"One who sees dependent origination sees the Dhamma, one who sees the Dhamma sees dependent origination. And these five aggregates affected by clinging are dependently arisen." - MN28, translation by Bhikkhu Bodhi

Basic Principle of the Law of Dependent Origination

This being – that comes to be. With the arising of this – that arises. This not being – that does not come to be.

With the cessation of this – that ceases.

(Ud 1.1, 1.2, 1.3 – translation by Bhikkhu Ñanananda)

Then ... "Who am I"? Being or habitual behavioral patterns ("my personality") originate from formations (activated via contact or through reactions, both which are fueled by ignorance), where resulting contact and feeling are taken personally (clung to, "this is who I am"). When attended to with craving they are "fed with energy" strengthening future arising. If seen with mindfulness and non-craving, they are seen as impersonal and further thinking does not arise (is let go). Future arising of such fettered (with ignorance) formations will be weaker until completely abandoned. Rather than "I think, so I exist" – without fully comprehending the four noble truths (ignorance), a thought (verbal formation) arises, which upon contact, feeling and perception is taking personally as "my thought". Clinging to the five aggregates creates the idea of "me, mine, myself". Letting go of the tension caused by craving, mindfulness is

developed, allowing wisdom to grow as "seeing things as they really are", a process of causes and conditions.

Dependent Origination Chart

Paticca Samuppāda

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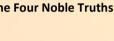
Together with feeling (sense experience), perception (labeling of experience) and consciousness (bare cognizing of experience and perception) arise. Seeing a banana is the feeling and perception, based on contact (when the photons meet the eye receptors). Awareness of this: the consciousness arises dependent on the contact, feeling, and the banana, and that is the cognition, consciousness. Once seen, mind attaches the name "banana" to it and other concepts (e.g., "yellow", "fruit", "sweet", "healthy"). This is perception, based on memory. If the body feels physical hunger, you might see the "banana" to end that hunger and that will be the end of it. But if the mind gets preoccupied with stories around the banana, that this yellow fruit will satisfy me, creating a false sense of self, this is where craving and clinging have arisen. This is due to inattention, or not paying attention that is rooted in reality. If a feeling arises, you can let go of the idea that the arisen feeling is self or belongs to any sense of self. Then, there is a pause, and you can respond instead of react.

Dependent Origination in Daily Life

Start seeing that whatever arises is not going to last forever, it's not going to keep you fully or forever satisfied, and that indeed it is all impersonal. Understanding this, you'll automatically let go even before craving can arise, and in this way, you are at peace, letting the feeling be, having seen with clarity. Through perception this will recondition formations - and the fetters of craving, conceit, and ignorance within the formations - that will arise

The Five Aggregates (Khandhas) Recommended Increased level of emotion and taking things personally Breathing is a bodily formation. Thinking and examining thoughts, which start for further The five aggregates (Body, Feeling, Perception, formulate an expression of speech, and keeping it connected constitute verbal I support this cause, I take this feeling reading: Thoughts and Consciousness) and the four formations. Perception and feeling constitute the mental formation. ("because I believe...") personally - "it is my MN9 Sammā I didn't get what I foundations of mindfulness are synonymous pleasure or my Diţţhi Sutta Kāya – Body → Body wanted With a functioning eye meets a form, then eye consciousness arises. I am rich. I am poor mental proliferation pain" I got what I Vedanā – Feeling → Feeling With the meeting of these three, **Contact** happens. With contact as Name (=mental ("the runaway mind") I am buying wanted, but now Citta – Mind → Consciousness, Perception condition, feeling (pleasant) arises conjoined with perception ("this is representation) This is the way I am why I like or dislike I like it or I don't like that phone the satisfaction is Dhammā – Phenomena → Thought/Formations a tree"). Note: Perception, Feeling and Consciousness are conjoined. feeling "personal library of (thoughts, concepts) it mind - "I am that" Perception is the perceiving of these four gone MN43.8-9 - translation by Bhikkhu Bodhi Projections or perception my past re-actions" I love myself Taints (Āsavas) intention The five aggregates Manifests as Accumulated beliefs With Feeling, Illness, Getting 1. craving, contact are me, mine, myself Moment to moment -**Physical** tension and and habitual Perception (saññā) Old, Death 2. being and attention arising and ceasing (as Eye Base tightness in the arises with memory behavioral patterns Birth of re-action Eye Contact 3. ignorance Temporary Form (=physical in infinite Ear Base mind/body clinging ("my personality") (re-cognize) and (mental, verbal or 1. Mental **Projections** and Ear Contact nature of all representation, 1. for sensory consciousness) Nose Base solidify a sense of self, concepts ("a tree") physical) 2. Verbal Sensual Craving Ignorance are Nose Contact conditioned experienced via the Middle Way: "Mood" **Tongue Base** experiences past and current 3. Bodily 2. Craving for interdependent **Tongue Contact** things; suffering Name factors) with which Nama-Rupa Pleasant **Body Base** 2. to views actions to be Birth of a new Existence **Body Contact** of all things earth, wind, water and Painful is experienced <u>Mental</u> 3. to rites & rituals experienced (and Being (cosmic, 3. Craving for Non-Mind Contact conditioned fire Neutral 3. Over life-times Mind Base 4. to self-view repeated) by "me" over lifetimes) existence Bhāva Salāyatana Upādāna Dukkha Avijjā Viññāṇa Nāma-rūpa Vedanā Jāti Saṅkhāra Phassa Taṇhā Being, Six Sense Clinging **Becoming Birth Formations** Consciousness Name & Form Feeling Suffering Ignorance Contact Craving Bases (thinking of) **Existence**

Ignorance of what? The Four Noble Truths



Interdependency between Consciousness and Name-and-Form (as two sheaves of reeds – SN12.67)

Consciousness Cognition, the bare collection of information. Cognizes or "reflects" Name and Form. Name (or Mentality): Formal name (the most 'fundamental' stage in naming. Form (or Materiality): nominal form (perception of form) the four great primaries can only be recognized (soft/hard, hot/cold etc) with the help of the Name factors

"Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to sights known by the eye in the past, future, and present." MN18 – Translation by Bhikkhu Sujato

Cattāri Ariyasaccāni (The Four Noble Truths)

- 1. Dukkham Ariyasaccam Noble Truth of Suffering
- 2. Dukkhasamudayam Ariyasaccam Noble Truth of the Arising of Suffering
- 3. Dukkhanirodham Ariyasaccam Noble Truth of the Cessation of Suffering

Transcendental links

4. Dukkhanirodhagamanī Paţipadā Ariyasaccam

Noble Truth of the practice Leading to the Cessation of Suffering

The Middle Way, in between

Indulgence and Self-mortification

Existence and Non-Existence

Kamma: old and new kamma "meet" at link of Contact

- The eye (and the other five sense bases) is **old kamma**, to be seen as generated and fashioned by volition, as something to be felt, to be experienced (SN35.146 - Bhikkhu Bodhi). When Feeling is taken personally (with Craving), resulting volitional action one does by body, speech, or mind is called new kamma, which can be good (wholesome), bad (unwholesome) or mixed. If old kamma (result of old volitional actions) is not taken personally (with wisdom, seeing the impersonal nature) no new kamma (or empty/neutral kamma) is generated.
- Kamma can only be experienced through the modalities of Name and Form (mentality-materiality), and the Six Sense Bases kamma is dependent on them for it to be experienced in the same way Consciousness is. And since it is dependent, it arises and ceases in the same way as the links within dependent origination would, making it impersonal, impermanent, and therefore not worth holding on to, whether it is good, bad, mixed or empty kamma (old kamma that the mind rooted in wisdom doesn't take personally and therefore doesn't generate any new kamma).
- Kamma is not everything that determines the actions or the present state of a person. Kamma is interwoven through the various factors, causes and conditions, like where a being is born in terms of the geography and climate, the sort of imbalances that might be there in the body of that individual, and the influences of climate, the body, genetics, and other factors like carelessness. All interact with one another, and this is felt at the level of Contact, Feeling and Perception. (see for example SN36.21)

"For beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed and craving the moisture for their volition and aspiration to be established in a superior realm. In this way there is the production of renewed existence in the future" (AN 3.76 – Bhikkhu Bodhi)

ariya atthangika magga (Noble Eightfold Path)



Asavakkhaye naṇa Knowledge of the destruction of the taints

Vimutti Emancipation

Virāga Dispassion

Nibbidā Disenchantment / Yathā bhūta ñaṇa / dassana Knowledge and vision of the things as they really are

Samādhi Collectedness

Sukha Happiness

Passaddhi Tranquility

Pīti Rapture Pāmojja Joy

Saddhā/Silā Faith / Virtue

1. sammā-diţţhi

(Right View)

2. sammā-sankappa

(Right Intention)

Paññā - Wisdom

Sīla - Ethics & Virtue

3. sammā-vācā (Right Speech)

4. sammā-kammanta (Right Action)

5. sammā-ājīva (Right Livelihood)

6. sammā-vāyāma (right effort) 7. sammā-sati (right mindfulness)

1/ Mundane right view is

understanding that "there is fruit and result of good and bad actions; There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are contemplatives and brahmins who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.

2/ Supramundane or transcendent right view is the understanding of kamma and rebirth, as implied in the Four Noble Truths, leading to awakening and liberation from rebirths and associated dukkha in the realms of Samsāra. Full supramundane right view is attained by the arahant.

Right Intention: intention for non ill will, non cruelty and renunciation. There is a choice and opportunity in every moment. With the practice of right intention, there is a response following the eightfold path, not an unwise reaction. You can let go of the immediate craving to react, and **THINK** before a response; is it Timely, Honest, Intentionally wholesome, Necessary, Kind. This is letting go of the unwholesome and cultivating the wholesome.

Wisdom of right view and right intention as a choice in every moment. A condition for the other factors of the path

Right Speech and Right Action are described by the five precepts:

- 1. I undertake to keep the precept to abstain from killing or harming living beings on
- I undertake to keep the precept to abstain from taking what is not given
- I undertake to keep the precept to abstain from sexual misconduct
- I undertake to keep the precept to abstain from telling lies, using malicious, divisive, or
- harsh speech, or idle chatter I undertake to keep the precept to abstain

from taking drugs or alcohol

Right Livelihood: knowing your income and expenses; not having any debts. Leading a balanced life, neither extravagant nor miserly. Generous and fair. You pay your personnel a decent wage for instance. You give dana to good

Right Livelihood for lay followers is not engaging in the business of

- 1. weapons
- 2. human trafficking
- 3. meat 4. intoxicants
- 5. poisons.



Intention for letting go of the unwholesome states of mind and keeping the precepts is an essential part of the practice

Mindfulness is non-craving Craving is non-mindfulness

Use meditation object suitable to your mind. When using brahmavihārās,

- 1. Lovingkindness (mettā) 2. Compassion (Karuṇā)
- 3. Appreciative Joy (muditā)
- 4. Equanimity (upekkhā)

The five hindrances that can arise during your meditation:

- Sensual desire
- 2. Ill will
- 3. Doubt 4. Restlessness

5. Sloth & Torpor

These hindrances show where the attachments are. Letting them go will weaken the attachment and will allow

The "4 right efforts" as part of the

practice. The right effort to

Wisdom to arise by itself.

2. let go of unwholesome

- 1. prevent unwholesome qualities (especially greed, anger, and ignorance) from arising.
- qualities that already have arisen. 3. cultivate skillful, or wholesome, qualities—especially generosity

and loving-kindness that have

not yet arisen. strengthen the wholesome qualities that have already

Samādhi - Meditation

8. sammā-samādhi (Right Collectedness)

Secluded from sensual pleasures and unwholesome states: First Jhāna Applied and Sustained Thought, Rapture and Pleasure, Unification of mind

Second Jhāna Self confidence, rapture, pleasure, unification of mind Third Jhāna Equanimity, pleasure, mindfulness, full awareness and unification of mind

Fourth Jhāna Equanimity, Neither painful nor pleasant feeling, mental unconcern due to tranquility, purity of mindfulness, unification of mind Infinite Space Perception of the base of infinite space, unification of mind (mind expands, becomes spacious).

Infinite Consciousness Perception of the base of infinite space, unification of mind (See moments of consciousness arise. Seeing impermanence, dukkha, and impersonal nature of reality)

Nothingness Perception of the base of nothingness space, unification of mind (no thoughts of external world and perception of no-thingness)

Important note - Up to Nothingness the five aggregates (four foundations of mindfulness) are present: "The contact, feeling, perception, volition and mind". These are the Samatha Vipassana Jhāna (tranquil wisdom), where mind is collected around its object of meditation, not suppressing anything that arises. See MN111

Neither-Perception-Nor-Non-Perception Subtle vibrations, dreamy, no thoughts at all for long periods. Emerge mindful from this attainment and reflect on what passed, ceased and changed, unattracted and unrepelled, independent, detached.

And there is the **Signless State** Consciousness as light beam that does not land on anything. The moment name-and-form gets cut off, consciousness gains freedom as non-manifestative consciousness

There are increasing levels of cessation of experience and perception while traversing up the Jhānas

The seven **awakening factors** being developed as part of practice:

- 1. Mindfulness (the balancing one) 2. Investigation of states
- Effort/energy/enthusiasm Rapture/joy
- Tranquility Collectedness (effortless resting on object of meditation)
- 7. Equanimity
- **6Rs**: Practical implication of Right Effort: whenever a hindrance arises: **Recognize** mind is distracted, **Release**
- attention from distraction, Relax Mind & Body, Re-smile, Return to Object of Meditation, Repeat the process

"These two things—serenity and insight—occur in him yoked evenly together". MN149 translation by Bhikkhu Bodhi Samatha vipassana, serenity and insight yoked together. Observing is serenity. Letting go (Right Effort)

with understanding is developing insight. Insight/Wisdom will then arise by itself as a natural consequence

Knowledge and Release

Following the path knowledge and release will arise automatically and will come to full fruition when mind is completely liberated:

9. sammā-ñāṇa (Right Insight)

10. sammā-vimutti (Right Liberation)

With letting go of the last conditioned formation, when the seven enlightenment factors are in complete balance, Nirodha occurs. Nirodha is the cessation of feeling, perception and consciousness. It is as if light switched off. How clearly mind sees the links of Dependent Origination upon emergence out of Nirodha determines the attainment. This happens in phases with four attainments (each with path and fruition) reflecting an increased removal of the 10 fetters that bound one to samsara:

Sotāpanna, removal of

- 1. Doubt in the Buddha, the teachings and the practice 2. Belief in a personal self
- 3. Rites and rituals as a way to attain Nibbanā
- Sakadāgāmī, lessening of

4. Sensual Craving

Anāgāmī, removal of Sensual Craving

5. Aversion

- 5. Aversion
- Arahant, removal of
- 6. Desire for material being 7. Desire for immaterial being
- 8. Conceit
- 9. Restlessness
- 10. Ignorance

There is an increased recognition of the three symptoms of reality, of all conditioned phenomena until this becomes continuous upon the final fruition of the Arahant.

- 1. impermanence (anicca)
- 2. suffering (dukkha)
- 3. non-self (anatta)

The seeing of the links of Dependent Origination with wisdom without identifying, without craving, is nibbana. It is the process of contact that is empty or void, signless, and undirected