

緣起

[\[Pronunciations\]](#)

[py] yuánqǐ

[wg] yüan-ch'i

[hg] 연기

[mc] yeongi

[mr] yǒngi

[kk] エンギ

[hb] engi

[qn] duyên khởi

[Meanings](#)

[Basic Meaning:] dependent arising

Senses:

- Conditioned genesis, dependent co-arising, interdependent arising. (Skt. *pratītya-samutpāda*; Pali *paṭicca-samuppāda*) Also written in Chinese as 緣生 and 因緣生. Everything arises from conditions; there is nothing that arises out of nothing; there is nothing that arises of itself; and things do not come into existence through the power of an external Creator. Thus, there is nothing that is self-contained, independent, or which has its own separate and independent nature. It is the condition of relationship to something else resulting in arising or production. In the meaning of causal production, all phenomena are given rise to due to the mutual relationships of countless causes (*hetu*: 因) and conditions (Skt. *pratyaya*: 緣) and are not independently existent. If all causes and conditions did not exist, no effects could come into existence. This is a basic Buddhist teaching common to all Buddhist sub-schools. Theoretically this shows the impossibility of a singular, eternal or truly substantial existence. In terms of practice, the aim is, in making this cause and effect relationship clear, to release one from the phenomenal world (of suffering) by removing these causes and conditions.

Yet while it the concept of dependent arising is basic and shared by all varieties of Buddhism, it is developed in different ways, and in gradually higher levels of sophistication as the Buddhist tradition itself develops and spreads. The earliest complete articulation of dependent arising is seen in the scheme of the twelve limbs 十二因緣, which breaks down the formation of sentient experience into twelve stages, wherein the prior serves as the condition for the subsequent. [cmuller; source(s): JEBD, Yokoi]

- Cf. 緣生. It is a fundamental doctrine of the Huayan school, which defines four principal uses of the term: (1) 業感緣起 that of the Hīnayāna, i.e. under the influence of karma the conditions of reincarnation arise; (2) 賴耶緣起 that of the primitive Mahāyāna school, i.e. that all things arise from the *ālaya*, or 藏 fundamental store; (3) 如來藏緣起 that of the advancing Mahāyāna, that all things arise from the *tathāgatagarbha*, or *bhūta-tathatā*; (4) 法界緣起 that of complete Mahāyāna, in which one is all and all are one, each being a universal cause. [cmuller; source(s): Soothill]
- A historical account, often of a temple, image, or act of piety. [cmuller; source(s): JEBD]

- Colloquially, it often means fortune-telling, luck, etc. [cmuller; source(s): JEBD]
- (Skt. *pratīya-samutpanna*, *nidāna*, *para-tantra*; *utthāna*, *utthāpaka*, *nidāna-paryāya*, *nimitta*, *pāratantrya*, *pratīya*, *pratīya-samutpadyamāna*, *pratīya-utpanna*, *pratyaya-kṛti*, *pratyayatā*, *samutthāna*, *sothhāna*; Tib. *rten 'bre*) [cmuller] [\[Feedback\]](#)

Send your comment on this entry to the editor.

Name:

Email:

Comment:

SUBMIT

Reset

[Dictionary References]

Zengaku daijiten (Komazawa U.)109a

Iwanami Bukkyō jiten 77

Japanese-English Buddhist Dictionary (Daitō shuppansha)55a/61

Japanese-English Zen Buddhist Dictionary (Yokoi)117

Bukkyōgo daijiten (Nakamura)118c

Fo Guang Dictionary6126

Ding Fubao

Kankoku bussho kaidai jiten 74

Buddhist Chinese-Sanskrit Dictionary (Hirakawa)0936

Index to the Bussho kaisetsu daijiten (Ono)71

Han'guk bulgyo inmyeong sajeon (Yi)181

Bukkyō daijiten (Mochizuki)(v.1-6)295c,3848c, (v.1-6)4051b, (v.9-10)62a

Bukkyō daijiten (Oda)136-2

Sanskrit-Tibetan Index for the Yogâcārabhūmi-sāstra (Yokoyama and Hirokawa)

Copyright provisions

The rights to textual segments (nodes) of the DDB are owned by the author indicated in the brackets next to each segment. For rights regarding the compilation as a whole, please contact Charles Muller.