

Dependent Origination: A Middle Way Chart for Daily Life. The links of the Impersonal Process of Dependent Origination

First, learn the links. Then begin to observe how the impersonal links in the process happen in daily life as you watch individual events happen. Example: Anger. Learn anger is dependent on feeling which is dependent on contact and so on. When one ceases the rest of the chain stops.

This Middle Way is the most effective way to become familiar with this process. By applying the 6R’s practice, which is pursuing Right Effort, the student watches real life events as they are happening with an impersonal perspective. We call this process “Human Cognition” Example: Anger interaction. (the actual Anger cycle is shown at the bottom of this chart.)

[P O T E N T I A L]			[I M P E R S O N A L]			[P E R S O N A L]					
1. Avijja	2. Sankhara	3. Vinnana	4. Nama-Rupa	5. Salyatana	6. Phassa	7. Vedana	8. Tanha	9. Upadana	10. Bhava	11. Jati	12. Marana
IGNORANCE	FORMATIONS	CONSCIOUSNESS	MENTALITY-MATERIALITY	SIX SENSE DOORS	CONTACT	FEELING	<CRAVING>	CLINGING	HABITUAL TENDENCIES	BIRTH	Sorrow, Lamentation Pain Grief and Despair--DEATH
<p>Root word is “IGNORE”</p> <p>To IGNORE what?</p> <p>Refers to Ignoring the Four Noble Truths;</p> <p>Ignoring the 5 Feelings;</p> <p><u>And</u> Ignoring the Impersonal Process of D.O.</p>	<p>The potential for Formations to arise.</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>The Potential for consciousness existing for the operation of the being’s sense doors</p>	<p>Mental process of the sense doors which includes the mental action within CONTACT, FEELING, CREAIVING, CLINGING, Habitual Tendency Birth, and Aging and Death links. & the material body of those sense doors in reference to the 4 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>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</p> <p>“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 which occur when a sense-door cognizes something.</p> <p>Each person has a personal library of their most used Re-actions to things that happen.</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>The end of the event....</p> <p>Also includes old age, sorrow lamentation, pain, grief, and despair</p>

→ EMOTION → EMOTION → EMOTION → →

[Mind door meets a thought= CONTACT→ painful feeling>” I” don’t like it> because why? Anger arises>choose re-action>=BIRTH of unwholesome action→end of event!]

Follow the chart on the reverse page to see “HOW” ANGER, FEAR, DEPRESSION, ANXIETY, or GRIEF arises and then ends. You can detect the symptoms of arising anger by noticing the changes in tension as it comes up. By releasing and relaxing arising tension unwholesome actions are born.

Lord Buddha said “only one thing happens at a time”. Because of this, if anger arises and we laugh, then that anger is no longer there. You have replaced it with the new wholesome state of a lighter mind! Therefore, a person can instantly stop Anger from escalating into unwholesome action of mind, speech and/or body. Lightly laughing ‘at being caught’ once again. This is usually the best way to let go of anger go very fast. So keep your humor up!

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 3rd Noble Truth, “There is a Cessation of Suffering”. This is really good news for people and surely they will want to know more.

Q: Do the foundation teachings for Buddhist meditation still exist and is the practice described in the Pali 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 Mahavagga 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:

- 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 6 steps whenever mind’s attention is pulled away.
- Following these steps retrain and purify 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 4th jhana. Equanimity means mind doesn’t jump, the heart doesn’t quicken, the stomach doesn’t 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!