurs in one moment of consciousness.”48

Finally, from reviewing and consider on many analysis works of the famous academics regarding the concept of consciousness in terms of Buddhist philosophy, I found that the above mentioned research’s results

46 Phra Phuthai Wanhakich, Concept of Panñā in Theravāda Buddhism, Department of Philosophy University of Madras, Chennai, India, 2004.
47 Ms. Apiramon Damrongsi, A study of the twelve āyatanas and their parallels in Human Anatomy as Understood by Modern science, Graduate School Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2008.
and analysis are the concepts which in connection to the concept of six consciousness but, nobody does directly analyzed on the concept of consciousnesses in Theravādha Buddhism as epistemology.

5. EXPECTED ADVANTAGES

3.1 Understanding the concept of consciousnesses.

3.2 Understanding the process of consciousnesses.

3.3 Understanding the concepts of consciousnesses as Epistemology.

6. RESEARCH METHODOLOGY

The study method of this research will be documentary research on the concept of consciousnesses based on the primary sources of Theravāda (the doctrine of the Elders) Buddhist texts (Tipiṭaka) and secondary sources related to this concept such as, commentaries of Buddhist texts (Atthakatha), books, thesis, journals, and electronic data as well. The data will be critical studied in terms of the concept of the five Aggregates (Pañca-khanda), the Dependent Origination (Paṭicca-samuppāda), the Rootless consciousness (Ahetuka-citta), the Mental factors (Cetasik) and the course of cognition (Vīthi) in Theravādha Buddhist philosophy. While, the objects recognition of consciousness is critical studied as epistemology.
7. SCOPE OF RESEARCH

This research will be focused on the concept of six consciousnesses (Viññāṇa) in Theravāda Buddhism as follows: (1) The eye consciousness (Cakkhu-Viññāṇa) (2) The ear consciousness (Sota-Viññāṇa) (3) The nose consciousness (Ghāna Viññāṇa) (4) The tongue consciousness (Jivhā-Viññāṇa) (5) The body consciousness (Kāya-Viññāṇa) and (6) The mind consciousness (Mano-Viññāṇa).