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Prajnāparamitā Sūtras emphasizes that this teaching does not refer to temporary continuity, but rather to the substantial interdependence of all things. Compilation sources: The meaning of life, Dalai Lama, Wisdom Of Publication 92 Shambhala Dictionary of Buddhism and zen, Shambhala Publ'n Live Dharma, Jack Cornfield, Shambhala Pubne Buddhist Dictionary 96, Nyanatiloka, Singapore Buddhist Meditation Center 91 - Translated by Tan Swi Eng Translations of PaikkasamuppādaEnglishenedictent, dependent origin, interdependent joint origin, conditioned occurrence, etc. Sanskritप्रायसमुत्पाद (IAST: prāṭṭīśasamutpā)Paliप्रायसमुत्पाद (paīccasamuppāda) Bengaliপ্রায়সমুৎপাদ (prāīś'smutpā) Burmeseပုဂ္ဂိုလ်တို့၏ အဘယျကိစ္စများ (pa'iccasamuppāda) IPA: bədeɪʔsg θəmouʔpaʔ Chinese緣起 (Pinyin: yuánqǐ)Japanese縁起 (yūmāji; enj) Sinhalaප්‍රායසමුත්පාද (Wylie: rten cing 'brel bar 'byung baTHL: ten-ching drel ThaiปฏิจจสมุปบาทVietnamese' duyn khơiGlossary Buddhism Part series onBuddhism History Timeline of Gautam Buddha Do sectarian Buddhism Silk Tips Ways of Transmission of Buddhism Decline in the Indian Subcontinent Later Buddhists buddhist modernism DharmaConcepts Four Noble Truths Path Void Morality Karma Revival Samsāra Cosmology Buddhist Texts Buddhavacana Early Buddhist Texts Tripiṭaka Mahayana Sotras Pali Canon Tibetan canon Chinese canon practice Three Jewels of Buddhist ways to the liberation of the Five Commandments Perfection Meditation Philosophical Reasoning Merit Memories of The Wisdom of the Elevated Monasticism Lay Life Buddhist chant Pilgrimage Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pīli Mañyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhism by country Bhutan Cambodia India Japan South Africa Mongolia Russia Sri Lanka Pali: प्रायसमुत्पाद paīccasamuppā)pa), usually translated as dependent origin, or dependent occurrence is a key doctrine of Buddhist philosophy, which states that all dhama (phenomena) arise according to other dhama: If it exists, that is, there is; if it ceased to exist, it would also cease to exist. The principle is expressed in the connections of dependent origin (Pali: two-īdānā, Sanskrit: two-chañtes) in Buddhism, a linear list of twelve elements from Buddhist teachings that arise depending on the previous connection. Traditionally, the list is interpreted as a description of the conditional occurrence of rebirth in the saṃsāra, and as a result dukkha (suffering, pain, unsatisfactory). The eravada's alternative interpretation of the list sees this list as a description of the emergence of mental formations and the resulting notion of me and my that are a source of suffering. Traditionally, the reversal of the cause-and-effect chain is explained as leading to the destruction of mental formations and rebirth. The scientists noted inconsistencies in the list and consider it a later synthesis of several old lists. The first four links can be a mockery of vedic Brahman cosmogony, as described in the Hymn of Creation of Veda X, 129, and Brihadarānāki Upanishad. They were integrated with an extensive list, describing the conditioning of mental processes akin to five Scandinavians. In the end, this extensive list became a standard twelve-time chain as a linear list. While this list describes the processes that allow rebirth, it also analyzes the occurrence of dukkha as a psychological process, without the participation of asman. The etymology and meaning of the etymology of Pratyāsamutpada (Sanskrit: प्रायसमुत्पाद) consists of two terms: prāṭīś: depended; He appears in various Vedas and Upanishads, such as hymns 4.5.14, 7.68.6 Rigveda and 19.49.8 Atarvāda, in the sense of confirmation, dependency, confirmation of origin. The Sanskrit root of the word Prati, whose forms appear more widely in Vedic literature, means going in the direction, coming back, coming back, coming up with the connotation of observe, learn, convince yourself of the truth of something, be sure believe, give confidence, recognize. In other contexts, the associated term is prastib between transition to, approximation, understanding of anything. Samutpada: emergence, rise, production, origin in Vedic literature, this means emerge together, arise, occur, occur, effect, form, production, occur. The term was translated into English differently as dependent origin, dependent origin, interdependent joint appearance, resulting appearance and conditional genesis. This term may also refer to twelve nidanas, pali: bidasanidāni, Sanskrit: two-dashāni, two-vasheni (twelve) and nidānini (multiple nidāni) (multiple nidāni, reason, motivation, connection). (quote 2) Generally speaking, in the Mahayana tradition, pratyāsamutpada (Sanskrit) is used to refer to the general principle of interdependent causality, while in the tradition of Theravada, paīccasamuppāda (Pali) is used to refer to twelve nidans. The meaning of the Pratyāsamutpada Teaching Condition does not state direct Newtonian causality or causality. Rather, it affirms indirectly co-cause-and-effect relationships and multiple cause-and-effect relationships. The proposals for causality in Buddhism are very different from the idea of cause-and-effect communication that has developed in Europe. Instead, the notion of causation in Buddhism refers to conditions created by a multitude of causes that necessarily co-occur within and through life, such as karma in one life, creating conditions that lead to rebirth in a certain sphere of existence for another life. The principle of Pratyāsamutpada states that dependency is a prerequisite. This is expressed in Majjhima Nikāya as When it is, that is; it arises that arises; When it's not, it's not; It's the termination that stops. The ontological principle, according to Peter Harvey, is an ontological principle; that is, a theory to explain the nature and relationship of being, formation, existence and ultimate reality. Buddhism claims that there is nothing independent except nirvana. All physical and mental states depend and arise from other pre-existing conditions, and in turn, other dependent states arise from them until they cease. Dependent emerging has a causal relationship, and thus Pratyāsamutpada is the Buddhist belief that causation is the basis of ontology, not God-creator, nor the ontological Vedic concept called the universal self (Brahman), nor any other transcendental creative principle. The ontological principle of Pratyāsamutpada in Buddhism is not only used to explain the nature and existence of matter and the empirically observed but also for the nature and existence of life. In an abstract form, it says, In this case, it happens; From the occurrence of this, it arises; What's what Missing, it's not; from stopping this, it stops. There is no first reason from which all beings originated. Working against Harvey's ontological interpretation, Eviatar Shulman argues that addition only solves the work of the mind. Dependent origin should be understood as nothing more than a study of the nature of oneself (or, better, a lack of self). Considering Pratiyu-samutpada as a description of the nature of reality as a whole means inviting the words of earlier teachings with meanings derived from later Buddhist reasoning. Shulman believes that there are some ontological consequences that can be gleaned from addition, but that it is inherently related to identifying different mental conditioning processes and describing their relationships. Noah Ronkin argues that while Buddha suspends all views on certain metaphysical issues, he is not an antimetaphysicist: nothing in the texts suggests that metaphysical questions are completely meaningless, instead Buddha taught that reasonable experience arose dependently and that everything that arose was conditioned, fickle, subject to change and lacked independent self-awareness. The Epistemological Principle Of the One who sees Paikkasamappada sees Dhamma; Whoever sees Dhamma sees Paikkasamupada. - Majjima Nikāya 1.190, Translated by David Williams In the words of Stephen Laumakis, Pratyāsamuppada is also an epistemological principle; that is, the theory of how we get the right and wrong knowledge about life, formation, existence and reality. The doctrine of dependent origin, says Peter Harvey, emphasizes the Buddhist notion that all seemingly significant entities in the world are in fact misunderstood. We live in the illusion that terms like me, me, mountain, tree, etc. mean permanent and stable things. Teaching teaches that this is not the case. There is nothing permanent (anics), nothing significant, there is no unique individual me in the nature of formation and existence (anatta), because everything is the result of dependent origin. There are no independent objects or independent actors; according to the doctrine of Pratyāsamutpada, there is a fundamental emptiness in all phenomena and experiences. Twelve Nidanas Twelve Nidans (Pali: Davidasanidāni, Sanskrit: Two-dashanidāni) is a linear list of twelve elements from Buddhist teachings that are Pratyāsamuppa, arising depending on the previous connection. According to Shulman, 12 links are patikkasamuppāda; in sutta, the dependent origin refers only to the process of mental conditioning, as described by twelve nidans. Traditionally, the standard list is interpreted as a description of a conditional rebirth in saṃsāra, and as a result of the duach (suffering, pain, unsatisfactoriness). The Alternative Interpretation (web-2) Considers this list as a description of the causal relationship between mental formations and the resulting spirits. Traditionally, the reversal of the cause-and-effect chain is explained as leading to the destruction of mental formations and rebirth. The scientists noted inconsistencies in the list and consider it a later synthesis of several old lists. Several series there are various lists of Nidan throughout the early Buddhist texts and collections such as Pali Nikāyas, the most common of which is the list of the Twelve Nidan, which appears in both the texts of Pali and in Mahayana sutras such as Saḷisimamba Sutra. The doctrine of dependent origin is presented in Vināya Pitaka 1.1-2, abbreviated in Samyutta Nikāya 2.1, 2.19 and 2.76. Riga Nikāya Sutta 1, Brahmajal Sutta, verse 3.71 describes the six Nidanas: These feelings are experienced through repeated contact through six meaning-basics; Feeling the conditions of thirst; thirsty conditions clinging; Clinging conditions become; Becomes a condition of birth; aging and death, sadness, crying, sadness and suffering. (Note 4) Degas Nikā, Sutta 14 describes ten links, and Sutta describes 15 nine links, but without six meaning-base... they experience these feelings by repeating contact through six meaning-bases; Feeling the conditions of thirst; thirsty conditions clinging; Clinging conditions become; Becomes a condition of birth; aging and death, sadness, crying, sadness and suffering. Descriptions of the complete sequence of twelve references can be found elsewhere in the Pali canon, for example, in section 12 of Samyutta Nikāya: From the termination of childbirth, then aging and death, sadness, crying, pain, distress, despair - all this stops. This is the end of all this stress and suffering. The twelve-time chain Of Nidana Traditional Interpretation Alternative Interpretation 3 (see also here) Explanation Avijj' Ignorance (Ignorance) SN12.2: Not knowing suffering, not knowing the origin of suffering, not knowing the end of suffering, not knowing the method of practice leading to the end of suffering: This is called ignorance. This leads to action, or construction activities. Saṅkhāra Fabrications, building activities (any action of the body, speech or mind) Willyal Impulses (Activity) SN 12.2: These three fabrications: bodily fabrications, verbal fabrications, mental fabrications. It's called fabrications. Harvey: any action, whether worthy or harmful, and whether it be the body, or the mind, creates a karmic imprint on the creature. This includes going (setana) and planning. This leads to a trans-immigration consciousness. Vināya Revival of Consciousness Sensory Consciousness Sensory Consciousness SN12.2: These six classes of consciousness: eye consciousness, ear-consciousness, nose-consciousness, language-consciousness, body-consciousness, intelligence-consciousness. It's called consciousness. Bucknell: In Maha-nidan Sutta, which contains ten references, vijñana and nama-rupa are described as conditioning each other, creating a loop that is missing from the standard version of the twelve links. Name and form (mentality and physicality) Name and form (body and mind) Sense of Objects SN12.2: Sense, note 5 perception, note 6 intent, note 7 contact, and note: Note 8 This is called by name. (Note 9) Four great elements, and the body depends on four great elements: This is called form. (note 11) Bucknell: initially Nama-rupa referred to six classes of semantic objects, which together with six senses and six sensual consciousnesses form fass, contact. Saḷāyatana Six-fold feeling bases a six-fold sense, the basis of a six-fold feeling bases SN 12.2: It's eye-middle, ear-middle, nose-medium, tongue-middle, body-medium, intelligence-medium. Contact Phassa Contact (Phassa Contact) Contact with the arrival of an object, the medium of feelings and consciousness of this medium of feelings is called contact. (Note 13) Vedan Feeling (feeling) Feeling (feeling) Feeling (feeling) Feeling or sensation has six forms: vision, hearing, olfactory sensation, taste sensations, tactile sensations and intellectual sensations (thought). In general, vedan refers to pleasant, unpleasant and/or neutral sensations that arise when our inner senses are connected with external objects of feelings and related consciousness. Tanha Craving (thirst) Craving (thirst) Craving (thirst) SN 12.2: These six classes of craving: craving for shapes, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, and craving for ideas. It's called cravings. Up'd'na Clinging (attachment) Clinging and clinging to clinging (attachment) SN 12.2: These four cling: sensual clinging, note to clinging 14, note 15 clinging practice, note 16 and grasping itself. (Note 17) Bhava (kammabhava) Becoming (karmic form, similar to volitional formations), the existence of note 18 Becoming (behavior serving craving and clinging)3 Becoming SN 12.2: These three become: sensual becoming, note 19 form becoming, Note 20 ideform becoming. (note 21) Thanissaro Bhikhu: Nowhere in the suttas does he (Buddha) define the term becomes, but a study of how he uses the term in different contexts suggests that it means feeling identity in a certain world of experience: your sense of what you are, focused on a certain desire, in your personal sense of the world, as related to that desire. The glossary fell and Buddhist terms: Becoming. States of being that develop first in the mind and then can be tested as inner worlds and/or as worlds on an external level. Bhikhu Bodhi: (i) the active side of life that produces rebirth into a certain way of intelligent existence, in other words, rebirth producing kamma; and (ii) the way of intelligent existence that is the result of such activities. Note 18 by Piutto: The whole process of behavior generated by traction and clinging (kammabhava). The birth of Jati (similar to the consciousness of rebirth) Birth (the emergence of a sense of distinct me) Birth of SN 12.2: Regardless of birth, birth, origin, coming to the future, the appearance of aggregates, the acquisition of media of various beings in this or this group of beings, which is called birth. (Note 22) Anālayo: Birth may refer to (physical) birth; rebirth; and to the emergence of psychic phenomena. Vibhanga, the second book of Theravada Abhidhamma, treats both rebirth and the emergence of psychic phenomena. In Sūzantabhājānia, this is described as birth, which is caused by the formation (bhavoy) and gives rise to old age and death (jaramāra) in living being. In Abhidhammahājānia, this is seen as the occurrence of mental phenomena. Nanavir Terā: ... jati is a birth, not a rebirth. Revival is Punabbhava bchhinibbatti. Yamarasha Aging, death, and all this mass of dukkhi threatens the autonomy and position of oneself, aging, death, etc. SN 12.2: Regardless of aging, decrepitol, brokenness, graying, wrinkles, decline of vitality, weakening of the abilities of various beings in this or this group of beings, which is called aging. Whatever the promise, demise, paring, disappearance, death, death, end of time, destruction of aggregates, body cut, interruption in the life of the faculty of various beings in this or this group of beings, what is called death. The Nidanas chain of causality is a goat-like event or phenomenon that acts as links on the circuit, conditioning and depending on each other. Under certain conditions, they provide an opportunity to come up with subsequent conditions, which in turn give the same place to other conditions. Phenomena are only supported as long as their support factors remain. This causal relationship is expressed in its most general form as follows: With the appearance of this, what arises. When that doesn't exist, it doesn't happen. With the cessation of this, that stops. - Ninaya's Samutta 12.61 This natural law of this/this communication does not depend on being detected, discovered, like the laws of physics. (Note 25) In particular, Buddha applied this law of causation to determine the cause of the dukkhi. (note 26) Understanding of the relationship between the phenomena that support the dukkha is said to lead to nibban, complete freedom from saṃsara, traditionally, the reversal of the causal chain is explained as leading to the destruction of mental formations and rebirth: (note 27) Transcendental dependents emerging references Comments (70) Faith (Saddha) Attitude of trust aimed at the final liberation and refuge in the three jewels. Sutta argues that suffering is a sustaining condition of faith, thus linking it to the last nidān in the 12th Nidan chain. As Bhikhu Bodhi explains: It is the experience of suffering that first causes us from our blind absorption into the immediacy of temporary existence and puts us in search of a path to its transcendence. Faith also arises through listening to the exposure of the true Dhamma (learning). Faith also leads to the practice of morality (strength). Joy (pīmojja) From confidence in the sources of refuge and contemplation on them, a sense of joy arises Rapture (pī) As a rule, the application of meditation is necessary for the emergence of delight or bliss, although some rare people may experience delight simply from the joy that arises from faith and pure conscience arising from moral life. Meditative states called jhanas are states of increased delight. Calm (passaddhi) In the higher states of meditation, delight gives way to a calm sense of calm. Happiness (dry) Is a more subtle state than delight, a pleasant feeling. Concentration (samadhi) Useful unification of the mind, completely free from distractions and instability. yath'bh'ta-know'ssana Knowledge and vision of things as they really are. With a peaceful and concentrated mind, it is now possible to practice the development of understanding (vipassana bhavana), the first stage of which is the understanding of the nature of the five units. Only pañya, wisdom that penetrates into the true nature of phenomena, can destroy the desecrations that keep creatures associated with saṃsara. This wisdom is not just a conceptual understanding, but a kind of direct experience, akin to a visual perception that sees impermanence, unsatisfactory and dedication of all phenomena. In the northern Buddhist traditions and works of Mahayana, the understanding of emptiness is further emphasized. Disappointment (nibbid) Noticing the demise of phenomena, the fact that nothing is stable, reliable or permanent, generates a sense of frustration towards them. B. Bodhi: a conscious act of detachment as a result of deep noctive discovery. Nibbida means in short, worthy departure from the phenomena that subrite, when the illusion of their extinguishment, pleasure and self-awareness has been destroyed by the light of correct knowledge and vision of things as they are. Impassability (virga) The first truly transmudan (lokuttar) stage in progression. B. Bodhi: Everything that tends to provoke capture and accession is immediately abandoned, everything that tends to create new opportunities is left behind. Old impulses for external expansion and accumulation give way to a new urge to refuse as one clearly perceived way of liberation. Freedom (vimutti) Having a dual aspect: liberation from ignorance (pashānutt) and desecration (cetovimutti) experienced in life, the other is liberation from the re-existence achieved at the end of death. The equivalent of Nibbana. Asava Haye-Yen Knowledge of the destruction of Asawa. This is a stage called retrospective cognition or knowledge review (Pakkavekhan zana), which examines and confirms that all desecrations have been abandoned. B. Bodhi: Retrospective cognition of liberation includes two acts of establishing. The first, called the knowledge of destruction (Haya zana), establishes that all desecrations have been left at the root; secondly, the knowledge of the non-emerging (anuppada of zana) is made sure that no desecration can ever occur again. Upanis Sutta in Samutta Nikāya describes the reverse order in which the causes of enlightenment are given. This application of the principle of dependent origin is mentioned in the exegetical literature of Theravada as a transcendental dependent occurrence. (Note 28) Chain in this case: suffering (dukkha) faith (saddha) joy (pīmojja, pīmujja) delight (pī) serenity (passaddhi) happiness (saha) concentration (samadhi) knowledge and vision of things, as they (yath'bh'ta-know-dasana) frustrated the mundane life (nibbida) of dysspassia (virga) freedom, liberation, emancipation (vimutti), synonymous with nibbana (72)) the knowledge of the destruction of the cankers (Asawa-haye-ana) interpretation of the twelve nidanas Theravada in the Buddhist tradition of the twelve-nine. Revival Three Lives Former Life Of Ignorance Formation (conditional things /wills) Current Life Consciousness (Revival of Consciousness) Mind and Body (Mentality and Body) Six bases of feelings (five physical senses and mind) Contact (between objects and feelings) Feeling (Pleasant, unpleasant or neutral sensations) Craving (to continue contact and feeling) Clinging to become (Cammic force) As a revealing device, comment presented the factors as a linear sequence spanning three lives, thus shifting the theme from one concept (and birth) into a sequence of incarnations (roughly speaking). Twelve Nidans were interpreted by Buddakhosa (about the fifth century AD) of the Sri Lankan Mahāvihāra tradition as encompassing three consecutive lives, as indicated in his influential Visuddhimagga. According to Buddakhosa, the first two nidans, namely ignorance (non-science) and motivation, refer to the previous life and predict the fate of man. From the third to the tenth nidān relate to the real life, starting with the descent of vaināna (consciousness, perception) in the womb. (note 29) The last two nidans (birth and death) represent a future life due to current causes. Due to the enormous influence of Buddhadha in the development of Theravada's scholasticism, this model was very influential in the Theravada school. The emergence of psychic processes However, the twelve nidans have also been interpreted in the Theravada tradition as explaining the occurrence of psychological or phenomenological processes at the present time. There is biblical support for this as an explanation in Abhidharmakos Vasubandhu, as Vasubandou argues that sometimes twelve parts are implemented at the same time. Prayuth Piutto notes that in Sammohavinodani Buddakhosa, a commentary on The Vibhāng from Abhidhamma Pitāki, the principle of dependent origin is explained as occurring entirely in the space of one moment of reason. According to Prayuth Payutto there is a material in Vibhanga that discusses both models, a model of three lives and a phenomenological model of the moment of the mind. This also protects Patikkasamapad bhiku Buddadas: Practical dependent origin. In this interpretation, Birth and Death refer not to the physical birth and death, but to the birth and death of our self-consciousness, the emergence of the ego. According to Buddadhāsa, ... Dependency is a phenomenon that lasts a moment; it's fickle. Therefore, birth and death should be explained as phenomena in the process of dependent, arising in the daily life of ordinary people. Proper care is lost during the roots and surroundings. After that, when the annoyance of greed, anger and ignorance experienced, the ego is already born. It is considered one birth. Sarvastivāda According to Akira Hirakawa and Paul Groner, three life models, with his embryological interpretation, which links dependent origin with rebirth also contributed to sarvastivādin school (northern Indian branch of Shāhivā nīk'aa), as evidenced by Abhidharmakosa Vasubandhu (fl. 4th century). Abhidharmakos also outlines three of the twelve nidans that were used by the Sarvastivāda schools along with the model of three lives: Long time is interdependence and cause-and-effect relationship of dhama or phenomenal events arising at different times. Serial - cause-and-effect relationship of twelve connections, arising and ceased in a continuous series of moments. Yogacara Asanga (4th century AD) groups twelve nidān on four groups: 1-3 causes of dhama; 4-7 Dhama; 8-10 causes of suffering; 11-12. Tibetan Buddhism Twelve Nidan is usually shown on the outer edge of Bhavachakra in Buddhist works of art. Bhavacakra (Sanskrit: Carly: bhavacakra; Tibetan: srid pa'i 'khor lo) is a symbolic representation of saṃsāra (or cyclical existence). It is located on the outer walls of Tibetan Buddhist temples and monasteries in the Indo-Tibetan region to help ordinary people understand Buddhist teachings. Three Fires sit in the heart of the shematha in Bhavacacre and control the entire building. In Himalayan iconographic images of Bhavakra, such as Tibetan Buddhism, the Three Fires are known as the Three Poisons, which are often presented as Gankiil. Gankiil is also often presented as the center of the Dharmakāra. Tsongkhapa, following Asanga, explains how twelve nidān can be applied to one person's life, two lives of one person and three lives of one person. Discussing the model of three lives, Alex Weilman argues that the interpretation of Theravada/Sarvastivāda is different from the view of Vajrayana, because the species of Vajrayana places a bardo or intermediate state between death and rebirth, which is denied by theeravadins and sarvastivadines. This denial required the first two ninas of a chain of dependent origin in a previous life. The tradition of Tibetan Buddhism distributes twelve nidans differently between different lives. Developed twelve nidanas Synthesis of old versions Combination of old lists According to Frauwallner, the twelve-time chain is a combination of two lists. Initially, Buddha explained the appearance of Dukkhi tanha, thirst and craving. This is explained and described in the second part, from tanhi to forward. Later, under the influence of the spongense systems, Buddha included avijā, ignorance, as the cause of suffering in his system. This is described in the first part, which describes the entry of vaināna into the womb of the mother, where the embryo develops. Frauwallner notes that the mechanical mixing of both parts of the causal chain is remarkable and mysterious. Although contradictory thoughts stand directly next to each other in the oldest Buddhist ideas many times, Frauwallner explains this flaw inability to mix different views and principles into great unity. According to Schumann, the twelve-time chain represents the 12th chain of monks, consisting of three short lists. These lists may have covered Nidan 1-4, 5-8, and 8-12. The progress of this composition can be seen in the various steps of the

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Compilation sources: The meaning of life, Dalai Lama, Wisdom Of Publication 92 Shambhala Dictionary of Buddhism and zen, Shambhala Publ'n Live Dharma, Jack Cornfield, Shambhala Pubne Buddhist Dictionary 96, Nyanatiloka, Singapore Buddhist Meditation Center 91 - Translated by Tan Swi Eng Translations of PaikkasamuppādaEnglishenedictent, dependent origin, interdependent joint origin, conditioned occurrence, etc. Sanskritप्रायसमुत्पाद (IAST: prāṭṭīśasamutpā)Paliप्रायसमुत्पाद (paīccasamuppāda) Bengaliপ্রায়সমুৎপাদ (prāīś'smutpā) Burmeseပုဂ္ဂိုလ်တို့၏ အဘယျကိစ္စများ (pa'iccasamuppāda) IPA: bədeɪʔsg θəmouʔpaʔ Chinese緣起 (Pinyin: yuánqǐ)Japanese縁起 (yūmāji; enj) Sinhalaප්‍රායසමුත්පාද (Wylie: rten cing 'brel bar 'byung baTHL: ten-ching drel ThaiปฏิจจสมุปบาทVietnamese' duyn khơiGlossary Buddhism Part series onBuddhism History Timeline of Gautam Buddha Do sectarian Buddhism Silk Tips Ways of Transmission of Buddhism Decline in the Indian Subcontinent Later Buddhists buddhist modernism DharmaConcepts Four Noble Truths Path Void Morality Karma Revival Samsāra Cosmology Buddhist Texts Buddhavacana Early Buddhist Texts Tripiṭaka Mahayana Sotras Pali Canon Tibetan canon Chinese canon practice Three Jewels of Buddhist ways to the liberation of the Five Commandments Perfection Meditation Philosophical Reasoning Merit Memories of The Wisdom of the Elevated Monasticism Lay Life Buddhist chant Pilgrimage Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pīli Mañyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhism by country Bhutan Cambodia India Japan South Africa Mongolia Russia Sri Lanka Pali: प्रायसमुत्पाद paīccasamuppā)pa), usually translated as dependent origin, or dependent occurrence is a key doctrine of Buddhist philosophy, which states that all dhama (phenomena) arise according to other dhama: If it exists, that is, there is; if it ceased to exist, it would also cease to exist. The principle is expressed in the connections of dependent origin (Pali: two-īdānā, Sanskrit: two-chañtes) in Buddhism, a linear list of twelve elements from Buddhist teachings that arise depending on the previous connection. Traditionally, the list is interpreted as a description of the conditional occurrence of rebirth in the saṃsāra, and as a result dukkha (suffering, pain, unsatisfactory). The eravada's alternative interpretation of the list sees this list as a description of the emergence of mental formations and the resulting notion of me and my that are a source of suffering. Traditionally, the reversal of the cause-and-effect chain is explained as leading to the destruction of mental formations and rebirth. The scientists noted inconsistencies in the list and consider it a later synthesis of several old lists. The first four links can be a mockery of vedic Brahman cosmogony, as described in the Hymn of Creation of Veda X, 129, and Brihadarānāki Upanishad. They were integrated with an extensive list, describing the conditioning of mental processes akin to five Scandinavians. In the end, this extensive list became a standard twelve-time chain as a linear list. While this list describes the processes that allow rebirth, it also analyzes the occurrence of dukkhi as a psychological process, without the participation of asman. The etymology and meaning of the etymology of Pratyāsamutpada (Sanskrit: प्रायसमुत्पाद) consists of two terms: prāṭīś: depended; He appears in various Vedas and Upanishads, such as hymns 4.5.14, 7.68.6 Rigveda and 19.49.8 Atarvāda, in the sense of confirmation, dependency, confirmation of origin. The Sanskrit root of the word Prati, whose forms appear more widely in Vedic literature, means going in the direction, coming back, coming back, coming up with the connotation of observe, learn, convince yourself of the truth of something, be sure believe, give confidence, recognize. In other contexts, the associated term is prastib between transition to, approximation, understanding of anything. Samutpada: emergence, rise, production, origin in Vedic literature, this means emerge together, arise, occur, occur, effect, form, production, occur. The term was translated into English differently as dependent origin, dependent origin, interdependent joint appearance, resulting appearance and conditional genesis. This term may also refer to twelve nidanas, pali: bidasanidāni, Sanskrit: two-dashāni, two-vasheni (twelve) and nidānini (multiple nidāni) (multiple nidāni, reason, motivation, connection). (quote 2) Generally speaking, in the Mahayana tradition, pratyāsamutpada (Sanskrit) is used to refer to the general principle of interdependent causality, while in the tradition of Theravada, paīccasamuppāda (Pali) is used to refer to twelve nidans. The meaning of the Pratyāsamutpada Teaching Condition does not state direct Newtonian causality or causality. Rather, it affirms indirectly co-cause-and-effect relationships and multiple cause-and-effect relationships. The proposals for causality in Buddhism are very different from the idea of cause-and-effect communication that has developed in Europe. Instead, the notion of causation in Buddhism refers to conditions created by a multitude of causes that necessarily co-occur within and through life, such as karma in one life, creating conditions that lead to rebirth in a certain sphere of existence for another life. The principle of Pratyāsamutpada states that dependency is a prerequisite. This is expressed in Majjhima Nikāya as When it is, that is; it arises that arises; When it's not, it's not; It's the termination that stops. The ontological principle, according to Peter Harvey, is an ontological principle; that is, a theory to explain the nature and relationship of being, formation, existence and ultimate reality. Buddhism claims that there is nothing independent except nirvana. All physical and mental states depend and arise from other pre-existing conditions, and in turn, other dependent states arise from them until they cease. Dependent emerging has a causal relationship, and thus Pratyāsamutpada is the Buddhist belief that causation is the basis of ontology, not God-creator, nor the ontological Vedic concept called the universal self (Brahman), nor any other transcendental creative principle. The ontological principle of Pratyāsamutpada in Buddhism is not only used to explain the nature and existence of matter and the empirically observed but also for the nature and existence of life. In an abstract form, it says, In this case, it happens; From the occurrence of this, it arises; What's what Missing, it's not; from stopping this, it stops. There is no first reason from which all beings originated. Working against Harvey's ontological interpretation, Eviatar Shulman argues that addition only solves the work of the mind. Dependent origin should be understood as nothing more than a study of the nature of oneself (or, better, a lack of self). Considering Pratiyu-samutpada as a description of the nature of reality as a whole means inviting the words of earlier teachings with meanings derived from later Buddhist reasoning. Shulman believes that there are some ontological consequences that can be gleaned from addition, but that it is inherently related to identifying different mental conditioning processes and describing their relationships. Noah Ronkin argues that while Buddha suspends all views on certain metaphysical issues, he is not an antimetaphysicist: nothing in the texts suggests that metaphysical questions are completely meaningless, instead Buddha taught that reasonable experience arose dependently and that everything that arose was conditioned, fickle, subject to change and lacked independent self-awareness. The Epistemological Principle Of the One who sees Paikkasamappada sees Dhamma; Whoever sees Dhamma sees Paikkasamupada. - Majjima Nikāya 1.190, Translated by David Williams In the words of Stephen Laumakis, Pratyāsamuppada is also an epistemological principle; that is, the theory of how we get the right and wrong knowledge about life, formation, existence and reality. The doctrine of dependent origin, says Peter Harvey, emphasizes the Buddhist notion that all seemingly significant entities in the world are in fact misunderstood. We live in the illusion that terms like me, me, mountain, tree, etc. mean permanent and stable things. Teaching teaches that this is not the case. There is nothing permanent (anics), nothing significant, there is no unique individual me in the nature of formation and existence (anatta), because everything is the result of dependent origin. There are no independent objects or independent actors; according to the doctrine of Pratyāsamutpada, there is a fundamental emptiness in all phenomena and experiences. Twelve Nidanas Twelve Nidans (Pali: Davidasanidāni, Sanskrit: Two-dashanidāni) is a linear list of twelve elements from Buddhist teachings that are Pratyāsamuppa, arising depending on the previous connection. According to Shulman, 12 links are patikkasamuppāda; in sutta, the dependent origin refers only to the process of mental conditioning, as described by twelve nidans. Traditionally, the standard list is interpreted as a description of a conditional rebirth in saṃsāra, and as a result of the duach (suffering, pain, unsatisfactoriness). The Alternative Interpretation (web-2) Considers this list as a description of the causal relationship between mental formations and the resulting spirits. Traditionally, the reversal of the cause-and-effect chain is explained as leading to the destruction of mental formations and rebirth. The scientists noted inconsistencies in the list and consider it a later synthesis of several old lists. Several series there are various lists of Nidan throughout the early Buddhist texts and collections such as Pali Nikāyas, the most common of which is the list of the Twelve Nidan, which appears in both the texts of Pali and in Mahayana sutras such as Saḷisimamba Sutra. The doctrine of dependent origin is presented in Vināya Pitaka 1.1-2, abbreviated in Samyutta Nikāya 2.1, 2.19 and 2.76. Riga Nikāya Sutta 1, Brahmajal Sutta, verse 3.71 describes the six Nidanas: These feelings are experienced through repeated contact through six meaning-basics; Feeling the conditions of thirst; thirsty conditions clinging; Clinging conditions become; Becomes a condition of birth; aging and death, sadness, crying, sadness and suffering. (Note 4) Degas Nikā, Sutta 14 describes ten links, and Sutta describes 15 nine links, but without six meaning-base... they experience these feelings by repeating contact through six meaning-bases; Feeling the conditions of thirst; thirsty conditions clinging; Clinging conditions become; Becomes a condition of birth; aging and death, sadness, crying, sadness and suffering. Descriptions of the complete sequence of twelve references can be found elsewhere in the Pali canon, for example, in section 12 of Samyutta Nikāya: From the termination of childbirth, then aging and death, sadness, crying, pain, distress, despair - all this stops. This is the end of all this stress and suffering. The twelve-time chain Of Nidana Traditional Interpretation Alternative Interpretation 3 (see also here) Explanation Avijj' Ignorance (Ignorance) SN12.2: Not knowing suffering, not knowing the origin of suffering, not knowing the end of suffering, not knowing the method of practice leading to the end of suffering: This is called ignorance. This leads to action, or construction activities. Saṅkhāra Fabrications, building activities (any action of the body, speech or mind) Willyal Impulses (Activity) SN 12.2: These three fabrications: bodily fabrications, verbal fabrications, mental fabrications. It's called fabrications. Harvey: any action, whether worthy or harmful, and whether it be the body, or the mind, creates a karmic imprint on the creature. This includes going (setana) and planning. This leads to a trans-immigration consciousness. Vināya Revival of Consciousness Sensory Consciousness Sensory Consciousness SN12.2: These six classes of consciousness: eye consciousness, ear-consciousness, nose-consciousness, language-consciousness, body-consciousness, intelligence-consciousness. It's called consciousness. Bucknell: In Maha-nidan Sutta, which contains ten references, vijñana and nama-rupa are described as conditioning each other, creating a loop that is missing from the standard version of the twelve links. Name and form (mentality and physicality) Name and form (body and mind) Sense of Objects SN12.2: Sense, note 5 perception, note 6 intent, note 7 contact, and note: Note 8 This is called by name. (Note 9) Four great elements, and the body depends on four great elements: This is called form. (note 11) Bucknell: initially Nama-rupa referred to six classes of semantic objects, which together with six senses and six sensual consciousnesses form fass, contact. Saḷāyatana Six-fold feeling bases a six-fold sense, the basis of a six-fold feeling bases SN 12.2: It's eye-middle, ear-middle, nose-medium, tongue-middle, body-medium, intelligence-medium. Contact Phassa Contact (Phassa Contact) Contact with the arrival of an object, the medium of feelings and consciousness of this medium of feelings is called contact. (Note 13) Vedan Feeling (feeling) Feeling (feeling) Feeling (feeling) Feeling or sensation has six forms: vision, hearing, olfactory sensation, taste sensations, tactile sensations and intellectual sensations (thought). In general, vedan refers to pleasant, unpleasant and/or neutral sensations that arise when our inner senses are connected with external objects of feelings and related consciousness. Tanha Craving (thirst) Craving (thirst) Craving (thirst) SN 12.2: These six classes of craving: craving for shapes, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, and craving for ideas. It's called cravings. Up'd'na Clinging (attachment) Clinging and clinging to clinging (attachment) SN 12.2: These four cling: sensual clinging, note to clinging 14, note 15 clinging practice, note 16 and grasping itself. (Note 17) Bhava (kammabhava) Becoming (karmic form, similar to volitional formations), the existence of note 18 Becoming (behavior serving craving and clinging)3 Becoming SN 12.2: These three become: sensual becoming, note 19 form becoming, Note 20 ideform becoming. (note 21) Thanissaro Bhikhu: Nowhere in the suttas does he (Buddha) define the term becomes, but a study of how he uses the term in different contexts suggests that it means feeling identity in a certain world of experience: your sense of what you are, focused on a certain desire, in your personal sense of the world, as related to that desire. The glossary fell and Buddhist terms: Becoming. States of being that develop first in the mind and then can be tested as inner worlds and/or as worlds on an external level. Bhikhu Bodhi: (i) the active side of life that produces rebirth into a certain way of intelligent existence, in other words, rebirth producing kamma; and (ii) the way of intelligent existence that is the result of such activities. Note 18 by Piutto: The whole process of behavior generated by traction and clinging (kammabhava). The birth of Jati (similar to the consciousness of rebirth) Birth (the emergence of a sense of distinct me) Birth of SN 12.2: Regardless of birth, birth, origin, coming to the future, the appearance of aggregates, the acquisition of media of various beings in this or this group of beings, which is called birth. (Note 22) Anālayo: Birth may refer to (physical) birth; rebirth; and to the emergence of psychic phenomena. Vibhanga, the second book of Theravada Abhidhamma, treats both rebirth and the emergence of psychic phenomena. In Sūzantabhājānia, this is described as birth, which is caused by the formation (bhavoy) and gives rise to old age and death (jaramāra) in living being. In Abhidhammahājānia, this is seen as the occurrence of mental phenomena. Nanavir Terā: ... jati is a birth, not a rebirth. Revival is Punabbhava bchhinibbatti. Yamarasha Aging, death, and all this mass of dukkhi threatens the autonomy and position of oneself, aging, death, etc. SN 12.2: Regardless of aging, decrepitol, brokenness, graying, wrinkles, decline of vitality, weakening of the abilities of various beings in this or this group of beings, which is called aging. Whatever the promise, demise, paring, disappearance, death, death, end of time, destruction of aggregates, body cut, interruption in the life of the faculty of various beings in this or this group of beings, what is called death. The Nidanas chain of causality is a goat-like event or phenomenon that acts as links on the circuit, conditioning and depending on each other. Under certain conditions, they provide an opportunity to come up with subsequent conditions, which in turn give the same place to other conditions. Phenomena are only supported as long as their support factors remain. This causal relationship is expressed in its most general form as follows: With the appearance of this, what arises. When that doesn't exist, it doesn't happen. With the cessation of this, that stops. - Ninaya's Samutta 12.61 This natural law of this/this communication does not depend on being detected, discovered, like the laws of physics. (Note 25) In particular, Buddha applied this law of causation to determine the cause of the dukkhi. (note 26) Understanding of the relationship between the phenomena that support the dukkha is said to lead to nibban, complete freedom from saṃsara, traditionally, the reversal of the causal chain is explained as leading to the destruction of mental formations and rebirth: (note 27) Transcendental dependents emerging references Comments (70) Faith (Saddha) Attitude of trust aimed at the final liberation and refuge in the three jewels. Sutta argues that suffering is a sustaining condition of faith, thus linking it to the last nidān in the 12th Nidan chain. As Bhikhu Bodhi explains: It is the experience of suffering that first causes us from our blind absorption into the immediacy of temporary existence and puts us in search of a path to its transcendence. Faith also arises through listening to the exposure of the true Dhamma (learning). Faith also leads to the practice of morality (strength). Joy (pīmojja) From confidence in the sources of refuge and contemplation on them, a sense of joy arises Rapture (pī) As a rule, the application of meditation is necessary for the emergence of delight or bliss, although some rare people may experience delight simply from the joy that arises from faith and pure conscience arising from moral life. Meditative states called jhanas are states of increased delight. Calm (passaddhi) In the higher states of meditation, delight gives way to a calm sense of calm. Happiness (dry) Is a more subtle state than delight, a pleasant feeling. Concentration (samadhi) Useful unification of the mind, completely free from distractions and instability. yath'bh'ta-know'ssana Knowledge and vision of things as they really are. With a peaceful and concentrated mind, it is now possible to practice the development of understanding (vipassana bhavana), the first stage of which is the understanding of the nature of the five units. Only pañya, wisdom that penetrates into the true nature of phenomena, can destroy the desecrations that keep creatures associated with saṃsara. This wisdom is not just a conceptual understanding, but a kind of direct experience, akin to a visual perception that sees impermanence, unsatisfactory and dedication of all phenomena. In the northern Buddhist traditions and works of Mahayana, the understanding of emptiness is further emphasized. Disappointment (nibbid) Noticing the demise of phenomena, the fact that nothing is stable, reliable or permanent, generates a sense of frustration towards them. B. Bodhi: a conscious act of detachment as a result of deep noctive discovery. Nibbida means in short, worthy departure from the phenomena that subrite, when the illusion of their extinguishment, pleasure and self-awareness has been destroyed by the light of correct knowledge and vision of things as they are. Impassability (virga) The first truly transmudan (lokuttar) stage in progression. B. Bodhi: Everything that tends to provoke capture and accession is immediately abandoned, everything that tends to create new opportunities is left behind. Old impulses for external expansion and accumulation give way to a new urge to refuse as one clearly perceived way of liberation. Freedom (vimutti) Having a dual aspect: liberation from ignorance (pashānutt) and desecration (cetovimutti) experienced in life, the other is liberation from the re-existence achieved at the end of death. The equivalent of Nibbana. Asawa Haye-Yen Knowledge of the destruction of Asawa. This is a stage called retrospective cognition or knowledge review (Pakkavekhan zana), which examines and confirms that all desecrations have been abandoned. B. Bodhi: Retrospective cognition of liberation includes two acts of establishing. The first, called the knowledge of destruction (Haya zana), establishes that all desecrations have been left at the root; secondly, the knowledge of the non-emerging (anuppada of zana) is made sure that no desecration can ever occur again. Upanis Sutta in Samutta Nikāya describes the reverse order in which the causes of enlightenment are given. This application of the principle of dependent origin is mentioned in the exegetical literature of Theravada as a transcendental dependent occurrence. (Note 28) Chain in this case: suffering (dukkha) faith (saddha) joy (pīmojja, pīmujja) delight (pī) serenity (passaddhi) happiness (saha) concentration (samadhi) knowledge and vision of things, as they (yath'bh'ta-know-dasana) frustrated the mundane life (nibbida) of dysspassia (virga) freedom, liberation, emancipation (vimutti), synonymous with nibbana (72)) the knowledge of the destruction of the cankers (Asawa-haye-ana) interpretation of the twelve nidanas Theravada in the Buddhist tradition of the twelve-nine. Revival Three Lives Former Life Of Ignorance Formation (conditional things /wills) Current Life Consciousness (Revival of Consciousness) Mind and Body (Mentality and Body) Six bases of feelings (five physical senses and mind) Contact (between objects and feelings) Feeling (Pleasant, unpleasant or neutral sensations) Craving (to continue contact and feeling) Clinging to become (Cammic force) As a revealing device, comment presented the factors as a linear sequence spanning three lives, thus shifting the theme from one concept (and birth) into a sequence of incarnations (roughly speaking). Twelve Nidans were interpreted by Buddakhosa (about the fifth century AD) of the Sri Lankan Mahāv

canon. Lambert Schmithausen argues that the twelve-fold list is a synthesis of the three previous lists, arguing that three life-interpretation is an unintended consequence of this synthesis. (Note 31) Branched and looped version of the Salayan Ancestor (six-fold semantic base) Nama-*rupa* (name and form) - *fassa* (contact) - *avjā* -- (ignorance) *sankhāra* -- (willful action) *vijāna* (consciousness) *vedana* (feeling) etc. Roderick S. Bucknell analyzed four versions of the twelve nidans to explain the existence of different versions of the saut-samutpad sequence. Twefold version is a standard version in which vijāna refers to sensual consciousness. (Note 32) According to Bucknell, the standard version of the twelve nidans developed from the ancestor version, which in turn was derived from two different versions in which weinana is explained differently. Branched version of Salayan (six-fold base of feelings) Nama-*rupa* (six sense-objects) *viinna* (consciousness) - *cāpa* register (contact) *vedan* (feeling) in the so-called branch version which is not strictly linear, but connects a couple of branches, vainan comes from the combination of senses and semantic objects, the description of which can also be found in other senses. Three of them are phassa (contact). From that further, the list is linear. In sutta-nipata's version, which is completely linear, vijāna comes from avjā (ignorance) and Saṅkhāra (activity (RSB); also translates as will formation). Looped version of vijāna (consciousness) Nama-*rupa* (name and form) (salayan (six-time base of feelings) phassa (contact) vedana (feeling), etc. Mahanidāna-Sutta describes a looped version that is also more linear, in which Vainana and Nama-*rupa* state each other. than the cycle. Mahanidāna also explains Theinasa as a consciousness that descends into the womb at the moment of conception. Waldron notes that weinana here has two aspects, namely samsaric vaidana and cognitive consciousness. Samsaric vijāna is consciousness as such, in the basic mania necessary for all living life, which descends into the womb of the mother during conception. Cognitive consciousness is associated with feelings and objects of feelings. This is a samsar weinana, which in Buddhist thought, the connection between two lives. Although these two aspects were largely undifferentiate in early Buddhist thought, these two aspects and their relationship were explained in later Buddhist thought, which gave rise to the concept of alaya-Vijān. While the branched version refers directly to the six senses, the loop version and the standard version instead call it nama-*rupa*, which was eventually misinterpreted as name and form in the traditional sense. This created a new cause-and-effect series, which made it possible to interpret the origin of the chain as pertaining to rebirth, as well as the end of the chain. In accordance with this reinvention, vijāna has become a consciousness that descends into the womb at conception, while the nama-*rupa* has become a complex of mind and body that ... contact experience (cash) and so on. (note 33) Bucknell further notes that the branched version in which nama-*rupa* belongs to six classes of semantic objects corresponds to the psychological interpretation of Buddadas twelve nidans. The loop version in which Vainana corresponds to the revival of consciousness corresponds to the defenders of traditional interpretation, such as Nyānatilūka. According to Bucknell, the linear list, with its distortions and altered meaning for nama-*rupa* and wine, may have evolved when the list began to be read in reverse order. Comment to Wayman's Vedic cosmogya (13) Bhāradaranyaka Prāṭiyasamutpada death was really covered by us anymored (avidyā) or starvation, for hunger is death motivation (samskār) He listed the mind, thinking. Let me have self perception (vijāna) Then he moved, worshipping. From it, thus worshipping, water was produced by the name and form (nama-*rupa*) (Vijāna in the womb) Alex Wayman argued that the idea of dependent origin may precede the birth of Buddha, failure to appear, starting with Avidyā in the Twelve Nidans are in the theory of cosmic development Bhīradaranyaka Upanishad and other old texts. Jeffrey Hopkins notes that the terms synonymous with Prāṭiyasamutpada are Apechacasamautapada and Prepriasmutpada. According to Kalupahkana, the notion of cause-and-effect communication and cause-and-effect efficiency, where the cause produces an effect because the property or swadh (energy) is inherent in something, is widely manifested in Indian thought in the Vedic literature of the 2nd millennium BC, such as the 10th Mandala O of The Rigveda and the Brahmin Veda layer. Note 34 sayam katam (attakatam, self causation); this theory states that there is no external agent (God) necessary for a phenomenon, there is a svadha (inner energy) in nature or beings that lead to creative evolution, cause and effect are in essence evolve and inseparable (found in Vedic and Upanishadic proto-Hindu schools); pairs katam (external cause-and-effect reason): claims that something external (God, destiny, past karma or purely natural determinism) causes consequences (located in materialistic schools such as Charvaca, as well as in schools governed by destiny, such as Advijvik); sayam-param katam (internal and external cause-and-effect current): a combination of the first two theories of cause-and-effect connectivity (found in some Jainisms, theoretic proto-Hindu schools); asayam-aramam katam (neither internal nor external cause-and-effect relationship): this theory denies direct determinism (acheta) and suggests an accidental origin, claiming that everything is a manifestation of a combination of randomness (found in some proto-Hindu schools). Anthem creations Jurewicz, RigVeda X, 129 9 Twelve Nidanas 9 Scandhas Comment 11 ... at first there was nothing, not even existence or non-existence. Avjā (ignorance) - ... the strong impulse of kama, desire initiates the process of creation or evolution. Samhara (will) samhar (4th Skandha) in Buddhism: In Buddhism, the process that keeps us in samsara is one of the components of this Chanting. Kamma is the seed of consciousness. Vainana Vainana (5th Skandha) - In the Hymn of Creation, consciousness is the only consciousness, (Jurevich) non-dual consciousness (Gombrich) reflexive, cognizable. (Gombrich) In Buddhism, Vainana is consciousness, not consciousness itself. Pure consciousness manifests itself in the created world, the name and form with which it mistakenly identifies itself, to lose sight of its real identity. Nama-Rupa, name and form - According to Djurevich, Buddha may have chosen the term nama-*rupa* at that moment, because the division of consciousness into a name and form has only the negative value of an act that inhibits cognition. The first four links thus describe a chain of events that lead a person into a deeper and deeper ignorance of himself. According to Gombrich, the Buddhist tradition soon lost sight of this connection with the Vedic worldview, equating nama-*rupa* to five Chantings, denying themselves (atamana) apart from these chantings. A similar similarity was noted in Djurevich, who claims that the first four nidans resemble the Hymn of Creation RigVeda X, 129, in which avjā (ignorance) leads to kamma (desire), which is the seed of vainana (consciousness). This consciousness is the only consciousness (Jurevich) of extraordinary consciousness (Gombrich) reflexive, self-knowlegeable (Gombrich). When the world, name and form are created, develops, pure consciousness manifests itself in the world. He mistakenly identifies with his name and form, overlooking his real identity. Buddha imitated this story of creation, clearly, as entanglement with the world drive man into deeper more deep ignorance about himself. According to Djurevich, Buddha may have chosen the term nama-*rupa*, because the separation of consciousness into a name and form has only the negative value of an act that inhibits cognition. According to Gombrich, the Buddhist tradition soon lost sight of this connection with the Vedic worldview. He knew that at that moment there was the appearance of an individual whom Buddha called five Chanting, denying himself (atamana) apart from these chanting. The Buddhist tradition equated rupa with the first Skandha and nama to the other four. However, as Gombrich notes, Samhara, Vināna and Vedan also appear as separate links in the twelve-fold list, so this equation may not be correct for this nidān. According to Djreviska, all twelve nidans have similarities to Vedic cosmogony. They may have been summoned for educated listeners to make a point that suffering arises depending on psychological processes without asman, thereby rejecting Vedic perspectives. According to Gombrich, after Frauwallner, the twelve-fold list is a combination of the two previous lists, the second list begins with tanhi, thirst, the cause of suffering described in the second Noble Truth. The first list consists of the first four nidans, which parody vedic-brahman cosmogony, as described by Djurevich. (Note 36) According to Gombrich, the two lists were merged, leading to controversy in its negative version. (Note 37) Gombrich further notes that Djurevich's interpretation also makes it unnecessary to accept a complex, truly distorted interpretation favoured by Buddhajags that the chain encompasses three individual lives. Five skandhas Main article: Skandha Boisvert Skandha Nidana Vijāna (Just Consciousness) (Note 38) Vainana (Consciousness) Rupa (matter, Form) Salāyatana (six sense-bases) Fassa (contact) (includes objectsmertal organ (mano)) Vedan (feeling) Vedan (feeling) Sanna (perception) Sanna prevents the appearance of Samharas (mental education) Tanha (thirst, thirst) Upadana (clinging) Bhava (becoming) 3-10 correlates with five chanting. Buaert notes that Sanna, perception, is not part of the twelve-fold chain, but plays a role in preventing the emergence of samhar. In addition, Waldron notes that the anusaya, the main trends, are the relationship between the cognitive processes of fass (contact) and vedan (feeling), as well as self answers tanhi (thirst) and upadana (capture). Schumann 12-multiple chain 5 skandhas First existence 1. Body 2. Feeling 3. Perception 1. Ignorance 2. Formation 4. Formation 3. Consciousness 5. Consciousness Second Existence 4. Nama-*rupa* 1. Body 5. Six Senses 6. Touch 7. 2. Feeling 3. Perception 4. Formation 5. Consciousness 8. Pulling 9. Clinging to the third existence of 10. Become 1. Body 11. Birth 2. Feeling 3. Perception 4. Formation 5. Consciousness 12. Old age and death According to Schumann, nidān are a later synthesis of Buddhist teachings designed to make them more understandable. A comparison with the five skandhas shows that the chain contains logical inconsistencies that can be explained when a chain is considered a later development. Thus, it is understandable that nama-*rupa* an consciousness in 9 times the size are the beginning or the beginning, while in a 12-fold chain they are preceded by ignorance and education. They can exist only when nama-*rupa* an consciousness is present. Schumann also proposes to expand the 12-fold existence by three existences and illustrate the continuity of rebirth. While Buddhagosa and Vasubandhu support the 2-8-2 scheme, Schumann maintains the 3-6-3 scheme, putting five chanting away from the twelve nidans. The Four Noble Truths of the Second and Third Truths in the Four Noble Truths are related to the principle of dependent origin, to the dependent occurrence, versed in the occurrence of suffering. The second truth applies dependent origin in a direct manner, while the third truth applies it in reverse order. Comparison lists Comparison lists Nidān Reconstructed ancestor 148:28 120 Tanha-list 117 Skandhas 113 Four Noble Truths Avjī (Ignorance) Avjā Saṅkhāra The Activities of Kamma Vīgna Sensitive Consciousness of Vainana Consciousing Eye-Consciousness of Vainan Dukha (Five skandhas) Namarose Sense of Objects Identification vijāna with the clear world (name and form) Name and form Visible Objects Rupa Salāyatana Six-fold meaning base - Eye Phassa Contact Contact Contact Trends - Sanna (perception) prevents the appearance of Note 27 Taha Craving Craving (Thirst) Samharas (see. also claks) Fallena Clinging (attachment) clinging clinging Bhava (Kammabhava) Becomes Becomes Bīrī Bīrī birth Dukkha (Birth, aging and death) Jaramāra aging and death Aging and death Aging, death, and all this mass of dukkha In general various lists are combined as follows: Sequence of stages before birth According to Eisel Mazard, twelve Nidanas are a description of the sequence of stages before birth, as an orthodox defense of any doctrine of any excluding the mentioned life force (jāw), which followers might suggest additional to the birth of the body, the appearance of consciousness and other aspects mentioned in formula 12 references. According to Mazard, many later separated from the main theme and subject of the original text, consciously or unconsciously. Karma The concept of karma is integrated into the list of twelve nidans and widely commented on by ancient Buddhist scholars such as Nagarjuna. Karma consists of any deliberate action, whether it is body or speech, or in mind, which can be either beneficial (merit) or unprofitable (lack). Both good and bad karma support the cycle of samsara (rebirth) and related dukhi, and both prevent the achievement of nirvana. According to Nagarjuna, the second cause-and-effect relationship (sanchara, motives) and the tenth cause-and-effect relationship (Bhava, pregnancy) are two karmas through which sentient beings cause seven sufferings identified in the Twelve Nidans, and this creates rotating cycles of rebirth. To free itself from samsara and dukhi, Buddhism argues, the doctrine of dependent origin implies that karmic activity causes. One aspect of this causal link is the destruction of deep-seated tendencies, pñeusing addictions (asavas), which are a karmic causal flow, because they lead to rebirth. Sunyata (emptiness) Main article Madhyamaka: Madhyamaka In the philosophy of Madhyamaka, say that the object is empty is synonymous with the fact that it arose dependently. Nagarjuna equates emptiness of the dependent origin in Melamadhyamikakarika 24.18-19: Everything that arises on a dependent is explained as empty. Thus dependent attribution the middle way. Since there is nothing that does not exist on dependency, for this reason there is nothing that is not empty. In his analysis, Svabhava is somewhat redefined from the interpretation of Sarvasvabhava-Waibhāyika as meaning: an innate existence or self-icharaktā. Nagarjuna, in particular, rejected the idea of dhama containing svabhava, which means self-contained, permanent or unchanging identity. If the dharmas were essentially what-it-was on its part, what would be the need for reasons and conditions to bring this object to life? If an object is self-described, it does not need to rely on anything else. In addition, such an identity or self-characterization would prevent the process of dependence. Unbalance would prevent any origin at all, for things would simply always be, and things will always continue to be. Madhyamaka suggests that uncharacteristic simple experiences, not unscreated by specific qualities, are labeled with conceptual labels, and this leads them to life (see Prasangika simply a marked cause-and-effect relationship). According to Nagarjuna, even the very principle of cause-and-effect communication arose on dependency, and therefore, empty. Madhyamaka is interpreted differently by different traditions. In the Tibetan Gelug school, all dhama are said to be any inalienable existence, according to the Tibetan scholar Tsongkhapa in his Ocean of Reasoning. Tibetan Buddhism in the Dzogchen tradition of Tibetan Buddhism, the concept of dependent origin is considered to be an addition to the concept of emptiness. In particular, this tradition emphasizes the indivisibility of appearance and emptiness, also known as relative and absolute aspects of reality: Void (absolute or ultimate truth) refers to the notion that the nature of all phenomena is emptiness - the absence of innate existence. In Mithyan Rinpoche's Beacon of Confidence, this connection is explained by the metaphor of the reflection of the moon in the water. According to this metaphor: The nature of all phenomena is similar to the reflection of the Moon in the water, completely lacking innate existence. However, the appearance of the moon in the water is an expression of dependent origin - appearance depends entirely on the causes and conditions. One of the founders of Tibetan Buddhism, Padmasambhava, emphasized his respect for this relationship as follows: Although my view is as spacious as the sky, my actions and respect for the cause and consequence are as beautiful as the grains of flour. The interdependence of the Hua Yong School Huayan School taught the doctrine of mutual deterrence and mutual care of all phenomena, as expressed in the Indra network. One thing contains all the other existing things, and all the existing things contain that one thing. This philosophy is based on the tradition of the great scientist Madhyamaki Nagarjuna and, more specifically, on Sutra Avatashaki. Regarded by D.T. Suzuki as the crowning glory of Buddhist philosophy, Avatamsaka Sutra elaborates in detail on the principle of dependent origin. This sutra describes the cosmos of infinite worlds on worlds that mutually contain each other. Thich Nhat Hanh Thich Nhat Khan says: Prāṭi samutpada is sometimes called the doctrine of cause and effect, but it can be misleading, because we usually think of causes and consequences as separate entities, with the cause of always prior effect, and one cause leading to one effect. According to the teachings of interdependent co-emergence, causes and consequences arise (self-falls), and all this is the result of numerous causes and conditions ... In sutras this image is given: Three cut reeds can only stand leaning on each other. If you lose one, the other two will fall. In Buddhist texts, one reason is never enough to achieve an effect. The cause should be, at the same time, the effect, and each effect should also be the cause of something different. This is the basis. Han argues, for the idea that there is no first and only reason, something that in itself does not need a cause. Tibetan Buddhism Rinpoche states that all things, which are seen and understood in their true relationship, are not independent, but are interdependent with all other things. A tree, for example, cannot be isolated from anything else. It has no independent existence, Rinpoche argues. Сравнение с западной философией Часть серии оИрахоизм Предшественники Гераклит Демокрит Будда Анахархис Херопарнас Философия Астапелер Аднадора Адория Атраксия Астактмаха Неполнозастав Зависимость происхождения Догма Элоха Агриппа в трилемма Phantasia Проблема индукции Проблема критерия Reductioinquo ad absurdum Регресс аргумента Релятивизм Круговые рассуждения Несолипсе Десять уровней Анепестисе Пять режимов Агрия Руртгоиснес Руртго Анепестисе Агрия Септик Арцесилиус Мишель де Монтен Секстус Эмпирикус Тимон из Лидии Подобные философия Академический скептицизм Мадьюамака буддизма Емприк философия стоицизма Аристотелианство Эпикурейство Философия portavte Джим В. Гарфилд утверждает что Mulamadhyamikakarika uses cause-and-effect communication to understand the nature of reality and our attitude to it. This attempt is similar to the use of causality by Hume, Kant and Schopenhauer when they present their arguments. Nagarjuna uses cause-and-effect protection to present his arguments about how man individualizes experiences, orders his experience of peace and understands agency in the world. The concept of pratyasamutpads is also compared to Western metaphysics, the study of reality. Shilbrak argues that the doctrine of interdependent origin seems to correspond to the definition of metaphysical teaching, questioning whether there is anything at all. Hoffman disagrees and argues that pratyasamutpada should not be regarded as a metaphysical doctrine in the strictest sense, as it neither confirms or denies specific entities or realities. (quote 3) Pyrronism Home article: The similarities between pyrronism and Buddhism Arelentisc philosophy of pyrronism parallel the Buddhist view on dependent origin, as happens in many of our issues. Aulus Gellius in Attic of the Night described a Pyrrhistanian point of view that corresponds to the Buddhist view of dependent origin as follows ... Pyrrhonists say that the phenomena they call πορρωτικά are produced from all objects, not in accordance with the nature of the objects themselves, but depending on the state of mind or body of those to whom these appearances come. So they call absolutely all things that affect a man's sense of τὸ π (i.e. things in relation to something else). This expression means that there is nothing that is self-reliant or which has its own power and nature, but that absolutely all things have a reference to something else and seem to have an appearance while they are seen and such as them to whom they come, not the very things from which they originated. Similarly, Plato's ancient Anonymous Commentary on Theaetetus speaks, with a noticeable parallel with the terms from the Heart of Sutra (i.e. there is no form, no sensation, no discrimination, no conditioning, no awareness in the void. There is no eye, no ear, no nose, no tongue, no body, no mind. There is no shape, no sound, no smell, no taste, no texture, no phenomenon. There is no eye-element and so on until no mind-element, and so on up to no element of mental consciousness. Pyrronics say that everything is relative in a different sense, according to which nothing is in itself, but everything is considered in relation to other things. Neither color, nor shape, nor sound, nor taste, nor smells, nor texture, nor any other object of perception have no internal character.... Cm. also Abhidharmu, the analytical part of Tripitaki, the Buddhist canonical reality in Buddhism Three signs of the existence of the Note to the doctrine of Pratayasamutpada, says Mathieu Boavert, is a fundamental principle of Buddhism and can be considered as the common denominator of all Buddhist traditions around the world, be it Theraavah, Mahayan or Vajana. The term prat'yasamutp'da has been translated into English as a conditional emerging, 22 conditional genesis, dependent, arising, 24 (quote 1) dependent joint occurrence, 26 or dependent origin (web-2) Harvey: This doctrine states the principle of convention that all things, mental and physical, arise and exist due to certain conditions, and cease as soon as their conditions are removed nothing (except Nibban) is independent. Thus, the doctrine complements the teaching that no permanent, independent me can be found. Brahmajal Sutta, verse 3.71. This is defined as the first reference in the canon in footnote 88 for Sutta 1, verse 3.71 in footnotes. Here it is about the function of the mind, which learns the feeling. It is a faculty of mind that calls (recognizes) the feeling pleasant, irrefutable or neutral, depending on what was its original trend. It is the faculty of mind, where the will arises. It is important to note that the will is celebrated again in the same sequence as the cause of consciousness. It is a faculty of mind that can penetrate into something, analyze and objectively observe. i.e. mentality or intelligence. Land (property of hardness), water (drain property), wind (movement property, energy and gasiness), fire (property of heat and cold). See mahabhuta as well. Elsewhere in Pali Canon (DN 33, MN 140 and SN 27.9) we also see two additional elements - cosmic property and property of consciousness. Space refers to the idea of space, which is occupied by any of the four other elements. For example, any physical object occupies and although this space is not the property of the object itself, the amount of space it occupies is the property of that object and is therefore a derivative of the elements. i.e. physically or body. Eye-consciousness, ear-consciousness, nose-consciousness, language-consciousness, skin-consciousness and consciousness of the mind - Mahasīlā Sayado: ... To give another example, it is just like the case of the person in the room who sees a lot of things when he opens the window and looks through it. If he is asked: Who is it, what does it see? Is it a window or a person who actually sees? It's just a person who sees. If he is asked again, Can a person see things from the outside without a window (if he is chained to a room without a window or with a window closed)? the answer is: You can't see things through the wall without a window. You can only see through the window. Similarly, in the case of vision, there are two separate realities of the eye and vision. (Thus, the eye is not able to see the eyes unobserved. The eye does not see, and does not see the eye, but there can be no act of vision without the eye. In fact, seeing comes on itself depending on the eyes. Now it is obvious that in the body there are only two different elements of materiality (eye) and mentality (eye-consciousness) in each moment of vision. There is also a third element of materiality - a visual object. Without a visual object there is nothing that can be seen. ... Enjoyment and clinging to music, beauty, sexuality, health, etc. - Clinging to concepts and beliefs such as God, or other cosmological beliefs, political views, economic views, own superiority, or because of caste, gender, race, etc., views on how things should be, views on being perfectionists., dressing, body rules, etc. - What am I consisting of form and finite, or self, consisting of a form, but infinite, or self, which is shapeless, but finite, or self, which is shapeless and infinite. a b Bhikkhu Bodhi: Bhava, in MLDB, has been translated as being. In search of an alternative, I initially experimented with becoming, but when the flaws in this choice were pointed out to me, I decided to return to the existence used in my previous translations. Bhava, however, is not an existence in the sense of the most universal ontological category, which divides everything from dishes on the kitchen sink to numbers in the mathematical equation. Existence in the latter sense is covered by the verb atthi and abstract noun atthā. Bhava is a specific reasonable existence in one of the three spheres Buddhist cosmology, life expectancy, from conception to death. The formula of dependent origin is understood as (i) the active side of life, which produces rebirth into a certain way of intelligent existence, in other words, rebirth-producing sthā; and (ii) the way of intelligent existence that is the result of such activities. Getting attracted, tormented, disgusted - growing older, tall, healthy, weak, becoming a parent or spouse, rich people, etc. This applies not only to the birth at the beginning of life, but also to the birth as a new person, to acquiring a new status or position, etc. - Because without birth there will be no aging, no death, no of the sadness and disappointments of life, birth is a necessary cause for birth. Thus, the complete cessation of dukkhi should mean that the enlightened are no longer born. A common formula can be found in the following discourses in Pali Canon: MN 79, MN 115, SN12.21, SN 12.22, SN 12.37, SN 12.41, SN 12.49, SN 12.50, SN 12.61, SN 12.62, SN 55.28, AN 10.92, Ud. 1.1 (first two lines), Ud. 1.2 (last two lines), Ud. 1.3, Nd2, Patīs. Whether or not there is the occurrence of Tathagatas, this property is worth it - it's a Dhamma regularity, it's this/that condition. SN 12.20 - Most suttas follow orders from ignorance to dukkhi. But SN 12.20 sees this as a teaching on the necessary conditions for maintaining the dukkhi, which is its main application. a b Compare Grzegorz Polak, who claims that the four upassan, four pillars of mindfulness, were misunderstood by the evolving Buddhist tradition, including Theravada, to refer to four different foundations. According to Polak, four upassan' refers to four different foundations, but to the awareness of four different aspects of rising satī, mindfulness: 69 six senses-bases need to be aware (k'nyupassan); contemplation on vedans, which arise when contact between feelings and their objects (vedananusan); altered states of mind to which this practice leads (citt'rupassan); development from five obstacles to seven factors of enlightenment (dhammanupassane). Bhikkhu Bodhi: In addition to a clear, clear account of the conditional structure of liberation progression, this sutta has a further advantage, bringing the form of supermundan dependents arising in direct contact with his familiar samsaric colleague. By making this connection he brings to life the comprehensive nature of the principle of convention - its ability to maintain and explain both the process of compulsive participation, which is a source of suffering and a process that leads to relief from suffering. Thus, it shows the dependent emerging to be the key to the unity and coherence of Buddha's teachings. According to Keown, the first five ninas of the present life are connected with the present destiny and will curb the existence of the present life. The next three dependent origins, namely thirst, condensation and pregnancy, contribute to the fruits of the present destiny. Nyānatiloka, for his part in this dispute, puts himself as a defender of a commentary tradition that extends from describing one incarnation to describing the causes and consequences of reincarnation in three separate life expectancy. [...] Although I regard the three-life interpretation (supported by Nyānatiloka) as incorrect, it deserves some praise for retaining thematically related to the original meaning of the text of the original source (while many modern interpretations are wildly retreating). In a lecture on the subject, Nyānatiloka repeatedly refers to the topic of 12-reference discussed as something going on inside the uterus, as well as using the term prenatal. ... Shulman refers to Schmithausen (2000), zuru zgolfiedrigen Formel des Entstehens in Abhängigkeitke, in Khorin: Vergleichende Studien zur Japanischen Culture, Bucknell: Vinnan: Consciousness Associated with the Eye, Ear, Nose, Body and Mind (Mano) Bucknell Bucknell: These observations of Vatsoji, Inshun and Wata indicate that nama-*rupa*, far from meaning mind and body or something similar to the mind or something similar. In the Pre-Buddhist theories of the Vedic era, the cause-and-effect part mentions four types of cause-and-effect dependence, all of which Buddhism rejected. Four theories of Vedic causation in fashion were: 105 (106 - Frauwallner (1973), History of Indian philosophy Vol. 1 Jurewicz (2000), Playing with fire: pratayasamutpada in terms of Vedic thought, Vijāna diary of a Pali Text Society, XXVI, 77-104. Gombrich: Six senses, and from there, through contact and feeling, drink. It is likely, however, that someone did not notice that once the first four links became part of the chain, its negative version meant that in order to abolish ignorance, one must first stop consciousness: in five skandhas, viāna goes last. Mazard: Formula 12 references are uniquely ancient treatises that were originally written on the theme of embryo conception and development, as a sequence of stages before birth; in studying the main source of the text, it is as egregious today as it was over two thousand years ago, despite some very interesting misinterpretations that have arisen in the ages between them. In Mahanidāne's brief brilliance (sutta) about the term [...] we have a very clear reminder that the subject described in this sequence of stages is the development of the embryo, it is undeniably clear that we are reading about something that can (or may not) enter the (okkamissattha) womb (mātukucchim) This passage is wildly incompatible with the attempts of many other translators to make the entire doctrine more abstract terms (variously psychological or metaphysical). The Dalai Lama's quotes explain: In Sanskrit, the word for addiction is pratayasamutpada. The word pratīya has three different meanings-meeting, leaning and depending, but all three, in terms of their main import, means dependency. Samutpada means the appearance. Thus, the meaning of pratīyasamutpada is what arises depending on the conditions, depending on the conditions, depending on the strength of the conditions. The Landana Translation Committee states: The Self-Self-Suot lost prathia is the technical name of Buddha's teaching on causes and consequences, in which he demonstrated how all situations arise as a result of a combination of different factors. In Iyana, this applies, in particular, to the twelve nidans, or links in the chain of samsara formation. Hoffman states: It is sufficient to emphasize that the doctrine of dependent origin is not a metaphysical doctrine, in the sense that it does not affirm or deny certain super-intelligent entities or realities, rather, it is a sentence reconciled through the study and analysis of the world of phenomena ... Five aggregates: Understanding theravada of psychology and soterology, Wilfrid Laurier University Press. 6-7. ISBN 978-0-88920-257-3. a b c d e f Payutto, Dependent Origin: Buddhist law of causation - b c d Jones 2009. sfn error: several goals (2×): CITEREFJones2009 (help) - b Robert E. Buswell Jr., Donald Lopez Jr. (2013). 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