

A Study on The Theory of Dependent Origination (Pratītyasamutpāda)

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Abstract

In Buddhist philosophy, the Theory of Dependent Origination—known as *Pratītyasamutpāda* in Sanskrit and *Paṭiccasamuppāda* in Pali—holds a central place. It offers a methodical account of the causes of sorrow, the persistence of life, and the potential for freedom. This theory holds that things develop thru a web of circumstances rather than emerging on their own or without causes. The phrase "when this exists, that comes to be; when this arises, that arises; when this ceases, that ceases" is frequently used to convey this idea. Ignorance (*Avidyā*), formations or volitional activities (*Saṅskāra*), consciousness (*Vijñāna*), name-and-form (*Nāma-rūpa*), six sense bases (*Ṣaḍāyatana*), contact (*Sparśa*), feeling (*Vedanā*), craving (*Tēṣṇā*), attachment (*Upādāna*), becoming (*Bhava*), birth (*Jāti*), ageing-and-death (*Jarāmaraṇa*), along with grief and other types of suffering. These connections clarify how ignorance shapes the mechanisms that eventually result in pain and survival. This study looks at *Pratītyasamutpāda*'s philosophical underpinnings, structure, importance, and ramifications. It examines how it relates to the Four Noble Truths, the idea of non-self, karma, reincarnation, impermanence, and the Buddhist road to enlightenment. The study also takes into account how the concept contradicts the notions of an independent existence of things and a permanent self. Dependent origination offers a thorough view of reality as relational, conditioned, and dynamic rather than just a theory of cause. According to the study's findings, *Pratītyasamutpāda* is crucial to comprehending Buddhism's view of human life and liberation. Buddhism creates the potential of breaking the cycle of suffering by acknowledging the conditional nature of suffering and pinpointing its causes, especially ignorance and craving. As a result, the Theory of Dependent Origination serves as both a practical framework for reaching *Nirvāṇa* and a philosophical explanation of conditioned existence.

Keywords: *Paṭiccasamuppāda*, Twelve *Nidānas*, Four Noble Truths, *Dukkha*, *Anicca*, *Anattā*, Karma; Rebirth, Craving, Ignorance

I. INTRODUCTION

The *Pratītyasamutpāda*, also known as the Theory of Dependent Origination, is a fundamental teaching in Buddhism that provides an explanation for the concept of existence, suffering, and rebirth cycles. The lesson that it imparts is that all phenomena are reliant upon the conditions and causes that bring them into existence; nothing exists independently or permanently. "When this exists, that arises; when this ceases, that ceases," the Buddha said, encapsulating this idea in a single sentence.

It is *Pratītyasamutpāda* that provides an explanation for the origin of *dukkha*, which is pain, without referring to a creator or an everlasting soul. Because it demonstrates that existence is a causal process rather than a fixed reality, it lends support to the concepts of impermanence (*anicca*) and non-self (*anattā*). Through the process of removing ignorance through the application of wisdom, the entire chain is able to collapse, resulting in the cessation of suffering (*nirodha*) and the attainment of *nirvāṇa*.

Meaning and Interpretation of Dependent Origination (Pratītyasamutpāda)

The most significant idea in Buddhist philosophy is the principle of dependent origination, or *Pratītyasamutpāda*. It serves as the foundation for other Buddhist concepts. This doctrine serves as the foundation for the entire Buddhist structure. Buddha places a high value on comprehending this doctrine. He asserts that it is nearly impossible to comprehend his teachings without a thorough grasp of this theory. Buddha refers to this philosophy as the *Dhamma* for this reason. As a result, a thorough examination of *Pratītyasamutpāda* will inevitably uncover all of Buddhism's core problems. One could even argue that Buddhism is *Pratītyasamutpāda* and vice versa. Buddha placed the most emphasis on this dependent origination doctrine. He believed that the truth was visualized by the person who understood this notion.

A staircase that allows one to view the world through the eyes of a Buddha is another way in which this philosophy is sometimes likened. The root of all our suffering in life is our inability to comprehend this idea. Its knowledge results in the end of suffering.

The Second Noble Truth, which explains the source of suffering, and the Third Noble Truth, which illustrates how suffering ends, both contain this idea. "There is room for doubt as to whether Pratītyasamutpada falls within the Second Noble Truth or leads to the Third, or the other way around," according to Dr. Sibnath Sarma. At times, it seems as though the Four Noble Truths are only Pratītyasamutpada's corollaries. If we could pinpoint the particular moment of enlightenment that Gautama experienced when he transformed into the Buddha, this dilemma could be resolved. However, the Buddhist texts simply disagree on this point.

According to the doctrine of Pratītyasamutpada, 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. Pratītyasamutpada 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. Everything in life is transient and ever-changing. Every action is governed by the Law of Causation. Dependent Origination is Causation.

Buddha thus states: "I will teach you the Dhamma: that which is present becomes this; that which arises from the arising of that is this. When that is not present, this does not become; when that stops, this stops.

Various Buddhist writings provide diverse explanations of this causal idea. In one place, it is explained in whole, in another, in part, and in the other way. The theory's meaning, however, is evident everywhere. That's how deep and precise it is.

It is appropriate to mention the Buddha's eulogy: "O mendicants! The truth is known by those who see Pratītyasamutpada, and the truth is known by those who see Pratītyasamutpada.

The Buddha wasn't prepared to adopt a dogmatic stance. He knew a great deal about the Upanisads' idealism and Brahmanic philosophy. He understood the materialistic theory as well. He did yoga. But none of the aforementioned could please him. His goal was to create a philosophy that was both pragmatic and nondogmatic. The profound philosophical issues that are extremely challenging to resolve piqued the Buddha's disinterest. He believes that attempting to respond to these inquiries is pointless. His entire endeavour was to find a law that would settle the real-world issues of existence and living. He accomplished this by learning about Pratītyasamutpada's premise.

Pratītyasamutpada's ideology steers clear of the two extremes: nihilism, which holds that anything that exists can be destroyed without causing any harm, and eternalism, which holds that some reality endures eternally regardless of any conditions. This philosophy is known as the Madhyama-pratipat, or "middle path," in this context. The Buddha concurred with materialists that atman, an immutable being, cannot exist. But he denied that life ends when one dies. Additionally, he concurred with the Upanishads that life is not limited to this existence. However, it is not the expression of an atman without form. With the assistance of Pratītyasamutpada, he presented a theory of the discontinuous-continuity of life. Without accepting a transmigrating self, this doctrine explains how life continues after death. The Buddha asserts that comprehending his teachings requires a grasp of the dependent origination philosophy. He refers to this as the Dhamma as a result. The famous Buddhist philosopher Nagarjuna masterfully highlights the significance of the dependent origination doctrine in Buddhism. In the first line of his well-known work *Madhyamika Karika*, he praises Buddha as the greatest teacher of all time for imparting the divine truth of Pratītyasamutpada, which brings about bliss and the end of plurality.

A literal translation of the term Pratītyasamutpāda is "dependent arising" or "conditioned co-origination." It is a sign that all phenomena are dependent upon particular causes and conditions in order to come into existence, and that they do not exist independently.

According to the teachings of the Buddha, nothing is able to come into being on its own, nor does anything contain an essence that is either permanent or self-sustaining. "When this exists, that arises; when this ceases, that ceases" is a well-known statement that encapsulates this idea in its entirety.

Etymologically, Pratītyasamutpada means "origin of something on getting something." "Pratitya means after getting (Prati + i + ya), and Samutpada means appearance or arising (pradurbhava); when we combine the two, we get arising after getting (something). It might also imply that everything is prone to disintegration. Those dissolved keep coming back. Since the root T stands for going, the bare meaning of Pratītyasamutpada is that something is generated when something else has happened, or that going or receiving something results in something else. Therefore, in this case, the occurrence of one thing, which is obviously its antecedent, is necessary for the production of another." Pratītyasamutpada is hence "dependent origination" or "dependent causation" in English. The antecedent and the consequent have a dependent relationship. The precise nature of this reliance is unclear, though. It is possible that this facet of Buddhism has not received enough attention from academics.

The distinguished Buddhist scholar Buddhaghosa asserts that Samuppada does not indicate "pure and simple origin" (uppada). It opposes both eternalism and the notion of emptiness. The word "paticca" refers to something that doesn't start on its own or without a reason. It begins as a result of relying on specific other factors. According to the compound word paticcasamuppada, a cause and an effect are intertwined and lead to an unchangeable outcome. Additionally, they are dependent on one another, and this dependence cannot be changed.

Like sea waves, the existence of all phenomenal objects is fleeting. These waves are real. They do, in fact, exist, although briefly. They are hence transient (anitya). One who is subject to avidyā perceives them as something distinct, even though they are transient changes of the Reality. The sight of the variegated world, which ultimately causes him pain, is the result of this individuation or determination by the imperfect. There is simply an interdependent origination, not a true one.

In light of this dependent origination theory, Buddha clarified the reason behind life's suffering. Something causes suffering, which is a basic aspect of life. It must rely on certain circumstances. Buddha created a twelve-link chain to illustrate the origin of suffering. Because we are born, life involves suffering. We wouldn't have gone through all of these hardships if we hadn't been born. Every birth has a reason. The will to be born is it. Our mental attachment to things is the cause of the want to be born. Why are we sticking to this? This clutching is a result of our desire or hunger for things. We are compelled to appreciate the things in this world. The perception of object-contact is the cause of this desire and thirst for pleasure. The existence of the six sense organs—the mind being the sixth sense—is what causes this sense-object-contact. Once more, these organs rely on the psycho-physical organism. The embryo's early consciousness is what gave rise to this organism. Once more, our prior impressions are the cause of our initial awareness. Finally, ignorance of the truth is the cause of these impressions. Thus, the underlying cause of all life's sorrows and sufferings is ignorance of the truth.

Causal Interdependence of Phenomena

A network of interconnected causes and effects is what the dependent origination theory proposes to explain reality. The occurrence of every event or experience is contingent upon the existence of particular conditions, which vanish if those conditions are no longer present. Because of this, existence is not a fixed substance but rather a process that occurs continuously.

Explanation of Suffering (Dukkha)

The doctrine elucidates the various ways in which ignorance, craving, and attachment are the root causes of suffering. This is how ignorance leads to karmic action and reincarnation, which ultimately results in old age, death, and sadness. The twelvefold chain illustrates this mechanism.

Rejection of Eternalism and Nihilism

Pratītyasamutpāda avoids the extremes of believing in an eternal self (śāśvatavāda) and total annihilation (ucchedavāda). It presents a **middle path**, where continuity exists without permanence.

Foundation of Anattā (Non-Self)

Since all phenomena arise dependently, there is no unchanging soul or self. What we call the “self” is merely a combination of conditioned factors, constantly changing.

Ethical and Soteriological Significance : Understanding dependent origination encourages ethical conduct and mindfulness. By removing ignorance and craving, the chain of causation is broken, leading to liberation (nirvāṇa). Thus, dependent origination is both a metaphysical and practical doctrine. It explains the nature of reality and suffering while also providing the key to freedom by emphasizing insight, wisdom, and the cessation of conditions that give rise to suffering.

Twelve-Linked Chain of Causation (Dvādaśa-nidāna)

According to Buddhism, the twelve-linked chain of causality provides an explanation for the emergence and perpetuation of suffering, known as dukkha, through the process of dependent origination, also known as Pratītyasamutpāda. The emergence of each link is contingent upon the emergence of the preceding link, resulting in an ongoing cycle of birth, death, and reincarnation, known as saṃsāra.

As far as understanding dependent origination is concerned, the twelvefold chain, which is also referred to as Dvādaśa-nidāna, is the way that is considered to be the standard. Avidyā, which translates to "ignorance," refers to a lack of actual knowledge of the world that surrounds us, particularly with regard to the Four Noble Truths. Saṅkhāra, also known as volitional formations, refers to karmic acts that are contingent upon ignorance. A consciousness known as Viññāṇa The result of karmic constructions is the emergence of rebirth consciousness. Nāma-rūpa, which translates to "Name and Form," A person's mental and physical components make up their complete being. The Six Sense Bases, also known as Ṣaḍāyatana, consist of the eyes, ears, nose, tongue, body, and mind. A contact with Sparśa The interaction of the sense organs, the objects, and the consciousness. Vedanā (Feeling) refers to sensations that might be either pleasant, bad, or neutral. A desire or a want An emotion that gives rise to a desire. Upādāna, also known as attachment or clinging, cravings that are more intense, which leads to clutching. Clinging and karma are the two factors that form the Bhava (Becoming) process of existence. Jāti, which means birth, In the beginning of a fresh life or a revitalized existence. Jarā-maraṇa, which translates to "Old Age and Death," encompasses decline, death, grief, mourning, and torment.

THE SIGNIFICANCE OF PRATĪTYASAMUTPĀDA

The Mahavagga provides a lovely explanation of the Pratītyasamutpada formula:

"Ignorance gives way to conformations (Sankhara), which lead to consciousness (Vinnana). Then, from consciousness, names and physical forms arise, leading to the six fields. Then, from the senses and their objects, comes contact, which brings sensation, which brings thirst (or desire). From thirst comes clinging to existence, which leads to being, which leads to being born. From birth come old age and death, pain, lamentation, suffering, anxiety, and despair. All realms of sorrow have their beginnings here... However, if ignorance is eradicated by completely letting go of desire, then conformations follow. Then, consciousness, name, and corporeal form are gone. Then, the six fields are gone. Then, contact between the senses and their objects is gone. Then, sensation is gone. Then, thirst is gone. Then, clinging to existence is gone. Then, being is gone. Then, birth is gone. After birth, old age and death, pain, lamentation, suffering, anxiety, and despair are gone. The entire domain of pain has been eradicated by this.

Another way to look at this line of events is this:

Past Life:

1. Ignorance (avidya)
2. Impressions of Karmic forces (samskara)

Present Life:

3. Initial Consciousness of the embryo (vijñāna)
4. Psycho-physical organism (nāma-rūpa)
5. Six sense-organs including mind (śaḍāyatana)
6. Sense-object-contact (sparśa)
7. Sense-experience (vedāna)
8. Thirst for sense-enjoyment (trāsa)
9. Clinging to this enjoyment (upādāna)
10. Will to be born (bhava)

After Life:

11. Birth or Rebirth (jāti)
12. Old age and death (jara-marana)

The twelve-link chain up there represents the cycle of birth and rebirth that is existence. The first two connections pertain to a previous existence, the latter two to an alternate timeline, and the remaining eight to the here and now. Here we see the never-ending loop of life and death. In this context, dying does not spell doom but rather birth into eternal life. Technically speaking, this chain is known by many names: Bhava-chakra, Samsara-chakra, Janma-marana-chakra, Dharma-chakra, Pratītyasamutpada-chakra, and so on. The only way to break this cycle is to gain knowledge and eliminate ignorance, which is the first link in the chain. Thus, being ignorant is a form of servitude, and knowledge is the key to escaping it and achieving freedom. That is what the Buddha said in his Third Noble Truth. When you know this Noble Truth, you know that suffering will end.

The purpose of this twelve-link chain is not to depict an evolutionary trajectory. "This being so that happens" (imasmim sati idam hoti) is the common generic statement for the twenty-four ways (Paccayas) in which any two links are related to each other. Such relationships are twenty-four in number in the Paṭṭhana. They are hetu (root cause), ārammaṇa (basis, objective cause), anantara (immediate cause), samanantara (concomitant cause), saḥajāta (co-existent cause), annamāna (interdependent cause), nissaya (supporting cause as earth to tree), upanissaya (immediately effective cause), purejāta (preceding cause), pacchajāta (succeeding cause), āsevāna (cause which requires repetition, e.g., Kamma-previous actions), vipāka (fruition of previous actions cause), āhāra (sustenance cause), indriya (predominating factors cause), jhāna (meditation cause), magga (eightfold path cause), sampayutta (associated cause), vippayutta (dissociated cause), atthi (present cause), natthi (nonpresent cause), vigata (absent cause), and avigata (non-absent cause). A relationship between the two consecutive connections exists in one of the aforementioned relations. An example would be the connections between Vinnana (consciousness) and annamāna (mind and matter) in the nāmarūpa, and between jāti (birth) and old age and death (jaramarana) in the upanissaya and purejāta, respectively. The idappaccayatā, or dependent origination of material objects, can be realized by taking any two links into consideration, as stated in this law.

The following defines the terms that make up the chain of twelve links:

1. Avidya or Ignorance

The twelve-link chain begins with avidya, or ignorance. The sad truth of life is hidden. Suffering and evil arise from avidya, or reality ignorance, in Buddhism. Both physically and emotionally, it creates deformities, anomalies, and pain. It forces learning and unlearning. It blinds one to reality. Avidya is the ability to see joy in sorrow, virtue in evil, and vice versa. It considers unreal as real. It provides distinction without. The Nikayas interpret this term as ignorance of the four truths. The Abhidhamma's eternalism (sassata) and annihilationism

(uccheda), conditioned objects (idappaccayata), and incomprehension of the world's beginning and end are represented by it. Avidya filters the truth, but when it disappeared, we saw it. Real or faultless truth understanding is remote from all worldly beings' limited knowledge. Individuality comes from Avidya's illusory sense of T. Buddhism emphasises ignorance. Buddha said we must face and grasp reality. Ignorance drives life desire. "The force of ignorance is so great that in spite of the worst suffering men display a tenacious clinging to life.

2. Samskara or Impressions of Karmic forces

Second in the chain is Samskara. The root means "to arrange" or "to prepare." This illustrates the end product and production process. Sathskara says everything is simply in the process of being formed. Sathskara also refers to clean and impure activities, virtues that will be rewarded or guilt that will be punished, on Earth or in the afterlife. The phrase alludes to the spirit energy or will power that creates the new existence.

Majjhima Nikaya: "My pupils, a monk with faith, righteousness, doctrinal knowledge, resignation, and wisdom says to himself: 'Now then could I, when my body is dissolved in death, get rebirth in a powerful princely household.' He contemplates and treasures this concept." His prized Samskaras and internal conditions reincarnate him in this incarnation. This is the path to rebirth, disciples.

This cycle of Pratītyasamutpada calls "Samskaras" the mental impressions left by a wrong perspective. Avidya (ignorance) sufferers believe sacrifices and extreme austerity lead to release and wants to happiness. Previous Samskaras generate a person's rebirth thoughts, and their subsequent mental states are influenced by them. It represents prenatal forces. Samskara and avidya are linked by one of the four Paccayas—arammana, adhipati, kamma, or upanissya. Avidya's mental impressions create the following deeds: (a) meritorious, like offering gifts and observing moral precepts; (b) sinful, like killing and stealing; and (c) neither, like believing in eternalism and annihilationism. These activities could be verbal, physical, or mental. These ideas or sensations can be true or false, high or low, right or wrong, or limited. Rebirth occurs in hell for non-meritorious deeds and heaven for meritorious ones. The Arupalokas' final category of non-meritorious conduct culminates in rebirth.

3. Vijñāna (Consciousness) and 4. Nama-rupa (Mind and Body)

The third element in the causal chain is consciousness (vijñāna), which gives rise to Nama-rupa, or mind and body. Vijñāna and Nama-rupa are very dependent on one another. "If consciousness, Ananda, did not enter into the womb, would name and form arise in the womb?" "No, Sir." "And if consciousness, Ananda, after it has entered into the womb were again to leave its place, would name and form be born into this life?" "No, Sir." "And if consciousness, Ananda, were again lost to the boy or to the girl while they were yet small, would name and form attain growth, increase and progress?" "No, Sir." In the Milinda Panha, consciousness has been likened to a watchman standing in the centre of a crossroads, watching everything that comes from all sides. According to S. N. Dasgupta:

"If we are to define its characteristics, we must say that it knows (Vijñāna), goes in advance (pubbangama), connects (sandhana), and stands on namarupa (namarupa padatthanam)."

The mind and body are the result of rebirth consciousness. It signifies the beginning of a being's current existence. Its new life suggests that it was unable to escape ignorance and the resulting mental effects from its previous existence. An Arhat or Buddha does not experience a new rebirth-consciousness or nama-rupa because they just get rid of the same. Nalinaksha Dutt claims that "Sankhara caused Patisandhi-Vinnana to reappear, followed immediately by the other Vinnanas. The other four constituents then cluster around this Vinnana, creating a whole being with mind and matter." Matter (rupa) is one of these four ingredients. Perception, emotion, and new mental impressions are the final three. Together with Vijñāna, these three are referred to as nama. Vijñāna is blamed for nama-rupa in the formula of twelve linkages.

However, Vijñāna, which refers to both the mind and the mental states conveyed by the sense organs, is also included in nama. At death, the body, emotions, and sensations disappear, but vijñāna, or consciousness, endures as the thread that binds the old and the new. The only time it totally vanishes is when nirvana is reached. When the old creature dies, consciousness becomes the seed for the new one. The material substance from which a new state of being is formed is what this germ looks for in the womb. Consciousness cannot evolve if it cannot find the required material structure.

5. Sadayatana or Six sense-organs

Consciousness and name and form, are inter-dependent. From these two arise the six fields, eye, ear, nose, tongue, body and manas or mind.

The organs required for communication with the outside world and its objects—forms, sounds, colors, tastes, tangibility, and thoughts—are then produced. The paccaya of the six sense organs is thought to be ndma-rupa. The three khandhas—vedana, sannd, and sankhdd—are referred to here as nama. The six objects (vatthus)—form, sound, taste, smell, and touch—as well as the four great elements (mahdbhutas) and objects of mind and vitality (jwita) are all included in rupa. With eleven components, the rupa above evolves in its own way. As sahajata, annamanna, nissaya, vippayutta, atthi, and avigata, it is also associated with Sadayatana. The six

sense-organs are similarly related to nama in the same way, with the exception that nama is a vipaka paccaya and Sampayutta rather than Vippayutta. To be a paccaya of the six sense organs, however, nama and rupa must be combined and not separated.

6. Sparsha or Sense-object-contact

The objects that the sense organs grab cause sense-object-contact to manifest. The six fields of touch, or dyatanas, correspond to the six sense-contacts (phassa). The term "ayatana" refers to the six senses and their objects. "Field of operation" is what Ayatana actually means. One ayatana can only use one type of contact (phassa). There are six or nine ways in which phassa is related to ayatanas. Like Vinnana, phassa (contact) can be further classified into thirty-two types.

7. Vedana or Feeling (Sense-experience)

Pleasure, pain, or indifference are all meanings of the word Vedana. On the one hand, it results in trsna (desire). On the other hand, sense contact produces it. According to Professor De la Vallee Poussin, Srilabha separates the creation of Vedana into three steps. Therefore, the interaction between the sense and the object comes first, followed by the object's knowledge and finally the Vedana. "Depending on Majjhima Nikaya, iii 242, Poussin gives the other opinion that just as in the case of two sticks heat takes place simultaneously with rubbing, so here also Vedana takes place simultaneously with sparsa . . ."

The number of sense organs is equal to the number of sensations. Vedana, such as Vinnana, can be further classified into eighty-nine types. There are eight ways in which feeling is connected to visual and other perceptions.

8. Trsna or Tanha or Thirst.

Tanha, or the desire for sense-enjoyment, emerges from Vedana, or emotion. We go from one birth to another in this way. It is the powerful source of both life and pain. We suffer because we yearn for pleasure, and we are because we yearn to be. "The suffering of the person whose thirst suppresses that despised thing that spews its venom throughout the world increases with the growth of the grass." According to Dhammapada V. 335, "whoever holds it in subjection... suffering falls off from him as the water drops from the lotus flowers." All misery stems from thirst (Trsna) in all of its manifestations.

There are as many different types of thirst (Trsna) as there are sources, or the six sense organ objects, such as sadda-tanha, rupa-tanha, and so on.

According to Nalinaksha Dutt:

"There are three types of tanha: kama, bhava, and vibhava. Tanha is referred to as kama when it engenders a taste for the objects, rupa, sadda, etc., and as Sassata when it is connected to the conviction that the world exists eternally. It is known as bhavatanhd and creates an attachment (rdga) for future existence. It is referred to as Vibhavatanha when it is connected to the conviction that there is no hereafter (uccheda) and that one becomes independent of this world.

9. Upadana or Clinging

Tanha (thirst) gives rise to upaddna, or clinging to the sense-enjoyment. The Upadana fuel is clinging to the flame of thirst. The fuel is stuck to the flame no matter where it goes. There are seven or eight ways that Tanhds are related to Upaddna. Upadana comes in four different varieties. They are attavdda, silabbata, ditthi, and kama. Kamupddna, or the firm gripping of an object, is caused by kdmatanha, which is the desire for things that have not yet been attained and the solid holding of those that have already been obtained. Ditthupadana is the steadfast devotion to false beliefs, such as the idea that gifts and sacrifices have no positive effects or that any of the unknowable issues—sassata or uccheda, anta or ananta, etc.—are true. Shilabbatupadana is the steadfast commitment to the idea that certain ascetic acts or rites result in liberation. The strong conviction that there is a soul and that it is associated with one of the five Khandhas is known as Attavddupadana." Deliverance is the extinction of thirst whereas bondage is clinging to things. Only when upadana (clinging) stops may the soul be freed from its sinful existence.

10. Bhava or Will to be born

Bhava, or the will to be happy, emerges from clinging to pleasure. In his Madhyamika Vrtti, Candrakrtti defines bhava as the action that resulted in rebirth. Bhava means two different things. Existence based on one's prior actions is the first meaning. It's known as Kammabhava. The plane of existence where a being is reborn is the alternative meaning. It's known as Uppattibhava. The three types of Sahkhara—merit, demerit, and neither merit nor demerit—are what govern Kammabhava. "Buddhaghosa points out that Kamupaddna leads to such Sankhdra which cause a being to be reborn in the Kamabhava, so it can also be described as Kammabhava," he says, adding that Sahkhara is not stated as the source of bhava. It can be called Kammabhava in this sense because

other upadanas, such as ditthi, silabbata, and attavada, cause people to hold incorrect beliefs. As a result, they develop saṅkhara, which leads to existences in Kāma and other worlds.

Uppattibhava refers to the three realms of life, which are Kāma, Rūpa, or Arūpa lokas. In some of these, there are beings with and without sense, while others may have very faint perception, which renders them almost completely incapable of perceiving anything. Uppattibhava can also be classified by the number of Khandhas a being possesses; for instance, beings of rūpa or kāma bhava have five Khandhas, whilst creatures of arūpa and nevasannāsanāyatana bhavas have four, and creatures of asannabhava have just one.

11. Jati or Rebirth

Death and decay are caused by Jati (Rebirth), Jaramarana. It is the body's look or the sum of the five skandhas. The need for re-existence causes the living entity to undergo rebirth, or jati, which is its subsequent life. It does not reincarnate as an entity or an individual. It is a collection of nama-rupa that reincarnates in a different form. Its previous actions (kamma) together with the moment and situation of its reappearance cause this alteration. Kammabhava is in authority of Jati. It has two connections to bhava: upanissaya and kamma. There are still variances between the two beings even if the exterior circumstances are assumed to be the same. The nature of kamma-bhava, or past-life deeds, is to blame for this.

12. Jara-marana or Old age and death

Jaramarana: death and old age, suffering and mourning, grief and longing, etc. occur as a result of rebirth (jati). Upanissaya and purejata are the only two that have any connection to jati.

A living creature made up of five skandhas is considered to be beginningless according to this law of dependent origination. Every group of skandhas that comes before it gives rise to another set of skandhas, therefore it is constantly changing. This process is ongoing and occurs temporarily in the current life. Until avidya (ignorance) is eliminated and nirvana is attained, it will continue to do the same. Hence, the topic of whether an entity exists that is susceptible to feeling, desire, attachment, becoming, and rebirth has been purposefully omitted by the proponents of this law. In other words, nama-rupa, the skandhas do not die or come to an abrupt end. Nevertheless, nama-rupa undergoes a significant transformation at the time of death. Throughout death and rebirth, Nama-rupa persists in their most delicate, nearly undetectable form. Nalinaksha Dutt has provided an analogy to illustrate this, which goes like this:

"Just as in a forest a corn ripens, falls to the ground, and then grows again without the help of a cultivator, so one group of skandhas also gives rise to another group of skandhas without any creator or doer and this takes place according to the law of causal sequence."

Buddhists have referred to this process as rebirth rather than transmigration. They reject the role that jivatman plays in transitioning between incarnations. "The process is like a stream of water flowing continuously till it reaches the sea, the Nirvana."

The ontological question of the ultimate existence of pain—that is, why there is suffering in the universe at all—is not addressed in the doctrine of Pratītyasamutpāda, it is noted. Only the dialectical stages of the origin of suffering are mentioned in this ideology. H. C. Warren asserts that the Pratītyasamutpāda formula has some repetition. i) In one place, vijñāna and nāmarūpa are thought to have arisen because of avidya and saṃskāra. ii) Jati and Jara are thereafter said to be reliant on Upādāna, Bhava, and Trishna. According to Buddhaghosa, the recurrence is done for pragmatic reasons. According to Warren, the twelve-fold formula in its current form is a patchwork of two or more formulas that existed at the time, which Buddha used to create one that may have been expanded or contracted. The human person is therefore "brought into existence twice".

II. CONCLUSION

The Theory of Dependent Origination (Pratītyasamutpāda) is essential to Buddhist philosophy. It fully explains the conditioned nature of life and shows that no phenomenon is independent. Everything depends on causes and conditions, and when these alter or disappear, the phenomena changes or stops. Dependent origination symbolises Buddhist conditionality and interconnectedness. The study links Pratītyasamutpāda to the Four Noble Truths, highlighting its connection to the Buddha's teachings. The First Noble Truth acknowledges suffering, while the Second Noble Truth explains craving and attachment. Dependent origination illuminates how interconnected conditions cause suffering. The Twelve Nidānas, from ignorance to ageing and death, depict the cycle of sorrow and existence.

The doctrine's rejection of a permanent self is important. The Buddhist concept of Anattā (non-self) is better grasped through dependent origination, as human life involves constantly evolving physical and psychological processes. Nobody exists irrespective of these processes. The idea also supports Buddhist Anicca (impermanence) because conditions cause things to change and end. Dependent Origination also explains karma and reincarnation. An immortal soul is not needed to explain continuity between lives in Buddhism. Instead,

continuity is grasped through causal linkages between acts, mental processes, and existence. Wisdom and the elimination of ignorance, craving, and attachment create release from birth and death.

An important characteristic of Pratītyasamutpāda is that it is not just an abstract theory of causation. It serves practical and ethical purposes. Suffering can end if identifiable conditions are removed. By diminishing and eliminating ignorance, craving, and attachment, pain can be ended. In this way, dependent origination links intellectual understanding to spiritual practice.

Later Buddhist thought was heavily influenced by the concept. Nāgārjuna's Madhyamaka philosophy emphasised dependent origination in regard to Śūnyatā (emptiness). Dependent entities have no inherent nature. This interpretation increased the philosophical relevance of Pratītyasamutpāda beyond explaining suffering, making it a crucial framework for comprehending reality.

The study shows that dependent origination is dynamic and interrelated. It questions ultimate permanency and causeless events. It depicts a midway point where phenomena begin, develop, and terminate with changing conditions. This method has major consequences for understanding human relationships, ethics, awareness, and the world. In conclusion, Pratītyasamutpāda is a broad philosophical principle that explains the origin of pain and the essence of existence. It describes phenomena's interconnection, the relationship between ignorance and suffering, impermanence, non-self, and liberation's causal basis. Individuals can attain Nirvāṇa by recognising and addressing the causes of suffering thru wisdom, ethics, and dedicated practice. Therefore, Buddhist philosophy's Theory of Dependent Origination remains one of its most important and lasting contributions to causation, human existence, ethics, and liberation.

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