Chapter –V

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The theory of Dependent Origination (Pratityasamutpada) is one of the vital aspects of the Buddhist Philosophy. It states that neither are the events of our life pre-determined nor do they take place at random. It asserts that every event in our life has in fact no independent existence. All that exists, is eternally out these, does not vanish in any way and does not disintegrate into particles; it is dependent on co-interaction with other factors. Dependent arising means “if something appears, such and such result will follow”\(^1\) (asmin sati idam bhavati). It means that all the elements in the wheel of existence are causally conditioned. This was represented by the theory of twelve conservative stages beginning from avidya to Jara-maran. In another sense, dependent arising also means that things are established in dependence and include both physical and mental forms because it includes all the way in which things are dependent upon each other. Thus, the existence of everything is conditional. Nothing happens by chance its works automatically without the help of any other power or conscious guide.

(a). Pratityasamutpada : Meaning and Significance

Pratityasamutpada is the centre of the Buddhist Philosophy. It is the primary and the main teachings of Buddha. It is the truth of the life and world process. Buddha teaching is nothing more than Pratityasamutpada. Thus, for Buddha the theory of Pratityasamutpada is everything. It says:

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\text{“चो परिच्छसमुपपादं परस्तति सो धम्मं परस्तति, चो धम्मं परस्तति सो परिच्छसमुपपादं परस्तति ति”}
\]

‘He who sees Pratityasamutpada sees dharma. He who sees dharma sees pratityasamutpada’.\(^2\)
In generally Pratityasamutpada is treated as the doctrine of Causation, why and how the Dharma emerges is the doctrine of pratityasamutpada. The theory is basically a moral formation which we see in our life. There are so many problems. Life is a bundle of suffering, life is but a stream of suffering. Pratityasamutpada is the only way to tell us the arising of the whole mass of suffering which is outlined in the Second Noble Truth. It also deals with a manifold illusory phenomenon of the fundamental substance of mind and thing. He says that all things and phenomena are produced by causation that they are said to be devoid of self-nature, and which treat elaborately the question of phenomenal transformation of the life and the universe.

There are four terms used to quote the objectivity of principle of dependent arising. These terms are mentioned in Samyutta-Nikaya, which display its true nature of theory of Dependent Origination. These can be translated as:

i) Objectivity (Tathata)

ii) Necessity (avitathata)

iii) Invariability (anannathata)

iv) Conditionality (idappaccayata)

These characteristics are said to be established in causal relation obtaining among phenomena. Let us define these four terms in detail:

1. Objectivity (Tathata): Regularity of sequence – it emphasizes the objectivity of the causal relation, to deny the argument of idealist philosopher who assert that change is merely a matter of words. They are a mental fabrication having no objective reality. For if we suppose causation were a mental construction then it would be fabrication of man, a hypothesis without any real basis. According to Buddha, causation was real. In fact, the one discourse keeps in Chinese Agamas when the status of Causation is brought under consideration a very suitable question is
raised as to, who fabricated the theory of Causality. Then Buddha’s answer is “It is made neither by me nor by another, whether the Tathagatas were to arise in this world or not, this constitution of things does eternally exist.”

The term Tathata in Buddhist Text means ‘correspondence’. Causation is not only an idea or thought-Construction without any objective validity but an idea that corresponds to what is found in nature. The usage of Tathata as a feature in Causation especially at a time when Causation was considered a thought-Construction is highly significant. This conception of term Tathata support in a later school of Mahayana Buddhism. It denotes the way Truth and Reality, Actuality and Essentiality are. It shows the presence of specific cause make the immediate emergence of effect.

2. Necessity (Avitathata) - Absence of irregularity of the sequence. The second feature of the causal nexus has been given as ‘necessity’. It reveals that if all the causes and conditions arising out of an effect are present then effect does not cease to be. It is understood that if ignorance is there, the emergence of Karma-formation is unavoidable.

3. Invariability (Anannathata) Absence of discrimination – The third characteristic of causation is invariability. It draws attention to the nature of relation existing between cause and effect. It emphasizes the consistency of the relation. It means no effect can come into being from other factors then its proper cause and condition. For instance, conditioned by Karma-formation is consciousness. It is not that ignorance is conditioned consciousness. Hence, ignorance is not the proper cause of consciousness but its proper cause is Karma-formation, ignorance is the indirect cause of the process, for ignorance conditions Karma-formation and Karma-formation conditions consciousness and so on.

4. Conditionality (Idappaccayata) – Determinate Causation - The fourth characteristic of Causation as conditionality is very important aspect of
causality. It represents the acceptance of middle way standpoint with regard to the knowledge and understanding. It is clear that of the two extremes – the unconditional necessity implies strict determinism and unconditionally implies arbitrariness as assumed by Westerns. Its usage is synonyms as causation (Pratityasamutpada). It has been observed that statement of causal law does not contend something, will inevitably happen, under all circumstance, regardless of the past or present conditions. It indicates to us that like causes and conditions produce like effects. The relation between cause and effect is strictly pre-fixed, everything is law-bounded. Once again, the ignorance plays a very essential part in the theory of Dependent Origination; ignorance is responsible for the emergence of Karma-formation and Karma-formation for the Consciousness, leading to the infinite wheel of becoming.7

In the above arguments about the objectivity of the principle of dependence is assessed in the light of view represented by some of the pre-Buddhist thinkers. They leave the notion of time, space and causality in support of their central conception of a permanent and eternal self (atman). However, when we see in the position of Buddha that relates the notion of objectivity to the conception of Truth as what has come to be or “become”. He avoided the inconsistent method of attributing, a different kind of existential status to the experienced event, as they are dependently arisen.

Moreover, the problem of necessity has created many problems with regards to the conception of causality. It is for this reason that a Modern Western philosophers like Hume denies the notion of necessity. Some philosophers raised question about the possibility of necessary connection, especially analytical philosophers who argued that what is distinguishable is also separable. They are against the using of the conception of necessity in an absolute sense. Buddha, on the contrary, associated the notion of necessity with the principle of dependence, in a
negative way, rejecting any arbitrariness, which is using the term *avitathata*. He is using a negative conception in order to represent a positive idea, which is utilized to signify a restrained sense of invariability.

Having stated these characteristics of Dependent Origination arising without overstating them is the explanation for their becoming metaphysical entities Buddha highlighted the important feature of dependent arising namely conditionality or relativity. He uses the formula of very special linguistic form, set up the temporal relationship between events of the past and the present better than the hypothetical conditional relationship expressed by most of the philosophers. Further, the formula of dependent arising from the positive side when that, then this and the negative side – when not that, then not this, do not involve the logical fallacy of denying the antecedent. In this manner, he formulated his conception of dependent arising, avoided every from of extreme metaphysical, epistemological and moral absolute. Consequently, he was able to formulate as genuine middle way that can explain the doctrine of Karma and Rebirth in a manner than can lead to the goodness and the peace among human beings.8

These significant four features of causation constitute the theory of *Pratityasamutpada*, out of these characteristics Buddha defines the general formula:

\[
\text{Isamim sati idam hoti} \\
\text{Imassa uppada idam uppajjati} \\
\text{Imasmim asati idam na hoti;} \\
\text{Imassa nirodtha idam nirujjhati.} \]

‘When this is present, that comes to be; from the arising of this, that arises, when this is absent, that does not come to be; on the cessation of this, that cease’.
Based on this statement Buddha defines the conception of causality. He offers several instances of Causal happenings which come to be said as Golden Mean between the two ways eternalism and annihilationism. The most important feature of the Buddhist Causality is lack of metaphysical assumptions, which are generally set up in rationalist theories of causality of Indian philosophy, like metaphysical theory of Sankhya school is Satkarayavadavada, which draws attention to the identity of cause and effect, may be similar to Nyaya-Vaisesika which holds on the difference of cause and effect. (asatkaryavada). But from the epistemological standpoint, Buddha was able to understand and discover the empiricist theory without being involved in metaphysical assumptions, the individual instance of the causal happening were justified on the basis of experience both sensory and extrasensory. The uniformity of causal law was reached through inductive inference based on these experiences. According to this, the present experience of causal happening, inductive inferences are made with regard to the past and future. But some part incident may be brought bank through memories. One cannot count on recalled steps completely. The knowledge of the past is assessed on inductive inference because it remembers the past incident through extrasensory perception. In this manner, the knowledge of the past is or may be partly experimental. However, the knowledge of the future we may have through inductive generalization. Thus, experimental knowledge consists of knowledge of causally conditioned phenomena as well as causal relation (Pratityasamutpada) of the present and partly of the past, the inferential knowledge is primarily of the future and partly of the past, the uniformity of the causal principle, which involve the prediction into future.

This universal application of the causal law is admitted in Buddhism to explain every phenomenon both organic and inorganic. The special significance of the causal principle is made with reference to human personality, a problem of prime importance to the Buddha. This twelve-
fold formula of Causation that becomes central in Buddhist philosophy, for obvious reason to explain the human personality will be discussed later on.

By this law Buddha indicates that world of plurality was produced neither out of one’s own self, nor from another self nor was it created by a creator, nor it was a chance occurrence nor it was developed out of the eternal Prakrti, nor it was prefixed by some supernatural agency; it was all caused and conditioned and not uncaused. According to this law, Buddha shows the fact, that law does not mean only conditioned origination but also conditioned dissolution. As, for instance when we see the four noble truths first two noble truths indicate the cause of suffering and third and fourth noble truths point towards eradication of suffering leading toward Nirvana.

In further classification about the theory of Pratityasamutpada, Buddhaghosa admits the theory of four fold Naya in the seventh chapter of visuddhi-magga to verify that sheer origination (uppada-matra) is not Dependent origination (Pratityasamutpada). This four-fold characteristic that clarified the true understanding of the theory of Dependent origination. It denied the fallacies of eternalism, annihilationism, inactionism, and subtraction in this connection.

The four views are:

1. Ekatta-Naya (The continuity view): It show that cause and effect is seen continuous without any interruption. For example, a sprout come out of seed, a trunk out of sprout, branches out of Trunk and thus a tree is form. Just as a seed, sprout, trunk and branches grow into a tree; so Karma-formation arises out of ignorance leading to uninterrupted career of the life and world.

For in the process of becoming every effect is cause and every cause, an effect. That which is subsequent of its antecedent becomes antecedent of its subsequent. Such an explanation clearly shows that there is
continuity, flow and becoming. This constitutes a rejection of the doctrine of annihilation. There is also wrong thinking about this doctrine that leads to the fallacy if eternalism. We misunderstand the continuity process of cause and effect. There is no unity in the process but only continuity.\textsuperscript{11}

2. \textit{Nanatta-Naya} (The plurality view): It shows there is only qualitative and quantitative difference that every cause and effect is completely new, the effect does not pre-exist in the cause. The destruction of the cause is the emergence of effect. There are only causes (\textit{Kamma}) and effect (\textit{vipaka}). Cause conditions effect and rebirth. In this way, the wheel of life process goes on. As for the fire is neither within nor outside of sun but it originates depending upon conditions, in the same way cause (\textit{Kamma}) is not in the effect (\textit{vipaka}) and effect is neither within nor outside, each is void of other.

Thus, we find in \textit{Nanatta-naya} view, cause perisheds instantly after its emergence as an effect. Therefore it is momentary and because it is momentary, therefore it is perishing incessantly, and then we can say that cause and effect are two antecedent and subsequent stages and exclusive to each other. But it is also observed that there is continuity. This continuity is not one of unitary soul substance (\textit{atma}) but of plurality of causes. The conception of absolute annihilationism is also rejected thereof.\textsuperscript{12}

3. \textit{Avyapara-Naya} (The non-activity view): According to this view, the world of plurality is not created by deity, is only flow of cause and conditioned phenomena. And secondly, the entire universe is only a process of dynamic, (\textit{anicca}) impermanent, (\textit{dukkha}) sorrowful and \textit{anata} (void of soul). There is no doer, but deed, no one who reaps the fruit of deed, nothing else but phenomenal becoming. They reject the interpretation of the theory of causation as an exercise of an active agent. It is true that ignorance causes and conditions \textit{Karma}-formations, but there is no conscious awareness to the ignorance that it shall produce
Karma-formation, nor is there any awareness to Karma-formation that it is product of ignorance. In short, according to Buddhists, there is only action and no actor.

The action is actuality and is also independent of actor. For example, if our present existence is due to our previous actions, then the acceptance of an actor is quite unwarranted. Our action itself is responsible for the further action. Causality does not require activity. The presence of the antecedent event is sufficient to give birth to the subsequent event. There is specific relation between successive events in all places and times. Then Arapara-Naya (The activity view) rejects the activity as an external determining force or active agent.¹³

4. Evam-dhammata-Naya (The Determinacy view) is acceptance of law-governed world. According to this law, specific effect comes into being on account of specific causes and conditions. As far the instance the production of curd out of milk is pre-fixed, the oil out of oil seed, in the same way, the arising of Karma-formations (Samskara) depending on ignorance, absence of the arising of the effect in the absence of existence of causes and conditions. It is clear that every effect by its natural constitution possesses or specifically related causes. The relation of cause and effect is determinate like cause produce like effects. No event can take place without a cause. Buddhists are supporters of morally determined view. They show that nature of our lives is determined by the nature of actions and consequently they go against the view of inactionism – a view that knows no moral responsibility.¹⁴

These four-fold characteristics of Naya in Visudhimagga and the four terms in the discourse of Causal relation which is mentioned in the Samyutta-Nikayas, it reveals the true nature of the theory of Dependent Origination and its function to preserve the stream of suffering and the destruction of its progressive function is to shows how the destruction of flow of suffering.
The above descriptions clearly draw out the functions of the dependent origination. Before we may close this analysis, here we would like to define the meaning of Pratityasamutpada and then with the exposition of the chain of twelve independent co-origination.

When we literally speaking the word ‘Pratityasamutpada’, the word is composed of two words, ‘Pratitya’ and ‘Samutpada’. The term ‘pratitya’ has the root is connecting motion. The prefix prati – mean ‘getting’ and with suffix ‘itya’ mean ‘after getting’. The word ‘Samutpada’ is composed of root ‘pad’ connoting going and the Samut – mean ‘to originate’. Thus Pratityasamutpada is ‘origination after getting’ i.e. there being cause, there is the effect’. Thus, the principle of conditionality states that all things arise and pass away due to certain conditions. The existence of everything is relative, conditional and dependent. Nothing happens by chance, everything is caused, every object of thought is relative and because it is relative, it is neither real nor unreal. All phenomena hang between reality and nothingness, avoids both the extremes. Buddha calls this doctrine of Middle Path, which avoids both the eternalism and nihilism.

Dependent arising is also intimately related to the doctrine of Impermanence. For if, we imagine things existed independent of cause and conditions, they would be permanent and unchanging but since the phenomena are impermanent and capable of change, they must arise in dependence upon causes and conditions. In addition, from another point of view the law of cause and effect is governing all actions (Karma), because all phenomena arise in dependence upon other things. All events are the effect of previous events.

The process of dependent arising is often described as a circle, the wheel of existence, explaining how the cycle of re-births functions. This principle applies not only to the existence of phenomena but also to the quality of things. In fact Buddha applied this conditionality to the human
condition in order to explain more specific version of how the past interacts in way that leads to Cessation of Suffering. He has never given an idea of the first cause, nor did he advance any form of cosmology and theology. He says that universe comprises the sum total of sentient life, There is the multiplicity of causes which brought this entity into Being.\textsuperscript{17}

In this way, Buddhist theory is different from fatalism—holding that life is prefixed by fate and there is nothing that one can do against this etc. Buddha throws lights on this view, which is a different way assuming that life is agony and destiny of the humankind is to be influenced by what man does, in so mush as happiness and misery is self-made. Obviously, we cannot depend on external aid.

Here, we explain the general idea about the law of Causation, which is important aspect in regarding the chain of independent co-origination. Such as for every individual Consciousness under the influence of ignorance, impression and result of the past deed entering into contact with the world receiving these feeling of pleasure/pain leading to action or grasping producing a new – becoming. Birth exist through the condition of existence, existence through the condition of attachment, attachment through the condition of desire, desire exist through the sensation, sensation through the contact, contact through the condition of sentient body, a sentient body through the condition of consciousness, consciousness through the condition of sentient body. From a sentient body to contact, and contact through the condition of feeling, feeling through the condition of crazing through the condition of attachment and finally attachment through the condition \textit{Bhava}, and \textit{Bhava} through the condition of Rebirth.\textsuperscript{18} Thus, the origination of the entire mass of suffering.
(b) Chain of Twelve-links of Interdependent Co-origination: Wheel of Existence (*Bhava Chakr*)

The theory of dependent origination is broadly explained as twelve-fold sequence, which illustrates the principle causation, have been divided into three classes viz., the past, the present and future. These twelve links may be shown as in the following order:

**PAST LIFE**

i.  Ignorance (*Avidya*)

ii. Impressions of Karmic force (*Samskara*)

**PRESENT LIFE**

iii. Consciousness (*Vijnana*)

iv. Name and form (*Nama-Rupa*)

v. Six sense organs (*Sad-ayatana*)

vi. Contact (*sparsa*)

vii. Feeling (*Vedana*)

viii. Craving (*Trsna*)

ix. Clinging or attachment (*Upadana*)

**FUTURE LIFE**

x  Becoming to be (*Bhava*)

xi  Birth / Re-birth (*Jati*)

xii  Old age and death (*Jara-marana*).

A brief explanation of these twelve links is given hereunder;

i. **Ignorance (*Avidya*)**

The first of the twelve *nidan*, in the sense of spiritual unawareness. It has no cosmic significance, like that in Vedanta Philosophy:
"Bound by the bond of passion & becoming

Bound by the bond of view, by ignorance

Circled about, birth and death returning

Creature about, to birth & death returning

Creature go faring on Samsara's round".19

Due to the influences of ignorance according to Buddha a person is not only unenlightened but he entrains wrong views about the nature of phenomenal existence which are contrary to Right-view held by Noble Truths. According to Pali, canon ignorance is caused by five hindrances: hankering after the World, the desire to injure, torpor, flurry and worry wavering. These are nourished by sins of body, speech and thought, failure to subdue, sense, and failure to listen the law. He imagines noumena where there are only phenomena, sees the impermanent as permanent, the painful as pleasant and the impure as pure. He is either eternalist or annihilationist, has faith in the efficacy of prayer and self-mortification. The term ignorance is not only depreciation of wisdom; it is specifically ignorance of the doctrine of the condition of co-production.

ii. Impressions of Karmic forces (Samskara):

*Samskara* is the second link, viz- mental formation in the sense of the origination and originating activity. Buddha taught that mind is essentially purse and luminous. It is defined by certain mental states that are formed by mind and that arise depending ultimately on ignorance.20 In other words, ignorance conditions negative mental formation. It may be compared to that which exists between the states of drunkenness that makes man forget himself leading to irrational action. Samskara in its application is the sense of aggregated impact. It means the necessary conditions to bring about certain results, in this case, the aggregates of mental conditions which under the law of *Karma*, are responsible for production of the first movement of the consciousness in a new life.21
iii. Consciousness (Vijnana):

Consciousness is the central physical organ the power, which derives the consciousness to its form, is that of action. It is due to or dependent upon Karma formation of the previous birth:

साविभाष्य विहरतिः। “यं च, भिक्षु चेतेति यं च
पक्षेपति यं च अनुसेति, आर्मणेऽते होति विजजाणसस
ठिरिया।
आर्मणेः सति पतिद्वा विजजाणसस्य होति। ततः पतिद्वीते विजजाने
विरुद्धे आयति पुनःवामिनिवबति होति। आयति पुनःवामिः–
निवबतिया सति आयति जाति जरामरणं सोकपरिदेवकुक्षदोमनस्सु–
पायसा सम्बन्धित। एवमेत्तस्स केवलस्स दुःखक्षण्यस्स समुदये होति।

“नो च भिक्षु चेतेति नो च पक्षेपति अथ च अनुसेति,
आर्मणेऽते होति विजजाणसस ठिरिया। आर्मणेः सति पतिद्वा
विजजाणससस्य होति। ततः पतिद्वीते विजजाने विरुद्धे आयति पुनःवामि–
निवबतिया सति आयति जाति–
जरामरणं सोकपरिदेवकुक्षदोमनस्सुपायसा सम्बन्धित। एवमेत्तस्स
केवलस्स दुःखक्षण्यस्स समुदये होति।

“यतो च खो, भिक्षु, नो चेव चेतेति नो च पक्षेपति नो च
अनुसेति, आर्मणेऽते न होति विजजाणसस ठिरिया। आर्मणेः
अरसति पतिद्वा विजजाणसस्य न होति तद्यतिद्वीते विजजाने अवि–
रूद्धे आयति पुनःवामिनिवबति न होति। आयति पुनःवामिनिवब–
तिया असति आयति जातिजरामरणं सोकपरिदेवकुक्षदोमनस्सुपायसा
निरुज्ज्यति। एवमेत्तस्स केवलस्स दुःखक्षण्यस्स निरोधो होति” 
ति।

The consciousness is growing in foothold. There is a rebirth and recurrent becoming in the future. If there is rebirth - ageing and dying, grief, sorrow, suffering, lamentation and despair come into being in the future. It leads to the arising of the whole marks of suffering.
Consciousness is always consciousness of object. If there is object there is foothold for consciousness. By consciousness is the clinging there is decent of mind to body. Conditioned by mind-body are the six sense-fields. Conditioned by the impressions it leads to arising the cause of suffering. However, if there is neither will nor intention to do nor are occupied with something, there is no object for support for consciousness. There is no clinging for it. There is no decent of my body. From the cessation of mind-body is the stopping of six sense field and the stopping of whole mass of suffering.

iv. Name and Form (Nama-Rupa):

Dependent upon the consciousness arise nama rupa. But consciousness cannot exist with name and form and name from cannot exist without consciousness. The third and fourth link of the chain of causation is mutually dependent, it represents the union of the consciousness with the matter to form. For if one causes the other it is nonetheless dependent upon it, but the causal relation is expressed as it is because matter cannot be said to evoke the consciousness, it is clear that when they co-exist the initiative lies with consciousness.23

v. Six sense organ (Sad-ayatana):

Dependent upon the Nama-rupa arise six sense bases that is to say, the five physical sense organs and including mind considered as the organ for the perception of mental object. These organs are viewed in a double light, the five physical organs are material but invisible. They function by the resistant contact. The mind is immaterial, invisible not affected by the resistance contact. It is composed of mind considered as the organ for the perception of object or physical basis of the sort, its objects are both exterior object mediated by the senses and ideas.24
vi. Contact (Sparsa):

Dependent upon the six sense organs, (Sadayatan) establishes its contact (Sparsha) with objects. It has much importance in the theory of cognition. This sense organ is born to the external organ that makes for the contact with the external world. Contact is the mediation between the senses and their object. It denotes the co-operation aspect of conscious directed to the organ connexion with their objects.

vii. Feeling (Vedana):

Dependent upon the contact arise feeling (vedana). These feelings are pleasant; painful is conditioned not by the way of simultaneously but as a Karma result:

\[
Sabasannojanam Chetva
\]

\[
Yo ve na paritassati
\]

\[
Sangatigam Visamyuttam
\]

\[
Tam aham brumi brahmanam. 25
\]

Him I call a Brahman – he who has cut-off all fetters who trembles not, who has gone beyond this:

“सो सुख चे वेदनं वेदेति, विसंगुल्तं च वेदेति;

दुःखं चे वेदनं वेदेति, विसंगुल्तं न वेदेति; अदुःखसुखं चे वेदनं

वेदेति, विसंगुल्तं न वेदेति। सो कायपरियतिकं वेदनं वेदयमानो

कायपरियतिकं वेदनं वेदयमानी’ ति पजानाति. जीवितपरियतिकं

वेदनं वेदयमानो जीवितपरियतिकं वेदनं वेदयमानी’ ति पजानाति.

कायस्स स्भेदा पर गरणा उद्भ जीवितपरियादाना इथेव सम्बदेव–

विलानि अनमिनदिताति चीतीभविस्सन्ति’ ति पजानाति। 26

If one experiences a feeling that is a pleasant or painful or neither painful nor pleasant he realize that it is impermanent, no further desire is attractive to him. Feeling is limited to the body or life-principle. One
feels that at the breaking up of the body at the end of his-life, all that has being feel here, but not delighting him, will become cool.

viii. Craving (Trsna):

Dependent upon feeling arise craving. It is born out of feeling only in the case of the unenlightened man. It nourishes ignorance, for it produces the delusive concept of being. Thirst is characterized by attachment and thus forms the starting point for grasping. It arise simultaneously with it:

“That thirst which makes the living drink
Deeper and deeper of the Salt sea Waves.
Where on they float-pleasures, ambition, wealth.
Praise fame or domination, conquest, love,
Rich meats and robes and fair abodes & pride
Of ancient times, & lust of day & strife,
To live & sin that flow from strife”.

Thus, the five nidans from consciousness to feeling represent the re-birth process of the present life. However being the resultants of the Karma-process of the present life, upon the setting up of which depends the rebirth process of the future existence, it is the flame of desire that burns unsatisfied from birth to birth until once and for all extinguished in the cool water of Nirrana. In the second Noble Truth (Dukkh Samudaya) find out that it is thirst for the things of sense, for existence.

ix. Clinging or Attachment (upadana):

Dependent upon craving (Trsna) arise attachment upadana). It could be considered an aspect of rather than distinct from thirst. It is hyper thirst, never to leave the pleasure possessed. So where there is craving there must be attachment:
“Yatha pi mula anupaddave dalhe
Chinno pi rukkho Punareva ruhati
Egam pi tanhanusaye anuhate
Nibbattati dukkham idam punappunom”²⁹

Just as a tree with root unharmed and firm, though hewn down, sprouts repeatedly, even so while latent craving is not rooted out, this sorrow springs up again and again.

These are the four-divisions of grasping into contaminations of attachment to the pleasures of senses viz Karma upadana – It involves cliniging to the object of sensual enjoyment Ditthi-upadhanaa – it consist of clinging to the false notion Silabhutupadana – holding belief in ritual. Attaradapadana – involves to the false notion about the self.³⁰

In the above four-kind Buddha opined that these are the major sources of human suffering, leading man into the blind alleys of ‘eternalism’ and annihilationism.

x. Becoming to be (Bhava):

Dependent upon attachment arise becoming (bhava), it comprehends the process of life becoming is applied to the condition of being in a intermediate state between the death and rebirth.

Becoming is two-fold process, it consists of Karma bhava and upapatti bhava. The Karma bhava is the result of volition in the present life, which determined future birth. These volitions are due to the impression left on the mind by ignorance. The Upapatti Bhava consists in existence constituted by the mental and material aggregates outcome from volition, it alone that constitutes the causal condition for Birth and rebirth (Jati).³¹
xi. Birth/Rebirth (*Jati*):

Dependent upon becoming (*Bhava*) arise birth (*Jati*). It is denoted as the process of the arising of the body endowed with consciousness and matter take place within the material womb, which is the set up of new-life.\(^{32}\)

xii. Old-age and death (*Jara-marana*):

Dependent upon birth (*Jati*) arise oldage and death (*Jara-maran*). With sorrow, lamentation, grief and despair, oldage and death are not only in the course the rest of the series. According to Buddhist point of view, the death is the death of body and its counters-part. The basis of the life invisible in a thought of the death, to reappear after the thought which heralds the new existence (*Pratisanidhi-citta*).\(^{33}\) In this connection, one recalls the lines:

\begin{quote}
“that things dies to die for good

*In the clay or dust in stone or wood*

*But only rests a while to keep.*

*Life’s is ancient covenant with sleep*.”\(^{34}\)
\end{quote}

It is obviously that is to say by the wheel of becoming has made one the complete revolution the chain from ignorance to decay and death has been specify in progressive order. The fact in that Being are far from due to fate/chance, human bondage to the phenomenal existence is the product of human volitional action.

*Secondly,* in the causal sequence we are not directing to saying that ignorance is the first cause, it is simply because a form of circle – a wheel of life (*Bhavachakr*). In generally people are accustomed to regard time as a line stretching from finite past to finite future. According to Buddha point of view life as a circle, reflected as such is repeated over and over again in an endless continuum.
Thirdly, twelve-fold sequence of dependent arising. We examined that chain of causation as in calculated the idea as for the explanation of misery obviously, the origin of evil evoked the chain in the causation was wholly subordinate and variations and omissions found in the chain. It is the inexorable law that forms the basis of the whole universe. It is understood that the group of the constituent elements is not stable. It changes with bewildering rapidity. Here we cite once more example. It is easy to claim:

*I live a life of misery, because I am born; I am born because I, belong to the world of becoming, I became, because I incessantly nourish existence in myself; I do so because I have thirst, appetites; I have thirst because I have feeling; I feel because I enter into contact with the external world; I enter into contact because I have senses; my senses act because I oppose myself as individual to the not-self, I am individual because my consciousness; this consciousness has made so my previous experience, these have infected my consciousness by reason of my ignorance.*

From the above discussion, we see that the thread which unites the twelve article is pure activity and one may consider that the existence of the group which is held to a person’s end with which each revolution of the cycle of the Dependent arising. In another point of view, Being appears like a matted ball thread, like *munja* grass and rushes, subject to the round of rebirth.

Hence, there is nothing rigid in the Buddhist theory cause from its effect ignorance remain after death is regarded *Karma* – a dynamic manifestation of physical and mental energy motivating force behind the cycle of life. Samsara constant flow is the sum total of conditioned existence as likened to the ocean upon the ripple of waves denotes each life. One proceeding, so no outside power all phenomena are in the
dependence on cause and disappear in dependence on cause, can only influence just as each life. The world is accustomed to cling to duality, being and non-being. However, one who perceives with wisdom thing are produced and disappear in the world there is neither being nor non-being nothing exist in itself. For every phenomenon is the product of cause. Nothing can be destroyed. Since in its turn because cause after having been an effect. When we analyze if one thing is the origin of another, it is evident that the first thing is not non-existence. It has positive about it capable of action.36

In the aforementioned subject, the attitude of the work, we arrive at the conclusion, under the balance of material and spiritual of cause and effect, the interdependence of everyone and everything is applied.

In short, to rid ourselves of that defilement, the only way is to believe and to hold on to the universal law of cause and effect. We looks that Buddha produces such causative framework of analyzing relation. It has no sense of temporal sequence what at come after as a consequence. For all practical purpose antecedent and consequents.

In the last, we can say that Buddhist theory of causation recognizing several factors that are necessary to produce an effect, it does not select one from a set of jointly sufficient condition and present it as the cause of the effect and indicates us nothing regarding physical cause. There was active in the world of nature the idea of the absolute regularity of causation was exclude for the world of human action by the free will, it would have been impossible to develop the natural causality prevailing in the physical sphere it recognizing a system whose parts are mutually dependent origination. This dependence has been designated the dependent origination.

(c). Karma (Human action) and its Importance

The notion in the theory of Karma is regarded as theory of Causation in the Buddhist Philosophy. The present existence of an individual is
according to this doctrine, outcome of the Past *karma*, the effect of its past and its future would be effect of its present. It has been very clearly indicates that explanation of the origin of suffering in the light of the theory of Dependent Origination. This law of *Karma* is only a special form of the more general law of causation as conceived by Buddha.

Buddha formulated the theory of *Karma* to avoid every form of metaphysics associated with Karma in Pre-Buddhist thought. It is one of the most significant contributions of the Buddha to Indian philosophical thought. Before the time of Buddha, there were certain types of belief in *karma*. As such, according to the *Upanisadic* theory, the self (*atman*) is the ‘doer’ (*kartr*) as well as the enjoyer (*bhokta*). *Firstly*, the *karma* is an activity and experience of the eternal self in man. As a result, it is emphasis is on self-causation of suffering and happiness. *Secondly*, the materialist and the Ajivika rejected the efficacy of *Karma*. They upheld the view that suffering and happiness experienced by man is entirely due to the natural law. *Thirdly*, the Jaina theory of karma is an inexorable law, it is individual responsibility. However, once *karma* is performed, it becomes something beyond one’s power to control.37

According to religions theories there is an omniscient and omnipotent deity who keeps a complete record of all good and bad actions of every being, after their death passes upon them his judgment of either reward or punishment and sends them to either heaven or hell. However, Buddha had refuted all these views as being unsatisfactory. He had to deal with the explanation of Karma through extra sensory presumption without positing a metaphysical entity such as self (*atman*). He maintained that karma is its own law, that it is in the very nature of things that karma has a degenerating and a regenerating effect upon the personality of doer. He has examined that causation of *karma* itself, found the behaviour of man is determined by one of the three factors:
(i) External stimuli

(ii) Conscious motives

(iii) Unconscious motives.

But when the problem of behaviour of the causation was raised, he points out that “contact is the cause of behaviour (karma)” act in more physical sense, it is an explanation of behaviour in terms of stimulus-response sort of model. Then reflect the movement of sensory excitation. Second apart from the physical cause, there are certain motives that determine the behaviour of man. These motives are those as such greed (raga), hate (dosa), confusion (moha). Thirdly, unconscious motives are the desires to perpetuate life and the desire to avoid death. It relates to life-instinct – the desire for pleasure and aversion to pain both of which indicate pleasure principle. As a result of these motives, we have or mistaken understanding of the nature of human existence. It is clear that Buddhas position of the causal efficiency of human behaviour itself is conditioned by cause, it is followed by the correlated consequences, this correlation between action and consequence constitute the doctrine of karma.

The significance of Law of Karma is not only in Buddhism, it has played a dominant role in Indian Philosophical thought. It is accepted in all the systems of Indian philosophy except Charvaka. Karma is conceived as an alternative of the law of causality, shares its characteristic features of causality viz, “necessity”, “invariability”, and “Conditionality”. Everywhere, there is the conception of good and evil, merit and demerit and a conception of reward and punishment. Therefore, Karma operates on the individual as a causal law and it does not figure in the classical Indian Philosophical discussions alone. It also plays a prominent role in the Indian religions and cultural sphere.

Literally, the word ‘karma’ means ‘deeds’, or performance and action. Yet in the philosophical context, it is regarded as the principle of
conservation of moral value, “The law of Karma applies to the realm of
morality, the principle of cause and a regulated course of thing”.\textsuperscript{40}

(d) Role of Karma (Human action) in the Theory of

Pratityasamutpada

Here I would like to explain and present a detailed description of the
Buddhist theory of Karma. How Karma is related to Dependent
Origination, which is the important aspect of the present thesis. Different
thinkers describe the theory of Karma. Its application is deemed to be
universal. Whereas according to the law of universal causation, it does not
depend on the intention of the agent, but on his action to the Karmic
relation. In simple words, Karma that means the principle of justification
in nature is really the law of action and reaction under specific
circumstances, which has its corresponding reaction that is exactly
proportionate to it.

However, in Buddhist philosophy the law of karma is used in a very
special sense, it was focused on the discovery of an ultimate truth (Satya)
regarding human being. It falls within the framework of his Central
Conception in Philosophy which is known as dependent origination or
different causal factors. Buddha formulated it without positing a
metaphysical self (atman), associated with Karma in the Vedic thought. He
said:

\textit{Human beings have Karma as their own, Karma as their
source, Karma as their refuge; Karma divides human beings
into superior and inferior.}\textsuperscript{41}

According to this when Buddha analyses the human being into five
aggregates in order to demonstratly the absence of permanent and eternal
self, he presented Karma as a past action of the human person including
disposition (Sankhara). It is one of the important factors that determine
nature of our personality. It is implied that “being have Karma as their
source (yoni) Karma as their kin (Bandhu) Karma is therefore; expected to bring about the welfare of the individual. Karma is refuge (Patisarana) in the sense of being the protector of the Person who perform good action. It is one of the essential conceptions of the Buddha on Karma to the refutation of the Brahaminical Social philosophy according to which superiority or inferiority of the persons is dependent upon person birth into one of the four different castes (Varna). Buddha raised his voice against caste system. No man by birth is Sudra or Brahmin, the variety among being is primarily due to his Karma. No man is born by birth sudra, vaisha. Even sudhra can become Brahmin by his Karma.42

The existential significance of the Buddhist theory is applied to the morality of human action; it was stressed by him throughout his teachings and also played a major role in ethical thought. He believed that Karma as a law of moral causation that it is the principle of sufficient reason and that the effect of Karma follows the individual as certainly shadow follow him. In term of ‘Human action’ Buddha taught that a person can perform three different type of actions - the act of body (Kaya Kamma), the act of speech (vacikamna) and the act of mind (manokamna). These action are like any other type of action, in that they are, on one hand conditional and on the other hand productive of certain results. They produce Karmic effect.43

However, in terms of “moral human action”44 Buddha said that it is our Karma that is responsible to bring result, which is subjected to repetition of birth and death. From the theoretical point of view he rejected the existence of imperishable individual soul, it accepted from the ethical standpoint, the unbroken continuity of Karma. He means that our present happiness/ suffering is not the result of power existing outside. As a person will reap in accordance with what himself sown in the past. No man inherit the good/ evil acts from another man. According to this we can consider that cause-effect implies for morality that good human action result in success, happiness, etc. while evil human action makes one to suffer.45
Here I quote the two important verses related with the theory of Karma, which was mentioned in the *Dhammapada*, a very popular text like *Tripitaka*:

\[
\text{Manopubbangama dhamma} \\
\text{Manosettha manomaya} \\
\text{Manasace padutthena} \\
\text{Bhasati va Karoti va} \\
\text{Tato nam dukkhamanveti} \\
\text{Cakkam Va Vahato padam.}^{46}
\]

According to this verse mind is the forerunner of all evil. Mind is the chief. If one speaks or acts with wicked mind, because of that suffering follows one, such as wheel follows the hoof of the draught-ox:

\[
\text{Manopubbangama dhamma} \\
\text{Manosettha manomaya} \\
\text{Manasa ce pasannena} \\
\text{Bhasati va Karon va} \\
\text{Tato nam Sukkhamanveti} \\
\text{Chaya va anapaymi.}^{47}
\]

Mind is the forerunner of all goods. Mind is the chief. If one speaks or act with pure mind, because of that happiness follows one, even as ones shadows that never leaves. These two parallel verses uttered by Buddha to show the inevitable effects of evil and good *Karma* respectively. Man reaps what he has sown in the past or present. What he sows now he reap in the present or in the future at the opportune moment. Man himself is responsible for his own happiness and misery. He is the architect of his own fate. In this way, Buddha preaches self-responsibility and the inevitability of the law of cause and effect. Buddha approaches to the law
of *Karma* from a purely psychological point of view. A man need not fear the vast accumulation of *Karma*, as they can be undone by a momentary action of the mind. It should not be interpreted as fatalism because of the fact that what one reaps accords with what one has sown.

*Karma* is the supreme law of universe. It operates all the time, operates on all the places. In the *Abhidharma* is mentioned that *Karma* is one of the controlling forces of the world process. It is a chief force so far as it controls its gradual progress towards final deliverance. From the moral point of view, *Karma* becomes the law of the immortality of deeds. The only thing which follows after death, according to Buddhism, is his *Karma*. It has been said in the *Samyutta Nikaya*, “Nor grain, nor wealth, nor gold, nor silver, nor wife, nor child, nor slave, nor servant, nor dependent, can accompany a dying man, but his *Karma* (actions).” While, “whatever a man doth through his body speech, thought, are to be called his own by him for they follow him when he departeth this life’s like a shadow that leaves not. Therefore, all men should do noble deeds considering them to be scored treatment for future weal and a crop of merit sown in this life will yield, in a future birth, a rich harvest of bliss.” He says that the emancipation from birth and death only by the attainment of *Nirvana*, with its staunch belief imperishable of *Karma* and the law of cause and effect. For every birth to be moulder of next, until, through the exhaustion of individual *Karma Nirvana* is accomplished.

Buddha is of the opinion that nothing transmigrates from one life to another. The ending of one life and the beginning of the other life is like a flame of Candle. If we light one candle from another the communicated flame is one and the same in the sense of an observed continuity, but the candle is not the same. Similarly, in the same way rebirth is transmitting of the flame from one combustible aggregate to another. Here we explain one more instance to a better illustration in the series of billiard ball, if another ball is rolled against the last stationary ball, the moving ball will stop and
stationary ball will move on it is precisely in the context of transmigration. The first moving ball does not pass over, it remains behind, it dies but it is undeniable the moment of that ball, its momentum, not any newly created movement, which is reborn in the foremost ball. In the above discussion, we come to this conclusion that that Buddhist reincarnation is the endless transmission of such an impulse through an endless series of forms. The concept of ‘Nirvana’ (‘salvation’) is coming to be understood that form like billiard ball are compound structure subject to decay and nothing is transmitted but an impulse dependent on the heaping up of the past it mean that his character is goes on, not himself.\textsuperscript{50}

Buddha merely asserts that actions are inevitable followed by the consequence, the experience of one life goes it is simply the law of cause and effect. These causes are heaped up in character whereby the future behaviour of the individual is determined, it means that Karma does not eliminate responsibility nor invalidate effort. He suggested that order of the nature is not interpreted by miracle, it is evident that I must lie on the bed I have made, not any miracle I must reap as I have sown. It is certain that my own effort repeated and well directed will in course of time bring into existence another kind of bed, and the recognition of this fact is called Karma. Thus, if we synthesize the Karma with that of Samsaresh, ‘deeds’, ‘wandering, it represent a familiar truth. We know that binds us in Samsara, are the defilement - desire and ignorance, the cause of suffering are springs from trsna.

Buddha explains the idea of Karma is broad-based on the morality and law of causation. He believes that good and bad actions are significant not in themselves but in term of their association with mental states of volition. He says that “Cetana is Karma performed an action by body, word and thought”.\textsuperscript{51} These motives that defile one life by the producing evil behaviour will in turn bring about certain results in the life of the performer, lighter is the present life or in the next and it also co-exist
mental properties and physical qualities. In fact, all over deeds, words and thoughts are due to its influence. There are only motivation power (greed) as the direct cause of the action will bring about evil result. It is wrong to do something that one could be compelled by physical forces a demeritorious deed. It is maintained that man alone is the maker of his own destiny; himself is responsible for his own situation, his past deeds that determine his present placement. Here we see at work the principle of cause resemble similar effect, its correlated conditions with action on the one hand and action with consequence on the other. However, in terms of the correlation between action and consequence we should not say that it is a relation of determinism. Those who uphold a deterministic theory of Karma, are ignorant of this conception of causality or dependent origination arising and it is more conditional than deterministic. Instead of the deterministic theory of Karma according to which everything experienced in this life is due to our past Karma, it emphasized Karma as the one of the contributory factors. He states that "Action is the field, consciousness the seed and craving the moisture which lead to the rebirth of being". Some of the other interesting features of the Buddhist theory of Karma, it is pointed that the effect of certain actions may sometimes be insignificant that they are not even perceived, sometime consequence may be experienced is this life and some time in future existence. It means that law of Karma is closely associated with the doctrine of Rebirth. Buddha emphases on the volition to avoid absolute determinism and also account for the moral nature of Karma.

Again, we try to submit to those who tend to see strict determinism in Buddhist theory of Karma. In fact, that the effect of a deed is not determined by the deed itself, but also many other factors such as the nature of the person who commits the deed and the circumstances in which it is committed. But when we explain it in terms of the principle of dependent origination which replaces the permanent and eternal self of the Brahmanical thinkers view.
It is further implied that all the differences are diversities one encounters are to be explained rationally and nothing is to be left as due to chance. It is constantly applied to the sphere of human activity and is assumed that there is continuity of moral character. All the factors of diversified sentient organism such as *Karma* - depending on the difference in *Karma* appear the difference in the individual feature of beings. Depending on the difference of *Karma*, appear in the difference in the worldly condition of beings, such as misery. By *Karma* the world moves, by it men live, and by it all are bound. Moreover, by *Karma*, one attains glory and praise, and, by *Karma* comes bondage, ruin and suffering. Factually, the world exists through *Karma* and people live through it.

Hence, we can say that theory of *Karma* will expand into a number of derivative notion essentially pertaining to the overall structure of causation. Therefore, there is no ontological execution or moral retribution that has to be accounted for it. Thus, *Karma* has to offer a comprehensive account of the whole fact of universal origination of worldly existence in both its amazing disparity in individual allotment.

The law is indeed the key to all events is the world of time and space. Some of them misunderstanding about the law of *Karma*, we find that people saying that one cannot change situation because of ones *Karma*. For it follows the law of *Karma* that luck, chance, coincidence and fate are such types of words not to be used. No man has luck, whether good or bad, and nothing occurs by chance. The correlation of an infinite number of causes makes for an immense complexity of effects. However, if life indeed one, time is convenient is wider than mere sequence of event the relationship is as line of sequence that can only handle cause effect. It is to see that *Karma* as a law of equilibrium, and its working as the adjustment of balance the word compassion is no attribute. He said that "nowhere on earth escape from *Karma*, it is law of law, the fitness of all thing not in the sky, nor in the sea, nor in the cave nor in the mountain, can man escape from his evil deeds". The law can be freely used and it
teaches similar action will lead to similar result. For example, from an orange seed, the plant that springs up will be orange tree and in effect, it will bear orange fruit it means that as you sow so shall you reap.

In this way, Buddha opposed to any kind of belief or event that occurred in the world to the will of gods and also the minor happening which concern each individual such as a man born deaf, blind, weak, and strong and without physical defect, all the aspect of being dependent in the will of gods. They believe that gods might be, won over by the adoration, by signs of respect, by offering the ceremony rituals etc. In all the ages and all the civilizations, humankind has thought in this manner. Thus, by the aspect of *Karma*, a Buddhist considers that latter have operated under form of moral retribution. The desire which is instinctive in the majority of men has made them imagine as the cause of evil that which affected them evil action which have committed lighter in this life or in previous life by a person who is suffering. 58

Here we quote a dialogue between King Milanda and Nagasena regarding *Karma*: Milanda asked Nagasena: ‘why are not men alike? Some of them short-lived and other long-lived. Some ugly and other handsome. Some powerful, others week. Some rich others poor. Some born in lowly social conditions and others among upper classes. Some stupid and others intelligent. Nagasena answered about this enquiry: why are not all plants the same? Some plants fruit is of sour taste while that of others is sweet.’ Then King said it means that these differences come from the difference in the quality of seeds. Afterward Nagasena asked, ‘O king, with the difference that you have noticed among men, all beings have what they have according to karma. They have their *Karma* for ancestor, for family, it is *Karma* that classifies them all sorts of categories’.

Thus, according to the above statement, we examine that all beings born under the conditions determined by their past deeds. It is in the hands of everyone to overcome the difficulties caused by his mistakes and to
prepare better conditions for his present life and his future lives. He has specifically stated that *Karma* initiates differences between living beings, he who is enjoying happiness he owes to his virtuous conduct in the past and should beware of committing evil deed that will involve him in suffering in future. This inclination to perceive in *Karma* a sort of retributive justice and its working as such in all events of life and also understand that desire to react against the idea which made people see in the sick, unhappy, the victims of any sort of ill fortune, guilty individual who were expiating their past fault.\(^{59}\)

In fact, once we find that, our lives are to a large extent pre-destined by our past actions but the force which create these conditions is as free as ever to remould them or to modify them. For if, all in the universe is Karma made them so I am. One can say that a person change his being from vicious state to a virtuous one at present, for life both physical and mental state pre-determined by the past. It follows that fate in the sense of force which we cannot affect but can only accept patience yet there is freedom available to the individual to improve the present lot to a better one.

Finally, we can say that Buddhist Law of *Karma* is widely different than others theories of *karma*. For Buddhist *karma* is the moral perspective, is quite plausible in so far as it stresses on human responsibility. The idea of the recompense and punishment without the intervention of any Divine judgment. It is practical doctrine of the acceptance to take thing as they are become you made than so and to blame yourself without self-pity to which you do not approve. An unethical life is based on some sort of craving for selfish desire and greed that bring at last sorrow and suffering. The rational basis of moral doctrine has its own autonomy and its value or significance is judged not in terms of truth and falsity but in terms of the effect it produces upon the individual concerned. Thus, Karma is indeed the law of law and there is no compromise. It works
to adjust effect to cause on every plane, whatever the size of causing, unit of life, whether man, group or nation we are punished by our sins.

(e). **The Conception of Impermanence or Momentariness**

The doctrine of Dependent origination also concede the Buddhist theory of the transitory nature of things. Buddha teaches that all things, are subject to change and decay. Every thing originate from some condition, it disappear when the condition cease to be. Buddha’s theory of impermanence is a judgment by investigational analysis. He opposed every kind of metaphysical inquiry, discussed the multiplicity of factors, the basic factors into which the individual establishes his relations to the external world in the empirical sense. For everything, there is a product of an antecedent or ‘cause’. Therefore, there is dependent origination. These Causes themselves are not everlasting and are not static but antecedent aspect of the same ceaseless becoming. Every event is the result of a dynamic process; neither being nor non-being is the Truth. There is only becoming happening by way of causation. Thus Buddha avoids the extremes of everything, that everything is and everything is not; he advocates everything becomes i.e. happens by the law of cause and effect. It is all because of the theory of impermanence is inseparably connected with the law of cause and effect, for nothing in this world can exist without cause. He believes that universe has neither a beginning nor an end and it is inconceivable that something should spring out of nothing; it is the inexorable and fundamental law of all existence. Thus, Buddha lays emphasis upon the eternal succession of Becoming. Birth and death are the great antipodes in case of a living being. The theory of impermanence or transitoriness of all things is central to the whole of the Buddhist philosophy and Practice. It involves the affirmation, as a true statement that all phenomena, both mental and physical, are without exception, impermanent.
With respect to the world of mind and matter, Buddha has forcefully asserts that all things are in a state of constant flux. Nothing in the Universe is permanent. Buddhist literature also illustrates the truth that the identity or permanency of anything in our experience is not real, but illusory result of succession and constant flow. An object never remains the same from the moment to moment. Every moment it goes undercharge. It is hard to realize but these exist the appearance of permanence because of series of states. It is also a form of causation. As such, the operation upon the law of causation changes it into a succession state. Dr. S. Radhakrishnan remarks on the dharma or law of Causation:

*The Causal evolution is not to be viewed as a mechanical succession of movements, in which case the world process becomes a series of extinction and fresh creations, but is one state working itself up to another state or informing it with a ceaseless pulsation. It is the determination of the present by past Buddhism believes in transitive causation. Where one state transmits its (paccayasatti) or causal energy, to some newly conveived germ. Causal relations are of the type of the seed growing into the tree, where the one is necessary for the other.*

Buddha was not interested in the philosophical explanation of this law of dharma, nor was he in favour to explaining the doctrine of change or flux. He states that psychological experience one has of the Universe of flux and proceeds to as analysis of it. “All the impermanent body, sensation, perception, Samskaras (impression of past deeds and thought), and consciousness all these are sorrow. They are not self. Both the world outside and the world within are in a state of constant flux. This change or flux works under causality. In the words of Upanishads, “the eternal amongst non-eternal, the consciousness of the conscious” and in the midst of change there is possible, in the words of Buddha, escape from sorrow in
cessation of the flux and one attain the peace of mind.

There are number of ways in which impermanence of things can be illustrated. When we discern a body in the world, we discern a quality; colour replaces colour, sound follows sound, sensation follows sensation and the action of time is compared to a moving chariot wheel which touches the ground one point at a time, an overflowing mountain stream, a bubble. Each such quality appears to us as existing i.e. lasting; whereas it decomposes into numerous elementary moments, it is therefore clear that every quality i.e. every matter is nothing but a ceaseless change. There is nothing complete and whole, everything exists in a piece, there is nothing lasting too, everything exists only for a moment just as there is no unity in breadth, no unity in depth or duration, the existence itself is a change that occurs every moment like a cinema to graphic picture where there is no individual picture at all but only one, the so-called picture-stream. Introspectively, we can verify the truth by observing that to be existent means to change, where there is no change, there is no existence. Change is also dependent origination or governed by causation.\textsuperscript{61}

However, when we examine analytically, all things exist in dependence on each other, nothing exists in isolation, nothing possesses stability, but all are impermanence (\textit{anicca}) is closely connected with the doctrine of dependent origination, which states that all things with a beginning must have an end. In other words the tenet of impermanence of the life period denotes among living beings–The state of Being produced and the state of Being perishing is elaborated by the founder of the \textit{vijnanavada} school of Buddhist Philosophy says in \textit{Madhyantarangama Sastra}:

\begin{quote}
All things are produced by combination of causes and conditions and have no independent noumenon of their own. When the combination is dissolved, their destruction ensues. The body of the living being consists of the combination of the
\end{quote}
four great elements viz. earth, water, fire and air. When the combination is resolved into four component elements, dissolution ensues. This is called the impermanence of a composite entity.\textsuperscript{62}

All things are changing is a statement of fact. It is scientifically approved and as experience in the subjective life of man. The cycle of the form is everywhere apparent. All that we know, visible and invisible of tangible fact and intangible concept. All change is linked with cause and effect or dependent origination prove the cycle of the birth, growth and decay; life is a flow of moments. One moment is dependent on or proceeded by the other.

We are deluded if we allow ourselves to believe that there is ever pause in the flow of becoming, a resting place where the positive existence is attained for even the briefest duration of time. It is shutting our eye to the succession of events that we come to speak of thing rather than a process. The process of slowness and quickness does not affect the generalization. For consider a child, a boy, a youth, a man and an old man and from another view that a seed becomes seedling, and a seedling a tree, and the tree lets fall its seeds. It is only by continuity. Hence we say that every organic, and the substance of its existence is a continuity of changes each of which is absolutely determined by pre-existing conditions.\textsuperscript{63} Continuity and changes is also a form of dependent origination. All is in a state of flux. ‘life is a bridge, pass over it but build no house upon it’.\textsuperscript{64} It means that on the earth there is no such thing as security, it is futile to look for it. Man is no exception to the rule, the doctrine of (anatta) is therefore the application of (anicca) impermanence to man that all his parts with no exception whatever are without permanence and immorality. The application of impermanence to self and persists in the pleasant illusion that ‘I’, whatever my demerit, will eventually achieve my ultimate aim, to dwell thereafter in the eternal bliss. In consequence, our ignorance or
absence of light fosters the error of self, and claim for self a separate existence accordingly. For every unit of life is fighting for self-preservation, for self-aggrandizement. However, the reign of suffering is established for long let us be assured.65

In the absolute sense there is no individual, no person, what exists is merely these perpetually changing combinations of physical conditions, sensations, perceptions, volitions and phases of Consciousness.

The essence of the impermanence of the world is asserted with as much emphasis as by Heraclitus, mean that process of change which never remain ceases. There is no attempt to prove the impermanence of the universe, the things of the world are obviously, evanescent, though they abide more or less constant for various period. In fact, Buddhism doctrine of universal change occurring every moment, adhere to the preceding Indian thinking – and to the philosophically system of Sankhya which also preached that everything changed eternally. He states that spirit is static and matter which also includes the whole cognitive apparatus moves and changed eternally. He consider that the relation between matter and spirit as a fidgety game of an actor before a silent spectator. Just as a spectator does not at all participate in the action, stand aside, calm and impassioned, Similarly the spiritual sources does not move or change is eternally the same and stand either aside or above the world process. The spirit only contemplates and does not act. As such the actor all along changes his position and work exclusively for the spectator. So the matter through one abiding source in itself constantly changes such conception is very dominant in India before the appearance of Buddhism.66

According to the realistic school of Buddhism, these four characteristics namely origination, staying, growth, decay or destruction become important in the existence of thing throughout the three division of time, past, present and future. The first origination by which everything is brought to a state of existence from future to present. Secondly, these also
exist staying which tries to make everything stay in its actual state as a thing emerge from the future into the present by the force of origination. Thirdly, the growth and decay whereby everything is drag into the pole of old-age. Finally, the destruction that destroys everything by carrying it to the past such is the reason, which explains that nothing can continue in the same state for even two consecutive moments in the phenomenal world. In short, all thing are being incessantly changed by the operation of four characteristics.\textsuperscript{67}

For the impermanence of life-period it is realized that how any changes in the human being in any other thing. The question is there a motive power whereby thing are changed we see that every carriage has the capacity to more but it does not unless set in motion by some outside power. For instance – the water is turned by the power water and wind. In fact, all thing some sort of native to be changed from one state to another. Buddha answers to this enquiry by asserting that all things undergoes modification and are subjected to repetition of them in endless revolution.

Briefly, we examined that the law of impermanence liberates the person from attachment to the object both mental and physical. Secondly, we understood that its particular focus on appearance of a certain datum, verifying its dependent on caused. It is a process from one move from the particular to general and from general to particular. Thus, the principle of impermanence touches not substantial world at all but only concerned with the phenomenal world.

\textbf{References}


5. Abhimanyu Singh, *op. cit.*, p. 52


10. Abhimanyu singh, *op.cit.*, p 63


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42. Ibid., pp. 48-49.


44. Majjhima –Nikaya, cf. Pappu s.s Ram Rao (ed) op. cit., p. 70.

45. Sogen, Yamakami, System of Buddhist Thought, (Bhartiya Publishing House, Delhi, 1979), p. 50.


47. Ibid., p. 4.


49. Sogen, Yamakami, op.cit., p. 54.


52. Ibid., pp. 71, 72-74.


54. Ibid., p. 52.


56. Ibid., p. 70.


59. Ibid., pp. 174-175, 178.

Chapter –VI

THE IMPACT OF BUDDHIST THEORY OF CAUSATION

ON

THE HINAYANA