From ChatGPT

In Buddhism, these two sequences are called **Dependent Origination (Paṭicca-samuppāda)** and **Dependent Cessation (Paṭicca-nirodha)**.

They explain how suffering arises through ignorance and how suffering ceases through the ending of ignorance.

1. The sequence of arising — How suffering originates

THE TWELVE LINKS OF DEPENDENT ORIGINATION

1. Conditioned by Ignorance (Avijjā) arise Volitional Formations / Karma (Saṅkhāra).
2. Conditioned by Volitional Formations arises Consciousness (Viññāṇa).
3. Conditioned by Consciousness arises Name-and-Form (Nāma-rūpa).
4. Conditioned by Name-and-Form arise the Six Sense Bases (Saḷāyatana).
5. Conditioned by the Six Sense Bases arises Contact (Phassa).
6. Conditioned by Contact arises Feeling (Vedanā).
7. Conditioned by Feeling arises Craving (Taṇhā).
8. Conditioned by Craving arises Clinging (Upādāna).
9. Conditioned by Clinging arises Becoming (Bhava).
10. Conditioned by Becoming arises Birth (Jāti).
11. Conditioned by Birth arise Aging and Death (Jarā-maraṇa).

Sorrow, lamentation, pain, grief and despair arise.

Thus arises this whole mass of suffering.

2. The sequence of cessation — How suffering ends

THE TWELVE LINKS OF DEPENDENT CESSATION

1. With the cessation of Ignorance cease Volitional Formations / Karma.
2. With the cessation of Volitional Formations ceases Consciousness.
3. With the cessation of Consciousness ceases Name-and-Form.
4. With the cessation of Name-and-Form cease the Six Sense Bases.
5. With the cessation of the Six Sense Bases ceases Contact.
6. With the cessation of Contact ceases Feeling.
7. With the cessation of Feeling ceases Craving.
8. With the cessation of Craving ceases Clinging.
9. With the cessation of Clinging ceases Becoming.
10. With the cessation of Becoming ceases Birth.
11. With the cessation of Birth cease Aging and Death.

Sorrow, lamentation, pain, grief and despair cease.

Thus ceases this whole mass of suffering.

3. The Buddha's fundamental teaching

The principle is expressed in the Pali Canon as:

Imasmiṃ sati idaṃ hoti; imassuppādā idaṃ uppajjati.

When this exists, that comes to be. With the arising of this, that arises.

Imasmiṃ asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati.

When this does not exist, that does not come to be. With the cessation of this, that ceases.

4. Practical significance

The Buddha taught that ignorance is a fundamental condition for the cycle of suffering. Ignorance means not seeing reality clearly, particularly the Four Noble Truths.

The cessation of ignorance is developed through wisdom, ethical conduct, and meditation, as taught in the Noble Eightfold Path.

Importantly, the cessation sequence describes liberation from the cycle of suffering, not the immediate disappearance of ordinary consciousness, sensations, or the physical body.

Scriptural references: Saṃyutta Nikāya 12.1–12.2, *Paṭiccasamuppāda Sutta* and *Vibhaṅga Sutta*.

The central lesson is:

With ignorance, suffering arises. With wisdom that ends ignorance, the conditions sustaining suffering cease.