



**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



*Ignorance of what ?*

*Old and New Kamma meet at Contact*

**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. **Dukkhanirodhagamaṇī 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).

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.

The personalized links



*mental proliferation ("the runaway mind") why I like or dislike (thoughts, concepts)*

*The five aggregates are me, mine, myself*

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

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

**Taṇhā**  
Craving

**Upādāna**  
Clinging  
(thinking of)

**Bhāva**  
Being, Becoming,  
Existence

**Jāti**  
Birth

**Dukkha**  
Suffering

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

This is the way I am

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"

"personal library of my past re-actions"

I love myself

Illness, Getting Old, Death

I am eating chocolate and I like it!

I think about chocolate all the time, I remember when...

I am someone who likes chocolate

I am going to go get some chocolate

I ate it all and enjoyed it, but now it's gone. I am so sad now. I want more.

The personalized links



The impersonal links, the five aggregates

