

Dependent Origination Workshop

Dhammaloka 2020

Program

Suggested general reading:

[“Dependent Arising”](#), by Bhikkhu Khantipālo

“Dependent Origination”, by Ajahn Brahmali (See PDF)

“Dependent Origination”, by Ajahn Brahm (See PDF)

“Some remarks on Dependent Origination”, by Ajahn Brahm (See PDF)

“Great Discourse on Causation”, by Ven. Bhikkhu Bodhi (See PDF)

Wikipedia on [“Pratītyasamutpāda”](#).

Saturday, 31st October:

- (1) Welcome.
- (2) Summary of why the Early Buddhist Texts matter.
- (3) How this relates to Dependent Origination (DO).
- (4) General introduction to DO:
 - a. Profound and rich teaching
 - b. DO is a tool.
- (5) Why the Buddha taught DO:
 - a. It is a response to Brahmanical teachings
 - b. Relationship to the second and third noble truth
 - c. Shows ultimate cause of suffering
 - d. It does this via rebirth and *kamma*
 - e. It does this without reference to a self.
- (6) Initial overview of the 12 steps.

Suggested reading:

(2) [“The Authenticity of the Early Buddhist Texts”](#), by Bhante Sujato and Ajahn Brahmali

(4a) [DN 15](#); [MN 28](#); [SN 12.20](#); [AN 10.92](#)

(4b) [SN 56.31](#); [AN 7.67](#)

(5b) [AN 3.61](#)

(6) [SN 12.1](#); [SN 12.2](#)

(6a) [SN 56.11](#)

Saturday, 7th November:

(1) Mythbusting:

- a. Why DO is not a one-life model
- b. Why DO is not equivalent to the process of perception
- c. Why DO with rebirth does not require a permanent self
- d. Why DO cannot be broken at the link between feeling and craving
- e. Why DO does not mean that everything is interconnected
- f. Why DO is not circular, but linear with feedback.

(2) The nature of conditionality:

- a. DO abstract principle
- b. DO is about dependency and conditionality, not causality
- c. Why this difference matters
- d. Conditionality in daily contexts
- e. Applying the principle of dependency/conditionality to the factors of DO.

Suggested reading:

(1a) [SN 12.2](#)

(1b) [SN 12.2](#)

(1c) [MN 18](#)

(1f) Wikipedia on [Pratītyasamutpāda](#)

(1g) [SN 12.1](#)

(2a) [SN 12.21](#)

(2e) [SN 12.10](#)

14 November:

- (1) DO factor 1: ignorance (*avijjā*)
 - a. What it means: unknowing, illusion, delusion
 - b. Precursors in Brahmanism and Jainism
 - c. What it refers to in the Suttas: four noble truths, three higher knowledges, three characteristics
 - d. Why there is *avijjā*: how it is conditioned
 - e. How it is abandoned.
- (2) DO factor 2: activities (*saṅkhāra*)
 - a. What *saṅkhāra* is: will, kamma, conditioned phenomena
 - b. What *saṅkhāra* is in DO: creation.
- (3) DO link 1: Unknowing conditions creation (*avijjā paccayā saṅkhārā*)
- (4) DO factor 3: consciousness (*viññāṇa*)
 - a. What it means
 - b. Stations of consciousness.
- (5) DO link 2: Creation conditions consciousness (*saṅkhārā paccayā viññāṇa*)
 - a. How consciousness bridges one life to another
 - b. Why consciousness is used to indicate rebirth
 - c. Consciousness and the *gandhabba*
 - d. Will and rebirth.

Suggested reading:

- (1a) [SN 12.2](#)
- (1b) [MN 14](#); [DN 13](#)
- (1c) [SN 56.11](#); [SN 35.136](#); [AN 3.58](#); [AN 3.136](#); [AN 4.49](#)
- (1d) [AN 10.61](#)
- (1e) [SN 45.1](#); [AN 10.61](#)
- (2a) [SN 12.2](#)
- (3) [SN 12.1](#)
- (4) [SN 12.2](#); [DN 15](#)
- (5) [SN 12.1](#); [SN 12.38](#); [SN 12.39](#); [SN 12.40](#); [MN 38](#); [MN 120](#)

21 November:

- (1) DO factor 3: consciousness (*viññāṇa*)
 - a. What it means
 - b. Stations of consciousness.
- (2) DO factor 4: name and form (*nāma-rūpa*)
 - a. What this refers to: mental and material aspects of existence
 - b. Why “name and form”: Connections to Brahmanism, connection to subsequent links.
- (3) DO link 3: Consciousness conditions name and form (*viññāṇa paccayā nāma-rūpa*)
 - a. The Buddha’s most revolutionary statement.
 - b. Connection to Brahmanism and other religions
- (4) DO factor 5: the six senses (*salāyatana*)
- (5) DO link 4: Name and form conditions the six senses (*nāma-rūpa paccayā salāyatana*)
- (6) DO factor 6: contact (*phassa*)
- (7) DO link 5: The six senses condition contact (*salāyatana paccayā phassa*)
 - a. The perceptual process and proliferation (*papañca*)
 - b. Contact as twofold: physical and mental.

Suggested reading:

- (1a) [SN 12.2](#)
- (1b) [DN 15](#)
- (2a) [SN 12.2](#)
- (3a) [SN 12.15](#); [DN 15](#)
- (4) [SN 12.2](#)
- (6) [SN 12.2](#)
- (7a) [MN 18](#); [SN 12.44](#)
- (7b) [DN 15](#)

28 November:

- (1) DO factor 6: contact (*phassa*)
- (2) DO factor 7: sensation (*vedanā*)
 - a. What it means
 - b. Sensation as what gives life meaning and value.
- (3) DO link 6: Contact conditions sensation (*phassa paccayā vedanā*)
- (4) DO factor 8: craving (*taṇhā*)
 - a. The six and the three kinds of craving.
- (5) DO link 7: Sensation conditions craving (*vedanā paccayā taṇhā*)
 - a. How this links to sense restraint
 - b. The practice of sense restraint.
- (6) DO factor 9: grasping (*upādāna*)
 - a. What it means: taking up, attachment
 - b. Brahmanical ideas of *upādāna* and fire worship
 - c. *Upādāna* as fuel
 - d. The ending of *upādāna*.
- (7) DO link 8: Craving conditions taking up (*taṇhā paccayā upādāna*).
- (8) DO factor 10: existence (*bhava*).
- (9) DO link 9: Taking up conditions existence (*upādāna paccayā bhava*)
 - a. The Bhava Sutta, etc.

Suggested reading:

- (1) [SN 12.2](#)
- (2a) [SN 12.2](#)
- (2b) [AN 3.61](#)
- (4) [SN 12.2](#)
- (6a) [SN 12.2](#)
- (6b) [AN 10.27](#)
- (6c) [SN 12.52](#); [SN 12.57](#); [SN 44.9](#)
- (6d) [MN 72](#); [SN 12.53](#)
- (8) [SN 12.2](#)
- (9a) [AN 3.76](#); [AN 3.77](#); [SN 12.64](#); [SN 22.100](#)

5 December:

- (1) DO factor 10: existence (*bhava*)
- (2) DO factor 11: rebirth (*jāti*)
- (3) DO link 10: existence conditions rebirth (*bhava paccayā jāti*)
- (4) DO factor 12: old age, death, and suffering (*jarā-maraṇa dukkha*)
- (5) DO link 11: Rebirth conditions old age, death, and suffering (*jāti paccayā jarā-maraṇa dukkha*)
 - a. Significance of death
 - b. How the cycle carries on
- (6) How death and suffering leads to the end of suffering
 - a. Suffering as the cause for the spiritual life
 - b. Practices that lead to *samādhi*
 - c. Significance of *samādhi* for insight
 - d. The opening of the eye of the Dhamma and the end of suffering
- (7) Summarize
 - a. Practical example of DO

Suggested reading:

- (1) [SN 12.2](#)
- (2) [SN 12.2](#)
- (3) [AN 3.76](#)
- (4) [SN 12.2](#)
- (5a) [MN 26](#); [AN 3.39](#); [AN 5.57](#)
- (6) [SN 12.23](#)
- (6b) [SN 55.55](#)
- (6c) [SN 48.50](#); [SN 56.1](#); [AN 5.24](#)
- (6d) [SN 56.11](#); [SN 22.87](#); [SN 13.8](#)
- (7) [MN 38](#)

Abbreviations:

DN: Dīgha Nikāya, “The Long Discourses of the Buddha”. The number is the discourse number.

MN: Majjhima Nikāya, “The Middle Length Discourses of the Buddha”. The number is the discourse number.

SN: Saṃyutta Nikāya, “The Connected Discourses of the Buddha”. The two numbers refer to chapter and discourse number.

AN: Aṅguttara Nikāya, “The Numerical Discourses of the Buddha”. The two numbers refer to chapter and discourse number.