



Dependent Origination I

Paticcasamuppâda

First Talk at Buchinger Marbella

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Overview on all Talks



- Preface
 - Tuning in to our view
- Dependent Origination I
 - Dependencies within the automatic processes of originating „*dukkha*“
 - Called: The "negative aspect" of *paticcasamuppâda*
- Dependent Origination II
 - Practical use: Awareness instead of accusation
 - Called: The "positive aspect" of *paticcasamuppâda*
- Dependent Origination III
 - Leaving no trace behind: First glance of what may be meant by ignorance, resp. by wisdom.
- Sources:
 - All quotations are from the theravâdic „Three Baskets“ (*Tipitaka* = {*Suttapitaka*, *Vinayapitaka*, *Abhidhamma-pitaka*}), mainly from the ***Suttapitaka***, i.e. the basket (*pitaka*) of Buddha's talks (*sutta*). Numbering according to PTS (Pâli Text Society)

Preface (1) – Tuning in:

„Do not believe anything without testing it“



- From the ***Kâlâma Sutta***, *Anguttara Nikaya A.III.66*

Once the *Kâlâma* people of the *Kesaputta* village in the *Kosala* region, being confused by so many contradictory doctrines of preachers passing by, asked the Buddha what they should believe.

- Buddha said:

Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon what is in a scripture, nor upon guessing, nor upon an axiom, nor upon specious reasoning, nor upon a bias towards a notion that has been pondered over, nor upon another's seeming ability, nor upon the consideration, "The monk is our teacher."

*But, Kalamas, when you **yourselves** know: "These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness, enter on and abide in them."*

- In saying so, Buddha also explicitly ***included his own teaching*** to be tested in this way!
- ***Have you ever heard such kind of recommendation from any representative of any monotheistic religion?***

Preface (2) – Tuning in: What Buddha wanted to tell us



- Buddha's teachings have nothing to do with "philosophy", nothing to do with "explaining the world" by sophisticated metaphysics, nothing to do with belief-systems promising "the paradise" or threatening with "hell" after death.
- Buddha's teaching has only **ONE** goal: **To free us from any kind of mental suffering** (pâli: "*dukkha*").
- **Hence, Buddha was the first "Psychologist"** -- two and a half thousand years ago, at a time when "psychology" was totally unknown to any people of his environment.

Preface (3) – Tuning in: What Buddha wanted to tell us



- How can we become free from suffering?

Buddha's answer is ***rather different*** from what we may expect!

- Reality changes from moment to moment. Things and processes are impermanent (pâli.: ***aniccâ***). Nothing is "eternal". We our selves (our body and mind) change from moment to moment. Therefore, Buddha considers all "things" (material or mental) -- including that what is called our "self" and what most religions call our "soul" -- as being "**empty of any permanent substance**" (pâli.: ***anattâ***, sanskr.: *an-atman* -- "non-self").
- In conflict to this fact stands our **attachment to things** (p.: ***upâdâna***), and particularly our attachment to our body and mind. Normally we think we are the **owner** of our body, the owner of our mind, the owner of our "soul". (*We are responsible but not the owner!*)
- **And what we believe to own we do not want to loose.**
- But since things are not permanent, we will loose what we own -- at the latest when we are dying. - And this causes ***dukkha*** (unhappyness, fear, hate, dissatisfaction,..., in short: *suffering*). All forms of *dukkha* are listed in the so-called "**First Noble Truth**".
- Buddha's famous "**Second Noble Truth**" sais: The reason of all ***dukkha*** (suffering) is that we have **longing and attachment** to things we want and that we have **dislike** or even **hate** of things we do not want.

Preface (3) – Tuning in: „Rebirth“ ?



- Buddha's teaching on "Dependent Origination" (pâli: *paticca-sammuppâda*; or *nidana*) is a detailed analysis of the "**Second Noble Truth**" i.e.: on the causes of producing any *dukkha*.
- After the time of Buddha, *paticcasamuppâda* was used to "explain" the doctrine of the so-called "**Rebirth**".
- But this will **not be subject** of our talks, because it isn't a main topic in the (older) Suttas of the Suttapitaka:
 - For "non-enlightened" people, "rebirth" is nothing but a belief-concept, a **dogma**.
 - Developed long before and independent of Buddha.
 - Buddha did not fight against this belief. Sometimes he even used it in talks to laymen for pedagogical and moral reasons. But "rebirth" doesn't really belong to the kernel of the teachings of Buddha! (In contrast: *kamma* / *karma* **does!**)
 - By the way: Also in ZEN Buddhism, "rebirth" doesn't play any significant role!!

Preface (4) – Tuning in: „Rebirth“ ?



- We do not discuss the metaphysical conflict between Buddha's doctrine of **Anatta** ("non-self") and the belief in a "soul". *Anatta* could be interpreted as a doctrine about non-existence of a permanent individual "soul".
- This conflict was discussed again and again over the centuries.
- According to Buddha, the usual idea of "rebirth" (or also of non-rebirth) is a product of our ignorant **idea of "me and mine"**.
- And just this ignorant idea of "me and mine" is - so Buddha - one of the **main obstacles** on the path of liberation from **dukkha**.
- In *Samyutta Nikaya* S.16.12, for example, we clearly read:
 - Dealing with speculative questions such as "what will happen to me after my death" or "whom was i before my birth" does not belong to the teachings of the *Tathāgata* (another name for Buddha).
 - Because – so Buddha – "they are not helpful and not beneficial on the path of liberation".

Preface (5) – Tuning in: „Useless questions“



From a talk of Buddha to his *bhikkhus* (monks): *Majjhima Nikaya, M2, Sabbāsava Sutta* („All [*sabbe*] inflows / cankers / fermentations / taints [*asavsa*]“):

- *"This is how he [a monk] attends unwisely: 'Was I in the past? 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 in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what about the present thus: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?'"*
- *"When he attends unwisely in this way, one of six views arises in him. The view 'self exists for me' arises in him as true and established ...; or the view 'no self exists for me' ...; or the view 'I perceive self with self' ...; or the view 'I perceive not-self with self' ...; or the view 'I perceive self with not-self' ...; or else he has some such view as this: 'It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.'*
- *"This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth, aging, and death, from sorrow, lamentation, pain grief, and despair; he is not freed from suffering, I say. "*

Preface (6) – Tuning in:

„Dependent origination in our mind“



- However, „Dependent Origination“ can teach us something much more useful for our **daily live**:
 - To learn, how the daily round of our fears and fightings is **produced in our mind**.
 - To learn that our *dukkha* (suffering) has it's **causes in the ignorance of our body and mind**.
 - To learn how we can overcome all that by **our own** effort, awareness, training and insight.
- This is the real purpose of „Dependent Origination“. It is the kernel of Buddha's so-called **"Second Noble Truth"**: Understand (*pariññâ*), what is the main reason for our dissatisfaction and mental suffering (*dukkha*):
 - Too much attachment (*uppâdâna*) to things and to our "me and mine" concept.
 - Ignorance (*avijjâ*) or non-awareness of the trivial fact that everything changes (*aniccâ*) and that we can't really be the owners - nither of things nor of our "own" body (*anattâ*).
 - Uselessness of "hate" (*dosa*) against these trivial facts.
- And „Dependent Origination“ also reveals **the key**, how we can overcome all that psychic suffering. "It is possible". This is Buddha's **"Third Noble Truth"**. Dependent Origination together with the **"Fourth Noble Truth"** tells us "how to do it".

Preface (7) – Tuning in:

„A door to Dependent Origination during meditation“



A relatively easy door to a first understanding of "Dependent Origination" can be gained when sitting in "meditation" -- far from turmoil of the world.

- What do we aim at when sitting in meditation?
 - **Inner silence.**
- Why do we aim at inner silence?
 - Inner silence gives distance from any daily problems. It doesn't make the problems disappear but it reduces the tension and the attachment to those problems.
 - In inner silence we can look in a natural way at problems but also at our distractions and pleasures (undertaken to distract from problems): We can consider them as being temporary phenomena of life.
 - Inner silence changes the attitude towards all our small and big sufferings (*dukkha*). We gain a certain state ease.
- But it is not easy to obtain that wholesome inner silence!! ---
- -- And if we fail to come into silence in meditation?
 - Then we can learn something else: It is very important! It is almost as valuable as the happy experience of silence:
 - **We will realize, that our mind is "rotating and rotatig"! One silly piece of thought after the other comes up! We don't know how to stop that rotation. --- Isn't it?**

Preface (8) – Tuning in:

„A dor to Dependent Origination during meditation"



- With the last point we have already touched some important factors of "Dependent Origination":
 - The **rotating of the mind** (mostly even against our will) -- this is called **sankhârâ** in pâli.
 - **Not knowing how to manage** that rotating.
 - And a first idea, that this *sankhârâ* may have something to do with mental uneasiness (a light form of "suffering" -- *dukkha*).
- This fact gives us a good access to the chain of conditions - a formal representation of "Dependent Origination".
 - This formal and rather "dry" representation of *paticcasamuppâda* simply expounds how **ignorance** (*avijjâ*) about the automatic functioning of mind and body finally causes all conflicts / uncertainty / restlessness / attachment / hate / ... (in short: *dukkha*) (-->Talk 1)
 - Moreover: *paticcasamuppâda* provides help on how we can break through the unwholesome chain of conditions by applying care & awareness (p: *sati*). And this will lead to a slow but wholesome change of our attitude / our mind. (-->Talk 2)
 - Finally: The insight into *anicca* / *anattâ* and into the "functioning" of body&mind, and the practical possibility to overcome it's automatism, will make us free from "**leaving traces behind**" -- traces which are caused by a wrong view on "me & mine" and, hence, the real insight to *anicca* will make us free from mental *dukkha*. (-->Talk 3)
- So, let us have a look on this formula.

Part I



Dependent Origination

Conditions for an automatic production of "*dukkha*"
(this is the "negative" view on *paticcasamuppâda*)

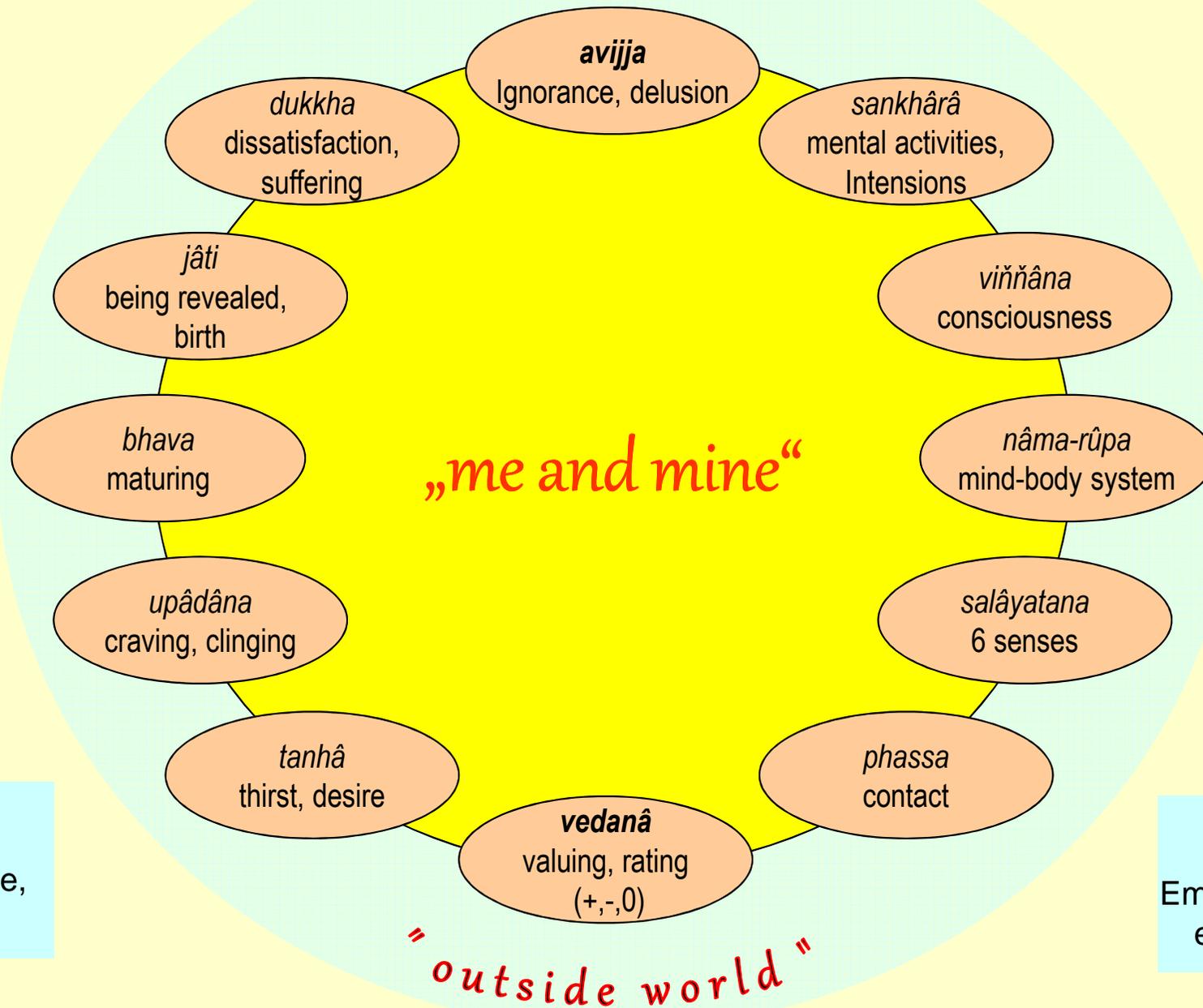
*„Evameva sabbe sankhârâ aniccâ
sabbe sankhârâ dukkhâ
sabbe dhammâ anattâ‘ti“*

Dhammapada 277f

„Indeed, all things are impermanent, subject to suffering, but all are without substance “

- Now let's ask -- just according to the famous *Kâlâma-Sutta*:
 - It is an almost *trivial* fact that all processes of life are impermanent and can be considered as being without substance.
 - But what has this trivial fact to do with production of "suffering" (*dukkha*)?
 - And where/what is the "automatic" aspect?
- With these questions in mind, let us investigate Buddha's ancient terminology of "*paticcasamuppâda*".

I (1) – All members of the Conditional Cycle or Chain

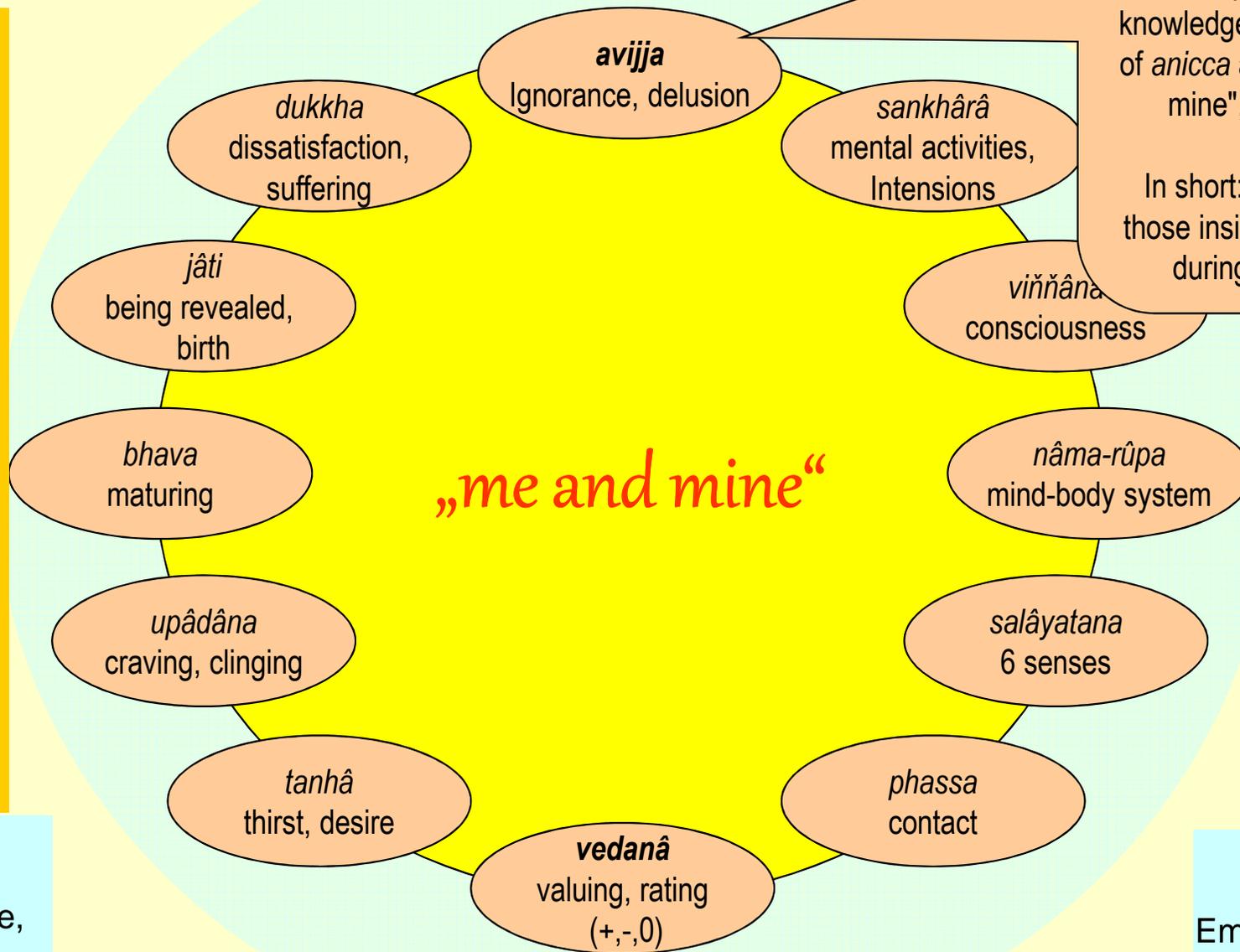


anicca
Impermanence,
process-like

anatta
Empty of substance,
empty of a "self"

I (2) – Expounding the chain members

One of the best sources in *Ti Pitaka* upon the chain of "Dependent Origination" is the discourse **D15** (*Sutta Pitaka / Digha Nikaya 15*) between the *Buddha* and his disciple *Ananda*.



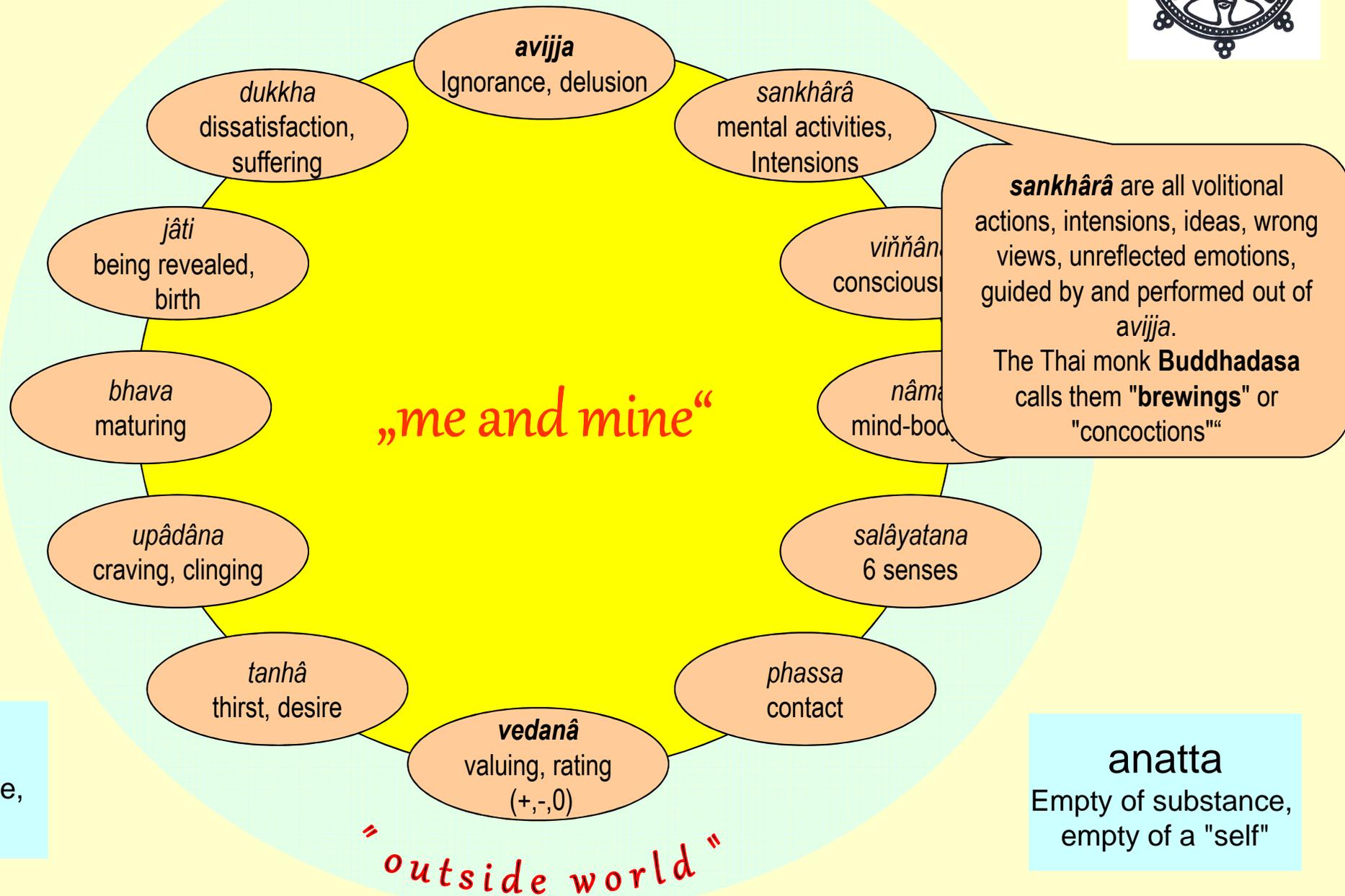
avijja is translated as "ignorance", "delusion", "inadequate opinion", "wrong knowledge" (*ditthi*) upon the facts of *anicca* and *anatta*, of "me and mine", and of the "world".

In short: It is the missing of all those insights gained by Buddha during his enlightenment process."

anicca
Impermanence,
process-like

anatta
Empty of substance,
empty of a "self"

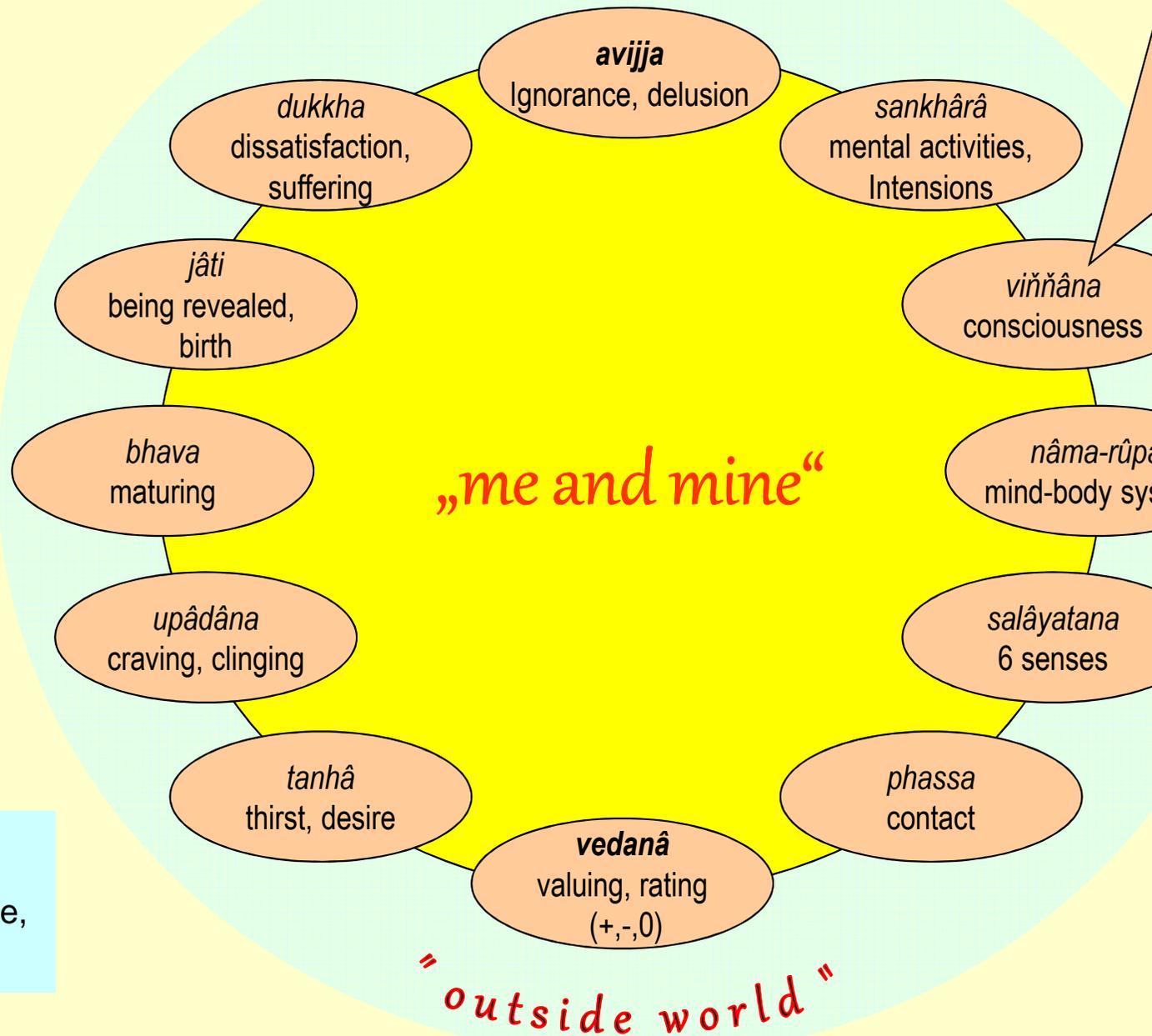
I (3) – Expounding the chain members



anicca
Impermanence,
process-like

anatta
Empty of substance,
empty of a "self"

I (4) – Expounding the chain members

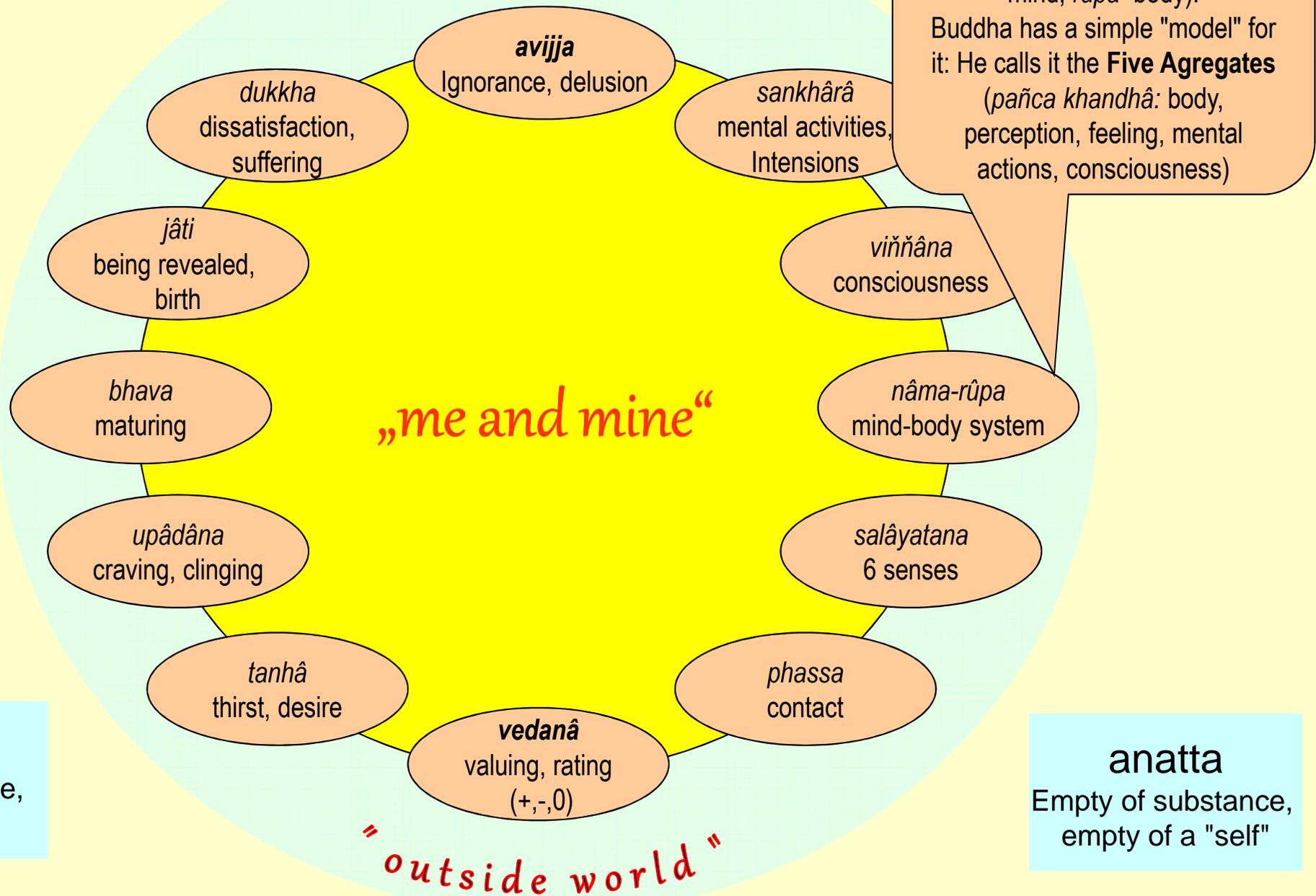


viññâna is the temporary state of the mind. It is influenced, supported, fed and changed from moment to moment by all kinds of our *sankhârâs*.
 On the other hand, *viññâna* is, at any time, the base, the background, the source for all *sankhârâ* in the future.
Viññâna is the state of mind in which we have the typical **dualistic** view of separation between our own personality on the one side and on the "world" on the other side.

anicca
 Impermanence,
 process-like

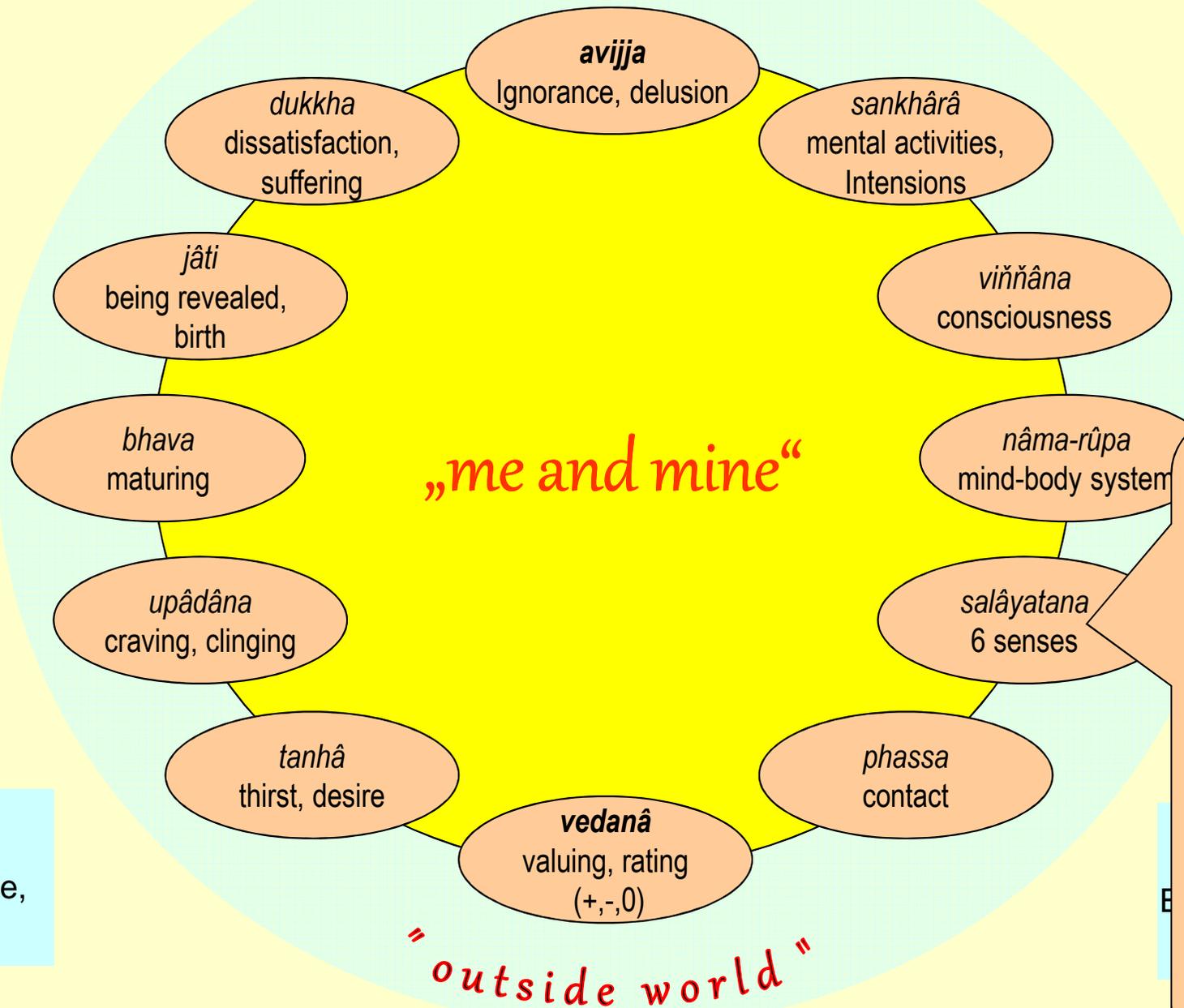
anatta
 Empty of substance,
 empty of a "self"

I (5) – Expounding the chain members





I (6) – Expounding the chain members

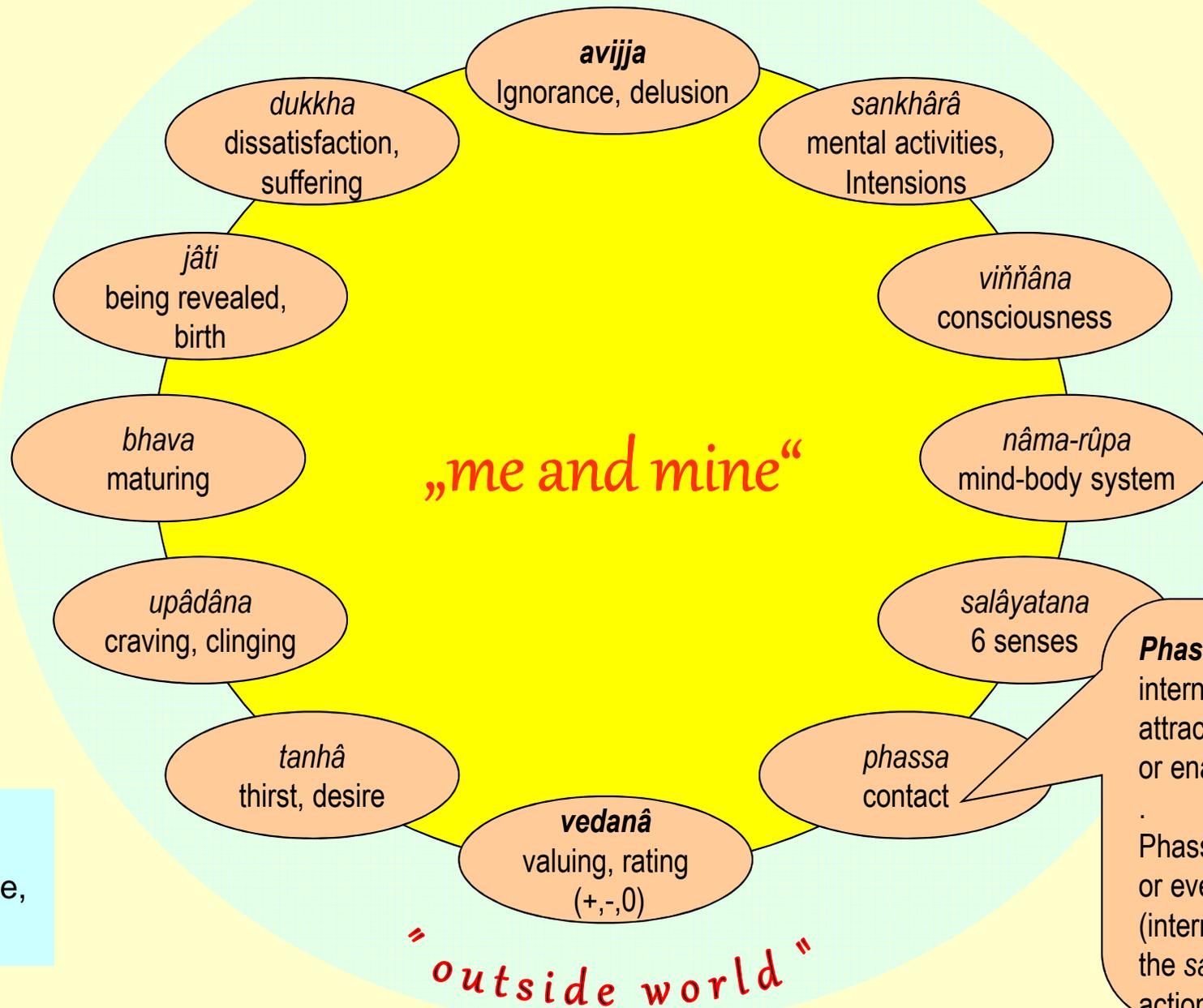


a) 6 inner âyatana: our 5 sense-abilities (ability for seeing, hearing, smelling, tasting, touching/ feeling / groping) plus(!) the ability of thinking.

b) 6 external âyatana: forms&colours, noises, smells, taste, touchable things plus(!) conceivable / ima-ginable / thinkable mental objects.

anicca
Impermanence,
process-like

I (7) – Expounding the chain members



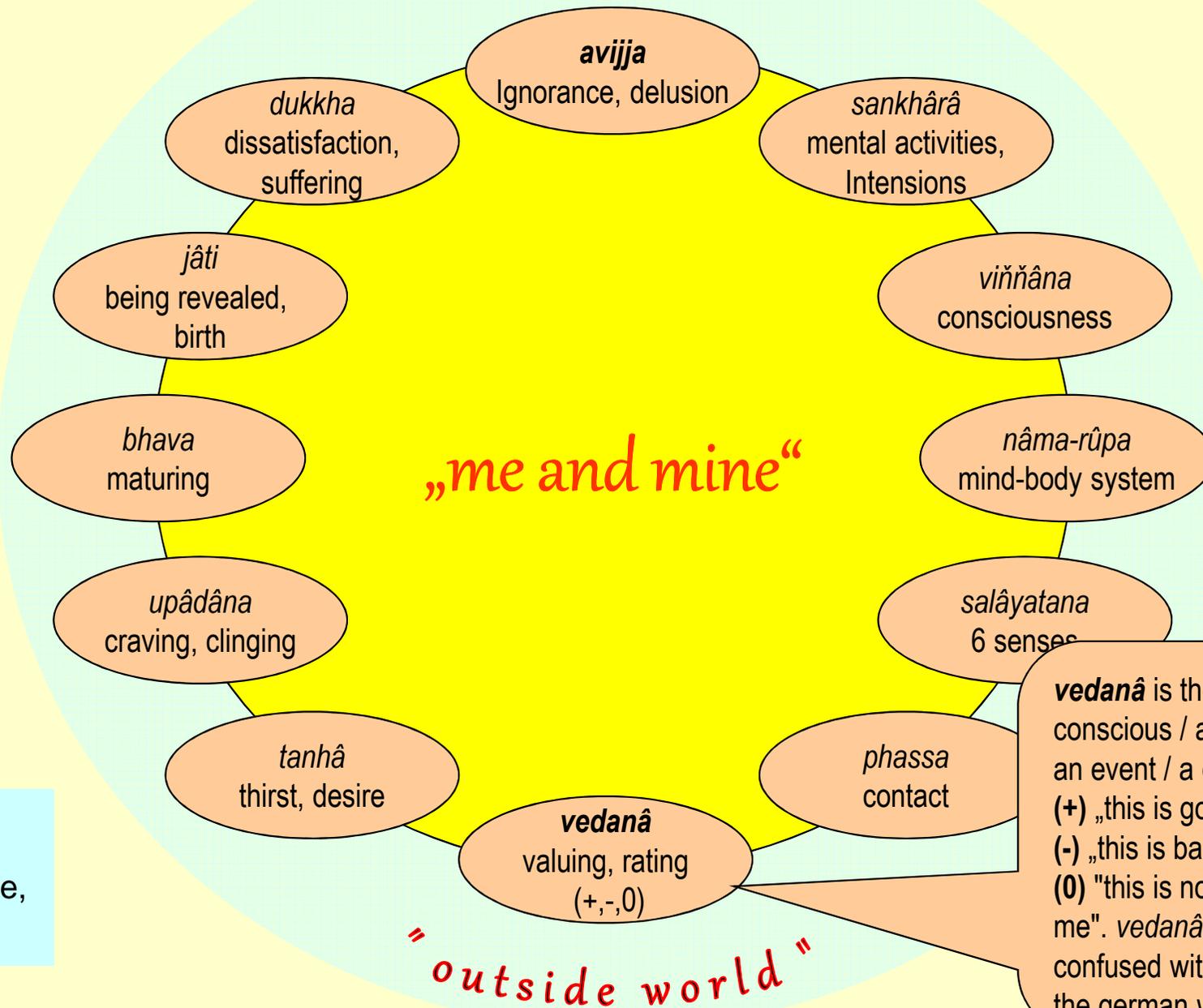
Phassa is an external or internal stimulus / appeal / attraction / contact, caused or enabled by the *salâyatana*.

Phassa - seen as a process or event - is the **opportunity** (internal or external) in which the *salâyatana* come into action.

anicca
Impermanence, process-like



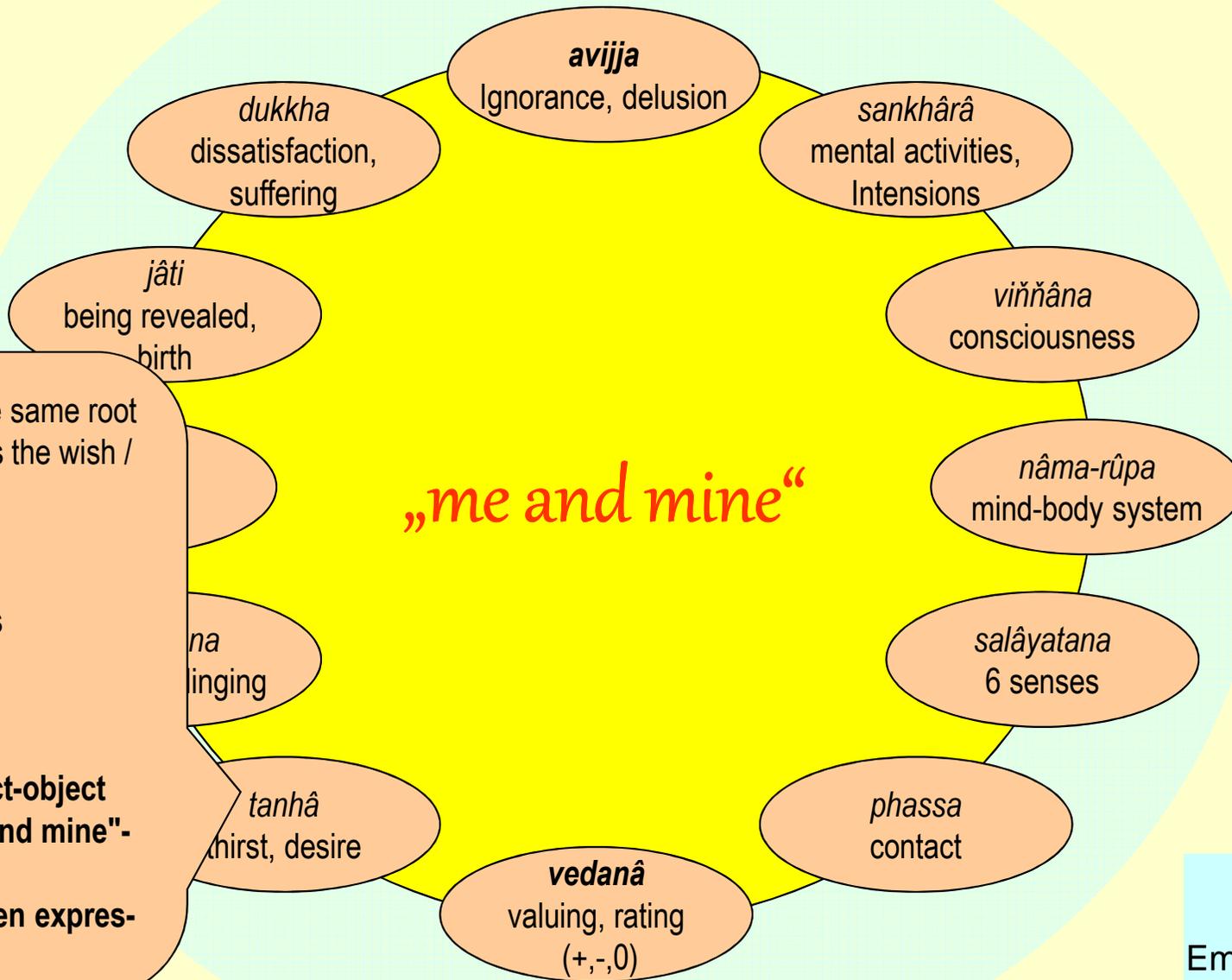
I (8) – Expounding the chain members



anicca
Impermanence,
process-like

vedanâ is the spontaneous (pre-conscious / automatic) rating of an event / a contact (phassa) :
(+) „this is good for me“
(-) „this is bad for me“
(0) "this is not of interest for me". *vedanâ* should **not** be confused with "feeling" or with the german word "Gefühl".

I (9) – Expounding the chain members



tanhâ - the word has the same root as the english "**thirst**" - is the wish / the desire / the impulse

- to accept something /
- to reject something /
- to be indifferent towards something

that **vedanâ** has rated as (+) / (-) / (0).

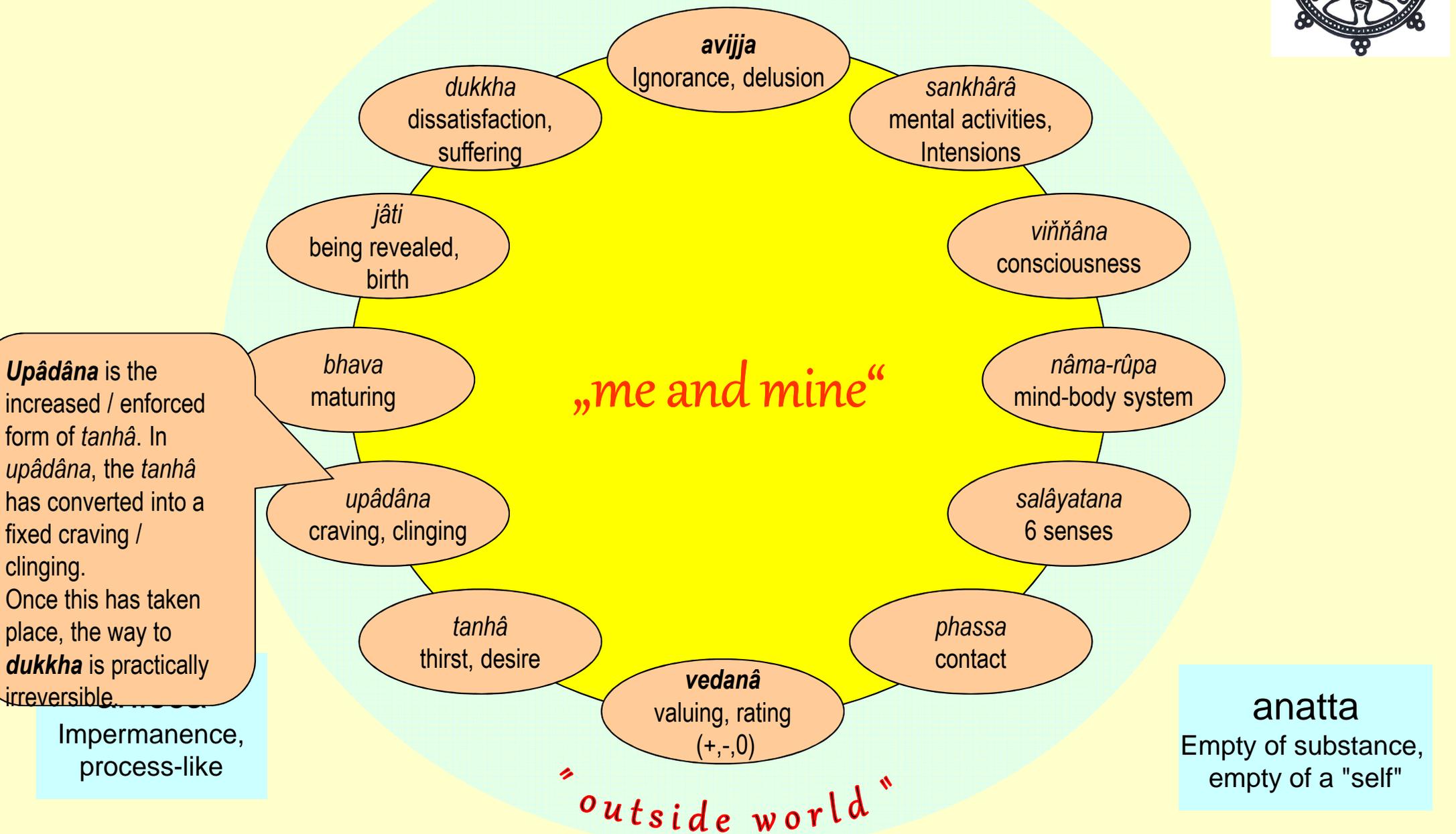
Tanha reveals the **subject-object separation of the "me and mine"-Imagination.**

Tanhâ is the urges-driven expression of **avijjâ**.

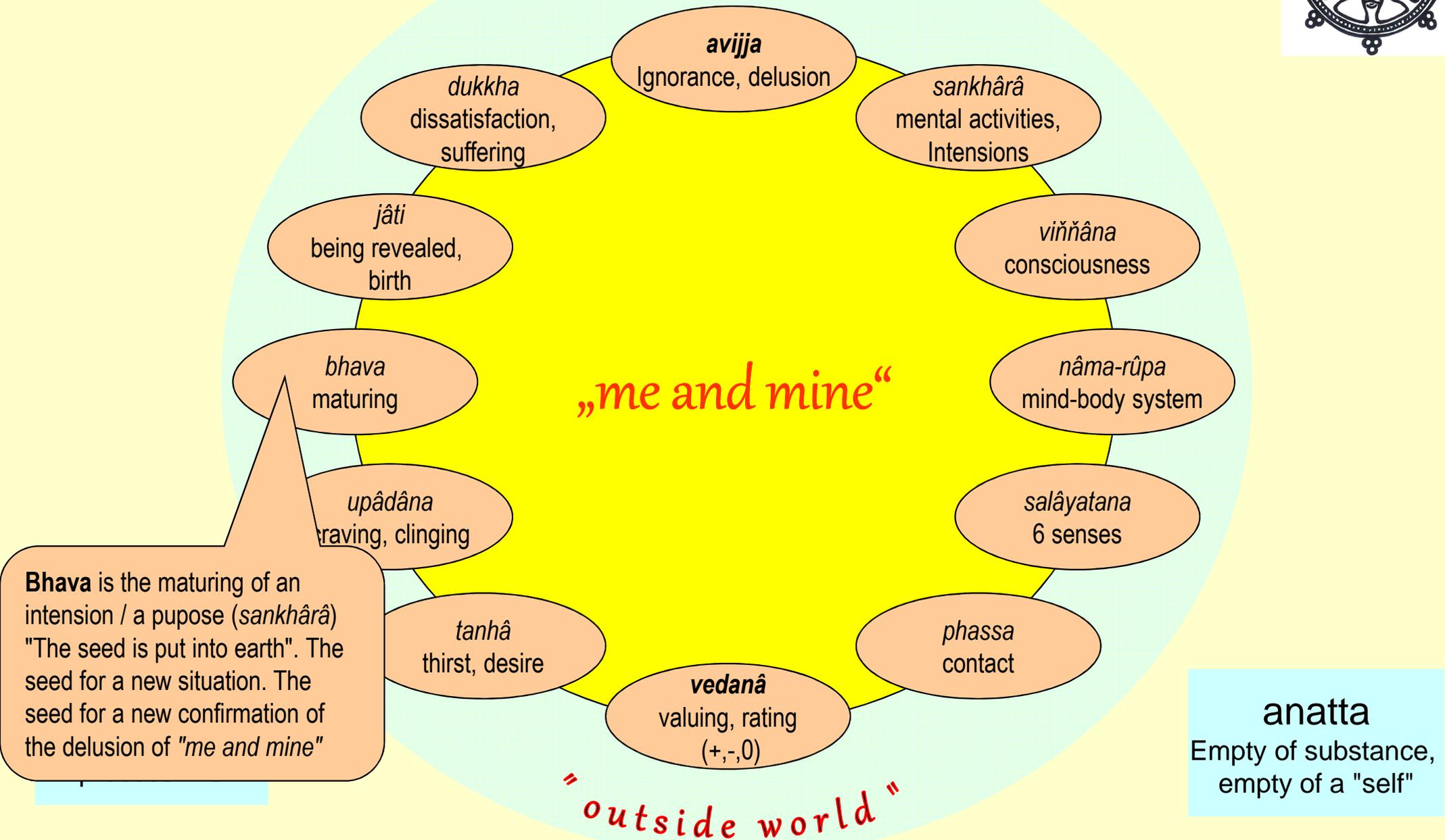
anatta
Empty of substance,
empty of a "self"



I (10) – Expounding the chain members



I (11) – Expounding the chain members

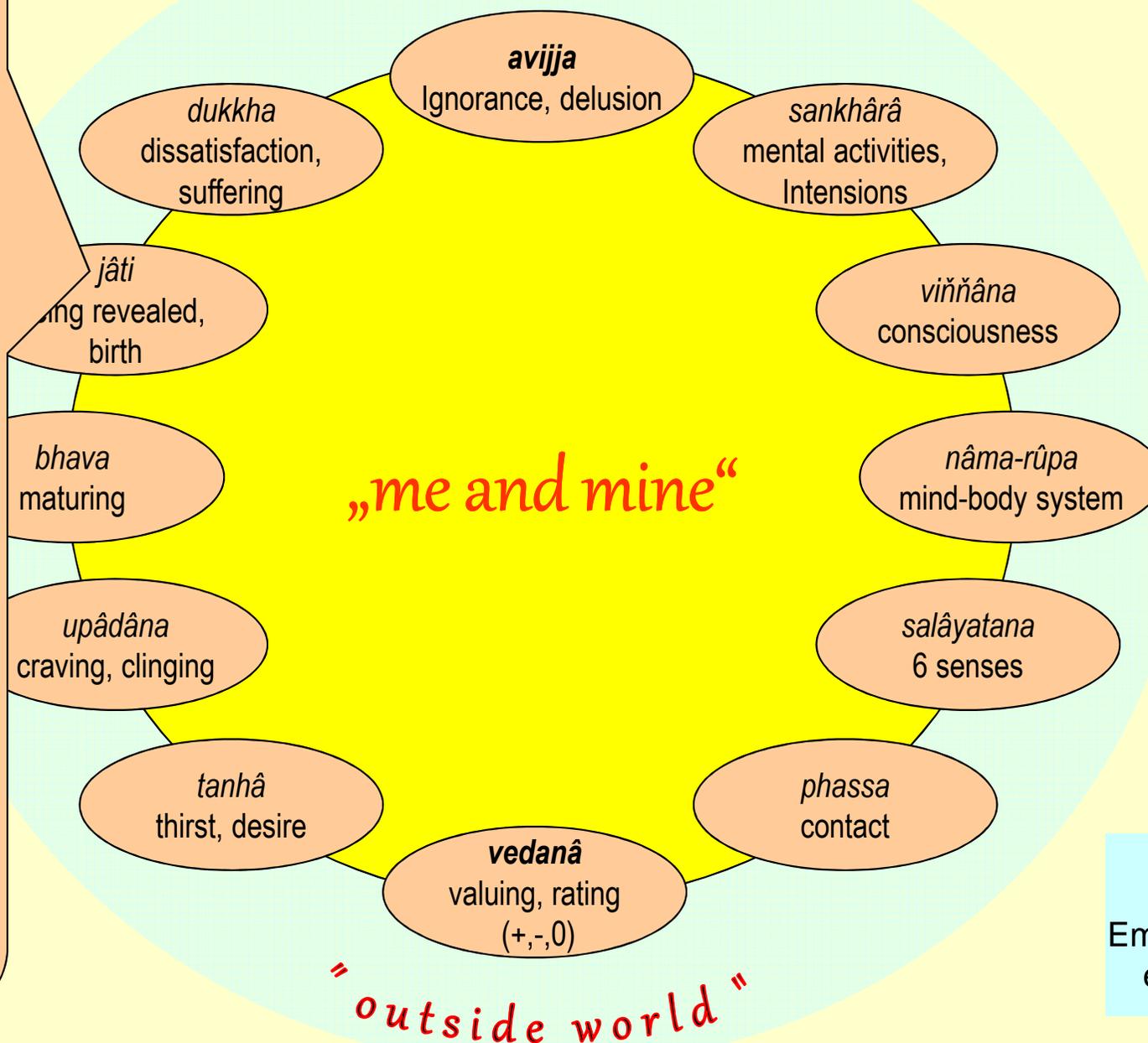




jāti is **not** only birth in the biological sense! [Cf. Digha N. D15, Majjhima N. M38]. *Jāti* means that any intention (*sankhâra*), having gone through the stages from *vedanâ*, over *thanhâ*, *upâdana* and *bhava*, is now being revealed. Is coming to light, for example in a physical action. Such physical action confirms the "me and mine"-imagination by stating: "This I am" / "This I want" / "This I hate" / "This I own" / "This I miss" / "This I do".

The Thai monk **Buddhadasa** emphasizes: There is **no linguistic nor philosophical justification in the Sutta Pitaka for jāti to be only interpreted as "rebirth"!**

Understanding the chain members



anatta
Empty of substance,
empty of a "self"

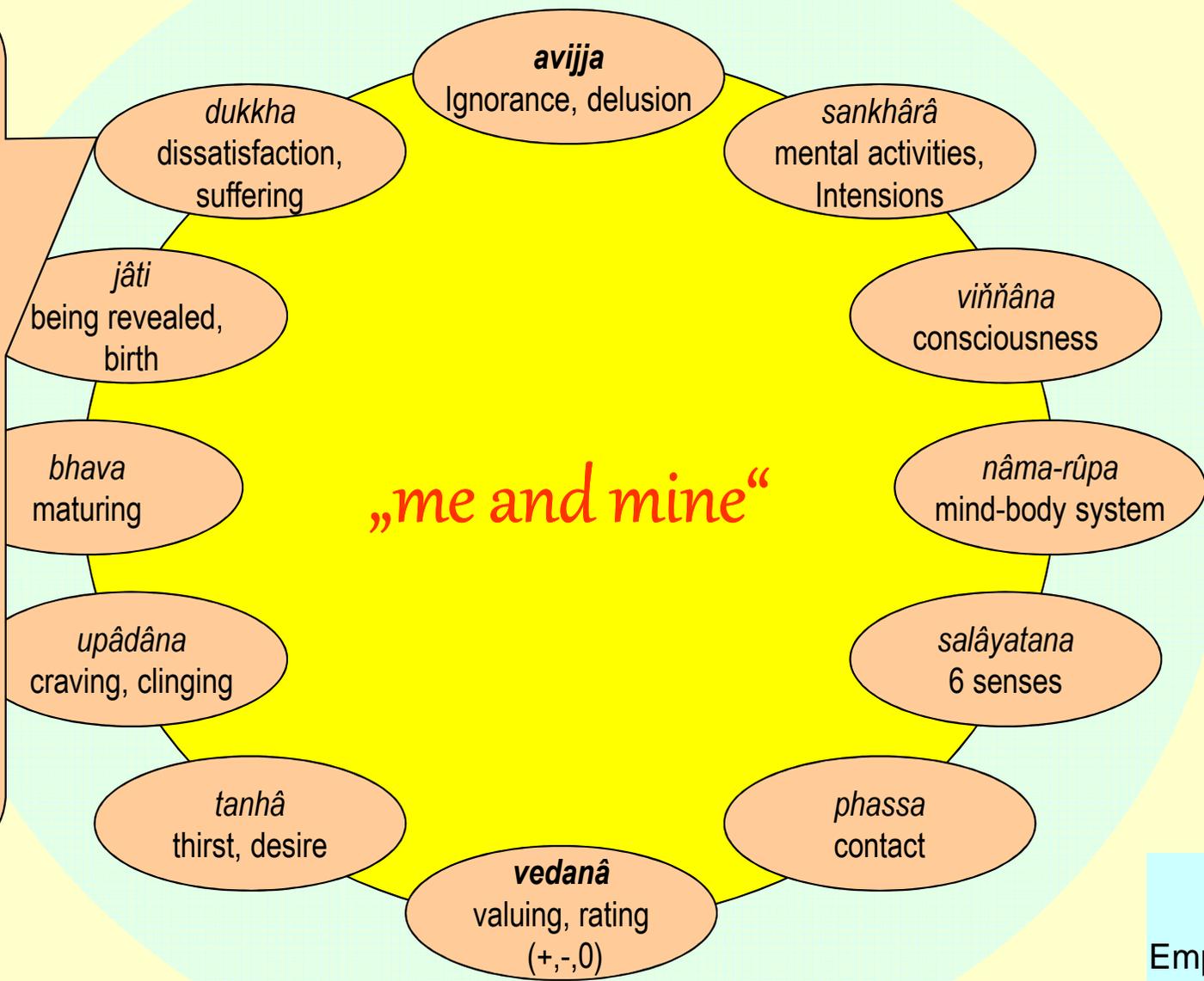


I (13) – Expounding the chain members

Dukkha - the literal translation is „difficult to bear“) - is often paraphrased as misery, sorrow, excitement, pain, fear of death, despair, dissatisfaction, defect, and many other words.

In the stricter sense of *paticca-samuppâda*, **dukkha** means the quality of experience / of feeling that is produced when the mind is guided by **avijjâ**. Since temporal satisfaction of any desire is **always impermanent (anicca)**, the wish for satisfaction leads always to the wish for **more satisfaction. And this is the most sublime form of dukkha.**

Impermanence, process-like



"outside world"

anatta
Empty of substance,
empty of a "self"

Break



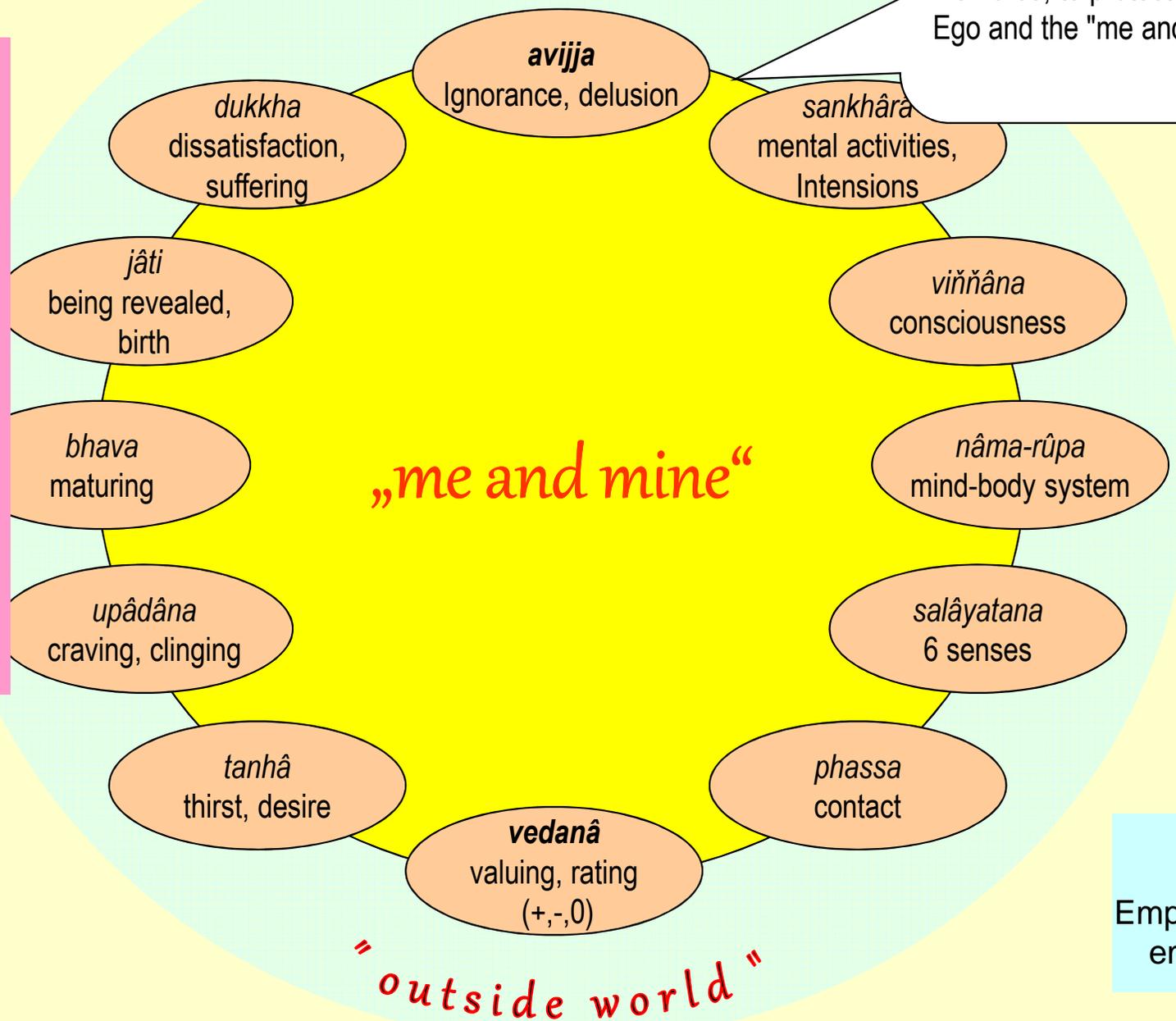
Break
Questions

I (14) – How do the members interrelate?

„A-paccaya B“
 Does not only mean
 "A causes B"
 Mostly it is an **inter-
 relation** between A
 and B. A is one
 (of many other)
 conditions for B.

Therefore we **do not**
 use the simple terms
 "cause" for A and
 "effect" for B.

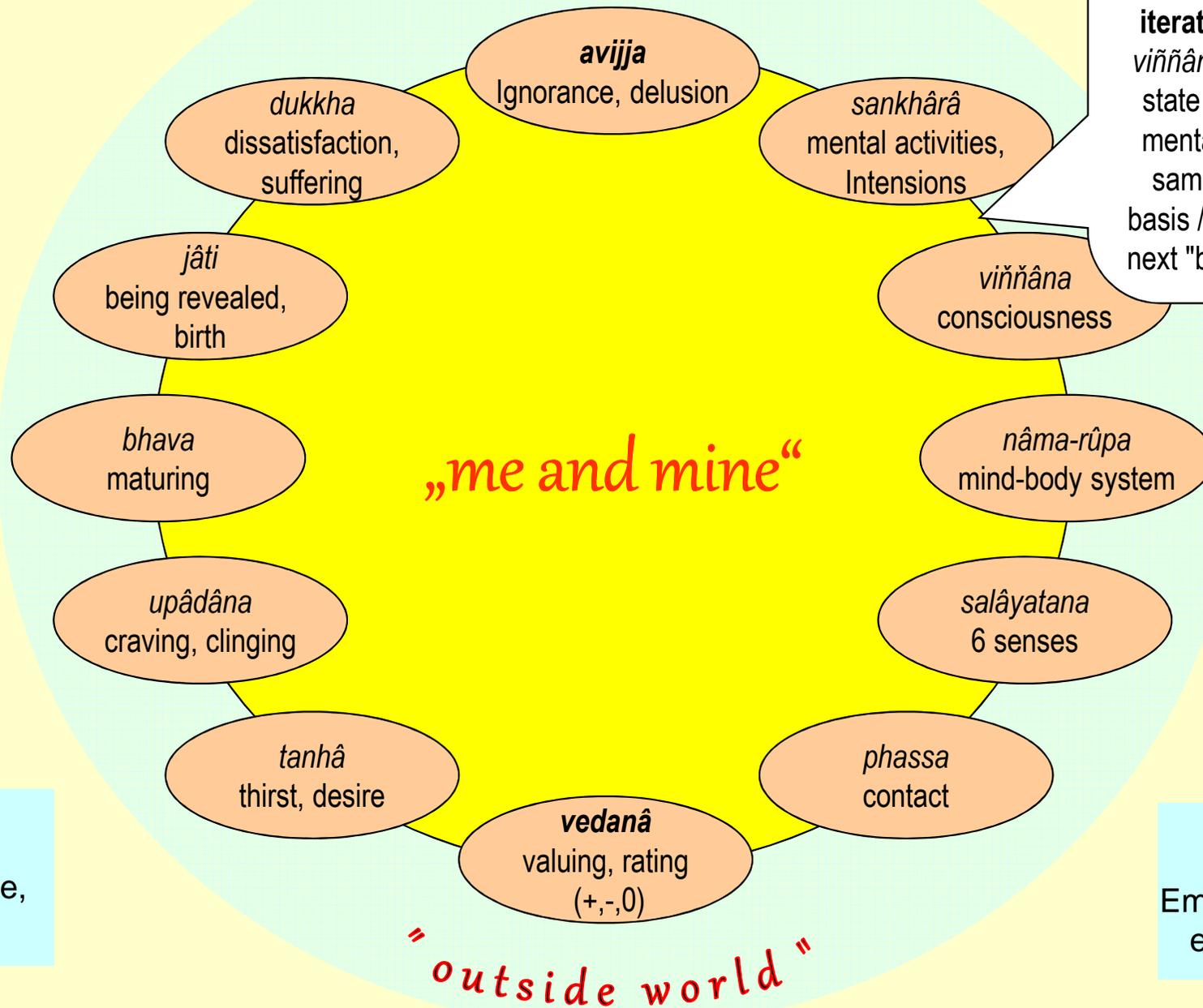
Avijjâ-paccayâ sankhârâ:
 Mental delusion causes all mental
 activities and intensions that try to
 enforce, to protect and to confirm the
 Ego and the "me and mine"-Imagination.



anicca
 Impermanence,
 process-like

anatta
 Empty of substance,
 empty of a "self"

I (15) – How do the members interrelate?

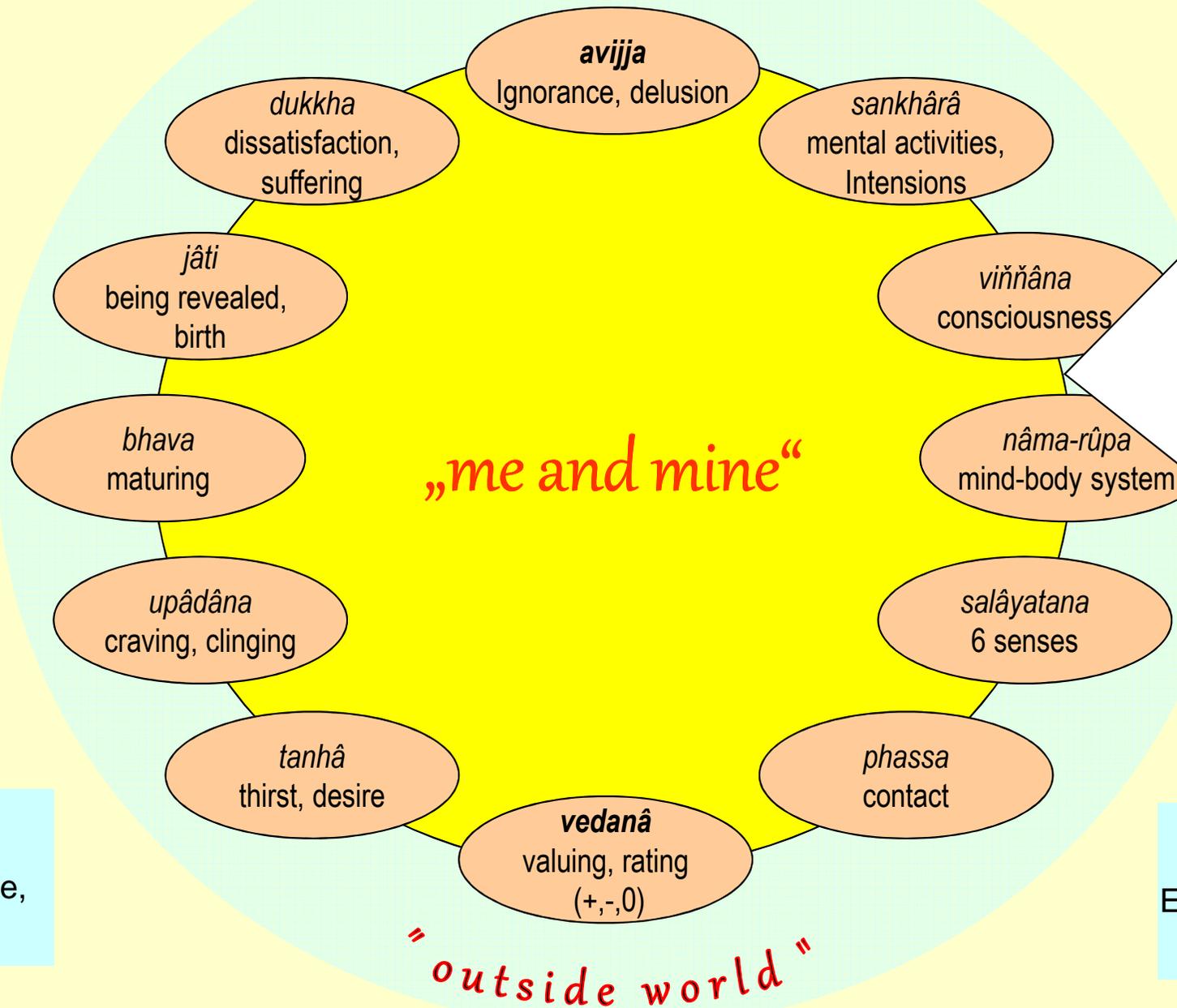


sankhâra–paccayâ viññânam:
 To be understood as an **iterative interrelationship**: *viññâna* is the **resulting** total state of mind, built from the mental activities; and at the same time, *viññâna* is the basis / the background for the next "blind" activities of mind..

anicca
 Impermanence,
 process-like

anatta
 Empty of substance,
 empty of a "self",

I (16) – How do the members interrelate?

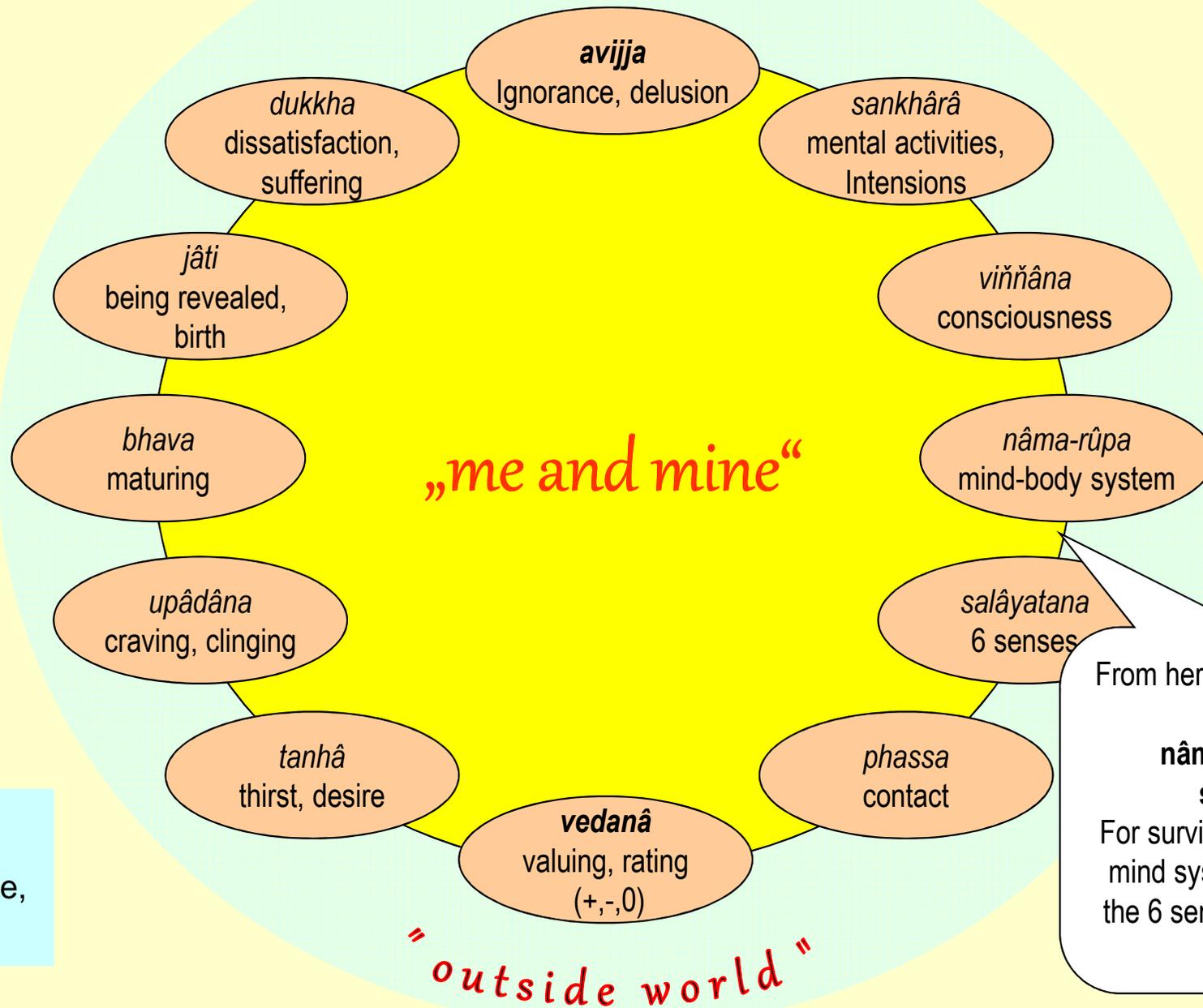


anicca
Impermanence,
process-like

**viññâna–paccayâ
nâma-rûpam:**
This is clearly to be understood as a **mutual** relationship. [Cf. Digha Nikaya D15]: „Thus, Ānanda, *mind-and-body conditions consciousness and consciousness conditions mind-and-body, ...*“.
This means: No *nâma-rûpa* without *viññâna*, and no *viññâna* without *nâma-rûpa*.

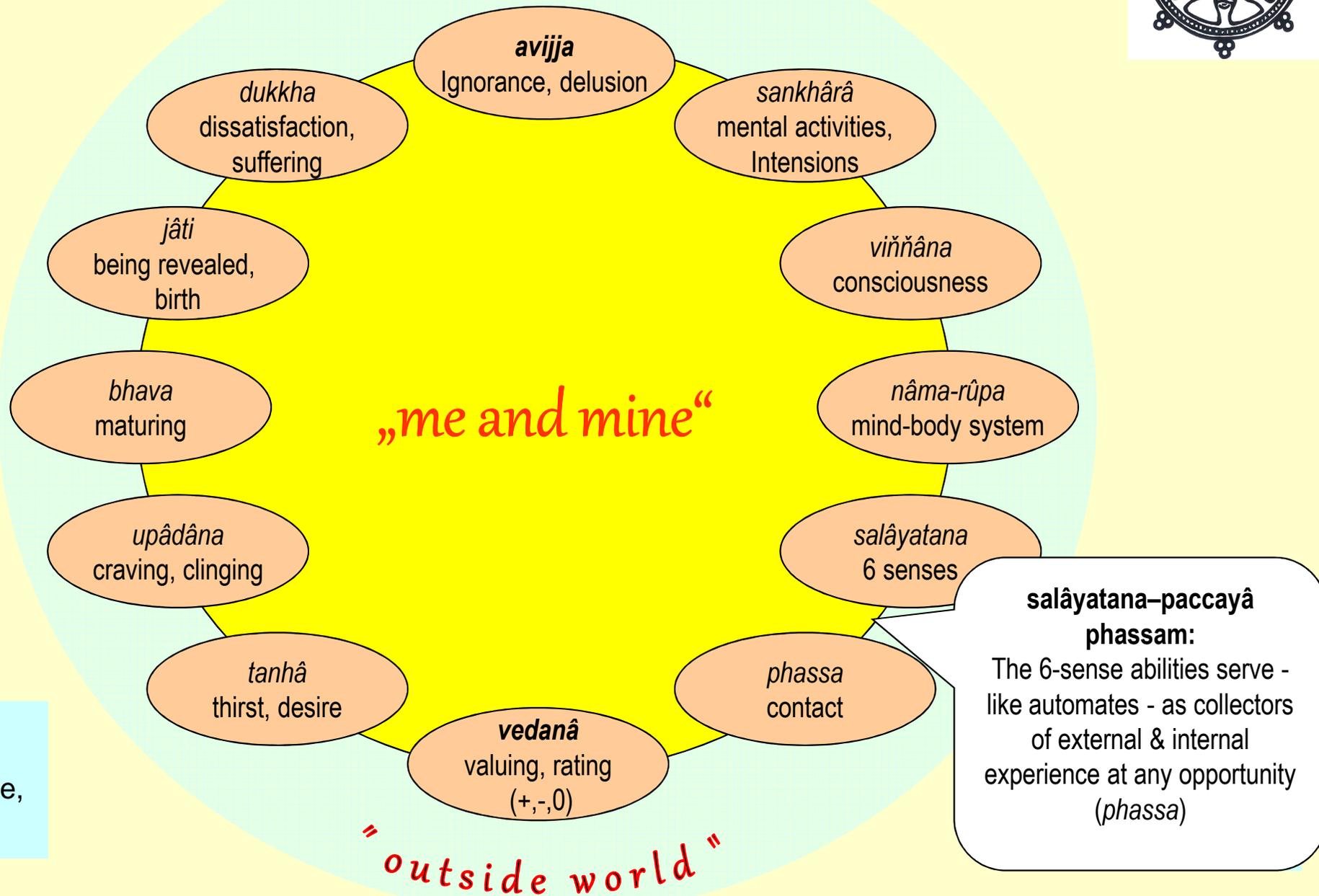
See also [Samyutta Nikaya S.12.65 and S.12.67].

I (17) – How do the members interrelate?



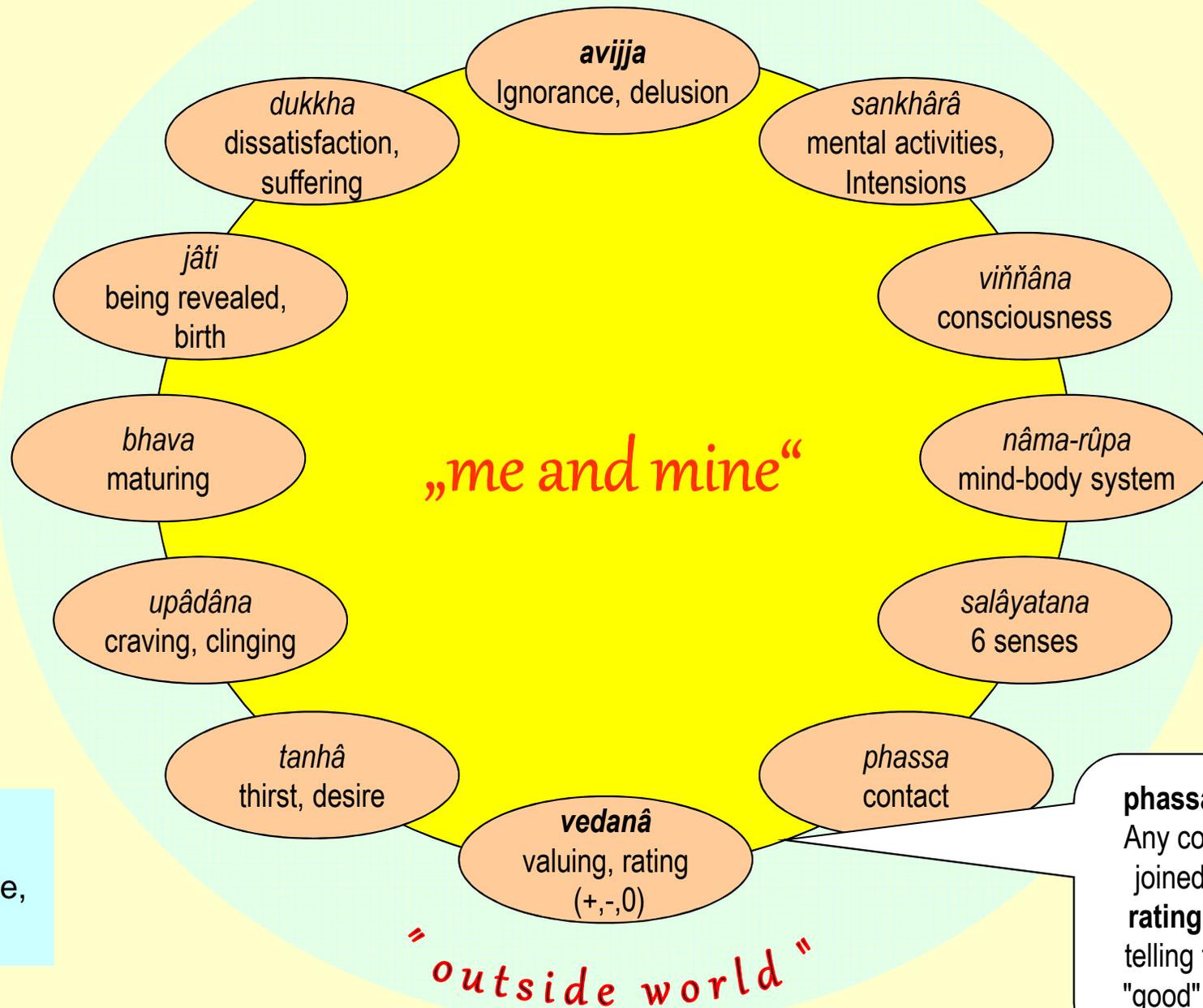
anicca
Impermanence,
process-like

I (18) – How do the members interrelate?



anicca
Impermanence,
process-like

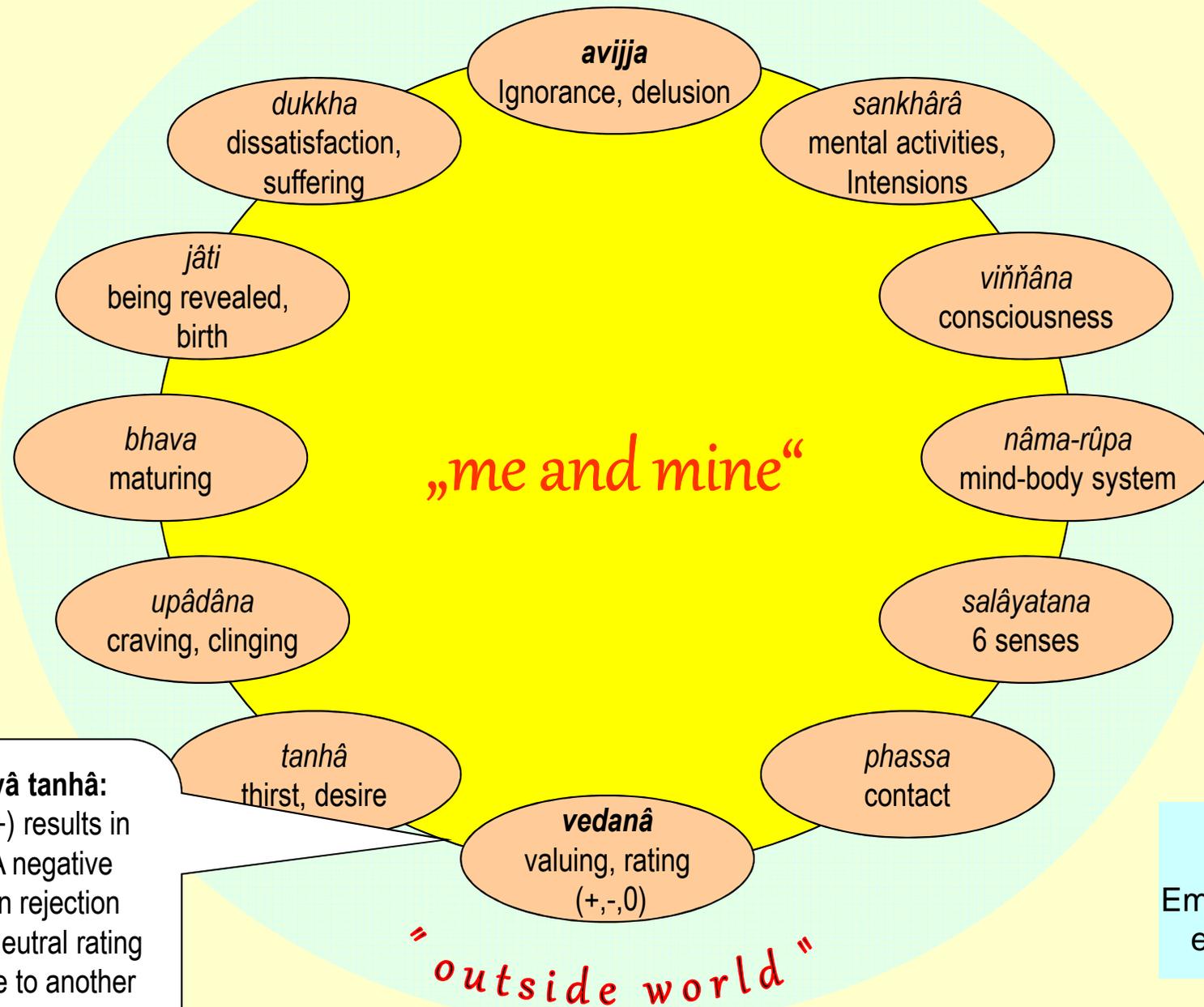
I (19) – How do the members interrelate?



phassa–paccayâ vedanâ:
Any contact / impression is joined with an **automatic rating** (+/-/0) of the event, telling the ego whether it is "good" or "bad" or "neutral" for it.

anicca
Impermanence,
process-like

I (20) – How do the members interrelate?

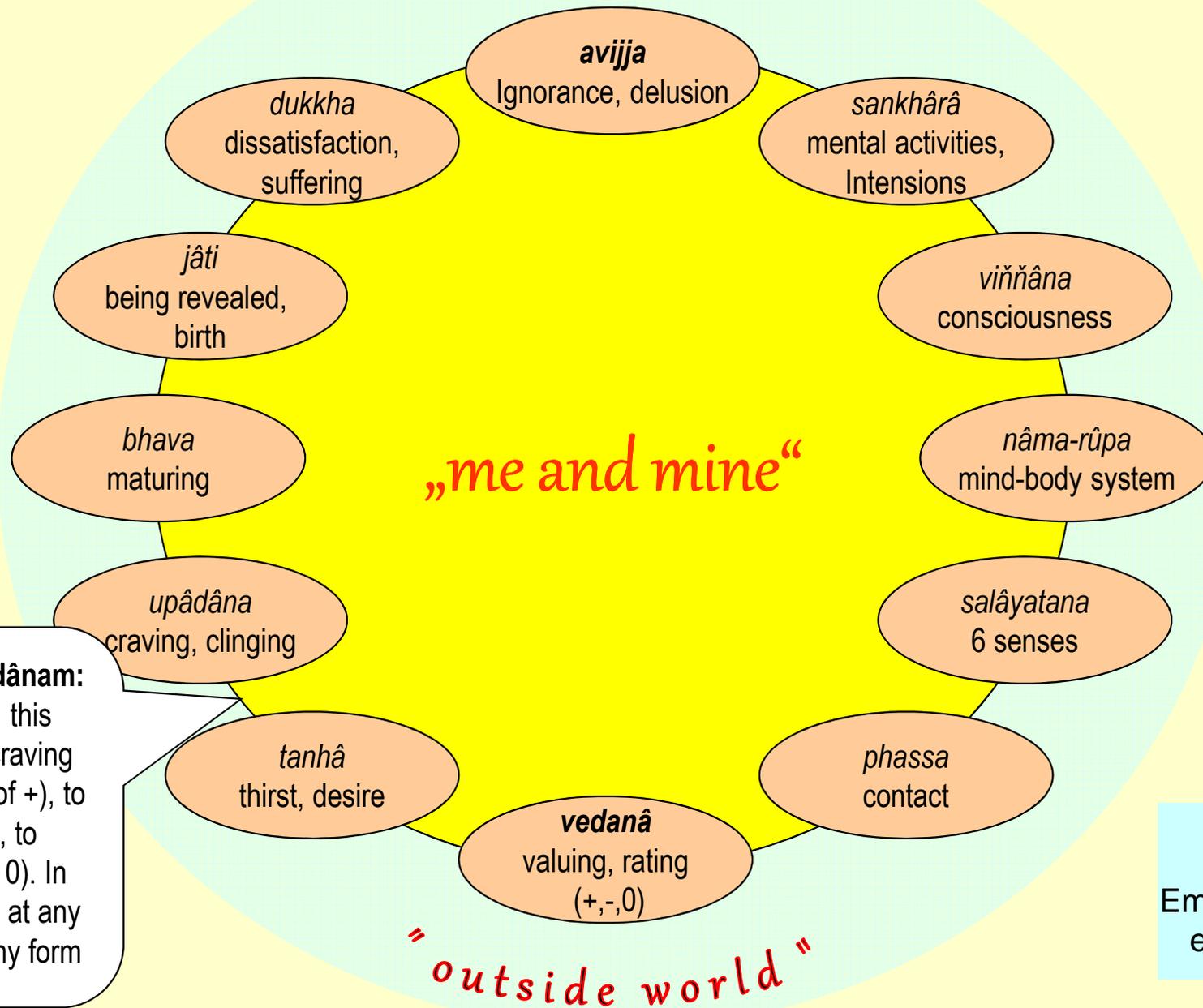


vedanâ–paccayâ tanhâ:
A positive rating (+) results in desire to more. A negative rating (-) results in rejection (desire to less). A neutral rating (0) results in desire to another contact

anatta
Empty of substance, empty of a "self",



I (21) – How do the members interrelate?

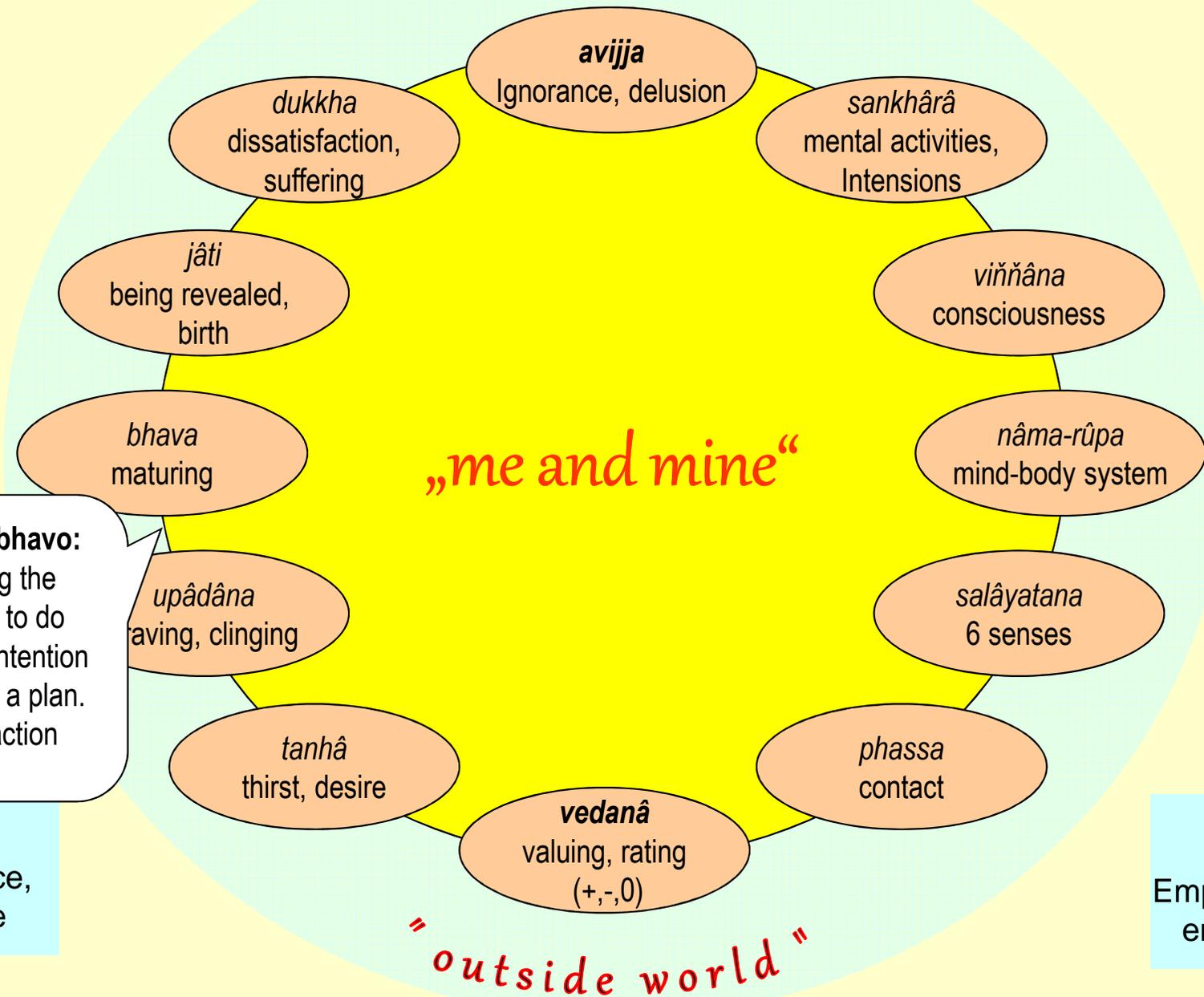


tanhâ–paccayâ upâdânam:

If you are careless, this desire increases to craving and clinging (in case of +), to hate (in case of -), to boredom (in case of 0). In any case, *tanha* aims at any form of reaction, at any form of satisfaction.

anatta
Empty of substance,
empty of a "self",

I (22) – How do the members interrelate?

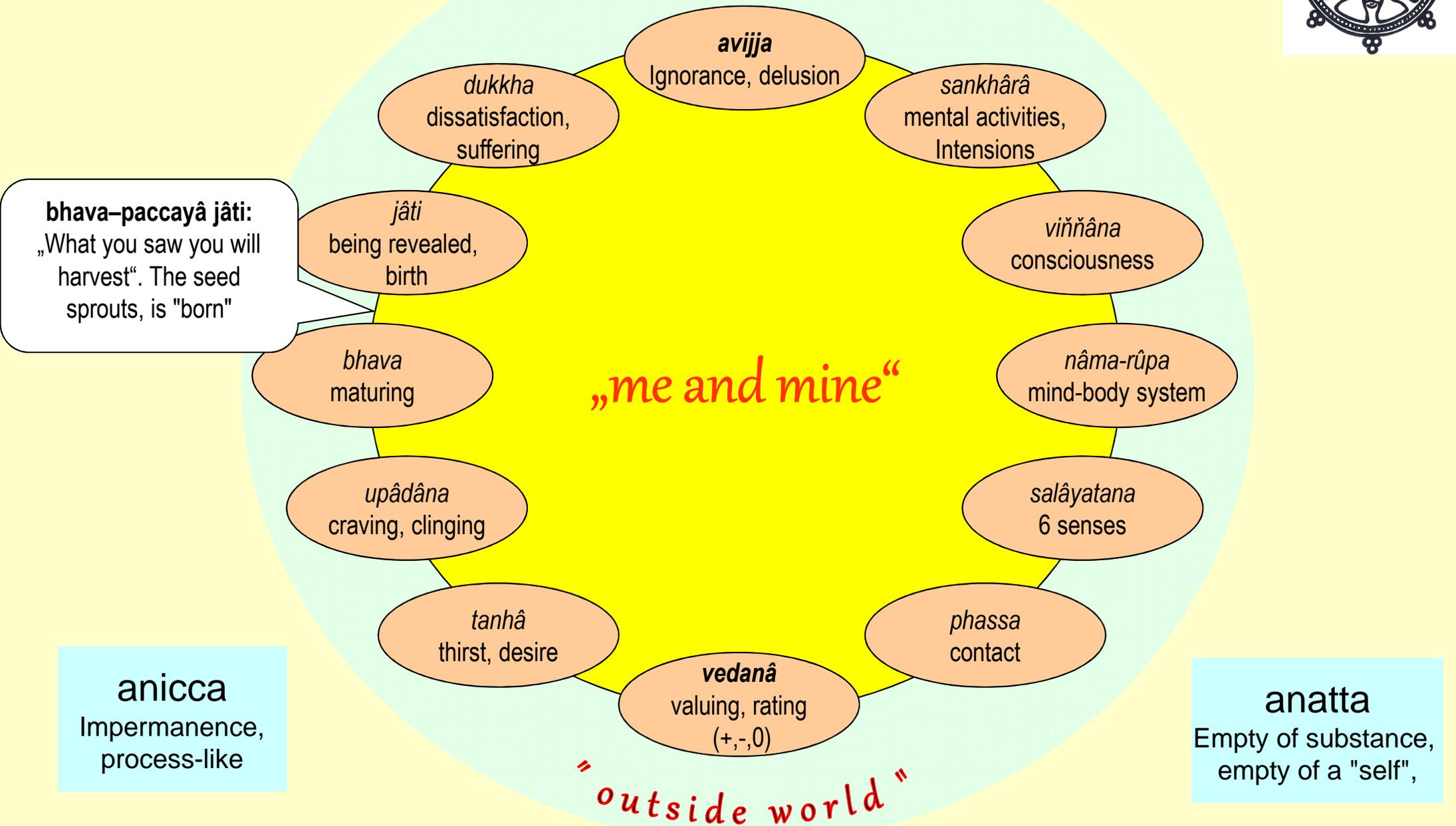


upâdâna-paccayâ bhavo:
 By craving /clinging the intention comes up to do something, and this intention matures (*bhava*) into a plan. A seed for a new action develops.

anicca
 Impermanence, process-like

anatta
 Empty of substance, empty of a "self",

I (23) – How do the members interrelate?





jāti-paccayā dukkham:

Jāti (birth) being a successful or a failed result of any claim and is expressed as "Now I am <this-and -that>" / "Now I own <this-and-that>" or "Now, this is mine"

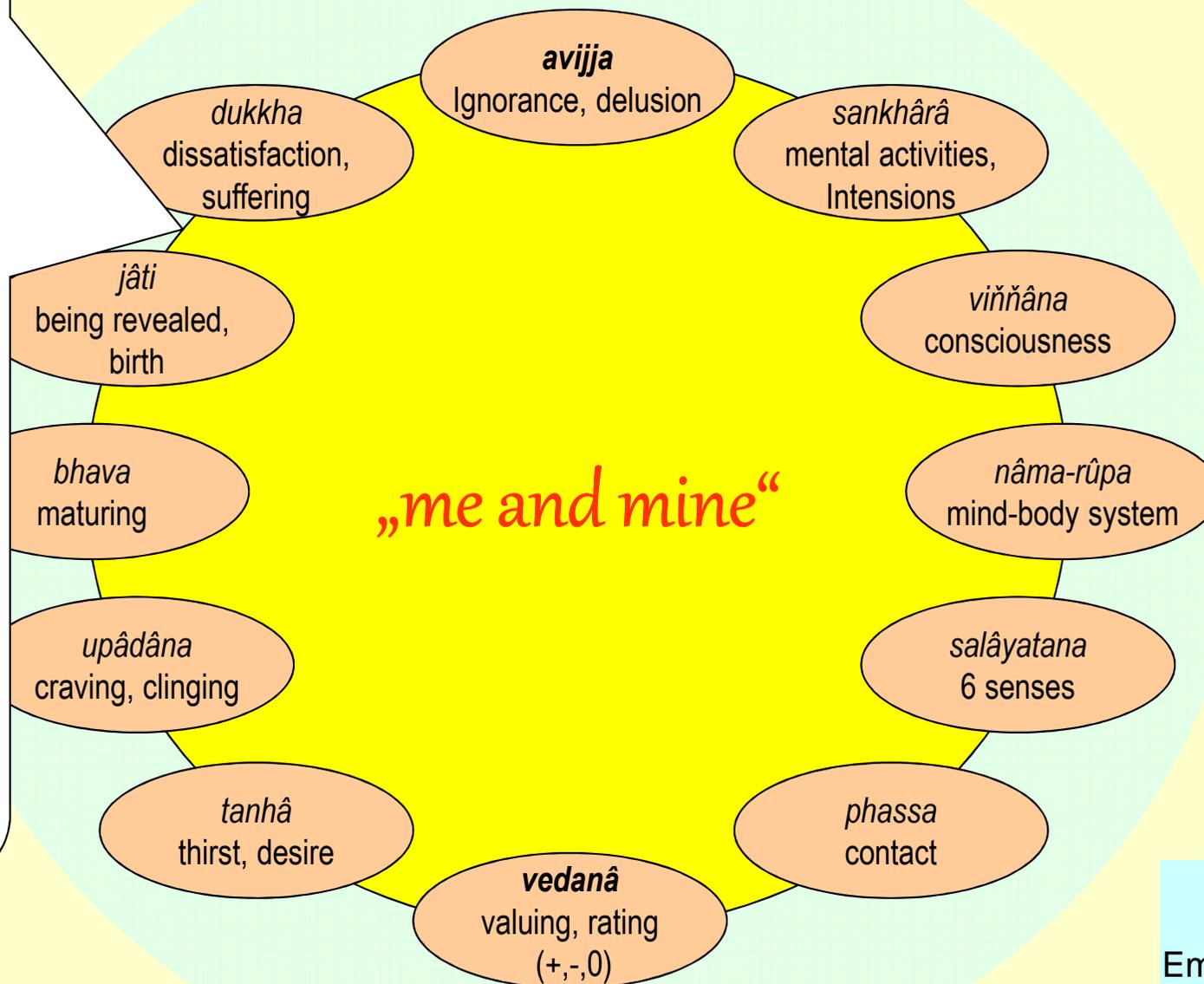
* In the negativ case it yields **dukkha** (misery, sorrow,pain, fear of death, despair, dissatisfac-tion): "Now I have lost <this-&-that>".

* But also in the positive case it may finally yield **dukkha**. Since ignorant people don't want to admit that any satisfaction, any success is temporary and will pass away (*anicca*). At the end, *dukkha* will be sorrow, regret, grief, ...

anicca

Impermanence, process-like

do the members interrelate?



„outside world“

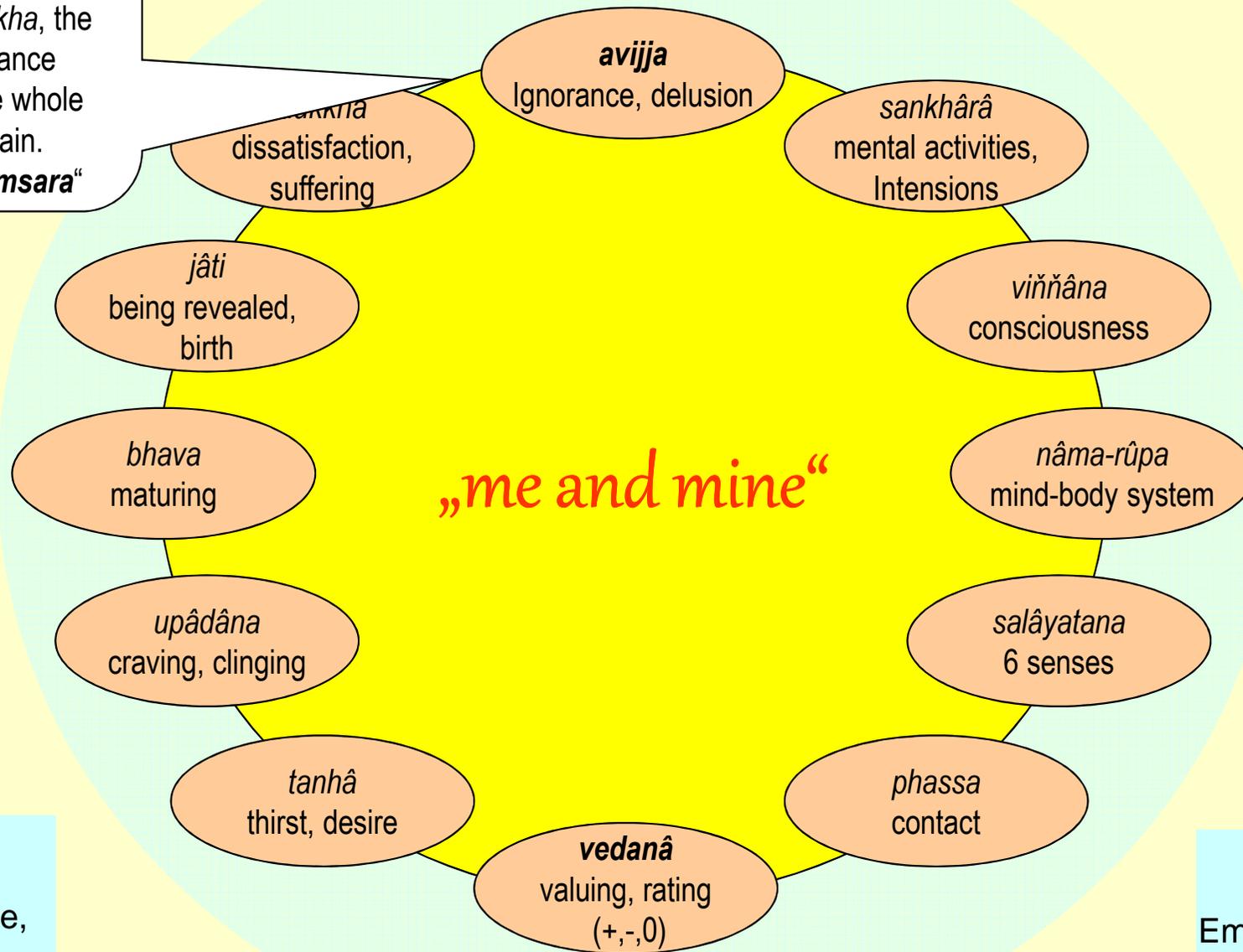
anatta

Empty of substance, empty of a "self",



the members interrelate?

dukkha – **avijjâ**
The cycle closes.
When we haven't learnt anything from *dukkha*, the delusion / ignorance persists -- and the whole cycle starts again. This is called „**Samsara**“



anicca
Impermanence,
process-like

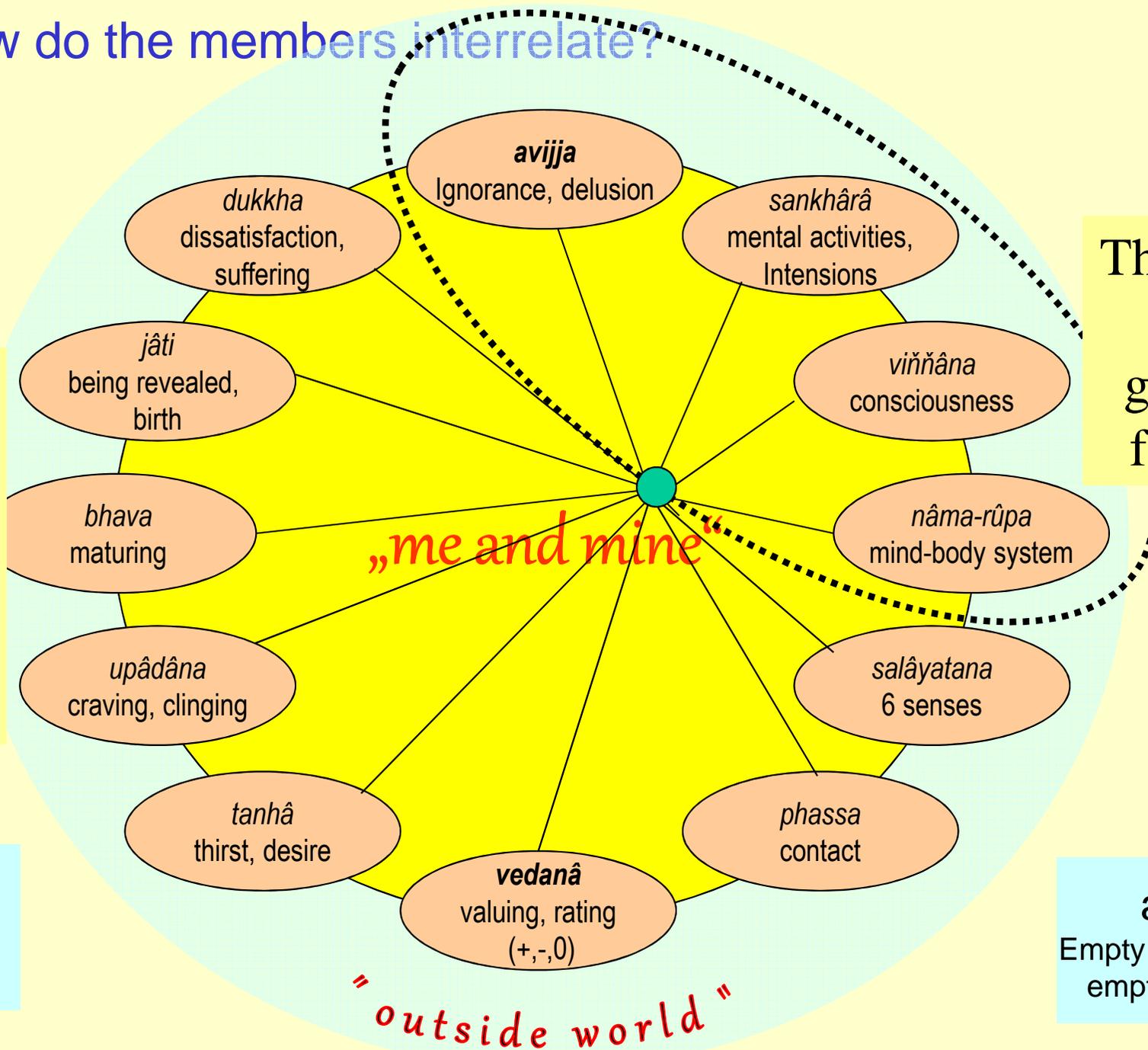
anatta
Empty of substance,
empty of a "self",



I (26) – How do the members interrelate?

These are special features of the general factors

These are the general factors

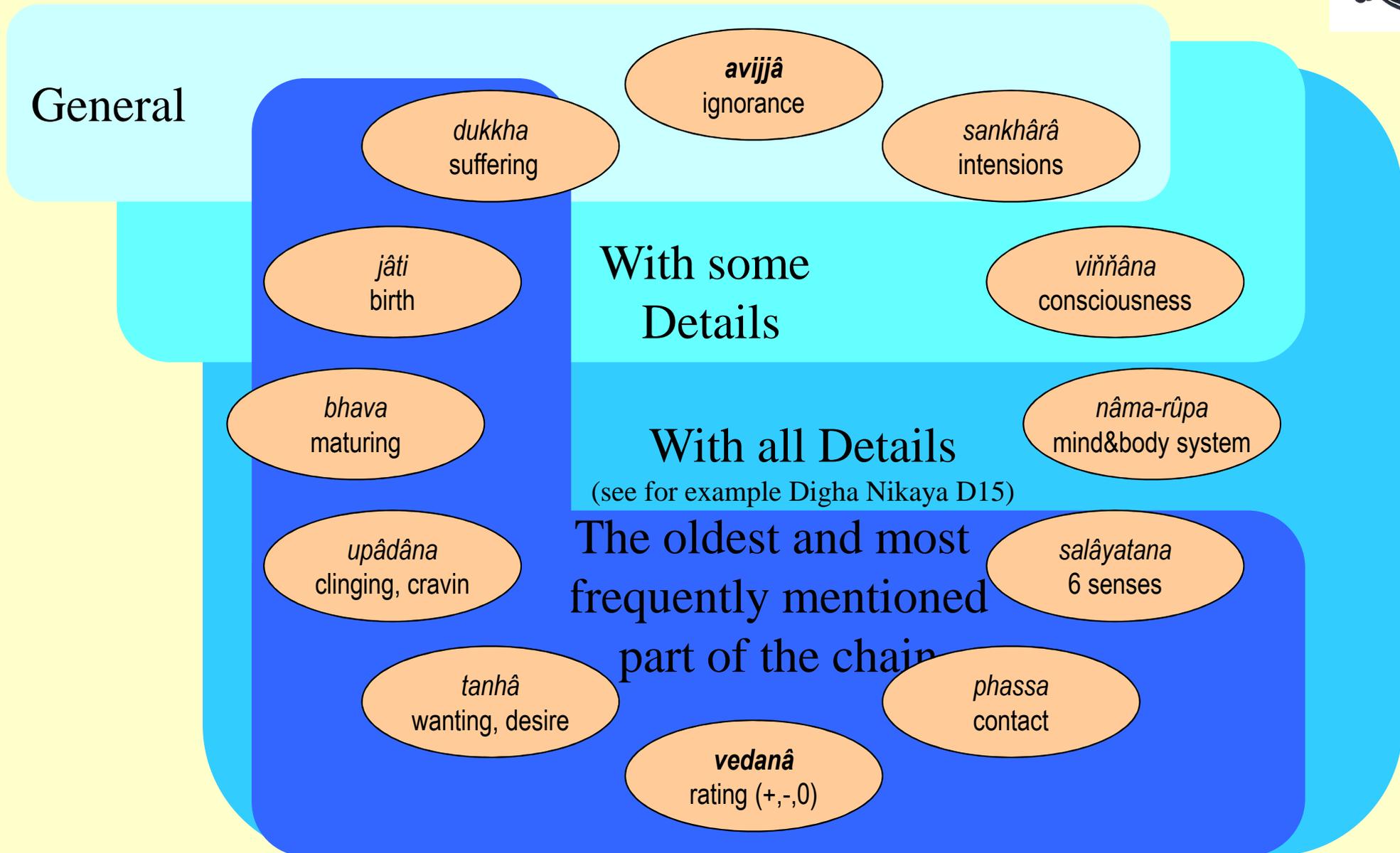


anicca
Impermanence,
process-like

anatta
Empty of substance,
empty of a "self",



I (29) – Different levels of detail within Suttapitaka



&&& Break &&&

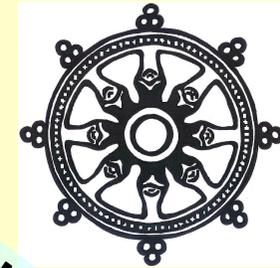


Break Questions

I (30) – What we *do not* want to discuss



- Before we start with the next talk,
 - We emphasize once again what we **do not** want to discuss:
 - It is an interpretation of *paticcasammuppâda* that aims at explaining **rebirth**.
 - But we must at least mention it, because that interpretation is given by many buddhist monks and also by non-buddhist (western) people dealing with buddhism.
 - The chain or cycle of conditions is subdivided into 3 parts, and they shall symbolize 3 subsequent lifes.
- But this partition is nowhere mentioned in the *Suttapitaka*.
- It occurs only in later theravâda-buddhist **comments** on the Pâli Canon.

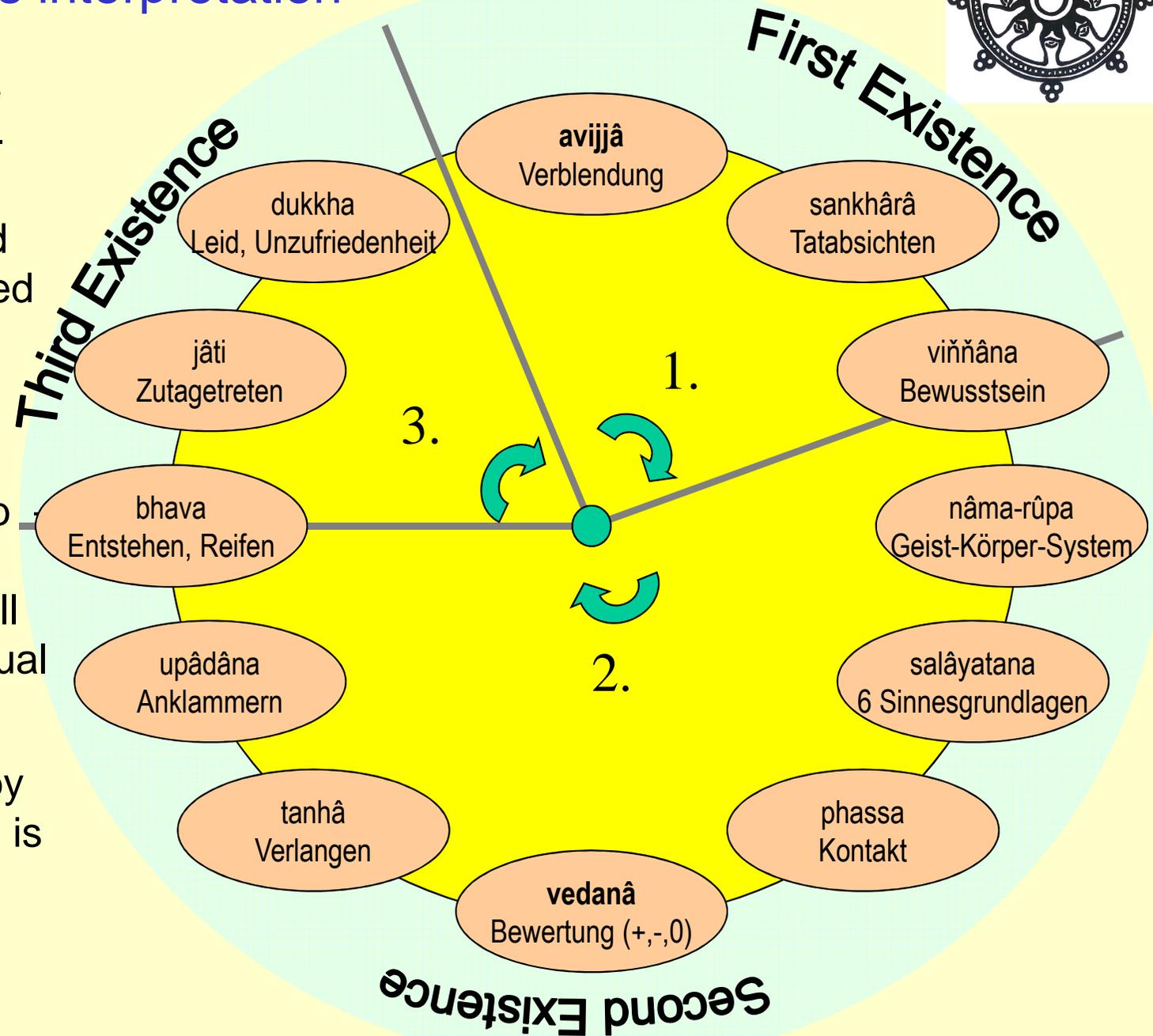


I (31) – The "Three lifes interpretation"

1st Existence: By ignorance (*avijjâ*) about the real relationships of *samsara*, intentions (*kamma*, *sânkhârâ*) are created and, hence, constitute blended consciousness (*viññâna*).

2nd Existence: After death, this *viññâna* initiates a new person (*nâma-rûpa*) in a womb with all the „automatic“ features, from contact (*phassa*) till clinging (*upâdâna* - in the sexual sense of "begetting").

3rd Existence: The new baby matures (*bhava*) in the womb, is born (*jâti*) und experiences *dukkha*.



I (32) – The "Three lifes interpretation"



- In this partition we detect a certain asymmetry:
 - If life proceeds again and again in the same way, why don't occur the same factors in each of the successive 3 lifes of the "three lifes cycle"?
- In the oldest suttas of the Pâli-Canon "rebirth" is only marginally mentioned in connection of *paticcasamuppâda*.
- Pâli specialists have proved that in many suttas these issues concerning rebirth have been inserted into the suttas later and long after the time of Buddha.
 - This results from pâli words that were not used during the lifetime of Buddha, but came up later.

I (33) – The "Three lifes interpretation"



- A striking example is the Sutta M38 „Extermination of Thirst“ in *Majjhima Nikaya*:
 - As a monk of the *sangha* confused *viññâna* (consciousness) with a kind of "soul" (*attâ*), that travels from body to body, Buddha calls him a "scatterbrain" and expounds to his *bhikkhus* (monks) once again the whole *paticcasamuppâda*, pointing out that *viññâna* is - as any other factor - something that develops by many conditions.
 - Finally he points out that, what he teaches, comes to effect **in this very life and not only after death** ("effect" = p.: *kamma* / sanskr.: *karma*).
 - However the last paragraph of that sutta stands in **total contradiction** to the main part stated before: It explains the rebirth just in accordance to the popular indian belief of reincarnation: When father and mother make love, a baby can only be born, if also a *gandhabba* („angel“) enters the womb.
 - The Pâli of that last paragraph shows that it has been added long after the time of Buddha.
 - However, just that last paragraph of the Sutta M38 is often quoted as a "proof" that rebirth be an essential motive of Buddha's teachings; – this is an obvious ***misinterpretation!!***

End of first talk



Thank you for listening.

Next talks:

- Dependent Origination II
 - Practical use: Care and awareness instead of accusation
- Dependent Origination III
 - Leaving no trace behind: First glance on what may be meant by "ignorance" resp. by "wisdom".

Abkürzungen & Referenzen zum Palikanon (1)



A	Anguttara-Nikáya – Angereihte Sammlung (Teil des SP)
AP	Abhidhamma Pitaka (Korb der Höheren Lehrreden – scholastische Philosophie, später als Buddha)
Abh.S	Abhidhammattha-Sangaha
D	Dígha-Nikáya – Sammlung der längeren Lehrreden (Teil des SP)
Dhp	Dhammapada
Dhs	Dhammasanganí
It	Itivuttaka
K	Kommentar zum Anguttara-Nikáya (Manorathapúraní)
Kath	Kathávatthu – strittige Themen (Teil des AP)
KhN	Khuddaka-Nikâya (Teil des SP)
Kom	Kommentar
M	Majjhima-Nikáya – Mittlere Sammlung (Teil des SP)
Mil	Milinda-Pañhá,
MNid	Mahá-Niddesa
Mv	Mahá-vagga (Teil des VP)

Abkürzungen & Referenzen zum Palikanon (2)



P	Pâli
Patth	Patthána
Pts	Patisambhidá-Magga
PTS	Pali Text Society, London
Pug	Puggala-Paññatti
Skr	Sanskrit
S	Samyutta-Nikáya – Sammlung der Gruppierten Lehrreden (Teil des SP)
SP	Suttapitaka (Korb der Lehrreden)
SnK	Kommentar Buddhagosas zum Sutta-Nipáta (Paramattha- jotiká)
SnP	Sutta-Nipáta
Thag	Theragáthá
Ud	Udána
Vibh	Vibhanga
Vis	Visuddhi-Magga
VP	Vinayapitaka (Korb der Ordensregeln)
Yam	Yamaka

Verwendete Quellen (1)



Einige Lehrreden aus dem Pâli-Kanon zur Bedingten Entstehung:

- Sutta Pitaka / Khuddaka-Nikâya / Sutta-Nipâta:
 - Snp III,12
- Sutta Pitaka / Majjhimanikaya:
 - M9 – Rechte Einsicht
 - M11 – Löwengebrüll (kleines Sutta)
 - M18 – Honigkuchen Sutta
 - M38 – Vernichtung des Durstes (großes Sutta)
- Sutta Pitaka / Dighanikaya:
 - D14 – Mahâpadâna Sutta, Offenbarung
 - D15 – Mahânidâna Sutta, Abkunft
- Sutta Pitaka / Samyuttanikaya:
 - S12 – Nidâna-Samyutta
 - S22 - Khandha-Samyutta
- Vinaya Pitaka / Mahâvagga:
 - Mv1.1 – am Ufer des Flusses Nerañjara bei Uruvelâ

Verwendete Quellen (2)



Weitere verwendete Pâli-Text-Quellen:

- Sutta Pitaka:
 - Majjhima Nikâya, M2, Sabbāsava Sutta („Alle Anwandlungen“)
english: <http://www.palicanon.org/en/sutta-pitaka/transcribed-suttas/majjhima-nikaya/125-mn-2-sabbsava-sutta-all-the-taints.html>
 - Khuddaka Nikâya / Dhammapada (insges. 423 Verse)
 - Khuddaka Nikâya / Udâna (Aphorismen) Ud.1.3
 - Anguttara Nikaya / Kâlâma Sutta, A.III.66
- Pâli Chanting
(translated by Ven. Âchârya Buddharakkhita)
 - Dhamma Vandana
 - Sakala Buddhâ pûjâ

Verwendete Quellen (3)



Übersetzungen von Texten des Pâli-Kanons ins Deutsche:

- Tipitaka – der Pâli-Kanon des Therâvada-Buddhismus.

Fast vollständige Sammlung (Deutsch) aller drei Pitakas. Unterschiedliche Übersetzer.
Im Internet: <http://www.palikanon.de> , seit 1998 ca. 2000 HTML-Seiten mit 28.000 URLs u. Fußnoten, implementiert von Wolfgang Greger (Thailand)

- Kurt Schmidt: „Buddhas Reden“

Majjhimanikaya – die Lehrreden der Mittleren Sammlung des buddhistischen Pâli-Kanon. In kritischer, kommentierter Neuübertragung. W. Kristkeitz Verlag, 1989

- Nyânatiloka: „Buddhistisches Wörterbuch“

Pâli – Deutsch, Verlag. Beyerlein & Steinschulte; 5. Auflage, 1999

- T.W.Rhys Davids / W. Stede: Pâli-English dictionary

– Reprint: Motilal Banarsidass, Delhi 2003

Verwendete Quellen (4)



Verwendete Sekundärliteratur zum Thema:

- **Anagarika Govinda: „Die Dynamik des Geistes“**
Die psychologische Haltung der frühbuddhist. Philosophie u. ihre systematische Darstellung nach der Tradition des Abhidhamma. Verlag O.W. Barth, 1992
- **Nyânatiloka: „Das Wort des Buddha“**
Systemat. Kurz-Übersicht der Lehre; v. Autor ausgewählte u. übersetzte Pâlikanon-Texte. Buddhist. Handbibliothek. Vlg. Christiani, Konstanz, 1989
- **Nyânaponika: „Geistestraining durch Achtsamkeit“**
Buddhist. Handbibliothek. Vlg. Beyerlein & Steinschulte; 8. Auflage, 2000
- **Buddhadasa Bhikkhu (Thailand): „Kernholz des Bodhibaums“**
Suññata verstehen und leben, 1994
Hrsg. der Deutschen Fassung: Buddhistische Gesellschaft München e.V., 1999
- **Buddhadasa Bhikkhu (Thailand): „Kalamasutta, hilf!“**
1988
- **Buddhadasa Bhikkhu (Thailand): Anattâ und Jâti**
- **Dhammadûta (Zeitschrift), Jahrgang 10, Nr. 1 – Mai 2006;**
Hrsg. Vijayâ (Dr. Helmtrud Rumpf)
- **Ajahn Chah (Thailand): A Taste of Freedom**
Selected Dhamma Talks, - printed in Taipei / Taiwan, 1994