

B.A. SEM-1

SUB- PHILOSOPHY(H)

Indian Philosophy (C-1)

Unit -1

Buddha's concept of Dependent origination :

The doctrine of Dependent origination is considered as the founder of all the teachings of Buddha. It is contained in Buddha's Second Noble Truth which says that there is a cause of suffering and in the third Noble Truth which says that there is cessation of suffering. For Buddha, suffering means *sam?sa?ra* and cessation of suffering means Nirvana. After observing the impact of disease old age and death on human beings Buddha left his home to find the solution of the earthly life. As a solution of this problem he found *Pratityasamutpada*. It is the central teaching of Buddha and his other teachings can be easily deduced from it.

Dependent origination or *Pratidysamudpada* is that doctrine which asserts that whatever exists arises from causes and conditions. Because, everything is conditional on a cause. Nothing happens by change. *Pratityasamudpada* means arising (*Samudpada* after getting (*pratitya*)). It means production of an effect is possible under a complement of cause and conditions. If the cause and conditions disappear, then only the effect appears. From the destruction of the cause and condition the effect emerges. Every object of thought is necessarily relative. The twelve links of the causal wheel of Dependent origination may be mentioned as follows.

1. Ignorance (*Avidya?*)
2. Impressions of karmic forces (*samaskara*)
3. Initial consciousness of the embryo (*vijnana*)
4. Psycho-physical organism (*nama-rupa*)
5. Six sense organs including mind (*Sadayatana*).
6. Sense-object contact (*sparsha*).
7. Sense-experience (*Vedanta*)
8. Thirst for sense enjoyment (*trnsna*).
9. craving to the enjoyment (*Upadana*).
10. Will to birth (*bhava*).

11. Birthor rebirth (Jati)

12. Old age and death (jara-marana)

Among these links the first two are related to our past life, the last two to future life and the rest to present life. Hence, it is considered as the cycle of birth and death.. It is the vicious circle of causation. This circle never ends with death. Death is regarded as the beginning of a new life. It is called Bhava -chakra. The twelve links of dependent origination can be destroyed only when its root cause ignorance is destroyed.

The doctrine of Pratityasamudpada opposed to Accidentalism, Naturalism, Fatalism, and Supranaturalism. Because, according to Accidentalism, an event is an accident happening and denies the law of causality. Again Naturalism holds that an effect is produced due to its own inherent nature. Fatalism also states that all things good and bad are predetermined by fate. Supernaturalism holds the view that an event is generated by the supernatural intervention of God. Hence, Buddhism accepts that all existences physical and psychical are subject to the law of universal causation. Nothing is uncaused and eternal.