

Causality in Buddhist Philosophy

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Abstract: *In Buddhism the law of cause and effect is very important. This causality underlies the doctrine of karma. From this viewpoint, causes formed in the past are manifested as effects in the present. The cause and the effect both are not permanent. Buddhism teaches that the law of cause and effect underlies the workings of all phenomena. Buddhist philosophy called this causation as pratityasamutpada or Dependent Origination. The production always depend on cause and conditions. Positive, words and actions create positive effects in the lives of individuals, leading to happiness. It is all due to cause and effect. This law of Cause and effect is known Karma. Most religion strongly believes in Karma, so do Buddhism. Good karma results to good results and evil karma leads to bad results.*

Keywords: *Cause and effect, The twelve links, Law of karma.*

1. Introduction:

Whatever exists in this phenomenal world arises from causes and conditions. All existing things are impermanent. Dependent Origination (pratītyasamutpadā/ paṭiccasamuppāda) is the Buddhist doctrine of causality. This system of thought maintains that everything has been caused into existence. Nothing has been created ex nihilo. This is useful in understanding how there can be rebirth without a belief in a soul. This theory is related to the doctrine of Anatman. According to this doctrine, there is no “self” in the sense of a permanent, integral, autonomous being within an individual existence. What person think of as his or her self, personality and ego—are temporary constructs of the skandhas—form, sensation, perception, mental formations, and consciousness.

So this is what individual are—an assembly of phenomena that is the basis for the illusion of a permanent “self” separate and distinct from everything else. These phenomena (form, sensation, etc.) were caused to arise and assemble in a certain way because of other phenomena. These same phenome

na are perpetually causing other phenomena to arise. Eventually, they will be caused to ceases has many names. It can be called Interdependent Origination, (Inter)dependent Arising, Co-Arising, Conditioned Genesis or Causal Nexus along with many other names. The Sanskrit term is Pratitya-Samut Pada. The corresponding Pali word can be spelled Panicca-samuppada, Paticca-samuppada, and Patichcha-samuppada. Whatever it is called, Dependent Origination is a core teaching of all schools of Buddhism . Nothing Is Absolute. The cause must be prior to the effect, the effect arises from an aggregate of cause and conditions. For example, a seed is a cause of a tree but soil, light, water are it’s condition. When cause vanish then the effect emerges.

2.Nothing is permanent :

The object of the Buddhist doctrine of momentariness is the nature existence within time. Buddhists believe that when someone dies, they will be reborn again as something else. Reborn is depends on their actions in their previous life . The cycle of rebirth is called samsara. It is an ongoing cycle of life, death and rebirth.

No beings or phenomena exist independently of other beings and phenomena. This is especially true for the illusion of Self. All beings and phenomena are caused to exist by other beings and phenomena, and are dependent on them. Further, the beings and phenomena thus caused to exist also cause other beings and phenomena to exist. Things and beings

perpetually arise and perpetually cease because other things and beings perpetually arise and perpetually cease. All this arising and being and ceasing occurs in one vast field or nexus of beingness.

The Buddhist philosophy of causality (Pratityasamutpada) is a theory of the human world. This theory opposed to accidentalism, naturalism, fatalism and supernaturalism. Accidentalism denies law of causality, it regards a fact as happening accidentally. Naturalism ascribes an affect to its own inherent nature. Fatalism belief that all things, good and bad are pre-determined by fate.

The teaching of Dependent Origination is related to many other teachings, including that of karma and rebirth. Understanding of Dependent Origination is therefore essential to understanding almost everything about Buddhism.

3.The Twelve Links (Bhavacakra)

Bhavacakra, the 'wheel of existence', 'wheel of life' or 'Wheel of birth and death', found painted on the walls outside Tibetan Buddhist temples in Tibet, India, and China. It goes back to a text from an early Indian school preserved in Chinese and Tibetan translations (the Mulasarvastivada-vinaya vibhanga). Wheel of Life is a form of a mandala or tanka (painted wall hanging). The painting of a tanka is itself a form of mediation.

Twelve Links, which are said to describe a chain of causes that lead to other causes. It is important to understand that the links form a circle; there is no first link. The twelve links are ignorance; volitional formations; consciousness; mind/body; senses and sense objects; the contact between sense organs, sense objects, and consciousness; feelings; craving; attachment; coming to be; birth; and old age and death. The twelve links are illustrated in the outer rim of the Bhavachakra (Wheel of Life), a symbolic representation of the cycle of samsara, often found on the walls of Tibetan temples and monasteries.

4. Law of karma :

All phenomena (mental or material) are included in the law of karma (Dhamma). Variety of this world is the combination of the law of karma. Sometimes the law of karma is called 'Dhamma'. It applies to the chain of cause and effect, progress of a person enlightenment and whatever is good. The Law of Karma is one of the mainstays, of Buddhism, being one of the themes most frequently emphasised by the Buddha Himself. Buddhists with an unshakable faith in this aspect of the doctrine is sure to abstain, through the dictate of their own conscience, from doing evil. According to this law of karma, whatever thoughts or energy you put out, you get back — good or bad. What you want, you have to embody and be worthy of those things. The Buddha taught about karmic 'conditioning', which is a process by which a person's nature is shaped by their moral actions. Our every action make characters for the future. Both good and bad, positive and negative traits can become magnified over time as we fall into habits. All of these cause us to acquire karma.

5. Conclusion :

Theory of Causation is a relationship that arises between two temporally contemporaneous or sequential occurrences. The first (the cause) produces the second (the effect). It asserts that every event in our life has in fact no independent existence. Buddhists believe that life is full of suffering but we can conquered it by meditation, good behavior, spiritual and physical labour. Buddhism gave India many path to be enlightened an individual, it influenced the society away from social hierarchy and towards equality. Teaching of Buddha, gave equality to women and Shudras. It challenged orthodox belief in Indian Philosophy.

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