

**Impersonal Links**

The five aggregates

Sense Base + Sense Object → Sense Consciousness

Meeting of these 3



Contact

**Name (=mental representation)**

feeling  
perception  
intention  
contact  
attention

**Form (=physical representation, experienced via the Name factors)**  
earth, wind, water and fire

**Physical Bases**

Eye  
Ear  
Nose  
Tongue  
Body  
**Mental Base**  
Mind Base

**Contact**

Eye  
Ear  
Nose  
Tongue  
Body  
Mind

**With Feeling, Perception (saññā)** arises with memory (recognize) and concepts (“a tree”)

Pleasant  
Painful  
Neutral

**Links taken personally**

*mental proliferation (“the runaway mind”) why I like or dislike (thoughts, concepts) The five aggregates are me, mine, myself*

Accumulated beliefs and habitual behavioral patterns (“my personality”)

solidify a sense of self, past and current actions to be experienced (and repeated) by “me”

Birth of re-action (mental, verbal or physical)

Birth of a new Being (cosmic, over lifetimes)

Temporary nature of all conditioned things; suffering of all things conditioned

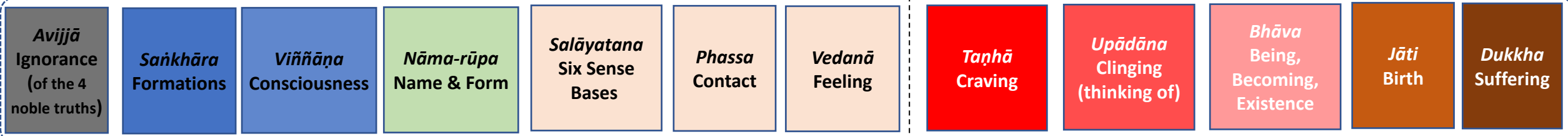
1. Sensual Craving
2. Craving for Existence
3. Craving for Non-existence

1. clinging for sensory experiences
2. to views
3. to rites & rituals
4. to self-view

**Projections or Taints (Āsavas)**  
1. craving,  
2. being and  
3. ignorance  
**Projections and Ignorance** are interdependent

- Potentials for action:
1. Mental (Perception And Feeling)
  2. Verbal (Thinking and Speaking)
  3. Bodily (Movement and Breathing)

Bare Cognition  
With what Name & Form is experienced  
Consciousness is characterized based on its sense base, i.e. eye-consciousness, mind-consciousness



Ignorance of what?

Old and New Kamma meet at Contact

Increased level of emotion and taking things personally

**Cattāri Ariyasaccāni ( The Four Noble Truths )**

1. **Dukkhaṃ Ariyasaccaṃ** Noble Truth of Suffering
2. **Dukkhasamudayaṃ Ariyasaccaṃ** Noble Truth of the Arising of Suffering
3. **Dukkhanirodhaṃ Ariyasaccaṃ** Noble Truth of the Cessation of Suffering
4. **Dukkhanirodhagamanī Paṭipadā Ariyasaccaṃ** Noble Truth of the practice Leading to the Cessation of Suffering

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.

*I take this feeling personally - “it is my pleasure or my pain”*

*I support this cause, (“because I believe...”)*

*I am rich. I am poor*

*I am buying that phone*

*I didn’t get what I wanted I got what I wanted, but now the satisfaction is gone*

*I like it or I don’t like it mind - “I am that”*

*This is the way I am*  
*“personal library of my past reactions”*

Illness, Getting Old, Death