

Dependent Origination: The 12 links of the Impersonal Process of Dependent Origination

[POTENTIAL]

1. Avijjā	2. Saṅkhāra	3. Viññāṇa	4. Nama-Rūpa	5. Saḷāyatana	6. Phassa	7. Vedana	8. Tanha	9. Upādāna	10 Bhava	11. Jāti	12. Marana
IGNORANCE	FORMATIONS	CONSCIOUSNESS	MENTALITY-MATERIALITY	SIX FOLD BASE	CONTACT	FEELING	CRAVING	CLINGING	HABITUAL TENDENCIES	BIRTH	Aging and Death, Sorrow, Lamentation Pain Grief and Despair
<p>Root word is "IGNORE"</p> <p>To IGNORE what?</p> <p>Refers to Ignoring the Four Noble Truths;</p> <p><u>And</u> Ignoring the Impersonal Process of D.O.</p>	<p>Formations are potentials, seeds.</p> <p>There are 3 kinds of formations.</p> <p>They are:</p> <ol style="list-style-type: none"> 1. Body 2. Speech 3. Mind 	<p>Consciousness Cognizes</p>	<p>Mind and Body <i>Name and Form</i></p> <p>MENTAL Feeling, Perception, formations, Contact and Attention (Mn-9)</p> <p>MATERIALITY The Four Elements of Earth, Wind, Fire, and Water.</p>	<p>Five External Sense Doors:</p> <p>Eyes Ears Nose Tongue Body/touch</p> <p>AND</p> <p>One Internal Sense Door:</p> <p>Mind</p>	<p>Example: The eye + Color and form + Eye consciousness = Meeting of the three is 'Eye Contact.'</p> <p>Ears, Nose Etc.</p>	<p>3 Kinds=</p> <ol style="list-style-type: none"> 1. Pleasant 2. Painful 3. Neither Pleasant – nor-Painful <p>Sensations</p>	<p>Craving for Sensual Pleasures.</p> <p>Craving for Existence.</p> <p>Craving for non-existence.</p> <p>Manifests as "tension and tightness in mind and in body" "I" like it OR the "I" don't like it Mind.</p>	<p>This is the story that runs in our mind about WHY "I" like it OR "I" don't like whatever arises.</p> <p>This includes all of the thoughts, opinions, ideas, and imagination that pops up.</p> <ol style="list-style-type: none"> 1. Kamupadana-Cling to sensory experience 2. Ditthupadana-Cling to Views 3. Silabbatupadana-Clinging to Rites and Rituals 4. Attavadupadana-Cling to Self View/belief in a personal self 	<p>A personal library of habitual RE-ACTIONS.</p> <p>Each person has a personal library of their most used Reactions to situations.</p>	<p>This is the birth of action.</p> <p>3 kinds of Action =</p> <ol style="list-style-type: none"> 1. Mental 2. Verbal 3. Bodily or Physical action 	<p>What happens after Birth through Death.</p> <p>Includes old age, sorrow lamentation, pain, grief, and despair</p>

KARMIC POTENTIALS ----->

-> FEELING TURNS INTO EMOTION ->

EMOTION -> ACTION

Transcendental Links of Dependent Origination: The 11 links of Progress to Nibbāna

13. Saddha	14. Pamojja	15. Pīti	16. Passaddhi	17. Sukha	18. Samadhi	19. Yathabhutañānadassana	20. Nibbida	21. Viraga	22. Vimutti	23. āsavakkhayañāna
FAITH	GLADNESS	JOY	TRANQUILITY	HAPPINESS	COLLECTEDNESS	KNOWLEDGE & VISION	DISENCHANTMENT	DISPASSION	LIBERATION	DESTRUCTION of the TAINTS
Once you have experienced suffering you look for a way out. You try something and have faith that it could work.	Now you have found the Dhamma and find it is working and it makes you happy to study and meditate. You experience your first RELIEF from the Hindrances.	Joy arises from finding the path	Tranquility arises as a result of Bhavana (Meditation Practice) and following Sila (Precepts) and Dana (Generosity)	True Contentment arises	All Jhana States Developed.	Knowledge and vision of things as they are. Equanimity arises to all phenomena	One has had "enough" Constant arising and passing away of phenomena become laborious and just too much to bear anymore.	But Phenomena keep rolling on you understand there is nothing to be done except just let go and observe.	-Cessation of phenomena -Nibbana	Greed Hatred and Delusion are destroyed. <i>Lobha, Dosa, Moha</i>

1st Jhana

2nd Jhana

3rd Jhana

4th Jhana

Quiet Mind →

Final Progress to Nibbana-----]

"Thus, monks, ignorance is the supporting condition for formations, formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for habitual tendencies, habitual tendencies is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for gladness, gladness is the supporting condition for joy, joy is the supporting condition for tranquility, tranquility is the supporting condition for happiness, happiness is the supporting condition for collectedness, collectedness is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for liberation, liberation is the supporting condition for the knowledge of the destruction (of the cankers).

"Just as, monks, when rain descends heavily upon some mountaintop, the water flows down along with the slope, and fills the clefts, gullies, and creeks; these being filled fill up the pools; these being filled fill up the ponds; these being filled fill up the streams; these being filled fill up the rivers; and the rivers being filled fill up the great ocean —

Transcendental Order
Faith (saddha)
Joy (pamojja)
Rapture (piti)
Tranquillity (passaddhi)
Happiness (sukha)
Concentration (samadhi)
Knowledge and vision of things as they are (yathabhutañānadassana)
Disenchantment (nibbida)
Dispassion (viraga)
Emancipation (vimutti)
Knowledge of destruction of the cankers (asavakkhaye ñāna)