

◉ Paticca-samuppada ◉

THE CHAIN OF DEPENDENT ORIGATION

Therein, bhikkhus, the noble disciple attends carefully and closely to dependent origination itself as thus:

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^{*(1)} of this, that ceases.

"That" is:

- With ignorance as the condition, there results volitional formations^{*(2)};
- With volitional formation^{*(3)} as condition, there results consciousness;
- With consciousness as condition, there results name^{*(4)} and form;
- With name and form as condition, there results the six sense bases;
- With the six sense bases as condition, there results contact;
- With contact as condition, there results feeling;
- With feeling as condition, there results craving;
- With craving as condition, there results clinging;
- With clinging as condition, there results existence^{*(5)};
- With existence as condition, there results birth^{*(6)};
- With birth as the condition, aging and death, sadness, physical suffering^{*(7)}, grief^{*(7)}, displeasure, and despair come to be.

Such is the origination of this whole suffering mass of dukkha^{*(8)}.

But with the remainder fading away and cessation^{*(1)} of ignorance comes cessation of volitional formation^{*(3)};

- With the cessation of volitional formation^{*(3)} comes cessation of consciousness;
- With the cessation of consciousness comes cessation of name^{*(4)} and form;
- With the cessation of name and form comes cessation of the six sense bases;
- With the cessation of the six sense bases comes cessation of contact;
- With the cessation of contact comes cessation of feeling;
- With the cessation of feeling comes cessation of craving;
- With the cessation of craving comes cessation of clinging;
- With the cessation of clinging comes cessation of existence^{*(5)};
- With the cessation of existence comes cessation of birth^{*(6)};
- With the cessation of birth comes cessation of aging and death, sadness, physical suffering^{*(7)}, grief^{*(7)}, displeasure and despair.

Such is the cessation of this whole suffering mass of dukkha^{*(8)}.

*⁽¹⁾ cessation=Point of breaking and disappearing

*⁽²⁾ Volitional Formations (pluralism)=Bodily Formations/Verbal Formations/Spirit Formations

*⁽³⁾ Volitional Formation (singular)= The spirit moving to plant itself at "a single paddy field."

*⁽⁴⁾ name=Feeling (Vedanā), Perception or Cognition (Sañña), Volitional Formations [intention, contact from the senses, making in the spirit (manasikāra)]. Things that cannot be perceived by the eyes, ears, nose, tongue or body, but with the mind.

*⁽⁵⁾ existence (bhavo)=Location of spirits

*⁽⁶⁾ The birth of the spirit or soul at a new base location.

*⁽⁶⁾ The birth of a new body after the old one has dissolved.

*⁽⁷⁾ Physical suffering (dukkha)

*⁽⁷⁾ grief (domanas)

*⁽⁸⁾ whole suffering mass of dukkha=This means "All of which are name and form".

Samyutta Nikaya – Nidānavagga – Paṭiccasamuppādasuttaṃ SN.12.61,
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More information: buddhawajanagermany.com

