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Critical Analysis of the Mind based on Dhātu Concepts

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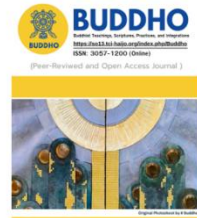
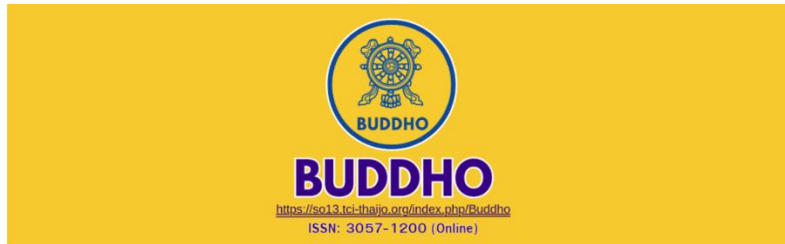


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Critical Analysis of the Mind based on Dhātu Concepts Tang Van Minh*

Abstract

This paper explores the concept of Dhātu in Buddhism and its essential role in understanding the nature of the mind (Citta) and the path to liberation. Dhātu, often translated as "element" or "constituent," provides a foundational framework for interpreting both physical and mental phenomena. The interplay of the Six Internal and Six External Dhātu forms the basis of sensory experience and mental activity, influencing perception, emotion, and consciousness. This study analyzes the implications of Dhātu for understanding the impermanence (Anicca), interconnectedness (Pratītyasamutpāda), and non-self (Anatta) nature of the mind. Through the practice of Vipassana meditation, practitioners observe the conditioned, ever-changing stream of consciousness (Citta), gaining direct insight into the transient and non-substantial nature of mental processes. The integration of Dhātu concepts into contemplative practice fosters deeper wisdom, reduces suffering, and guides practitioners toward enlightenment (Nirvana). Ultimately, this research highlights how Dhātu serves not only as an analytical tool but also as a transformative path for personal liberation.

Keywords: Mind, Dhātu

Introduction

The concept of Dhātu (element) is a fundamental aspect of Buddhist metaphysics and psychology, providing a framework for understanding both the physical and mental constituents of existence. Traditionally, the term "Dhātu" refers to that which supports or sustains phenomena, and in Buddhist thought, it appears prominently in the analysis of both the material world and mental processes (Gethin, 1998). The four great elements (mahābhūta)—earth (paṭhavī), water (āpo), fire (tejo), and air (vāyo)—are frequently discussed across Nikāya texts as the primary constituents of physical reality (Bodhi, 2000). In addition to these, eighteen dhātus are outlined in the context of sensory cognition, forming a triadic system of sense bases, sense objects, and corresponding consciousness (Ñāṇamoli & Bodhi, 1995).

While classical Theravāda exegesis elaborates upon the Dhātu theory primarily for contemplative and analytical purposes, modern academic discussions have often limited their scope to doctrinal enumeration or comparative metaphysical inquiry (Harvey, 2013). Few studies have investigated how these elemental concepts are contextualized differently across canonical texts, such as the Aṅguttara Nikāya versus the Majjhima Nikāya, or how their applications may differ between cosmological, psychological, and ethical dimensions. Furthermore, the role of the four elements in contemporary meditative practices—especially within insight (vipassanā) traditions—remains an underexplored area (Wallace, 2001).

In addition, despite the interdisciplinary potential of Dhātu theory—especially in engaging with modern environmental, somatic, and philosophical discourses—there remains a noticeable lack of integrative studies that bridge early Buddhist canonical analysis with modern interpretations of embodiment and materiality. This research seeks to address these gaps by conducting a textual and analytical study of the four Dhātus as depicted in the Aṅguttara Nikāya, aiming to clarify their doctrinal function and relevance in the broader schema of Buddhist thought and practice.

The Dhātu concepts in Buddhism

The Dhātu concepts in Buddhism play a crucial role in understanding the nature of the Mind. Dhātu, often translated as "element" or "factor," refers to the

fundamental constituents or building blocks of existence, both internal and external, that shape the world and the individual's experience within it.

Nature of Mind (Citta)

The concept of Dhātu has implications for the nature of the mind. The mind itself is seen as an impermanent and ever-changing process, influenced by the interplay of the Six Internal Dhātu (sense bases) and the Six External Dhātu (sense objects). The mind's experiences are conditioned by these factors, leading to perceptions, feelings, and mental formations. Understanding the impermanent and conditioned nature of the mind allows practitioners to cultivate mindfulness and insight, leading to a deeper understanding of themselves and the world around them.

The concept of "Citta" in Buddhism refers to the mind or consciousness, and it is a central aspect of Buddhist philosophy. Understanding the Nature of Mind (Citta) is essential to the practice of meditation and the path to liberation. This is an identification and narration of the Nature of Mind (Citta) in Buddhism to identify, in Buddhism, Citta is the mental aspect of a sentient being. It encompasses the totality of mental processes, including thoughts, emotions, perceptions, volitions, and consciousness itself. Citta is the dynamic and ever-changing stream of consciousness that arises and passes away in response to various stimuli and mental formations. It is not a fixed or permanent entity but a process shaped by causes and conditions.

Imagine the mind as a flowing river, with thoughts and emotions as ripples on its surface. This river of consciousness is Citta, the ever-changing aspect of our being. As we sit in meditation, we become aware of the constant flow of thoughts, feelings, and mental impressions passing through our minds. Sometimes, the river of Citta is calm and serene, with gentle ripples. At other times, it becomes turbulent with waves of strong emotions and turbulent thoughts. As we observe this river of consciousness, we begin to realize its impermanent nature. Just as the water in a river constantly moves, the thoughts and emotions in the mind arise, exist for a moment, and then pass away. In the practice of meditation, we learn to become a witness to the flow of Citta, without getting entangled in its currents. We observe thoughts and emotions as they arise, acknowledging their presence without judgment, and allow them to naturally subside. By doing so, we gain insight into the impermanence and transient nature of Citta. As we continue to meditate, we also discover the interconnectedness of Citta with the external world. We recognize

how our thoughts and emotions are influenced by external stimuli and internal mental formations. The river of Citta is interconnected with the environment, just as a river's flow is affected by the landscape it traverses.

Moreover, in the process of self-discovery, we come to realize that there is no fixed self or ego controlling the flow of Citta. Instead, it is an ever-changing process, devoid of a permanent, unchanging self-entity. This insight aligns with the doctrine of Anatta (non-self), which teaches that there is no fixed identity or soul within Citta. By gaining a deeper understanding of the Nature of Mind (Citta) through meditation and contemplation, we develop wisdom and insight. This wisdom allows us to respond skillfully to the challenges of life, reducing suffering and cultivating compassion and kindness towards ourselves and others. The Nature of Mind (Citta) in Buddhism is the ever-changing stream of consciousness, characterized by impermanence, interconnectedness, and non-self. Through the practice of meditation and mindfulness, we can gain profound insights into the workings of Citta and use this understanding to embark on a transformative path towards liberation and enlightenment.

Impermanence (Anicca) and Mind

The Dhātu concept highlights the impermanent nature of all phenomena, including the mind. According to Buddhist teachings, the mind is ever-changing, influenced by various internal and external conditions. Thoughts, emotions, and mental states arise and pass away, demonstrating the fundamental truth of impermanence (anicca) (Ñāṇamoli & Bodhi, 2005; Bodhi, 2000). This recognition of impermanence encourages practitioners to cultivate mindfulness (sati) and wisdom (paññā), allowing them to observe the transient nature of their mental experiences without clinging to them (Analayo, 2003; Rahula, 1974).

In Vipassana meditation, practitioners closely observe the impermanent nature of all mental and physical phenomena, including the mind itself. This meditative practice involves attentiveness to thoughts, emotions, and bodily sensations, with the realization that all experiences arise, change, and cease (Analayo, 2016). Such direct observation helps individuals reduce attachment and aversion, fostering equanimity and insight into the nature of suffering (dukkha) and non-self (anatta) (Thanissaro Bhikkhu, 1997).

The Dhātu doctrine further reinforces the understanding that both physical elements—such as earth (paṭhavī), water (āpo), fire (tejo), and air (vāyo)—and mental states are in a constant state of flux. This insight into the impermanence of all conditioned phenomena (saṅkhāra) is central to Buddhist teachings and serves as a foundation for realizing the futility of attachment and the path to liberation (Ñāṇamoli & Bodhi, 2005; Bodhi, 2000).

Interconnectedness (Pratītyasamutpāda) and Mind

The Dhātu concept emphasizes the interconnectedness of all phenomena, including the Mind. In Buddhism, the Mind is not seen as an isolated, independent entity but rather as part of a complex web of causal relationships. The interactions between the Six Internal Dhātu (sense bases) and the Six External Dhātu (sense objects) shape our mental experiences. This understanding of interconnectedness encourages practitioners to recognize the interdependent nature of their thoughts and emotions, leading to greater compassion and empathy towards themselves and others. Interconnectedness (Pratītyasamutpāda), in Vipassana meditation, practitioners explore the interdependent nature of their experiences, including the mind. They observe how mental states arise in response to various causes and conditions, including sensory stimuli and internal mental formations. This understanding of interconnectedness fosters compassion and empathy, as it reveals the shared nature of suffering and the interconnectedness of all beings. Dhātu illuminates the principle of dependent origination, or Pratītyasamutpāda, which asserts that all phenomena are interconnected and arise due to causes and conditions. The Six Internal Dhātu (sense bases) and the Six External Dhātu (sense objects) are interconnected, leading to sensory experiences. This interconnectedness implies that nothing exists in isolation, and the understanding of this profound interdependence is crucial in breaking free from the cycle of suffering.

Anatta (Non-Self) and Mind

The Dhātu concepts align with the doctrine of Anatta, which asserts the absence of a permanent, unchanging self or soul. In the context of the Mind, this means that mental experiences and processes are not indicative of an enduring, fixed self-entity. Instead, the Mind is a dynamic and ever-changing stream of consciousness shaped by causes and conditions. Recognizing the non-self nature of

the Mind allows practitioners to let go of self-identification with their mental states, reducing the grip of ego and leading to a sense of freedom and liberation. Non-Self (Anatta), through Vipassana meditation, practitioners investigate the non-self (Anatta) nature of the mind and mental processes. They observe how thoughts and emotions emerge and pass away without a permanent, enduring self-entity behind them. This insight helps individuals detach from the identification with their thoughts and emotions, leading to a sense of freedom and liberation from the illusion of a fixed self.

Insight and Mind to Liberation from Suffering (Nirvana)

The Dhātu concepts are closely related to the practice of Vipassana (Insight) meditation. Through mindful observation of the Six Internal and Six External Dhātu, practitioners gain direct experiential insights into the impermanence (anicca), unsatisfactoriness (dukkha), and non-self (anatta) nature of all phenomena, including the mind (Bodhi, 2000; Ñāṇamoli & Bodhi, 2005). This transformative practice helps individuals break free from mental conditioning, gain clarity of mind, and develop wisdom that leads to a deeper understanding of reality and the mind (Analayo, 2016).

The Dhātu concepts in Buddhism provide a profound framework for understanding both the sensory experience and the nature of mind, which aligns deeply with the objectives of Vipassana meditation (Thanissaro Bhikkhu, 1997). Vipassana, a core element of the Theravāda tradition, is specifically aimed at cultivating deep insight into the impermanent and conditioned nature of existence (Rahula, 1974). Through continuous observation and contemplation of the dhātus, the practitioner not only gains theoretical knowledge but also develops direct experiential insight and wisdom (paññā) into the workings of reality (Analayo, 2003). This direct experience leads to insight into how the mind functions moment by moment, which is the essence of liberating knowledge in Buddhist practice (Bodhi, 2000).

Instead of relying solely on intellectual understanding, practitioners directly observe the arising and ceasing of mental and physical phenomena. This direct experience cultivates profound wisdom and insight into the nature of reality, aligning with the Dhātu concepts' emphasis on experiential understanding. In the Buddhist context, the understanding of Dhātu concepts is instrumental in the pursuit of liberation from suffering (Nirvana). By recognizing the impermanence and interconnectedness of all things, practitioners gain insight into the nature of

reality and the mind. This understanding is crucial in letting go of attachments and cravings, which are the root causes of suffering, and ultimately attaining enlightenment or Nirvana. Liberation from Suffering (Nirvana), in the Buddhist context, the understanding of Dhātu concepts is instrumental in the pursuit of liberation from suffering (Nirvana). By recognizing the impermanence and interconnectedness of all things, practitioners gain insight into the nature of reality and the mind. This understanding is crucial in letting go of attachments and cravings, which are the root causes of suffering, and ultimately attaining enlightenment or Nirvana.

In summary, the Dhātu concepts provide a conceptual framework for understanding the nature of existence, while Vipassana meditation offers a practical and experiential approach to realizing these concepts. By integrating the insights from Dhātu concepts into their meditation practice, practitioners gain deeper awareness, wisdom, and insight into the true nature of the mind and reality. Vipassana meditation, guided by the Dhātu concepts, becomes a transformative path towards liberation from suffering and the realization of enlightenment. The Dhātu concepts in Buddhism provide a profound framework for understanding the Mind. Recognizing the impermanence, interconnectedness, and non-self nature of the Mind through the lens of Dhātu concepts is essential for personal growth, self-awareness, and the journey towards enlightenment. By integrating these insights into their meditation and contemplative practices, practitioners can cultivate a deeper understanding of the Mind and its role in the quest for liberation from suffering.

The Nature of Reality in Buddhism is characterized by impermanence, unsatisfactoriness, and the absence of a fixed self. Suffering arises due to attachment and craving, but liberation from suffering is attainable through the cultivation of ethical conduct, mental discipline, and wisdom as prescribed in the Noble Eightfold Path. By recognizing the interconnectedness of all phenomena and understanding the transient nature of existence, practitioners can gain profound insights into the Nature of Reality and work towards spiritual awakening and freedom from suffering. The Dhātu concepts sheds light on the nature of reality and the workings of the mind, particularly in relation to impermanence, interconnectedness, and the path to liberation. The Dhātu concepts in Buddhism provide a profound framework for understanding the Nature of Reality and the Mind. Through recognizing impermanence, interconnectedness, and the conditioned nature of the mind, practitioners can embark on a transformative path

towards liberation and wisdom, leading to a deeper understanding of the self and the true nature of existence.

Implementation of Overview of the Term Dhātu in Buddhism

The term "Dhātu" holds deep significance in Buddhism, encompassing diverse aspects of the Buddhist teachings. It is a concept that provides valuable insights into the nature of reality, sensory experience, and the path to enlightenment. This overview explores the multifaceted meaning and implementation of Dhātu in Buddhism, shedding light on its relevance and implications for practitioners. Dhātu as Sensory Experience, in the context of epistemology, Dhātu refers to the eighteen elements that contribute to sensory experience. These elements include the six sense bases (sense organs), the corresponding six sense objects, and the resulting six sensory consciousnesses. Understanding Dhātu in this sense allows practitioners to explore the nature of perception and gain insights into the interplay between the senses, objects, and consciousness.

Implementation 1: Practitioners can apply the concept of Dhātu by observing their sensory experiences mindfully. By recognizing the arising and passing of sensations, emotions, and thoughts, they can develop a deeper understanding of the impermanent and interconnected nature of sensory perception.

Dhātu as Elemental Constituents, in a physical sense, Dhātu refers to the constituent elements of the material world. These elements include earth, water, fire, and wind, with the potential addition of space and consciousness. Recognizing these elemental aspects helps individuals understand the transient and interconnected nature of the physical universe.

Implementation 2: Contemplation on the elemental nature of reality can be integrated into meditation and daily life practices. Practitioners can reflect on the impermanence of the physical world and its connection to the larger cosmos, fostering a sense of awe and appreciation for the interconnectedness of all things.

Dhātu as the Path to Enlightenment, in certain contexts, Dhātu is synonymous with "gotra," signifying the final element that enables all beings to become buddhas. This interpretation highlights Dhātu's role in the process of enlightenment and ultimate liberation.

Implementation 3: Practitioners can use the concept of Dhātu as a reminder of their inherent potential for enlightenment. By nurturing qualities like wisdom,

compassion, and ethical conduct, they can progress on the path towards awakening and spiritual liberation.

Conclusion

The term "Dhātu" in Buddhism holds significant importance as it encompasses various aspects of the Buddhist teachings. In its broadest sense, Dhātu refers to an element or constituent, representing both physical and mental phenomena. In the context of epistemology, Dhātu refers to the eighteen elements that play a vital role in sensory experience, including the six sense bases (sense organs), the six corresponding sense objects, and the six sensory consciousnesses that result from contact between the bases and objects. This understanding helps in the analysis of sensory perception and the nature of experience. In a physical sense, Dhātu refers to the constituent elements of the physical world, which are commonly recognized as earth, water, fire, and wind. Sometimes, space and consciousness are also added to the list. These elements are crucial for understanding the impermanent and interconnected nature of the material world. Additionally, Dhātu is synonymous with "gotra" in the Ratnagotravibhāga, signifying the final element that enables all beings to become buddhas. This reflects its significance in the context of enlightenment and ultimate liberation. Overall, the term Dhātu serves as a key concept in Buddhism, encompassing both the aspects of sensory experience and the elemental nature of reality. The concept of Dhātu in Buddhism serves as a profound analytical and contemplative framework that enables a deeper understanding of the nature of reality and the mind. Dhātu encompasses various dimensions: as the constituents of physical existence, the structure of sensory experience, and the potential for enlightenment. By examining the mind through the lens of Dhātu, practitioners recognize its impermanent, interconnected, and non-self nature, aligning with the core Buddhist doctrines of Anicca, Pratītyasamutpāda, and Anatta. This recognition encourages detachment from fixed identity and fosters a transformative inner journey grounded in mindfulness and insight. As a result, the concept of Dhātu not only contributes to theoretical understanding but also facilitates practical realization through meditation, ultimately guiding practitioners toward liberation from suffering and the attainment of Nirvana.

Suggestions

1. Academic Exploration: Future research could examine the parallels between the concept of Dhātu and modern cognitive science, particularly in understanding perception, consciousness, and mental processes.

2. Meditative Application: Meditation instructors and practitioners are encouraged to integrate the contemplation of Dhātu into Vipassana practice, emphasizing experiential understanding over theoretical abstraction.

3. Interdisciplinary Integration: The Dhātu framework may be employed in holistic health and psychological therapy by highlighting the interconnection between mind, body, and environment, especially in mindfulness-based practices.

4. Comparative Study: A comparative analysis between the concept of Dhātu in early Buddhist texts and its interpretations in Mahāyāna and Vajrayāna traditions would offer broader insight into its evolution and application.

Body of Knowledge

1. Definition and Significance of Dhātu

In Buddhism, "Dhātu" refers to the elemental constituents of both physical and mental realities. It operates as a conceptual lens to understand the world and the mind. The eighteen Dhātus—comprising six internal sense bases, six external sense objects, and six corresponding consciousnesses—form the basis of all experience.

2. Dhātu and the Nature of Mind (Citta)

Citta, or the mind, is viewed as an ever-changing, dynamic stream of consciousness influenced by contact between the internal and external Dhātus. This model helps explain how thoughts, perceptions, and emotions arise due to causal interactions, and how mindfulness can reveal the mind's true nature as impermanent, conditioned, and devoid of self.

3. Impermanence (Anicca) and the Mind

The Dhātu concept emphasizes that all mental and physical phenomena are transient. Through Vipassana meditation, practitioners observe how thoughts and

emotions arise and dissolve. This insight into impermanence enables detachment from clinging, reducing suffering and fostering inner peace.

4. Interconnectedness (Pratītyasamutpāda) and the Mind

Dhātu illustrates the dependent origination of phenomena. The Six Internal and Six External Dhātus are interdependent, forming a causal chain that shapes sensory and mental experiences. Recognizing this interconnectedness cultivates compassion and empathy, as all beings are seen as part of a shared, conditioned reality.

5. Non-Self (Anatta) and the Mind

The Dhātu framework supports the doctrine of Anatta, the absence of a permanent self. Citta is not a fixed entity but a conditioned process. Understanding this non-self nature of the mind allows practitioners to relinquish ego-identification and attain a deeper sense of freedom and clarity.

6. Dhātu and the Path to Liberation (Nirvana)

Vipassana meditation, grounded in the contemplation of Dhātu, offers direct experiential insight into reality. By observing how sensory experiences and mental phenomena arise and pass away, practitioners develop the wisdom necessary to overcome attachment, aversion, and delusion—key steps on the path to Nirvana.

7. Practical Implementation of Dhātu Concepts

As Sensory Experience: Observing the eighteen Dhātus enables mindfulness of perception. As Physical Elements: Contemplation on earth, water, fire, air, space, and consciousness fosters insight into the interconnectedness of life. As the Potential for Enlightenment: In certain texts, Dhātu is equated with the innate potential (gotra) for Buddhahood, inspiring confidence and dedication on the spiritual path.

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