

## What is the relationship between *Āhāra* and the arising of *Dukkha*?

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According to the interpretation of “*Encyclopedia of Food Sciences and Nutrition*” Food is defined as a basic prerequisite for human survival and also for social and economic welfare and progress. Although, modern intention of Food is taken a comprehensive attention with regard to the sustaining of a life, it is obvious fact that there could be found very different attitude of *Āhāra* or Nutriment in Buddhism. Indeed, in the Buddhist exposition of Food has not been imparted a mere clarification or classification, which provides a message regard of the important point of our life in combining with arising of the Personation suffering and Societal suffering of beings. Buddhism has distinguished four kinds of *Āhāra* or Nutriments not only in *Āhāra Sutta* of *the Sanyutta Nikāya* but also in other number of *suttas* of the Buddhist Canon. Those Nutriments are explained namely ‘Nutriment of edible (*Kabalīkāro*), Nutriment of contact (*Phasso*), Nutriment of mental volition (*Manosañcetanā*) and Nutriment of consciousness (*Viññāṇaṃ*). According to the *sutta*, these Four Nutriments are arisen as a result of arising *Taṇha* (craving). Which means that, Nutriments are apparently conducted to the being for becoming to the existence. Further, the *Sutta* description indicates that, *Āhāra* or nutriment as another effective clarification of the origin of *Dukkha* preached by the Lord Buddha. Further, when it comes to the Abhidhamma definitions and commentary reading of the *sutta* has effectively been discussed more of considerable details. On the other hand, Ven. *Walpola Rahula* has suggestively mentioned that, out of these four kinds of *Āhāra*, the *Āhāra* of Mental Volition (*manosañcetanā*) can be compared with the concept of *Libido*’ in western psychology which exposed by Sigman Freud. When considering these facts, the research will totally be dedicated to find out the interaction between *Āhāra* and *Dukkha Samudaya* based on the *Āhāra Sutta* of *Sanyutta Nikāya*.

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