

Thesis Title : A Study of Paticca-samuppada in attaining Enlightenment in the Theravada Buddhism

Researcher : Phrakru Suwanwichitra

Degree : Master of Arts (Buddhism)

Thesis Supervisory Committee

: Assistant Professor Phra Sombharn Samabharo M.A.

: Dr. Nantapol Rojanakosol M.A., Ph.D.

: Assistant Professor Rangsi Sudhon Pali IX, M.A.

Date of Graduation : November 19, 2012

Abstract

The three objectives of this research are to study: 1) the Paticca-samuppada Doctrine in the Theravada Buddhism 2) the Paticca-samuppada methods and its related dhammas and, 3) the conformity of Paticca-samuppada procedures and the Enlightenment attainment.

The researcher has found that Paticca-samuppada is the core methods in Buddhism. It reveals the cause-and-effect procedures of the Dependent Origination, which starts from the Dependent on Ignorance that leads to ending of the Decay and Death. Here, Avijja (Ignorance) has been used as the lead cause in order to explain the Paticca-samuppada procedure because Avijja is the dominant cause in Vatta or the Triple Round.

The Buddha, in different places, had revealed the Paticca-samuppada with different explanations and different starting points because different listeners needed different clarifications. This can be compared to a story of three people who were looking for the same rope. The first may find the beginning part of it first, so take use of that part he found. The second may find the ending part first, thus take use of the part he first found. While the third person may find the middle part of the rope first, so catch that part for use. However, all of which could make use, although not in order, of the part he found for the moment.

In this research, the circle of Paticca-samuppada is cut at Avijja. And instantly the Vijja or Knowledge takes its place. The procedure of cutting Paticca-samuppada is as same as cutting the desire in Ariyasacca because one action affects the next. When Avijja is cut the desire is also cut. Those who can cut Avijja by making Vijja apparent can also eliminate delusion until they can eliminate pain or suffering (Dukkha). In making Vijja apparent, one has to practice according to the Noble Paths, which will result in attaining Nibbana.

When one factor is cut, the long-consequential circle of Paticca-samuppada is also cut. The life-cycle then disturbed, there will be no more cycle of rebirth. Buddhism considers those with the ability to cut the circle of Paticca-samuppada as those possessed with high level of dhamma attainment that they are the Arahanta or non-returning ones.