

Impersonal Links

The five aggregates

Sense Base + Sense Object → Sense Consciousness

Meeting of these 3



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

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”

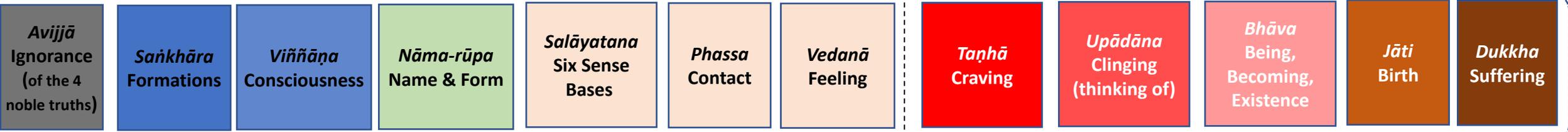
Birth of re-action (mental, verbal or physical)

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



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

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

I am rich. I am poor

This is the way I am

“personal library of my past reactions”

I am buying that phone

I love myself

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

Illness, Getting Old, Death