AN ANALYTICAL STUDY OF BUDDHISM WITH SPECIAL FOCUS ON THE CONCEPT OF 'LIFE' (JĪVITA)

VEN. PANDITA

A Research Paper Submitted in Partial Fulfillment of the Requirements for the Degree of MASTER OF ARTS in Philosophy and Religion Graduate School of Human Sciences ASSUMPTION UNIVERSITY OF THAILAND 2017
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I.D. No. 5819498

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ABSTRACT

I.D. No.: 5819498

Researcher Name: VEN. PANDITA

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Academic Year: 2017

The main objective of this thesis is to find the real nature of life (Jīvita) and its relation to ‘becoming’ of mind and matter (Bhava) in Theravada Buddhism. There, the concept of life was found to be life-faculty, and becoming of mind and matter conditioned by conditional causes, with special focus on Jīvita in Pāli word of Buddhism. By means of philosophical approaches such as reductionism and holism, Buddhist analysis and synthesis together with conventional and ultimate truths are studied. Then, using the Buddha Dhamma (both concept and practice) which is the practical way of enlightenment, the real nature of life (mind and matter) is illustrated in its reality. The studies in this thesis are accumulated from the knowledge obtained from some Theravada Teachings; Nikāyas, Suttas, Abhidhamma and also from various books as well as internet sources. The research work reveals that theory of life (Jīvita) differs from Atta (Theory of Self or self-identity) in different schools of Buddhism. This research proves into the nature of life as the non-self, no-soul, no-Jīva, Anatta, and its relation to the process of the mind and matter or the Five Aggregates, Twelve senses, Eighteen Elements and The Four Noble Truths. This paper is the analytical study of Buddhism and reductionism with a special focus on life (Jīvita). It follows the Saṅkhata
Dhamma which comprises all phenomena of existence formed, originated and conditioned by Saṅkhāra, kamma, and Upādāna. This paper presents Buddhist analytical and synthetic study on life (Jivita and Bhava), and then it explains reductionism and holism based on western perspective of analysis and synthesis. Finally, it tries to see in the context of analytical study on life highlighting that Buddhism is neither reductionism nor holism. Thus, Buddhist concept of life is much deeper and wider than both reductionism and holism. By understanding the real nature of life, the research paper will lead to the knowledge of mind and matter which is one of the right ways to Enlightenment in Buddhism.
ACKNOWLEDGMENTS

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Also, I would like to express my sincere gratitude to Sayardaw Dr. Nyanissara for being far-sighted in supporting me to further my studies. His great kindness and support have widened my scope of knowledge in every field.

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| A            | Anguttara Nikāya:  
              | Example: (A.1.145)  
              | A = Anguttara Nikāya, 1 = Volume 1, 145 = page 145 |
| AA           | Anguttara Nikāya Atthakathā (commentary) |
| Abhi         | Abhidhammā (Khuddaka Nikaya) |
| Asl          | Atthasālinī (commentary of Dhs.)  
              | (Atthasālinī (Abhi; A): The Atthasālinī, Buddhaghosa’s Commentary on Dhammasaṅgaṇī) |
| D            | Dīgha Nikāya |
| DA           | Dīgha Nikāya Atthakathā (commentary) |
| Dhp          | Dhammapada |
| Dhs          | Dhammasaṅgaṇī  
              | Expos : The Expositor (Trans. Of Asl.) |
| M            | Majjhima Nikāya |
| Miln         | Milindapañha (Khuddaka Nikaya) |
| Pṭs          | Paṭisambhidāmagga |
| S            | Samyutta Nikāya |
| Smv          | Sammohavinodani (commentary to Vibhanga) |
| Vbh          | Vibhaṅga (Khuddaka Nikāya) |
| Vin          | Vinaya (Khuddaka Nikāya) |
| Vism         | Visudhimmagga (The Path of Purification) |
CHAPTER I
INTRODUCTION

1.1 Background and significance of study

Buddhism can actually be called the “Dhamma” taught by the Lord Buddha. It upholds the true nature of reality that guides the followers through pure living and pure thinking to achieve the supreme knowledge or enlightenment and freedom from all evils and sufferings. The Buddhism called as Dhamma is to be studied, and practiced in daily life, and above all to be realized; immediate realization as its ultimate goal. It begins with faith on Buddha, Dhamma, Saṅgha, Kamma, and acceptance of the four noble truths, dependent origination, and conditional relations, based on knowledge and reasoning or right understanding. Morality (Sīla), concentration (Samādhi) and wisdom (Pañña) play the most important role in Buddhism. All the teachings of the Buddhism can be summed up in one verse as per in Dhammapada:

“To refrain from all evil, to do what is good, to purify the mind, this is the teaching of the Buddhas (Dhp, verse No. 183, p. 51).”

Venerable Thittila redefined the verse in the book of Essential Themes of Buddhist Lectures (1992) as follows:

“This verse embodies the three stages on the grand highway that leads to enlightenment, the three stages of morality, concentration and wisdom. Morality regulates word and deed, concentration controls the mind, but it is wisdom, the final stage that enables the spiritual man to annihilate completely the passions which are ever creating a turmoil within him.” (Ashin Thettila, 1992, p. 40)

Again, Dhamma or the doctrine of reality called Buddhism is more ethical and philosophical by means of practical ways of enlightenment. Narada Mahathera analyzed the Buddhism in a book of Buddhism in a nutshell as follows:

“In one sense Buddhism is not a philosophy, in another sense it is the philosophy of philosophies. In one sense Buddhism is not a religion, in another sense it is the religion of religions. Buddhism is neither a met-
aphysical path nor a ritualistic path. It is neither skeptical nor dogmatic. It is neither self-mortification nor self-indulgence. It is neither pessimism nor optimism. It is neither eternalism nor nihilism. It is neither absolutely this-worldly nor other-worldly. It is a unique Path of Enlightenment.” (Narada Thera, 1982, p. 9)

(a) Life (Jīvita)

In Buddhism, human life or life in general is widely defined as not only the problem to solve but also the solution to get the ultimate reality which is to realize the real nature of things as they really are. It is to achieve the noble perfection in life. There are two spheres or states of life: mundane and supra-mundane; which are the cycle of birth and death (Sāṁsāra or Lokiya), and the end of birth and death (Lokuttara). Life is analyzed by the combination of all conditional causes and effects. In reality Buddhism aims at the liberation of conditional states or unconditional states, based on full understanding of problems and solution. It is about the means and the end which are fundamentally analyzed as the conventional and ultimate realities.

Bhikkhu Setthila (Aggamahapandita) holistically analyzes the human life according to Buddhism’s law of kamma as follow:

“The life process of the universe, the lives of men and in fact the whole universe of living beings, are governed by the natural law of cause and effect. The cause ever becomes the effect and the effect becomes the cause, and so birth is followed by death, and death on the other hand is followed by birth; birth and death being two phases of the same life process.” (Ashin Thittila, 1992, p. 23)

According to the Four Noble Truths, the first noble truth is suffering (Dukkha). Life is analyzed as the problem or sufferings, which is conditioned by mind and matter. The second noble truth is the cause of sufferings, which are mainly based on delusion, that is clinging or craving (Tahṇā) for sensual pleasure, existence and non-existence. The third noble truth is the cessation of the cause of sufferings, which is Nibbāna, the extinction of craving necessarily resulting in extinction (Nirodha) of rebirth and sufferings concerned with the effect. The
fourth noble truth is the Noble Eightfold Path which is the way leading to the extinction of craving. The Noble Eightfold Path includes the right view, the right thought, the right speech, the right action, the right livelihood, the right effort, the right mindfulness, and the right concentration.

In the Buddha's first sermon, the Dhammacakkappavattana Sutta, the first truth (sufferings) is to be fully understood; the second truth (craving) to be abandoned; the third truth (Nibbāna) to be realized; the fourth truth (the path) to be followed. Visuddhimagga (the path of purification) explains with the analogy that life would be analyzed by the aspect of four noble truths as follows:

"The truth of suffering is to be compared with a disease, the truth of the origin of suffering with the cause of the disease, the truth of extinction of suffering with the cure of the disease, the truth of the path with the medicine." (Vism, XVI, p. 528)

(b) Abhidhamma explanation of ‘Life’

According to Abhidhamma Philosophical standpoint, Buddhism particularly explained all phenomena such as mind or consciousness, mental factors, matter, concepts, and Nibbāna, by means of the two truths; conventional and ultimate. In the case of the conventional truth it is said:

“…Conventional realities are the referents of ordinary conceptual thought and conventional modes of expressions. They include such entities as living beings, persons, men, women, animals, and the apparently stable persisting objects that constitute our unanalyzed picture of the world.” (Bhikkhu Bodhi, 1993, p. 25)

Abhidhamma also explained that all notions of worldly entities do not exist in their own right as irreducible realities. They are conceptual, not actual. They are products of mental construction, and not realities existing by reason of their own nature. In contrast, the ultimate truths (Paramattha Saccā) is the processes of phenomena, such as characteristics, func-
tion, manifestation, and proximate causes, conditioned with its Kamma, Citta, Utu, and Ahāra. Other approaches also would be explained in detail by means of Dependent Origination (Paṭiccasamuppāda), Conditional Relation (Paṭṭhāna Paccaya), Foundation of Mindfulness (Satipaṭṭhana), and Insight Knowledge (Vipassanā). Relating with the case of ultimate truths, Abhidhamma explains as follows:

“…Ultimate realities, in contrast (to conventional realities), are things that exist by reason of their own nature (Sabhāva). These are the Dhammas: the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. Such existences admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experience. Hence the word Paramattha is applied to them, which is derived from Parama = ultimate, highest, final, and Attha = reality, thing.” (Bhikkhu Bodhi, 1993, p. 25)

(c) Epistemological view on ‘Life’

In the case of epistemological viewpoint of Buddhism, knowledge of the truth (Sacca-ñana) is very important, which may be of two kinds: (1) knowledge consisting in understanding (Anubodha-ñana) and (2) knowledge consisting in penetration (Paṭivedha-ñana) or realization. The first is concerned with mundane whereas the second with supra-mundane. According to the first sermon, there are three kinds of mundane ‘full understanding’, or full comprehension (Lokiya-pariññā), namely: full understanding of the known (ñāta-pariññā), full understanding as investigating (Tīraṇa-pariññā), and full understanding as overcoming (Pahāna-pariññā).

The Visuddhimagga states as follows:

“(1) "Full understanding of the known is the knowledge consisting in the discernment of the specific characteristics of such and such phenomena, as: 'Corporeality has the characteristic of being oppressed; feeling has the characteristic of being felt, etc.' (2) "Full understanding by investigating is that insight-wisdom (Vipassanā-paṭīḷā), which has the 3 general characteristics (impermanence, suffering, not-self) as its
objects, and which arises when attributing a general characteristic to (physical and mental) phenomena, as for instance: ‘Corporeality is impermanent, feeling is impermanent, etc.’ (3) "Full understanding by overcoming is that insight-wisdom which has the above mentioned general characteristics as its objects, and arises after overcoming the idea of permanence, etc.” (Vism. XX, p. 631)

(d) Ethical view on ‘Life’

From ethical standpoint of Buddhism, the word Kamma, in the meaning of the law of moral causation is the vital importance to understand ill-balanced world. Most Buddhists accept that all present mental, intellectual, moral and temperamental differences are mainly due to own actions and tendencies, both past and present. In the Sūlakamma and Mahākamma Vibhiṅga Sutta, The Lord Buddha briefly explained that “Every living being has kamma as its own, its inheritance, its cause, its kinsman, and its refuge. Kamma differentiates all living beings into low and high states (M. iii, 244, 3: 202-206”). To be clearer Kamma or order of act and result, there are five orders or processes (Niyāma), which operate in the physical and mental world; namely Kammic order (Kamma niyāma), physical order (Utu niyāma), order of germs or seeds (Bīja niyāma), order of mind or psychic law (Citta niyāma), and order of the norm or the natural phenomena (Dhamma niyāma). Buddhism explains that all mental or physical phenomenon could be understood by these five orders or processes which are laws in themselves.

Based on the Kamma as its contexts, by means of the Dhamma teachings such as other natural orders, the four noble truths as an essential teaching Buddhism explains the cause and effect, which is mainly the heart of the Buddha’s teaching. Then Dhamma broadly explains ‘dependent origination’ (Paṭiccasamuppāda) and in further detail ‘causal relationship or conditional relation’ (Paṭṭhāna), Buddhism explains and analyzes the real nature of all conditional formations or conditional phenomena such as conditioning states, and condition-
ally arisen states linked by the conditioning forces or conditional relations. The Pāli word ‘Saṅkhata Dhamma’, mentioned as conditioned phenomena, covers and understand all phenomena in the world, which are formed by mental and material phenomena by means of the practical ways of life such as five aggregates, twelve senses or six senses, and eighteen elements or six elements, based on mind and matter.

Through these teachings, Buddhism not only analyzes the form of life by the understanding (Lokiya ñāṇa) and its conventional truth, but also realizes the nature of life by the insight knowledge (Vipassana ñāṇa), and its ultimate truth such as the characteristic, function, manifestation and proximate cause of material and immaterial phenomena. In Buddhist literature, these are called two truths: Sammuti-saccā (conventional truth) is identical with Vohāra-saccā and Paramattha-saccā (ultimate truth) is similar to the highest truth. It should be noted, however, the teaching of Buddha in conventional language, are called common to accepted 'truth' (Vohāra-sacca), i.e. being correct on their own level, it does not contradict the fact that such statements ultimately refer to impermanence and impersonal processes.

Buddhism explains the ultimate realities as the concrete essences of things are so subtle and profound that an ordinary person who deludes in mind cannot perceive them. Only by means of wise or insight knowledge and thorough attention to things, one can see beyond the concepts and take the ultimate realities as one’s object of knowledge. Thus Buddhism should be understood by means of Dhamma taught by the Buddha.

(e) The meaning of ‘Jīvita’

The word Jīvita (Life) is derived from the two words ‘Jīva’ and ‘Ta’. According to Buddhist terminology, it is defined briefly in seven ways; (1) life faculty; in this definition of faculty there are two kinds: I. Physical life (the matter faculty, and material life faculty) ii.
Psychic life (the faculty of mind, and mental life faculty), (2) living process, (3) lifespan, (4) livelihood, (5) maintaining and supporting, (6) Jīva or soul, i.e. Atta or self, spirit and life substance (which is hold wrongly by the other schools, non-Buddhists and (7) the world of beings.

### Table 1: Seven definitions of Jīvita

<table>
<thead>
<tr>
<th>(1) Life faculty</th>
<th>(1) Physical faculty</th>
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<tr>
<td>(2) Psychic faculty</td>
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<td>(2) Living process</td>
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<td>(3) Lifespan</td>
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<td>(4) Livelihood</td>
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<td>(5) Maintaining and Supporting</td>
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<tr>
<td>(6) Jiva or Soul</td>
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<tr>
<td>(7) The world of beings</td>
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Here these two words, Jīva and Jīvita are terminologically different definition, but as connection of ‘life’ meaning they mean the same concept in Buddhism. According to Abhidhamma usage life (Jīvita) is defined as Jīvindriya or life-faculty. It is mentioned in the Vinaya piṭaka, i.e., Pārājika; third discipline of abstinence of taking life, that taking life also is meant the destroying of life-faculty. In many Suttaś it is usually used to refer the existence of five aggregates, which is conventionally called life (Jīva), living beings, living things, life-
long and so on. Thus, the life (Jīvita) is so called that all beings can live, survive, and stay in existence.

As a function of life, Jīvita is defined as to maintain or to protect continuous living and they support to live together with its co-existing mental factors, consciousness and mind-caused matters. According to a synthetic definition, it functions the same working together arising, ceasing, taking the object and bases with associated phenomena. Therefore, by combining and associating other phenomena, owing to Kamma, Citta, Utu and Ahara, Jīvita is defined as the living existence, which is the sphere of living beings. It is called world of beings or beings in existence (Sattā loka).

In Abhidhamma, Jīvita is used as similar to above definition Jīvitindriya (Jīvita+Indriya); which is psychic life and material quality of life, being the life of mental and material phenomena. It is a vital importance in preserving the continuity of mental phenomena. It means the life, the vital force which controls the material qualities produced by kamma and keeps them fresh in the same way as the water of a pond preserves the lotus plant. Otherwise, the common expression of ordinary speech, “a being lives” or “a being dies” are descriptive merely the presence or absence of this material quality of life.

To conclude the definition of Jīvita, according to Buddhist texts it is defined as two meanings; 1. The soul which is connected with the being, the permanent self, the Ego, and the body, 2. The life which is concerned with the duration or span of life (lifetime), the living phenomena or the process of mind and matter, life principle, the livelihood, the living world and life-faculty. Moreover Jīvita or ‘Life’ is defined by personalized, individualized and substantial perspective or concept as the aspect of soul, i.e. being, ego and self (Atta-diṭṭhi). As a contrast, Jīvita or life is analyzed by the ways of cause and effect, dependent origination, conditional relation and laws of nature, as the aspect of no-soul, no-being, no-ego, and no-
Buddhism does not accept the first concept of life as a permanent and unchanging substance, by understanding of the true nature as the every phenomena really are (Yathābhūta ūñānadassana), and by rejecting the four factors such as; 1. Life is the soul, the self, the ego and I, (Atta) 2. It is mine, my property, individuality and personality, (Attaniya) 3. It is in the self, the soul, the ego, and I, and 4, they are in life (Jīvita).

(f) Reductionism

In the case of analysis on reductionism they are used in many fields of subjects such as ontology, psychology, phenomenology, science or medical and biological science, also in languages, and so on, based on the philosophical stand points. It is just a philosophical approach, by which a subject matter is analyzed in detail. But, in the analysis of concept of life (Jīvita), the theoretical framework will use the reductionism, explaining complex human phenomena in a simplistic way. It is usually not only by focusing on one single factor but also by looking at how a number of factors interact to produce that phenomenon.

In the case of philosophical standpoints, it is stated in the article, “Reductionism and holism as philosophy”; two sides of the perception of reality, by Varadaraja V. Raman (2005) as follows:

“Reductionism is a philosophical tenet which states that by analyzing a system to its ultimate component parts, we will be able to unravel it at deeper and deeper levels. It is the process of reducing any feature of the perceived world to its final elements with the hope of exposing all the secrets about the phenomenon. In other words, the world and its workings will be best understood - indeed can only be understood - in terms of the ultimate constituents and forces which give rise to it.”

“Holism is a philosophical view which states that by considering the whole picture one gets a deeper and more complete view of a situation than by analyzing it into its component parts. What this means is that a system consisting of several recognizable parts has properties which are not present in any of is component parts. The view that a forest presents is different from that of each of its individual trees.”
According to philosophical standpoint, Reductionism is related to many philosophical ideas regarding the associations between phenomena which can be described in terms of other phenomena. It is usually used in ontology, methodology and theory. As a context it has a three part division: namely;

1. Ontological reductionism, which believe that the whole of reality consists of a minimal number of parts,

2. Methodological reductionism which is the scientific approach to provide explanation in terms of ever smaller entities,

3. Theory reductionism which suggests that a new theory does not replace another one, but reduces it to more basic terms. Thus it can be applied to any phenomena, together with its objects, explanations, theories and meanings.

In a brief philosophical definition, Reductionism is explaining complex phenomena by the properties of individual components. It believes that reductionism leads to a complete understanding of living organisms. In the case of analysis of life as an approach to systems biology, it concerns with quantitative, smallest functioning part at expense of big picture, hierarchy, categorical, separate, unrelated, static, and control.

One has to understand that Reductionism and Holism are complementary with each other. Buddhism should be analyzed by means of understanding Anatta (no-self) teaching. As a result, the research paper will emphasize on the Four Noble Truth to understand the nature of things as they really are, by means of analytical and synthetic method, and also to get the ultimate reality of life as no-soul, no-self, and no-fīva according to Anattalakhana sutta. By means of insight meditation (Vipassanā), one can come to understand that life is composed of
the Five Aggregates. When these are analyzed and examined, there is nothing behind them as ‘I’ or ‘Atta’, ‘self’, and ‘soul’. This is the analytical method. For the synthetic method Paṭiccasamuppāda and Paṭṭhāna teaching (Conditional relation) could be understood. Through these teachings one will come to know that everything is conditional, relative, and interdependent. Nothing in the world is absolute, but just mental projection and material process which is ever changing and continuously arising and ceasing. This is the synthetic method. According to Walpola Rahula (1959), in his book of ‘What the Buddha Taught’ it is called the Buddhist theory of relativity or conditional Relation. Thus based on this principle of conditional relation or dependent origination, Buddhism explained in detail the relation and dependence of material and immaterial phenomena, the whole existence and continuity of life and its cessation. Finally based on full understanding of mind and matter as they really are, i.e. its characteristics, function, manifestation, proximate causes, and continually or ever changing arising, cessation of process of mind and matter - the purity of mind (Citta visuddhi) without doubts will be on the way to Nibbāna - ultimate noble reality (Ariya paramattha saccā).

1.2 Research paper statement

In Buddhism, Jīvita is called life-faculty, which is a combination of mind (Nāma) and matter (Rūpa) process. It is the co-existence of mind and matter, which is called the “becoming” (Bhava) phenomenon in terms of five aggregates (Pañcakhandha). Furthermore as the nature of life, decay and death are understood by the lack of co-ordination of mind and matter and the separation of mind and matter. Then, rebirth is the recombination of mind and matter which are totally new. After the passing away of the physical body (matter), the mental forces (mind) recombine and assume a new combination in a different material form in another existence. Because of Upādana (clinging) and Upādana-khanda (five aggregates of clinging) it
is bounded in two extremes; becoming and non-becoming (Vism, XVII). But it is neither eternalism nor nihilism, yet it is accepted as the conventional truth by means of the world view, but not ultimate truth. Thus Buddhism analyzes the phenomena with the Middle Way, which avoids these two extremes. Buddhist truth-seeker should understand clearly, respect and manage these two perspectives for the life and after-life realities. Here are two kinds of perspectives on life—Jīvita.

Reductionism is the view that complex phenomena can be best understood by reducing them to separate simpler parts. In contrast Buddhism defines that life is co-existence or interdependent origination of parts and wholes. According to Reductionism life would be defined as the summation of parts, but in reality life is more than summation of parts. Thus, Buddhist concept of life is different from that of reductionism as well as Holism.

1.3 Research Objectives

(a) Firstly, it aims at studying Theravada Buddhist concept of life (Jīvita) and also the Canonical Theravada texts, based on Abhidhamma.

(b) Secondly, it will examine the concept of life, ‘becoming’ composed or associated by mind and matter in the Buddhist psychological and physical phenomenon (cosmological).

(c) Thirdly this paper will analyze Buddhism, reductionism, and also holism. Thus by comparing them, the research paper aims at the analytical study of Buddhism and Reductionism with special focus on ‘life’ (Jīvita) in Theravada Buddhism.

(d) Finally, it aims at the analytical study on the view over life and its contents: the meaning, the purpose and the application of it in the present life, with realizing the true nature of mind and matters according to Buddhism.
To sum up the research paper aims to clarify that Buddhist concept of ‘life’ is entirely different from reductionist view which has limited approach.

1.4 Research methodology

This research is taken on the analysis of the concept of life from Buddhist primary and secondary texts. This will analyze the concept of life that it is the life-faculty conditioned by mind and matter or co-existence of mind and matter combined by many causes. Many references of this paper will be the Buddhist texts, especially Abhidhamma texts. Furthermore, this paper will also give knowledge of the conventional and ultimate realities by two methods of Suttanta and Abhidhamma teachings regarding the concept of life. As a new approach the research paper will explore briefly reductionism by comparing or complementing with similarities and dissimilarities of Buddhism’s meaning of life. The fact is that the concept of life will be studied as something parts of something, but also more than parts of phenomena by the reductionism. The research paper will analyze the reductionism as the way or approach to understand individual and universal phenomena or complex phenomena with not only the view of parts but also the view of whole systems.

The research methodology would be mainly classify as a qualitative one but to be specific it is based on literature (textual research) and clarification sought from learned living monk scholars.

1.5. Definition of the Terms used in the Research

“Bhava” means 'becoming', 'process of existence', consists of 3 planes: sensuous existence (kāma-bhava), fine-material existence (rūpa-bhava), immaterial existence (arūpa-bhava).

The whole process of existence may be divided into two aspects:
(1) “kamma-bhava” means Kamma-process, i.e. the kammically active side of existence, being the cause of rebirth and consisting in wholesome and unwholesome volitional actions.

(2) “Uppattibhava” means Kamma-produced rebirth, or regenerating process i.e. the kammically passive side of existence consisting in the arising and developing of the kamma-produced and therefore morally neutral mental and bodily phenomena of existence.

“Citta” means 'mind', 'consciousness', 'state of consciousness'. It is defined by three ways: Citta is that which cognizes an object as agent. As the instrument it is that by means of which the accompanying mental factors cognize the object. As an activity, it is itself nothing other than the process of cognizing the object.

“Cetasika” means ‘mental things’, ‘mental factors’, and ‘mental phenomena' that occur in immediate conjunction with Citta, and assist Citta by performing more specific tasks in the total act of cognition. As a function, those mental concomitants are bound up with the simultaneously arising consciousness and conditioned by its presence. It cannot arise without Citta, nor can Citta arise completely segregated from the mental factors.

“Dhamma” is very broad meaning in Buddhism. Literally it means the 'bearer', constitution (or nature of a thing), norm, law, doctrine; justice, righteousness; quality; thing, object of mind (āyatana) 'phenomenon' being corporeal or mental, conditioned or not (saṅkhāra), real or imaginary. In all these meanings the word ‘dhamma’ is to be met with in the texts, as mentioned the applications of this term guṇa (quality, virtue), desanā (instruction), pariyatti (text), nījjīvatā (soullessness, e.g. "all dhammā, phenomena, are impersonal," etc.), hetu (condition), paṭisambhidā (the analytical knowledge of the law), hetumhi ñāṇa (knowledge
of the conditions), dhammānupassanā (contemplation of the mind-objects, that is the last of the 4 foundations of mindfulness (*Satipaṭṭhāna*). As the liberating law discovered and proclaimed by the Buddha, it is summed up in the 4 Noble Truths (*sacca*). It forms one of the 3 Gems (*ti-ratana,* and one of the 10 recollections (*anussati*).

“*Jīva*” means life, vital principle, and individual soul. 'Soul (life) and body are identical' and 'Soul and body are different', these two frequently quoted wrong views fall under the 2 kinds of personality-belief (*sakkāya-diṭṭhi*), i.e. the first one under the annihilation-belief (*uccheda-diṭṭhi*) and the second under the eternity-belief (*sassata-diṭṭhi*).

“*Jīvita*” and “*jīvitindriya*” means 'Life, life-vitality or life-faculty', may be either physical (*rūpa-jīvitindriya*) or mental (*nāma-jīvitindriya*). The latter is one of the mental factors inseparably associated with all consciousness, mental volition, and mental contact, etc.

“*Nāma-Rūpa*” means the 'name and form', 'mind-and-body', mentality and corporeality.

“*Paramattha*” or “*Paramattha Sacca*” means ultimate, highest, and final realities and things. These are things that exist by reason of their own intrinsic nature being irreducible components of existence which result from a correctly performed analysis of experience. These are characterized not only from the ontological angle as the ultimate existents, but also from the epistemological angle as the ultimate objects of right knowledge.

“*Sammuti Sacca*” means conventional realities which are the referents of ordinary conceptual thought and conventional modes of expression such entities as living beings, persons, men, women, animals and the apparently stable persisting objects that constitute unanalyzed picture of the world.
“Rūpa” means corporeality, matter, material phenomena, which is explained being meanings
to be deformed, disturbed, knocked about, oppressed and broken by cold, heat, hunger, thirst,
flies, mosquitoes, wind, sunburn, creeping things, and even by mind action.

“Saṅkhata” is used as the 'formed', i.e. anything originated or conditioned, comprises all
phenomena of existence. It is in the sense of anything formed and conditioned, and includes
all things whatever in the world, all phenomena of existence. This meaning applies, e.g. to the
well-known passage, "All formations are impermanent... subject to suffering".

1.6 Limitation of research paper

This research paper will be limited to the study of the concept of life analyzed as
saṅkhata dhamma, (formation) i.e. anything originated or conditioned, comprising all phe-
nomena of existence by Theravada Buddhism. Also another approaches on the concept of life
and the analytical study of reductionism will also be focused by comparing with Buddhism.
In the case of comparative analysis of Buddhism with reductionism, Buddhist epistemology
will be explored by the practical ways of foundation of mindfulness.

This study will not investigate the concept of life by other major religions such as
Hinduism, Islam and Christianity. It focuses only into philosophical concept of reductionism
and holism.

1.7 Research paper expectations

This paper aims to understand about ‘life’ in general and in particular life faculty in
association with mental and material phenomena as ‘the process’ or ‘becoming’ by combina-
tion of the five aggregates owing to Kamma, craving, delusion and other defilement. It is im-
portant to know the true meaning of life as human beings are required to grow towards the
state of human perfection, being the fundamental expectation of this research paper. In this way we can transform the present world into a happy and healthy realm.
CHAPTER II
AN ANALYSIS OF ‘LIFE’ (JĪVITA) IN BUDDHIST TEXTS

2.1 The concept of ‘life’ (Jīvita) in the Tipiṭaka and commentaries

Buddhism looks at the conventional truth to understand the form of life, and at the ultimate truth to understand the essence of life, thus engaging a significant role in human life. Naturally, the Buddhists believe that truth-seeker need to look at the outward appearance of life, but also realize the intrinsic value. This chapter will use analytical and practical approach on the study of life, also known in Pāli word as ‘Jīvita’ (Life-faculty) and ‘Bhava’ (Becoming).

There are many definitions of life in Buddhist texts. The word ‘Jīvita’ is derived from the two words ‘Jīva’ and ‘Ta’, its seven definitions are already mentioned in Chapter one.

However, In general the word ‘Jīvita’ is defined only by two meanings; (a) life as substance, self or I (Nicca-Jīva and Atta-Jīva), and (b) life or life-faculty as non-substance, no-self or selflessness (Anicca-Jīva and Anatta-Jīva). Here, Buddhism does not accept the first definition, which is synonymous meanings such as life, vital principle, individual soul, because it is fallen under the two kinds of wrong personality-beliefs (Sakkāya-diṭṭhi) – the annihilation-belief (Uccheda-diṭṭhi) and the eternity-belief (Sassata-diṭṭhi).

In other words, Buddhism accepts and analyses the second definition by means of the characteristics of its intrinsic own nature. Life can be defined as vitality or processes that may be either physical or mental phenomena depending on other conditions. Although self, ego, personality and soul are used in Buddhism as a mere conventional expression, and no designation for anything really existing, life’s meaning ‘self, ego, personality and soul’ should be understood as a common use or conventional usage.
2.1.1 “\textit{Jīva}” in Theravada Buddhism against wrong views

Before the analysis of Jīvita, the definition of ‘Jīva’ is needed to be studies as to the context of ‘life’. According to Buddhism Jīva is defined as life, vital principle, and individual soul, which can live or support to live and maintain the living process of all beings. Some people believe that the Jīva or soul is different from perishable body. The soul and the body are not of the same nature, because soul is unchangeable or unperishable. They believe that this soul can stay within all beings’ body. It is presupposed or imagined like round, short, circle, triangle, square and five corners, six corners, etc., in terms of many forms, which is the same dimension with body. If the body is big, the soul is also big, and small body with small soul, and other people believe that its dimension could be a thumb or thumbnail or the seed of paddy or the atom, neutron, proton (\textit{Paramānumāna}) or many dimensions.

Some people believe that the soul so called Jīva performs the function of seeing, hearing, smelling, tasting, touching and knowing the objects, while living within the body. It can know and feel the results of good and bad actions. It is an ultimate substance which is unchangeable, forever lifelong or permanence (\textit{Nicca}), absolute essence (\textit{Duva}), eternity which is ever being standing (\textit{Sassata}), originality (\textit{Aviparināma}) which is not deformed but endurable, and the owner which is forever standing like the earth, sun, moon and big mountains (\textit{Sassatisama}). Furthermore, ‘Jīva’ is defined; ‘living’ which is continuous living life, depended on heart-base (\textit{Hadaya}), ‘lifelong’ which is lasting for the whole of a person’s life, ‘livelihood’ which is the work or way to live, ‘lifespan’ which is the period of lifelong.

In the East as well as in ancient Greece, Atman, jīva, soul, spirit, or psyche, were sometimes called the mind and regarded as a kind of ‘semi-physical’ matter and an eternal substance in Indian Thought. It is said that owing to the development of psychology in the West, the soul or the mind become the disputed subject. On the other hand, Buddhists denied
the existence of soul like eternal and substantial mind, self, spirit so on. It is used and re-
placed the notion with consciousness and matter (Nāma-Rūpa). In Abhidhamma, unlike
western psychology, Buddhists emphasize a personal, empirical approach to knowledge very
different from Western attempts to achieve an objective, impersonal knowledge.

Literally ‘Jīva’ as opposite of ‘Anicca’ and ‘Anatta’ would be seen as follows: _ the
Jīva, in the name of soul has many qualities in itself in the aspect of permanence (Nicca) for
the following reasons: because it is continuous, everlasting, unlimited by rise and fall, inte-
grating, not fickle, unperishable, enduring, subject to lifelong, core, due not to be annihilated,
deformed, subject to deathless and so on. In the aspect of self (Atta or Ego) it has also many
qualities for the following reasons: it is the owner, perfect, everything, void-less, creator, with
overlord, with to wield power over beings or things and so on. (Vism, xvii)

Some people accept that when one dreams in sleeping, the Jīva experiences and feels
the various objects outside the body, being departed from body, then, after going around the
outside, it enters into the body. When the body dissolves or dies, the Jīva can transmigrate to
any next life or another world where it wants to go from the body, without dissolution and
end, like the birds from bondage of net. Its transmigration is like that someone go into other
village from his village, into another home from his home, Jīva can transmigrate and stay into
the new body from the old body. When the body become dissolution, Jīva is illuminated like
the golden stone and the Brahman’s bright body (Shiny body), some said. These are the
views of life on Atta-Jīva which is permanent Self and ego in beings.

2.1.2 Buddhism’s analysis of ‘life’

In Buddhism, the definition of life (Jīva) should be understood by analyzing their es-
sesses or conventional and ultimate truth. For example, Puggala is used for 'individual',
'person', as well as the synonyms: such as personality and individuality. In short, all terms are
designated and personalized as a personal entity. Hence, I, you, he, man, god, and many concepts are just the names and their meaning (Nāma and Attha Paññatti), all these, according to Buddhism, are mere names for certain combinations of material and mental processes. Apart from them they have no real existence. They are to be considered as mere 'conventional modes of expression' (Vohāra-vacanā), and on that level they may be used as the worldly usage, and are so used in the Sutta texts in Buddhism. With such tacit or implicit reservations, the term ‘Puggala’ occurs quite frequently in the Suttas, using commonly accepted truth (Sammuti-saccā). In an ultimate sense Buddhism emphasizes the aggregates of mind and body as no-soul, no-self-identity, no-ego, and no-personality.

The two truths as conventional and ultimate appear in that form only in the commentaries, but they are implied in Sutta distinction of 'explicit (or direct) meaning' (Nītattha) and 'implicit meaning (to be inferred)' (Neyyattha). As a result, the Buddha repeatedly mentioned his reservations when using conventional speeches; these are merely names, expressions, terms of speech, designations in common use in the world, which He uses without misapprehending them. Therefore, the concept of life (Jīvita) by using correctly the conventional truth in common usage will be analyzed into the ultimate truth in real essence.

2.1.3 An analysis of Jīvita or jīvitindriya

Jīvita so called life is defined as Jīvitindre or life-faculty, according to Vinaya Pitaka. The life (Jīvita) is that all beings can live, survive, and stay so long in existence. This jīvitindriya is divided into two kinds; material and immaterial life-faculty. The first is called material phenomena as unity of elements (kalāpa) by combination of the corporeality. The second is called formation of aggregate (saṅkharakkhandha) as head of life-faculty, including all mental factors and consciousness as aggregate of mind (Nāmakhandha).
As already mentioned a function of life, Jīvita is defined as to maintain or to protect continuous living and support to live together with its co-existed mental factors, consciousness and mind-caused matters. According to synthetically definition, it functions the same working together arising, ceasing, taking the object together with associated phenomena.

In Abhidhamma, Jīvita is used as Jīvitindriya (Jīvita+Indriya); which is psychic life and material aspect of life, which means the life of mental and material phenomena. It is preeminent in preserving the continuance of mental phenomena as the mental and physical life faculty, which exercise control in their respective domains over their associated conditional phenomena. It is meant the life or the vital force which controls the material elements.

There are two kinds of Jivita; rūpa-jīvitindriya (physical life control) and nāma-jīvitindriya (mental life control) which vitalizes material phenomena and the associated mental states. This life faculty is the material counterpart of the mental life faculty. When the first one (Rupajivitindriya) can be destroyed or deteriorated, coexisting mental life faculty (Namajivitindriya) will also be dissolved because these two life faculties are interdependent.

In the case of Nāma-Jīvita as mental life-faculty, life-faculty is present as long as the mental and material phenomena are present. In brief, as their function material life faculty maintains the all kammic born-matters and its coexistent matters (Kammaja rūpa and Sahajāta rūpa), while immaterial life faculty vitalizes the all associated consciousness and its coexisted mental factors.

Furthermore the reason of that life is used together with faculty in Buddhism, differentiated from Jīva or life, soul, self, ego, and spirit of other schools, is meant that life-faculty is conditioning phenomena, conditioned by many caused conditioning things. In Abhidhamma there are twenty-two faculties. It analyzed that these faculties are phenomena which exercise control in their respective domains over their associated states. This life is
called a faculty or life phenomenon because it has a dominating influence over its adjuncts. It is the mental and physical phenomena which vitalizes the associated mental states and material elements. It has the characteristic of maintaining the coexistent kinds of mental factors and matter at the moment of their presence. It can maintain them at the present moment, before the dissolution of their coexistent phenomena. Of the arising and disappearing moment, it cannot maintain at the moment of dissolution, because it ceases together with dissolution of coexisted phenomena. This section focuses about ‘Life’ (Jīvita) in line with Buddhist Texts which defines it into two meanings;

1. The soul which is connected with the being, the self, the Ego, and the body,

2. The life which is the duration or span of life (lifetime), the living phenomena or the process of mind and matter, life principle, the livelihood, the living world and life-faculty.

Moreover, Jīvita or ‘Life’ is defined by personalized, individualized and substantial perspective or concept as the aspect of soul, being, ego and self (Atta-ditthi). In contrast, Jīvita or life is analyzed by the ways of cause and effect, dependent origination, conditional relation and laws of reality or nature, as the aspect of no-soul, no-being, no-ego, and no-self.

Buddhism does not accept the first concept of life, by insight view of the true nature as every phenomena really is (Yathābhūta ñanadassana). In fact, Buddhism stands for the following four views;

1. Life is not the soul, the self, the ego and I, (Atta);

2. It is no mine, no property, no individuality and no personality, (Attaniya);

3. It is not in the self, the soul, the ego, and I;

4. Such things like the self, the soul, the ego, and I are not in life (Jīvita) (S, xxii, 59).
Thus, according to Buddhism life is merely the life-faculty nature by itself or becoming of mind and matter depending upon aggregates, causes by its conditions, without any view as regard eternalism and nihilism. In Buddhist point of view on nature of reality it is called Saṅkhata Dhamma, which is the phenomena conditioned, formed, originated dependently of composed mind and matter, based on the understanding of nature of ever-changing mind and matter.

2.2 ‘Bhava’ as wider perspective of life in Theravada Buddhism

In general point of view, Buddhists believe that every definition comes from the human attitude or mind, as taught by the Buddha that everything is mind-made: mind is their chief as their forerunner. What is life is defined in many ways and many approaches according to the researchers’ environment, aspects, latent dispositions and their temperaments (Bhikkhu Bodhi, 1993, Pp. 268, 330-331). Some people see widely whereas some people have narrow vision of life as reflected by their meaning and definition. Actually human beings with very high level intellectually, spiritually and ethically in contrast to other like animals, devas (celestial beings), can understand and develop the definition of life from button to top. But sometimes it is needed to look into inside, sometimes outside and, near or far, so on. For example, to see the whole form of mountain we need to go out from the jungle forests. Even though the form of life is seen it can be wrong as the true meaning of life because human beings always live by the eyes of perception, but without the eyes of understanding. This is called hallucination or perversion (Vippallāsa) in Buddhism. Human beings have the potentiality to hallucinate their minds. This is one of the situations that life can be defined wrong by the human beings.

In this aspect, Buddha delivered the two Suttas that mentions about the life as five aggregates by supporting Kamma, Citta (consciousness), Taṇhaā (craving) follows:
“... Because of attachment to the five aggregates, consciousness grows and thrives from life to life; but with the destruction of lust, consciousness becomes unsupported and is then peaceful and liberated (S, 22:54).

This Sutta explains the consciousness a special place among the five aggregates, since consciousness stands supported by the other aggregates and passes away and undergoes rebirth in dependence on them. Another Sutta explains about the life or becoming with analogy of field, seed and moisture as follow:

“Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Lord, this word, 'becoming, becoming' — to what extent is there becoming?" Thus kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance and fettered by craving is established in/tuned to a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming." (A 3.68)

Thus, Buddhism particularly accepts that life is the combination of the Five Aggregates, a combination of physical and mental phenomena and elements. These elements are constantly changing; these elements do not remain the same for two consecutive moments. Every moment they are born and they die. When the Aggregates arise, these decay and die, at every moment they are born, decay and die. (Walpola Rahula, 1974, p. 33)

(a) Contemporary Myanmar Scholars’ perspective on life

Some people say that life is not needed to know, except to feel the happiness and sufferings of life. Some people believe that there is nothing in life, but three things; to be born, to live or to survive and to die. Some hedonists say that the search for the true of life is to make essential like the food, shelter, and life is to live happily without thinking about death (Nan Dar Thein Zan, 2015, p. 6). For other groups basically life has no meaning, but the composition of arising, continuing and disappearing. Life without basic meaning can be defined by many ways like the pure water without color, smell and taste (U Shwe Aung, 2000, p. 44).
Some people may prefer to live peacefully in saint life, because the meaning of life is not the sensual life, but for peaceful life. However, for ordinary persons the view what is real is related with the definition, meaning and purpose of life. The meaning of life is the transformation of effect or quality as a goal according to variety of dimensions with human actions. According to *Paticca Samuppāda*, life exists or is a round of defilement (*Kilesa vaṭṭa*), action (*kamma vaṭṭa*) and result which make formation as living life. Thus, life definition or meaning is related to the ways that human beings prepare to develop the mental and spiritual culture, and how they practically live in society or human civilization.

According to grammatical standpoint, real meaning of one word cannot be understood without defining its roots, its context, usages and so on. To understand the real meaning Buddhism also emphasizes the knowledge of skill in alphabets and words (*Akkharapada kosallaññana*), which is the understanding of words, their meanings, and so on. For the definition of life (*Bhava*), its alternative meanings will be explained according to Buddhist Pāli grammar and scholars’ perspective.

**(b) Buddhist Pāli grammar scholar’s perspectives**

In most of Pāli dictionaries and literature, seven definitions of life (*Bhava*) are stated as follows:

1. Growing or development (*Vuḍḍhi*),
2. Becoming (*Janana*),
3. The element of sensual desire, pleasure, material element etc. (*Kama-dhatvadi*),
4. Arriving (*Patti*),
5. Being (*Satta*),
6. Circle of birth and death (*Samsāra*), and
7. Eternal personality or belief in being (*Sassatadiṭṭhi*).
Another book called *Abhidhanappadipikasuuci*, referring to the words of *Tipitaka* life is mentioned in seven ways:

1. Well-being (*Sampatti*),
2. Five aggregates with the world of existence (*Saloka-sakhandha*),
3. Action or kamma process (*kamma-bhava*),
4. Result or effect or kamma-produced rebirth, regenerating process (*Upappatti-bhava*),
5. Wholesome or merit (*Puñña*),
6. Craving for eternal existence (*Bhava-tahna*), and
7. Belief in eternal personality (*Bhava-diṭṭhi*).

In Myanmar-Pali-English dictionary by U Hote Sein, *Bhava* or life is generally mentioned in the following meaning:

1. Becoming or becoming of being,
2. Birth.

So it is called the situation of the becoming from the birth. *Bhava* is becoming, birth, development and the existence or place. On translated into English meanings, it is defined as becoming, existence, life process which means coming or growing to be, and relating to existence as: (I). the state of existing, (II). (A way of) life. In the case of a way of life there are other definitions, namely:

(1). the quality belonging to plants and animals which distinguishes them from rocks, minerals etc., and things which are subject to dead,
(2). the period between birth and death,
(3). living things, and
(4). the story of a life.
For a process it is also defined as a series of events that produce change or development. Here development (pavatti) means the arising, continuing, existing and appearing process from the birth to the death.

When life is analyzed as mentioned it is seen in meaning of the time (or a dimension) and a life between the birth and death because it is defined as becoming, arising, living, and so on, with the same meaning. But in Pāli Dictionary it is defined differently as the circle of birth and death which means many lives, i.e. the life after or the continuous arising and disappearing of changing processes of aggregates, senses, and elements (mind and matter) from one life to another.

(c) Philologist scholars’ perspectives

Buddhist philologist scholars who define the grammar and the meaning by philological method being different from the usage by any dictionary, emphasize the word, its original roots, its meaning or supporting words, and propositions etc. Their meanings are more meticulously defined by clarification of the reality of a word from the meaning of conception, usage, and symbolism. Thus this is the one reason nearly the truth. Another reason said the scholars; the philologists are called “Akhara cintaka” the scholar of the whole word because they can understand with the knowledge of skill of word (Akhara kosaīlana). Because of above two reasons, life is defined in the philological perspective, and its transformation is seen as follows:

\[ Bhu > Bho + a = Bhoa, \text{ and } Bho > Bhav + a = bhava. \]  

Its meanings are all the same; \( Bhu \) is to be as root, \( a \) is becoming as gerund, \( bhava \) is becoming as a whole. But its meanings may be different according to prefixes, suffixes.

Here its meanings are said in Datvatthasaṅgaha; becoming, arriving, growing, and feeling. On the meaning of ‘becoming’ to be or become is all equal to all verbs; to live, to go, to cook, to eat etc., and connected with the all contexts of verb as becoming, living, going,
cooking and its adverbs, nouns, and adjectives so on. Thus at least life is broadly defined in
the Padarūpasiddhi and Tikā as the moment of appearing and disappearing of mind and body
aggregate. That is why the mind and body aggregates which keep going with birth (Uppada),
continuity (Thiti), and disappearing processes (Bhaṅga) is called Bhava (life) by its moment.
The ultimate cessation of mind and body aggregates without becoming anymore is called the
liberation under definition of life.

In Sadda-Nitimarlar (Grammar guide) life’s meanings are given with reference to
Pitaka definitions, especially ‘a’ supporting word in Bhu + a, Bhava is defined in many
meanings as follows: 1. Growing (a = gerund or verb),

2. Five aggregates owing to becoming with causes such as ignorance (Avijjā), craving
(Taṇhā), etc. (a = bare subject),

3. Kamma bhava as to the cause of Upapatti-bhava (a = the caused subject),

4. Well-beings and merits owing to past deeds (a = the results meaning), and

5. The world of existence to a particular place (a = the place meaning).

All above mentioned are the definitions of life by the scholars of philology and Bud-
dhism. All definitions are seen to have the same meaning with the words of the Lord Buddha
such as life-faculty and becoming as no-self.

2.2.1 Classification of life

According to Abhidhamma, the becoming of mind and matter is called life. There is
another ways, by which it is to be noted that every thought moment and matter moment has
its life-faculty or vital principle.

In the ultimate essence, life is composed of mind and matter, which are conditioned
by wholesome and unwholesome, good and bad, internal and external, three time frame,
gross and subtle and far and near. As a whole, life is of conditioned by its various respective
causes (Satkhata) (Vbh, 2, p.1). In Abhidhamma, which is analyzed in the ultimate and natu-
ral truth teaching (*Yathādhamma or Sabhāvattha desanā*), life is taught, classified into two, three, nine kinds, thirty one in terms of kamma and resultant mind and body aggregates using conventional *Bhava* individuals. They are basically 1. *Kamma bhava*, and 2. *Upapatti bhava*.

Although there are many kinds of Bhava, these are combined into three groups;

1. *Saññabhava* is made up of three *Bhavas*; (1) sensual *bhava* (*Kamabhava*), fine-material *bhava* (*Rupabhava*) and immaterial *bhava* (*Arupabhava*),

2. Non-perception existence and *ekavokārabhava* are the same with fine-material *Bhava*, and *catuvokārabhava* with immaterial existence,

3. Neither perception nor non-perception existence are related to immaterial, then, *Pccavokāra bhava* is the same with sensual and fine-material existence.

Thus, the *Upapattibhava* also classified into three kinds – *kama, rūpa* and *arūpa bhava* in brief. All definitions are related to worldly mundane mind and matter according to Sutta method without supra-mundane sphere (Lokuttarabumi – sphere in Arahants who go beyond the world). In Abhidhamma method supra-mundane-resultant mind also is included in *Upapattibhava* (*Vbh*, 2, p. 143).
Table 2: Classification of Bhava

1. Kamma Bhava (the kammically active process of existence)
   (29) Types of wholesome and unwholesome volition or all kamma that leads to new existence

2. Upapatti Bhava (the kammically passive or resultant process of existence)
   (9) Or (31) kinds by three groups

<table>
<thead>
<tr>
<th>(1) Three kinds by ways of kamma</th>
<th>(2) Three kinds by ways of perception</th>
<th>(3) Three kinds by means of aggregates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kama Bhava (sensual existence 11)</td>
<td>4. Sanni Bhava (existence of perception included in 1, 2, 3.) 5. Asanni Bhava (existence of non-perception connected with no. 2.) 6. Nevasanninasanni Bhava (existence of neither perception nor non-perception with no. 3 immaterial.)</td>
<td>7. Ekavokara Bhava (existence of life faculty matter related to no.1) 8. Catuvokara Bhava (existence of four mind aggregates related to immaterial no.3.) 9. Pancavokara Bhava (existence of five aggregates related to sensual and fine material no.1, 2.)</td>
</tr>
<tr>
<td>2. Rupa Bhava (fine material existence 16)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Arupa Bhava (immaterial existence 4)</td>
<td></td>
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</tbody>
</table>

In addition, one of Abhidhamma Texts, “A Comprehensive Manual of Abhidhamma” classifies thirty one kinds of existence or plane based on different combinations of mind and matter as follows (Bhikkhu Bodhi, 1992, p. 186,187):

1. The four woeful plane - such as hell, the animal kingdom, the sphere of Peta, and the host of Asūras,
2. The seven sensuous blissful plane - such as the human realm, the realm of the four great Deva kings, the realm of the thirty three gods, the realm of the Yāma gods, the delightful realm, the realm of the gods who rejoice in their own creation, and the realm of the gods who lord over the creation of others,

3. And finally the group of twenty higher realms for those who have developed meditative attainments or Jhānas, - such as the sixteen fine-material-sphere plane, the four immaterial-sphere plane.

**Table 3: Thirty One Realms (Bhavas)** (Bhikkhu Bodhi, 1992, pp. 186-187. Table 5.1)

<table>
<thead>
<tr>
<th>Seven Sensuous blissful plane</th>
<th>16 fine material existences</th>
<th>4 immaterial existences</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Yama</td>
<td>13. Serene Abode</td>
<td></td>
</tr>
<tr>
<td>7. Tavatimsa</td>
<td>12. Durable Abode</td>
<td></td>
</tr>
<tr>
<td>6. Caturmatharajika</td>
<td>11. Non-Perception realm</td>
<td></td>
</tr>
<tr>
<td>5. Human</td>
<td>10. Great Reward</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Four Woeful plane</th>
<th>3rd Jhana Plane</th>
<th>2nd Jhana</th>
<th>1st Jhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hell</td>
<td></td>
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</tbody>
</table>

Though thirty one realms are classified as mentioned above, these can be concluded into three realms of existence, regarding with the classification of consciousness, mental statement, and owing to its causes and resultants:
1. The sense-sphere plane (kāmavacarabhūmi) which comprises eleven realms _ the four woeful states, the human realm, and the six sensuous realms because they exist owing to sense-sphere consciousness in which usually includes all those consciousness that have their proper domain in the sensuous plane of existence, though they may arise in other planes as well,

2. Fine-material-sphere plane (rūpavacarabhūmi) which is corresponding to the fine-material-sphere consciousness _ that is the plane of consciousness pertaining to the states of meditative absorption (Rūpajjhānas) because they are usually attained in meditation by concentration on material objects, and

3. The third immaterial-sphere plane (arūpavacarabūmi) which is corresponding to the immaterial-sphere-consciousness _ that is the plane of consciousness pertaining to the immaterial absorption (Arūpajjhāna) because they mostly move about in this realm and attain the formless meditative states beyond the rūpajjhāna.

2.2.2 The role of Craving on Life cycle (Saṁsāra)

According to Buddhism, Human beings begin the life from craving which is called ‘Bhavanikantika lobha’ (craving for life). The purpose of life depends on craving for; which is two kāma: Vatthu kāma and Kilesa kāma. This is craving for sensual activities or sensuality called kama taṇhā together with self-view. And it supports to maintain or not to destroy the activities that has got, this is bhava taṇhā craving for existence connected with the view of eternalism. Then without satisfied the eternal it becomes craving for non-existence influenced by extreme view as nihilism called vibhava taṇhā. As long as craving last, life last long. As long as life has, craving is. These cravings connect with time and place: craving for sensuality is associated with duration of arising moment, craving for existence with presence moment, and craving for non-existence with dissolution.
In addition to life, mind and matter of human being is ultimate importance. *Abhidhamma* explains in detail about the nature of mind and matter. For example, in one’s life the mind and the body of a man exist in the forms of “Mind and Matter”, which is neither any substance nor soul combining the elements or the units together. The units of life composed of mind and matter lack permanency. Life is nothing but the functions, performing different types of actions. Life is named after the structure and functions of mind and matters. Life is conditioned and for this reason it ceases with the ceasing of the conditions. The chief generative forces of matter are the past action (*Kamma*), thought (*Citta*), energy (*Utu*) and nutriment (*Ahāra*). For the mind or thought process, there are four categories–namely the object, sense organs, sensitive activity or actions, and mental states of contact.

Another analysis of life under Buddhism’s causal relations or causal conditions, in this analysis, consciousness, mental states, objects and at their location are seen to be the main generative forces of mind or thought process. In addition, another approach is the principle of dependent origination (*Paṭiccasamuppada*), which explains that life has no substance but is the process of mind and matters depending on each other. In these relations life is a conditioned thing or a state where mind and matter are causally related. The Pāli word for conditioning mind and matter is *Saṅkhata Dhamma*. Exceptionally, *Nibbāna* alone is the *Asaṅkhata Dhamma*.

Here it seems that life composed of mind and matter is the result of forming or to the passive state (*Saṅkhāra*) which arises and disappears out of ignorance, having the nature of impermanence, suffering and non-self. From a wider perspective *Saṅkhāra Dhamma* is caused by action (*kamma*), mind (*citta*), energy (*utu*) and nutriment (*ahāra*). Every element has three characteristics: arising (*Uppāda*), present (*Ṭhiti*) and dissolution (*Bhaṅga*).

According to the insight knowledge aspects, life is also classified into three kinds in terms of duration; 1. Momentary life (*Khaṇika bhava*), which is becoming of mind and matter
in every moment, 2. Process of life (Santati bhava) which is the continuous process of mind and matter in this internal aggregates, 3. And span of life (Addha bhava) covering mind and matter until death (past, present, future) (U Shwe Aung, 2001, p. 308).

In the Buddhist way of learning, we come to know that to solve the problems of life, speculation is undesirable but it is needed to use the method of analysis by the practices such as the mindfulness (Satipaṭṭhāna). The Buddha also found out the ultimate constituent of mind-matter with the main cause by their momentariness or process. They ultimately had their existence in combinations known as groups of mind and matter. The units of thought arise depending on physical element groups technically known as – Kammaja Rupa Kalapa. These units have the capacity of generating some kinds of matter being interaction of mind and matters.

2.2.3 Momentariness of Life and Death

On life between birth and death, Bikkhu Narada explained about the birth and death that these are only two phases of the same process. Birth precedes death, in the same life whereas death in this life precedes birth in the next life. The constant succession change of birth and death in connection with individual life flux constitutes what is technically known as saṁsāra - recurrent without end. According to Buddhism, birth in Pāli word jāti comprises the entire embryonic process beginning with conception and ending with parturition. It is said in a Sutta:

"The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the groups (corporeality, feeling, perception, mental formations, consciousness; five aggregates), the acquiring of their sensitive organs: this is called birth" (D. 22).
Death, in ordinary usage, means the disappearance of the vital faculty confined to a single life-time, and therewith of the psycho-physical life-process conventionally called 'man, animal, personality, ego', etc. But strictly speaking, however, death in Pāli word ‘Marāṇa’ is the continually repeated dissolution and vanishing of each momentary physical-mental combination, and thus it takes place every moment. About this momentariness of existence, it is stated as follows:

"In the absolute sense, beings have only a very short moment to live, life lasting as long as a single moment of consciousness lasts. Just as a cart-wheel, whether rolling or whether at a standstill, at all times only rests on a single point of its periphery, even so the life of a living being lasts only for the duration of a single moment of consciousness. As soon as that moment ceases, the being also ceases. For it is said: 'The being of the past moment of consciousness has lived, but does not live now, nor will it live in future. The being of the future moment has not yet lived, nor does it live now, but it will live in the future. The being of the present moment has not lived, it does live just now, but it will not live in the future.' (Vism, VIII)

In this case of birth and death, duration of life in consciousness and matter should be understood as Pāli word Citta-khāna and Rūpa-khāna according to analysis of Buddhist Abhidhamma. A thought unit has a duration of life called a thought movement which itself has three equal phases arising (Uppāda), present (Thiti) and dissolution (Bhaṅga), this small duration is called the lesser moment. The duration of a physical atom is generally the equivalent to seventeen thought moments (composed of fifty one lesser moment) (17×3 = 51). The rising and the ceasing phase of each matter also have a duration of lesser moments. The static period is, therefore, forty-nine lesser moments (51-2 = 49). Therefore Buddhism explains about the birth and death situation as follows:

“Death is the temporary end of a temporary phenomenon.” (Vism, viii) By death is meant the extinction of psychic life (Jīvitindriya), heat (Usma-tejodhātu), and consciousness (viññāna) of one individual in a particular existence. Death is not the complete annihilation of a being. Death in one place means the birth in another place, just as, in conven-
The existence of atoms of mind and matter are directly or indirectly conditioned as elements. In this connection both mind and matter are merely the function of energies and nothing else. Mind is the thinking element while the matter is devoid of this quality. Thus life is related to the duration as well as existence of unit of mind and matter.

Here, it is noted that in the process of mind, there are three similar kinds of consciousness in a life (Patisandhi, Bhavinga, and Cuti). The “Rebirth-process” (upapatti-bhava), in short, comprises the kamma-resultant (Vipāka) groups of existence. The rebirth process of life takes place in anyone of Thirty one realms along the Saṁsāra chain. Then, in the case of condition of birth, life-continuity, and death Abhidhamma pointed out as follows:

“The rebirth-liking consciousness, life-continuum consciousness, and the death consciousness in one (particular) birth or life are similar and have an identical object. (sphere, nature or kind, resultant, functional - bhūmi, jāti, sampayutta, saṅkhāra).” (Bhikkhu Bodhi, 1992, p. 199)

It is said about life in Paticcasamuppāda that ‘through clinging condition is the process of becoming (Upadāna-paccaya Bhavo). Although there are four clinging conditions, life is produced by two main clinging to sensual desire and soul. By the sensual desire, unwholesome Kamma bhava is called as to do evil deeds such as killing, stealing, etc. by the clinging to soul or self also it is called to doing evils. Thus, as a bad result Upappatti bhava become. Another by doing good deeds such as making charity, virtue, culture mind etc., wholesome kamma and as good result upappatti bhava become.

2.2.4 Conclusion

According to Buddhism, life never comes to an end, it goes on and on till the end of Saṁsāra, technically known as the Nibbāna. Here the question arises that ‘Do we see the
worldly things as they are?’ According to the *Abhidhamma* we never see things as they are because of certain factors obstructing our vision. These are responsible for illusion or errors – *Vipallāsa* (false notions): permanence (*nicca*), wholesomeness (*subha*), happiness (*sukha*) and self (*atta sañña*). But Buddhism analyzes life as the five aggregates to refer human beings (*Khanda*). When ‘living being’ is mentioned, it is just a conventional way of speaking. Following this convention is wrong views of personality-belief, permanence and substantiality. However, if we consider more carefully what a living being or a person really is we will find only a stream of ever changing phenomena. Each living being is in five aggregates: the body or material phenomena, feelings, perceptions, mental formations, and consciousness. It should not be taken that these aggregates are something stable, they are only categories.

To conclude, definitions of life in *Abhidhamma* is called the existence, becoming and the process of mind and matter, caused by intention (*Cetanā*) and resultant good or bad mind and matter. The view of life in Buddha *Abhidhamma* in every aspect is very interesting to know, understand and realize. In general if it can be defined that ‘Life’ is composed of mind and matter, caused by wholesome and unwholesome, good and bad, internal and external etc., ‘life’ is a condition or conditional phenomena together with various respective causes (*Saṅkhata*). According to Buddhism *Kamma*, consciousness, craving should be observed together with the process of mind and matter as regards the concept of life.
3.1 Reductionism

In the Thesaurus Dictionary, the term ‘reductionism’ comes from the word ‘reduce’ is synonymous the words such as ‘lessen’, ‘make smaller’, ‘lower’, ‘bring down’, ‘decrease’, ‘diminish’, ‘minimize’, ‘narrow’, ‘contract’, ‘shorten’ etc. It is antonymous word such as ‘develop’, ‘complement’, ‘enlarge’, ‘extend’, ‘grow’ etc. Thus it is defined by such two aspects as theory and practice or theoretical and practical analysis of the followings. ‘Reductionism’ is referred by the two functions;

1. The theory that every complex phenomenon, especially in biology or psychology, can be explained by analyzing the simplest, most basic physical mechanisms that are in operation during the phenomenon.

2. The practice of simplifying a complex idea, issue, condition, or the like, especially to the point of minimizing, obscuring, or distorting it.

From philosophical standpoints, ‘reductionism’ is the theory and practice to understand the nature of compound things, by analyzing the phenomena on the interactions of their parts, and reducing to simpler or more fundamental things. It is described as a complex system which is the sum of its parts. Encyclopedia Britannica explained that it is meant a view which proposes that entities of a given kind are collections or combinations of entities of a simpler or more basic kind. It is an expression denoting that entities can be defined in terms of expressions denoting the more basic entities. Particularly it has been used as the theoretical entities of science in terms of physical perspective, and as proponent in terms of biology or
psychology. Thus, the theory that physical bodies are collections of atoms and that thoughts are combinations of sense impressions.

3.2 Types of Reductionism

Reductionism is related to many philosophical ideas regarding the associations between phenomena which can be described in terms of other phenomena. It is generally used in ontology, methodology and theory. As a context it has three divisions: (1.) Ontological reductionism, which believes that the whole of reality consists of a minimal number of parts, (2.) Methodological reductionism which is the scientific approach to provide explanation in terms of ever smaller entities, and (3.) Theory reductionism which suggest that a new theory does not replace another one, but reduces it to more basic terms. Thus it can be applied to any phenomena, together with its objects, explanations, theories and meanings by its respective fields.

(1) In the view of ontological reductionism, it is ‘the belief that reality is composed on a minimum number of kinds of entities or substances’. This is connected with one of the metaphysical branches. There are two forms of meta-physic: monism and dualism. For the form of monism, monists claim that all objects, properties, and events are reducible to a single substance. For the latter dualism, dualists believe that everything is reducible to two substances such as the reality is composed of ‘matter’ and ‘mind’.

Richard Jones divides ontological reductionism into two: (I) the reductionism of substance which is the reduction of mind to matter, and (ii) the reduction of the number of structures operating in nature which is the reduction of one physical force to another (Jones, 2000, pp. 24-26, 29-31).
Nancey Murphy (2010) also claimed the two species of ontological reductionism: the first specie does not accept that wholes are anything more than their parts; and the second specie is a stronger thesis of atomist reductionism that wholes are not ‘really real’. She used the phrase ‘really real’ by admitting that it is apparently senseless but nonetheless has tried to explicate the supposed difference between the two (Murphy & Knight, 2010, p. 82).

The ontological reductionism can be understood by the two different forms - token ontological reductionism and type ontological reductionism. The first form is the idea that every item that exists is a sum item. For perceivable items, it affirms that every perceivable item is a sum of items with a lesser degree of complexity. This token ontological reduction of biological things to chemical things is generally accepted. The second is the idea that every type of item is a sum type of item, and that every perceivable type of item is a sum of types of items with a lesser degree of complexity.

Moreover, the other type ontological reduction of biological things to chemical things is often rejected. Interestingly Michael Ruse has criticized ontological reductionism as an improper argument against Vitalism (Ruse, 1989). For the type of epistemology it is said that Epistemological Reductionism is the theory that a complex system can be explained by reduction to its fundamental parts. It holds that all phenomena can be completely understood in terms of the behavior of micro-physical entities.

(2) Methodological reductionism is the position that all scientific theories should be reduced to a single analytical study through the process of theoretical reduction. The best scientific strategy is to attempt to reduce explanations to the smallest possible entities. The application of it attempts explanation of entire systems in terms of their individual, constituent parts and their interactions. For example the water is reduced to nothing but elements of
H2O. For the scientist John Polkinghorne (2002) said that ‘reductionism is nothing but the sum of its parts’.

In psychology Thomas Nagel (2012) said the psychological reductionism attempts reduction of psychological phenomena to physics and chemistry and physic-chemical reductionism that it attempts reduction of biology to physics and chemistry.

In a reductionist framework, some scientists accept that reductionism emphasizes and strongly represents a certain perspective of causality. Here causality is meant that causation, or cause and effect is the natural or worldly agency or efficacy that connects one process (the cause) with another process or state (the effect or result), where the first is partly responsible for the second, and the second is partly dependent on the first. In general, a process has many causes, which are said to be causal factors for it, and all lie in its past. An effect can in turn be a cause of, or causal factor for, many other effects, which all lie in its future. Causality is meta-physically prior to notions of time and space. Reductionists usually explain the phenomena in terms of relations between other more fundamental phenomena. Its term is called ‘epiphenomenon’ (plural: epiphenomena), which is used a secondary phenomenon that occurs alongside or in parallel to a primary phenomenon. The word has two senses; one that connotes known causation and one that connotes absence of causation or reservation of judgment. Although it might be more clearly and efficiently defined in very different terms, it is sometime said to be nothing but the result of working fundamental phenomena. Therefore, even the morality can be defined to be ‘nothing but’ evolutionary adaptation, and consciousness can be understood ‘nothing but’ the outcome of neurobiological processes. Thus, Reductionism should be differentiated from the eliminationism, which is a materialist position in the philosophy of mind and eliminationists deny the existence of life by explanation in terms of physical and chemical processes. Reductionists do not deny the existence of phenomena, but ex-
plain them in terms of another reality. And their understanding is very different from emergentism which means that what emerge in ‘emergence’ is more than the sum of the processes from which is emerges, but reductionism imply the ability to understand the phenomena completely in terms of the processes from when they are composed.

(3) Theory reductionism is meant the process by which one theory absorbs another. For example the reductionism is considered to be beneficial because Newtonian mechanics is a more general theory, which means that it explains more events than substances. Thus, theoretical reduction is the reductionism which explains another or theory to another – this is meant that the absorption of one of own ideas about a particular item into another idea. By means of theoretical reduction it is divisible into three parts: translation, derivation and explanation.

The general goal of a theoretical reductionism is to promote the unification of science. It provides some sense in which science may become more unified. For sciences may become unified by being expressed in the same theory. This allows one to see that is required to express all truths in the theories. Sciences may also become unified when the laws of one theory are shown to be derivable from those of another theory. This allows one to see that there is only one basic set of principles that is required to account for the other truths in the theories. Finally, sciences may become unified when the observations explained by one theory are shown to be also explainable by another theory. This allows one to see that only one of the theories is really necessary to explain the class of phenomena earlier thought to need the resources of theories to explain. Thus, although theory reductionism is related to analysis in religion, mathematic, linguistic and philosophy, in science it is applied that a new theory does not replace or absorb an old one, but reduces it to more basic analysis.
3.3 Reductionist study of life in philosophy, religion and science

In this section, the situation of reductionism in the field of philosophy, religion and science will be analyzed briefly, although reductionism is associated with many branches of knowledge such as philosophy, science, mathematics, linguistics, religion, etc.

As mentioned above in the case of the concept of life in philosophy, one of its contexts is called ‘Downward Causation’ (of Donald T. Campbell, 1947) which is a causal relationship from higher levels of a system to lower-level that system. For example, it is mental events acting to cause physical events. The concept of causation shows reductionism within philosophy. This is a theory developed and explored by many philosophers, in terms of the ways a larger-scale level of organization exerting causal influence on a smaller-scale level. But not all types of downward causation are compatible with science. In particular, philosophers find the constraint of this causation and explore it as a way to scientific concepts such as self-organization which is called spontaneous order (in the social sciences). Spontaneous order is a process where some form of overall order arises from local interactions between parts of an initially disordered system. It shows the natural selection which is the differential survival and reproduction of individuals due to differences in phenotype (adaptation in biology which has three related meanings and control).

Reductionism explains religion generally in terms of nonreligious causes. Religion can be reduced to the conceptions of right and wrong, good and evil, etc. Old religion fundamentally use primitive approaches to controlling environments whereas advanced religions deal with human mind. According to reductionism, religion is a way to explain the existence of the physical world, and analyze the development for members of a group, or community reinforced by natural selection. Some anthropologists use some religious reductionist argu-
ments which are theories of religions that generally attempt to explain the origin and function of religion, discovering universal characteristics of religious belief and practice (Strenski, 2006). Some psychologists like Sigmund Freud held that religion is nothing more than an illusion, or even a mental illness, and Marx also said that religion is ‘the sigh of the oppressed’ and ‘the opium of the people’ providing only ‘the illusory happiness of the people’. Thus religious reductionism attempts to analyze it in terms of nonreligious causes against the idea of religion reductionism.

Reductionism in science is very broad dealing with many topics of modern study such as physics, chemistry and biology. Reductionist methods implies in the science based on explaining macroscopic properties in terms of microscopic components. Some reductionist scholars held the behavioral science based on genetic biology and on the systematic study of culture. Richard Dawkins (1995), in the book ‘the blind watchmaker’, used the term ‘hierarchical reductionism’ and explained the opinion that complex systems can be described with a hierarchy of organizations and in terms of objects one level down in the hierarchy. Some argue the limitation of understanding of complex system with the use of reductionism. The limits of the application of reductionism are claimed to be evident at levels of organization with higher amounts of complexity, including living cells, neural networks, ecosystems, society, and other systems formed from assemblies of large numbers of diverse components.

3.4 Conclusion

In conclusion, Reductionism is one of the approaches to understand the nature of complex things by means of reducing them from the interactions of their parts, or to make simpler or more fundamental nature. It can also be analyzed from the philosophical standpoint that a complex system is nothing but the sum of its parts, and that an account of it can
be reduced to accounts of individual constituents. Thus, reductionism is one of theories that everything that exists is made from a small number of basic substances that behave in regular ways, and is therefore in some respects compared to the atomism, which seems to be a materialistic concept.

When we study Reductionism, it is naturally required to mention about Holism, which is taken as opposite of reductionism. We could understand the concept of ‘Life’ if we observe the Holistic view in contrast to reductionism. In contrast to reductionism, Holism will be analyzed by means of definition that complex systems are inherently irreducible, and more than the sum of their parts. The word ‘Holism’ is derived from the Greek word ‘holos’; by meaning all, whole, and entity. It is the system applicable to physical, biological, chemical, social, economic, mental and linguistic, etc., and their properties should be analyzed as whole, not just as a collection of parts (Auyang, 1999).

According to J C Smuts in the book ‘Holism and Evolution’, ‘Holism’ is a concept that represents all the whole in the universe and these whole phenomena are the real factors in the world by means of combination of materialism and spiritualism or mentalism (Smuts, 1927, p. 88).

Holism is different to the epistemological reductionism and atomism. So, generally holism has two main types; namely (1) Epistemological holism (or confirmation holism), and (2) Semantic holism, which are the mainstream ideas in contemporary philosophy (Quine, 1951, pp. 20-43). Epistemological or confirmation holism is the view that no individual statement can be confirmed or disconfirmed by an empirical test, but only a set of statements (a whole theory). Semantic holism of language is a theory that a term or a complete sentence can be understood through its relations to other segment of a language.
Although Reductionism and Holism approaches are mentioned differently to go into ultimate essences, their relationship as the perception of reality should be understood because all the views from different aspects will lead to the real one - ultimate truth. In fact, Reductionism theoretically is a philosophical view which is claimed by analyzing a system of its ultimate component parts. We will be able to unravel it at much deeper levels. It is the process of reducing any feature of the perceived world to its final elements with the hope of understanding all the secrets about the phenomenon. Moreover, the phenomena and its workings will be best analyzed; indeed they can only be understood - in terms of the ultimate constituents and causes which give rise to it. For holism it is a philosophical view which is claimed by synthesizing the whole phenomena than parts. It is the holistic perspective on connection of all phenomena in parts. Thus, complementing each other both reductionism and holism are complementary approach to understand the reality of the world.
CHAPTER IV
A DISCUSSION OF BUDDHISM AND REDUCTIONISM

4.1 Introduction

Buddhist analytical teachings such as Vibhāṅga, Dhātukhathā, Dhammasaṅganī in Abhidhamma are supposed to be for the sustaining Sāsanā as the basic level of the Pariyatti and Buddhist synthetic study such as Kamma, Dependent Origination, Causal Relation, and any discourse in Sutta are supposed to be for the worldly welfare and happiness in practicing Sāsanā. Moreover, the realization of deliverance as to the ultimate level of Paṭivedha is including applied insight meditation, as complement of analytical and synthetic study (Paṭipatti). Actually Buddhism is not only the way but also the practice about the concept of life. There are three ways of studying the Buddha’s Dhamma:

(i). Firstly, analytical study of life or life-faculty composed by mind and matter,

(ii) Secondly, synthetic practical study of life or process of becoming by the five aggregates and

(iii) Thirdly, applied insight education of life or conditional phenomena, the ultimate truth nature of mental and material phenomena. Since Reductionism concentrates on the parts of a system rather than the whole, how the Buddhist concept of life as mentioned above is related or compatible would be discussed here.

Buddhism will be discussed in contrast to western philosophical perspectives. In general, some discussions of reductionism are partially related to Buddhism in terms of their approaches. But particularly, any discussion will be that Buddhism is not reductionism in terms of their ultimate sense. Buddhism does not totally deny Reductionism (and Holism as well) in an empirical sense or relative truths. But Buddhism completely denies the aspect of
eternalism and nihilism of reductionism, then by the middle way it attempts to go into deeply
the ultimate truths understanding conventional truths as commonsense purpose.

4.2 Buddhism’s analytical study on Reductionism

Buddhist analytical study is partially the same analytic perspective with Reduction-
ism, but not atomism in which Reductionist analytic materialism. In Abhidhamma teachings,
just like the study of the form of phenomenology and philosophy in western study, Buddhism
analyzes all phenomena in the world and look the human beings and their experiences into
momentary phenomenal events or conditional occurrences, called in Pāli as Saṅkhata-
dhamma. It emphasizes the analysis of mind and matter without any eternal and nihilistic
views. Its analysis also deals with synthesis by means of a complementary approach more
than study of reductionism. After analyzing all conditional phenomena as the aggregates,
senses and elements of mind and matter Buddhism synthesizes that all Dhamma are imper-
manent and dependent on other causal factors, as they arise and pass away being part of a
web of other interconnected Dhamma, and are never found alone. Abhidhamma scholars ex-
plain not only phenomenal events such as consciousness; mental concomitants, matters,
Nibbāna and even the concepts, but also the causal relations among them. Moreover, Bu-
ddhism is the middle way which is neither monism nor pluralism (eternalism nor nihilism),
because it accepts that everything is merely conceptual, conventional and nominal being in-
fluenced by many conditions. The only thing which is ultimate reality is interdependence of
Dhamma in the causal stream. Finally, it ends in the noble truth together with full understand-
ing of conventional and ultimate truths by means of using both studies, i.e. analytic and syn-
thetic (Bheda Naya and Saṅgaha Naya). (Karunadasa, 2010, p. 20).

According to Buddhist philosophical analysis, there are two kinds of truth and two
kinds of knowledge, namely; conventional and ultimate truth; direct or right and indirect or
inferred knowledge. As an example, by saying that I am real and you are real, they exist, but they exist not in the way they are seen. It can be said that there are two I’s, namely ‘I’ in appearance and ‘I’ in reality. The ‘I’ that exists and has being in the world, and that exists only in the world of the senses is not real. The former ‘I’ exists in its real sense, in its intrinsic value, and can be realized only by a well-trained mind, not obscured by the illusory nature of phenomenal existence. This ‘I’ consists of mind and body or five aggregates. Thus the combination of these five aggregates in varying degrees constitutes the appearance to which we attribute different names. It is the right knowledge that makes us discriminate the ultimate nature of things from superficial appearance, the real from the unreal, and truth from imagination. There is nothing definite, because what is agreeable or desirable to one may be disagreeable or undesirable to another. Thus, when we see an object, we do not see its real or intrinsic nature, we see only its appearance. All our thoughts or concepts based on sense impressions are indirect, secondary to truth and not free from personal prejudice.

From the theoretical standpoint, as the ultimate sense all things are nothing more than mental and material phenomena (Nāma-Rūpa), which can be in a group as five aggregates. The universe of animate and inanimate objects exists on basis of conditioning, and the occurrence of physical and mental events that are governed by natural laws. According to ultimate reality, what we call life or a being, an individual, or I, is only a combination of ever-changing physical and mental phenomena which may be divided into five aggregates. For apparent substances of things, the Buddha substituted analyses of the elements, senses, faculties, and conditions of things, and taught that none of things is mine, or me, or my ‘self’, in terms of the statement non-self: _‘A man (being) is nothing self or soul but composed of five aggregates, six elements, six bodies, six senses, and so on.’_(M, iii 237).
According to Abhidhamma, under the name of five aggregates analyzed by means of the Ultimate Realities (Paramattha Dhamma), Citta, Cetasika, Rūpa, and Nibbāna, will be analyzed based on four aspects of characteristic which can elucidate the nature of any ultimate reality. In this case, these are also called the five clinging in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the lay man as his ego, or personality, namely: (1) the corporeality group (Rūpa-kkhandha), (2) the feeling group (Vedanā-kkhandha), (3) the perception group (Saññā-kkhandha), (4) the mental-formation group (Saṅkhāra-kkhandha), (5) the consciousness-group (Viññāṇa-kkhandha). The Buddha taught them as Anatta - no-self in many Sutras and Vibhaṅga. The main cause of these aggregates is these clinging groups with craving and self-view.

In the case of first reality, these words Citta, Mana, Nāma and Viññāṇa generally are used as synonymous mind and consciousness. Citta means thinking or knowing in terms of conscious of an object. Mana and Nāma mean binding of object, and for Viññāṇa means knowing object, which is different from perception and knowledge (Saññā and Paññā). In addition, it is divided into four states in terms of different kinds of sentient existence or sphere and mental states; namely, sensuous, fine material, formless and supra-mundane consciousness. As the analytical study, consciousness is taken as vital importance because Buddhist analysis of reality focuses on empirical experience, and consciousness is the principal element in experience, that was constituent the knowing or awareness of an object. In the case of the true meaning of mind or consciousness, Abhidhamma commentaries explains that the mind or consciousness refers to thinking element as meaning reality. In the case of nature of mind, the word mind is very difficult to explain as objective existing. The life of mind and matter phenomena is very short so that during the time taken by a flash of lighting, scores of such units have arisen and ceased. The following similes describe the appearance and ceasing of them; the batting of an eye lid, the flash of lightening, and the snapping of two fingers. The
rapidity of ceasing of mental units is greater than that of material units. According to literature, mental units are seventeen times faster than material units as pointed in chapter (2). The continuity of thoughts or the stream of thoughts is called life moment. Both thought units and thought object exist together. They are bound and cannot exist apart from each other. In other words, thought unit has a cognitive element and numberless mental factors. A consciousness is a complexity of different kinds of mental factors technically known as fifty two Cetasikas. 

By way of conclusion it may rightly be said that consciousness and fifty two Cetasikas are nothing but the manifestation of the mind into fifty three mental states (one Citta + fifty two Cetasikas) and they combine with one another in various ways. Therefore, the Buddha declared in quite unequivocal terms that consciousness depends upon matter, sensation, perception and mental formations and that it cannot exist independently of these. Thus it should be noted that Buddhism emphasizes the analysis of mind as one aggregate of conditional phenomena.

In the case of the second reality (Cetasika), that is divided into fifty-two mental factors or properties being associated with consciousness, has their characteristic of arising and disappearing together and having the same objects and bases. Consciousness (Citta) cannot exist without mental factors (Cetasikas) and mental factors also cannot exist without consciousness, because for one consciousness unit many factors arise depending upon object, state of mind and type of person. Moreover, relationship, analytical divisions and processes of mind and mental factors should be approached by special method in Abhidhamma, using many classifications of mind such as feelings, roots, functions, doors, objects and bases, and the examination of the occurrence of consciousness in and outside the cognitive process.

In the case of third reality, matter (Rūpa), it is substance composed of the four principal elements (Mahābhūta Rūpa) and various derivative material qualities which are enumer-
ated in analytical classification of matter as twenty four derivative matters (Upādārūpa). Terminologically, ‘Rūpa’ in the Pāli word is explained by derivation from the verb ‘Ruppati’, which means “to be deformed, disturbed, knocked about, oppressed, and broken.” The commentators define that “matter is so called because it undergoes and imposes alteration owing to adverse physical conditions such as cold and heat, etc. The Buddha himself, in explanation of the term “matter” or “material form,” declares that;

“…and why, monks, do you say material form (Rūpa)? It is deformed (ruppati), therefore it is called material form. Deformed by what? Deformed by cold, by heat, by hunger, by thirst, by flies, mosquitoes, wind, sunburn, and creeping things” (S.22: 79/iii, 86).

For the ultimate essence of matter or material units, according to conventional terms Buddhism analyzes that the material reality exists in the forms of units and atoms. Such atoms last the seventeen moment of duration of mind (Citta). Such atom can split to be micro-atom. Therefore, many of such streams of unit of matter and their atoms coexist, because of impact between physical units which has longer than that of mind. On the relationship of mind and matter, mental units do not exist independent of matter. Atoms born of past-action (Kammaja Rūpa) may be understood with the similes of a lotus which springs gut of water and also depend on it. Of these two elements mind is more important than matter because mind has the power of leading life and also acts for the improvement of the same; some kinds of matter are generated by the mind (Cittaja rūpa). Mind and matter are interdependent and interacting as causal relationship. There is difference between mind and matter because physical elements as atoms have form (Saṇḍhāna). Matter is the constituent element of a physical body. The material existence becomes possible because of many requisite. The body compounded with many matters will cease to exist with the elimination of those requisites. Abhidhamma illustrates the material bodies are in a state of flux as it has been called as Rūpa, ‘that which is ever changing’. It means material qualities in general way but specifically it is
in the same with visible forms. In the same way, the quality of hardness is earth (Pathavi), what flows is water (Āpo), what burns is fire (Tejo), what moves is air (Vāyo). All these four matters are technically known as the principle elements (Mahābhūtas). Other 24 material qualities are called the derivative matters (Upādāya Rūpa), because they are conditioned by the four primary qualities. In the case of fourth reality (Nibbāna), it is unconditioned and beyond the five aggregates.

As conclusion, Buddhism explains the ultimate Dhamma or realities such as consciousness, mental factors and matters, by means of conventional standpoint that are associated with forms, signs, continuity, and function. By ultimate meaning these are physical and mental phenomena in the condition of flux, arising and perishing in millions of times of a moment, and have the characteristic of ever-changing. These phenomena are conditioned, conditioning and inter-dependent, without any self-identity or soul. After analyzed a living being into these five aggregates (Khandhā) as non-self, these five aggregates are inseparable as Buddha said:

"Whatever, o brother, there exists of feeling, of perception and of mental formations, these things are associated, not dissociated, and it is impossible to separate one from the other and show their difference. For whatever one feels, one perceives; and whatever one perceives, of this one is conscious" (M. 43).

“Furthermore: "Impossible is it for anyone to explain the passing out of one existence and the entering into a new existence, or the growth, increase and development of consciousness independent of corporeality, feeling, perception and mental formations" (S. XII, 53)

The Lord Buddha explained about the fastness of life arising and disappearing as follows:

“...human life (conditioned by five aggregates) is just like a mountain river, swiftly flowing far, taking everything along with it; there is no moment, no instant, and no second, when it has stopped flowing. As it
(Mountain River) goes on flowing and continuing, so does the human life.” (M, 82. M ii. 54)

4.3 Reductionist discussion and their perspectives on self-identity

Buddhism based on the analytical study emphasizes the no-self (*Anatta*) of all conditioned phenomena, but for the reductionism, owing to material analysis only, it would be confused with self-identity as atomism. Here, in the case of self-identity after mentioning the no-self of life in the above analysis, as a philosophical point of view Buddhist exposition of no-self and self-identity will be discussed by western scholars’ perspective.

One of reductionist scholars, Mark Siderites (1946), holds that only complex or combined entities are real, not wholes, by using the analysis in terms of ‘mereological reductionism’ which seems to be atomism and nihilism. According to him, it was traditionally only for the sake of definition and description that each *Dhamma* is postulated as if it were a separate entity; but in reality it is by no means a solitary phenomenon having an existence of its own nature. This Buddhist view of existence, as seen from its doctrine of *Dhamma*, cannot be interpreted as a radical pluralism, neither can it be interpreted as an out-and-out monism. What is called *Dhamma* should be understood as the component factors of the universe, both within us and outside us, then these are not fractions of an absolute unity but a multiplicity of coordinated factors. He said that the *Dhamma* is not reducible to, nor do they emerge from, it is a single reality - the fundamental postulate of single metaphysics. If these are to be interpreted as phenomena, this should be understood that these are phenomena corresponding to the conditions, with no hidden underlying ground, because they are not manifestations of some mysterious metaphysical substratum, and causeless or only one cause, but processes taking place due to the interplay of a multitude of conditions.

Furthermore, Siderites distinguished the *Dhamma* between the concept of a person and that of a self by saying that the former should be intended as a psycho-physical complexi-
ty considered as a whole. The self, in contrast, is only the essential part of this complex, the part that would remain constant and may account for the lifelong identity of the person complex, if this self really exists. Thus, as a first approximation, a self is the enduring part of a person, the unchanging essence of a sum of elements that, when considered together, are generally regarded as constituting a single person.

In the case of personal identity in Western perspective, Derek Antony Parfit (1942 – 2017) accepts that since there is no adequate criterion of personal identity, people do not exist apart from their components. He said that we are mistaken in assuming that personal identity is what matters in survival; what matters is rather relation of psychological connectedness (namely, of memory and character) and continuity (overlapping chains of strong connectedness). Therefore, according to him, the existence of beings and individuals are nothing more than brains and bodies like J. C. Smuts’s holism, but identity cannot be reduced to either. (Fearn, 2005)

In addition, reductionism in science is studied as phenomena in isolation for convenience. However, nothing is isolated. Everything is related by the view of interactions. The worldview will lead to unite harmoniously or orderly in different many extremes, by describing all phenomena as interaction and relating, because the separation between different phenomena are understood as artificial when an interacting world is perceived. If all beings see all phenomena as interrelated, as part of the same whole, positive actions and interactions will lead to positive consequences, while negative actions and interactions will lead to negative consequences. This encompassing view is partially consistent with Buddhist philosophy of conditional relations.

Buddhism generally defines (human) life is the becoming of conditioned, and conditioning phenomena caused by conditioned forces in turn. It is universally understood as an
aggregate of phenomena, which is usually combined of five aggregates or five types of body, twelve sense bases or six senses, eighteen elements or six elements, and so forth according to Buddhist Suttanta method of teaching which is described as the figurative or embellished discourse on the Dhamma (Pariyāya-Dhammadesanā). In other words, life is particularly defined as the process of mind and matter. It is composed of mind and matter. It is used as vital force or energy which is called life-faculty according to Buddhist psycho-physical phenomena or the Abhidhamma method described as the literal or realistic discourse on the Dhamma (Nippariyāya-dhammadesanā). Thus, in Buddhism life is understood as the one that it is not just aggregate of mind and matter, but more than parts of them.

In particular, the Reductionist argument against the existence of real wholes, which is for the conclusion that the complexity as mentally constructed, is relatively simple and straightforward. It is supposed to agree that the parts of the chariot are themselves real. If, in addition to the chariot parts, the chariot itself is thought to be real, then it cannot be said to exist distinct from the parts given that these are related to one another being resulted from their assembly. For there is no evidence for the existence of a chariot that is not just evidence for the existence of one or more chariot parts and their assembly relations; a distinct chariot is a superfluous posit. But neither can it be said that a real chariot is identical with the assembled chariot parts. For, the chariot may be said to have many parts, while the assembled parts may not be said to have the parts, but they can only be said to be in number. And if both chariot and parts are real, then the chariot must be either identical with or distinct from its parts. Besides, those who claim that the whole is neither identical with nor distinct from the parts are called as ‘Puggalavadi’ in Buddhism. They are easily convicted of logical incoherence. There still remains the possibility that the chariot is real while its parts are unreal. But in turn a chariot itself could be a part of a larger whole, namely the universe; if only wholes are real, there can only be one real thing. There would then arise seemingly insuperable difficulties in
trying to account for the apparent utility of the myriad distinctions routinely drawn. It is concluded that only conditional phenomena are ultimately real. The phenomenal entities are mentally constructed out of those conditional entities. The entity regularly coexists in ways that have a high degree of salient facts for sentient systems like bio-organism. Thereby, Buddhism explains that ‘There is no doer of deed or one who reaps the deed’s result; phenomena alone flow on. Mere suffering exists, but no sufferer is found; the deeds are, but no doer is found (Vism, xix).’

Although Reductionism, which was described in three ways (ontological, methodological and theological) is concerned with physical and material standpoints, as the ultimate essence it is limited by one side of theoretical study without practical analysis. Otherwise, in reductionist epistemology, the authentic knowledge would not be obvious by rational and empirical ways. So based on its way in which it seems to be eternal and annihilated in definition of life, life is related to soul theory or self-identity and atomism. As contradictory point of view Buddhism based on middle way, analyzes that the life is neither eternal nor annihilate, but (inter-) dependent origination or conditional relation.

4.4 Buddhism’s synthetic study on Holism

In contrast to Reductionism, holistic explanation of five aggregates, which is summed up mind and matter can be grouped into two; the first being the aggregate of matters and second the aggregate of mind, which is under the name of consciousness and mental factors (sensation, perception, and mental formation). Buddhism synthesizes that these aggregates become originated and dependent on each other, therefore all these conditional phenomena are without self, as these are subject to ever changing and conditioned by suffering.

In the question of ‘How is what we called life becoming’, the Buddha holistically answered the follows:
"Thus, Kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming." (A, 3.76)

It does not mean that Buddhism accepted holism but holistic approach is used as part of explanation to understand reality. Buddhism focus on cause and effect toward life becoming. By means of Buddhism’s synthesized perspectives, Buddhism will be study of the law of cause and effect based on Paṭiccasamuppāda and Paṭṭhāna.

(a) Dependent Origination (Paṭiccasamuppāda)

Here, like the Buddhist synthetic study, dependent origination which is called in Pāli ‘Paṭiccasamuppāda’ will be briefly described. Terminologically dependent origination has two words; ‘Paṭicca’ and ‘Samuppāda’, ‘Paṭicca’ means ‘dependent’, whereas ‘Samuppāda’ means becoming cause. Thus it is defined as the cause which makes effect. It is translated in many English terms such as dependent origination (paṭicca = dependent; samuppāda = origination), dependent arising, conditional causality, conditional genesis and Idapaccayatā etc. In fact it infers the cause which depends on another cause. It is not original cause because it always depends on other. The cause itself depends and becomes effect, therefore it is called the effect or the cause of cause. Buddhism accepts that there is no causeless cause nor original cause, but as mutual connection or causality conditioned or originated by cause and effect. Here, the researcher would like to present a notable definition of Paṭiccasamuppāda by Bhikkhu Narada Thera, in his book ‘Buddhism in Nutshell’. He defined that ‘Paṭicca’ means because of, or ‘dependent upon’: ‘Samuppāda’ “arising or origination.” Paṭicca samuppāda, therefore, literally means “Dependent arising” or “Dependent Origination.” (Narada, 1982, p. 19).
Thus, the *Pataccasamuppāda* mentions that all things originate from dependent causes, even the cause after depending on other cause produces the effects. Then, to end the cycle of life it is also needed by studying origination and totally cessation or non-origination (*Patticasamuppāda Anuloma* and *Paticcasamuppāda Paṭiloma*). According to this discourse, Buddhism mainly explains about the law of dependent origination or dependent arising (the arising of a phenomenon dependent on the antecedent other phenomenon). To understand the law of dependent origination as the wheel or cycle of life, or commencement of *Samsāra* (the continuous circle of life and death), the present life that we are living now, and its relation to the past and future, should be analyzed by the categories of analysis such as two roots, three periods (or rounds of life), four groups, twelve factors, and twenty modes, finally the whole mass of suffering arise through the method of dependent origination. (Bhikkhu Bodhi, 1992, p. 301, table 8.1)

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<tr>
<th>3 Periods</th>
<th>12 Factors</th>
<th>20 Modes and 4 Groups</th>
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<tbody>
<tr>
<td>1. Past</td>
<td>1. Ignorance</td>
<td>1. Past causes (5): 1, 2, 8, 9, 10</td>
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<td></td>
<td>2. Formations (two roots)</td>
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<td></td>
<td>4. Mind and Matter</td>
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<td>6. Contact</td>
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<td>7. Feeling</td>
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<td></td>
<td>8. Craving</td>
<td>3. Present causes (5): 8, 9, 10, 1, 2</td>
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<td></td>
<td>9. Clinging</td>
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<td></td>
<td>10. Existence</td>
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<td></td>
<td>12. Decay and Death</td>
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The whole formula of it may be summed up the followings;
When this is, that is (Imasmiṁ sati idaṁ hoti).
This arising, that arises (Imassa uppadā idaṁ uppjjati)
When this is not, that is not (Imasmiṁ asati idaṁ na hoti).
This ceasing, that ceases (Imassa nirodhā idaṁ nirujjhati). (M iii, 63. S ii, 28)

Walpola Rahula puts it into a modern form:
When A is, B is;
A arising, B arises;
When A is not, B is not;
A ceasing, B ceases. (Rahula, 1974, p. 53)

In the case of theory of life, it is called life (especially human life), ‘becoming’ in Pāli by combination of mind and matter (five aggregates). According to the Paṭicasamuppada’s ‘Upādāna paccaya bhavo’, dependent on grasping arises becoming, this becoming means that we are starting, acquiring new, fresh kammic energy for future life. It has two aspects: ‘Kamma bhava’, action cumulative of resultant, and ‘Upapatti bhava’, resultant tending towards rebirth. Thus because of our craving and attachment we act, now, do present actions (kamma bhava), which means we are preparing for future birth, rebirth (upapatti bhava).

Then, paṭiccasamuppāda actually is in itself the cyclic order of arising and passing away of khandhas or five aggregates. This process is only arising and passing away of khandhas, (nāma-rūpa) or in other words this is the process of the law of causality in which there is no semblance which can be taken for I, my, self or Ego. There is nothing except the arising and disappearing of khandhas, nama-rupa or ayatana, dhātu. Thus, according to Buddhism what we call human being is composed of mind and matter, (in Pāli, nāma and rūpa).
It is said that apart from mind and matter there is no immortal soul.

(b) Conditional Relation (Paṭṭhāna)

A part from the law of dependent origination as a holistic approach, the Paṭṭhāna (conditional relation) will be described synthetically here. According to the Manual of
Abhidhamma, after dependent origination is simplistic in showing only one single causal factor, in conditional relation (Paṭṭhāna), it shows by adding other forces of conditional thing, explaining cause and effect. There are three factors to understand the conditional relations:

1. The conditioning states (paccaya-dhamma), the phenomena that function as conditions for other phenomena either by producing them, by supporting them, or by maintaining them (cause);

2. The conditionally arisen states (paccayuppanna-dhamma), the states conditioned by the conditioning states, the phenomena that arise and persist in being through the assistance provided by the conditioning states (effect); and

3. The conditioning force or the condition (paccaya-satti), the particular way in which the conditioning states function as conditions for the conditioned states (ways).

In this case, Abhidhamma commentaries explain that just as the hotness of chilies is inherent in the chilies and cannot exist without them, so too the conditioning forces are inherent in the conditioned states and cannot exist without them. All conditioning states have their particular force, and this force enable them to cause the arising of the conditioned states (Bhikkhu Bodhi, 1993, pp. 294, 303). According to these two laws of Dependent Origination and Conditioning Relations, Buddhism maintains that life is nothing but a continuous round of cause and effect and conditional phenomena conditioned by conditional relations. There are twenty four kinds of condition. Among them, control (Indriya) condition will be explained as an example. This condition is also called as faculty condition because originally it refers to the five physical sense faculties that serve as faculty condition for the mental phenomena as well as material phenomena originated by consciousness. In a wider sense, controlling factors exercise control in their respective spheres. Eye faculty controls eye con-
sciousness. In the same way, ear faculty controls ear consciousness. It is because the sensitive organs control the efficiency of consciousness that takes it as base.

The material life faculty in the material groups born of kamma is a faculty condition for the other nine material phenomena in the same groups, for it controls them by maintaining their vitality. The fifteen immaterial faculties (of 22 faculties) are each a conasence faculty condition for the associated mental states and the conasent material phenomena.”

Buddhism asserts that all conditional phenomena are conditioned by causes of ever changing birth and death, and that these conditioned and conditioning processes are reflected by Pali word of ‘Dukkha’ which means the whole mass of sufferings – as aspect of feelings, changing, formation. Then, by the teaching of the four noble truths, Buddhism explains the Dhamma which can be realized through insight into the true nature of the psycho-physical phenomena within. Regarding the truth it is summarized by the Buddha in his last word: “Whatever is of the nature of arising, all that is of the nature of cessation” (D, ii). Whether there is a being and a thing, or a system, if it has within itself the nature of arising has also within itself the nature of its own cessation and destruction. Therefore, it should be noted that the five aggregates has within itself the nature of its own arising, and has also within itself the nature of its own cessation. Buddha reminded the followers as follow:

“This, Bhikkhus, I address you now: Transient are conditioned things. Try to accomplish your aim with diligence.” (D ii, 72, 155)

From the Theravada standpoint, in the ultimate sense, all things are nothing more than mental and material phenomena (Nāma-Rūpa). They are called Dhamma by means of the reality, being laws of dependent origination and conditional relation based on analysis of mind and matter. Thus it is called the conditional phenomena composed of mind and matter. However, instead Buddhism used the word ‘being’ or ‘life’ as conventional truth. It reflects that holistic approach is used only for the sake of convention.
Table 5: Overall view of Buddhist ‘Life’ concept (Buddhism’s Basic Approach)

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<th>More Explanation of life</th>
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<td>Pattecasamuppada and Patthana approach (dependent origination)</td>
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<tr>
<td>Four Noble Truths</td>
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<tr>
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<td>Five Aggregates</td>
<td></td>
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<tr>
<td>2. Samudaya Sacca (the truth of origin of sufferings or Tanha)</td>
<td>1. Rupa khanda (Matter)</td>
<td>- Chain of life cycle</td>
</tr>
<tr>
<td>(craving for sense pleasure, for continued existence and for annihilation)</td>
<td>2. Vedana khanda (Feeling)</td>
<td>- Past, Present, Future</td>
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<td>3. Nirodha Sacca (the truth of cessation of sufferings or Nibbana)</td>
<td>3. Sanna khanda (Perception)</td>
<td>- Two Main cause or root</td>
</tr>
<tr>
<td>4. Magga Sacca (the truth of the way to the cessation of sufferings)</td>
<td>4. Sankhara khanda (Mental formation)</td>
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<td>(the Noble Eight-fold Paths)</td>
<td>5. Vinnana khanda (Consciousness)</td>
<td>- Reason for various cycles</td>
</tr>
<tr>
<td>- Overview of Samsara (cycle of birth and death)</td>
<td>- Buddhism analyses life (Nama and Rupa: mind and matter) in constituent parts and illustrates their functions. Even in each part, detail process is illustrated. For this aspect, Buddhism uses the same concept of Reductionism and much more than reductionism.</td>
<td>- Way out from cycle</td>
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<td>- Emphasize the practical way and freedom from life cycle</td>
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<td>Patthana (conditional relation)</td>
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<tr>
<td>- Higher knowledge beyond one life</td>
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<td>- More detail than five aggregates.</td>
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<td>- Holism element can be applied but much more than Holism</td>
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<td>- Dynamic approach</td>
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Caused factors of mind and matter

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<th>Patthana (conditional relation)</th>
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<td>No-Self approach (Anatta lakkhana)</td>
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<td>Caused factors of mind and matter</td>
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<tr>
<td>1. Kamma (Action)</td>
<td>1. Not Self</td>
<td></td>
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<tr>
<td>2. Citta (Mind)</td>
<td>2. Not I or Me</td>
<td></td>
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<tr>
<td>3. Utu (Nature or Matter)</td>
<td>3. Not Mine</td>
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<td>4. Ahara (Nutriment)</td>
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4.5 Buddhism in contrast to Reductionism and Holism

As far as the researcher can conclude that reductionism and holism will still leave some gaps and doubts in the analysis of life because they are not complete to be able to understand the ultimate truth and goal in life. In contrast to reductionism and holism, Buddhism emphasizes the ways to get rid of doubts, the cause of doubt, and the cessation of doubt. Thus, the following will explain about the doubt in brief. There is the Pāli word, ‘Vicikicchā’ meaning the skeptical doubt as one of the five mental hindrances (Nīvaraṇa) for the enlightenment. It refers to questioning about the three gems (Buddha, Dhamma and Sangha), four noble truths, about Saṁsāra (the past and future), and cause-effect relationship. It also applies to uncertainty or doubt (i.e. translated into perplexity, skepticism, and indecisiveness due to the prevalence of delusion), which is identical with the Pāli word ‘Kaṅkhā’ being intellectually, ethically and psychologically motivated confusing. According to Visudhimagga and Manual of Abhidhamma (Bhikkhu Bodhi, 1992, pp. 38, 85), it is the lack of effort to think due to perplexed thinking and being devoid of the remedy in their knowledge. Its characteristic is the nature of wavering or doubting, its function is to waver, and its manifestation is indecision and a divided attitude; its proximate cause is unwise attention to matters of doubt.

According to reductionism and holism the analysis of life would lead to above mentioned doubt because they analyze the phenomena or life as extreme views - eternalism and nihilism - based on self-identity, personality, ego, I, and so on. Thus they will go under the net of self-view and doubt theory. But with the causal relation and dependent origination Buddhism analyze the phenomena or life-faculty as the realistic view - middle way and knowledge of discerning mind and matter - based on no-self, no-self-identity, no-ego, so on. Thus, being discerned the nature of mind and matter as Anatta Buddhism will go beyond the doubt and keep to enlighten the reality.
Hence, overcoming doubts by the seven stages of purification in meditation should be understood by analysis of insight knowledge. Buddhism explains that purification of view is the discernment of mind and matter with respect to their characteristics, functions, manifestations and proximate causes. (Bhikkhu Bodhi, 1992, pp. 349,350) From the Buddhist Vipassanā (insight meditation) point of view on life, to get the right view or insight knowledge on life is really important. Firstly, Buddhism emphasizes the insight knowledge by showing that there are hallucinations which are misleading the truth as being false, and false as truth, through hallucination fantasy or egotistic estimation, and as its cause, being strong or firm belief due to lust and error. Secondly Buddhism analyzes the truth which is the constant faithfulness or concordance of the term which names a thing, to or with that thing’s intrinsic nature, by understanding causes or origins of the ultimate truths. Within the spheres of birth, decay and death, mind and matter are conditioned and organized things. Thirdly Buddhism classifies the knowledge by enlightenment acquired through the carrying out of the exercises in calm (Samātha) and insight meditation (Vipassanā). Finally, Buddhism analyzes and classifies the profound knowledge such as theological and analytical knowledge which can dispel the doubts and indicates the way to liberation as unconditional state that is free from all bondages (Nibbāna).

To sum up, Reductionism is understood as formulating explanations of phenomena by breaking them down into more fundamental units and processes (the whole consists of its parts and the relations between them). Reductionism involves explaining any behavior/phenomenon by breaking it down into its smallest parts and then analyzing it. So, we cannot get a full picture of the whole body by analyzing small component parts such as the brain, cognitive processes (memory) or specific personality traits such as aggression. Such methods would be inadequate.
To understand about life we like psychologists have to analyze and reduce the whole into the simplest component parts and then analyze that Reductionism as specific, physiological approach, makes complex behavior a result of one factor, condensed into one cause, ignoring other factors that might impact on behavior. Reductionism argues that all psychological phenomena can be reduced to simple parts. It supports deterministic views and claims that behavior is predictable as it is determined by a single factor. Any explanation of behavior at its simplest level can be deemed reductionist.

In contrast, Holism is defined as formulating explanations of phenomena by taking the whole rather than looking the parts inside because the whole is greater than the sum of its parts. According to psychological perspective, Holism is an approach that emphasizes the whole system, the whole person, whole of behavior or whole experience rather than the component parts. For examples in psychology there are the Gestalt approach and the Humanistic approach. According to Gestalt psychologists the general principle of Holism can be neatly summarized as follows; "The whole is greater than the sum of its parts." Holism explains behavior using several levels of explanation including biological, environmental, and psychological. It looks at all factors, and then it does not simplify, broad, individual difference, and big picture. As psychological research (theories and studies) it raises these issues such as ethical considerations, socially sensitive research, use of animals, gender bias and cultural bias etc.

Under Holism, when studying individuals one would look at the whole person to gain an understanding about anything that may impact on their behavior not just specific parts. Let’s see the difference between reductionist and holistic approach. A simple example of this debate would be to look at a car. A reductionist may explain how a car works by talking about the nuts and bolts that make up the engine, or how combustion works at a chemical
level, or the physical forces that keep the tires on the road. A holistic would instead see the car as a whole, and explain how all the smaller components work together to produce the car’s movement and speed. While the reductionist approach may have a greater explaining power, but it fails to explain the “carness” of the car; something which the Holistic approach maintains.

In contrast to those two approaches, Buddhism emphasizes the Kamma, consciousness, and craving in the analytical study of life (Jivita or Bhava); i.e. life is fundamentally connected with the Kamma by means of synthetic view, consciousness by means of analysis, and for the craving by means of complementary view. Practically, by means of meditation, Buddhism studied that life is conditional phenomena caused by these conditional factors such as Kamma, Citta, Tahṇā, aiming to achieve the unconditional states, which is free from all conditioning causes. In Buddhism, when the life is defined by the knowledge of understanding the real nature, it is neither meaning nor meaningless, because it is the conditional and phenomenal reality (saṅkhata-dhamma) becoming from ignorance and craving. If we define life by craving and ignorance together with wrong view, it may be meaningful or meaningless as follow;

(1.) If one clings life as displeasure or pleasure, it may be two side extremes, because of craving for sensuality (Kāma Tahṇā)

(2.) If one clings that life has the meaning or meaningless, it may also has two extremes, because of craving for existence (Bhava Tahṇā).

(3.) If one clings that life is pessimism or optimism, it may also be two extreme sides, because of craving for non-existence (Vibhava Tahṇā). Therefore, by eliminating the two wrong views - ignorance and craving, Buddhism goes into the enlightenment and deliverance
by means of middle way - right knowledge and clear vision according to reality. Thus, Buddhism does not accept the self-view of five aggregates as ‘I’, ‘Mine’ and ‘Soul’, (or “This is I’, this is mine, this is my Self”).

Thus, Buddhism is neither nominalism nor conceptualism and neither reductionism nor holism, but practical ways of Dhamma as it really is because it accepts two kinds of reality such as relative and ultimate and by means of analytical and synthetic study. Buddhism analyzes all phenomena; it is not only by way of expression in ordinary conventional terms such as being, land, mountain, and etc., then but also by way of expression in the essential elements such as the irreducible, immutable, fundamental qualities of phenomena. In other words, Buddhism points out that the things such as being, person, land, and etc., are mere names and nothing else. They exist only in the mind and nowhere else. Thereby Buddhism mentions the four basic essentials as fundamental material qualities and mind as fundamental mental qualities do really exist. As mentioned above Abhidhamma categorizes these as the four ultimate reality; namely consciousness (Citta), mental properties (Cetasika), matter (Rūpa) and Nibbāna. Actually, Buddhism is an education of the heart in the means to action or practice, not merely a speculation or theory. In the Dhammapada, it is said that ‘A beautiful word or thought, which is not accompanied by corresponding acts is like a bright flower which bears no fruit, then it would not produce any effect’ (Dhp, verse no. 51, p. 8). Thus, by means of practical way of life such as Insight meditation of self-realization which is developed by discerning the real nature of mind and matter (Nāmarūpa pariccheda paṭiveda vipassanā), Buddhism is unique and different from Reductionism as well as Holism.
CHAPTER V
FINAL CONCLUSION AND RECOMMENDATIONS FOR FURTHER RESEARCH

5.1 Conclusion and Recommendations for further research

In the previous chapters, the concept of life according to Theravāda perspectives has been investigated against Western perspectives of reductionism and holism. It has been shown that Buddhism emphasizes the ‘No-self’ based on Kamma (the main law of cause and effect), in the context of Dependent Origination (Paṭiccasamuppāda), Conditional Relation (Paṭṭhāna), and the Four Noble Truths. It is called Dhamma which is studied and practiced by means of two Truths, i.e. Conventional Truth and Ultimate Truth, using analytical and synthetic approaches. It is very beneficial to know about what really is the nature of life (Jīvita) in Buddhism.

Based on the understanding of mind and matter, information presented in this thesis have been accumulated from Theravada Teachings, especially Abhidhamma perspectives which analyzes and synthesizes the four ultimate realities, i.e. consciousness, mental factors, matter and Nibhāna. In the case of reductionism and holism, the ways or approaches to analyze and synthesize have been studied generally from the internet sources and philosophical perspectives. Then, for the study of life (Jīvita) this paper focused on reductionists’ self-identity and holistic concept of Bhava in comparing with Dependent Origination and Conditional Relation.

As mentioned in previous chapters, life or life-faculty by means of analysis and becoming (Bhava) by means of synthesis were found to be a conditional process or phenomena of mind and matter (five aggregates) conditioned by conditional causes - kamma, consciousness, cravings and so on, without self, soul, or Atta. They are definitely not eternalism nor nihilism, but conditioning factors (Saṅkhata-dhamma).
From philosophical standpoint, Reductionism and Holism would be relevant to the views of Determinism, Eternalism, Nihilism, Atomism, Anti-realism, Solipsism, Simultaneity, and so on. In Chapter three, according to their respective theoretical perspectives these are mentioned briefly that every complex phenomenon can be explained by analyzing the simplest entity, and that the whole is regarded as the more or greater than the sum of its parts. Indeed, it is interesting to learn such differences between the philosophy and religion.

In the researcher’s opinion, Reductionism would be similar to the semantic study like the eliminative approach, whereas Holism in spirituality would lead to quantum mysticism and physical study. Thus, Reductionism and Holism are two ways of explanation about phenomena like human or human behavior by reducing it to its constituent elements, and by combing the properties of the elements from which it is derived. They should be complement each other as complementary study without any extreme.

As already discussed in Chapter four there have been illustrated that Buddhism is neither reductionism nor holism, while the concept of life (Jīvita) has been focused on by means of some Theravada methodological and practical perspectives. In Buddhism both learning (Pariyatti) and practice (Paṭipatti) mutually depending should be followed.

In a nutshell, as a religion Buddhism is a practical way of living, which is called Dhamma taught by Lord Buddha. The Buddha taught Dhamma to differentiate the nature of life from bad to good, from unwholesome to wholesome, from wrong to right, from problem to solution, etc. It aims at the personal liberation based on the individual benefits and well-being of world. Moreover, Dhamma refers to not only the truth of things as “the way things really are”, but also the Buddha’s teachings of Four Noble truths which show the path leading to the direct experience of it. Based on the laws of Kamma which show the Dependent Origination and Conditional Relations, Buddhism emphasizes the three practices leading to libera-
tion from all sufferings, i.e. *Sīla* (Moral behavior), *Samādhi* (Concentration) and *Pañña* (Wisdom).

These practices are meant for knowing and directly seeing the constituents of experience as they actually are, being explained by classifying such categories of Five Aggregates. As the practical ways of living there are three aspects of *Dhamma*: Discipline (*Vinaya*), Discourse (*Sutta*) and Reality (*Abhidhamma*). In the case of *Abhidhamma*, it emphasizes the nature of reality by analyzing the fundamental factors or phenomena called *Dhamma*, as summed up to eighty-one Conditioned *Dhamma* (*Saṅkhata*); in brief these are classified as consciousness (1), fifty two mental factors (52), four primary matters (4) and twenty four derivative matters (24). Buddhism gives repeated explanations as to their inter-connection and inter-dependence on the basis of Conditional Relations which can be analyzed and synthesized by two truths.

In the case of theory of life (*Jīvita*) in Buddhism, it is analyzed as a process or life-faculty conditioned by any conditional causes, which can be realized by means of Dependent Origination and Conditional Relation based on conventional and ultimate truths. Practically it is understood as no-self-identity (*Anatta*) by insight meditation based on the knowledge of mind and matter, as its connection of Impermanence (*Aṅcicca*), and Suffering (*Dukkha*). It is also synthesized as life or becoming (*Bhava*) composed of mind and matter without ‘being’, ‘individual’, and ‘person’, ‘self’, ‘ego’ etc., which called conditioned phenomena under the law of Conditional relations.

According to Buddhism, by analytical study of life explained in terms of the process and life-faculty as combination of mind and matter conditioned and dependent on each other, it is aimed at the “no-self” without self-identity of all phenomena. Using Holistic approach life is explained in terms of becoming of mental and material phenomena based on the condi-
tional and causal relations. It is aimed at the theoretical and methodological understanding of “No-self” which has no self-identity as ultimate essence. After combining analytical and synthetic study, Buddhism based on applied ethical and epistemological standpoint together with insight meditation practices aims at achieving ultimate knowledge of reality, leading to the cessation of all sufferings thereby reaching the state of the ultimate deliverance.

As the final conclusion, Dhamma is very broad in meaning and definition. According to Sabhāva Dhamma ‘life’ (Jīvita) is neither a reductionist view of existence that leads to nihilism, nor a holistic view of existence that leads to Substantialism or Eternalism. Buddhism is neither pluralism nor monism. Based on conditional relation it is combined by way of both views, i.e. the Middle way. Thus, Dhamma in Buddhism should be analyzed more carefully and broadly than mere philosophical extreme standpoints. This research paper has now accomplished its objectives as follows:

a. The Theravada Buddhist concept of life would related canonical Theravada texts are studied, presented and discussed. (Chapter 2)

b. This paper has examined the concept of life associated by mind and matter in the Buddhist psychological and physical phenomena. (Chapter 2)

c. An analytical study of Buddhism and Reductionism with a special focus on ‘life’. (Chapter 3 and 4)

d. As a whole, this paper has made an analytical study on Buddhism’s view over life and its contents and application on current life. (Chapter 4 and 5)

5.2 Recommendations for further research

For further research, future researchers should analyze the teachings on the concept of life (Jīvita) without soul, Atta, self (Jīva) in Buddhism. Generally, Buddhism’s study on con-
cept of life should be briefly classified into two things, i.e. conditional *Dhamma* (*Saṅkhata*), and unconditional (*Asaṅkhata*). In other ways, Buddhism is also classified into the five knowable principles (*Pañca āyya-dhamma*); namely, formation (*Saṅkhara*), change (*Vikāra*), characteristic (*Lakkhaṇa*), *Nibbāna*, and concept of name and meaning (*Paññatti*). Thus, researchers should study *Dhamma* in Buddhism more deeply. Particularly, further explorations in Buddhist *Pāli* cannon should be carried out as follows:

1. to study more life-faculty (*Jīvita*) and the process of becoming in both its psychological and cosmological dimensions, providing the way by past and present *Kamma* in bringing it about. Then, as its contents a researcher should carry out the study how the good *Kamma* can lead to eliminate craving and clinging.

2. To explore the five aggregates and the four types of clinging, namely; sensuality, views, habits or practices, and self-view.

3. To explore three modes of practice that were unsuccessful in putting an end to becoming: (i) the ways to go indulgence in desirable sense-objects, (ii) devotion to self-mortification (eternalism, nihilism) and (iii) worldly cycle of life and death (like fatalism), based on an incomplete understanding of clinging, perversions, ignorance, wrong views and so on.

4. To explore the Buddhist Middle Path as an attempt to create a state of becoming that allows for the mind to view what has come to be simply as it has come to be, without the desire either to destroy it or to turn it into a further state of becoming. (*Jhāna* practice or a strong meditative absorption which can free from sensuality and perception used to undercut all clinging, even to the path itself).

5. Finally, researcher should need to study the experience of a person/s who has/have gone beyond all the limitations of becoming and achieving freedom totally beyond identity and location by ways of insight meditation.
5.3 Practical application of this research paper in normal life of people

Based on the findings of this paper, all citizen of the world should understand about their current life being the result of causes from the past. In this way, they will refrain by themselves to avoid the bad deeds, and try to control their clinging so that other person or environment will not to be affected, thus contributing toward a peaceful world.
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Researcher’s biography

Ven. Pandita was born in Michaungdwin Village, Kani Township, Sagaing Division in Myanmar in July in the year 1985. At the age of ten, he became a novice under the patronage of his parents and preceptor, Ven. Neyyadhamma in Sasanarakhita monastery. In 2005, at the age of 20 he was ordained a Buddhist monk as Ashin Pandita in Nadi-Sima which is a special place for monks-to-be ordained. After studying Buddhist teachings, he got the Sasanadhaja-Dhammacariya Degree, equivalent to Master of Arts (Buddhism) from the Religious Affairs Department, Ministry of Religious Affairs in 2007, while he was studying in Mahabhodhi Pariyatti Monastery in Yangon. He obtained his second degree, B.A (Buddhism) awarded by Sitagu International Buddhist Academy in Sagaing near Mandalay in 2014. While studying for the Bachelor Degree, he served as a teacher for one year in SIBA and as volunteer in Sitagu Aryudana Hospital.

On completing his Master’s Degree on religious Studies at the Graduate School of Philosophy and Religion, Assumption University, Bangkok, Thailand, he will serve as an instructor at SIBA, under the guidance of Dr. Nanissara (Sitagu Sayardaw) the founder of the Sitagu Association in Myanmar.