

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

### [ POTENTIAL ]

1. Avijjā	2. Saṅkhāra	3. Viññāna	4. Nama-Rūpa	5. Saḷāyatana	6. Phassa	7. Vedana	8. Tanha	9. Upadana	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"> <li>1. Body</li> <li>2. Speech</li> <li>3. Mind</li> </ol>	<p>Consciousness Cognizes</p>	<p>Mind and Body <i>Name and Form</i></p> <p><b>MENTAL</b> Feeling, Perception, formations, Contact and Attention (Mn-9)</p> <p><b>MATERIALITY</b> The Four Elements of Earth, Wind, Fire, and Water.</p>	<p><b>Five External Sense Doors:</b></p> <p>Eyes Ears Nose Tongue Body/touch</p> <p>AND</p> <p><b>One Internal Sense Door:</b></p> <p>Mind</p>	<p><b>Example:</b> The eye + Color and form + Eye consciousness = Meeting of the three is Eye-Contact</p> <p>Ears, Nose Etc.</p>	<p><b>3 Kinds=</b></p> <ol style="list-style-type: none"> <li>1. Pleasant</li> <li>2. Painful</li> <li>3. Neither Pleasant – nor- Painful</li> </ol> <p>Sensations</p>	<p>Manifests as "tension and tightness in mind and in body"</p> <p>"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, concepts, and imagination that pops up.</p>	<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"> <li>1. Mental</li> <li>2. Verbal</li> <li>3. Bodily or Physical action</li> </ol>	<p>What happens after Birth through Death.</p> <p>Includes old age, sorrow lamentation, pain, grief, and despair</p>

→ FEELING TURNS INTO EMOTION → EMOTION → ACTION

## Notes on Dependent Origination

**Q:** If you had the chance to say one short sentence in ½ minute to 10,000 people about what Buddhism actually taught, which one of the 4 Noble truths should you mention?

**A:** The 3<sup>rd</sup> Noble Truth, “There is a Cessation of Suffering”. This is really good news for people and surely they will want to know more.

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**Q:** Do the foundation teachings for Buddhist meditation still exist and is the practice described in the Pāli texts?

**A:** Yes. The instructions still exist. They are understandable. They can be tested. Results are the same if the instructions are followed precisely. TWIM practice is pure Right Effort in action and is encouraged by learning the 6 steps to help you keep it going all the time. Here are some of guiding criteria.

**Point 1:** Note: In MN 28:28 and repeated in many other places, **“He who sees the Dhamma, sees Dependent Origination; He who sees Dependent Origination, sees the Dhamma.”**

**Point 2:** In the Mahāvagga it tells us that, “A meditator can see all of the characteristics of existence without seeing Dependent Origination, but when the Meditator sees the links of Dependent Origination they will always see the 3 characteristics of all existence”.

**Point 3:** In nearly all preserved traditions for over 2,500 years now, there is a chant with the same wording that explains something significant about the practice he taught. The practice was “easy to understand for the Wise”, “immediately effective” and “so interesting you will want to continue to see where it goes as a final destination.”

**Point 4:** In the Digha Nikaya at DN-28:10, the “Modes of Progress” were left to help us gauge our progress as we train. There were four modes of progress. 1) “Painful meditation with slow comprehension is Poor Progress. 2) Painful meditation with quick comprehension is Poor Progress. 3) Pleasant meditation with slow comprehension is Poor Progress. 4) Pleasant meditation with quick comprehension is considered Excellent Progress”.

**Point 5:** Completing the 6 steps in the cycle of TWIM practice fulfills the “4 steps of Right Effort” to purify mind and completed the “4 Kinds of Right Striving” found in the texts. See MN-77. When you these steps, you develop Harmonious Practice. They fulfill the Noble 8-Fold Path. They are:

Right Effort:

- 1) RECOGNIZE any unwholesome state in mind;
- 2) RELEASE the unwholesome state, and RELAX any tension or tightness in both mind and body;
- 3) To bring up a wholesome state you RE-SMILE, to lighten up mind, and RETURN mind’s attention back over to your object of meditation;
- 4) To KEEP THE WHOLESOME STATE GOING, you REPEAT the 4+return and repeat steps whenever mind’s attention is pulled away.

Following these steps retrains and purifies mind which begins to lean in the direction of the wholesome. The most wholesome thing you can bring up is the object of meditation! Metta will carry you through to the 4<sup>th</sup> jhana. Equanimity means mind doesn’t jump, the heart doesn’t quicken, the stomach doesn’t twist when there is a sensory impact. This stability supports deeper investigation.

**Point 6:** Does this practice develop an understanding the 4 Noble Truths? Yes! Every time you complete the 6Rs, you experience these 4 Noble Truths.

1. There is Suffering=RECOGNIZE the movement of mind’s attention and witness the tension and tightness you see suffering;
2. There is a cause of Suffering= RELEASING the tension and tightness is letting go of CRAVING; witnessing the root cause of suffering;
3. There is a cessation of suffering= RELEASING and RELAXING we witness the Mundane Cessation of suffering and see PURE MIND;
4. There is a Path to the cessation of Suffering= RE-SMILE/ RETURN and REPEAT, completes the entire Noble 8-Fold Path!

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