

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 Canon 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 success before death and after.

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

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I. INTRODUCTION

My research topic is “psychological and philosophical aspects of *Vicikicchā*” The Pāli term “*Vicikicchā*” is used in Pāli canon with a detail analysis of the Buddhist psychological perspective of Five Hindrances (*panca Nīvarana*), Ten Fetters (*dasa sanyojana*), Seven Leant Tendencies (*SaptaAnusaya*) and as one kind of unwholesome thought in Abhidhamma. In the *SallekaSutta* 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 *vicikiccha* 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* for *Nibbāna*. One of the unique feature of *Theravāda* Buddhist Philosophy is no contradiction of discourses which based on *pālilanguage*. 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*)ⁱ Skt (*Vicikitsatsā*)ⁱⁱ “its verbal root is “√*cita*”*saññāne, saṃcetanādisu*”ⁱⁱⁱ. (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^{iv} : doubt ; uncertainty.

vicikicchā^v : Doubt, uncertainty.

vicikicchā : 'skeptical doubt', is one of the 5 mental hindrances (*Nīvaraṇa*q.v) and one of the 3 fetters (*saṃyojana* q.v) which disappear forever at Stream-entry the first stage of holiness (*sariya puggala*) As a fetter it 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 not to be practiced or not of high or low value etc. According to Vis. M. XIV, 177, *vicikicchā* is the lack of desire to think (things out Ieto come to a conclusion; *vigata cikicchā* desiderative 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 doubt It is associated with one of the 2 classes of unwholesome consciousness rooted in delusion (Tab. I, No. 32). - See also *kaṅkhā*.^{vi}

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 (*Yathābūtañāna*) faith and belief (*Saddhā*), views (*Ditṭhi*), 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 be 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 systems.^{vii} 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”.^{viii} 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.^{ix} 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.^x 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...^{xi} 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.^{xii} 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 by mere supposition. Do not accept anything by mere inference. 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 acetic 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, conduce to ruin and sorrow – and then indeed do you reject them. When you know for yourself – these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well-being and happiness – and then do you live and act accordingly.^{xiii} 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^{xiv} (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^{xv}

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.

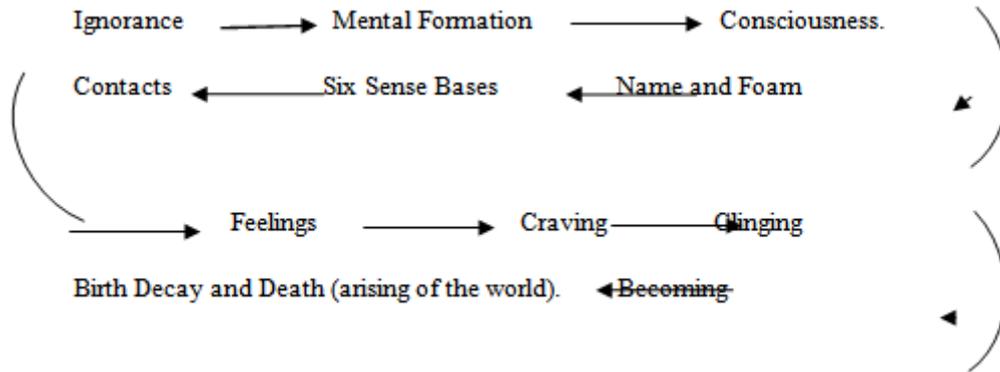
“Buddhism is the doctrine expounded by the Buddha. It is not a dogma, nor a revelation made by any supernatural agency. Buddha was neither a god, nor a son of a god, nor an incarnation of a god, nor a prophet sent by such an agency. He was a human being, a prince of the Sakyan clan of the Northern most 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.”^{xvi} 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.^{xvii} 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.^{xviii} It is 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.”^{xix} 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*”^{xx} Buddhist 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. “*Nāham bhikkhave annam ekadhammampi samanū passāmi evam bhāvitam bahulikātam yathayidam cittam*”^{xxi} 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 (*kāmvācāra*), 2). Fine-Material World (*Rupāvācāra*) 3). Formless Realms (*Arupāvācāra*). All mental factors of human world have been listed in Theravada *Abhidhamma* as following.

IV. UNIVERSAL MENTAL FACTORS

01. *Phassa* Contact 2. *Vedanā* Feeling 3. *Saññā* Perception 4. *Cetanā* Intention 5. *Ekaggatā* One-pointedness 6. *Jīvitindriya* Life faculty 7. *Manasikāra* Attention

V. OCCASIONAL MENTAL FACTORS

08. *Vitakka* Initial thought 9. *Vicāra* Sustained thought 10. *Adhimokkha* Determination 11. *Vīriya* Energy 12. *Pīti* Rapture 13. *Chanda* Wish

VI. UNWHOLESOME MENTAL FACTORS

14. *Moha* Delusion 15. *Ahirika* Shamelessness 16. *Anottappa* Moral fearlessness 17. *Uddhacca* Restlessness 18. *Lobha* Greed 19. *Diṭṭhi* Wrong view 20. *Māna* Conceit 21. *Dosa* Hatred 22. *Issā* Envy 23. *Macchhariya* Stinginess 24. *Kukkucca* Worry, remorse 25. *Thīna* Sloth, laziness 26. *Middha* Torpor, tiredness 27. *Vicikicchā* Skeptical doubt

VII. BEAUTIFUL MENTAL FACTORS

28. *Saddhā* Confidence 29. *Sati* Mindfulness 30. *Hiri* Moral shame 31. *Ottappa* Moral fear 32. *Alobha* Non-greed 33. *Adosa* Non-hatred 34. *Tatramajjhataṭā* Equanimity 35. *Kāyapassaddhi* Tranquility (of mental factors) 36. *Cittapassaddhi* Tranquility (of consciousness) 37. *Kāyalahutā* Lightness (of mental factors) 38. *Cittalahutā* Lightness (of consciousness) 39. *Kāyamudutā* Pliancy (of mental factors) 40. *Cittamudutā* Pliancy (of consciousness) 41. *Kāyakammaññatā* Adaptability (of mental factors) 42. *Cittakammaññatā* Adaptability (of consciousness) 43. *Kāyapāguññatā* Proficiency (of mental factors) 44. *Cittapāguññatā* Proficiency (of consciousness) 45. *Kāyujjukatā* Rectitude (of mental factors) 46. *Cittujjukatā* Rectitude (of consciousness) 47. *Sammāvācā* Right speech 48. *Sammākammanta* Right action 49. *Sammājīva* Right livelihood 50. *Karuṇā* Compassion 51. *Muditā* Sympathetic joy 52. *Paññindriya* Wisdom (faculty)^{xxii} *Vicikicchā* relate with delusion

(*moha*) and it is last one of fourteen unwholesome mental factors due to *Abhidhamma*. The majority of the literature referred to the compiling of this review article was written by scholars of Buddhism in reference to the primary Buddhist texts written in Pāli. This dissertation aims to present the key Buddhist teachings which lay the psychological foundations of the Sri Lankan majority. Understanding Buddhist teachings is the way to understand the psychology of the Buddhists. Buddhist teachings, which mainly concern the concepts of human mind and behavior, are too extensive to be discussed in this dissertation. Instead, this article mainly, studies the key psychological concepts related to the mental factor (*Vicikiccha*) in the Buddhism. Here should discuss the reason doubt (*Vicikiccha*) and its philosophical and psychological aspects. Walpola rahula thera has explain doubt (*Vicikiccha*) as following.

“According to Buddha's teaching, doubt (*vicikicchā*) is one of the mental hindrances (*nivarana*) to the clear understanding of truth and to spiritual progress (or for that matter to any progress). Doubt, however, not a “sin” because there are no articles of faith in Buddhism. In fact, there is no “sin” in Buddhism, as sin is understood in some religions. The root of all evil is ignorance (*Avijja*) and false view (*miccāditthi*). It is an undeniable fact that as long as there is doubt, perplexity, wavering, no progress is possible. It is also equally undeniable that there must be doubt as long as one does not understand or see clearly. But in order to process further it is absolutely necessary to get rid of doubt. To get rid of doubt one has to see clearly.

There is no point in saying that one should not doubt or one should believe. Just to say ‘I believe’ does not mean that you understand and see. When a student works on a mathematical problem, he comes to a stage beyond which he does not know how to proceed, and where he is in doubt and perplexity. As long as he has this doubt, he cannot proceed. If he wants to proceed, he must resolve this doubt. And there are ways of resolving that doubt. Just to say ‘I believe; or ‘I do not doubt’ will certainly not solve the problem. To force oneself to believe and to accept a thing without understanding is political and not spiritual or intellectual. The Buddha was always eager to dispel doubt. Even just a few minutes before his death, he requested his disciples several times to ask him if they had any doubts about his teaching and not to feel sorry later that they could not clear those doubts. But the disciples were silent. What he said then was touching: If it is through respect for the teacher. That you ask anything, let even one of your inform his friend’ (i.e., let one tell his friend so that the later may ask the question on the others behalf).^{xxiii} There are several listings of classification regarding the types of doubts in the *pali* canon and the commentaries. There is a very concise explanation of the doubts expressed in the *sangitasutta* as three kinds of darkness (*tama*) As follows: One in uncertain about (*kaṅkhati*), doubts over (*vicikicchati*), is undecided about (*nādhimuccati*), is unsettled over (*nasampasīdati*) about the past, the future, the present.^{xxiv}

According to this first classification of doubt in the *SangitaSutta* the mental factor doubt has introduced as darkness, because, when this doctrine arose in the mind, the light called the true does not come to mind. Buddha was appeared in the world to discover the reality to all the beings with humans, gods, and Brahmans. The Buddha was born to dispel the darkness of ignorance and to show to the world how to free from suffering. Suffering appear in the world because of desire. To understand this, it is very useful to pointing out the two most central doctrinal formulae of *Pāli* Buddhist thought. If someone who practice Buddhism should not doubt about Buddha and His teachings.

VIII. DOUBT AND FIVE HINDRANCES. (VCIKICCHĀ AND PAÑCA NĪVARANA)

The person realizes himself and the world based on perception. According to Buddhism the people of the world can be divided into two main groups as mundane (*Puthujjanapuggala*) and supra mundane (*AriyaPuggala*) due to their process of perception and sensation. Every person can achieve noble personality through cultivating the mind in noble Eightfold path. But training mind up to that state is extremely difficult because of mental problems that appears in mind when mundane person begins the meditation. Buddha has introduced those problematical thoughts as five hindrances (*PañcaNivarana*) and doubt is (*Vicikiccha*) the last one of them. Others are: 1) *kāmacchanda*, 2) *vyāpāda*, 3) *Thinamidha*, 4). *Uddhaccakukkuchcha*. Here I wanted to say, that is doubt one of mental hindrances and which is a thought of mind and can eradicate it by using the medicine of *Dhamma*. It works in mind when we go to believe something. Actually, what should we believe. No doubt there is nothing to doubt because the reality cannot be explained by words or any other way. Therefore, by using meditation it can vanish and be success in both secular life and spiritual ways.

IX. DOUBT AND TEN FETTERS. (VICIKICCHĀ AND DASA SAṂYOJANA)

Despite un- satisfactoriness goes with suffering, human and all other beings including Deva and Brahma, are seeking the world itself. They are tied up inseparable manner to it. The Buddha preached that those fetters should be removed from mind completely, in order to realize the Nirvana. They are called Ten Fetters (*DasaSaṁyojana*). According to the teachings of the Lord Buddha, beings are tied to the wheel of births and rebirths (*Sansāra*) because of the Fetters (*Sanyojana*). These Fetters are ten in number. They are eliminated at

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. *Vicikicchā* (Doubt regarding the *Dhamma*)
3. *Sīlabbata-parāmasa* (Clinging to and having faith in rites and rituals)
4. *Kāmarāga* (Sensual desires)
5. *Patigha* (Ill will)
6. *Ruparāga* (Desire to be born in *RupaLoka*)
7. *Aruparāga* (Desire to be born in *ArupaLoka*)
8. *Māna* (Conceit)
9. *Uddhacca* (Restlessness)
10. *Avijja* (Ignorance of reality)

According to following 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 (*Vicikicchā*) and can be eradicate in the first stage of realizing the truth, that is *sotāpatti* 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 (VICIKICCHĀ)

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.^{xxv} 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. (*paññāvantassāyam dhammonāyam dhammoduppannassa*) According to Buddhist philosophy the main reason for the suspicion of person is unwisely attention. *Ayonisomanasikāra*. It is well defined in the *Sutta* teachings within the *pali* canon by the Buddha. “*Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhīyyobhāvāya vepullāya samvattati yathayidaṃ, bhikkhave, ayonisomanasikāro. Ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhīyyobhāvāya vepullāya samvattati*”^{xxvi} Another five kinds of doubts can be seen in the *cetokhīlasutta* as follows.^{xxvii}

- (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 *SabbāsavaSutta*,^{xxviii} *MahāTaṇhāsāṅkhayasutta*^{xxix} and the *PaccayaSutta*^{xxx} 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?’

- (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*.^{xxxv} They are as follow.

- (1) Doubt about suffering (*dukkhekañkhā*)
- (2) Doubt about the arising of suffering (*dukkhasamudayekañkhā*)
- (3) Doubt about the ending of suffering (*dukkhanirodhekañkhā*)
- (4) Doubt about the path leading to ending of suffering (*dukkhanirodhagāminiyāpaṭipadāyekañkhā*)
- (5) Doubt about the past (*pubbantekañkhā*)
- (6) Doubt about the future (*aparantekañkhā*)
- (7) Doubt about the past and future (*pubantāparantekañkhā*)
- (8) Doubt about specific conditionality or dependent arisen states. (*idappaccayatāpaṭiccasamuppannesudhammesukañkhā*)

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.^{xxxii} Doubt regarding the Buddha’s virtue is the uncertainty whether he has omniscience, that is, knowledge of the past, the present and the future.^{xxxiii} 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^{xxxiv} that abandon the defilements; or whether there really is nirvana,^{xxxv} 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),^{xxxvi} or whether such saints are well-conducted or not; or whether making offerings to the Sangha is fruitful or not.^{xxxvii}
- (4) Doubts regarding the training here refers to the uncertainty whether there are the three stages of training or not.^{xxxviii}
- (5) Doubts regarding the past here refers to the uncertainty of the existence of the aggregates,^{xxxix} elements^{xl} and sense-bases^{xli} in the past.^{xlii}
- (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 Manovidya” Volume 1 as following . Psychotherapy is a very scientifically developed subject aria with the development study of psychology, psychotherapy is a limitless definition of limitations and definitions.

Psychotherapy
Socio therapy
Somatic treatment^{xliii}

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 appears 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.^{xliv} The entire teaching of Buddha is focused on the problem of dukkha and its cessation (*nirodha*). To those who listened to him, he explained in its detail the first Noble Truth, the problem of dukkha, the universal fact of life.^{xlv} 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 consider 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.^{xlvi} 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 ORIGATION: 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.^{xlvii}

The principle of *paticcasamuppāda* is ‘that when all necessary causes and conditions meet, the corresponding effect is produced.’^{xlviii} 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 dependent on specific conditions are also explained.^{xlix} 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 depends 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.¹ 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 merely 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 eradication of those all kinds of doubts.

XIV. YONISOMANASIKĀRA

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando uppajjati uppanno vā kāmacchando bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, subhanimittaṃ. Subhanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhīyyobhāvāya vepullāya saṃvattati”ti.^{li}

“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 bhīyyobhāvāya vepullāya saṃvattati;

When one attends carelessly, 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 pahīyati.^{liii} 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 *Tathāgata* 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.^{liiii}In this way there are deferent 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

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