



Dependent Origination III

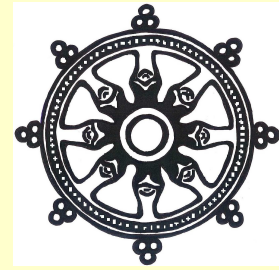
Paticcasamuppâda

Third Talk at Buchinger Marbella

Christoph Lübbert

February 2013

Overview on all Talks



- Preface
 - Tuning in to our view
- Dependent Origination I
 - Dependencies within the automatic processes of originating „*dukkha*“
 - Called: The "negative aspect" of *paticcasamuppâda*
- Dependent Origination II
 - Practical use: Awareness instead of accusation
 - Called: The "positive aspect" of *paticcasamuppâda*
- Dependent Origination III
 - Leaving no trace behind: First glance of what may be meant by ignorance resp. by wisdom.
- Sources:
 - All quotations are from the theravâdic „Three Baskets“ (*Tipitaka* = {*Suttapitaka*, *Vinayapitaka*, *Abhidhamma-pitaka*}), mainly from the ***Suttapitaka***, i.e. the basket (*pitaka*) of Buddha's talks (*sutta*). Numbering according to PTS (Pâli Text Society)

Teil III – Dependent Origination

– Leaving no trace behind



„*Yesam°sannicayo natthi,
ye pariññâtabhojanâ
suññato animitto ca
vimokkho yesam°gocarô
âkâse‘va sakuntânam°
gati tesam°durannayâ“*

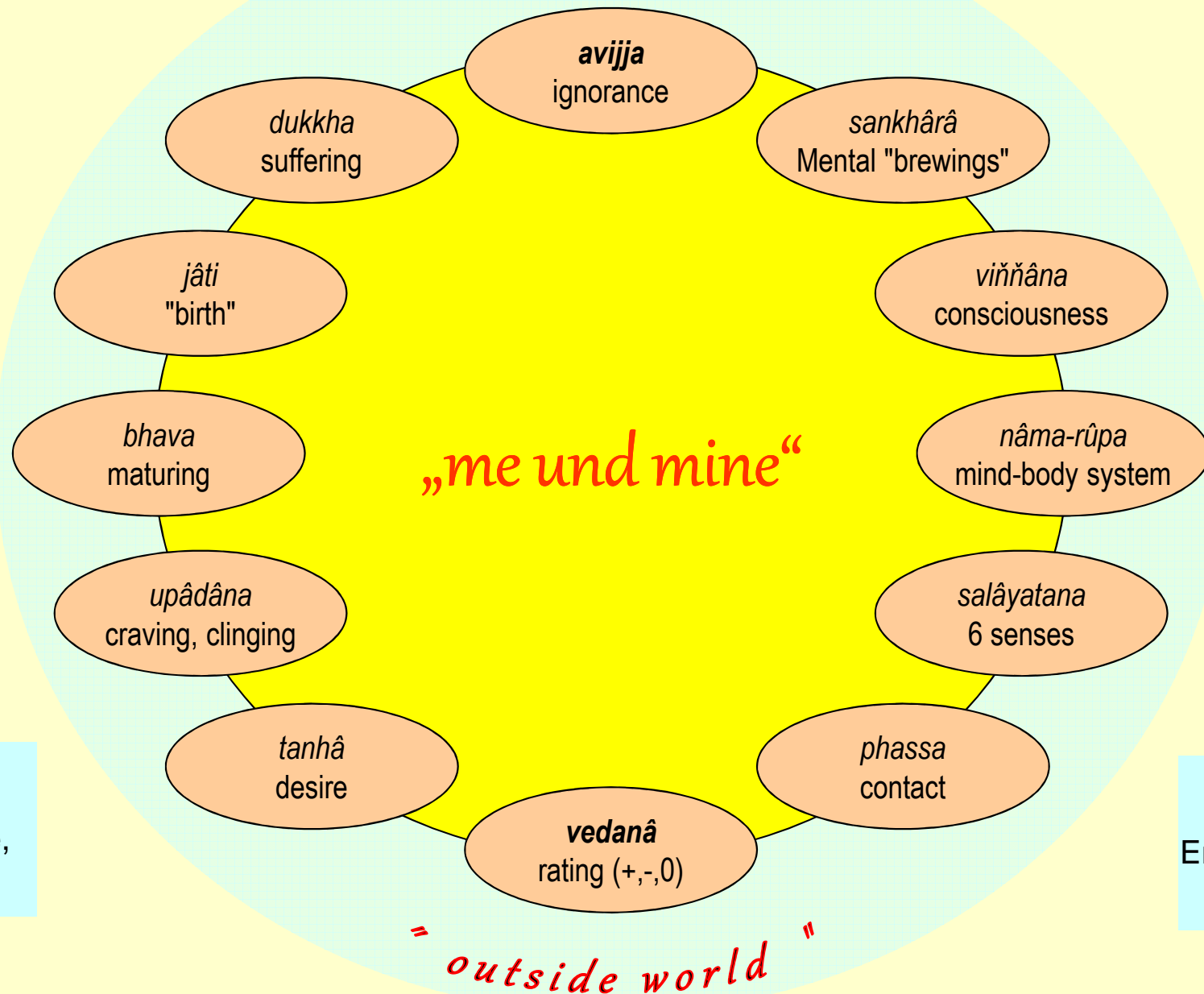
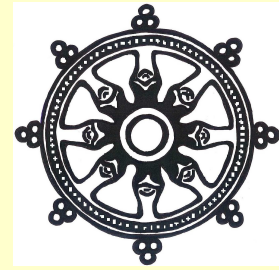
(Dhammapada 92)

„Those who do not accumulate (*kamma*) and are wise regarding food (*bhojana* – in form of any kind of *sankhârâ*), whose object is the Void (*suññato*), the Unconditioned Freedom (*vimokkho*) – **their track cannot be traced** (i.e. no *kamma*), like that of birds (*sakuntâ*) in the air “.

- Reviewing the talks of Part I and II
- The questions of this Part III:
 - What means "wisdom" (*pañña*) – the opposite of "ignorance" (*avijjâ*)?
 - Which are the features of wisdom? (In western modern psychology, sometimes called "emotional intelligence" – but this doesn't completely hit the meaning)
 - Where are "spiritual traps" hidden?
 - What does it mean "to leave no trace behind"?

III – Reviewing Part I

("Automatic" dependent origination of *dukkha*)

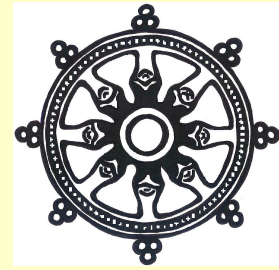


anicca
Impermanence,
process-like

anatta
Empty of substance,
empty of a "self"

III – Reviewing Part II (practical part)

Step 1: *Dukkha* as a chance



No accusations!

No thoughts of revenge!

No whitewash!

No hushing up!

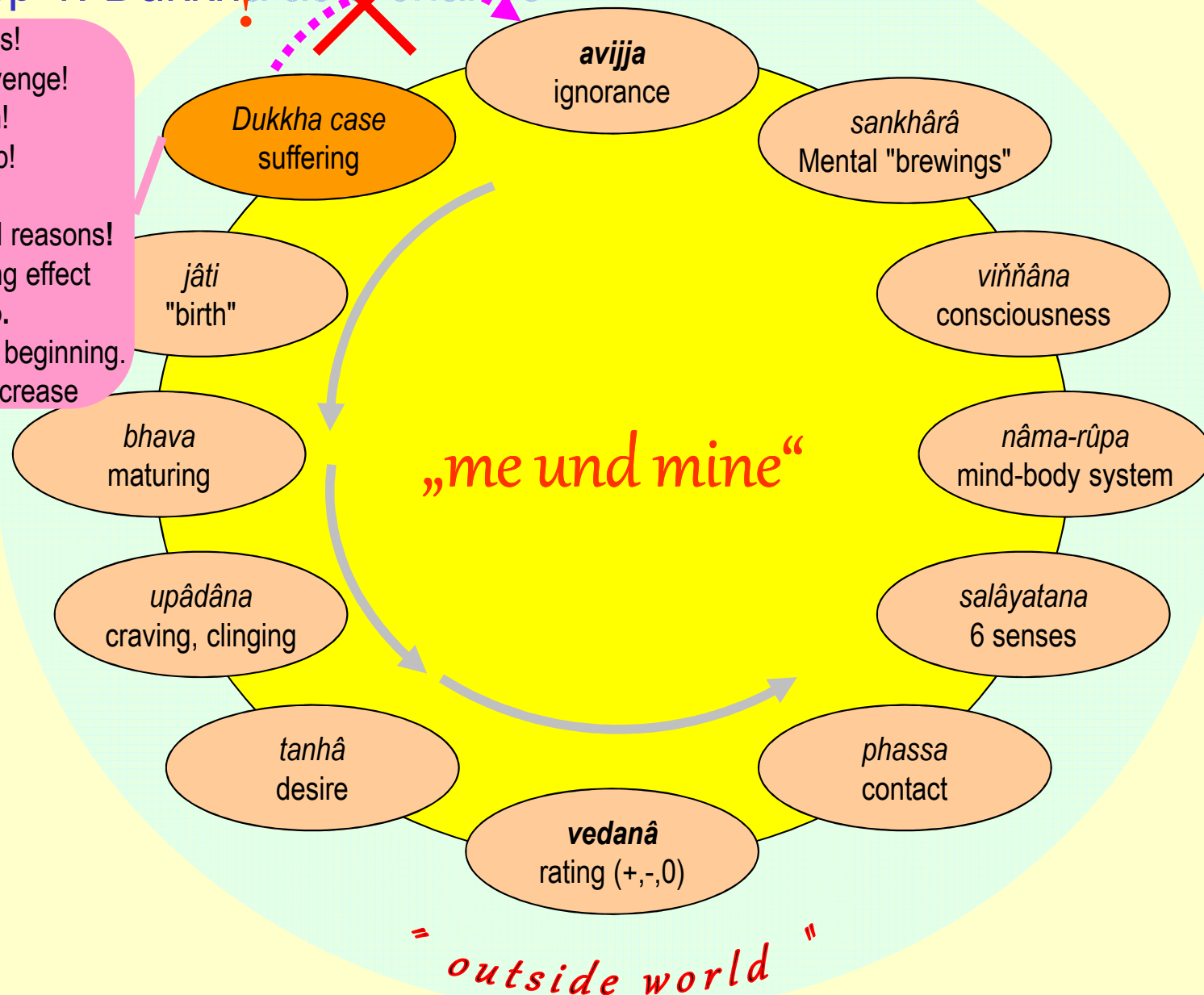
No self-pity!

No excuse by external reasons!

Otherwise, the learning effect would be **zero**.

And all would start from beginning.

avijjâ would not decrease

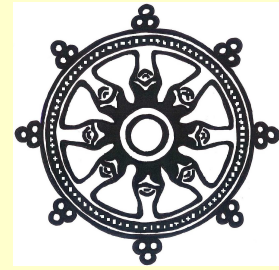


anicca

anatta

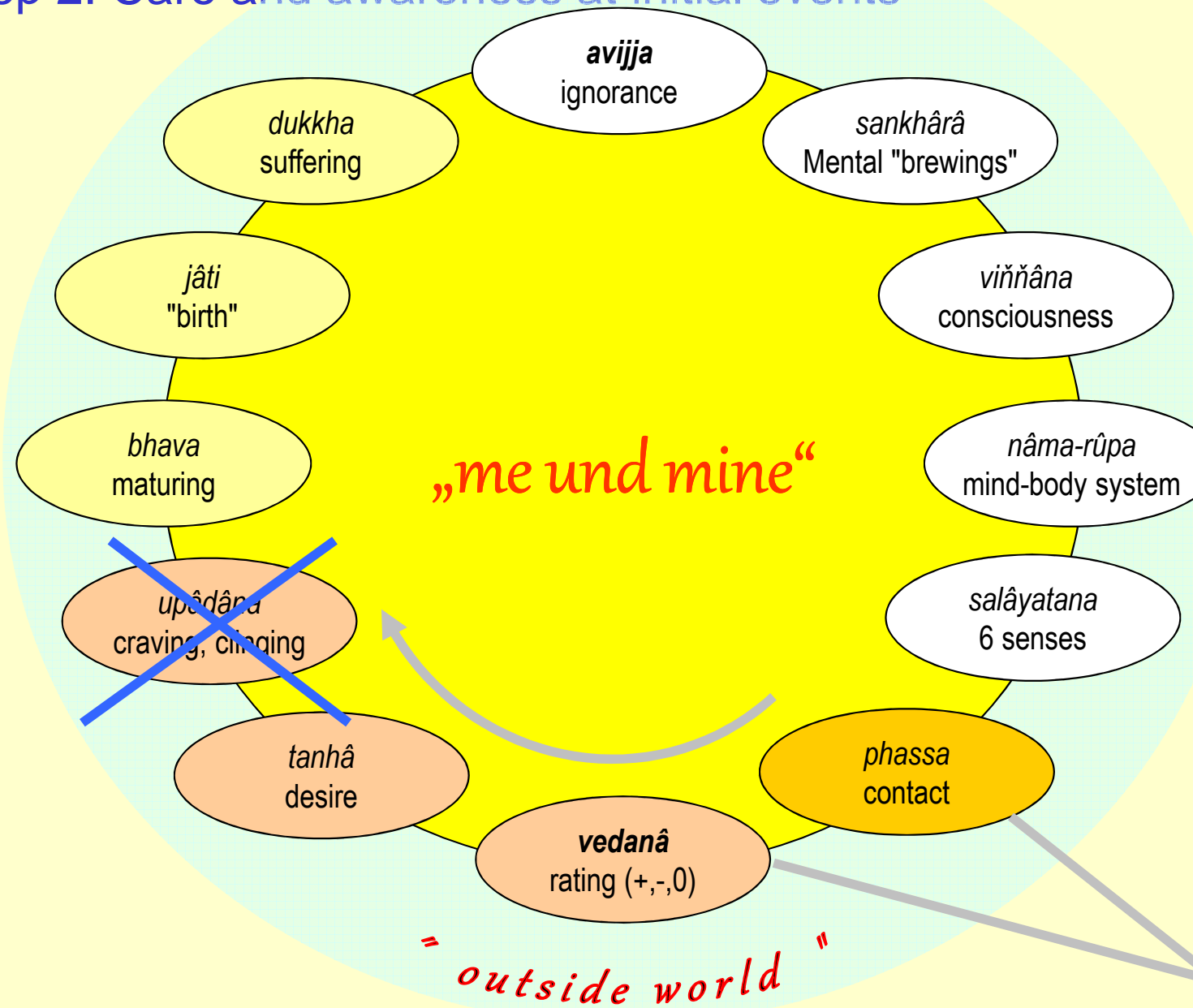
III – Reviewing Part II (practical part)

Step 2: Care and awareness at initial events

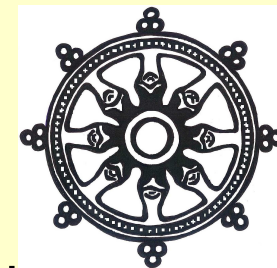


anicca

anatta



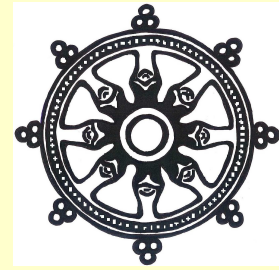
When coming into contact (*phassa*) with an internal or external event, try to be aware of your first rating (*vedanâ*) (this is **hard** because that rating is done unconsciously) – or try to avoid rating at all (this is nearly **impossible**)



III Review – questions (1)

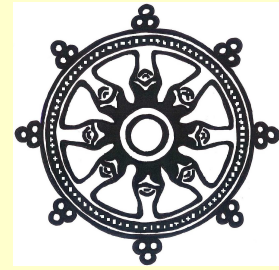
- Why does Buddha say that ***upâdâna*** (clinging, craving, expectation, being fanatically involved in something, etc...) will, **in any case**, inevitably lead to ***dukkha*** (any kind of suffering)?
 - This was doubted, particularly in the case that one adheres to a plan / intention / idea believing that it would – against external obstacles – lead to a good and wholesome success and would improve a situation.
- Answer:
 - ***Upâdâna*** in the *paticcasamuppâda* means always a form of adherence caused by an ***unreflected*** desire (*tanhâ*) that comes from the "me-and-mine" delusion, and hence from ***avijjâ***. That *tanhâ* and *upâdâna* has therefore the quality of wanting ***more and more***, even after having gained a temporary satisfaction.
 - This satisfaction is always impermanent (*anicca*), as everything that is dependently originated. **"Eternal satisfaction" does not exist.**
 - **Ofcourse, *paticcasamuppâda* does not tell you to do nothing at all!** However, the "more-and-more" mechanism can also happen in a "positive" case when you follow a wholesome plan, for example for a social improvement in the society:
 - If you fail or if you are successful with realizing the social project – in ***both cases*** it can happen that you get so involved into the project that you start with ***addictive clinging / craving*** to it. (Example: "workoholic" behaviour).
 - And such ***addictive clinging / craving*** finally leads to a disaster (*dukkha*).

III Review – questions (2)

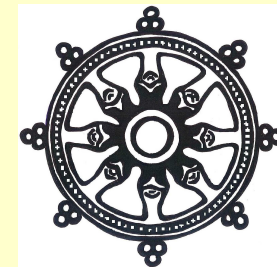


- What has "*anicca*" (impermanence) / "*anattâ*" (empty of substance) to do with *avijjâ* (ignorance) / *dukkha* (suffering)?
 - The two words „***anicca* / *anattâ***“ have accompanied all our diagrams.
- Answer:
 - It is an almost trivial fact that all things in life are impermanent and pass away some time after being originated by certain conditions. Buddha made this fact a basis for his "Dependent Origination". In contrast to all vedic and also western views, the **process** of "becoming and passing" was much more **real** for Buddha than any idea of "being".
 - Into this view he included also the mind&body system of human (and non-human) beings. So, Buddha did one step further and disagreed with the vedic doctrine that human (and non-human) beings have a permanent "self" or "soul" (sanskrit: *atman*). Instead, he pleaded for the view that all things and beings are **empty of substance** and he called this "***anatta***" (=non-self).
 - He did not do this for any "metaphysical" reasons, but for the sake of the only mission he had: To bring people **onto the path of mastering *dukkha***. The belief in a permanent or even eternal "soul" / "self" is – so Buddha – **one of the greatst obstacles** on the path of freedom because it supports the "me-and-mine" delusion, and hence supports craving / clinging to things that inevitably pass – and this is the main reason for *dukkha*.
 - In short words: ***Dukkha* does not come from *anicca/anattâ*, but it comes from the "me-and-mine" delusion because this delusion doesn't accept the natural fact of *anicca/anattâ*.**

III Review – questions (3)

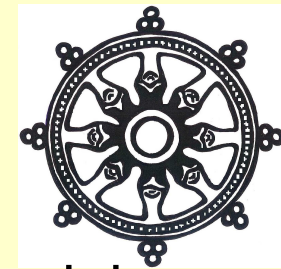


- Is, hence, the "ego" something reprehensible?
- Answer: - No, this would be nonsense!
 - This would be the other extreme. Buddha avoided any extreme position in all his teachings. The path of liberation from "*dukkha*" is also called "the middle path" (*majjhima pada*).
 - **The point is not, to reject or suppress the "ego" but the point is:**
 - **1st to know its behaviour and to use it as one of the many natural *tools*, and**
 - **2nd to transcend and integrate it into a higher consciousness.**
 - Buddha was the first sage who taught this to his monks *without* referring to metaphysical instances like "soul" or "god". The only "instance" he referred to was the **responsibility** of each one for himself and for his human environment.



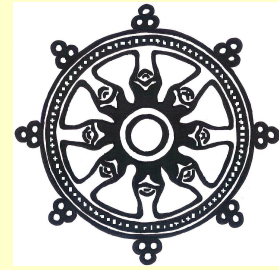
III What means "wisdom"? (1)

- Buddha says: Wisdom is growing in us the less **traces** we leave behind in our mind. Wisdom is being fully developed, when **all** traces – the negative as well as the positive ones – have disappeared, and when new ones do no longer get influence on our mind.
- This may look like a **paradox**:
 - Normally we believe that wisdom is growing by experience and also by knowledge. For – how should we improve without having learned by experience and knowledge?
 - On the first glance "... *no traces* ..." seem also to contradict to what was said in the Talk II (for example step 1: "*dukkha* as a chance of learning").
- But there is no contradiction at all!
 - The "traces" are just those that are left in your consciousness (*viññâna*) by all those ignorant "brewings" (*sankârâ*). Buddha says this in almost every Sutta. And in the ***paticca-samuppâda*** formula it is indicated in general form by the dependencies of the first three factors (*avijjâ, sankârâ, viññâna*).
 - **So, wisdom increases by becoming empty of those traces.**



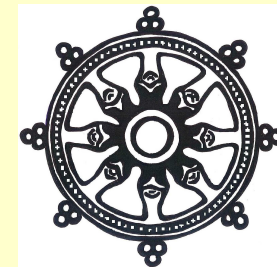
III What means "wisdom"? (2)

- Would you become "wise" when making no experience at all and gaining no knowledge at all?
- Ofcourse **not!** Knowledge and experience are necessary for our life and as well necessary for trying to go the **path of freedom**. Let us try once again to say what "traces" mean:
 - If somebody hurts / offends you, or if you hurt / offend someone else, in *both cases* this will leave traces in your mind. If you *are not aware of these traces* they will later cause you to react in an almost automatic way – all this is done with the aim to save your "me-and-mine" imagination.
 - For these traces Buddha used the pâli word **kamma** , (sanskrit: **karma**). Karma is an important noun also in other hinduist religions and means any act or deed. But in theravâda-buddhism it has a more subtle meaning: it means any *unreflected intention* to do something; it overlaps with the noun *sankhârâ* used in the *paticcasamuppâda* formula.
- But traces can also be engraved by having "positive" intentions:
 - If one decides to become "enlightened" – at least towards the end of his life, and if this remains a fixed idea without continuous training and experience (*sammâ vayâma*), then that person may probably reach the opposite.
 - He may make an "**ego trip**" out of that idea. – A typical case where **traces** have been engraved in his mind. It may even pervert to live a lie. It becomes one of the **spiritual traps** (we'll come back to this issue).



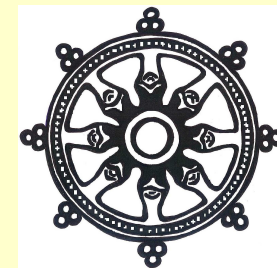
III What means "wisdom"? (3)

- „Wisdom" is no real wisdom (*paññâ*) by only intellectual understanding.
- Wisdom grows when "the heart grows". The four most important theravâda-buddhist heart-factors (*brahmavihâra*) are:
 - *Mettâ* – unlimited goodwill
 - *Karunâ* – unlimited sympathy
 - *Muditâ* – unlimited joy on the welfare of other beings (humans or non-humans)
 - *Upekkhâ* – serenity of mind("unlimited" means: not making any difference between friends and enemies.)
- These factors can best be emphasized by naming it's negative contrary:
 - *Dosa* and *lobha* – hate and greed
 - *Kurûratta* – cruelty
 - *Patigha* and *Issâ* – rancour and jealousy/ envy
 - *Vicikicchâ* / *Kankhâ* – distrust / restlessnessAll these negative factors develop from the unreflected "me-and-mine" delusion.



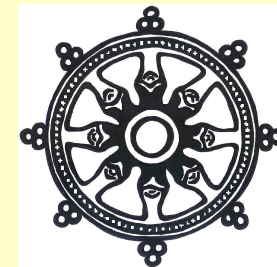
III What means "wisdom"? (4)

- One recognizes a wise person by his/her heart-factors, rather than by his/her knowledge.
- These heart-factors must be developed. There are theravâda-buddhist meditation traditions for "training" them by awareness (*sati*) and concentration (*samâdi*), but they really develop in the daily social practice.
- However, you can't force them to appear, you can't "produce" them!
What you can train is only to become open for them. There is a rather different condition for them to grow, – something that you can not "produce":
- One could call it a "flash", **a flash of insight to Buddhas teachings as a whole.** You must train to be ready for it. But you can't force it. It comes **unexpected.**
- It comes and passes. But it takes away a bit of those traces and it gives space for the **heart-factors.** They are simply there in such a moment, apparently without "doing" any thing.



III Where hide "spiritual traps"? (1)

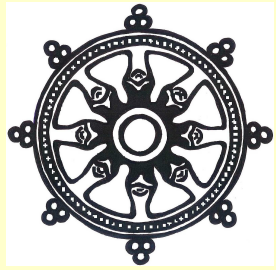
- Sorry, we must say it: Without at least one such "flash", the heart-factors *mettâ*, *karuna*, *muditâ*, *upekkhâ* do not really come up.
- Without such a flash you can only *simulate* them on the level of ethics (*sila*).
- This isn't wrong at all! But it is only a "preparing mode". One must be aware that it isn't unwholesome but that it is, nevertheless, an effort on the "me-and-mine" level.
- **These simulations are not yet wisdom.**
- It is even possible that those simulations turn to unwholesome efforts; for example if one persuades oneself into thinking that one could deliberately produce the four heart-factors. – **This is a spiritual trap, a delusion.**



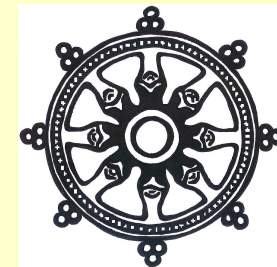
III Where hide "spiritual traps"? (2)

- There is another spiritual trap in this context: It can happen after having had a small flash of insight: You think, you are through, you are proud of it and now you believe you are a wise man. – A typical "me-and-mine" phenomenon!
- **I would even call it a fatal spiritual accident!**
- And what has happened with *mettâ*, *karuna*, *muditâ*, *upekkhâ* ? They have disappeared, and all wisdom disappeared as well.
- If you expect it (that "flash"), if you aim at it (for example in meditation), you make it an **object of desire**. And then the opposite will happen: You'll run through the whole automatically proceeding chain of conditions (*paticcasamuppâda* – Talk I): *vedanâ*, *tanhâ*, *upâdâna*... untill *dukkha*. And *mettâ*, *karuna*, *muditâ*, *upekkhâ* fail to appear.

III Where hide "spiritual traps"? (3)

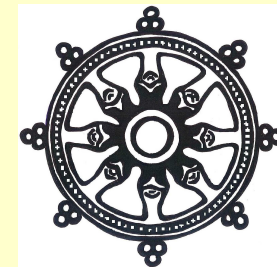


- Then:
 - *Tanhâ* is the desire to get again a flash of insight.
 - *Upâdâna* is fixing the memory of that passed "flash".
 - *Dukkha* is the disappointment on the fact that it doesn't happen again.
- **One has left a considerable amount of *traces* in the mind.**
- Therefore: Once you have got such a kind of "flash" – be grateful, but forget it and do your next work in peace.



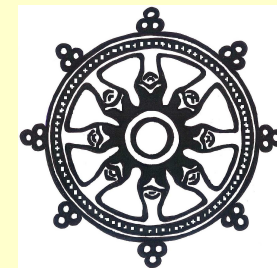
III „Leaving no trace behind“ (1)

- Forget it and do your next work in peace:
- If you, however, continue to practice, with trust, with patience, with awareness and with concentration – be it in meditation or in another kind of daily work,
 - **without** adhering to the memory of a "flash",
 - **without** expecting it,
 - **without** making it an object of desire,
- then, insight may sometimes repeat (after weeks or months or years), and may become clearer and clearer ...
- In the meantime try to apply *mettâ* and *karuna* on the ethic level (*sila*), and **know** that it is a simulation.
- Ethical practice is necessary, but it isn't sufficient for the approach to wisdom.



III „Leaving no trace behind“ (2)

- Finally once again: What does it mean to "leave no traces behind"? – nither "good" nor "bad" ones, *but no ones at all*:
- This I call "disappearing": Disappearing of the "me-and-mine" imagination.
- **Traces** develop by craving (*upâdâna*). Craving develops by desire (*tanhâ*). Desire comes from a rating (*vedanâ*).
- We rate any perception of any event / any contact (*phassa*). Often we do it without attention. Contacts are possible because of our 6-senses ability (*salâyatana*).
- The 6 senses are part of our mind-body system (*nâma-rûpa*). And this system is "tuned" by our mental state or consciousness (*viññâna*).
- Our consciousness is continuously fed by our mental activities (*sankhârâ*) which, in turn, are based on the consciousness.

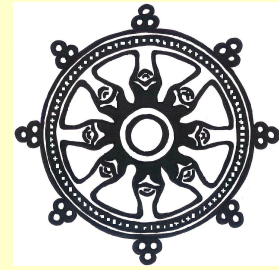


III „Leaving no trace behind“ (3)

- When this happens on the basis of certain ideologies or on the basis of our "me-and-mine" delusion, it happens with **ignorance** (*avijjâ*).
- These **traces** mature (quickly or slowly – *bhava*), come to light (*jâtî*) and are perceived as mental suffering (*dukkha*).
- Once the traces become established as craving (*upâdâna*), any form of *dukkha* will inevitably follow. One who does not accept this fact is still far from wisdom (*pañña*). One who knows it is some few millimeters nearer to wisdom, and *dukkha* may lose its sharp edge.
- This is, in short, once again the whole "negative" aspect of *Paticcasamuppâda*.
- **It turns to the "positive" aspect if no traces are left behind.**
- So, don't produce traces! Train and be open for the "flash". It comes unexpected. *There is no guarantee*. Nobody can help you with that, except your own mindfulness and responsibility. Buddha has passed away, only his teachings (*dhamma*) are still alive. With *dhamma* you must do it by your own. And when you really have arrived, unlimited love (*mettâ*) and the other heart-factors **really are there** without being "produced" by you.

Thank you for listening

Abkürzungen & Referenzen zum Palikanon (1)

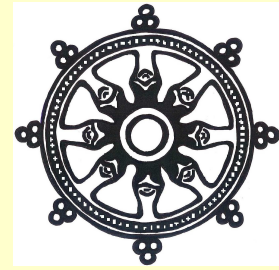


A	Anguttara-Nikáya – Angereihte Sammlung (Teil des SP)
AP	Abhidhamma Pitaka (Korb der Höheren Lehrreden – scholastische Philosophie, später als Buddha)
Abh.S	Abhidhammattha-Sangaha
D	Dígha-Nikáya – Sammlung der längeren Lehrreden (Teil des SP)
Dhp	Dhammapada
Dhs	Dhammasangani
It	Itivuttaka
K	Kommentar zum Anguttara-Nikáya (Manorathapúraní)
Kath	Kathávatthu – strittige Themen (Teil des AP)
KhN	Khuddaka-Nikâya (Teil des SP)
Kom	Kommentar
M	Majjhima-Nikáya – Mittlere Sammlung (Teil des SP)
Mil	Milinda-Pañhá,
MNid	Mahá-Niddesa
Mv	Mahá-vagga (Teil des VP)

Abkürzungen & Referenzen zum Palikanon (2)



P	Pâli
Patth	Patthána
Pts	Patisambhidá-Magga
PTS	Pali Text Society, London
Pug	Puggala-Paññatti
Skr	Sanskrit
S	Samyutta-Nikáya – Sammlung der Gruppierten Lehrreden (Teil des SP)
SP	Suttapitaka (Korb der Lehrreden)
SnK	Kommentar Buddhagosas zum Sutta-Nipáta (Paramattha- jotiká)
SnP	Sutta-Nipáta
Thag	Theragáthá
Ud	Udána
Vibh	Vibhanga
Vis	Visuddhi-Magga
VP	Vinayapitaka (Korb der Ordensregeln)
Yam	Yamaka

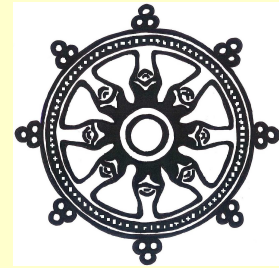


Verwendete Quellen (1)

Einige Lehrreden aus dem Pâli-Kanon zur Bedingten Entstehung:

- Sutta Pitaka / Khuddaka-Nikâya / Sutta-Nipâta:
 - Snp III,12
- Sutta Pitaka / Majjhimanikaya:
 - M9 – Rechte Einsicht
 - M11 – Löwengebrüll (kleines Sutta)
 - M18 – Honigkuchen Sutta
 - M38 – Vernichtung des Durstes (großes Sutta)
- Sutta Pitaka / Dighanikaya:
 - D14 – Mahâpadâna Sutta, Offenbarung
 - D15 – Mahânidâna Sutta, Abkunft
- Sutta Pitaka / Samyuttanikaya:
 - S12 – Nidâna-Samyutta
 - S22 – Khandha-Samyutta
- Vinaya Pitaka / Mahâvagga:
 - Mv1.1 – am Ufer des Flusses Nerañjara bei Uruvelâ

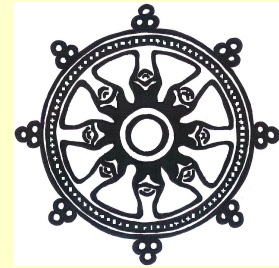
Verwendete Quellen (2)



Weitere verwendete Pâli-Text-Quellen:

- Sutta Pitaka:
 - Majjhima Nikâya, M2, Sabbāsava Sutta („Alle Anwendungen“)
 - Khuddaka Nikâya / Dhammapada (insges. 423 Verse)
 - Khuddaka Nikâya / Udâna (Aphorismen) Ud.1.3
 - Anguttara Nikaya / Kâlâma Sutta, A.III.66
- Pâli Chanting
(translated by Ven. Âchârya Buddharakkhita)
 - Dhamma Vandana
 - Sakala Buddhâ pûjâ

Verwendete Quellen (3)



Übersetzungen von Texten des Pâli-Kanons ins Deutsche:

- **Tipitaka – der Pâli-Kanon des Theravâda-Buddhismus.**

Fast vollständige Sammlung (Deutsch) aller drei Pitakas. Unterschiedliche Übersetzer. Im Internet: <http://www.palikanon.com> , seit 1998 ca. 2000 HTML-Seiten mit 28.000 URLs u. Fußnoten, implementiert von Wolfgang Greger (Thailand)

- **Kurt Schmidt: „Buddhas Reden“**

Majjhimanikaya – die Lehrreden der Mittleren Sammlung des buddhistischen Pâli-Kanon. In kritischer, kommentierter Neuübertragung. W. Kristkeitz Verlag, 1989

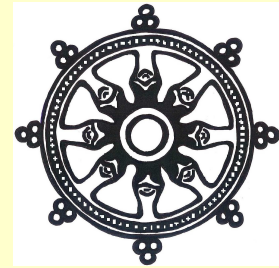
- **Nyânatiloka: „Buddhistisches Wörterbuch“**

Pâli – Deutsch, Verlag. Beyerlein & Steinschulte; 5. Auflage, 1999

- **T.W.Rhys Davids / W. Stede: Pâli-English dictionary**

– Reprint: Motilal Banarsidass, Delhi 2003

Verwendete Quellen (4)



Verwendete Sekundärliteratur zum Thema:

- **Anagarika Govinda: „Die Dynamik des Geistes“**
Die psychologische Haltung der frühbuddhist. Philosophie u. ihre systematische Darstellung nach der Tradition des Abhidhamma. Verlag O.W. Barth, 1992
- **Nyânatiloka: „Das Wort des Buddha“**
Systemat. Kurz-Übersicht der Lehre; v. Autor ausgewählte u. übersetzte Pâlikanon-Texte. Buddhist. Handbibliothek. Vlg. Christiani, Konstanz, 1989, neu erschienen (ab ca. 2001) im Vlg. Beyerlein & Steinschulte
- **Nyânaponika: „Geistestraining durch Achtsamkeit“**
Buddhist. Handbibliothek. Vlg. Beyerlein & Steinschulte; 8. Auflage, 2000
- **Buddhadasa Bhikkhu (Thailand): „Kernholz des Bodhibaums“**
Suññata verstehen und leben, 1994
Hrsg. der Deutschen Fassung: Buddhistische Gesellschaft München e.V., 1999
- **Buddhadasa Bhikkhu (Thailand): „Kalamasutta, hilf!“**
1988
- **Buddhadasa Bhikkhu (Thailand): Anattâ und Jâti**
- **Dhammadûta (Zeitschrift), Jahrgang 10, Nr. 1 – Mai 2006;**
Hrsg. Vijayâ (Dr. Helmtrud Rumpf)
- **Ajahn Chah (Thailand): A Taste of Freedom**
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