A. Gotama became Buddha realizing Dependent Origination (=D.O.).
This is called the Dharma (Norm) of all dharmas (forms). This law
declares that all phenomena are “dependently originated” on causes and
conditions. This is the key to Buddhism in its theory and practice.
Without this we face all sorts of problems and sufferings, and our
solutions remain temporary and piecemeal. As we encounter individual
and global problems, we need a mass scale Copernican Revolution.

B. I. Gotama Buddha was the foremost in clarity, scale and depth
(rational, universal and practical) in the Spiritual Revolution (2.5 millennia
ago), following the Social Revolution (5 mil. ago) and the Production
Revolution (10 mil. ago). The representative D.O. includes three D.O.
types: Consciousness Craving and Nescience D.O.s, encompassing three
major realms of human activities (cognition, value, action).

1. Consciousness D.O. This was primary among the three and made
the core of 12 D.O. Patīcca-samuppāda was originally used for the “origina-
tion” (samuppāda) of consciousness “dependent” on sense organs and objects.
(cf. the standing of two reed bundles). Sam denotes a completely new
phenomenon and the complexity of the two factors involved. These
points are uncommon to other D.O. forms. It is better to translate
patīccasamuppāda as “Interdependent Origination” in its original sense and
universal applicability of relatedness and relativity.

Sense organs and objects have evolved through interactions and are
given as the (6/12/18) roots of the consciousness-cum-world. From here
start life activities. Humans can run into extremes with their compli-
cated mental faculties especially with their symbolism, above all,
language. The dichotomy or reification due to symbolism, such as “material only,” and “mind-only” “object” and “subject,” “world” and “consciousness” are untenable.

Because of the interdependent nature of phenomena, it is essential for us to understand and apply this D.O. law in our life. A multiplicity of factors in phenomenal origination allows us true freedom, without falling into determinism. We are caught up in the world of six senses due to heredity, education, etc. awakened to this the Buddha first realized the supramundane and was critical of the soul theory.

2. Craving D.O. Depending on craving, suffering originates because of D.O. (impermanence and interdependence one’s craving). Insight into the nature of suffering, requires shift in value system. The Buddha criticized life in craving and lived on joy, not food, starting the Spiritual Revolution.

3. Nescience D.O. From nescience of D.O., samsara originates, because self identification with the Five Aggregates involves impermanence. The unconditioning of fabrications [karma (old/new)] leads to nirvana. The Buddha criticized the idea of an eternal and independent self based on the D.O. law, and realized selflessness and deathlessness.

B. II. Above D.O. types depict ordinary life, correspondingly to the three characteristics (impermanence, suffering, selflessness: Three Dharma Seals). Three correspondent transcendentals, are: supramundane, unattachment and nirvana.

12 D.O., the three unified (oral tradition in linear limbs causing misconception), has the structure (cf. three realms of human activities a Three Steps of delusion→action→suffering):

Consciousness D.O. was extended to D.O. of all. “This-dependency” (idapaccayatā: “When A arises, B arises.”) includes factors and is functional (cause/conditions, physical/mental, efficient/inefficient=unobstructing, cf. 6 causes, 4 conditions, etc.). We therefore, need to put it as: F(a)→F(b). “Causality,” on the other hand, is usually interpreted in a simple linear relation
as: A→(causes)B. The latter created a simplistic idea about the world (individualistic, mechanic, deterministic, cf. Fate, atom, etc.). (Inter) dependent Origination allows interaction, wakeful applications of D.O. It started with faithful observation and extraordinary exertion for truth and goodness and endes in criticism of convention.

4. Twofold Truth Criticism of the conventional views led to the Twofold Truths of Convention and Ultimate Truth The former is conventional and the latter scientific. The former involves the language symbolism which “singles out” and “substantiates” real phenomena in relation and relativity.

The Buddha criticized symbolism, especially language in its discrepancy from reality, exemplified not only in the Twofold Truth but in the “unexplained answer” in “silence” and in “substituting the conventional usage” (Tathā-gata for Gotama). Through language, we can make a small self standard to kill others, or abuse “no self” for wrong purposes (cf. neither self nor no self.). Ultimate Truth in D.O. led the Buddha to “no comparison,” “no disputation” “no killing.” Indra’s net whose crystal knots reflect all illustrates the universe in D.O.

5. Three Learnings Bodhisattvas awakened to D.O. strive in the Three Learnings of morality concentration and insight. These plus liberation and liberation-knowledge make up the five Dharma Bodies. Liberation-knowledge is to know that liberation is possible by controlling action balancing values, and realizing the epistemo-existential mechanism. It

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name-form (sense objects)
   contact
six bases (sense organs)
  1) consciousness
      feeling
  3) nescience→formsations
  2) craving→appropriation→suffering
     becoming
    birth-aging-death
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Uniqueness of Dependent Origination (O. YOSHIDA)

is the purification for the fabricated beings. Freedom from body-mind-world leads to freedom of it, in full functioning of theory-practice-eco.

C. All the foregoing attest to the prevalence of D.O. law. The following is what made D.O. possible (1) and what D.O. made possible (2-5):

1. Solid sitting meditation made it possible, clarifying:
   (i) mental phenomena.
   (ii) the nature of language, going beyond it.
   (iii) psycho-physical worlds, three realms, meditative stages, etc.

2. It clarified that there are universal laws clearly (ahi-passika) based on faithful observation of facts as natural science, not speculation.

3. It clearly presented the universal law, the grand unifying principle to interpret and interact in the world.

4. It clarified the problems and solutions, theories and practices for humanity in vast area, profound depth, and concrete way.

5. It opened the Spiritual Revolution, solving the problems of civilizations, realized in the Buddha, upholding Dharma, establishing Sangha, the longest institution based on the clearly defined and delineated life goal (plain, compassionate, good=skillful, cf. Discipline) and life style (peace, equality, freedom).

Awakening in D.O. was so unique that achievements were unsurpassed and unprecedented, all for the first time in human history.


<Key Words> Dependent Origination, Paṭiccasamuppāda, Causality Law
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