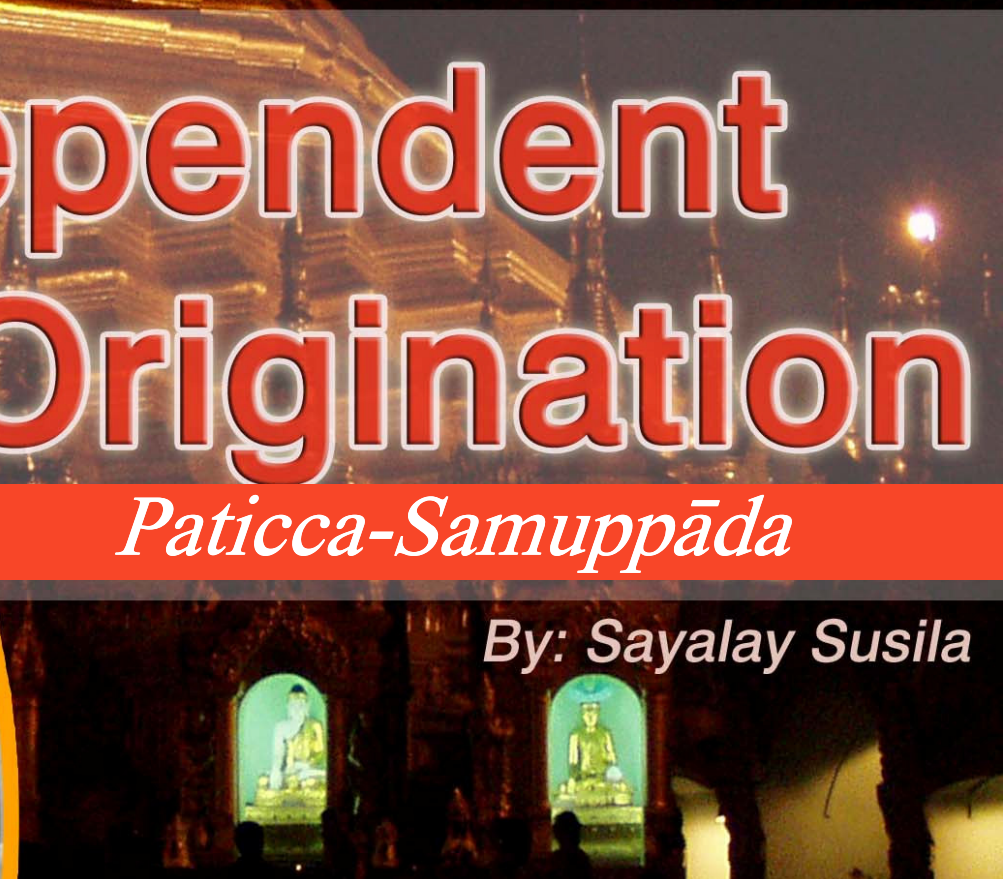


ABHIDHAMMA

Dependent Origination

Paticca-Samuppāda

By: Sayalay Susila

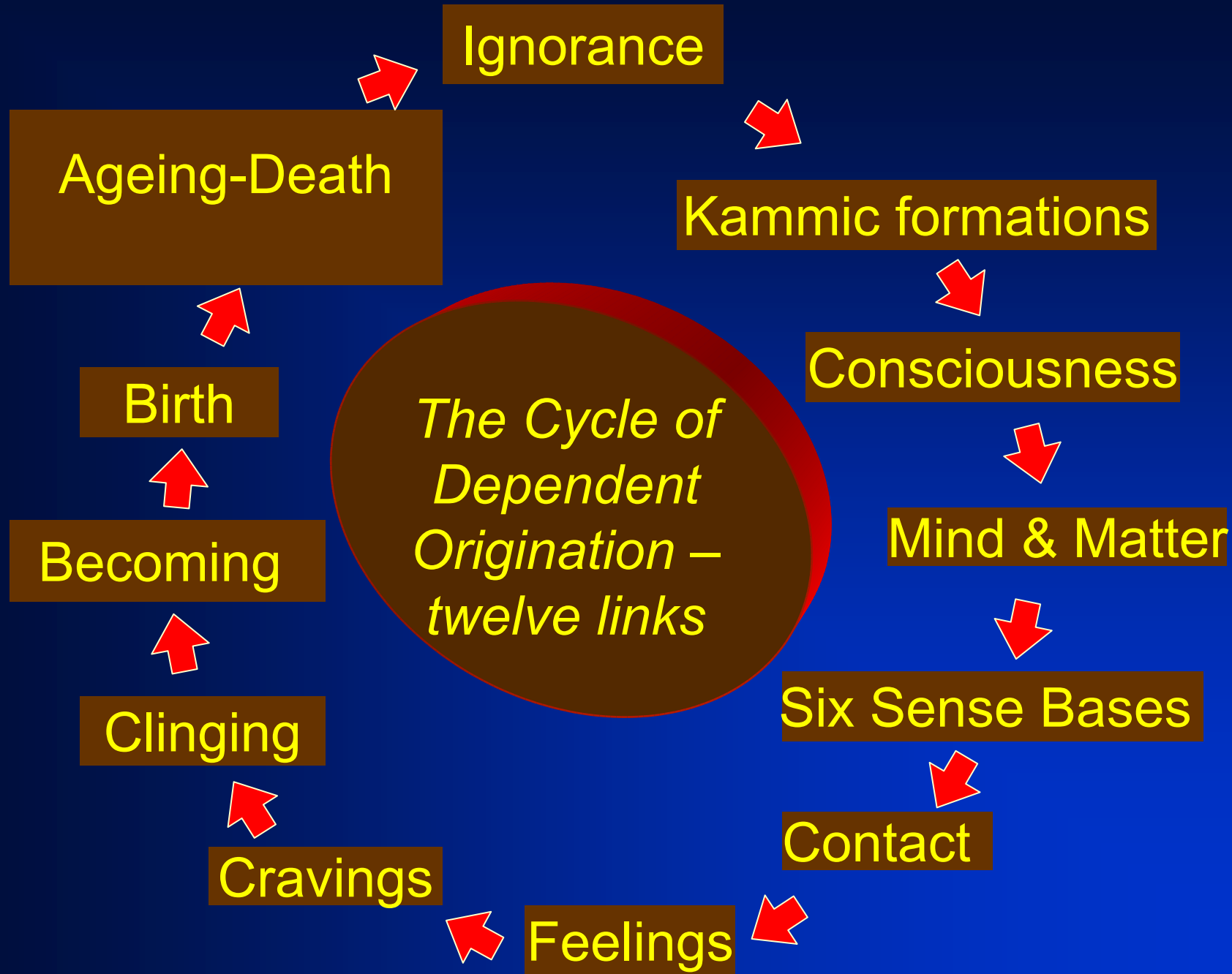




**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa (3 times)**

Samyutta Nikaya

- Buddha : What is the dependent origination, bhikkhu?



Avijjā

Jarā-Marana

Sankhārā

Jāti

Viṣṣana

Bhava

Paticca-samuppāda

Nāma-rūpa

Upādāna

Salāyatana

tanhā

Phassa

Vedanā

Paṭicca-samuppāda

- Shows the causal of the round of existence, disclosing the conditions that sustain the wheel of birth and death of beings ,and make it revolves from one existence to another(samsara).

Anamataggasamyutta

- “Bhikkhu, this samsara is without discoverable beginning. A first point is not discerned of beings roaming and wondering on, hindered by Ignorance and fettered by craving.
- ----It reveals the root causes of the round of rebirth--ignorance and craving. Ignorance is not the first cause, but chief or primary cause. It also rejects the belief of creator

Paticca-samuppāda

- Ananda: Ven Sir! Wonderful it is! Ven Sir! Marvellous it is! This Doctrine of Cause and Effect is not only deep and profound, it also has signs of being deep and profound. But to my mind it seems to be evident and understandable.

- Buddha: Ananda, say not so; Ananda, say not so. Profound, indeed, Ananda, is this Dependent Origination and deep does it appear. Ananda, It is through not understanding, not penetrating this doctrine, that these beings have become entangled like a mated ball of thread, become like munja grass, unable to pass beyond the woeful states of existences and escape from the round of samsara, the cycle of existence.

4 Profound Dhammas

1. Truth (sacca)
2. Beings (satta)
3. Rebirth-linking (patisandhi)
4. Dependent origination

4 ways expounding DO

1. From the beginning (M)
2. From middle, up to end. (when he is delighted with, hold on to that feeling, craving arises.....) (M)
3. From the end .(M)
4. From the middle, down to beginning. (And these 4 nutriment, bhikkhu: what is their origin?.....craving as their origin...feeling.....(S)

Paṭicca-samuppāda

Paṭicca = 'dependent upon', condition

Samuppada = 'rightly(sam), arising of effect'

In the commentaries dependent arising is defined as the arising of effects in dependence on a conjunction of conditions

FORMULA

- *When this (cause) exists, that (effect) comes to be;*
- *With the arising of this, that arises*
- *When this (cause) does not exist, that (effect) does not come to be;*
- *With the cessation of this, that ceases.*

- **1. Dependent Origination** – the states that are conditions

- **2. Dependent ly Originated states** -the states generated by such and such conditions

Blessed One: And what are Dependent ly Originated states , bhikkhus? Ageing and death is impermanet,formed, dependently-organated, subject to fall, subject to fading away, subject to cessation.

Birth....becoming...clinging...these are called Dependent ly Originated states .

- Buddha: with birth as condition, bhikkhus, there is ageing and death. Whether The Perfect One arises or not, there remain that element, relatedness of states, specific conditionality. The Perfect One discovers it, penetrates to it. Then he teaches it, makes it known and explains it.



1st Week After Enlightenment

During the first week after enlightenment, the Buddha sat under the bodhi tree experiencing the happiness of freedom and peace.

At the end of the week, during the first watch, the Buddha arose from the state of Concentration and thoroughly reflected on the “**Dependent Origination**” (Paticca Samuppada) in direct order.

During the middle watch of the night, He thoroughly reflected on the “**Dependent Origination**” (Paticca Samuppada) in reverse order. (cessation)

During the last watch of the night, He fully contemplated on the Cause and Effect of conditional phenomena **both in their direct and reverse order.**

Ignorance (*avijjā*)

| | |
|-----------------------|---|
| Characteristic | Mental blindness or unknowing (knowing wrongly) |
| Function | To confuse |
| Manifestation | Conceal the true nature of objects |

If I make more money, I will be the happiest person in the world!!



“

Magandiya
sutta



Ignorance (avijjā) – Mental Blindness or Unknowing:

1. The Truth of Suffering
2. The Origin of Suffering
3. The Cessation of Suffering
4. The Path Leading to the Cessation of Suffering
5. The past Five Aggregates
6. The future Five Aggregates
7. The past and the future Five Aggregates together
8. Specific conditionality and conditionally-arisen states including kamma and its consequences.

Kammic Formations (Saṅkhāra)

Characteristic= forming

Function= accumulating

Manifestation= volition

Proximate cause= ignorance

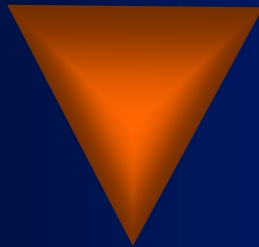
**1.DEPENDENT ON IGNORANCE,
KARMIC FORMATION ARISES**

Kammic Formations (Saṅkhāra)

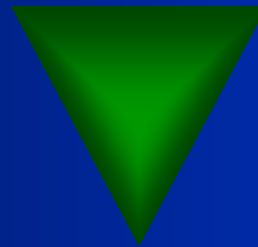
1. The volition in the 12 types of unwholesome consciousness (formation of demerit).
2. The volition in the 8 types of sense-sphere wholesome consciousness (formation of merit)
3. The volition in the 5 types of wholesome consciousness pertaining to the fine-material sphere. (formation of merit)
4. The volition in the 4 types of wholesome consciousness pertaining to the immaterial sphere. (formation of imperishable)

How does ignorance condition karmic formations?

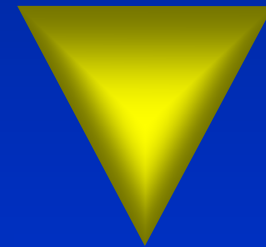
Not knowing the noble truth of suffering (5 aggregates of clinging), wrongly perceive it to be pleasant



Formation of demerit
=12



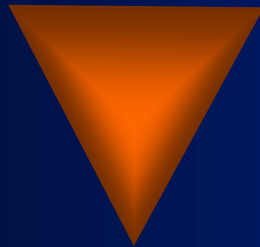
Formation of merit
=13



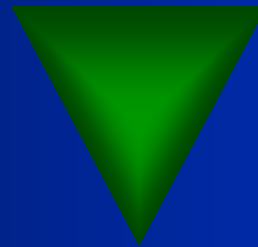
**Formation of
imperturbable = 4**

How does ignorance condition karmic formations?

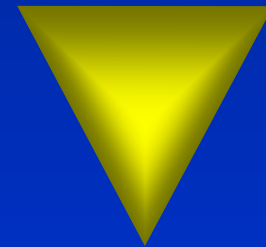
Not knowing craving is the origin of suffering, they wrongly think craving is the origin of happiness



Formation of demerit



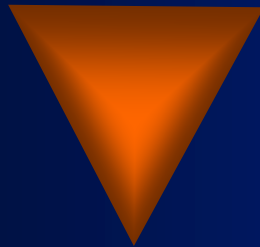
Formation of merit



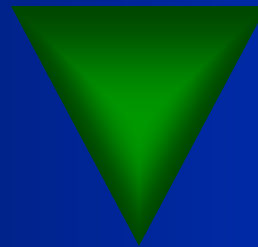
**Formation of
imperturbable**

How does ignorance condition karmic formations?

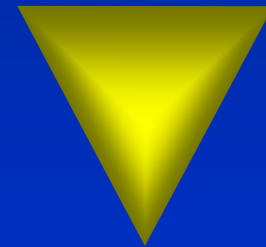
‘Unknowing’ about the Cessation of the suffering which is Nibbana, one misperceives the Cessation of Suffering to be in some particular destiny (such as heaven, pure land or Brahma world.)



Formation of demerit



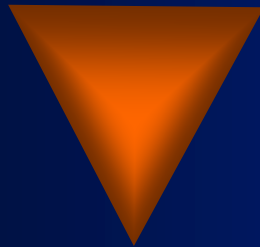
Formation of merit



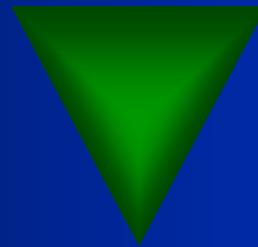
**Formation of
imperturbable**

How does ignorance condition karmic formations?

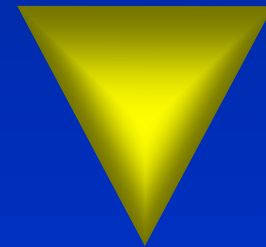
Not knowing the Path... noble 8 fold path, one misperceives the Path as in animal or human sacrifice or worshiping the God, trees, fire or certain rites and rituals



Formation of demerit



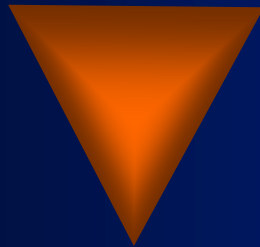
Formation of merit



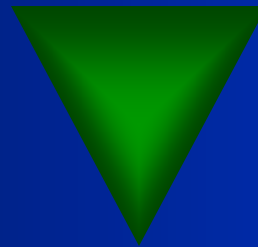
**Formation of
imperturbable**

How does ignorance condition karmic formations?

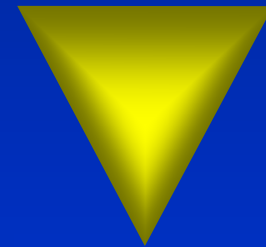
Not knowing the past aggregates , future aggregates, the past and future aggregates...



Formation of demerit



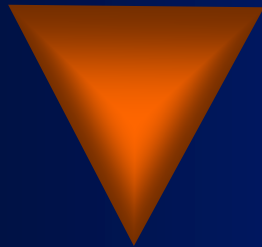
Formation of merit



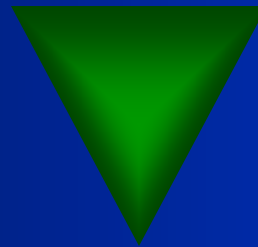
**Formation of
imperturbable**

How does ignorance condition karmic formations?

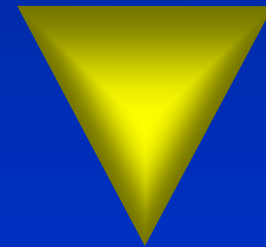
Not knowing dependent origination



Formation of demerit



Formation of merit



**Formation of
imperturbable**

2.DEPENDENT ON KARMIC FORMATION, CONSCIOUSNESS ARISES

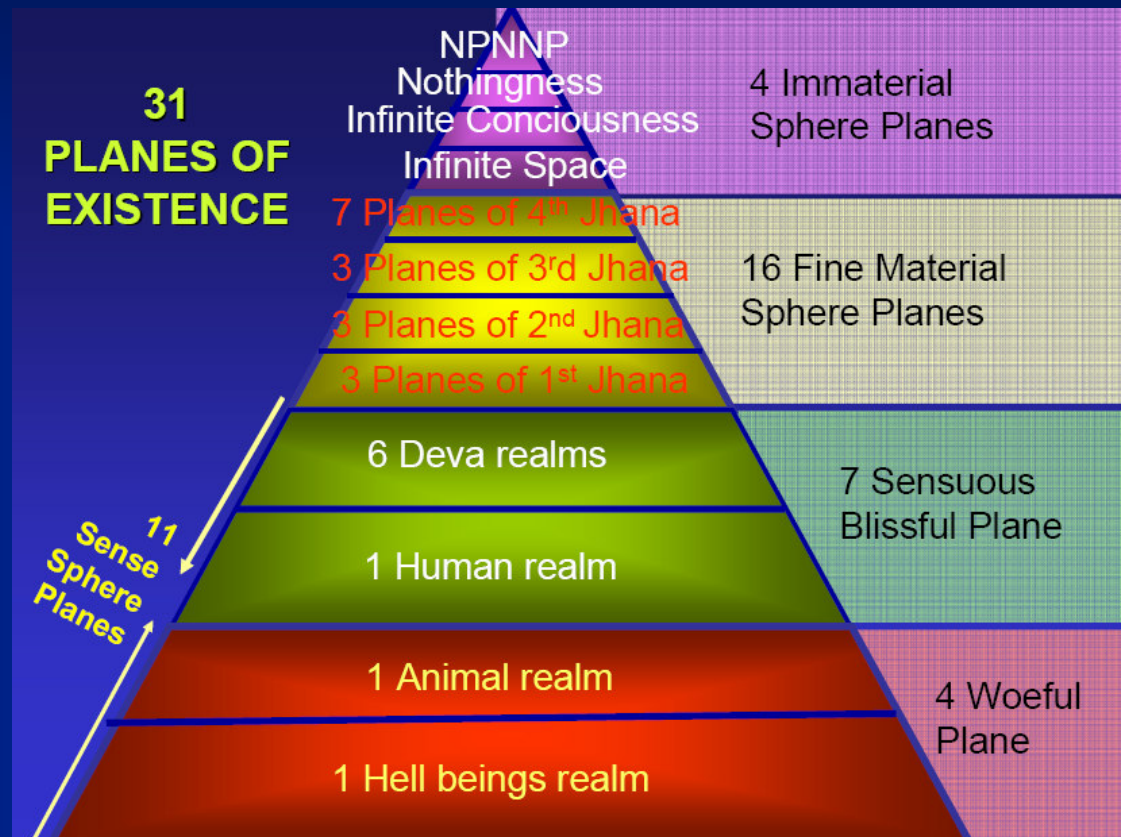
- Characteristic-= cognizing
- Function= as a forerunner
- Manifestation =as rebirth consciousness
- Proximate cause = formation

How do karmic formations condition
consciousness?

Consciousness (*Viññāna*) (refers to resultant consciousness)

1. Rebirth linking consciousness.
(sense-sphere, fine-material-sphere, immaterial-sphere 19)

2. In the course of an individual existence

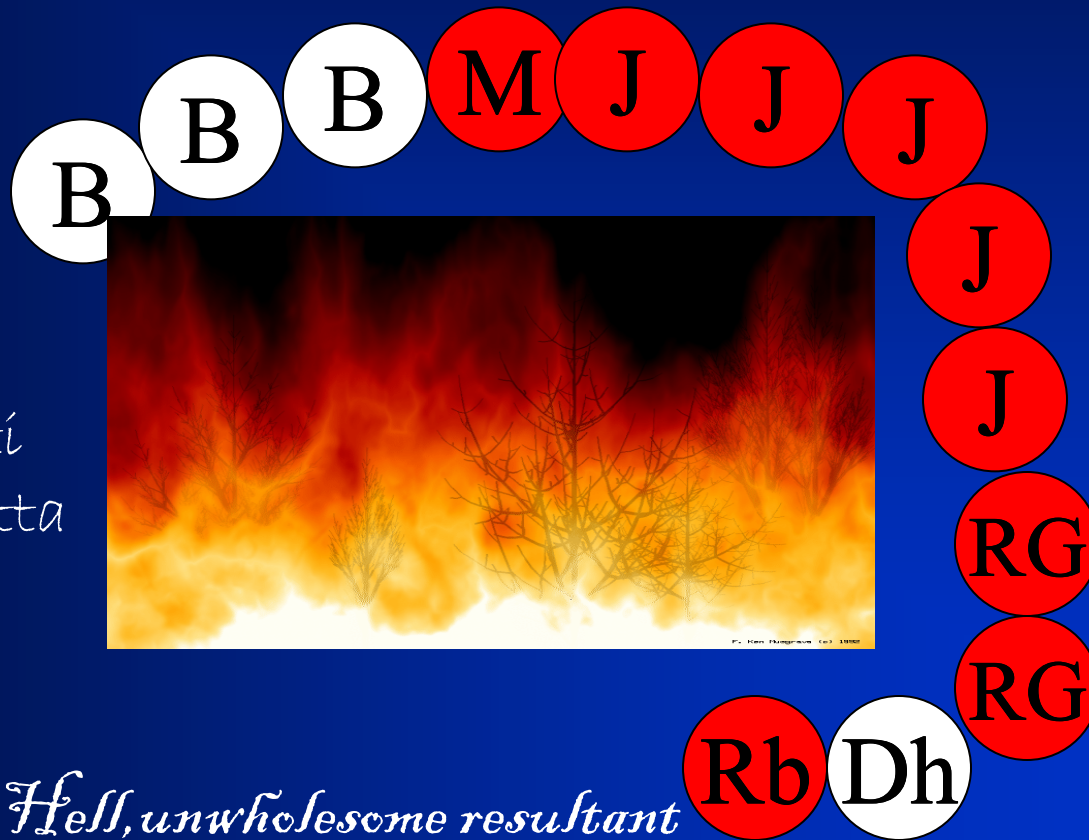


19 Rebirth-linking Consciousness

- 1 unwholesome resultant investigating citta accompanied by equanimity= beings born in 4 apaya
- 1 wholesome resultant investigating citta accompanied by equanimity= beings born blind, deaf etc.
- 8 wholesome resultant citta = beings born as human or deva.
- 5 rupavacara resultant citta= beings born in fine-material realm.
- 4 arupavacara resultant citta= beings born in immaterial realm.

How Do Karmic Formations Condition Consciousness at Rebirth?

Formation of
demerit



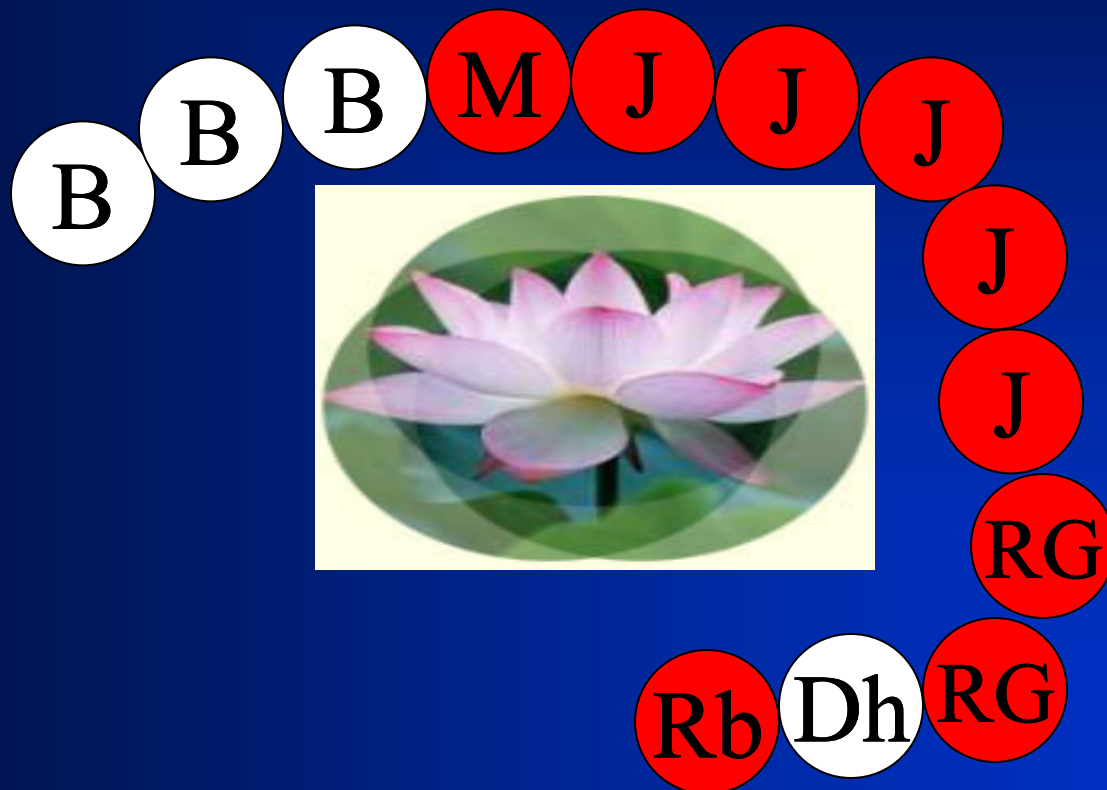
*Gati
nimitta*

Hell, unwholesome resultant

investigating citta

How Do Karmic Formations Condition Consciousness at Rebirth?

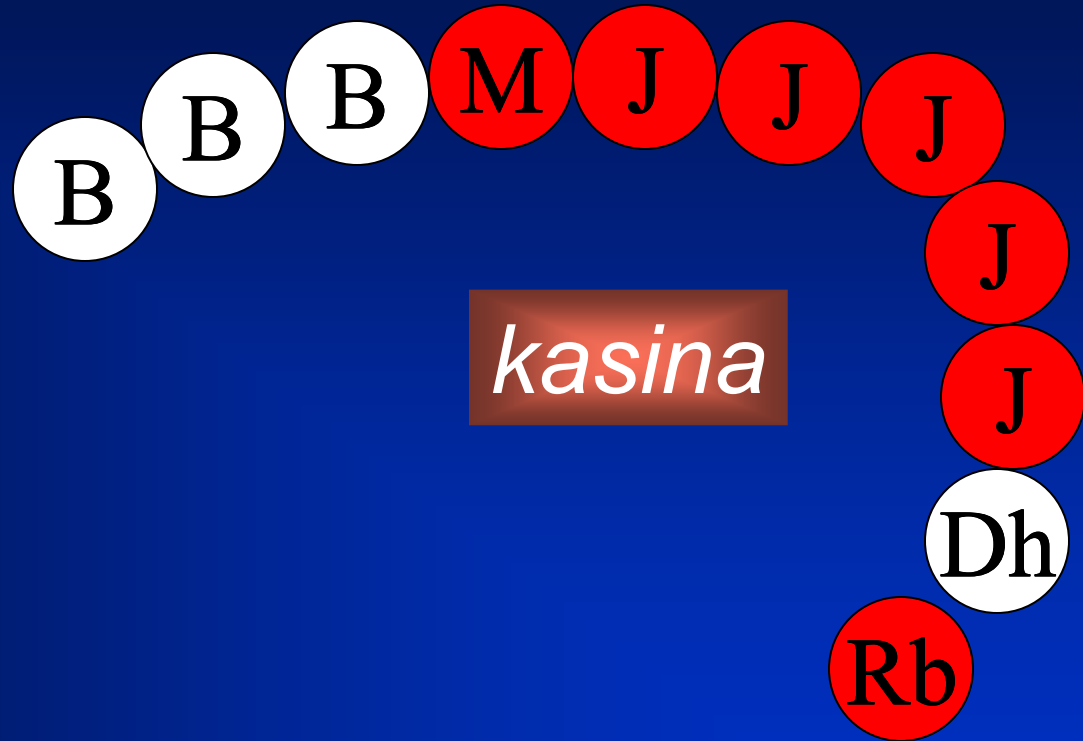
Formation of merit



Deva or human realm (1 of the 8 kusala vipaka citta)

How Do Karmic Formations Condition Consciousness at Rebirth?

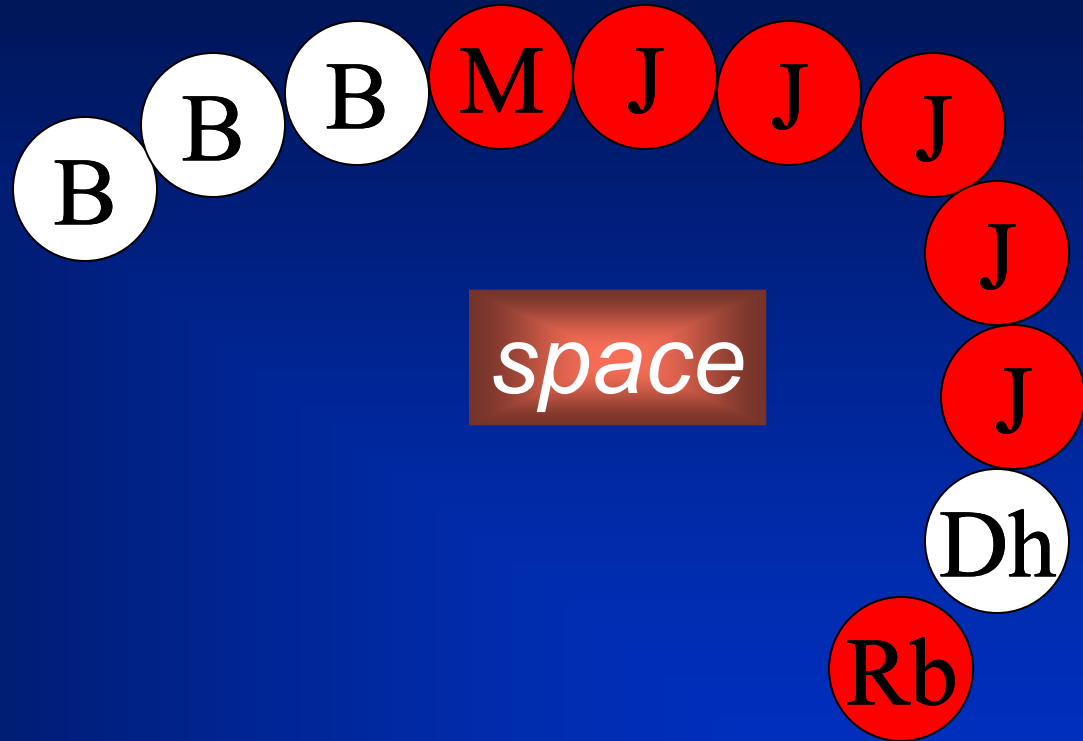
Formation of
merit



Fine- material realm (5
rupavacara vipaka citta)

How Do Karmic Formations Condition Consciousness at Rebirth?

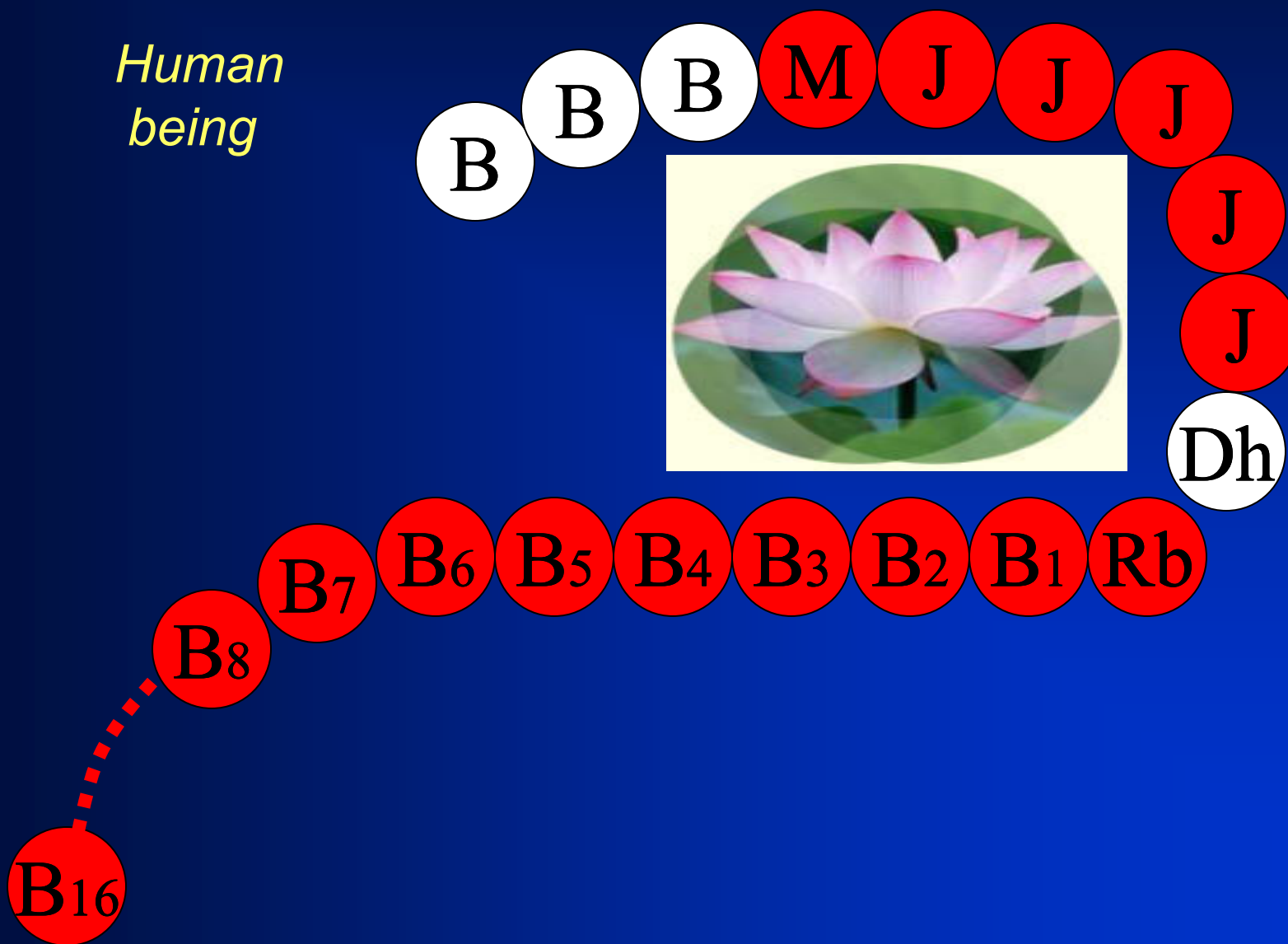
Formation of
imperturbable



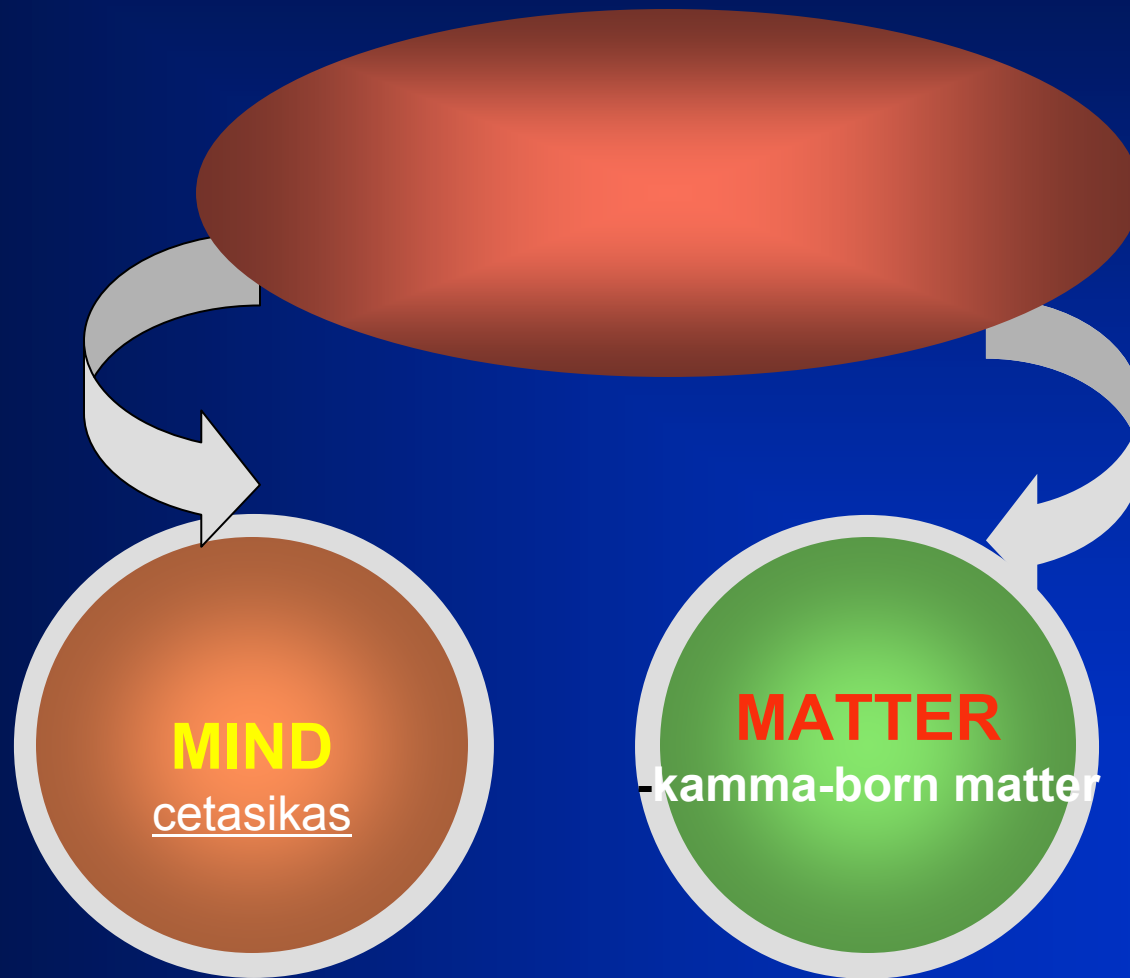
Im- material realm (4
arupavacara vipaka citta)

How Do Karmic Formations Condition Consciousness During the Course of Existence?

Human being

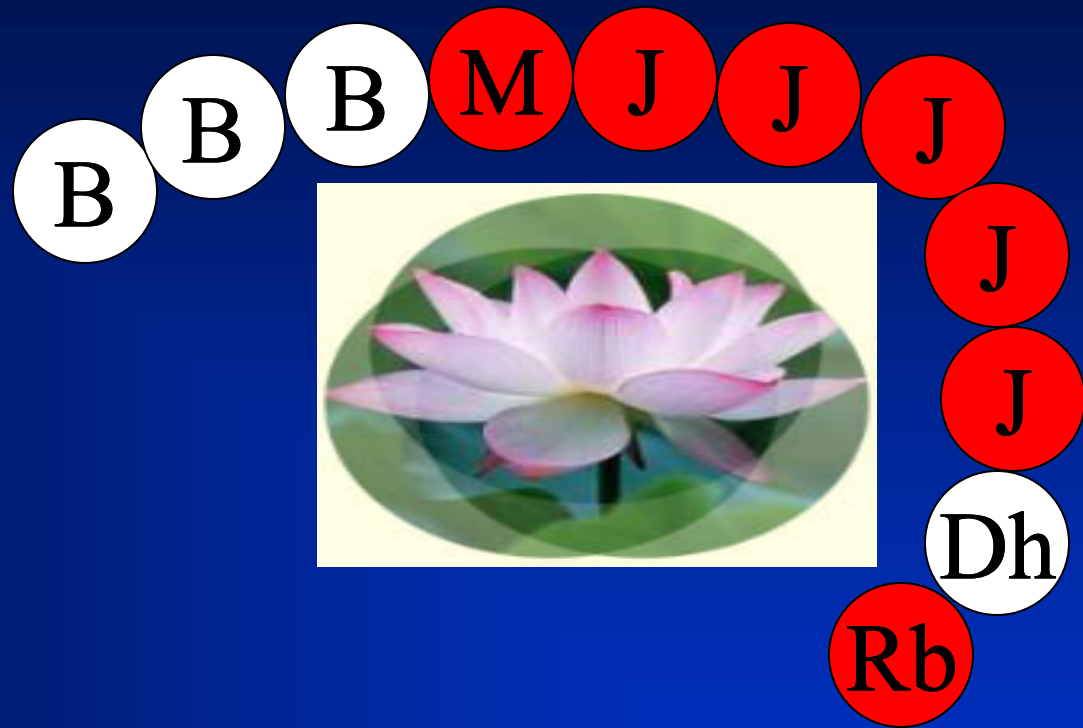


3. Dependent On Consciousness Mind and Matter Arise



How Consciousness Conditions Mind and Matter at Rebirth

Human being



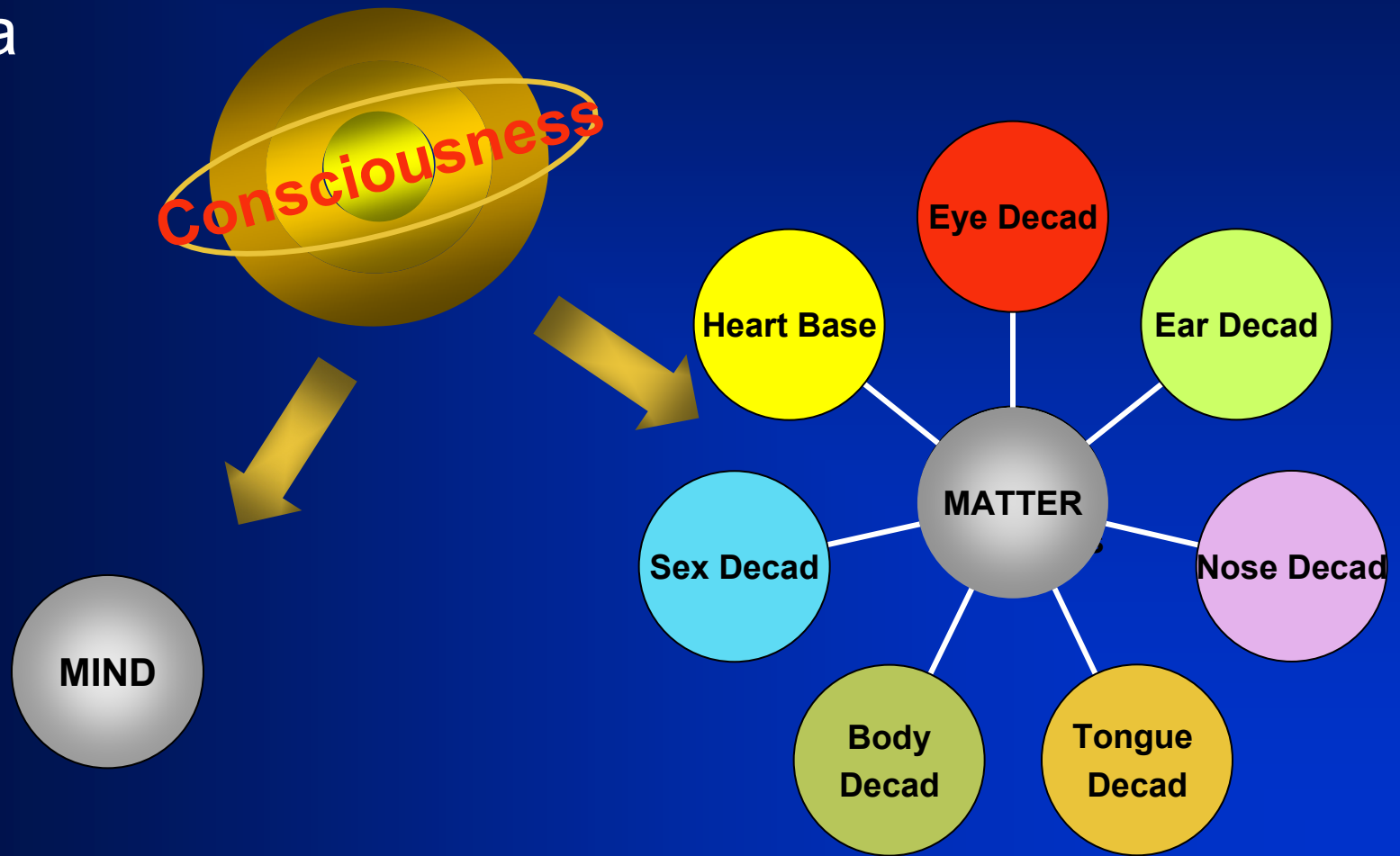
- 1 consciousness + 33 m.factors
- 30 Matter
 - Sex decad kalāpa
 - Body decad kalāpa
 - Heart- base decad kalāpa

5 Aggregates of clinging

- Blinded by Ignorance and fettered by craving, beings cling to these 5 aggregates as Mine, I , My atta- The truth of suffering

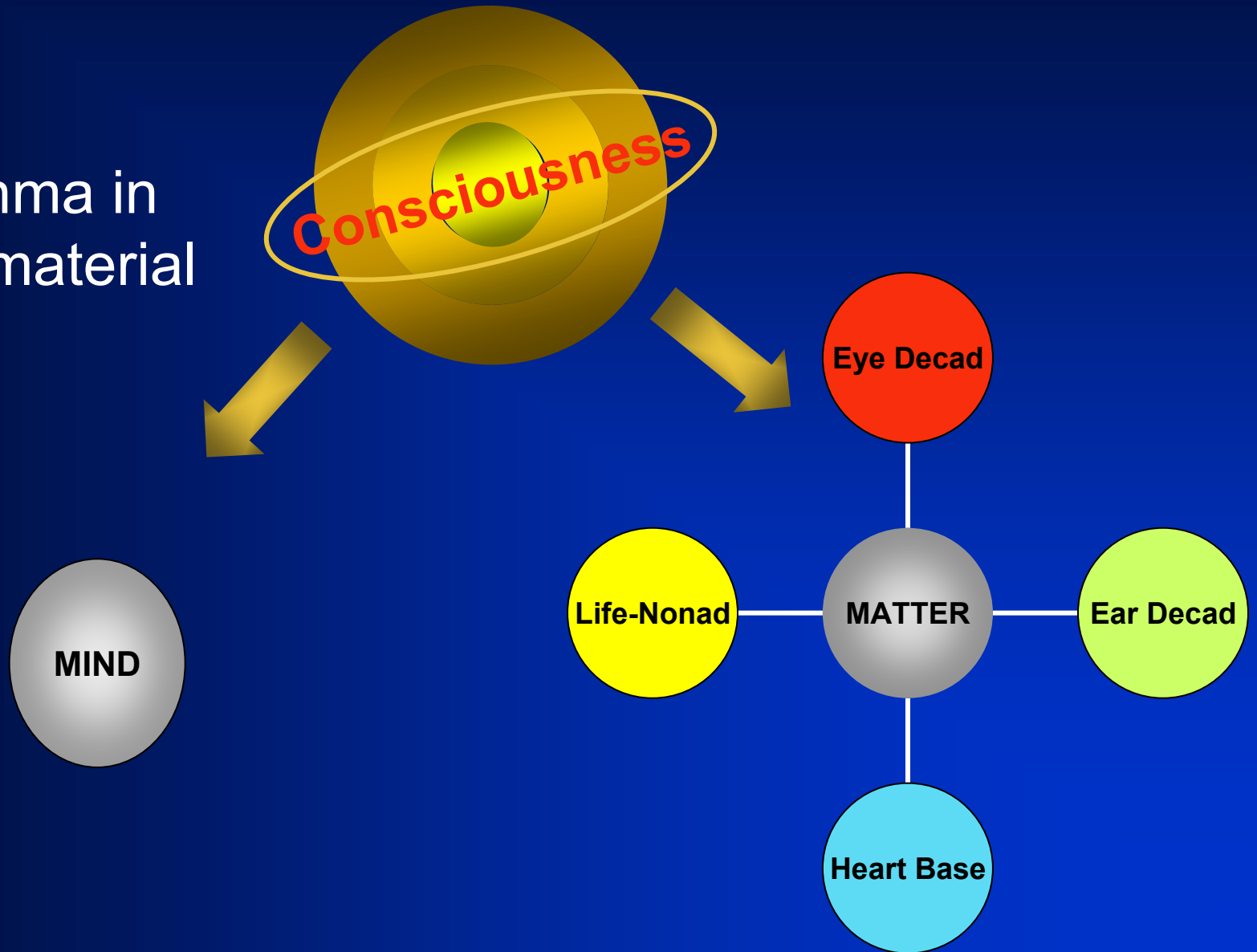
How Consciousness Conditions Mind and Matter?

Deva



How Consciousness Conditioned Mind and Matter?

Brahma in
Fine-material



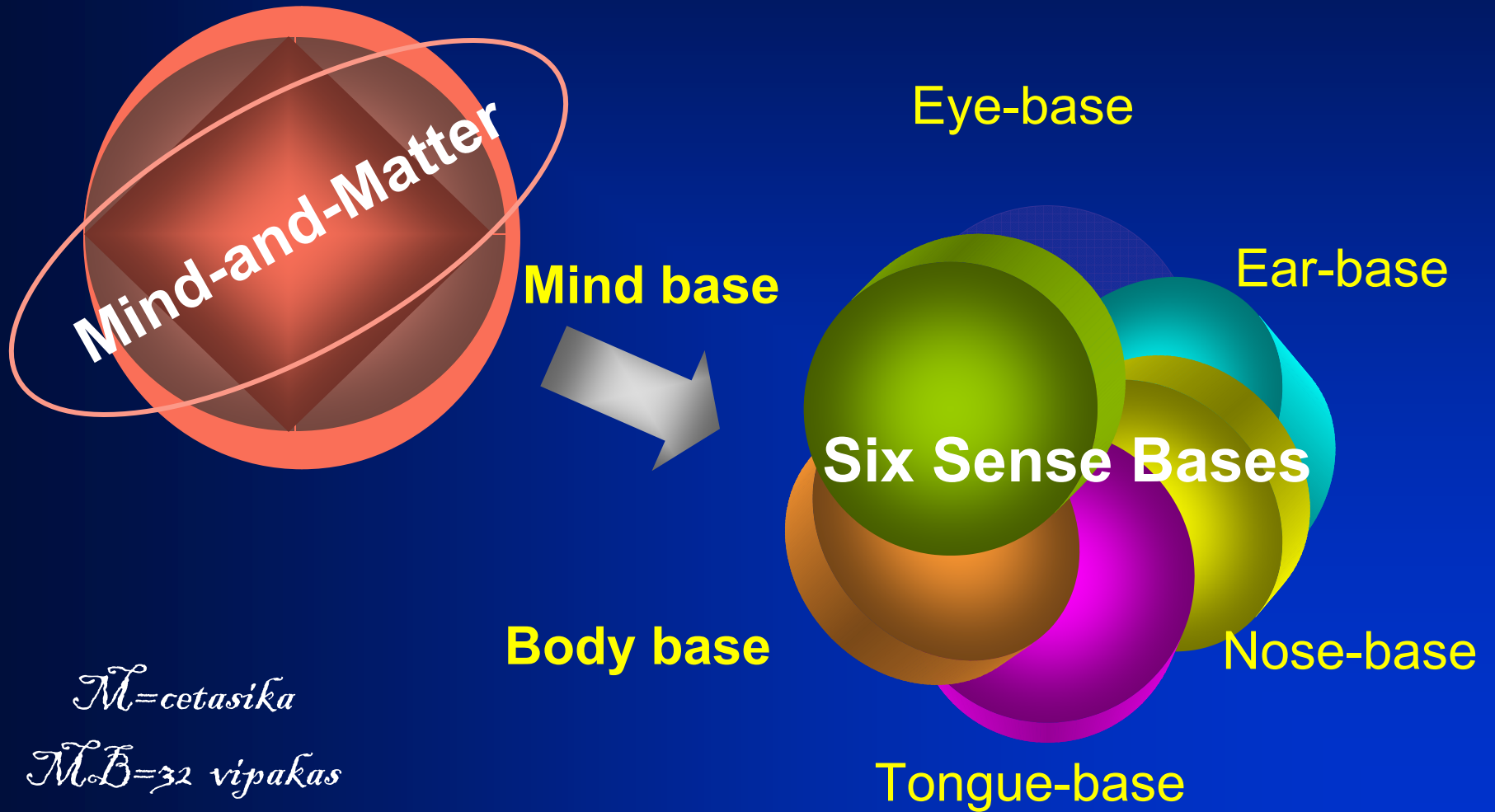
*Dependent On Consciousness only
Mind Arises(4 aggregates becoming)*

- Im-material sphere beings

*Dependent On Consciousness
only matter Arises(1 aggregate becoming*

Non-percipient beings

4. *Dependent on Mind-and-Matter, Six Sense Bases Arise*



$\mathcal{M} = \text{cetasika}$
 $\mathcal{M}\mathcal{B} = 32 \text{ vipakas}$



6 Sense Bases (*Salāyatana*)

1. Eye-base (*cakkhāyatana*)
2. Ear-base (*sotāyatana*)
3. Nose-base (*ghāṇāyatana*)
4. Tongue-base (*jivhāyatana*)
5. Body-base (*kāyāyatana*)
6. The mind base (*manāyatana*)

1. *Nāma-paccayā*

Mental Factors

Manāyatanaṃ ā

Consciousness

2. *Nāma-paccayā*

Consciousness + MF

Rūpāyatanaṃ

5-Sense Bases

3. *Rūpa-paccayā*

4 Elements+Life+Nutriment

Rūpāyatanaṃ

5-Sense Bases

4. *Rūpa-paccayā*

5 Sense-Bases

Manāyatanaṃ ā

Consciousness

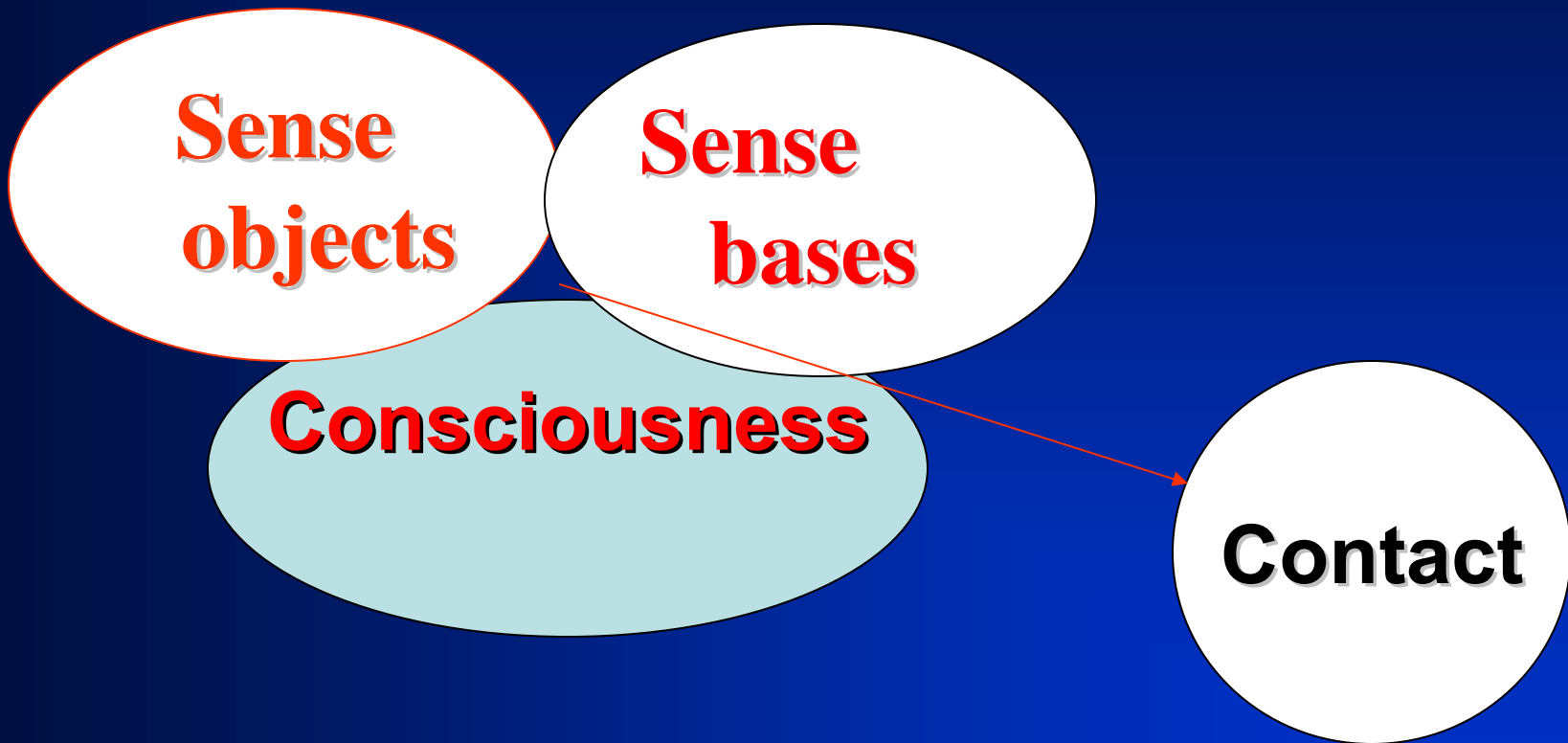
5. *Nāmarūpa-paccayā*

MF+5 Sense Bases

Manāyatanaṃ ā

Consciousness

5. Dependent on six sense bases, contact arises



6 contacts

1. Eye contact



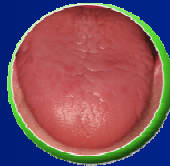
2. Ear contact



3. Nose contact



4. Tongue contact



5. Body contact



6. Mind contact

5. Dependent on contact, feeling arises

Characteristic= experiencing

Function= to exploit the stimulus of the objective field

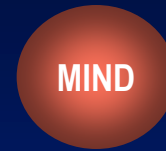
Manifestation= pleasure and pain

Proximate cause= contact

It is this feeling that experiences the desirable and undesirable fruits of an action done in this or in a previous birth. Feeling is not I.



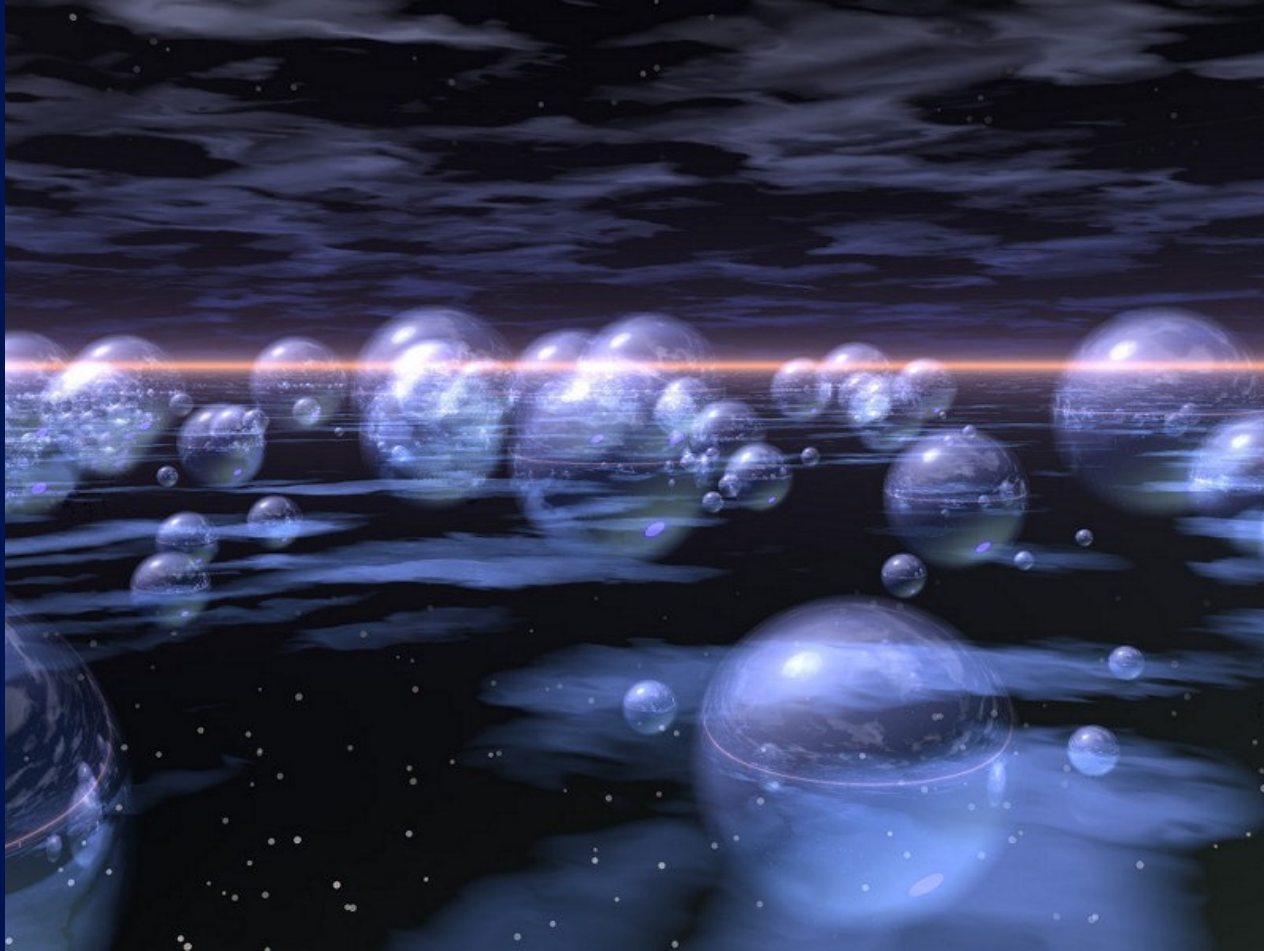
When the six sense objects impinge on the respective six sense bases, six classes of feeling are formed:



1. Feeling born of eye-contact
2. Feeling born of ear-contact
3. Feeling born of nose-contact
4. Feeling born of tongue- contact
5. Feeling born of body-contact
6. Feeling born of mind-contact

1. Pleasant
2. Painful
3. Neutral

FEELING



*.. like a bubble, perishing immediately
after it forms “*

7. Dependent on Feelings Craving Arises

Craving includes all
forms of greed,
desire, lust,
yearning, longing,
affection.

craving

- **C = being a cause of suffering;**
- **F = to delight;**
- **M= as insatiability ;**
- **PC= feeling**

7. *Dependent on Feelings Craving*

Arises

6
Mental
Objects

1
Visible
Objects

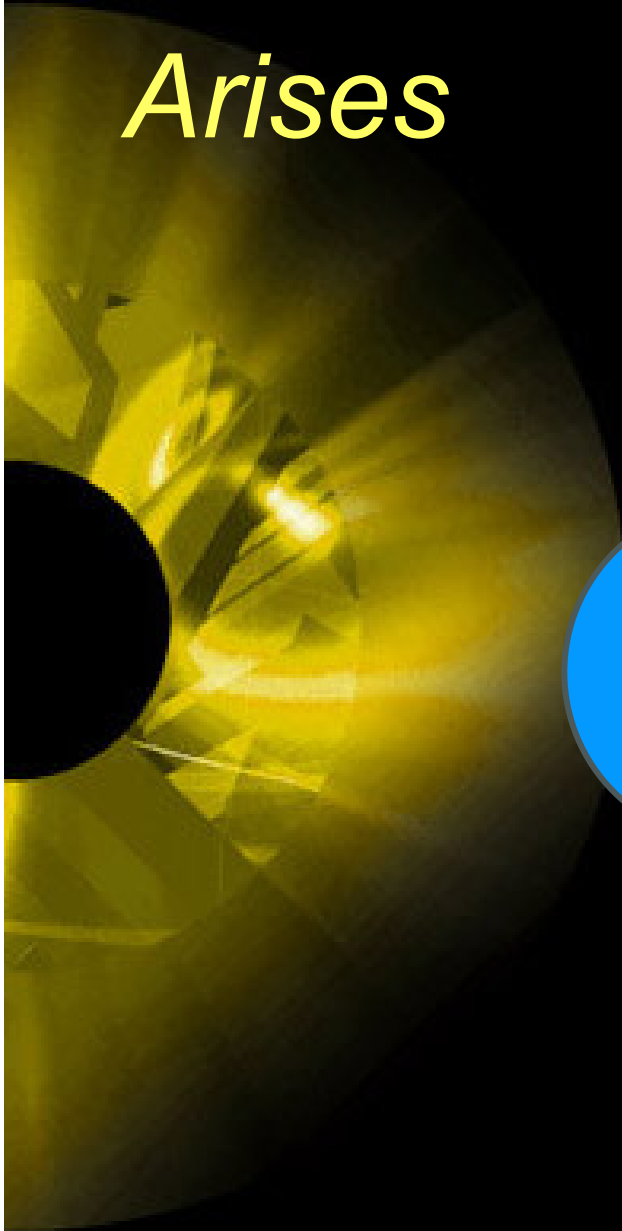
5
Tangible
Objects

6 kinds of
C R A V I N G

2
Sounds

4
Tastes

3
Smells



Where Does Craving Arise and Take Root? (mahasatipatthana sutta)

- Where there is delightful and the pleasurable, there craving arises and takes root.
- Forms, sounds, smell, taste, tangible objects and mental object are delightful and pleasurable, then craving arises and takes root.
- The most powerful factors in the Wheel of Life are ignorance and craving. Ignorance is shown as the past cause that conditions the present; and craving, the present cause that conditions the future.

8. *Dependent on craving arises clinging*

I want to remain Chairman



| | |
|-----------------------|--|
| Characteristic | Seizing |
| Function | Not to release |
| Manifestation | Strong form of craving and as false view |

Clinging= intense craving

Clinging (Upādāna) = Intense Craving

1. Sensual pleasure



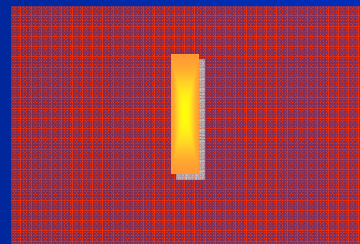
2. False views



3. Rites and rituals



4. Doctrine of self



9. *Dependent on Clinging Arises Becoming*

Becoming is 2 fold

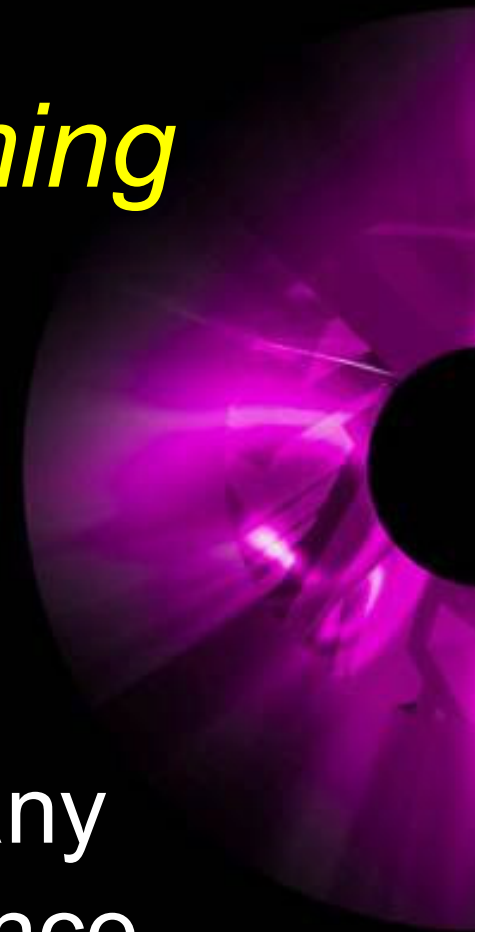
1. Kamma process becoming (kamma-bhava) = volitions
(Both moral and immoral actions which constitute Kamma.)
2. Rebirth process becoming
(Upapatti-bhava) = aggregates generated by kamma (sense-sphere becoming, fine-material becoming and immaterial becoming)

*The difference between **Saṅkhāra** (kammic formation) and **bhava** becoming) is that the former pertains to the past and the latter to the present life.*

10. *Dependent on Becoming Arises Birth*

Birth (*jāti*)

The first manifestation of any aggregates in a new existence



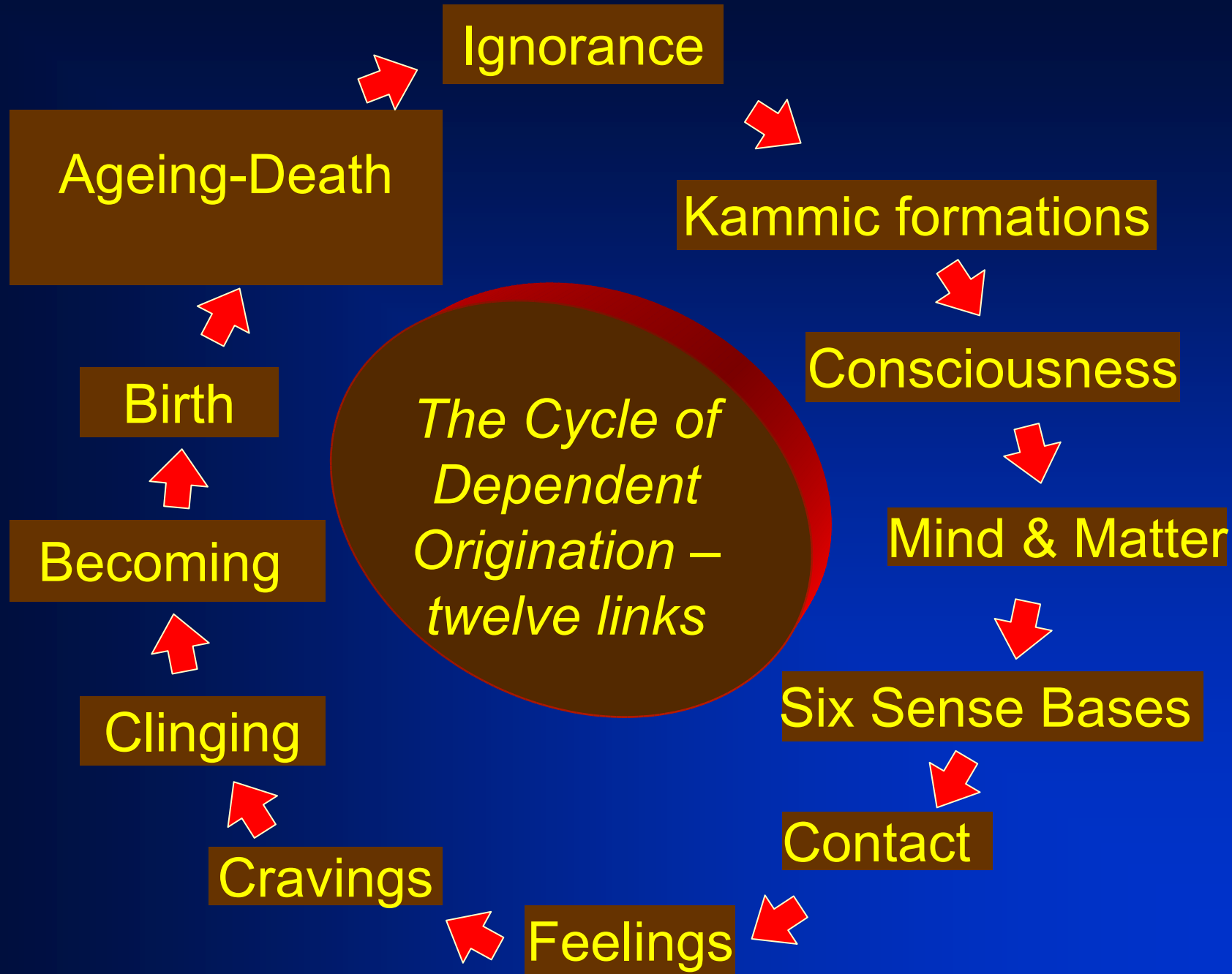
11. *Dependent on Birth Arises Aging, Death.....*

Birth leads to -

- **Decay** - *bodily deterioration – such as loss of teeth, grey hair, wrinkles, loss of memory, etc.*
- **Death** – *breakup of aggregates*
- **Sorrow** – *burning in the mind*
- **Lamentation** – *crying out after loss*
- **Pain** – *pain in the body*
- **Grief** – *pain in mind*
- **Despair** – *extremely burning in the mind, loss of hope*

Thus arises the whole mass of suffering

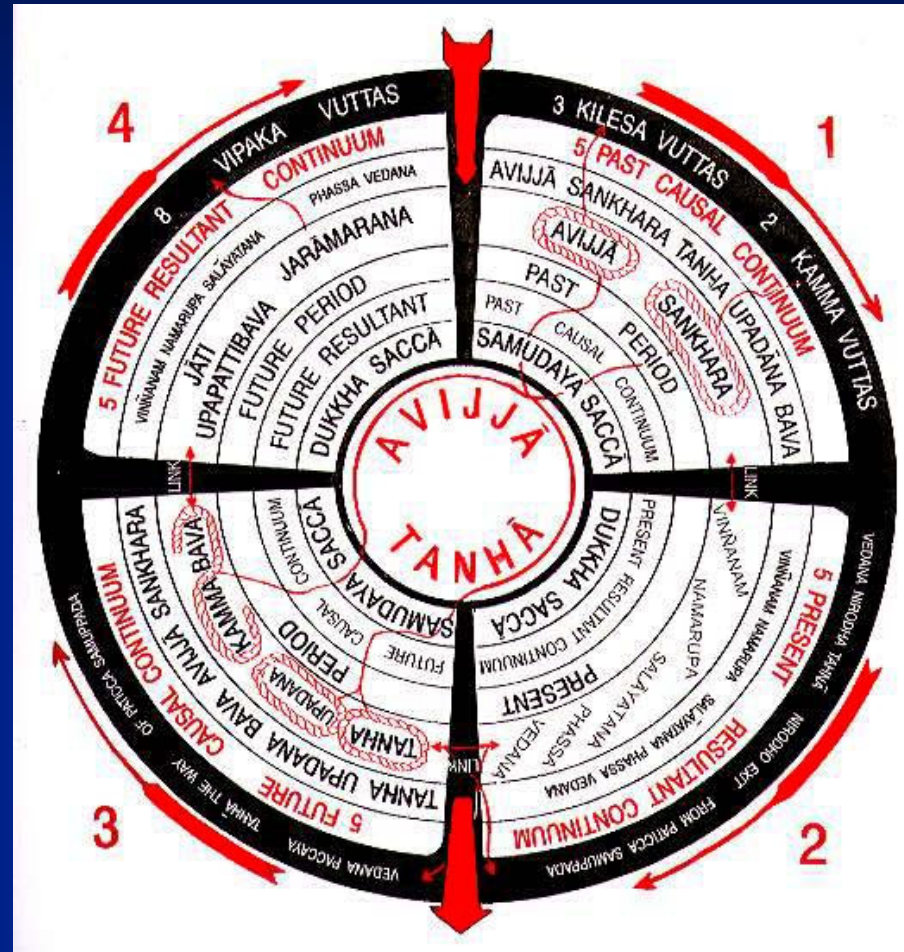




Arising and passing away of mind and matter

- It is the endless process of arising and passing of mind and matter dependent upon conditions in which there is no semblance which can be taken as I , my self or atta. (sammuti sacca and paramattha sacca)
- The process of arising of passing away is nothing but a series of suffering, as said by the Buddha: what is anicca is dukha. (dukkha sacca)

1. Two roots
2. Three periods
3. Twelve factors
4. Twenty modes
5. Three links
6. Four groups
7. Three rounds



Three Periods of Time

Past

Ignorance
Kammic formations

Present

Consciousness
Mind & Matter
6 sense bases
Contact
Feeling

Craving
Clinging
Becoming

Future

Birth
Decay
Death

4 GROUPS and 20 MODES

Past causes

Ignorance
Kammic formations

(Craving
Clinging
Becoming)

Present effects

Consciousness
Mind & Matter
6 sense bases
Contact
Feeling

Present causes

Craving
Clinging
Becoming
(Ignorance &
Kammic formations)

Future effects

Consciousness
Mind & Matter
6 sense bases
Contact
Feeling

3 links

- 1. Past cause (karmic formation) and present effect (consciousness)
- 2. Present effect (feeling) and present cause (craving)
- 3. Present cause (becoming) and future effect (birth)

The 3 Rounds

Round of defilement

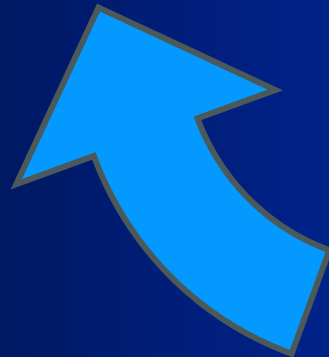
*(Ignorance, craving,
clinging)*

Round of KAMMA

*(Kammic formations,
becoming)*

Round of Result

*(Consciousness, mind-matter,
6 sense bases,
contact, feeling)*



2 Roots

- Ignorance
- Craving

*Magandiya
sutta*

Samsāra

Ignorance

Ageing-death

K.Formations

birth

becoming

clinging

craving

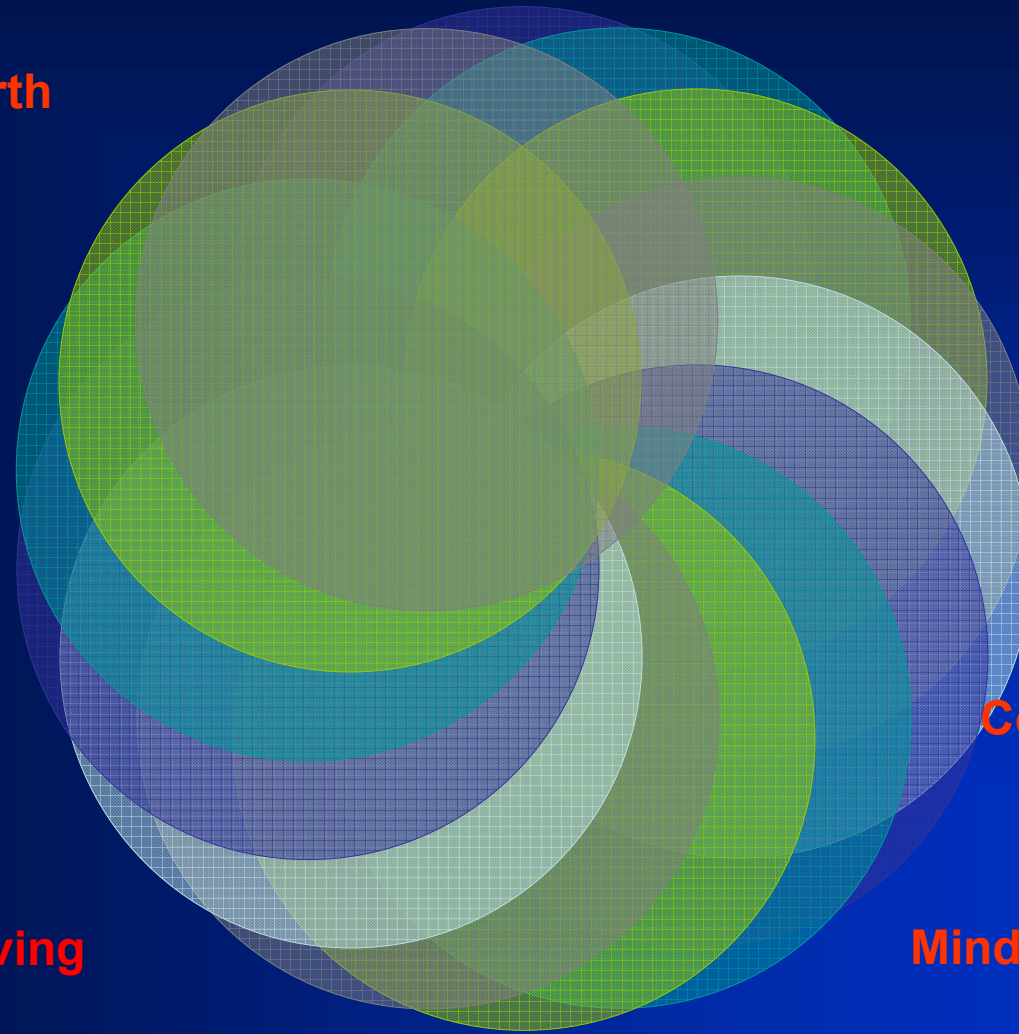
feeling

contact

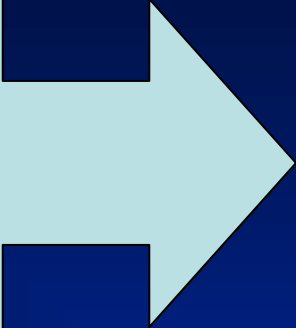
Six sense-
bases

Mind-matter

Consciousness



**Attainment
of (*Arahant*)
Path and
Fruition
Knowledge**



**Ignorance
ceases**



The whole chain of *Dependent Origination* breaks down

ignorance ceases → kammic formations cease →
consciousness ceases → mind & matter cease → 6 sense bases
cease → contact ceases → feelings cease → craving ceases →
clinging ceases → becoming ceases → birth does not arise →
decay, death, sorrow, lamentation, pain, despair do not arise

→ the entire mass of suffering ceases

What is the *path*
leading to the
cessation of all
sufferings ?

The Noble Eightfold Path





The Noble Eightfold Path

1. Right Understanding (sammā-ditṭhi)
2. Right Thought (sammā-saṅkappa)
3. Right Speech (sammā-vācā)
4. Right Action (sammā-kammanta)
5. Right Livelihood (sammā-ājīva)
6. Right Effort (sammā-vāyama)
7. Right Mindfulness (sammā-sati)
8. Right Concentration (sammā-samādhi)



The Noble Eightfold Path

Right Understanding of Four Noble Truth

- The Noble Truth of suffering.
- The Noble Truth of origination of suffering
- The Noble Truth of cessation of suffering.
- The Noble Truth of the path leading to the cessation of suffering



The Noble Eightfold Path

Right Thought

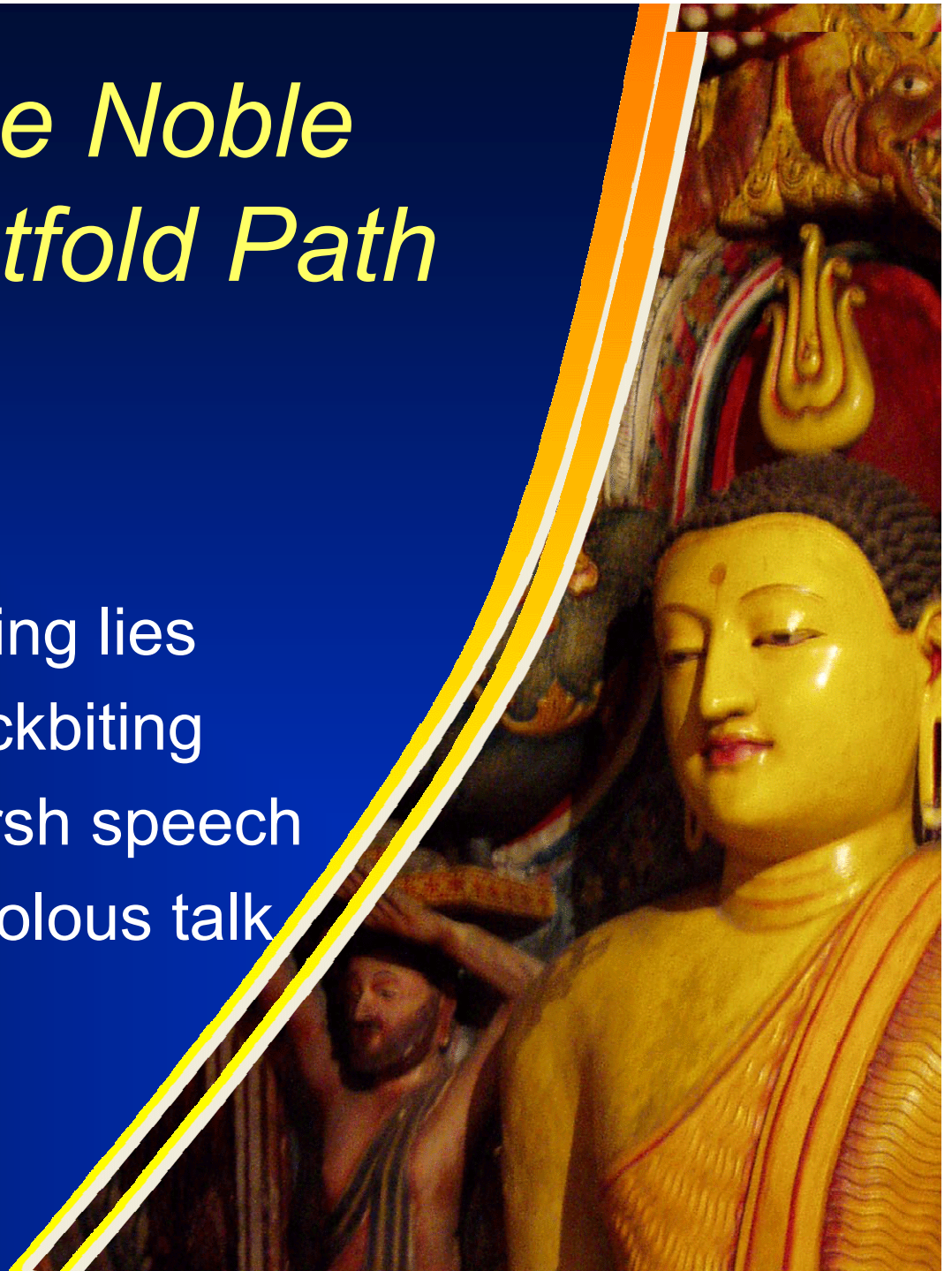
- Renunciation (**nekkhama**)
- Non ill-will (**abyàpàda**)
- Non cruelty (**avihimsa**)

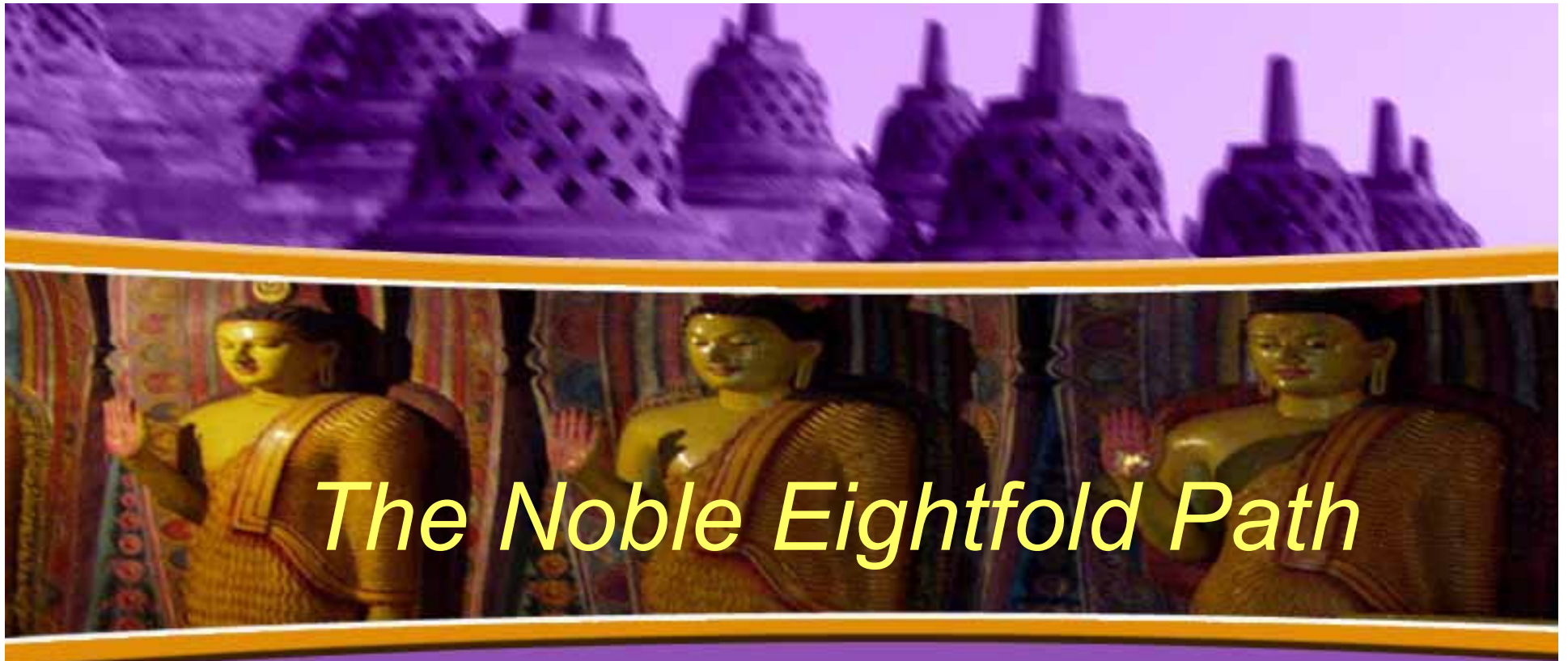


The Noble Eightfold Path

Right Speech

- Abstaining from telling lies
- Abstaining from backbiting
- Abstaining from harsh speech
- Abstaining from frivolous talk





The Noble Eightfold Path

Right Action

- **Abstaining from killing**
- **Abstaining from stealing**
- **Abstaining from sexual misconduct**

A silhouette of a person with a bun hairstyle is centered in the foreground. The background features a sunset with a volcano in the distance. The sky is filled with soft, golden light from the setting sun, and the volcano's peak is visible against the horizon.

The Noble Eightfold Path

Right Livelihood

- Abstaining from dealing in weapons
- Abstaining from dealing in slaves
- Abstaining from dealing in animals for slaughter
- Abstaining from dealing in poison
- Abstaining from dealing intoxicants

The Noble Eightfold Path

The background of the slide features a silhouette of a Buddha statue and a stupa against a dramatic sunset sky with golden light and dark clouds. The scene is set against a dark, silhouetted landscape with mountains in the distance.

Right Effort

- The effort to discard evil states that have arisen
- The effort to prevent the arising of unarisen evil states
- The effort to arouse unarisen wholesome states
- The effort to bring to perfection arisen wholesome states

The Noble Eightfold Path

Right Mindfulness

- Mindfulness in contemplation of the body
- Mindfulness in contemplation of feelings
- Mindfulness in contemplation of mind
- Mindfulness in contemplation of dhamma



The Noble Eightfold Path

Right Concentration

- **1st Jhana**
- **2nd Jhana**
- **3rd Jhana**
- **4th Jhana**



The Noble Eightfold Path

- Right Understanding
- Right Thought
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Mindfulness
- Right Concentration

**Wisdom
training**

**Morality
training**

**Concentration
training**



May you attain the end of
all suffering

Sadhu Sadhu Sadhu