



A Thought Path Model of Bodhisatta in Theravada Buddhism

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[Abstract]

This article is dissertation part entitled “A Thought Path Model of Bodhisatta in Theravada Buddhism” has objectives to study the relationship of mind and mental products, thinking process and to build Thought Path model of Bodhisatta. Methodology is documentary research done by studying data in Tipitaka, Commentary and related academic works in Buddhism and science concerning mind. The research found that thought is expressed in behavior through bodily or verbal intimation by mechanism of material quality. By the thought, is caused and affected to Kamma clue, creating the round of rebirth transmigration. Bodhisatta Learning is based on trial and error, intellectual accumulating knowledge in Dharma perception through death and birth until adjusting corrected truth knowledge, in which thought path is mind engagement supporting perfections and vice versa. Core idea of the Bodhisatta consists in mind thinking state, virtue and factors state to promote the power of thought. Bodhisatta used “perfections acting” through feeling. Cultivation of perfection can change mind and Kamma structure given by mental charity

and dwell object condition in preparing mind state readily with undertaking or advance attention on target of action.

Keywords: Thought, Dharma perception, Mind Engagement, Thought model, Bodhisatta

Introduction

Most of various development's worlds in history come from the power of new thought. The thought is to start a birth certificate by changing everything, "before" and "after" followed by many developments on the world. They come from the power of thought (Brabandere, L. D., 2007, pp. 133-134). In case of creating on human beneficial development in the right way shall build good people to develop society by the desire is a driving factor to force mind lead to aggregate of clinging hold (Cherkium Trungpa, 2000, pp. 31-34) On Buddhism, Bodhisatta is an example of mental development and the ultimate mindset that inspires to have a firm commitment to the creation of spiritual perfection. The importance of this study is to create a thought path model based on the concept of Theravada Buddhism to explain mind and thought's Bodhisatta, which it was fulfilled according to the thought of their own at the end. This way of thinking may lead to the development of tools for the others development in society.

Methods

This research is a research study which is mainly referencing on Theravada Buddhist Scriptures. There are guidelines as follows;

1) Study primary data, collecting the story of Bodhisatta from Tipiṭaka in the 31 states of world existence, which is claimed that the Buddha said and story were told by the Arahant who created the associated perfection with Bodhisatta until the last rebirth as the Vessantara's birth story. The research is claimed by content of the scriptures as essence.

2) Secondary data, based on Buddhist research data about mind, thought and western world science including literature and later Theravada Buddhist Scriptures.

3) The processing to create a model, researcher has designed the procedures and methods of research to process the study. The concept of research is as follows.

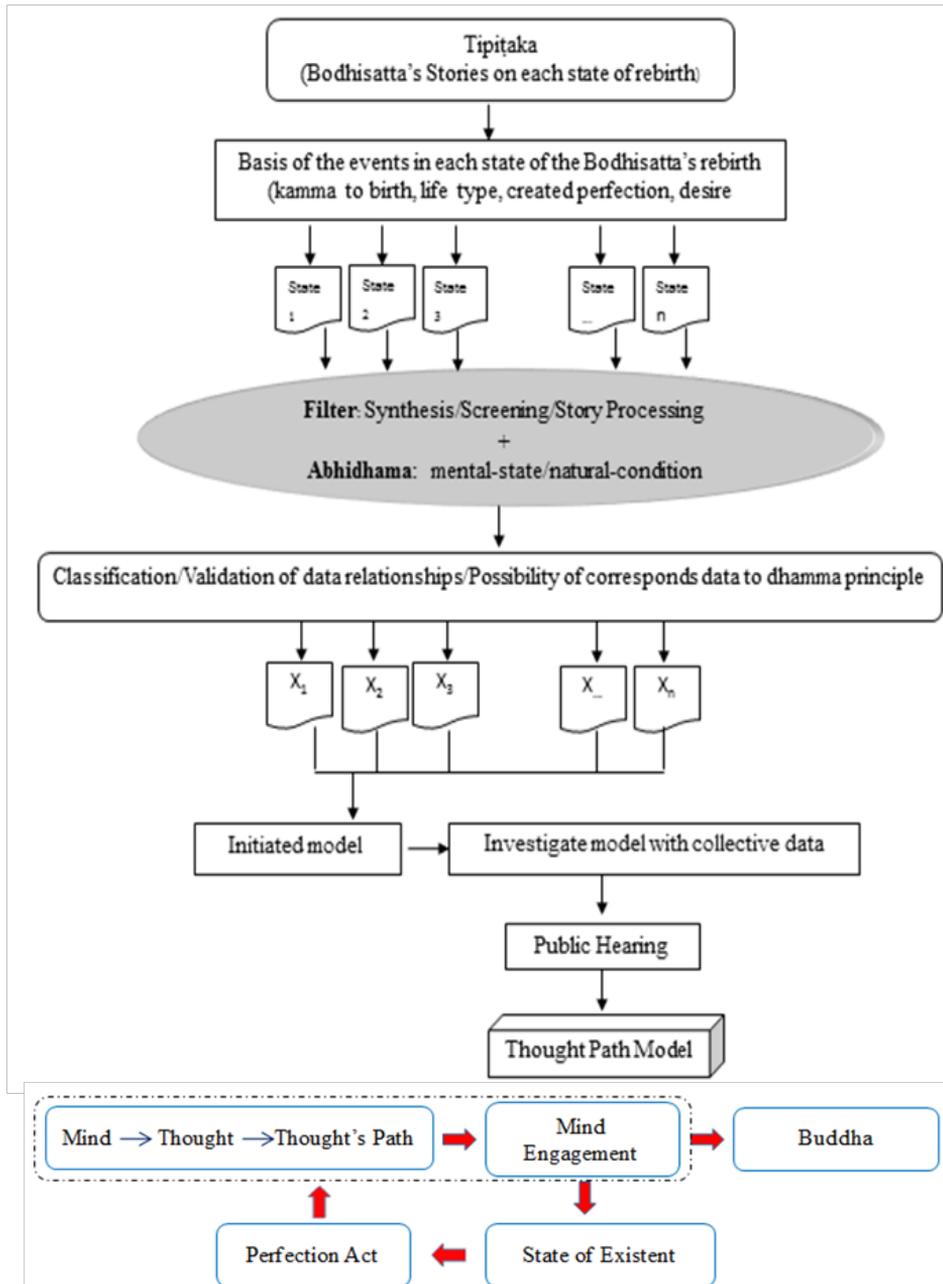


Figure 1-1: Conceptual framework in research

3.1 Study the data from the Tipiṭaka and related scriptures. Chronological data is classified as the basis of the events in each state of the Bodhisatta's rebirth, such as what name, created perfection or how major former deeds or Kamma's ancestors are.

3.2 Define basically analytical framework, by choose a proper tool or filter that will be used to synthesize the variable identifier or the factors needed to model's creation for translation of the individual events of the Bodhisatta's state of rebirth.

3.3. Categorize, recheck the data relationship and the consistency of the data, lead to the initial model by using key data which known that mind and mental factors in each state of rebirth.

3.4 Analyze, interpret and verify the consistency of the initial model with evidence of the study in the Tipiṭaka.

3.5 Summary of content and result paper

4) Presentation of research and discussions.

Results

Thought in scientific view

The thought studying of science side had begun an important point from John Carew Eccles, has been the empirical research about the nervous system and brain system. That research made mental understanding abstraction separated mental out of body which the body is commanded and controlled by the brain with communicating and receiving information through nervous system covering all body (Watson, D. E., & Williams B. O., 2003, pp. 119-128). The linkage between the body and mind is through the part of thought. The next important theory called Confabulation Theory, explains that thinking is a commanding signal which processes perception from a meeting of accumulated knowledge base or Cortical knowledge, linked through a neuronal attractor network with symbolic signals. Once a way of thinking, it involves the connection of symbol signals in a fraction of a second to continuous processing. The thought in science is just definite on acting or activity of the material object by the mechanism of the brain (Nielsen, H. R., 2007, pp. 1-15) in the process of thinking occur meeting

the perception of many signs motion. According to this theory, the thought is just a communication tool out of the mind through the human body itself and consistent with the current or the way to develop knowledge called on Artificial Intelligence with scientific researchers trying to create artificial intelligence to appear on material object to serves human beings and can think with human reason.

Vinacke W. E., (1974, p. 26) has summary the concept of Stream of Thought that there are 5 attributes: 1) all thoughts are in a conscious way 2) the thought always constantly change 3) the mind is the continuity of awareness 4) the appearing thought is free from the physical object itself 5) the thought is interested in being a special part of the body. The researchers found interesting explanation of thought that feeling and memory or experience in brain recording in life, it is sent out from us through the energy vibration (WisitSripibul, 2009, p. 198), the thought is vibrating waves, influenced by scientific studies of the brain, because brain activity can be measured by recording the brain waves related on events Electroencephalography (EEG) is a technique used to treat electrical potential at brain (Thanet U., Kruefa K., Jitraporn T., & Nuchanart S., 2012, pp.119-122). The brain wave in science shows that the thought is driven by a form of energy.

Thought in Buddhism view

The thought of Buddhism view, begin on the basic understanding of Abhidharma about the mind basis which compose of Mental Factors (Buddhaghosacariya, 2017, p279), dwell occurring object and itself understand. When mind basis occurs with a Mental Factors simultaneous, the product of mental will be produced. Then the output of the mental will be extinguished as normal mind's life. Therefore the new mind basis became a new mind basis collecting more innate character. The mind basis has functions; 1) always get sense-objects from six sense-bases 2) being a chief of perceived cognition in emotions together with mental factors 3) duty on the knowledge and experience accumulation in any emotions to grandly. Although, only mind is no powerful liken the engine has no fuel which cannot be driven. The specificity of mind basis needs to be addressed is unconscious mind which get inherent innate character, merit, wrong action,

Kamma or accumulating perfection from the former life to be transmitted through current habit on present life. Unconscious mind is database for personal mind before getting new thought following new arrival emotional impact base on mix mode. In case of a personal mental state need to change the mind mood to the opposite way, such as the sadness of the mind become blessing, Unconscious mind must be punctuated and generalized on neutrally adjust called Visitant Unconscious mind

The mind way's age cycle of continuous occurring is a mental stream lead to stream of thinking's occurrence. It can summarize each definition according to the Buddhist concept of thought give meanings; 1) the thought is single Dharma factor. This thought mean mind composed of the Mental Factors as thinking function or a single mind, for example, Sommanassa as occurred abstract with pleasure 2) thought is abstracts composed in one stream. There is a compounded thing flavored in each mind which occur and end continuously in one mind's way. In one mind's way is the same mood's characteristic or thought is a mental being manipulated and represented as a cognitive component. The thought is a product of mental integration with the mental factors or thought is all the factors in the process of mental clarification manipulated in one mental way 3) the abstract thought is composed of several mental pathways. The mind which is begun and quenched on same way must have the same spiritual emotion. Each soul in the same way has a single emotion. However, in the process of knowing, thinking, knowing the emotions, knowing the meaning of thinking, so-called commandment of those contents, it is found that there is a variety of emotions in same story. Therefore, it shows that the thought is to know the emotions of many mental paths mixed together and thinking or way of thinking come from emergence of mental pathways from many different pathways.

During the life span of one's life, the birth of life is considered during the second the fertilization's moment while the mother's egg mixed with father's sperm as becoming life period. After a split second time later, called on implementation time, it starts as a session of object on the first week of fertilization begins. The embryo is clear water drop like sesame oil, simple consideration that it is a time of human thought begin. Thought

starts from the beginning of embryo to the next and continue until baby is born. From the baby opens his eyes to the world as a normal human's life. However, during the pregnancy, the fetus can only get emotion through the sense-object by 3 from 5 parts as ear, tongue and bodily avenue. Eye and nose shall be available after birth. Therefore, after giving birth, the all feeling of the person will begin to be used as the creation of skilful action or immoral or neutral in nature mind for going through most of life until death.

Desire (Mind Engagement)

The book of Commentary Attasalinee (Buddhaghosacariya, 2017, pp.696-699) has expanded that all animals naturally desire all emotions and called the power to set the desire as Mind Engagement which is a natural way lead to the existence. Since the animals are naturally led to the desire of their own, the desire is a set of mental ways that birth and end in the mental avenue's way to many periods of several round stages. However, Resolving (Adhiññhàna) is also particular characteristic of desire different in some situations and behavior of mental pathways. Therefore, desire is also specific style of thought. For example, greatest desire is the enlightenment desire of the Bodhisatta, such as the Bodhisatta was born of King Ne mirach (Mahachulalongkornrajavidyalaya University, 1996c, p732) in past story, that time he creates 4 almshouses. The big material gifts were always supplied to animal, birds and people by apparel, mattresses, rice, water and meal with fully pleasure. So those material gifts for all the animals be full filled with food and then speed the desire for the enlightenment. This story shows that desires are not happened, but hope the benefit of current action will bring the desired results in the future.

Characteristic of Bodhisatta in existence of roundabout of births

In Theravada Buddhism, there are 12 types of worldly being, namely, 4 kinds of worldling and 8 kinds of noble one. Bodhisatta shall be classified as worldling's group by two reasons; firstly, the Bodhisatta was still working perfection's act in existence of roundabout of births which story appearance in the Tipitaka. Buddha said (Mahachulalongkornrajavidyalaya University, 1996a, p51) that the Buddha had never visited this Pure Abodes

heaven and it is not accessible to anyone except the Supreme Brahma. So this Pure Abodes heaven is for only Non-Returner who can be born there and finally reaching enlightenment here, no more any birth of life in any existence later. This reason shows that the Bodhisatta who still performs perfection's acts, is still not achieve any noble one's level. Since it was accomplished, the later task that must be done would not to be circulated on death and rebirth. Secondly, the Buddha said to Pra-Arnonmentioned that principle glasses of Dharmasaid (Mahachulalongkornrajavidyalaya University, 1996a, p.103) which is a tool for the disciple to use self-prophecy their enlightenment, shown clearly when being Stream-Winner, will empty the factor to the hell, factors to give birth in the beast (animal), factor to ghost. With two reasons, represent kind of Bodhisatta that some birth stories were born in animals such as elephant, rabbit, deer or fish. Therefore, those were shown that the Bodhisatta building the virtues that had not attained the doctrine. The mind and produce of the mind of Bodhisatta was also in line with general worldling or had a mental path in the worldly.

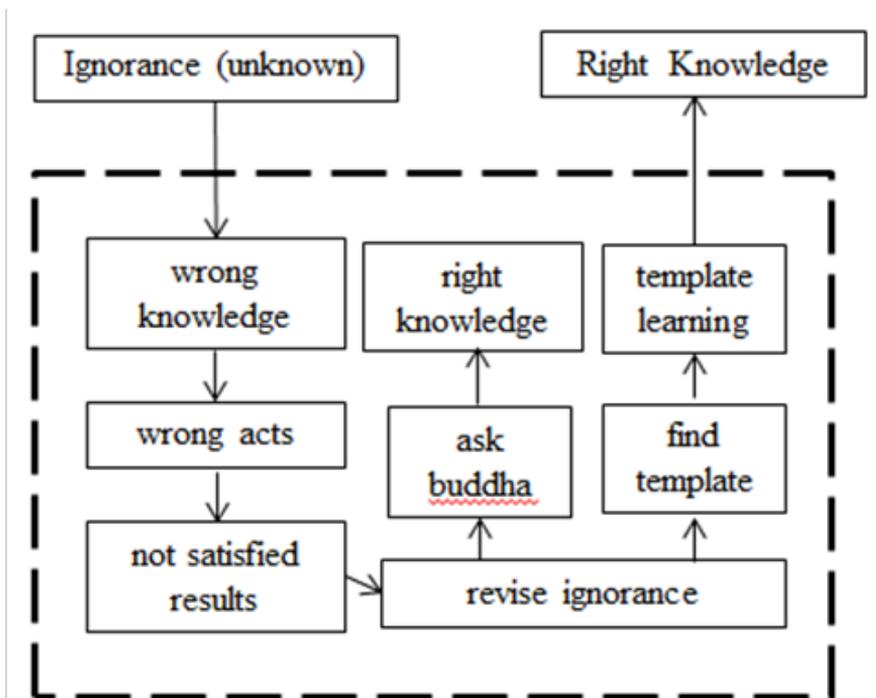


Figure1-2: Becoming Scenario with perfected creation

Researchers have simulated the processing of life becoming according to Bodhisatta's round of rebirth, explaining that circulated and died beings are also born from ignorance's basis (Buddhaghosacariya, 2012, p.658). It is a cycle of worlds by 3 period of times (PhraDhammapitaka(P.A. Pyutto), 2008, p.254).

- 1) The past time's period is enforced by ignorance and formations.
- 2) The present time's period is enforced by the consciousness, name and form, sense-base, feeling, craving, clinging and existence.
- 3) Future time's period is enforced by birth, old and dead.

The ignorance's basis made Bodhisatta do not aware what wrong, if wrong knowledge was done, then the wrong mind was determined and acts done. The results became sufferings. So, the wrong knowledge would be adjusted any wrong things until corrected. Therefore, the perfection's accumulation of Bodhisatta in first period was about pay attention in desire himself in order to fulfill desire correction, since it must set the desire in mind to create knowledge's ability in element of thought to determining the direction of the enlightenment of the Bodhisatta. The difference between the disciples and the Bodhisatta is different at junction of time, when they solve correction ignorance. In case of the disciples, they choose to get some message from Buddha until they know but Bodhisatta choose to find the prototype and study from the prototype of the Buddha before, by learning and studying all perfections and to refine pathway with the splendor.

Clearing knowledge that the corrected way, appear in story of Sumatadabos's Bodhisatta (Mahachulalongkornrajavidyalaya University, 1996c, pp.583-591), who was considering 10 perfections in Tipitaka(PhutPengpala, 1987). He knew that 10 perfection as corrected knowledge with his trust that the perfection can build up the 10 virtues. The knowledge would fulfill becoming to get prediction from the future Buddha and let him to enlightenment. However, the process of knowledge must through trial and error during the process of becoming Bodhisatta. So, the processing would create 6 habits of Bodhisatta's characteristic as (1) for renunciation in mind (2) for seclusion (3) no greed (4) no angry (5) no enchantment (6) out of world.

Thought state identification(Vāthiccita)

To be able understand the thinking state, we should consider the fraction in various mental state of being's life of the most common Sensual Sphere in the Bodhisatta's birth story. Thoughts can only be made during the work of the five bodily avenue (Paṇcadvāra)and mental avenue's way (Mano-dvāra) only. The others ways beside both ways, we cannot be identified in the meaning of this research.

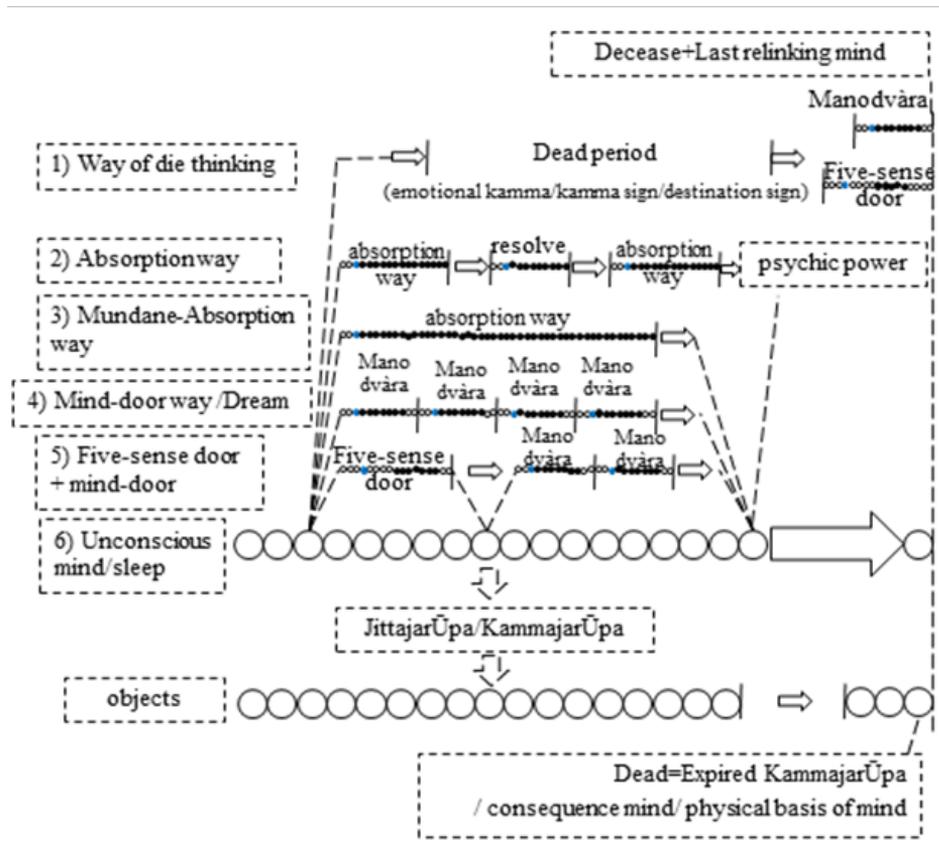


Figure1-3: Possibility identification of Thought State (Vāthiccita)

1) Way of die thinking (ending life), the importance thing is moment of last time of life called pre-death period. This moment of thought is ready to convey last mood of life to being next born in the next world. These thoughts are from emotional Kamma, Kamma sign and destination-

sign's object in which of weak power. They would response under Kamma's possibilities. Although, this way of mind is in weak power mind's state, it is noteworthy that some birth story about supreme perfection of Bodhisatta often given life donation as charity in order to create privilege of thought forcing to next good life or decease or last relinking mind(Pañisandhi)by five-sense door or mind door channel.

2) Absorption way(Appanà-Vāthiccitta) is in state of deep meditation, called on attainment stage of meditation. There is no thought also but its state has taken wholesome emotion in inseparably mind continuously. However, this state can be possibly done psychic power (paranormal) after meditator's mind reduce to thought state and making resolve state with power object's requirement.

3) Mundane Absorption way is general deep meditation, there is no thought also but its state has taken wholesome emotion in inseparably mind continuously. This state the meditator will take pleasure from calm emotion.

4) Mind-door way is general way of mind which most of life get mood through mind action. The mind-door can get mood from five-door sense or mind directly. Mind-door way can call on conscious mind's state. Dream in Abhidharma is mind's state like partial conscious mind which unsleeping, mind is getting on emotion inserting in unconscious period.

5) Five-sense door + mind-door way are general ways of mind which most of life get mood through five-door sense and send the mood to mind-door for later action.

6) Unconscious mind or sleep is the beyond mind with no thought occurring, the dream is example of unsleeping which mind is getting on emotion inserting in unconscious period. However, the science of sleep has found that the human body has been repairing on deterioration in unconscious mind and also working long-term memory organization in Hippocampus's brain. This Buddhism's explanation can be described that mind-matter has responsible to transmitting command to create new organ's body replace to damage's one or maintain life's power state to be functioning give human life continuously.

7) Objects are matters which appear and dead until end of life. All way of minds require objects as dwell born. Dead is defined on expiration of Kamma created form-object, consequence (ripening) mind and physical basis of mind.

According to creating great perfections as shown in birth story of Bodhisatta, The perfections would be created in Sensual Plane such as human, animal and heavenly being ordinarily. The thought is caused by

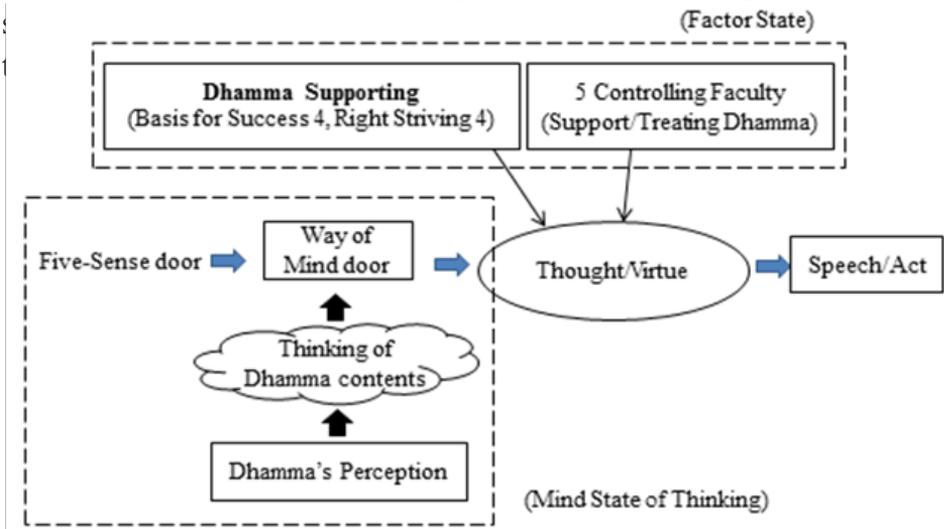


Figure1-4: Display components of Bodhisatta's Thought

Part I is mind state of thinking act, represented by mind state while way of mind coming up to get mood from five-sense-door and transmit the mood through mind-door. Neither mind does not up to get mood nor, will thought status not occur. However, mind can be gotten mood from five-sense-door or pull out from existing mood in perception's Dharma which accumulate as underlying tendency. This Dharma Perception (Perception of mind object) is caused by powerful occurring in mind and understand Dharma context mixing lead to thought with virtue occurrences. The Dharma's content is thinking and understanding about mood which appear directly at mind, especially such as knowledge accumulations and learning are powerful that making mind understood contents of Dharma in which thinking. They can be called on knowledge power come from perfections accumulation. This power of Dharma Perception can force Bodhisatta

remembering in previous virtue (Mahachulalongkornrajavidyalaya University, 1996b, p173).

Part II is factor state such as assistance Dharma. The Assistance Dharma has duty on support thinking in Dharma state and would like to make more perfection acts, namely, the four basis for success, four right striving and five controlling faculty which be great Dharma to serve or maintain other main Dharma. This factor is helpful Bodhisatta's aspirations to continue to act perfection. When the Assistance Dharma associated with natural condition (Sabhàvadhama), this is a good way to strongly encourage the Bodhisatta's desire.

The Buddha had spoken about Conditioned genesis's cycle to represent the fact of life as shown in possibility of a mental sequence's formula (Mahachulalongkornrajavidyalaya University, 1996b, p79). that because of root-cause, "when thing is there, this thing caused has. Because of thing occur; this thing caused occurring and since the thing is none, this thing is also caused none as well as since the thing is gone, this thing caused extinguish". From these Dharma's factors to each other effect, the Bodhisatta had tried to create a tool that will leave him out round of rebirth for permanent free from suffering by the using tools is known as the perfection act in changing cause and feeling factors. These results of feelings are to change the clinging and adobe continuity (being and birth). These changing, the Bodhisatta has taken up to 20 incalculable (Asaikheyya) and one hundred thousand world-period (Kappa).

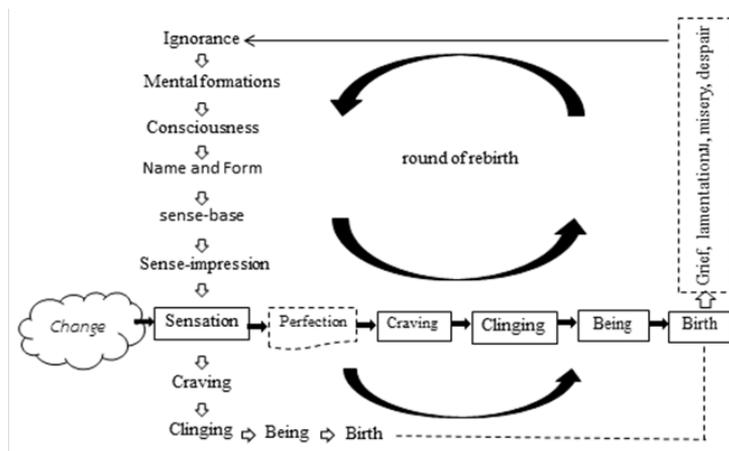


Figure1-5: Life's wandering model as conditioned genesis's cycle and changing out round of rebirth

The change of mental level, the Bodhisatta would surely see his emotional factors as shown in the Attention's Suttaformula (Mahachula longkornrajavidyalaya University, 1996b, p79), "monks, monks has intention, deliberately mind and think of anything, that thing known as emotional factors to be consciousness's stand. Thus emotional factor is there, consciousness would be standing and vice versa. When the spirit occurs, it would cause name and form and craving later. This occurring presents point that change of mind can changes to the existence and rebirth.

Natural mind's tool that can interfere with mental functioning is called undertaking (Samādāna). It is act of adapting the elements of thought in the possible mental mechanism. We do not change the directness of the mind but it is induced to change the thought structure lead to change next consequence mind (Vipāka). However, the underlying tendency or habit are fixed in which of hard adjustment is required, the undertaking (Samādāna) shall be heavy attended also. In the researcher opinion, the undertaking (Samādāna) by highest self-sacrifice is classified as supreme perfections (Paramatthapāramā) or virtue. The medium self-sacrifice is, classified as superior perfections (Upapāramā).

The important tool in changing the mental structure is perfections or virtue. The 10 virtues will help to stop the work of the mental concomitants (Cetasika) in the mental continuity process. In this adjusting process of mental structure, always must have action as an elementary. The result of the action is known as consequence mind, which create a new Kamma or also modify the old Kamma's structure across rebirth over. Therefore, acting perfections must always speak and act relying on way of mind, also contain on way of the continuity mind while mind uprising on way in order to suppress the unwholesome mind. When suppressing unwholesome mind, the wholesome mind shall be remained and caused on mechanism of mental modification while the stimulus from something outside come impact to satisfaction form (sense-sphere) and up mind to way of five-sense-doors. Emotional Intelligence in way of five-sense-doors is ultimate reality or just perceive without understand meaning.

The emotions are then transmitted to the way of mental door to think and understand the description state or translate the perception mind as remember. After receiving emotion, way of mental door called on sense-sphere element shall vibrate(PhraBranmagunabhorn (P.A. Pyutto). 2008, p.545),the original Dharma perception, which has desire for enlightenment or Buddhist perfection in mental structure, Dharma recollection will easy occurrences.

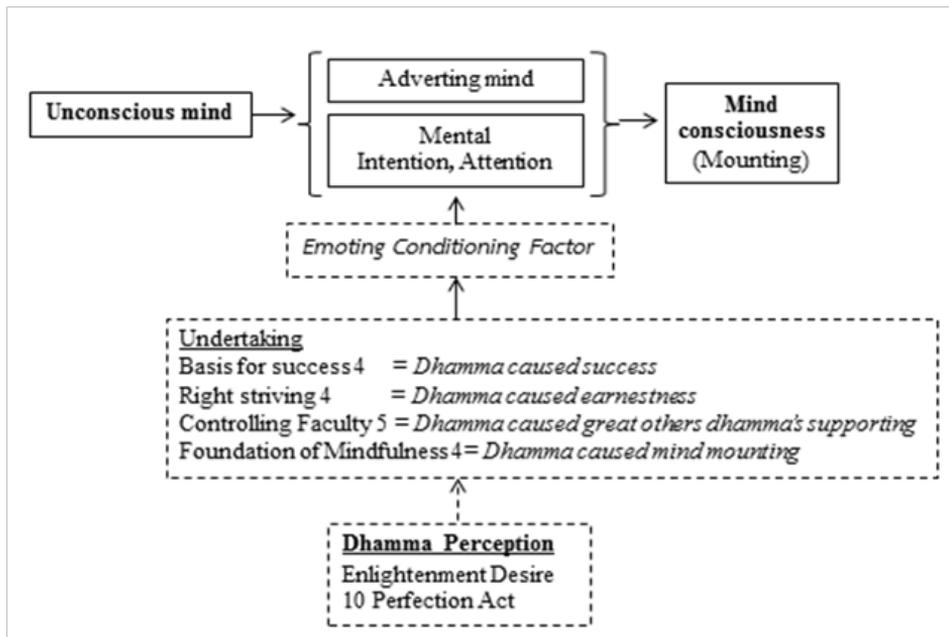


Figure1-6: Model of Emoting-Conditioning-Factor preparation in Dharma supporting by Undertake

But the mental structure changes, it requires mental adjustment conditioning. The research found that the additional mechanism. Reconnection's mind is the result of the adoption of karma from previous incarnation. After born in the current life, reconnection's mind shall transmit any character traits through unconscious mind and unconscious mind's duty would be kept all Kamma. While mind up to conscious on the way of mind, unconscious mind shall be off and adverting mind of five-sense-

doors is occur. It will get all original mental heredity as a raw material in the adverting function(considering on new coming emotion)of mind with mental concomitants. So, in the case of a person's mental state, the opposite property of mental state, such as mental pain or mental happiness, they cannot next occur with change the mental state immediately. They need unconscious mind to adjust opposite conditioning, called on guestunconscious mind (âgantuka) to punctuate. In order to change mind structure, the researchers found that natural tools that can interfere with mental functioning is called attention by undertaking (Samâdâna). The attention by undertaking (Samâdâna) can act of adapting the elements of thought in mental mechanism practically. We do not change the directness of the mind but to change element of thought structure lead to changing new consequence mind with new Kamma's result.

Therefore, the perfection's creation of Bodhisatta was preparing state of unconscious mind state. Preparing for emotional factors require attention by undertaking (Samâdâna) in supporting Dharma in order to adjust medium conditioning ready. The attention by undertaking (Samâdâna) are purposed in charitable mental concomitants with work attention to pay attention in basis for (1) success 4 (Iddhipâda 4), namely, the Four Paths of Accomplishment Dharma cause of success. (2) Four Right striving(Sammappadhâna) or 4 Supreme Efforts make mind having perseverance. (3) Controlling faculty 5 (Indriya)is great Dharma'spower to support others Dharma (4) Four Foundations of Mindfulness(Satipaññhâna) is setting up of mindfulness. While first occurring mind associated with properattention (Yonisomanasikâra)and these emotional factors(Mahachulalongkornrajavidyalaya University, 1996b, p79), product of mind shall make spiritual confirmation and obviously mind's knowledge.

Research Conclusion

Therefore, the perfection's creation of Bodhisatta is preparing state of unconscious mind state. Preparing for emotional factors require attention by undertaking (Samâdâna) in Dharma supporting in order to adjust

medium conditioning ready. The research can be concluded that:

1) Bodhisatta changed out the round of rebirth by tool called 10 perfections acts.

2) The creation of this tool requires a mechanism of thought's way to changing cause of feeling factors in mental charity and dwell object condition factors in preparing mind state readily with undertaking or advance attention on target of action.

3) The effect of the perfection acts of the Bodhisatta shall change arising mind level in the short period life and manipulate the structure of kamma in across life's wandering to give next consequence mind to charity.

Discussion

Although, this study is documentary study, we can understand the thought process and mechanism of mental change by study spiritual development path of Bodhisattva of Theravada Buddhism. However, researcher has found a useful perspective on theoretical development from possibility knowledge of mind. To see the mind and thoughts in dimensional difference of Bodhisattva comparing human significant as social movement, which shall be useful as examples; 1) study the model of the bad guy who is evil and finding a way to change the nature of evil people who have ever committed a crime to repent 2) Study the impact of scientific knowledge that is affecting the world, such as artificial intelligence. It requires a knowledge base on spirituality and religion. 3) To consider the model to see the possibility of mental and thought to change people in practically. In case of practice, the activity can be designed and to change the way people think in society to create good people. It is very useful in material objects. Interestingly, it can be suggested as the next step in research, such as using models to analyze human temper for a short time, or to design the actions of everyday life to achieve the goals of success. Life

Acknowledgements

Creation unconscious mind state is challenged technique. This technique require attention by undertaking (Samādāna) in supporting Dharma in order to adjust medium conditioning ready get charity from

10 perfection acts. The perfection shall be improved and reinforced by undertaking (Samādāna).

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