

Causation in Theravada Buddhist Philosophy

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Abstract

This academic article is to study the causation of Theravada Buddhist philosophy. Most of the thinkers who have analyzed Buddhist theory of causality which is known as Dependent origination have deemed it to be the central doctrine of Buddhist Philosophy. The first importance of Dependent Origination is to really know all phenomena and teaching of the Buddha as the Buddha saying in the following words: "One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination." It is described as a natural law that all phenomena (Dhamma): mental or physical, are dependent on conditions for their occurrence.

Keywords: Causation, Theravada, Buddhist Philosophy

Introduction

The theory of Dependent Origination (Paticcasamuppāda) 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" (Trenckner and Chalmers, 1888-1902). (imamsi 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-marana. 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.

The doctrine of Dependent Origination is one of the most important and unique teachings of Buddhism, and is generally found to be accepted in the Buddhist literature of most schools. The teaching of Dependent Origination is described by the texts as a doctrine which had never been heard before and as different from all other views proposed by any preceding or contemporaneous theory of causation. The first importance of Dependent Origination is to really know all phenomena and teaching of the Buddha as the Buddha saying in the following words: "One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination" (Trenckner and Chalmers, 1888-1902). An understanding of Dependent Origination is integral to having a clear understanding of the Buddha's teachings. It is described as a natural law that all phenomena (Dhamma): mental or physical, are dependent on conditions for their occurrence; there is nothing which occurs independently, isolatedly or fortuitously; there is nothing separate, nothing standing alone. A phenomenon arises because of a combination of conditions, which are present to support its arising, and it will cease when those conditions and components change and no longer sustain it. Everything arises and ceases depending on causes and conditions which themselves arise due to causes and conditions. There is no ultimate ground or primordial cause, but a complex of causes and everything arises

and ceases depending on causes and conditions which themselves arise due to causes and conditions. There is no ultimate ground or primordial cause, but a complex of causes and conditions. To illustrate the nature of Dependent Origination, the example of an oil lamp is cited. The oil lamp burns and gives flame depending upon the oil and the wick. When the oil and the wick are present, there is flame in the oil lamp. If either of these is absent, then the flame will cease to be. Dependent Origination is the true nature of reality and this is so regardless of whether there is anyone who realizes it or not like the law of gravity which was true even before its 'discovery' by Isaac Newton. The Buddha says:

Whether, brethren, there be an arising of Tathāgata or whether there be no such arising, in each this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that He fully understands. Fully enlightened, fully understanding He declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: Behold! conditioned by this, that come to be (Ed., 1884-1904).

Paticcasamuppāda: Meaning and Significance

Dependent Origination is the English term which is commonly used by translators to allocate the purposely Buddhist scriptures by the terms paticcasamuppāda. Scholars and writers have in various forms rendered this term into English. 'Dependent Origination' 'dependent arising', 'conditioned co-production', 'causal conditioning', 'causal genesis', 'conditioned genesis', 'causal dependencies', 'conditioned arising', or 'causal interdependence' have been used as an alternative translation while the concept has also been discussed as 'the principle of conditionality', or 'relativity' in the field of causality. Throughout this thesis the term 'Dependent Origination' is used in the sense of causal principle.

In generally Paticcasamuppāda is treated as the doctrine of Causation, why and how the Dharma emerges is the doctrine of paticcasamuppāda. The theory is basically a moral formation which we see in our life. It 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.

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 (Saddhatissa, 1970).

Types of Dependent Origination

References to the principle of Dependent Origination can be divided into two

1. General references that do not specify the main factors or elements, and
2. Those that single out the names of the various factors of elements and link them together in an ordered progression.

The former format is often used to precede the latter as a general outline; it is a general and short formula. The latter, more frequently encountered, is mostly expressed on its own. The latter explanation is considered as the practical expression of the principle of Dependent Origination, showing the details of the natural process according to the general principle (the former).

Each of these two main categories can further be divided into two parts:

- A. Explaining the process of arising of the suffering;
- B. Explaining the process of extinguishing of the suffering.

The first part of the formula (A) is positive; it explains the process of arising (samudaya vāra). It refers to the process of unfolding called anuloma paticcasamuppāda which is the sequence in its forward mode, and corresponds to the second of the Four Noble Truths, the condition of arising of suffering (dukkha samudaya) of what is present (samudaya) when suffering (dukkha) is present. The second part (B), showing the process of cessation, is called the nirodha vāra. It is the sequence in its reverse mode called patiloma paticcasamuppāda and corresponds to the third Noble Truth, the cessation of suffering (dukkha nirodha); it argues that when the samudaya is absent, the effect: dukkha, is absent, which absence is equated to nirotha, the cessation of suffering, that is, the absence of the effect. Theory of 'Dependent Origination', therefore, is not only frequent in its happening with the Four Noble Truths but sometimes identified with them, the abstract causal formula underlying is being presupposed in the total argument of the Four Noble Truths.

The General Principle

According to the Buddha, all phenomena are subject to the laws of causation. There is nothing haphazard or predetermined. Every element, though appearing only for a single - moment, is a dependently originating element because it depends for its arising on what has gone before it. That is the meaning of Dependent Origination. The law of causation can be expressed by the following formula:

“If this is, that comes to be
(Imasmim sati itam hoti);
From the arising of this, that arises
(Imassuppādā itam upajjati);
If this is not, that does not come to be
(Imasmim asati itam na hoti);
From the stopping of this, that is stopped
(Imassa nirodha idam nirujjati)” (Ed., 1884-1904)

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 Satkaryavada, 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 back 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 (Paticcasamuppāda) 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.

The Twelve Elements of Dependent Origination

The general principle of Dependent Origination is described by a series of twelve factors:

A) Smudaya Vāra:

1. With Ignorance as condition, there are Volitional Impulses.
2. With Volitional Impulses as condition, Consciousness.
3. With Consciousness as condition, Mind and Body.
4. With Mind and body as condition, the Six Sense Bases.
5. With the Six Sense Bases as condition, (sense) Contact.
6. With Contact as condition, Feeling.
7. With Feeling as condition, Craving.
8. With Craving as condition, Clinging.
9. With Clinging as condition, Becoming.
10. With Becoming as condition, Birth.
11. With Birth as condition, Ageing and Death,
12. Sorrow, Lamentation, Pain, Grief and Despair.

Thus is the arising of this whole mass of suffering.

This is how life arises, exists and continues. Now we shall come to the cessation of the process as following:

B) Nirodha Vāra:

1. With the complete abandoning of Ignorance, Volitional Impulses cease.
2. With the cessation of Volitional Impulses, Consciousness ceases.
3. With the cessation of Consciousness, Mind and Body cease.
4. With the cessation of Mind and Body, the Six Sense Bases cease.
5. With the cessation of the Six Sense Bases, Contact ceases.
6. With the cessation of Contact, Feeling ceases.
7. With the cessation of Feeling, Craving ceases.
8. With the cessation of Craving, Clinging ceases.
9. With the cessation of Clinging, Becoming ceases.
10. With the cessation of Becoming, Birth ceases.
11. With the cessation of Birth, Ageing and Death,
12. Sorrow, Lamentation, Pain, Grief and Despair cease.

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 exists through the condition of existence, existence through

the condition of attachment, attachment through the condition of desire, desire exists 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 Bhava, and Bhava through the condition of Rebirth (P.A. Payutto, 1994).

In the Abhidhamma texts and commentaries the principle of Dependent Origination is also known as *paccayākāra*, referring to the interdependent nature of things. This is how life arises, exists and continues. If we put this formula in its reverse order, we come to the cessation of the process: Through the cessation of ignorance, karma-formations cease; through the cessation of karma-formations, consciousness ceases...through the cessation of birth, old age, death, grief, sorrow, suffering, lamentation and despair cease.

Characteristics of Dependent Origination

There are four terms used to quote the objectivity of principle of dependent Origination. These terms are mentioned in Samyutta-Nikāya, 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) ((Ed., 1884-1904)

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

1. Objectivity (Tathatā) - The term Tathatā 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 Tathatā supports 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 (Ed., 1884-1904)

2. Necessity (Avitathatā) - 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. (Singh, 2008).

3. Invariability (Anannathatā) 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 than 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 (Singh, 2008).

4. Conditionality (Idappaccayatā) - 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 (Paticasamuppāda). 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 (Singh, 2008).

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 (Kalupahana, 2006).

Four Views (Naya) of Paticcasamuppāda

In further classification about the theory of Paticcasamupāda, Buddhaghosa admits the theory of four-fold Naya in the seventh chapter of visuddhi-magga. These four-fold characteristics 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:

1. Ekatta-Naya (The continuity view): It shows 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 three is externalism. We misunderstand the continuity process of cause and effect. There is no unity in the process but only continuity (Singh, 2008).

2. 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 (Kamma) and effect (vipāka), 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 (Kamma) is not in the effect (vipāka) and effect is neither within nor outside, each is void of other.

Thus, we find in Nanatta-Naya view, cause perished 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 (atman) but of plurality of causes. The conception of absolute annihilationism is also rejected thereof (Singh, 2008).

3. 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, (anicca) impermanent, (dukkha) sorrowful and anatta (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 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 is the 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 (Singh, 2008).

4. Evam-dhammata-Naya (The Determinacy view) is the 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 (Singh, 2008).

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.

Body of Knowledge

Causation in Theravada Buddhist philosophy well known as Paticcasamuppâda or the theory of dependent origination is the most important doctrine in Buddhist philosophy. It is the basis upon which other doctrines of Buddhism revolved. This doctrine is the backbone on which the entire edifice of Buddhism rests. Buddha gives the great importance to the understanding of this doctrine. According to him, without a proper understanding of this doctrine it is hardly possible to understand his teachings. That is why Buddha calls this doctrine the Dhamma.

We may even say that Paticcasamuppâda is Buddhism and vice versa. Buddha laid the greatest emphasis on this theory of dependent origination. He held that one who comprehended this theory visualized the truth.

This doctrine is also sometimes compared to a staircase, by mounting which one can look round on the world and see it with the eye of a Buddha. The failure to understand this doctrine is the cause of all our pains and miseries in life. Its knowledge leads to the cessation of miseries. This doctrine is contained in the Second Noble Truth which gives us the cause of suffering, and in the Third Noble Truth which shows the cessation of suffering. However, some Buddhist scholars are of the opinion that "there is room for doubting as to whether Paticcasamuppâda falls within the Second Noble Truth or leads to the Third, or the other way

round. Sometimes it appears that all the Four Noble Truths are merely the corollaries of Paticcasamuppâda. This problem could be solved if we could precisely know what was the exact enlightenment.

According to the doctrine of Paticcasamuppâda, everything depends on some conditions. On getting the cause, the effect arises. Any form of existence is conditional being dependent on a cause. There is no place for accident or chance. Paticcasamuppâda is a spontaneous universal doctrine which conditions the appearance of all mental and physical events. This law works automatically without the help of any conscious guide. According to this law, whatever exists arises from causes and conditions, and therefore, is in every respect impermanent. All existence is impermanent - becoming. All becoming is subject to the Law of Causation. Causation is dependent origination.

There are various descriptions of this causal theory according to different Buddhist texts. Somewhere it is described directly and conversely, somewhere only directly and somewhere half etc. However, the meaning of the theory is clear everywhere. Such is its depth and exactitude as the Buddha's saying: "One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination" (Trenckner and Chalmers, 1888-1902).

Thus, it may be said that the history of Buddhist philosophy is an attempt to make a clear elaboration and interpretation of the doctrine of Paticcasamuppâda itself as G.C. Pande rightly says: "Buddhist logic and dialectic have evolved through the attempt to define the exact nature of that dependence of things which the principle of paticcasamuppâda implies" (Pande, 2006).

From the study of the history of Buddhism, it shows that the Buddha was not ready to accept anything dogmatically. He was very well-versed in Brahmanic philosophy and the idealism of the Upanisads. He was also aware of the materialistic philosophy. He learned to practice meditation from Upanisad masters. However, none of the above could satisfy him. He needed to develop a philosophy which is undogmatic and practical. He did it by discovering the principle of Paticcasamuppâda. This doctrine avoids the two extreme- views - eternalism, that is, some reality eternally exists independently of any condition; and nihilism, that is, something that exists can be annihilated without leaving any effect. In this sense, this doctrine is called the Majjhimâ-Patipadâ (the middle path). The Buddha agreed with the materialists that there can be no unchanging entity like atman. However, he denied that death is the end of life. He also agreed with the Upanisads that life extends beyond the present life. But it is not the manifestation of a formless atman. He gave a theory of the discontinuous-continuity of life with the help of Paticcasamuppâda. This doctrine explains the continuity of life beyond death without assuming a transmigrating self.

According to the Buddha, the doctrine of dependent origination is of fundamental importance for understanding his teachings. Therefore, he calls this the Dhamma. The importance of the doctrine of dependent origination in the philosophy of Buddhism is beautifully emphasized by the great Buddhist philosopher Nagarjuna. In the opening verse of his famous work Madhyamika Karika, he salutes Buddha as the best among all the teachers for teaching the blessed doctrine of Paticcasamuppâda, which leads to the cessation of plurality and to bliss.

Regarding the origin and significance of the formula of Paticcasamuppâda. it is true that the Sankhya system also sees the origin of Duhkha in desire-prompted actions. The origin of desire, according to this system, lies in some sort of 'ignorance'. However, this general idea belongs to Sramana-culture as a whole. Therefore, Buddha need not have borrowed this idea from the Sankhya school of philosophy. It should be suggested that its present form has been built upon simpler earlier statements relating to Duhkha-Samudaya. Rhys Davids, a British Buddhist scholar considered the formula as the first clear enunciation in the history of the

principle of natural causality in all phenomena (David, 1954-1959). He was of the opinion that the claim of twelve links was only a particular application of the causal law to the psychological region, where suffering originates. It rather expressed the course of normal human life. His idea has got wide acceptance among the scholars. Oldenberg considered the general significance of Oldenberg to consist in the view that within the phenomenal realm, becoming, not being, is the final category (Oldenberg, 2007).

From the above discussion, even though it has various interpretations of the theory of causation (Paticcasamuppâda) in Theravada Buddhism. All the points of views of Buddhist scholars, however, agreed on the central importance of the theory of causation of Paticcasamuppâda which has been identified with the Dhamma, and which has paved the philosophical, ethical and spiritual foundation of Buddhism.

Conclusion

The teaching of Dependent Origination is described by the texts as a doctrine which had never been heard before and as different from all other views proposed by any preceding or contemporaneous theory of causation. It is quite clearly that the Buddha's doctrine of Dependent Origination was the first clear-cut theory of natural causation which appeared on the Indian philosophical scene. The first importance of Dependent Origination is to really know all phenomena and teaching of the Buddha as the Buddha says the following words: "One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination". An understanding of Dependent Origination is integral to having a clear understanding of the Buddha's teachings.

A definition of the principle of Dependent Origination explains it as a beginningless and endless process of evolution, so the world is proceeding of causes and effects and bound to its conditions in the natural process. Thus, we know that there is no Creator, nor is the world a series of aimless accidents; objectives cannot be realized through merely wishing, waiting from other, supplicating the gods, or luck, but it is the effect of self-reliance, effort, and the will. Things not only just happen, but there is a combination of causes and conditions that is necessary for things to happen.

Suggestion

Paticcasamuppâda is a principle that teaches ordinary matters close to human beings and relevant to human life at all times. Therefore, this article presents something of academic value to mankind. However, the interpretation of paticcasamuppâda depends on one's point of view, because human life is cause and effect that occurs all the time and continuously.

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