

Dhammavinaya  
INSTITUUT

# Dhamma Study and Meditation

## (In English)

SD02. Dependent Origination

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# Topics

- Dependent origination
- In pali canon
- 12 dependent origination of existence
- Four noble truth & dependent origination

# Dependent origination

*".....imasmim̐ sati idam̐ hoti,  
imassuppādā idam̐ uppajjati;  
imasmim̐ asati idam̐ na hoti  
imassa nirodhā idam̐ nirujjhati.*

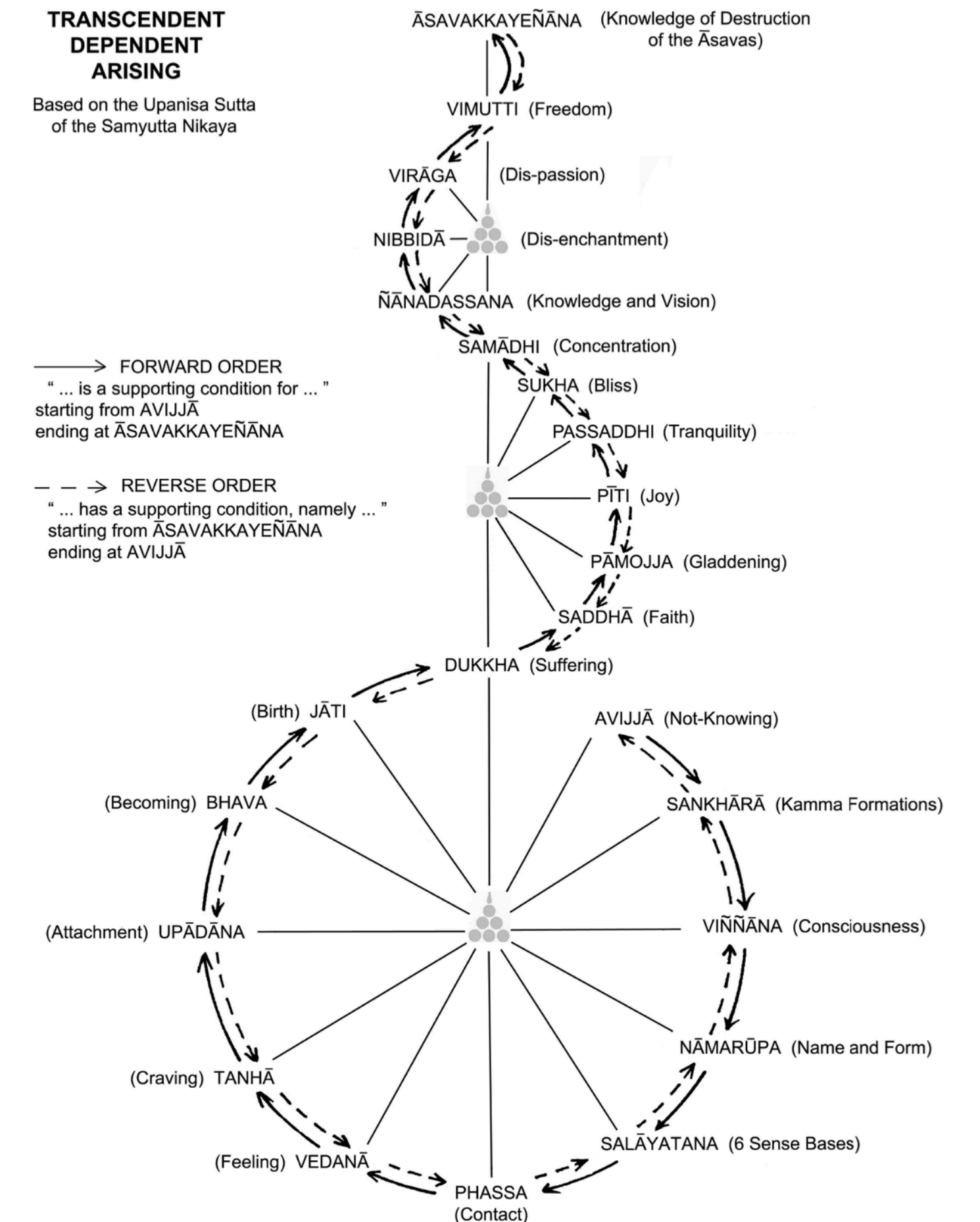
*yadidam̐ avijjāpaccayā  
saṅkhārā...."*

".....when this exists, that comes to be;  
with the arising of this, that arises.  
When this does not exist, that does not come to be;  
with the cessation of this, that ceases.

That is, with ignorance as condition,  
formations come to be...."

# 12 Dependent Origination

With **ignorance** as condition, **formations** come to be; with **formations** as condition, **consciousness**; with consciousness as condition, **name-and-form**; with name-and-form as condition, the **six sense bases**; with the six sense bases as condition, **contact**; with contact as condition, **feeling**; with feeling as condition, **craving**; with craving as condition, **clinging**; with clinging as condition, **existence**; with existence as condition, **birth**; with birth as condition, **aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be**. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.



**With Not-knowing (avijjā) as condition, formations (samkhāra) come to be**

1. Not knowing **dukkha**
2. not knowing the **origination of dukkha**
3. not knowing the **cessation of dukkha**
4. not knowing **the way of practice leading to the cessation of dukkha**



- **bodily** formations
- **verbal** formations
- **mental** formations

**With volitional formations (samkhāra) as condition,  
consciousness (viññāna) come to be**

- **bodily** formations
- **verbal** formations
- **mental** formations



- **eye**-consciousness,
- **ear**-consciousness,
- **nose**-consciousness,
- **tongue**-consciousness,
- **body**-consciousness,
- **mind**-consciousness

**With consciousness (viññāna) as condition, name-and-form (nāma-rūpa) come to be**

- **eye**-consciousness,
- **ear**-consciousness,
- **nose**-consciousness,
- **tongue**-consciousness,
- **body**-consciousness,
- **mind**-consciousness



Feeling,  
perception,  
formation,  
Consciousness :This is called **name**.

The four great elements,  
Physical  
formations(earth,water,heat,air) This  
is called **form**

**With name-and-form (nāma-rūpa) as condition, the six sense bases (salāyatana) come to be**

Name-and-form  
(*nāma-rūpa*)



- sense bases of the **eye**
- sense bases of the **ear**
- sense bases of the **nose**
- sense bases of the **tongue**
- sense bases of the **body**
- sense bases of the **mind**



With the six sense bases (salāyatana) as condition,  
contact (phassa) come to be

- sense bases of the **eye**
- sense bases of the **ear**
- sense bases of the **nose**
- sense bases of the **tongue**
- sense bases of the **body**
- sense bases of the **mind**



coming together of the **object**, the **sense medium** and the **consciousness of that sense medium** is called contact.

eye+form+eye awakens = eye contact

ear+sound+ear awakens = ear contact

nose+smell+nose awakens = nose contact

tongue+taste+tongue awakens = tongue contact

body+sensation+body awakens = body contact

mind+dhamma+mind awakens = mind contact

# With contact (phassa) as condition, feeling (vedanā) come to be

coming together of the **object**, the **sense medium** and the **consciousness of that sense medium** is called contact.

**eye** contact

**ear** contact

**nose** contact

**tongue** contact

**body** contact

**mind** contact



- vision sensation
- hearing sensation
- olfactory sensation,
- gustatory sensation,
- tactile sensation,
- mental sensation (thought).
  
- **pleasant**,
- **unpleasant** and/or
- **No pleasant or non-unpleasant** organs come into contact with external sense objects and the associated consciousness

## with feeling(vedanā) as condition, craving(tanhā)

- vision sensation
- hearing sensation
- olfactory sensation,
- gustatory sensation,
- tactile sensation,
- mental sensation (thought).
- **pleasant,**
- **unpleasant** and/or
- **No pleasant or non-unpleasant** organs come into contact with external sense objects and the associated consciousness



- craving for forms,
- craving for sounds,
- craving for smells,
- craving for tastes,
- craving for tactile sensations,
- craving for ideas.

## with craving(*tanhā*) as condition, clinging(*upādāna*)

- craving for forms,
- craving for sounds,
- craving for smells,
- craving for tastes,
- craving for tactile sensations,
- craving for ideas.



- Clinging to sense based pleasure
- Clinging to next realms based pleasure (existence)
- Clinging to only this realm based pleasure (non-existence)

## with clinging(*upādāna*) as condition, existence(*bhava*)

- Clinging to sense based pleasure
- Clinging to next realms based pleasure (existence)
- Clinging to only this realm based pleasure (non-existence)



- Kāma plane 11
- rūpa plane 16
- arūpa plane 04

## with existence(bhava) as condition, birth(jāti)

- Kāma plane 11
- rūpa plane 16
- arūpa plane 04



- taking birth,
- coming-to-be,
- appearance of aggregates,
- acquisition of [sense] media of the various beings in this or that group of beings,

with birth(jāti) as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be

taking birth,  
coming-to-be,  
appearance of  
aggregates, acquisition  
of [sense] media of the  
various beings in this or  
that group of beings,  
that is called birth."



Whatever aging,  
decrepitude,  
brokenness,  
graying,  
wrinkling,  
decline of life-force,  
weakening of the faculties of the various beings in  
this or that group of beings, that is called aging.

Whatever deceasing, passing away, breaking up,  
disappearance, dying, death, completion of time,  
break up of the aggregates, casting off of the  
body, interruption in the life faculty of the various  
beings in this or that group of beings, that is called  
death."

## New Pāli words -

āyatana - sense base

avijjā - not-knowing

saṅkhārā - formation

viññāṇa - consciousness

nāmarūpa - name and form (mind-matter)

salāyatana (ca + āyatana) - six sense bases

phassa - contact

vedanā - feeling (sensation)

taṇhā - desire (craving)

upādāna - clinging

bhava - existence; becoming

jāti - birth

jarā - aging

maraṇa - death



# Questions

- What is the Pāḷi word for ultimate realities?
- What is the Pāḷi word for mental factor?
- What is the Pāḷi word for matter?
- What is different of *viññāṇa* (consciousness \ awokeness) and *citta* (states of consciousness)