A Philosophical and Psychological Study of Doubt in Buddhism

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Abstract: Thoughts are arising in the mind as a result of cognition process. Doubt is one of them. Doubt appear in the mind when there is no exact, permanent and accurate understanding of the purpose grasped by five sense organs. Buddhism gives the correct guidance for the realization of absolute truth. In modern philosophy, the reason doubt has used as a way of knowing and psychology has revealed which as a symptom that weaken strength of person’s mind. The major point to emphasize here is that in Buddhism considered, not only those aspects of doubt, but also the therapeutic methodologies to overcome it because, which has pointed out as a mental illness by the Buddha himself in large number of discourses. Vicikicchā is the term used in Pāli Can non for Express the meaning doubt. According to evidence of both Buddhism and modern psychology, the doubt is a mental illness. Psychiatric methods are used to cure this disease in psychology, but the Buddha has himself recommended variety of mental therapeutic methods. If anybody practice who will succeed before death and after.

Key words: Buddhism, Vicikicchā, Doubt, Psychology, Psychiatry, Psychotherapy

I. INTRODUCTION

My research topic is “psychological and philosophical aspects of Vicikicchā” The Pāli term “Vicikicchā” is used in Pāli cannon with a detail analysis of the Buddhist psychological perspective of Five Hindrances (panca Nivarana), Ten Fetters (dasa sanyojana), Seven Leant Tendencies (SaptaAnusaya) and as one kind of unwholesome thought in Abhidhamma. In the SulekaSutta of MajjhimaNikāyaBuddha has mentioned 44 mental illnesses and Vicikicchā is one of them. According to that Sutta which affect for human mentality, and problematic behavior, and direct practical way to control his own mind and body to overcome it to be success of his life and to realize the ultimate truth of Nibbāna. There is a longer list of fourteen synonyms is found in the Abhidhamma and commentaries for the term “vicikicchā” These all synonyms are follow the meaning of the term vicikicchā but differently. Therefore, due to above discussed factors Vicikicchā associate not only philosophy but also psychology.

Psychology is the science of mind, and it introduces important scientific problems of human beings, how to understand his mind and behavior. Psychology is study of the more complex forms. To clarify of understanding, it can be classified into few sub-sections as psychoanalysis, mental disorders, psychotherapy, psychiatry, and para-psychology. Out of these fields of psychology in this research attention mostly focus on the reason Doubt which is one of mental disorders and it can be overcome through counselling. There are two main objectives in Buddhism. First one is acquiring secular fortune and happiness in this life and after death. The other one is gaining the real knowledge and insight into life by realization of Nibbāna but, not after death in this same life. It is extremely important to understanding the Dhamma or Nibbāna. One of the unique feature of Theravāda Buddhist Philosophy is no contradiction of discourses which based on pāli language. After his fully enlightenment the supreme Buddha used this language as medium to teach the Dhamma to the world. Vicikicchā is a word that used for giving the meaning doubt which effect every human being. This mystique is one of the most significant feature of mind. This mental quality is characterized by its distinctive features in comparison with other mental states. But it cannot be used to give a suspicion of our normal life due to Buddhist teaching. This thought generally occurs in the minds of all Buddhist and non-Buddhist people due to sensual perceptions and karmic influence. There is a simple nature and a deeper nature in doubt.
II. PĀLI AND Sanskrit Dictionaries

Pāli (Vicikicchā) Skt (Vicikitsatsa) “its verbal root is “√cita’saññāne, sañcetanādiṣū”. (To think, to reflected on, to be sensible, to remember, or rational,) literally means “the desire to discern or think over” (vicikicchā), where the prefix vi- has a sense of duality or separation, and cikicchā comes from the verb cikicchati (“he thinks over, reflects, aims at, intends”). Hence, the verb, vicikicchati, “he doubts. As such, it is usually translated as “doubt, perplexity, and uncertainty.” There are no more differences of meanings of the Pāli term Vicikicchā. Some of most famous Pāli Dictionaries describe this word as following.

Vicikicchā: doubt, uncertainty.

Vicikicchā: ‘skeptical doubt’, is one of the 5 mental hindrances (Nivarapag.v) and one of the 3 fetters (sāmyojana q.v) which disappear forever at Stream-entry the first stage of holiness (sariya puggala) As a fetterit refers to skeptical doubt about the Master (the Buddha), the Teaching the Sangha and the training; about things past and future and conditionality (Dhs. 1004; cfA. X, 71). It also applies to uncertainty whether things are wholesome or notto be practiced or notof high or low valueetc. According to Vis. M. XIV, 177, vicikicchā is the lack of desire to think (things out Leto come to a conclusion; vigata cikicchādesiderative to √cit, to think;) it has the nature of wavering and its manifestation is indecision and a divided attitude; its proximate cause is unwise attention to matters of doubtIt is associated with one of the 2 classes of unwholesome consciousness rooted in delusion (Tab. I, No. 32). - See also kanikkhā.

The definition to the special Pāli term Vicikicchā and its general meaning doubt by using various types of explanations due to primary and secondary sources. Therefore, here I will pay my attention to associate with the psychological and philosophical significance of Vicikicchā (spiritual doubt). Actually, it is extremely difficult to forward discussion without using related words such as reality (Yathābūtānā) faith and belief (Saddhā), views (Diṭṭhi), Four Noble Truth (Cattāri Ariya Sacchāni) etc. We cannot explain one word in Buddhism neglecting other terms because all are interrelated which is the real nature of Buddha’s glorious teaching. Another special thing is the analytical methodology of Buddha, mainly the mind (Citta). First of all, it is better to understanding the psychic power of the mind in Buddhism and which accurately discuss in Buddhist philosophical and psychological aspects.

Most of western and eastern philosophers and psychologists have been attracted and accepted Buddhist philosophy and psychology without controversy, and within great respect, because meditation is the greatest psychological path. There cannot seen any other instrument to check up power of mind so deeply. Mind is the most powerful but, impermanent. They have accepted that Buddhism is merely not only a religion but also a philosophy and a psychology. Although academic study of Buddhist Psychology is a component of Buddhist studies and studies of psychology, it is doubtful whether the real essence of the teachings is brought to light, as most of the curricula are organized according to a Western psychological curriculum framework. Buddhist Psychology curricula has not been organized as well as the Western curricula for the purposes of teaching. One of the eminent Sri Lankan psychologists who researched on the psychological content of Buddhism is the late Dr Padmal de Silva, of the University of London. He indicated that it is not feasible to attempt to totally integrate the Western and Buddhist systems of psychology, as both are sophisticated system. Piyadassi Thera highlights the aspects of Buddhism in relation to modern science in the following manner:

“Buddhism is more concerned with curative issues than with analysis. Buddhism helps us to get beyond the intellect to the actual experience of life itself. Through meditation the Buddha had discovered the deeper universal maladies of the human heart and mind. The remarkable insight into the workings of the mind makes the Buddha a psychologist and scientist of the highest eminence. Admittedly his way of arriving at these truths of mental life is not that of an experimentalist. ... The Buddha places so much emphasis on mind and mental phenomena because of the crucial role that our inner life occupies in the genesis of human action”. Michalon, a Western psychiatrist, discusses the ‘psychological sophistication’ of Buddhist Psychology and shows how Western psychotherapy could benefit from Buddhist teachings. As a psychiatrist I discovered the marvel left behind by the Buddha 25 centuries ago. A psychological marvel with surprising analytical, cognitive and spiritual potential, too long obscured in the West by its religious content only. Buddhism is ‘a way of life’. Buddhist teachings are not confined only to persons who have renounced household life. However, the practices followed by those who have renounced and those who live a household life are obviously different. Buddhist teachings extend to point out the work ethics, household ethics and correct livelihood practices, securing human rights, women’s rights, etc.” Karunaratne an eminent Sri Lankan scholar in Buddhism stated:

“Religion is a way of life, a perennial philosophy of values which must inform all our actions in thought, word and deed. Religion instils in us the need for renunciation not in terms of running away from society and its evils but in terms of charity, detachment, selflessness, liberality and compassion. Religion tells us that there cannot be lasting happiness and compassion .... Buddhism in particular seeks to restrain the
acquisitive instincts in man and to foster altruistic ideals which benefit the whole society. The life of a Buddhist is shaped through childhood according to Buddhist values. If one decides to become a Buddhist as a lay person there is no initiation ceremony. If one understands the teachings and if one is convinced about the teachings of the Buddha he/she can become a Buddhist. However, Buddhist teachings are not to be blindly followed but to be realized with critical evaluation. Buddha’s words documented in the well-known discourse of Kalama Sutta are as follows:

Do not accept anything on mere hearsay. Do not accept anything by mere tradition. Do not accept anything on account of rumors. Do not accept anything just because it accords with your scriptures. Do not accept anything merely because it agrees with your preconceived notions. Do not accept anything merely because it seems acceptable. Do not accept anything thinking that the ascetic is respected by us. But when you know for your self – these things are immoral, blameworthy, these things are censured by the wise, these things, when performed and undertaken, conduct to ruin and sorrow – and then indeed do you reject them. When you know for your self – these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduct to well-being and happiness – and then do you live and act accordingly. Buddhist teachings have to be understood correctly in order to get the maximum benefit towards self-development. There are many with false beliefs and understandings (Dhammananda, 1993). Buddhist teachings help a man to bring about a total revolution within and change himself, for his own good as well as for the good of others, from what he is to what he ought to be. Ethical perfection advocated by Buddhism has not only a personal but also a social dimension

III. DEFERENT TYPES OF DOUBTS

In order to understand the concepts of Buddhist psychology, it is essential to know, at least briefly, about the Buddha. Buddha was the rarest of human beings. Buddha was a unique human being who attained Enlightenment. Buddha was not a mythical figure. However, attaining Buddhahood is the most difficult task a person can pursue in this world. The key aspects described by Anandamaitriya about the Buddha and his teachings are important to understand why Buddhism can be regarded as a complete package of human psychology.

“Buddhism is the doctrine expounded by the Buddha. It is not a dogma, nor a revelation made by any supernatural agency. Buddha was neither a god, nor a son of a god, nor an incarnation of a god, nor a prophet sent by such an agency. He was a human being, a prince of the Sakyan clan of the Northern part of the ancient India. His name was Siddhartha Gautama. He was brought up in luxury as his family was extremely rich and powerful. But he was the rarest type of person. He was moved about what he saw and grew up with compassion for suffering mortals. When he was 29 years of age he left home to homelessness in search of a teacher who could show him the way to freedom from all suffering. He followed the teachers who claimed to have found perfect release but was not satisfied with the results. At last, with much struggle and experience, he discovered for himself the way by which he attained full Enlightenment (Buddhahood). Thereafter, he was recognized as the ‘Buddha, the Enlightened One’. He realized the reality of existence, why it continues to be so, its nature when it ends, and the way to put an end to this flow. He called these four facts the Four Great Truths. The Buddha does not claim a monopoly over the truth he expounded. Therefore, he did not hold the view that only what he says is true and the rest is false. What he meant by truth is the true nature of all phenomena, the true nature of the world. The Buddha spent all his life serving others with the vision and the mission to deliver the message of the Four Noble Truths to as many as possible. Buddhism originated in the 6th century B.C. and has a history of 2600 years. Buddhism is not strictly a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship, owing to any allegiance to a supernatural god. It very suitable to understanding position of human and power of whose mind. Walpola Rahula thera has explained in his world famous text “What Buddha Taught”

“Man’s position, according to Buddhism, is supreme. Man is his own master, and there is no higher being or power that sits in judgment over his destiny. Although, most of Buddhists in Sri Lanka believe that Buddhism as a religion which is merely not a religion because the teachings of the Buddha mainly associate the mental aspect rather than physical activities such as worshipping praying and conducting ceremonies. It is clear when looking at the mind analytical system in Buddhist psychology. Buddha has also analyzed whole universe acceptable manner by analyzing and synthesizing the person. ‘Imasminyeva byamamatte kalebare lokan ca pan….. lokanirodagamina patipadanca’ Buddha analysis of the person is explaining it in eight deferent ways according to the understanding differences of the person. But all these analyses are interrelated. Each analysis is explaining different point of view of the concept of person:
1. Analysis of six elements,
2. Analysis of six spheres of contact,
3. Analysis of twelve spheres of contact,
4. Analysis of eighteen elements,
5. Five aggregates subject to clinging,
6. Analysis of eighteen mental ramblings,
7. Analysis of twenty-two organs,
8. Analysis of four resolutions.

Synthesis the concept of person also illustrates the persons according to the differentiations of the understandings. Commonly used illustration of synthesis the concept of person is having twelve steps.

Buddhism is not only a philosophy but also a psychology. There are no any other philosophers or psychologists appear Still now, in the world since history of human beings similar to the Buddha. Buddha has given main place to the mind and his analysis of thoughts in the mind and its philosophical teachings far beyond than them. “Nā ham bhikkhave annam ekadhammampi samanu passā mi evam bhā vitam bahulikatam yathayidam cittam brahma” Buddha has summarized all mental factors as three for wholesome root (Alobha, Adosa, Amoha) and three for unwholesome root (Lobha, Dosa, Moha). This is the shortest analysis of mental factors in the mind by the Buddha. Here it is very important to understanding the mind analytical system in Abhidhamma regarding the human being (manussa). According to Buddhist cosmology there are 31 planes and they have divided into three main lands (Bhumi) as 1). The Sense-sphere realm (kamāvacara), 2). Fine-Material World (Rupāvacara) 3). Formless Realms (Arupāvacara). All mental factors of human world have been listed in Theravada Abhidhamma as following.

IV. UNIVERSAL MENTAL FACTORS

V. OCCASIONAL MENTAL FACTORS

VI. UNWHOLESOME MENTAL FACTORS

VII. BEAUTIFUL MENTAL FACTORS

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Theravada Buddhism. The concept of human nature involved the idea that human beings are suffering beings who seek to escape from the cycle of births and rebirths. To do so, the mind should be freed of all mental hindrances. The Buddha taught that the most important of these hindrances is doubt. Doubt is one of the main obstacles to spiritual progress, since it prevents a person from truly understanding and embracing the teachings of the Buddha. The Buddha emphasized the importance of removing doubt, and he taught that one must rely on personal experience and insight to understand the nature of reality.

The Buddha introduced a list of ten mental hindrances, known as the "Ten Fetters" (Dasa Saṃyojana). These hindrances are: (1) Moha (attachment) (2) Kāmacchanda (sexual desire) (3) Vyāpāda (over-mentioning) (4) Thinamiddha (foolishness) (5) Uddhaccakukkujja (restlessness) (6) Doubt (Vicikiccha) (7) False view (miccādīthi) (8) Perplexity (atipa) (9) Defilement (mohavatā) (10) Dishonesty (āsāyānatta). These hindrances are considered to be the main obstacles to the development of the mind and the cultivation of wisdom.

Doubt (Vicikiccha) is one of the ten hindrances, and it is considered to be particularly challenging. Doubt arises when one is uncertain about the truth of a particular teaching or concept. The Buddha taught that doubt should be removed in order to achieve enlightenment. He emphasized the importance of personal experience and insight in the process of spiritual development, and he encouraged his followers to question and examine the teachings in order to truly understand them.

In conclusion, the Buddha’s teaching emphasizes the importance of understanding the nature of reality and the process of spiritual development. Doubt is one of the main obstacles to spiritual progress, and the Buddha taught that it should be removed in order to achieve enlightenment. By cultivating the mind and developing insight, one can overcome the hindrances and achieve true wisdom.
each stage of the path to Nibbāna. The ten fetters and the elimination of the fetters at each stage of the path to Nibbāna is given below.

1. SakkāyaDitti (Wrong view)
2. Vicikiccā (Doubt regarding the Dhamma)
3. Silabhata-parāmasā (Clinging to and having faith in rites and rituals)
4. Kāmaraga (Sensual desires)
5. Patigha (Ill will)
6. Ruparaga (Desire to be born in RupaLoka)
7. Aruparaga (Desire to be born in ArupaLoka)
8. Māṇa (Conceit)
9. Uddhacca (Restlessness)
10. Avijja (Ignorance of reality)

According to following chart can be clearly understanding behaviors of not only human beings, but also the other all living beings. Therefore, Buddhist psychology far beyond than western psychological system. I pay attention second one of this categorical teachings which is doubt (Vicikiccā) and can be eradicate in the first stage of realizing the truth, that is sotīpatti stage. The person who understand the real nature of the world, no doubt arises in his mind regarding Buddha or any other things that Buddha said.

X. THE SEVEN LATENT TENDENCIES (SATTA ANUSAYA AND DOUBT (VICKICCHĀ))

All our actions—mental, verbal and bodily, are not always conscious ones. In fact, the unawaken person is more likely to act so habitually that he is unconscious of his actions. In early Buddhist psychology, such actions are still said to be deliberate, that is, they are karmically potent. Such actions bear karmic fruits because they are rooted the greed, hate or delusion. This level of mental activity is said to be on a pre-conscious level. They are just below the conscious, and as they are habitual, not much thought, if any, is given to them. They are deliberately done, but without any wise attention (yonisomanasikāra). On this level, such actions are called “formations” (saṅkhāra), karmically significant actions done through the mind, speech or the body. These in turn slavishly feed the latent tendencies. Latent tendencies, as such, are the primordial roots of motivation are our “latent tendencies,” lurking deep in the shadows and corners of our minds, yet dictating and coloring our actions. According to Buddhaghosathera, they are called “latent tendencies” on account of persistence, they exist forever, as it were, life after life, and are the conditions for the arising of new and renewed greed, etc.\textsuperscript{356} Those seven tendencies are as follow. The seven latent tendencies are

(1) The latent tendency of sensual lust;
(2) The latent tendency of aversion;
(3) The latent tendency of conceit;
(4) The latent tendency of views;
(5) The latent tendency of doubt;
(6) The latent tendency of lust for existence;
(7) The latent tendency of ignorance.

Here also the fifth one is doubt has explained in by using deep psychological methods that only inherited to Buddhist psychology. This mental factor arises in mind due to the objects the person touch in their lives. This also can eradicate by using Buddhist psychological counselling. Next chapter will associate Buddhist counselling aspect for doubt to understand and be success. Wisdom help the person to attain that supreme position. (pannāvantassāyamhamonāyamhamdopp Kannā) According to Buddhist philosophy the main reason for the suspicion of person is unwisely attention. Ayanisomanasikāra. It is well defined in the Sutta teachings within the pali canon by the Buddha. “Nāhaṁ bhikkhave, aśīnaṁ ekadhammampi samanupassāmi yena anuppannā vā vicikiccā uppa jati uppannā vā vicikiccā bhītyohāvāya vepullāya samvattati yathayidam bhikkhave, ayo nisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikiccā uppa jati uppannā ca vicikiccā bhītyohāvāya vepullāya samvattati” \textsuperscript{356} Another five kinds of doubts can be seen in the cetokhila suttā as follows.\textsuperscript{356} Another five kinds of doubts can be seen in the cetokhila sutta as follows.

(1) Doubt about the Teacher (the Buddha)
(2) Doubt about the Teaching (Dhamma)
(3) Doubt about the Sangha (sainthood and attainment of liberation)
(4) Doubt about the training (regarding moral virtue, mental cultivation and wisdom)
(5) Resentment towards colleagues in spiritual training.

The SabbhāsvaSutta,\textsuperscript{356} MahāTathāsāntākayasutta\textsuperscript{356} and the PacayaSutta\textsuperscript{356} are listed in another sixteen types of doubt and they reflect the speculative nature of doubts concerning being and becoming, in the past present and future.

(1) ‘Was I in the past?’

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(2) ‘Was I not in the past?’
(3) ‘What was I in the past?’
(4) ‘How was I in the past?’
(5) ‘Having been what, did I become in the past? [What was I before I became that in the past?]’
(6) ‘Will I be in the future?’
(7) ‘Am I not in the future?’
(8) ‘What will I be in the future?’
(9) ‘How will I be in the future?’
(10) ‘Having been what, what will I become in the future? [What now would lead me to that future state?]’ Or else, right now he inwardly has doubts about the present, thus:
(11) ‘Am I?’
(12) ‘Am I not?’
(13) ‘What am I?’
(14) ‘How am I?’
(15) ‘Where has this being come from?’
(16) ‘Where will it [this being] go?’

Another very important classification of eight kind of doubts can be seen in the MahāNiddesa and CūlaNiddesa of KuddakaNikāya. They are as follow.

(1) Doubt about suffering (dukkhekaṅkhā)
(2) Doubt about the arising of suffering (dukkhasamudayekaṅkhā)
(3) Doubt about the ending of suffering (dukkhanirodhekaṅkhā)
(4) Doubt about the path leading to ending of suffering (dukkhanirodhagāminiyāpaṭipadāyakaṅkhā)
(5) Doubt about the past (pubbantekaṅkhā)
(6) Doubt about the future (aparantekaṅkhā)
(7) Doubt about the past and future (pubantāparantekaṅkhā)
(8) Doubt about specific conditionality or dependent arisen states.

The Atthasālinī, the commentary to the Dhamma, saṅgaṇī, gives a rather scholastic explanation of these eight doubts, as follows:

(1) Doubts about the Teacher here refers to uncertainty concerning the Buddha’s body and his virtues. Doubt regarding the Buddha’s body is the uncertainty whether he has the 32 marks or not. Doubt regarding the Buddha’s virtue is the uncertainty whether he has omniscience, that is, knowledge of the past, the present and the future. Or, doubting both, one doubts whether there is or not a Buddha endowed with the 80 lesser marks and glorious halo, who has attained omniscience, with knowledge of all things, and is the world savior.

(2) Doubts about the Dharma here refers to the uncertainty whether there are the four noble paths and their fruitions that abandon the defilements; or whether there really is nirvana, the goal of the paths and fruitions; or whether the teaching brings us salvation.

(3) Doubts about the Sangha here refers to the uncertainty as to whether the Sangha Jewel really comprises the four paths and fruitions (that is, the eight kinds of saints), or whether such saints are well-conducted or not; or whether making offerings to the Sangha is fruitful or not.

(4) Doubts regarding the training here refers to the uncertainty whether there are the three stages of training or not.

(5) Doubts regarding the past here refers to the uncertainty of the existence of the aggregates, and sense-bases in the past.

(6) Doubts about the future here refers to the uncertainty whether there a future or not.

(7) Doubts about both the past and the future here refers uncertainty about both times.

(8) Doubts about dependent arising here refers to the uncertainty whether there is the cycle of the twelve links. By “specific conditionality” is meant how one link conditions another.

XI. BUDDHIST THERAPEUTIC METHODS TO OVERCOME DOUBT

It is important to gain insight into the subject area psychotherapy before, explaining the Buddhist psychiatric treatment methods for doubt. This subject is very difficult to discuss. Gnanadasa Perera, a senior lecturer at the University of Sri Jayewardenepura as well as a psychologist who explains the subject area “psychotherapy” in his book “Prathikara Manovidyava” Volume 1 as following. Psychotherapy is a very scientifically developed subject area with the development study of psychology, psychotherapy is a limitless definition of limitations and definitions.
Psychotherapy
Socio therapy
Somatic treatment

Out of these three methods, psychotherapy is one of the leading focal points. Today there is a large number of psychotherapeutic treatments that can be substituted for daily reactions. When we study above mentioned different types of doubt, it is clear that doubt appear in the mind regarding several aspects of life, such as truth, belief, justice, reality of one’s own life and others and external world. According to above mentioned Buddha’s teachings it is clear that we should understand reality of the world and beings. Therefore, knowing the Dhamma by clear attention is very essential therapeutic method to overcome doubt. Here should discuss main Buddhist teachings. The Four Noble Truth and its psychological significance as following.

XII. KNOWING THE DHAMMA AND ELIMINATION OF DOUBT

12.1 Four Noble Truth

The first is the Noble Truth of the dukkha, which is the universality of suffering, meaning that all forms of existence are of necessity subject to suffering. The second is the Noble Truth of the arising or cause of the dukkha, which teaches that all suffering is rooted in selfish craving and ignorance. The third truth is the Noble Truth of the cessation of the dukkha, and shows how through the extinction of craving and ignorance all suffering will be vanished and liberation from samsara or the continuity of existence will be ceased. The fourth Noble Truth shows the path leading to the cessation of dukkha. It is the Noble Eightfold Path, of the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The entire teaching of Buddha is focused on the problem of dukkha and its cessation (nirvāṇa). To those who listened to him, he explained in its detail the first Noble Truth, the problem of dukkha, the universal fact of life. It elaborates the teaching in the following manner: “Buddhist psychology is centered on the eternal truth of ‘dukkha’, the un-satisfactoriness or suffering (as translated in English) of all sentient beings, all empirical existence. The concept, although it includes personal unhappiness, discontent and psychological stress, has a deeper meaning. The problem can be described as an ‘existential suffering’, which is the suffering of bondage to the cycle of repeated birth and death.”

Buddha did not consider dukkha as something caused by some superior external agency to enforce a punishment for disobedience to the commandment of that agency. Nor did the Buddha considered dukkha as a mere chance happening. Buddha clearly pointed out the psychological origins of suffering. Buddha explained that it as a causal happening. He pointed out that when certain causes are present dukkha comes to be and when those causes are absent dukkha ceases to be. The doctrine of the ‘Four Noble Truths’ is deep and profound. However, the Buddhists are given an understanding of the Four Noble Truths from the early stages of life. This knowledge gives them a basic view of the world and a way of life.

It is not incorrect to say that this is the main teaching which influences the Buddhists’ outlook to life. Suffering or causality would not cease by itself. Buddha says that each and every human is born with the potential of stopping the suffering which is causally conditioned and to attain the final freedom, even though the degree of the strength of it would vary among individuals. Buddhism has shown us the path to salvation and it is each individual’s responsibility to work out their own emancipation through personal effort. Buddhism directs man to get busy with the task of developing the inner forces and qualities of the mind, while the teachings of the Buddha can only show the way. This path is a course of training that gradually develops and perfects one’s personality, thought, outlooks, attitudes; all that constitute one’s total behavior. The explanation by Kalupahana on the doctrine of the Buddha’s Noble Eightfold Path indicates the path as the self-regulatory mechanism of volitional action. Buddhists are made aware of the Noble Truths with a large number of examples and the Buddha has emphasized the need to reform one’s life from today onwards as if it is the beginning of one’s life. Buddhist teachings are meant to improve social order as well as harmoniously ordering an individual’s personal life.

Steps of the Noble Eightfold Path indicate that it is a psychological path for attainment of the high ideal of self-purification. These eight items cover three salient aspects of an individual’s activities which are physical, verbal and mental activities. Through successful practice of the Noble Eightfold Path the final goal of terminating the samsaric existence can be realized. It shows how Buddha explained purification of the mind by the adherence to the Noble Eightfold Path. Buddha suggested that following the Noble Eightfold Path is like a ‘waterless bath’ (anodakasināna) where one could plunge into for an internal purification or an internal bath (anterenasināna).
XIII. THEORY OF DEPENDENT ORIGINATION: PRINCIPLE OF CAUSALITY

Paticcasamuppāda, the theory of ‘dependent origination’ or the principle of causality is the most profound teaching among the Buddha’s teachings. It is the theory that explains the causal relationship of the origination and cessation of suffering. The bases for phenomena to arise are dependent on conditions. Whatever comes into being originates through conditions, stands with the support of the conditions, and ceases when the conditions cease. The principle of paticcasamuppāda is considered to explain the reality of the world’s occurrences in full, as it is a phenomenon that would have existed whether the enlightened ones had been present or not. No other formula has been presented thus far to explain the richness of the causation.  

The principle of paticcasamuppāda is ‘that when all necessary causes and conditions meet, the corresponding effect is produced.’ The general formula is as follows: When this is present, that comes to be, on the arising of this that arises. When this does not exist, that does not exist, on the cessation of this that ceases. This is the general formula of causality. Buddhism explains all functions of phenomena on the basis of this general formula of causality which has a universal application. Furthermore, dependent arising beyond general conditionality and the kind of specific conditionality that explains the arising and cessation of phenomena depend on specific conditions are also explained. Accordingly, the twelve factor formula depicting the pattern of arising of ‘dukkha’ is the understood as follows:

On ignorance depends dispositions, on dispositions depends consciousness, on consciousness depends psychophysical personality, on psycho-physical personality depend six gateways, on six gateways depend contact, on contact depends feelings, on feeling depends craving, on craving depends grasping, on grasping depends becoming, on becoming depends birth, on birth depends lamentation, suffering. This twelve-factor formula is the most well-known application of this principle. If these conditions are removed the phenomena concerned cease to be, or cease to arise. The is theory becoming revolutionary as it refutes the deterministic views of causation. If this order is reversed by an individual the chain would break. This is possible because man has free will to change the direction of the causally conditioned procedure. Buddha clearly said that all phenomena occur on the basis of a causal pattern and this causal pattern is the natural causal pattern; and he merel y claimed to have discovered it. These phenomena are linked to each other and cannot be separated. Through the application of this theory it is possible to see the true nature of everything, that is, the impermanency of everything. But man’s wish is for everything to be permanent. When a man realizes the true nature of phenomena he will no longer crave for happiness through attachment to impermanent objects. Although many have knowledge of this law of causality it is hardly applied to matters of life.

The Order of monks and nuns was established to give an opportunity for those who are willing to devote their lives, not only to their own spiritual and intellectual development, but also to the service of others. Preaching the doctrine has been the main mode of dissemination since the time of the Buddha. It can be introduced as kind of counselling but, perfectly differ from the modern counselling. Buddha’s method of teaching was innovative. In the context of the modern terminology, the Buddha was also a psychologist. The Buddha encouraged people to think for themselves, to reason and to test for themselves. For the first time in history Buddha gave men the power to think for themselves, raised the worth of mankind, and showed that man can reach to the highest knowledge and supreme Enlightenment by his own efforts by realizing true nature of entire universe including all beings. Then it possible the eradicating of all those kinds of doubts.

XIV. YONISOMANASIKĀRA

“My bhikkhave, ekadhammampi samanupassāmi yena anuppanno vā kāmacchando uppajjati anuppanno vā kāmacchando bhīyohbhāvāya vepullāya samvattati yathayidam, bhikkhave, subhanimittaṃ. Subhanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhīyohbhāvāya vepullāya samvattatī”ti.

“No other single thing, bhikkhus, do I see on account of which unrisen doubt would arise, and arisen doubt would increase, would become abundant, that is to say, bhikkhus, unwise attention. On account of unwise attention, bhikkhus, unrisen doubt arises, and arisen doubt increase, becomes abundant”. “Ayoniso, bhikkhave, manasikaroto… anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhīyohbhāvāya vepullāya samvattati;

When one attends carelessley, unrisen doubt arises and arisen doubt increases and expands.”When one attends carefully, bhikkhus, doubt does not arise and arisen doubt is abandoned. “yoniso, bhikkhave, manasikaroto… anuppannā ceva vicikicchā nuppajjati, uppannā ca vicikicchā pahiyyati.” See the following explanation of the Buddha who has clearly mentioned to that monk regarding the existence of Buddha. According to those factors can be understand the real nature of entire universe. That is called the absolute reality of the whole thing.
“Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, “Lord, what is the cause, what is the reason, why uncertainty doesn’t arise in an instructed disciple of the noble ones over the undeclared issues?” “Because of the cessation of views, monk, uncertainty doesn’t arise in an instructed disciple of the noble ones over the undeclared issues. The view-standpoint, ‘The Tathāgata exists after death,’ the view-standpoint, ‘The Tathāgata doesn’t exist after death,’ the view-standpoint, ‘The Tathātta both does and doesn’t exist after death,’ the view-standpoint, ‘The Tathāgata neither does nor doesn’t exist after death’: The uninstructed run-of-the-mill person doesn’t discern view, doesn’t discern the origination of view, doesn’t discern the cessation of view, doesn’t discern the path of practice leading to the cessation of view, and so for him that view grows. He is not freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, and despairs. He is not freed, I tell you, from suffering & stress. But the instructed disciple of the noble ones discerns view, discerns the origination of view, discerns the cessation of view, discerns the path of practice leading to the cessation of view, and so for him that view ceases. He is freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, and despairs. He is freed, I tell you, from suffering & stress.”

In this way there are different types of therapeutic methods to overcome doubt. If any person entered to the path that Buddha recommended can be satisfy and success not only in this world but also after death and can be exactly realized the emancipation Nibbāna.

XV. CONCLUSION

Mind can be changed due to the objects which arise from five sense faculties. Due to the objects thoughts appear in the mind. Doubt is one of those thoughts. Doubt appear in the mind when there is no exact, permanent, and accurate understanding of the purpose grasped by organs. Doubt is used as a way of knowing in the philosophy as reasoning doubt, and which is a basic symptom that causes some kind of mental illnesses such as anxiety, stress and depression in psychology. The major point to emphasize here is that in Buddhism considered, not only those aspects of doubt, but also the therapeutic methodologies to overcome it because, which has pointed out as a mental illness by the Buddha himself in large number of discourses.

Buddhist psychology far beyond than modern psychology, because of modern psychologists still have not accepted doubt as a mental disease but just as a basic symptom that causes many mental illnesses. Doubt can be completely eliminated by using Buddhist psychiatry. Buddha has pointed out listening to the preaching (Dhammassavana) wife attention (Yonisomanasikāra) and other methods. According to Buddhism, here my conclusion is that doubt is a serious mental disease and which can be fully vanished by using above mentioned methods. If anybody practice who will success before death and after
A Philosophical and Psychological Study of Doubt in Buddhism


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A Philosophical and Psychological Study of Doubt in Buddhism

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