

Dependent Origination of all Phenomena

If, whenever perceiving a visual object, a sound, odour, taste, bodily impression, or a mind-object, the object is pleasant, one is attracted; and if unpleasant, one is repelled.

Thus, whatever kind of 'Feeling' (*vedana*) one experiences—pleasant, unpleasant or indifferent—if one approves of, and cherishes the feeling, and clings to it, then while doing so, lust springs up; but lust for feelings means 'Clinging' (*upadana*), and on clinging depends the (present) 'process of Becoming'; on the process of becoming (*bhava*; here *kamma-bhava*, Karma-process) depends (future) 'Birth' (*jati*); and dependent on birth are 'Decay and Death', sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering. (From *Majjhima Nikāya*, 38)

The formula of the Dependent Origination (*paticca-samuppada*) of which only some of the twelve links have been mentioned in the preceding passage, may be regarded as a detailed explanation of the Second Truth. (From Nyantiloka)

Source: Nyanatiloka (compiler, translator). *The Word of the Buddha: An Outline of the Teaching of the Buddha in the Words of the Pali Canon*. 14th edition. Kandy, Ceylon: Buddhist Publication Society, 1967. (Page 20)