

10. Dependent Origination

(Paticca Samuppāda)

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

Homage to that Blessed one, who is an Arahant and perfectly
Self-enlightened.

Katamo ca, bhikkhavē, paticca-samuppādo? Avijjā-paccayā, bhikkhave, sankhārā; sankhārā-paccayā vinnānan; vinnāna-paccayā nāma-rūpan; nāma-rūpa-paccayā salāyatanan; salāyatana-paccayā phasso; phassa-paccayā vedanā; vedanā-paccayā tanhā; tanhā-paccayā upādānan; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarā-maranan, soka-paridēva-dukkha-domanassupāyāsā sambhavanti. Evam□ētassa kevalassa dukkhakkhandhassa samudayo hoti. Ayan vuccati, bhikkhave, paticca-samuppādo.

(S.12:1)

What, monks, is dependent origination(arising)? Dependent on ignorance, monks, conceptions [arises]; dependent on conceptions consciousness [arises]; dependent on consciousness mentality and materiality [arise]; dependent on mentality and materiality the six [internal sense] bases [arise]; dependent on the six [internal sense] bases contact [occurs]; dependent on contact feeling [arises]; dependent on feeling craving [arises]; dependent on craving attachment [arises]; dependent on attachment [there is] existence; dependent on existence [re]birth [takes place]; dependent on [re]birth old age, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus is the arising of this whole mass of dukkha. This, monks, is called dependent origination.

Faithful Devoties, we hope to explain a few facts regarding *paticca-samuppāda* in as simple a manner as possible. Let us analyse

10. Dependent Origination

the term '*paticca-samuppāda*': '*samuppāda*' means the arising of something; '*sam*' (an assimilated form of '*san*') means together; '*uppāda*' means arising; '*paticca*' means because of or as a result of something. Therefore, the compound term *paticca-samuppāda* means arising of something (i.e. *dukkha*) as a result of a cause or causes. In brief this is called dependent arising.

Let us take an example. If we plant a mango seed it requires several causes for it to germinate and grow up to be a mango tree and bear fruit. We need the earth, fertile soil, water, space for the tree¹ to grow, sunlight, wind and someone to plant the seed. There are also trees that come up on their own but to get appropriate results we need the conditions mentioned above. Similarly the farmer who cultivates a paddy field, in order to be able to reap a good harvest, has to fulfil several conditions. It requires a suitable field, water, manure, air, wind and space. It is only when these conditions are fulfilled that the farmer will be able to reap a good harvest. It is as a result of many causes that something will arise or originate. This is *paticca-samuppāda*.

There are seven aspects involved in *paticca-samuppāda*. Before we go deeply into them let us list them as topics. We need to understand the seven aspects first, which are as follows:

- *Kalo addhā* - the three time periods
 - *Dvā dasaṅgānī* - the twelve factors
 - *Vīsataṅkāra* - the twenty modes
 - *Ti-sandhi* - the three connections
 - *Catu-sankhētā* - the four groups
 - *Tīni vattāni* - the three rounds
 - *Dvēmūlāni* - the two roots
- (AS.VIII:4)

We should study *paticca-samuppāda* based on the above seven aspects. We need several hours to explain these seven aspects in detail. Let us briefly analyse them:

¹ For a simile of a tree and *pañicca-samuppāda* see S.12:57.

10. Dependent Origination

Kalo addhā - the three time periods, i.e. the past, present and future.²

Dvādasangānī- These twelve factors are not found in inanimate objects such as rocks and plants, but only in living beings. The twelve factors are:

- *Avijjā* - ignorance
- *Sankhāras* - conceptions (kammic formations)
- *Vinnāna* - consciousness
- *Nāma-rūpa* - mentality-materiality
- *Salāyatana* - the six [internal sense] bases
- *Phassa* - contact
- *Vedanā* - feeling
- *Tanhā* - craving
- *Upādāna* - attachment
- *Bhava* - existence
- *Jāti* - birth
- *Jarā-marana-soka-parideva-dukkha-domanassupāyāsā* - old age, death, sorrow, lamentation, pain, unhappiness and despair
(AS.VIII:6)

We must know them in the forward and reverse orders, and also contemplate them.

Vīsasākārā - They become twenty modes³ as follows:

Avijjā and *sankhāra* combine with three others, that is: *tanhā*, *upādāna* and *kamma bhava* totalling five. Next comes *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*⁴ another five, and so ten in all. Again the three factors *tanhā*, *upādāna* and *kamma-bhava* combined with *avijjā* and *sankhāra* forming the third group of five and the total

² AS.VIII:5 *Ā avijjā* and *saikhāra* belong to the past, *jāti*, *jarā-maraḍa*, etc. to the future and the factors *viññāḍa* through to *bhava* belong to the present.

³ AS.VIII:7Ā8.

⁴ The *jāti* and *jarā-maraḍa* of these factors is implied, as in the fourth group of five.

10. Dependent Origination

is fifteen. Next the pair *jāti* and *jarā-marana*, what are they of? They are of *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*, and so form the fourth group of five and thus give twenty in total. This is how the twelve factors become twenty modes because of the connections between them.

Now if *avijjā* and *sankhāra* occur anywhere there invariably occurs *tanhā*, *upādāna* and *kamma bhava*, there is a connection and that is five; the birth (*jāti*), aging and death (*jarā-marana*) of the five factors given above *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*, that is five; then *tanhā*, *upādāna*, *kamma bhava*, *avijjā* and *sankhāra*, another five; and [again in the future the birth (*jāti*), aging and death (*jarā-marana*) of] *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā* another five, total twenty.

Ti-sandhi - the three connections, what are they? If we take the twelve factors in order it has a certain cyclic or round nature that is inter-connected. This cycle has three connections.⁵

- Cause (*hetu*) and effect (*phala*) connection
- Effect and cause connection
- And again cause and effect connection

AS.VIII:7

What are these three? *Avijjā* and *sankhāra* belong to the past. *Sankhāra* is at the end of the past. *Sankhāra* connects with *vinnāna* which belongs to the present; this is one connection.

Sankhāra is a cause and *vinnāna* is an effect. A connection exists between these two, a cause in the past connects with an effect in the present; there is a cause and effect relationship [here].

Next comes the connection between *vedanā* and *tanhā*: *vedanā* is an effect of a cause. *Vedanā* is at the end of an effect that belongs to the present, then the beginning of the present cause is *tanhā*. *Tanhā* arises because of *vedanā* (*vedanā-paccayā tanhā*). Here *vedanā* is an

⁵ AS.VIII:7Y8.

10. Dependent Origination

effect [from a past cause] and *tanhā* a cause [that gives results in the future]; therefore, it is an effect-cause connection.

Now comes the *kamma-bhava* and *jāti* connection. This *kamma-bhava* is the cause of *jāti*, the effect, which is another connection. Those are the three connections through which the twelve factors are joined together.

Catu-sankhētā - *sankhepa* means combination or formation of groups. 'Catu' is the prefix form of the number four. So there are four groups of five each, making up the twenty. Now if *avijjā* and *sankhāra* exists anywhere, three others, i.e. *tanhā*, *upādāna* and *kamma-bhava*, join them forming the first group, this is called the past cause group. Next comes *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*. These five are called the present effect group. After that comes *tanhā*, *upādāna* and *kamma bhava*, these three are joined by the pair *avijjā* and *sankhāra* forming what is referred to as the present cause group. Then *jāti* and *jara-marana* of *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā* to form the last group which is called future effect group. So we have four lots of five each, these are the *catu-sankhetā*.⁶ Explaining further:

Five past causes are: *avijjā*, *sankhāra*, *tanhā*, *upādāna* and *kamma-bhava*.

Five present effects are: *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*.

Five present causes are: *tanhā*, *upādāna*, *kamma-bhava*, *avijjā* and *sankhāra*.

Five future effects are: *jāti* and *jarā-marana* of *vinnāna*, *nāma-rūpa*, *salāyatana*, *phassa* and *vedanā*.

Tīni vattāni - *vatta* means round, and so *tīni vattāni* means three rounds. What are these three rounds? They are:

⁶ AS.VIII:7Y8.

10. Dependent Origination

- *Kilesa-vatta* - defilement round
- *Kamma-vatta* - [intentional] action round
- *Vipāka-vatta* - result round
(AS.VIII:8)

Avijjā, *tanhā* and *upādāna* form the *kilesa* round. *Sankhāra* and *kamma-bhava* constitute the *kamma* round. All the rest belong to the *vipāka* round.

Dve mulāni - next let us consider the *dve mulāni*⁷ or two roots. The twelve links of *paticca-samuppāda* has two roots. What are these two roots? Someone who breaks the five precepts (*panca sīlāni*), commits the ten unwholesome courses of action (*dasa akusala-kamma-pathā*), five immediate [next life in hell resulting] actions (*panca ānantariya-kammāni*) or other unwholesome actions, which will cause birth in the lower worlds, will have *avijjā* as the root cause. It is *avijjā* that gives rise to conceptions (*sankhāras*). All conceptions leading to unwholesome qualities (*akusala-dhammas*) and defiled states (*kilesa-dhammas*), such as not keeping the five precepts, committing the ten unwholesome courses of action and five immediate [next life in hell resulting] actions, as well as covetousness (*abhijjhā*), ill-will (*vyāpāda*), anger (*kodha*), enmity (*upanāha*), spite (*makkha*), malice (*palāsa*), jealousy (*issā*), stinginess (*macchariya*), fraudulence (*māyā*), treachery (*sātheyya*), inflexibility (*thambha*), impetuosity (*sārambha*), conceit (*māna*), arrogance (*atimāna*), infatuation (*mada*) and heedlessness (*pamāda*), arise rooted in *avijjā*. In short actions that result in birth in the four lower worlds are rooted in *avijjā*. Therefore their *paticca-samuppāda* is rooted in *avijjā*.

Next, we consider the wholesome actions, such as keeping the five precepts, eight precepts, developing the four sublime states (*brahma-vihāras*), giving alms (*dāna*), ethically conducting oneself (*sīla*), meditating (*bhāvanā*), engaging in the ten bases of meritorious actions

⁷ The following explanation is as found at Vism.XVII,39-40. The Subcomm. to AS.VIII:9 explains that *avijjā* is the root for the previous [factors in the *pañicca-samuppāda*, i.e. from *saikhāra* to *vedanā*] and *taḍhā* the root for the later (i.e. from *upādāna* onwards).

10. Dependent Origination

cause and effect is a truth. Not knowing these truths is *avijjā*. Likewise, if we do not know the five aggregates of attachment (*pañcupādānakkhandha*) or the twelve [internal and external sense] bases (*āyatana*s), it is also *avijjā*. Now not knowing the eighteen elements (*dhātus*) and the four noble truths (*cattāri ariya-saccāni*) is *avijjā*. As such not knowing what should be known is *avijjā*. However, one is not expected to know everything there is in this world. The body consists of thirty-two parts, such as: hair of the head, hair of the body, nails, teeth, skin, etc. (*kesa, loma, nakha, danta, taca*, etc.), these are not me. Also the eyes (*cakkhus*), ears (*sotas*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*) and mind (*mano*) are not me [or mine]. Again the group of twenty-three *rūpa-kalāpas* in the body, they too, are not me [or mine]. There is only a collection of *citta, cetasikas*, etc. and they, too, are not me [or mine]. Not knowing these things [as they are] we make reference to a me [and mine]. What exists there is *avijjā*. Not knowing the truth is *avijjā*.

- □ *avindīyan vindati avijjā* - enjoying that which is not to be enjoyed, i.e. doing unwholesome bodily actions, etc. is [through] ignorance
- □ *vindīyan na vindati avijjā* - not enjoying that which is to be enjoyed, i.e. not doing wholesome bodily actions, etc. is [through] ignorance
- □ *avidītan karoti avijjā* - in the sense of being a heap of aggregates, place of the sense-bases, emptiness of the elements, predominance of the predominances and the suchness of the truths, these things and also the four-fold said meaning¹⁰ of dukkha, etc. as oppressing (*pīlana*), etc. are not made known is [due to] ignorance
- □ *satte javāpetīti avijjā* - beings are made to run on in all the [different] modes of birth, fates (*gatis*), [realms of] existence and stations of consciousness in endless *sansāra* [because of] ignorance

¹⁰ This is given more fully on page **XX** above (chapt.X); see also *Vism.XVI,15*.

10. Dependent Origination

- □ avijjamāne javatīti avijjā - while ultimately [the things] male, female, etc. do not exist [beings] are quick [to understand in those terms through] ignorance
- □ vijjamāne na javatīti avijjā - while [ultimately the things like] the aggregates (*khandhas*), etc. do exist [beings] are not quick [to understand that because of] ignorance
- □ chādanatopi avijjā - it is ignorance by the concealing, also, of [the true nature of] eye consciousness, etc., bases & objects and dependent origination & dependent arisen dhammas

(Vism.XVII,43; Vibh.6)

Not knowing what should be known is *avijjā*. Similarly, misconception of the truth is also *avijjā*. In short it is ignorance. If we view this ignorance in the ultimate sense it is delusion (*moha*) the unwholesome (*akusala*) *cetasika*.

Sankhāras - Next we shall consider *sankhāras*. What are *sankhāras*? *Sankhāras* (in this sense) have the power to bring about effects (*vipāka*) in the future. This power is not present in all of the *cetasikas*,¹¹ but specifically belongs to the *cetasika* of intention (*cetanā*). There are twenty-nine kinds of intentions that arise in our minds. These intentions are considered as *sankhāra*. What are these intentions? There are twelve¹² that arise in the committing of *akusala-kamma*, of these eight are *lobha*-rooted, two are *dosa*-rooted and two are *moha*-rooted.

Now when we give alms, observe precepts, meditate, listen to Dhamma, there arise *kusala-cetanās*, numbering seventeen,¹³ of these eight are connected with the sensual sphere (*kāmāvacara*), five with

¹¹ AS.1:2 Ý of the fifty-two *cetasikas*, fifty are said to belong to the aggregate of conceptions (*saikhārakkhandha*) and the other two *cetasikas* are feeling (*vedanā*) and perception (*saññā*), which correspond to the aggregates of the feeling and perception.

¹² See AS.I:4Ý6.

¹³ See AS.I:13 (eight Ý sensual sphere), AS.I:18 (five Ý fine material sphere) & AS.I:22 (four Ý formless sphere).

10. Dependent Origination

the fine material sphere (*rūpāvacara*) and four with the formless sphere (*arūpāvacara*). These seventeen plus the twelve above makes the twenty-nine intentions. They are capable of producing results in the future, and that is why they are called *sankhāra*. These twelve unwholesome intentions result in suffering in the lower worlds, animal world and world of unhappy spirits (*petas*). Even if [re]born in the human world one may be/become blind, mute, deaf, physically disabled, mentally unbalanced, mentally retarded, poor, helpless, one who associates with evil people or earns a living by unethical means. [So] even if [re]born in the human world unpleasant results are given by these twelve unwholesome intentions; therefore they are called *sankhāras*. Wholesome actions, such as: giving alms, conducting oneself ethically (*sīla*) and meditating, will cause one to be born in the human world, world of the deities or the brahma worlds and be happy and prosperous. What helps to reap these benefits? It is the seventeen wholesome intentions. The term conceptions (*sankhāras*) has four meanings:

- *Sankhata-sankhāra* - compounded *sankhāra*, i.e. [everything] that is compounded and arises as a result of causes
- *Abhisankhata-sankhāra* - kamma-resultant *sankhāra*, i.e. kamma resultant mind, mental qualities and kamma produced corporeality (*kamma-ja-rūpa*) in living beings
- *Abhisankharana-sankhāra* - kamma-result-giving *sankhāra*, these are the twenty-nine intentions (see below)
- *Payogābhisankhāra* - is bodily and mental effort
(Vism.XVII,45)

They are further divided into:

- *Punnābhisankhāra* - meritorious intention in connection with the sensual sphere - eight; related to the fine material sphere - five, total thirteen
- *Apunnābhisankhāra* - unwholesome intention - twelve
- *āneñjābhisankhāra* - wholesome intention pertaining to the formless sphere - four

(Vism.XVII,63)

10. Dependent Origination

This completes the various classifications of the twenty-nine intentions.

Vinnāna - in a given life, the consciousness that arises at rebirth, i.e. the first mind moment, and the subsequent consciousnesses that arise thereafter. Citta does not arise by itself, but is associated with a number of mental qualities, which it leads.¹⁴ Rebirth consciousness is the result of accumulated intentions, and then generations of kamma resultant consciousnesses follow. Therefore, consciousness arises dependent on conceptions (*sankhāras*).

Next comes mentality & materiality,¹⁵ which arise dependent on consciousness. Let us understand what mentality is. At conception several mental qualities are associated with rebirth consciousness. If we are reborn in the lower worlds there are ten mental qualities involved, the seven universals and three particulars of (*vitakka*), (*vicāra*) and decision (*adhimokkha*); these ten combine with the mind to become eleven in all. Rebirth in the lower worlds occurs with an investigating consciousness (*santīrana-citta*) associated with equanimity.¹⁶ Next let us consider the highest level of rebirth in the sensual sphere; thirty-three mental qualities arise there, they are referred to as mentality, and along with these arise three [groups of] materiality (*rūpa-kalāpas*¹⁷), i.e. in the embryo [in its first stage] (*kalala*).¹⁸ If the conception is in a mother's womb there arise three groups of materiality, three bundles of ten each, i.e. thirty types. They are divided into:

¹⁴ C.f. p.7 (f.n.4)

¹⁵ At M.9 *rāpa* is defined as the four great elements (*cattāri mahā-bhātāni*) and the derived materiality (*upādāya-rāpa*) of the *cattāri mahā-bhātāni*, and mentality (*nāma*) is defined as feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), contact (*phassa*) and attention (*manasi-kāra*). The following is as explained in the Abhidhamma and Commentaries.

¹⁶ AS.V:10.

¹⁷ See AS.VI:16Ý23 and fn. 17 below for more details.

¹⁸ S.10:1, see also Vism.XVII,151Ý152 & AS.VI:23.

10. Dependent Origination

- *Kāya-dasaka* - *kāya* is body; *dasa*¹⁹ is ten
- *Vatthu-dasaka*²⁰ - *vatthu* is [physical/heart] base (for the mind)
- *Bhāva-dasaka*²¹ *Ý bhāva* (lit. nature/state) here means male or female

(Vibh.1:5 Comm. & AS.VI:23)

Mentality & materiality arise because of consciousness. However it does not stop there, from each conscious moment to conscious moment, which is further subdivided into arising moment (*uppādakkhana*), being moment (*thitikkhana*) and dissolving moment (*bhangakkhana*) for each conscious moment, there arises kamma-produced materiality (*kamma-ja-rūpa*).²² From the first life continuum mind moment (*bhavaṅga-citta*²³) onwards mind-produced materiality (*citta-ja-rūpa*) is causally arisen. In that mind temperature-produced materiality (*utu-ja-rpa*) begins to arise. Later on will arise food-

¹⁹ Vism.XVIII,5 *Ý* the ten are the four elements of earth, water, fire & air, colour, odour, flavour & nutritive essence (*oja*) [as the eighth] (these are usually called the octad-with-nutritive-essence-as-the-eight (*ojaññhamaka*) and occur in all *kalāpas*), life [dominion (AS.VI:3)] or vital aspect (*jāvita*) and body sensitivity (*kāyappasāda* = the body dominion (*kāyindriya*), see AS.VI:7). The suffix `ka' denotes possession (of a quality); the compound acts as an adjective (qualifying *kalāpa*, which is not specified).

²⁰ AS.VI:17 *Ý* this includes the first nine that are included in the *kāya-dasaka*, which is also referred to as the life nonad (*jāvita-navaka*), and the [heart] base (at AS.III:20 & AS.VI:3 it is actually called the heart base (*hadaya-vatthu*)).

²¹ AS.VI:23; at AS.VI:3 & AS.VI:17 *bhāva* is qualified as masculinity and femininity [dominion (AS.VI:7)], the other nine are as in the life nonad.

²² Vism.XV,194; for the terms *kamma-ja-rāpa*, *citta-ja-rāpa*, *utu-ja-rāpa* & *āhāra-ja-rāpa* see AS.VI:9^Ý13. Note also that the lifespan of arisen materiality is seventeen times the duration of one mind moment (AS.IV:6).

²³ The life-continuum consciousness arises immediately after the ceasing of the first *citta-vāthi* that occurs at the moment of [re]birth in a new life and continues to arise whenever the mind is not engaged in taking up objects from the six doors (eye, ear, nose, tongue, body & mind), e.g. for short periods before and after taking up an object of the senses and (for a longer period) while in deep sleep, throughout the course of that life; see AS.III:8 & AS.IV:6.

10. Dependent Origination

produced materiality (*āhāra-ja-rūpa*²⁴). All of these different *rūpas* have the same quality of arising, being and dissolving. As this mentality and materiality arise due to consciousness it is said that mentality and materiality arise dependent on consciousness (*vinnāna-paccayā nāma-rūpan*).

The six [internal] bases (five physical sense organs and the mind) arise dependent on mentality & materiality. At the place where *nāma-rūpa* and *vinnāna* join together the six [sense] bases (*salāyatana*) also come to be. What is this? Eye sensitivity (*cakkhu-pasāda*), the 'place' where forms are seen,²⁵ is *cakkhāyatana*; ear sensitivity (*sota-pasāda*), the 'place' where sounds are heard, is *sotāyatana*; nose sensitivity (*ghāna-pasāda*), the 'place' where odours are smelt, is *ghānāyatana*; tongue sensitivity (*jivhā-pasāda*), the 'place' where flavours are tasted, is *jivhāyatana*; body sensitivity (*kāya-pasāda*), the 'place' where bodily sensations are experienced, is *kāyāyatana*; as well as the mind base (*manāyatana*), which is the mind that is connected with everything.²⁶ These sense doors arise because of mentality and materiality (*nāma-rūpa-paccayā salāyatanan*).

Sense-contact (both sensual and mental) arises in dependence on the six sense-bases. Because of the six sense-bases physical forms come into contact with the eye, and then the object is taken up in the mind, i.e. seeing takes place; this is the mental quality (*cetasika*) of contact (*phassa*). This is the first of the universal *cetasikas*. The sense-contact that occurs in the mind in connection with the eye and forms is called *cakkhu-samphassa*. The *phassa cetasika* that arises in connection with the ear and sounds is called *sota-samphassa*; similarly there is *ghāna-samphassa*, *jivhā-samphassa*, *kāya-samphassa* and *mano-samphassa* arising from the sense-contact of the nose & odours, tongue & flavours, body & bodily sensations and mind & mental

²⁴ This occurs at the time food is swallowed (AS.VI:13).

²⁵ When a physical object enters the range of vision it acts on the eye sensitivity (*cakkhu-pasāda*), see also M.28 & S.35:231.

²⁶ See AS.VII:39, where *manāyatana* is said to be divided into seven consciousness elements, the consciousnesses that arise at all of the six sense-bases and the mind element (*mano-dhātu*) itself.

10. Dependent Origination

objects respectively. Altogether there are six sense-contacts because there are six sense-bases. Then arises feeling.

Feeling arises dependent on sense contact. Due to seeing physical forms with the eye, i.e. because of eye consciousness, of which arise forty-six types²⁷ thereof, eye sensitivity and visible objects, there will arise pleasant, unpleasant or neutral feelings on different occasions; similarly for the other sense-doors of ear, nose, tongue, body and mind.

Craving (*tanhā*) arises dependent on feeling. When one enjoys a pleasant situation one craves for its continuance and repetition, this is how craving arises due to pleasant feeling. When one undergoes suffering one craves for the unpleasant feeling to disappear and for pleasant feelings to be experienced. *Upekkhā vedanā* is a subtle *vedanā*, when experiencing neutral feeling one craves for the calm enjoyment²⁸ to continue and also for its repetition. Therefore, craving arises due to all three feelings, i.e. pleasant, unpleasant and neutral.²⁹ There are three types of craving:

- *Kāma-tanhā*- craving for sensual pleasures
- *Bhava-tanhā* - craving for existence
- *Vibhava-tanhā* - craving for non-existence
(D.22, 33 & 34; M.9)

Craving for sensual pleasures is the craving for the enjoyment obtained through the five sense-bases. This happens through the six sense-bases.³⁰ When seeing forms with the eye, hearing sounds, etc.

²⁷ AS.III:13, though at the mind door there are sixty-seven types of consciousness that can arise.

²⁸ C.f. M.59 where it has been sometimes classified as being a type of pleasant feeling.

²⁹ C.f. M.Nidd.4 Ý the one experiencing dukkha wishes for happiness, the one experiencing happiness wants more and equanimity, being calm, is said to be the same as happiness.

³⁰ *Kāma-taḍhā* arises at the sense-base of the mind when any sensual object is thought about and relished, c.f. AS.VIII:3(7) where craving is also said to be

10. Dependent Origination

kāma-tanhā arises. When one wishes to obtain happiness in future lives, thinking it to be permanent, this is called craving for existence (*bhava-tanhā*). In craving for non-existence one believes that there is only today, no tomorrow, no future life; whatever pleasures there are they are to be enjoyed in this life by whatever means, wholesome or unwholesome. This type of people has what is called annihilation view (*ucchēda-vāda*); they do not believe in re-existence (*punabbhava*), the longing/expectation (*āsā*) involved here is called *vibhava-tanhā*. These three: *kāma-tanhā*, *bhava-tanhā* and *vibhava-tanhā* should be relinquished.

Next comes attachment (*upādāna*³¹). There are four types of attachment, these are:

- *Kāmupādāna* - attachment to sensuous pleasures
 - *Ditthupādāna* - attachment to views
 - *Sīlabbatupādāna* - attachment to rules and rituals
 - *Attavādūpādāna* - attachment to a personality view
- (S. 12:2)

Actually these four belong to one of two categories, i.e. *tanhā* and *ditthi*. The wanting of anything that one does not have is craving, and the strongly grasping to that which one obtains is attachment (*upādāna*). Within one's mind when the arisen craving becomes very strong it is called *upādāna*. Likewise the perception of a personality [within the five aggregates of attachment] is *ditthupādāna*. Attachment arises dependent on craving.

At this point (from craving) there is [sometimes] a different way [shown in the texts in which *paticca-samuppāda* precedes], which has nine factors enumerated.³² This, briefly, is as follows: seeking

of six types, i.e. the craving for each of the objects of the six sense-bases, as stated at S.12:2.

³¹ See also S.22:82 where *upādāna* is said not to be the five aggregates of attachment nor something separate from them, but rather the desire and lust (*chanda-rāga*) that there is in regards to them.

³² These are called the nine rooted-in-craving (*taḍhā-mālaka*) dhammas (D.34 & A.9:23; see also D.15)

10. Dependent Origination

(*pariyēsanā*) arises dependent on craving; gaining (*lābha*) arises dependent on seeking; deciding (*vinicchaya*) arises dependent on gaining; desire and lust (*chanda-rāga*) arise dependent on deciding; attachment (*ajjhosāna*) arises dependent on desire and lust; taking possession (*pariggaha*) arises dependent on attachment; stinginess/meanness (*macchhariya*) arises dependent on taking possession; protecting (*ārakkha*) arises dependent on stinginess/meanness; due to protecting taking up of sticks and swords, quarrels, disputes, accusations, back biting, lying and many bad, unwholesome things come into being.

Next, existence (*bhava*³³) arises dependent on attachment (*upādana-paccayā bhavo*). What is this? There are two types of existence, which is the coming into being and existence of something, these are:

- *Kamma-bhava* - action [that causes renewed] existence
- *Upapatti-bhava* - [the resulting] existence that comes into being [from *kamma-bhava*]

(AS.VIII:3)

At the beginning we said that conceptions arise dependent on ignorance (*avijjā-paccayā sankhārā*), there the term *sankhārā* is used referring to twenty-nine intentions (*cetanā*). *Kamma-bhava* is those twenty-nine intentions together with all [fifty-two] mental qualities (*cetasikas*). Intentions alone do not produce a kammic result (*kamma-vipāka*); the combination of all the mental qualities and consciousness is *kamma-bhava*. We are now listening to a Dhamma discourse and so, from mind moment to mind moment, in our minds either glad or equanimous wholesome consciousnesses arise; they contain at the most thirty-three mental qualities, but it could be less. In the absence of the dominion of wisdom (*paññindriya*) one may listen without full comprehension, in such case the mental qualities will be [one] less than thirty-three. All of these thirty-three *cetasikas* [together with the mind] are called *kusala-kamma-bhava*. Likewise, when one performs

³³ At S.12:2 *bhava* is simply stated to be sensual existence (*kāma-bhava*), fine material existence (*rāpa-bhava*) and formless existence (*arāpa-bhava*).

10. Dependent Origination

an unwholesome action there arise in the mind a number of mental qualities, this is called *akusala-kamma-bhava*. In this way wholesome and unwholesome actions are considered as *kamma-bhava*.

Upapatti-bhava - for a particular plane of existence, which one is [re]born in, there are definite resultant mind and mental qualities (*vipāka-citta-cetasikas*) and materialities that arise from [previous] actions (*kamma-ja-rūpas*) associated with that; this is called *upapatti-bhava*. There are eleven sensuous planes (*kāma-bhūmi*), i.e. the human world, four lower worlds (*apāyas*) and the six celestial worlds (*deva-lokas*). At the time of birth in these eleven planes one has mentality & materiality, aggregates and sense-bases, these are known as *upapatti-bhava*. Then there are sixteen fine material planes and four formless planes. These are all *upapatti* planes and *upapatti-bhava*. They are not *kamma*, but places where the effects of kamma (*kamma-vipākas*) manifest. The moment of rebirth in this *upapatti-bhava* is *jāti*.

[Re]birth occurs dependent on existence (*bhava-paccayā jāti*). Passing away from one existence rebirth takes place in another without any intervening time-lapse, this is *Jāti*. *Pathamopapatti* is the first moment of arising in a new existence. Rebirth takes place in one of four different ways:

- *Andaja* - egg born
- *Sansēda-ja* - moisture born
- *Opapātika* - spontaneously born
- *Jalābu-ja* - womb born

(D.32)

When does this birth take place? We earlier said that the arising of consciousness [in a new existence] is [re]birth (*jāti*). Also the arising of mentality & materiality is birth, the arising of the sense-bases is birth, the arising of sense contact impressions is birth and the arising of feeling is birth.

10. Dependent Origination

Next comes *jarā-marana* - old age/decay and death. The maturing of *nāma-rūpa* over the passage of time is old age/decay (*jarā*). Then the breaking up of these is death (*marana*). There are several types of death:

- *Khanika-marana* - the momentary arising and passing away of the five *khandhas*
- *Sammuti-marana* - conventional [usage of the word] death, for example, dead tree
- *Samuccheda-marana* - the cutting off of the round of dukkha (by an arahant) (Vism.VIII,1), or the final passing away of the arahant at the end of his life (Vibh.4 Comm.)
- *Kāla-marana* - timely death, as when the full lifespan has been lived, the merit exhausted or the simultaneous reaching of both
- *Akāla-marana* - untimely death, as when unwholesome kamma ripens and the lifespan is shortened

(Vism.VIII,1Ý3)

Of these only the last two are meant when referring to the breaking up of *nāma-rūpa* at the end of a life.

The arising of mentality and materiality is birth (*jāti*), their continuation is aging (*jarā*) and the complete breaking up is death (*marana*). Aging and death should be differentiated in this way. Next in dependent origination we have: *soka-parideva-dukkha-domanassupāyāsā sambhavanti*.

- *Soka* - sorrow and the distress that is caused when an unpleasant object comes into contact with these five, i.e. *viññāna, nāma-rūpa, salāyatana, phassa* and *vedanā*,
- *Parideva* - lamentation, crying
- *Dukkha* - physical pain
- *Domanassa* - unhappiness, i.e. unpleasant mental feeling
- *Upāyāsa* - despair, mental disturbance

(M.141)

10. Dependent Origination

They are all connected with birth, aging and death. The Buddha taught dependent origination as a combination of all these factors (i.e. from *avijjā* onwards).

The Bodhisatta sat under the Bodhi tree late one afternoon and by the strength of the perfections developed over many lifetimes conquered Māra [and his horde] before sunset. Thereafter by the practice of meditation on the mindfulness of breathing, acquired the knowledge and wisdom required to see his past lives back twenty *asankheyya* great aeons³⁴ during the early part of the night and acquired the ability to see the thoughts and actions, for seven days before and after, of all beings that were [re]born then.³⁵ At the end of these two events he comprehended how cause and effect results in the rebirth cycle. This is dependent origination. Then he analysed dependent origination in fine detail by insight meditation. These are described in detail in the Abhidhamma pitaka. It is said that for one *citta* alone, dependent origination should be analysed in sixteen different ways, and so for the eighty-nine different *cittas* it is 89 x 16 [= 1424] ways. We will have to learn these some day. It is at this stage that the Bodhisatta acquired the supreme knowledge and attained Buddhahood, just at dawn.



³⁴ This is explained in old Sinhalese books. See M.36 for the Buddha's own account of His enlightenment.

³⁵ With clairvoyance (*dibba-cakkhu*) the knowledge of the passing away and the arising [of beings in a new life according to their wholesome or unwholesome actions] (*cutāpapāta-vaḍḍha*) arose. At Ps.1:54 Comm. it is explained that only the periods before death and after [re]birth can be seen, not the moments of passing away and re-arising.

