

Dependent Origination

Mundane Dependent Origination

- **Old age, sickness, death** (*dukkha*) is dependent upon
- **Birth** (*jati*) which is dependent upon
- **Becoming** (*bhava*) which is dependent upon
- **Clinging** (*upadana*) which is dependent upon
- **Craving** (*tanha*) which is dependent upon
- **Feeling** (*vedana*) which is dependent upon
- **Contact** (*phassa*) which is dependent upon
- **The sixfold sense base** (*sakayatana*) which is dependent upon
- **M mentality-materiality** (*name-rupa*) which is dependent upon
- **Consciousness** (*viññana*) which is dependent upon
- **Concoctions** (*sankhara*) which are dependent upon
- **Ignorance** (*avijja*).

Trancendental Dependent Origination

- **Knowledge of the destruction of the asavas** is dependent upon
 - **Liberation** (*vimutti*) which is dependent upon
 - **Dispersion** (*viraga*) which is dependent upon
 - **Disenchantment** (*nibbida*) which is dependent upon
 - **Knowing & seeing what's really happening** (*yathabhutam*) which is dependent upon
 - **Concentration** (*samadhi*) which is dependent upon
 - **Happiness** (*sukha*) which is dependent upon
 - **Tranquillity** (*passaddhi*) which is dependent upon
 - **Rapture** (*piti*) which is dependent upon
 - **Gladness** (*pamojja*) which is dependent upon
 - **Faith, Confidence** (*saddha*) which is dependent upon
- {go to the top of the left column}

[SN 12.23 - Upanisa Sutta](#) - <http://www.accesstoinsight.org/lib/authors/bodhi/wheel277.html>

"The thought occurred to me, '**I have attained this path to awakening**', i. e., from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of stress. Cessation, cessation. '**Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.**'

...

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times....I followed that path. Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct

knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial & human beings. "

SN 12.65 - The City - <http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html>

"Sati, what is that consciousness?"

"Venerable sir, it is that which feels and experiences, that which reaps the results of good and evil actions done here and there."

"Foolish man, to whom do you know me having taught the Dhamma like this! Haven't I taught, in various ways that consciousness is dependently arisen. Without a cause, there is no arising of consciousness...."

...

"Bhikkhus, knowing and seeing in this way [i.e. in terms of dependent origination], would your mind run to the past: 'Was I in the past or was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become?'" "No, venerable sir." "Bhikkhus, knowing and seeing thus, would your mind run to the future: 'Will I be in the future, or will I not be in the future? What will I be in the future? How will I be in the future? Having been what, what will I become?'" "No, venerable sir."

"Bhikkhus, knowing and seeing thus do you have doubts about the present: 'Am I, or am I not? What am I? How am I? Where did this being come from? Where will it go?'" "No, venerable sir."

MN 38 - The Greater Discourse on the Destruction of Craving - <http://leighb.com/mn38.htm>

"This world, Kaccana, for the most part depends on a duality -- upon the notion of existence and the notion of non-existence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of non-existence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

"This world, Kaccana, is for the most part shackled by engagement, clinging and adherence. But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about 'my self.' He has no perplexity or doubt that what arises is only dukkha arising, what ceases is only dukkha ceasing. His knowledge about this is independent of others.

"'Everything exists,' this is one extreme [view]; 'nothing exists,' this is the other extreme. Avoiding both extremes a Tathagata teaches a doctrine of the middle: [With **this** a necessary condition, **that** comes to be. With the ceasing of **this** necessary condition, **that** ceases to be.]"

SN 12.15 - Kaccayanagotta Sutta - http://leighb.com/sn12_15.htm