

# Buddhist Psychology (Abhidhamma) and Mental Cultivation (In English)

SA03.02 Dependent Origination

Rev. Sudhamma Nahangoda  
Rev. Thitanana

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- Name: "The Discourse on Dependent Origination"
- Given at Savatthī in Jeta's Grove, Anathapiṇḍika's Park
- Related suttas: "Paticcasamuppada-sutta" (SN 12.1), "Paccaya-sutta" SN 12.20 and "Upanisa-sutta" SN 12.23
- Main teaching idea on dependency:

*imasmi sati idam hoti  
imass'uppādā idam uppajjati  
imasmin asati idam na hoti  
imassa nirodhā idam nirujjhati*

When this is, that is,  
with the arising of this, that arises;  
when this is not, that is not,  
with the ending of this, that ends.

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## Paticcasamuppada-sutta (SN 12.1-2)

Overview

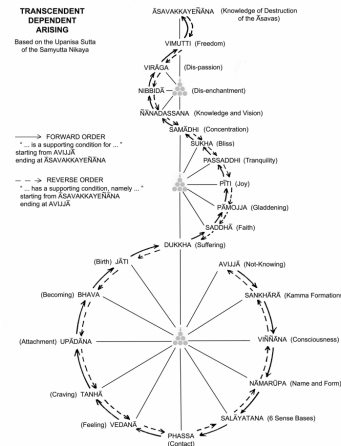
And what, bhikkhus, is dependent origination?

With

- (1) **not-knowing** as condition,
- (2) **formations** come to be; with formations as condition,
- (3) **consciousness** come to be; with consciousness as condition,
- (4) **name-and-form** come to be; with name-and-form as condition,
- (5) **the six sense bases** come to be; with the six sense bases as condition,
- (6) **contact** come to be; with contact as condition,
- (7) **feeling** come to be;

- with feeling as condition,
- (8) **craving** come to be; with craving as condition,
- (9) **clinging** come to be; with clinging as condition,
- (10) **existence** come to be; with existence as condition,
- (11) **birth** come to be; with birth as condition,
- (12) **aging-and-death + sorrow, lamentation, pain, displeasure, and despair** come to be.

Such is the origin of this whole mass of suffering (*dukkha*). This, bhikkhus, is called dependent origination.



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With (1) not-knowing as condition,  
(2) formations come to be  
(*avijjāpaccayā saṅkhārā*)



Not-knowing (*avijjā*)

- 4 *ariya sacca*
- past, present and future *saṅkhārā*
- *paticcasamuppada*

Intentional (*cetanā*)

- *kāya-saṅkhāra*
- *vacī-saṅkhāra*
- *citta-saṅkhāra*
- *puññābhi-saṅkhāra*
- *apuññābhi-saṅkhāra*
- *añeñjabhi-saṅkhāra*

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With (2) formations as condition,  
(3) consciousness come to be  
(*saṅkhārapaccayā viññānaṃ*)



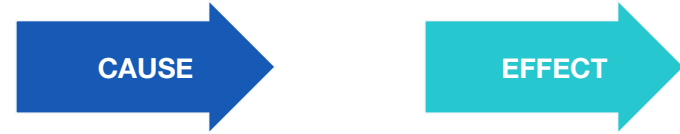
Intentional (*cetanā*)

- *kāya-saṅkhāra*
- *vacī-saṅkhāra*
- *citta-saṅkhāra*
- *puññābhi-saṅkhāra*
- *apuññābhi-saṅkhāra*
- *āṇeṇjabhi-saṅkhāra*

- 1. **eye**-consciousness (*cakkhu-viññāna*)
- 2. **ear**-consciousness (*sota-viññāna*)
- 3. **nose**-consciousness (*ghāna-viññāna*)
- 4. **tongue**-consciousness (*jivhā-viññāna*)
- 5. **body**-consciousness (*kāya-viññāna*)
- 6. **mind**-consciousness (*mano-viññāna*)

5

With (3) consciousness as condition,  
(4) name and form come to be  
(*viññānapaccayā nāmarūpaṃ*)



- 1. **eye**-consciousness (*cakkhu-viññāna*)
  - 2. **ear**-consciousness (*sota-viññāna*)
  - 3. **nose**-consciousness (*ghāna-viññāna*)
  - 4. **tongue**-consciousness (*jivhā-viññāna*)
  - 5. **body**-consciousness (*kāya-viññāna*)
  - 6. **mind**-consciousness (*mano-viññāna*)
- **name** (*nāma*)
- and
- **form** (*rūpa*)

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With (4) name-and-form as condition  
(5) the six sense-bases come to be  
(*nāmarūpapaccayā salāyatanaṃ*)



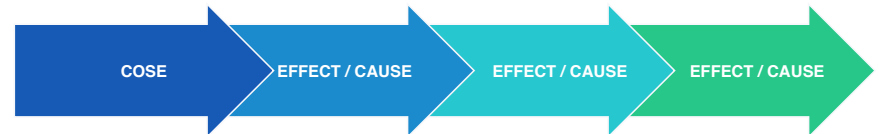
Internal sense sphere

External sense sphere

- |                                |                                       |  |
|--------------------------------|---------------------------------------|--|
| <b>name</b><br>( <i>nāma</i> ) | 1. Eye-base ( <i>cakkhāyatana</i> )   | Form-base ( <i>rūpāyatana</i> )          |
|                                | 2. Ear-base ( <i>sotāyatana</i> )     | Sound-base ( <i>saddāyatana</i> )        |
| and →                          | 3. Nose-base ( <i>ghāṇāyatana</i> )   | Smell-base ( <i>gandhāyatana</i> )       |
|                                | 4. Tongue-base ( <i>jivhāyatana</i> ) | Taste-base ( <i>rasāyatana</i> )         |
| <b>form</b><br>( <i>rūpa</i> ) | 5. Body-base ( <i>kāyāyatana</i> )    | Tactile-base ( <i>phoṭṭhabbāyatana</i> ) |
|                                | 6. Mind-base ( <i>manāyatana</i> )    | Dhamma-base ( <i>dhammāyatana</i> )      |

7

With (5) the six sense-bases as condition  
(6) contact is come to be  
(*nāmarūpapaccayā salāyatanaṃ*)




- |             |   |              |   |                              |   |  |
|-------------|---|--------------|---|------------------------------|---|--|
| Eye-base    | + | Form-base    | + | <b>eye</b> -consciousness    | → | Eye-contact ( <i>cakkhu-sam-phassa</i> )   |
| Ear-base    | + | Sound-base   | + | <b>ear</b> -consciousness    | → | Ear-contact ( <i>sota-sam-phassa</i> )     |
| Nose-base   | + | Smell-base   | + | <b>nose</b> -consciousness   | → | Nose-contact ( <i>ghāṇa-sam-phassa</i> )   |
| Tounge-base | + | Taste-base   | + | <b>tongue</b> -consciousness | → | Tounge-contact ( <i>jivhā-sam-phassa</i> ) |
| Body-base   | + | Tactile-base | + | <b>body</b> -consciousness   | → | Body-contact ( <i>kāya-sam-phassa</i> )    |
| Mind-base   | + | Dhamma-base  | + | <b>mind</b> -consciousness   | → | Mind-contact ( <i>mano-sam-phassa</i> )    |


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With (6) contact as condition  
(7) feeling is come to be  
(*phassapaccayā vedanā*)



**CAUSE**




**EFFECT**

<p>Eye-contact (<i>cakkhu-sam-phassa</i>)</p> <p>Ear-contact (<i>sota-sam-phassa</i>)</p> <p>Nose-contact (<i>ghāṇa-sam-phassa</i>)</p> <p>Tounge-contact (<i>jivhā-sam-phassa</i>)</p> <p>Body-contact (<i>kāya-sam-phassa</i>)</p> <p>Mind-contact (<i>mano-sam-phassa</i>)</p>		<p>Feeling born of eye-contact (<i>cakkhu-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of ear-contact (<i>sota-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of nose-contact (<i>ghāṇa-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of tongue-contact (<i>jivhā-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of body-contact (<i>kāya-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of mind-contact (<i>mano-sam-phassa-jā-vedanā</i>)</p>
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With (7) feeling as condition  
(8) craving is come to be  
(*vedanāpaccayā taṇhā*)



**CAUSE**




**EFFECT**

<p>Feeling born of <b>eye</b>-contact (<i>cakkhu-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of <b>ear</b>-contact (<i>sota-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of <b>nose</b>-contact (<i>ghāṇa-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of <b>tongue</b>-contact (<i>jivhā-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of <b>body</b>-contact (<i>kāya-sam-phassa-jā-vedanā</i>)</p> <p>Feeling born of <b>mind</b>-contact (<i>mano-sam-phassa-jā-vedanā</i>)</p>		<p>Craving for <b>forms</b> (<i>rūpa-taṇhā</i>)</p> <p>Craving for <b>sounds</b> (<i>sadda-taṇhā</i>)</p> <p>Craving for <b>odours</b> (<i>gandha-taṇhā</i>)</p> <p>Craving for <b>tastes</b> (<i>rasa-taṇhā</i>)</p> <p>Craving for <b>tactile</b> objects (<i>phoṭṭhabba-taṇhā</i>)</p> <p>Craving for <b>dhammas</b> (mental phenomena) (<i>dhamma-taṇhā</i>)</p>
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With (8) craving as condition  
(9) clinging is come to be  
(*taṇhāpaccayā upādānaṃ*)



**CAUSE**



**EFFECT**

<p>Craving for <b>forms</b> (<i>rūpa-taṇhā</i>)</p> <p>Craving for <b>sounds</b> (<i>sadda-taṇhā</i>)</p> <p>Craving for <b>odours</b> (<i>gandha-taṇhā</i>)</p> <p>Craving for <b>tastes</b> (<i>rasa-taṇhā</i>)</p> <p>Craving for <b>tactile</b> objects (<i>phoṭṭhabba-taṇhā</i>)</p> <p>Craving for <b>dhammas</b> (mental phenomena) (<i>dhamma-taṇhā</i>)</p>		<p>Clinging to <b>sensual pleasures</b> (<i>kāma-upādānaṃ</i>)</p> <p>Clinging to <b>views</b> (<i>diṭṭh-upādānaṃ</i>)</p> <p>Clinging to <b>rules and vows</b> (<i>sīlabbat-upādānaṃ</i>)</p> <p>Clinging to a <b>doctrine of self</b> (<i>atta-vād-upādānaṃ</i>)</p>
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## Group work

- Please explain, using an example of your own choosing, how you have understood the dependent origination?


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With (9) clinging as condition  
(10) existence is come to be  
(*upādānapaccayā bhavo*)



**CAUSE**



**EFFECT**

Clinging to **sensual pleasures** (*kām-upādānaṃ*)

Clinging to **views** (*diṭṭh-upādānaṃ*)

Clinging to **rules and vows** (*śīlabbat-upādānaṃ*)


Clinging to a **doctrine of self** (*atta-vād-upādānaṃ*)

- ➔ **Sense-sphere** existence (*kāma-bhava*) (11)
- ➔ **Form-sphere** existence (*rūpa-bhava*) (16)
- ➔ **Formless-sphere** existence (*a-rūpa-bhava*) (4)


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With (10) existence as condition  
(11) birth is come to be  
(*bhava*paccayā jāti)



**CAUSE**



**EFFECT**

**Sense-sphere** existence (*kāma-bhava*)

**Form-sphere** existence (*rūpa-bhava*)


**Formless-sphere** existence (*a-rūpa-bhava*)

- ➔ • The **birth** of the various beings into the various orders of beings
- ➔ • their being born
- ➔ • descent into the womb
- ➔ • production
- ➔ • the manifestation of the aggregates
- ➔ • the obtaining of the sense bases


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With (11) birth as condition  
(12) suffering is come to be  
(*jātipaccayā jarā-maraṇaṃ-soka-parideva-dukkha-domanassaṃ*)



**CAUSE**



**EFFECT**

- The **birth** of the various beings into the various orders of beings
- their being born
- descent into the womb
- production
- the manifestation of the aggregates
- the obtaining of the sense bases

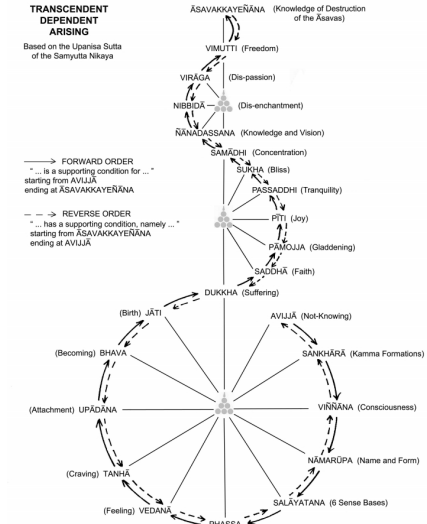
The **aging** of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging.

The **passing away** of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

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# Existence

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<i>kāma</i>	11	<b>Sense-sphere existence</b> ( <i>kāma-bhava</i> )
<i>rūpa</i>	16	<b>Form-sphere existence</b> ( <i>rūpa-bhava</i> )
<i>arūpa</i>	4	<b>Formless-sphere existence</b> ( <i>a-rūpa-bhava</i> )

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# sense-sphere plane (Kāma) .1

## The Sensuous World (*kāma-loka*)

Consists of eleven realms in which experience – both pleasurable and not – is dominated by the five senses. First 4 are mostly painful planes.



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# Sense-plane (*kāma*) (1)

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<i>niraya</i>	<b>Hell</b>	Murdering your parents, murdering an arahant, injuring the Buddha, or creating
<i>tiraccāna</i>	<b>Animals</b>	Lack of virtue, holding to wrong views. If one is generous to monks and nuns,
<i>pēta</i>	<b>Ghosts</b>	Lack of virtue, holding to wrong views (AN 10.177)
<i>asura</i>	<b>Asuras</b>	Ten unwholesome actions (MN 41)
<i>manussa</i>	<b>Human</b> <b>You are here</b> <b>(for now)</b>	The development of virtue and wisdom (AN 10.177)

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# sense-sphere plane (Kāma) .2

## The Sensuous World (*kāma-loka*)

Consists of eleven realms in which experience – both pleasurable and not – is dominated by the five senses. Human plane and 6 other planes are heavenly planes which mostly joyful planes



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## sense-sphere plane (Kāma) .2

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<b>cātumharāji ka devā</b>	Devas of the Four Great Kings	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)
<b>tavatimsa deva</b>	The Thirty-three Gods	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)
<b>yama deva</b>	Yama devas	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)
<b>tusita deva</b>	Contented devas	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)
<b>nimmanarati deva</b>	Devas Delighting in Creation	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)
<b>paranimmita-vasavatti</b>	Devas Wielding Power over the Creation of Others	Ten wholesome actions (MN 41) · Generosity · The development of virtue and wisdom (AN 10.177)

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## Fine-material-Sphere Plane

### The Fine-Material plane (rupa-loka)

Consists of sixteen realms whose inhabitants (the devas) experience extremely refined degrees of mental pleasure. These realms are accessible to those who have attained at least some level of jhana and who have thereby managed to (temporarily) suppress hatred and ill-will.



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## Fine-material-Sphere Plane

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<b>brahma-parisajja deva</b>	Retinue of Brahma
<b>brahma-purohita deva</b>	Ministers of Brahma
<b>Maha brahma</b>	Great Brahmas
<b>parittabha deva</b>	Devas of Limited Radiance
<b>appamanabha deva</b>	Devas of Unbounded Radiance
<b>abhassara deva</b>	Devas of Streaming Radiance

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## Fine-material-Sphere Plane

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<b>parittasubha deva</b>	Devas of Limited Glory
<b>appamanasubha deva</b>	Devas of Unbounded Glory
<b>subhakinna deva</b>	Devas of Refulgent Glory
<b>vehapphala deva</b>	Very Fruitful devas
<b>asaññasatta</b>	Unconscious beings

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# Fine-material-Sphere Plane

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aviha deva    Devas not Falling Away

atappa deva    Untroubled devas

sudassa deva    Beautiful devas

sudassi deva    Clear-sighted devas

akanittha deva    Peerless devas

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# Immaterial- Sphere Plane

## The Immaterial World (arupa-loka)

Consists of four realms that are accessible to those who pass away while meditating in the formless jhanas.



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# Immaterial- Sphere Plane

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akasañācāyatanupaga deva    Infinite Space    First formless jhana

viññāṇañcāyatanupaga deva    Infinite Consciousness    Second formless jhana

akīñcāññāyatanupaga deva    Nothingness    Third formless jhana

nevasaññānasaññāyatanupaga deva    Neither-perception-nor-non-perception    Fourth formless jhana

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# Summery

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- What is dependent origination (Paticca Samuppada)
- What are planes or realms (bhūmi) in Buddhist teaching

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# New Pāli words

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Thank you  
May the triple gem bless you

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