CHAPTER V

DEPENDENT ORIGINATION
(Paticcasamuppāda)

Dependent Origination\(^1\) (Paticcasamuppāda) is one of the most vital concepts of Buddhism. It may be stated as one of the most subtle teachings of Buddha. It is a mode marked by the simple condition of happening of a phenomenon on the basis of its sole invariable antecedent phenomenon.\(^2\) Generally speaking, the meaning of Paticcasamuppāda is 'arising on the grounds of a preceding cause'. It is the causal chain of causation.

Scholars and writers have rendered this term in various words such as: 'Dependent Origination' or 'Dependent Arising' or 'Conditioned Co-production' or

\(^{1}\) Skt. Pratiya samutpāda.

\(^{2}\) Tabbhāvabhāvibhāvakāramattopalākkhito Paticcasamuppādanayo.
'Causal Genesis' or 'Conditioned Genesis' etc.

All existence is impermanent. It means becoming.

All becoming is subject to the law of causation. Law of causation is the production of an effect out of a complement of cause and conditions. When the cause and conditions disappear the effect appears. Cause and effect. The effect emerges from the destruction of cause and conditions. Cause and conditions are co-related. An effect can not happen without any cause and conditions. The cause of an effect vanishes, then the effect emerges. The cause can't existant in the effect. But the cause is always prior to the effect. The effect arises from an aggregate of cause and conditions. A seed is the cause of a plant. The soil, water, light etc. which promote the growth of the plant are its conditions. So a

1. hetu. 2. paccaya.
hetu is the principal cause and a Paccaya is a concomitant condition. Only one cause can't produce an effect. It is also related with other concomitant conditions to produce an effect. An effect arises from a cause and a complement of conditions. A coconut is the principal cause of a coconut tree, and that tree may be again cause of many a coconut tree.

The things of the world are neither due to one cause nor those are causeless. Things have many causes. The Law of Dependent Origination is without beginning or end. Causation is dynamic, not static. A cause never perishes but only changes as a jar is made from clay. In this case the name clay is lost and the name jar arises.

1. ekahetuka. 2. ahetuka. 3. nānāhetuka or anekahetuka.
Pratitya (Prati+Vitya) means after reaching (Prāpya) or depending on (āpakeṣaya) and sammā means a right, utpāda¹ means arising. Combining all these we get the 'depending causes' rightly. This establishes that all things are born of 'dependent Origination'.

Buddhaghosa states that Paticcasamuppāda is one of the four difficult subjects² to be comprehended. It is to be understood under four different aspects of the depth of knowledge³ viz., meaning⁴, doctrine⁵, teaching⁶ and penetration⁷. It should further be known according to the four different methods inherent in their meaning.⁸ These are the method of unity⁹, method of diversity¹⁰, method

of non-occupation\textsuperscript{1} and of the nature of being\textsuperscript{2} such. This formula is characterised thus: \textit{of becoming, of happening of things, of suchness, of uncontrariness and of this-conditioned nature.}\textsuperscript{7}

Buddha took his seat under the Bodhi tree, with the determination of acquiring enlightenment. It was here that the supreme knowledge came to the master and he had preached this knowledge to the first five disciples at Isipattana. Assaji was one of these five disciples who according to the P\textit{äli} text, \textit{Pa\textit{ṭ}icca\textit{sam}u\textit{pp\textit{ā}da.}} Mah\textit{ā}vagga had explained this knowledge to S\textit{ā}riputra\textsuperscript{6} one of the well known early disciples of Buddha. According to Assaji Buddha had proclaimed that: "Things proceed from a cause, The

Tathagata has explained the cause. He has also explained the cessation. This is the doctrine of the Supreme Sage.1

This was what explained the Dependent Origination. Buddha realised immediately after His Enlightenment at the foot of the Bodhi tree at Bodh-Gaya, the Supreme bliss of Emancipation, when the seven days had elapsed. He emerged from the Samâdhi. During the first watch2 of the night, He thought over the Dependent Origination thus: when this exists, that comes to be, with the arising of this, that arises, namely, dependent on ignorance, volitional formations, dependent on formations; consciousness etc.

In the middle watch3 of the night He thought over the

Dependent Origination thus: when this does not exist, that does not come to be, with the cessation of this that ceases, namely, with the utter cessation of ignorance, the cessation of volitional formations etc. In the last watch of the night, He realised the Dependent Origination thus - when this exists, that comes to be, with the arising of this, that arises; when this does not exist that does not come to be; with the cessation of this, that ceases namely, dependent on ignorance, volitional formations etc. Thus the whole mass of suffering arises. But by the utter cessation of volitional formations and so on ............
This is the ending of this whole mass of suffering. He realised the root cause of all sufferings and sorrows which is comprised in the second noble truth. 2

2. samudaya satya.
the origin of suffering, the master pointed out that the nidanas entwine man's consciousness and bind him fast to the gross world full of pain and sorrow. The Dependent Origination brings out the basic principles of knowledge and wisdom in the Saddhamma, the Good Law. It is not the work of some divine power. It is not a creation. Buddha discovered this eternal truth and solved the riddle of life and unravelled the mystery of being. The nidanas which are held at the root of all suffering are twelve in number. They are:

1) ignorance
2) impression
3) consciousness
4) mind and matter
5) six organs of sense

Twelve nidanas.

1. dukkha-vada, 2. dha, 3. pañña, 4. avijjā.
5. sañkhāra, 6. viññāna, 7. nāmarūpa, 8. saññatana.
6) contact
7) feeling
8) desire
9) attachment
10) existence
11) birth
12) old age and death

This is the wheel of life revolving day after day from birth to death and death to birth. The complete causal formula specifies that:

Ignorance conditions impressions.
Impressions condition consciousness.
Consciousness conditions mind and matter.
Mind and matter condition the six senses.

1. Phassa. 2. vedana. 3. tanha. 4. upadana. 5. bhava. 6. jati. 7. jarimarana.
The six senses condition contact.
Contact conditions feeling.
Feeling conditions craving or desire.
Desire conditions attachment.
Attachment conditions existence.
Existence conditions birth.
Birth conditions old age and death.

Briefly speaking, Law of causation is thus: "With ignorance as condition there arise (volitional) formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base with the sixfold-base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth;"
with birth as condition there is ageing and death, and
sorrow, lamentation, pain, grief and despair; thus there
arises this whole mass of suffering. This is called the
Dependent Origination bhikkhus.  

Let us now explain briefly the twelve nidānas
consisting the dependent origination:

Avijjā - Avijjā is the non-comprehension of the four
Noble Truths,² the past,³ the future,⁴ both the past and
the future⁵ and Dependent Origination.

Avijjā.

It may be identified with delusion.⁶

Avijjā or ignorance or delusion is one of the root causes

1. The Path of Purification - Bhikkhu Nāgamoli, Page-592.

"Avijjāpaccayā, bhikkhave, saṅkhāra, saṅkhārāpaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpa - paccaya
salāyatanaṃ, saḷāyatana paccayā phasso, phassapaccayā
vedanā, vedanāpaccayā tathā, tathāpaccayā upādānaṃ,
upādānapaccayā bhavo, bhavo paccayā jāti, jāti paccayā
jarāmaranaṃ - sakāparideva - dukkhadānaṃ upāyayaṃ
sambhavanti, evam etassa kevalassa dukkhhakkhandhassa
samudayo hoti. Ayam vuccati bhikkhave, paṭiccasamuppāda
oti". Visuddhimagga, Buddhaghosa - Page-440.

2. ariyā sacca. 3. pūrvānta. 4. aparānta.
5. pūrvāpārānta. 6. moha.
of all unwholesome actions. All the wrong deeds are the result of ignorance. Ignorance is enunciated as the first link of the chain of the twelvefold Dependent Origination which can be illustrated by a circle. It is the cycle of existence bhava cakra. Each and every factor of Dependent Origination can be joined together with the next one in the series. They are all inter-dependent. Nothing is independent or isolated. It is an unbroken process. It gives rise to birth and death. It accounts for the false sense of individuality. It is the cause of egoism. Ignorant persons regard the impermanent as permanent, the painful as pleasant, the soulless as soul, the godless as god, the impure as pure and the unreal as real. Further, ignorance is the non-perception of the conglomerate nature of the five aggregates. It screens

1. bhava cakka. 2. pañcakkhandha.
the truth. It is the cause of rebirth which is the cause
of suffering. It is the result of evil effect. A blind
man is unable to walk to his destination so is one, blind
of religious mind who is unable to reach the path of
Nibbāna.

Sāṁkhāra - Sāṁkhāra denotes action which are:

i) meritorious such as offering of gifts and observance
of moral precepts; ii) sinful such as killing and stealing
and iii) neither meritorious nor sinful such as beliefs
in eternalism and annihilationism. The formation of merit
consists of thirteen volitions. These are the eight sense-
sphere profitable volitions and five
Sāṁkhāra.

fine-material profitable volitions. The

formation of demerit consists of twelve unprofitable

1. duggatīgāmino hi kammassa vissesa hetu avijjā,
2. pūnyabhi sāṁkhāra, 3. aññha.
volitions; the formation of the imperturbable consists of
the four profitable volitions associated with the
immaterial sphere. These three kinds of deeds may be
1) Physical\(^1\); 2) Verbal\(^2\) and 3) mental\(^3\). These bring
about reactions. The Physical or bodily formation is
bodily volition, the verbal formation is verbal volition
and the mental formation is mental volition. The physical
formation occurs in the body door and produces bodily
intimation. The verbal formation occurs in the speech
door and produces verbal intimation. Volition of direct
knowledge is not connected here in these two cases. But
the twenty-nine volitions are the mental formations.
They arise in the mind door without originating any kind
of intimation. These formations may be limited or unlimited

\(^{1}\) kāyika. \(^{2}\) vācasika. \(^{3}\) mānasika.
high or low, right or wrong, definite or indefinite. Due to lack of true knowledge, a person has the impression. It helps to bring about the happiness of the person. The functions of impressions of previous life of a person help to be born again. It depends on the deeds of the past life of a person. Ignorance generates acts which leave impressions on the individual for determining his future existence. It also creates impressions on the inner organ.

Re-birth in heavens is possible due to meritorious deeds, while non-meritorious deeds cause re-birth in hells and neutral deeds cause birth in the arūpalokas. Ignorance is the cause of formations. ¹ "When it is said that avijjā is the paccaya of saṅkhāra, it is meant that avijjā is the ground (thiti) of the origin of the saṅkhāras, is the ground of their movement, of the instrument through which

¹ 'Avijjā saṅkhāra nam paccayo ti' - Visuddhimagga, Buddhaghosa. Page-453.
they stand (nimittatthiti), of their ayuhana (conglomeration), of their interconnection, of their intelligibility, of their conjoint arising, of their function as cause and of their function as the ground with reference to those which are determined by them. Out of Avijjā paccaya sankhāra2 dependent on Ignorance arises rebirth producing volitional Formations. The term Saṃkhāra has also another meaning. In the statement ‘all compounded things are impermanent’3 Saṃkhāra applies to all compounded and conditioned things i.e., all things that come into being as the effect of causes and conditions which also act as causes and conditions for other effects. Ignorance has taken root in man and it is the blindness that prevents a man from seeing his actions as these really are, and this promotes craving driving him on to further actions. If

there were no ignorance there would have been no such actions like Samkhāra. A good rebirth even in the heavens is temporary and may be followed immediately by an unhappy rebirth.

Viññāna - Viññāna (consciousness) means here pratisandhi viññāna (rebirth consciousness) and pravṛtti viññāna (a continuous flow of mental states). Pratisandhi viññāna is of nineteen kinds while pravṛtti viññāna is of thirty-two laukika vipākas (resultants). The word consciousness is of sixfold, e.g. eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body consciousness and mind consciousness. Eye-consciousness is two-fold e.g. profitable resultant and unprofitable resultant. Likewise ear, nose, tongue, and body are also two-fold. But mind

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1: The term pratisandhi literally means relinking, reuniting, re-joining.
consciousness if twenty-two fold, namely, two profitable and unprofitable resultant mind elements, three root-causeless mind-consciousness elements and eight sense-sphere resultant consciousness with root cause, five of the material sphere and four of the immaterial sphere. So all the thirty-two mundane resultant consciousnesses are enclosed by these six consciousnesses. Here Viññāna is used in a technical sense. This is the germ of consciousness of the being entering into the womb of the mother, upholding the five elements of the new body. It is the product of the past karmas (sāmkhāra) of the dying man and of his past consciousness too. This consciousness is compared to a stream of river which flows from one existence to another. Good and evil actions of the past condition the conscious life in this present birth. Rebirth
is caused by one's own good and evil actions. Pratisandhi
Viśñāṇa is a link between one existence to another. It is
also conditioned, and, therefore, is not permanent;
consciousness comes into being and passes away yielding
place to new consciousness. Thus the stream of conscious-
ness goes on until existence ceases.
Nama-rūpa - Viśñāṇa leads to nāma-rūpa of the present
life of a being. In the present life it is not possible
for a being to get rid of ignorance and impressions of
past life. Nāma denotes the non-material or mental
nāma-rūpa. nēma-rūpa. constituents of a being while rūpa
the material only. All inanimate
objects are included in the term rupa. Nāma is the
aggregates of four mental states: feeling, perception

1. cetasika. 2. vedenā. 3. Sahāṇā.
impression and knowledge derived through sense organs.

The four sub-divisions of nama and the fifth is rūpa.

Rūpa denotes the four elements: earth, water, fire, and air. It comprises all the material objects. Nāmarūpa are called Pañcakkhandha. Buddhaghosa derives name from the root nam meaning hand. Mind and matter denote pratisandhināma and pravṛttināma and pratisandhi rūpa and pravṛttirūpa. Pratisandhināma means thirty-five volitions associated with nineteen pratisandhis while pravṛttināma denotes thirty-five cetanas (volitions) associated with thirty-two laukika cittas. But by pratisandhirūpa is meant the nineteen kinds of pratisandhi and karmajarūpa and by pravṛttirūpa is meant the pravṛtticittaja rūpa.

Saṅgayaṣṭana - Saṅgayaṣṭana denotes eye-base, ¹ ear-base, ²
nose-base, ³ tongue-base, ⁴ body-base, ⁵ and mind-base. ⁶
Cakṣaṇyaṣṭana is the sensitivity of eye, ⁷ srotraṇyaṣṭana is
the sensitivity of ear, ghrāṇyaṣṭana is the sensitivity
of nose, jihvāyaṣṭana is the sensitivity of tongue,
kaṇṇyaṣṭana is the sensitivity of body and maṇyaṣṭana is
the sensitivity of mind. 'Maṇyaṣṭana' is a collective
term for the many different classes of consciousness i.e.,
for the five kinds of sense-consciousness, and the many
kinds of mind-consciousness. Hence, five bases are
physical phenomena namely, eye, ear, etc., and the sixth
base is identical with consciousness. Maṇyaṣṭana is of
thirty-two laukika vipākas. Naṁma-rūpa are mentioned as
the condition of the six sense-organs. These two, Naṁma,

1. cakṣaṇyaṣṭana. 2. srotraṇyaṣṭana. 3. ghrāṇyaṣṭana.
4. jihvāyaṣṭana. 5. kaṇṇyaṣṭana. 6. maṇyaṣṭana.
7. cakṣuprasāda. 8. paccaya.
and Rūpa are the cause of six sense-organs. By Name is meant the three khandhas, namely, feeling, perceptions and impressions. Rupa is the collection of the four great elements\(^1\) e.g. earth, water, fire, and air, the six objects\(^2\) viz., form\(^3\), sound\(^4\), smell\(^5\), taste\(^6\), touch\(^7\), objects of thought\(^8\) and vitality\(^9\). If there were no mentality-materiality, no sixfold base could arise. Thus mentality-materiality and six-fold base are interrelated and inter-dependent.

Phassa - From Salayatana Paccayā Phassa, dependent on the sixfold base arises contact. Phassa is produced by salayatana. Phassa is of six kinds corresponding to the six kinds of bases.\(^10\) Eye-contact\(^11\) is contact associated

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1. mahābhutas. 2. vatthuss. 3. rūpa. 4. Sadda.
5. gandha. 6. raga. 7. phoṭṭhabba. 8. dhāma.
with eye-consciousness, ear-contact is the contact associated with ear-consciousness, nose-contact is the contact associated with nose-consciousness, tongue contact is the contact associated with tongue consciousness and body base is contact associated with body consciousness. But mind contact is associated with twenty-two laukika vipākas. One form of contact is limited to one āyatana. Thus six sense-organs are the conditions of contact. We see that in the six-fold base or āyatanas, eye, ear, etc., they are the internal bases. External to one's material body there are the corresponding five sense objects, form, sound, odour, taste and tactile. These mental objects are known as the six external bases. These external bases are the food for one's internal bases. So they are interrelated.

3. bahira-āyatana.
Thus it is evident that contact is conditioned by both the external sixfold base and the internal sixfold base. The visual contact is conditioned by the eye, the sound contact by the ear, the smell contact by the nose, the taste contact by the tongue, the bodily contact by the body and the mental contact is conditioned by the mind.

Vedanā also is of six kinds corresponding to the six sense-organs. Vedanā born of eye is vedanā associated with the eye consciousness, Vedanā born of ear is Vedanā associated with ear-consciousness, Vedanā born of nose is feeling associated with nose consciousness, Vedanā born of tongue is vedanā associated with tongue consciousness, Vedanā born of body is vedanā associated with body consciousness and Vedanā born of mind is vedanā associated with thirty-two laukika vipākas. Feeling may be pleasant, painful and
neutral. This feeling is the outcome of contact. Visual and other perceptions are related to feeling in eight ways, as concomence, mutuality, support, result, nutriment, association, presence and non-disappearance. But the mind contact is associated with mind door in the way only as decisive support. We see that with the arising of contact there arises feeling and it can never be stopped by any power or force. Seeing a form, hearing a sound, smelling an odour, tasting a flavour, touching some tangible thing cognising a mental object a person experiences feeling but we can not say that all beings experience the same feeling with the same object. An object may be felt pleasant by one, may be felt unpleasant by another and neutral by another. Feeling may differ in accordance with circumstances. Thus feeling is conditioned by contact.

Tanha - Tanha is born of Vedana. Tanha is of six kinds
and there are six corresponding sources, i.e. the six doors of the sense-organs, craving for form, craving for sound, craving for smell, craving for taste, craving for touch and craving for mind object.

Craving for form is the craving for the visible objects. Similarly craving for sound is the craving for the sound objects, craving for smell is the craving for odours. Craving for taste is the craving for the taste objects, craving for touch is the craving for bodily sensations and craving for dhamma is the craving for mind objects. Craving for union is pleasant feeling, for severance form painful feeling and as desire not to be parted from that neutral feeling. In one's meditation

there is no pleasure or pain tend to Nibbāna. Craving may be of three kinds, e.g., kāma, bhava and vibhava. When the craving creates a taste for the objects, it is called craving for sense desires.\(^1\) When the craving is associated with the eternity view and produces an attachment, it is called craving for becoming.\(^2\) When the craving is associated with annihilation, it is called craving for non-becoming.\(^3\) Greed, thirst desire, lust, inclination, affection, household love are the terms of tanha which denote 'Becoming' and this manifest itself as suffering, frustration, painful excitement etc. From craving there arises grief, fear etc. Craving is conditioned not only by pleasurable and agreeable feelings, but by unhappy and unpleasant feelings. A person in distress craves and wants

\(^1\) kāma-tanha, \(^2\) bhava-tanha, \(^3\) vibhava-tanha.
to get rid of it. He wishes for happiness and release.
All sufferers want happiness, security and solace. Even
the rich and the healthy crave for more and more pleasure.

Upādāna - Tanha leads to upādāna. Upādāna is of four
kinds: Kāma, diṭṭhi, sīlabbata and attavāda.
Kāma-tanha is the cause of kāmapadana. Kāmapadāna is
mental concomitants rooted in greed. Ditthupadāna is the
wrong view that there is no resultant
of the gift. Sīlabbatupadāna is the
belief that ceremonial observances lead to purification
or liberation. Attavādupadāna is the firm belief in the
existence of one's soul or individuality. Upadāna is the
mental state that clings to or grasps the object. Upadāna
or clinging to sensuous desires interpreted to include all

1. drṣṭi. 2. sīlavāta. 3. ātmavāda. 4. lobha-cetasika.
kinds of existence and clinging to views\(^1\) are meant, the third and fourth i.e., Silabbata and attavāda. These are included in the ditthi upadana, wrong views. Kāma means both the craving and the craved objects.\(^2\) When that craving for such desired objects becomes intensified, it is known as kāma-upādāna. This upādāna is born of craving.

Bhava - Bhava is of two kinds: Kamma bhava i.e. process of becoming and utpattibhava (rebirth) also process of becoming. Kamma bhava is twenty-nine Kusala and Akusala cetanas (wholesome and unwholesome volitions) and twenty ways of good conduct and of evil conduct associated with these cetanas (volitions).

It leads to active side of life. Upādāna is the cause of bhava. Kāmupādāna is the cause of kammabhava. Other

\(^{1}\) Kāma upādāna and ditthi upādāna, \(^{2}\) Kīlesa kāma and vatthukāma.
upādānas viz., ditthi, sīlabbata, attavāda are the cause of uppatti bhava. Uppatti bhava is the resultant of thirty-two laukika Vipākas and thirty-five cetasikas and the material phenomena produced by kamma. By uppattibhava is meant the three kinds of existence, such as kāma, rūpa and arūpa lokas. Uppatti bhava may be classified according to khandhas, beings of kāma or rūpa-bhava have five khandhas, arūpa and nevasaññānasaññāyatana bhavas have only four while beings of asaññābhava has one.

Jāti - Jāti means birth which is the appearance of the five aggregates of a being who is reborn. The living being is subject to the desire for re-existence, takes rebirth in future life. Jāti is controlled by kammabhava and not uppattibhava. Rebirth is dependent on certain external circumstances. Becoming
is the condition of birth. Here birth means not the actual child-birth, but the appearance of the five aggregates, i.e., material form, feeling, perception, formations and consciousness in the mother's womb. This process is conditioned by kamma-bhava. The present birth is brought about by the craving and clinging kamma-volitions of the past births. The craving and clinging kamma-volitions of the present birth bring about future rebirth. Beings are heirs of their own deeds and through their deeds they must change. Thus kamma is the corollary of rebirth. Our mind and body are ever changing. Our kammic process is the force by virtue of which actions are followed by reactions. It is the energy of a present life which conditions a future life.

1 Dhammapada - Dependent on Birth arise Ageing and Death.

1. Jāti paccayā jātimaraṇam.
Barśmarāṇa sokaparideva dukkha domanassa mean old age, death, grief, lamentation and sorrow. These are the causes of rebirth. These come through ageing and death. Birth is followed by ageing and death. Ageing and death are followed by birth and birth is again followed by ageing and death. It is not static because mundane things are not unchangeable. It is also moving in a whirl. Man wants to build hopes from his childhood but all his hopes and wishes are not satisfied. He must face death one day and thus death puts an end. Thus a man can not fulfil all his wishes and hopes during the brief span of life. Man is always changing for good or for evil. Everything is his mind-made.

The term Jarā stands for the decay of the khandhas. Marāṇa is the passing away of those khandhas.

1. Discussed on the Chapter of the doctrine of Tilakkhana.
The continuous flow of khandhas of a being give rise to birth and death. There is a drastic change in nāmarūpa at the so-called death stage. This is just like a fruit which in a forest falls on the ground and then it bears fruits again, Khandha is also identified with a fruit in a forest, One Khandha gives rise to another khandha. According to Buddhism, this process is called rebirth. Life passes from one existence to another. This process is like a stream of water flowing continuously till it reaches the ultimate goal.

Paṭiccasamuppāda refers to three periods - the past, the present, and the future. Avijjā and saṃkhāra belong to the past. Viññāna, nāma-rūpa, saḷāyatana, phassa, vedanā, tanhā, upādāna and bhava belong to the present. Jāti and Jarāmarana belong to the future. In this wheel
there are three connecting links.¹ Between volitional Formation the last factor of the past and consciousness, the first factor of the present there is one link consisting of the past cause and present fruit. Consciousness, Mentality-materiality, the Sixfold base, Contact and Paticcasamuppāda — Feeling are the fruits in the present life followed by Ignorance and volitional formations of the past. As a result of these five factors there come also three factors, Craving, Clinging and Becoming. These will cause birth in the future. Therefore, between Feeling and Craving there is another link which consists of present fruit and present cause. Craving, Clinging and Becoming of the present will be the cause of Birth, Ageing and Death in the future. Therefore, there is

¹ Sandhi.
a link between Becoming and Birth. The three links are thus — one between Samkhāra and Viññāna, one between Vedanā and Taṇhā and one between bhava and jīti. There are four groups in this formula: 1. One causal group in the past, Ignorance, Volitional Formations. 2. One resultant group in the present — Consciousness, Mentality-materiality, Sixfold base, Contact, Feeling. 3. One causal group in the present — Craving, Clinging, Becoming. 4. One resultant group in the future — Birth, Ageing and Death. As already observed it has twelve factors. It has also twenty modes.¹ Thus in the past there are five causes and in the present there are five resultants. Similarly there are five causes in the present and five resultants also in the future. There are three rounds² in it. They are

1. ākāra. 2. vitta.
Kilesa vitta, Kamma vitta and Vipāka vitta. It has further two roots - Avijjā and Tanhā. Lastly, it is taught in four different ways: i) from the beginning to the end; ii) from the middle to the end; iii) from the end to the beginning and iv) from the middle to the beginning. In this cycle of Existence there is nothing permanent. All these factors are changeable. There is nothing of the kind of an enduring soul entity which passes from one existence to another. All the factors are dependent, conditional and changeable.

Effort has been made in what has been stated above to show that Paticcasamuppāda is one of the most fundamental doctrines of Buddhism. It speaks of ill and the cessation of ill. It is the doctrine of the conditionality of all physical and psychical phenomena. Buddha himself has declared, 'He who realises pratitya
samutpāda sees dhamma (truth) and he who sees dhamma (truth) sees Pratityasamutpāda. It is a most important philosophical doctrine of the Buddhists. It is rightly declared as the doctrine of cessation of phenomena and all quiescence. It may be thus summed up:

"This being, that becomes, from the arising of this, that arises, this not becoming, that does not become, from the ceasing of this, that ceases." It is also known as Nidāna doctrine or the Paccayākara (related condition).

2. prapañcopasama. 3. Siva.
It further means origination of the world-order depending on causes, but from the absolute standpoint, it means non-origination at all times and lead into Nibbāna, the goal of life according to Buddhism. Evidently this Pratīcchasamupāda can well be held as the most cardinal philosophical concept in Buddhism upon which the entire edifice of the religion is established.

1. Paramattha sacca.