

Dependent Origination II

Paticcasamuppâda

Second Talk at Buchinger Marbella

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February 2013

Overview on all Talks

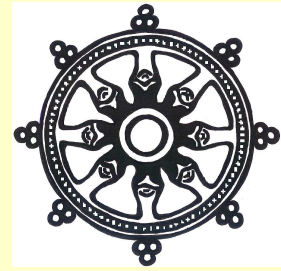


- Preface
 - Tuning in to the our view
- Dependent Origination I
 - Dependencies within the automatic processes of originating „*dukkha*“
 - Called: The "negative aspect" of *paticcasamuppâda*
- Dependent Origination II
 - Practical use: Awareness instead of accusation
 - Called: The "positive aspect" 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)

Part II - Dependent Origination

Care & awareness instead of accusation

The "positive aspect" of *paticcasamuppâda*



*„Svâkkhâto Bhagavatâ Dhammo,
sanditthiko, akâliko, ehipassiko,
opanayiko, paccattam veditabbo
viññûhî‘ti“*

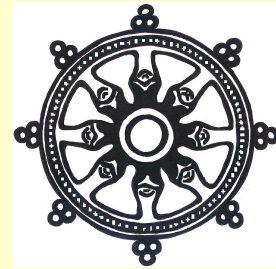
Pâli Chanting / Dhamma Vandanâ

„The teaching is perfectly enunciated by the Blessed One; it is verifiable, and bears immediate fruit; it invites all to the test for themselves, leads one onward to Nibbâna and is to be experienced by the wise for himself“.

Practical steps with *paticcasamuppâda*:

- Try to understand the "Second Noble Truth"
- Try to approach the "Third Noble Truth" ...
- by heading the means of Dependent Origination and those of the "Noble Eightfold Path" (= the practical details of the "Fourth Noble Truth")

II Connection to Part I – Rolling off the Chain?



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In the suttas dealing with Dependent Origination the "negative aspect", i.e. $avijj\hat{a} \rightarrow \dots \rightarrow tanh\hat{a} \rightarrow \dots \rightarrow dukkha$ is mostly followed by a "positive aspect", stated in short as follows:

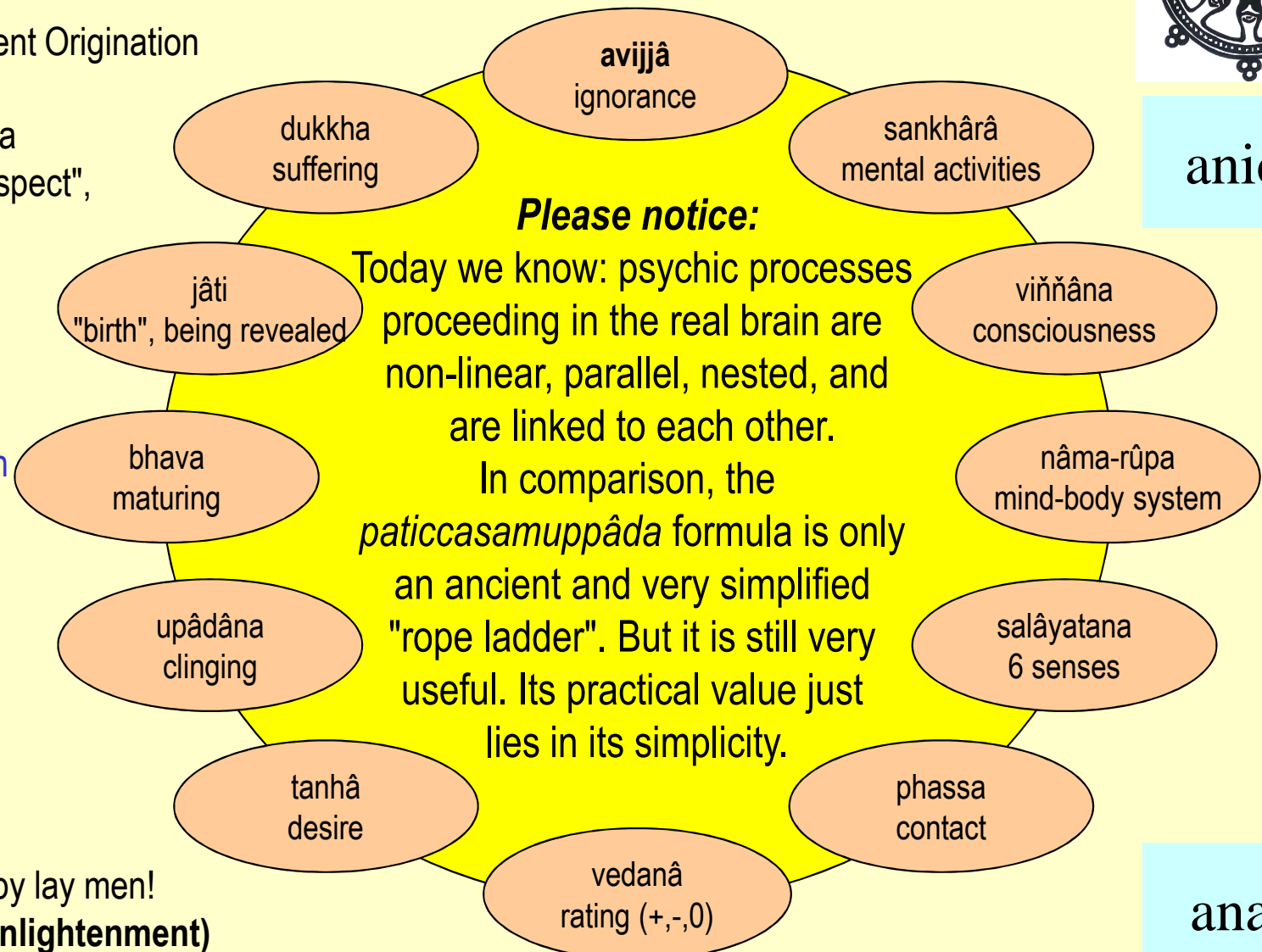
„By vanishing of **avijjā**
 → the **sankhārā** vanish
 → with this, **viññāna** vanishes
 → with this, **nāma-rūpa** vanishes
 → with this, the **salāyatana** vanish
 → with this, **phassa** vanishes
 → with this, **vedanā** vanishes
 → with this, **tanhā** vanishes
 → with this, **upadānā** vanishes
 → with this, **bhava** vanishes
 → with this, **jāti** vanishes
 → with this, **dukkha** vanishes .“

But this is hardly understandable by lay men!

It is already the final result (of enlightenment)

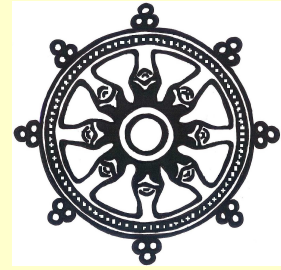
Only the advanced, experienced "noble disciple" (p.: *ariya –pugala*) knows what it means.

Therefore, we will unroll the chain of conditions in another way, and we will do it in 2 steps.



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II The practical steps

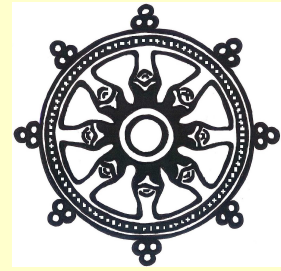


- **Step 1: Suffering (*dukkha*) as a chance of learning**

- Step 1 consists in applying the chain of conditions in a **backward** direction.
- When a personal disaster (*dukkha*) already has taken place, and you want to learn from it for the sake of yourself, use the "rope ladder" of Dependent Origination, going back to find out how it came to the disaster. It is important that **external reasons are rather irrelevant** with such investigation. Only your internal reasons count; because next time, the external situation may be different, but you can improve your internal view.

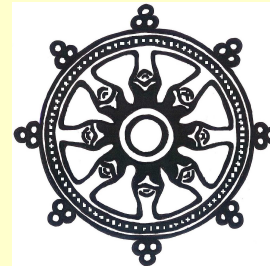
- **Step 2: Care & Awareness (*sammâ sati*) at initial points**

- Step 2 consists in applying the chain of conditions in a **forward** direction at the appropriate point.
- The most appropriate point is **passa**, i.e. an opportunity / a new contact. "Contacts" happen to us every second. Ofcourse, for normal people it is not possible to follow every contact with full attention; too many processes proceed without explicit consciousness! (Though, it is said that "*Arahats*" or "*ariya-puggala*" – a theravâda-buddhist name for enlightened holy men – indeed do that!). Nevertheless, if we pay attention to a sufficiently strong contact, and try to attentively **observe** the subtle inner events, such as *vedanâ*, *thanhâ* and so on, we may come to surprising insights.



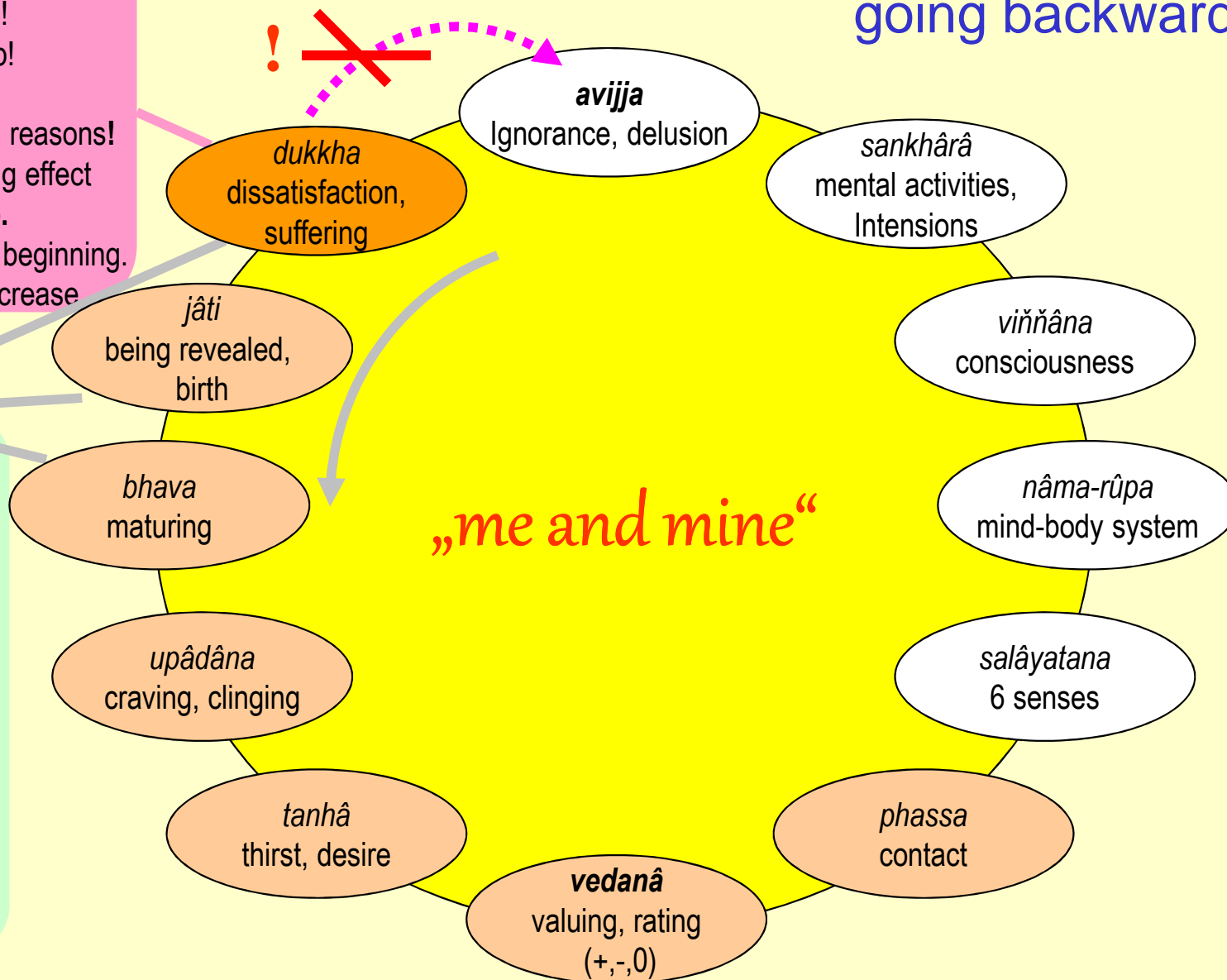
II Step 1: Suffering as a chance of learning (1)

- We learn by experience.
- But many people – when they experience failure / disappointment / defeat – learn "in the wrong way" because they do it with accusation, thoughts of revenge, whitewash, hushing up, self-pity, ... – and all this doesn't help them. It does never break through the cycle of automatic reactions; and "*dukkha*" will happen again and again.
- *The chain of Patikkasamuppâda*, however, gives us a good guideline for learning in a better way – even in the case that we were not able to avoid the "*dukkha*-situation".
- Hence, *Patikkasamuppâda* is not only of theoretical interest but of great practical value.
- So, **take the chance** of learning from a personal disaster in a better way with help of the Chain of *Patikkasamuppâda*.



II Step 1: Suffering as a chance of learning (2) going backwards

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



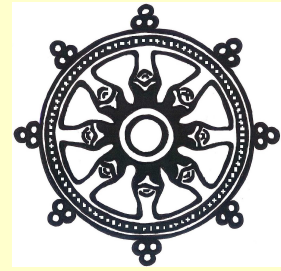
„me and mine“

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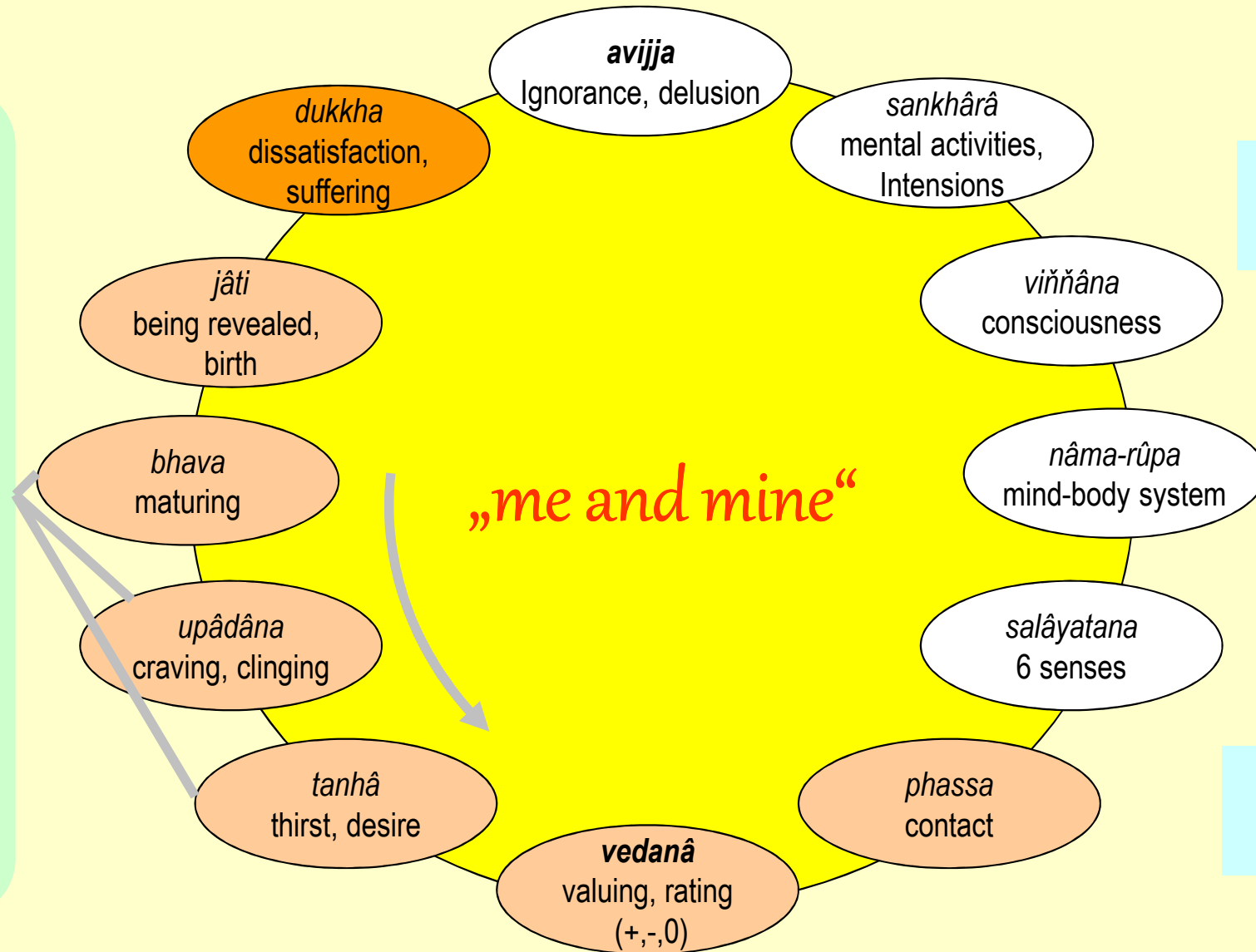
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Accept *dukkha*, as it is!
 This *dukkha* has **nothing to do** with other people or with external circumstances!
 It is **your** *dukkha*. It has been born (*jâti*) **in your mind**.
 Try to remember how it has matured (*bhava*)!

II Step 1: Suffering as a chance of learning (3)



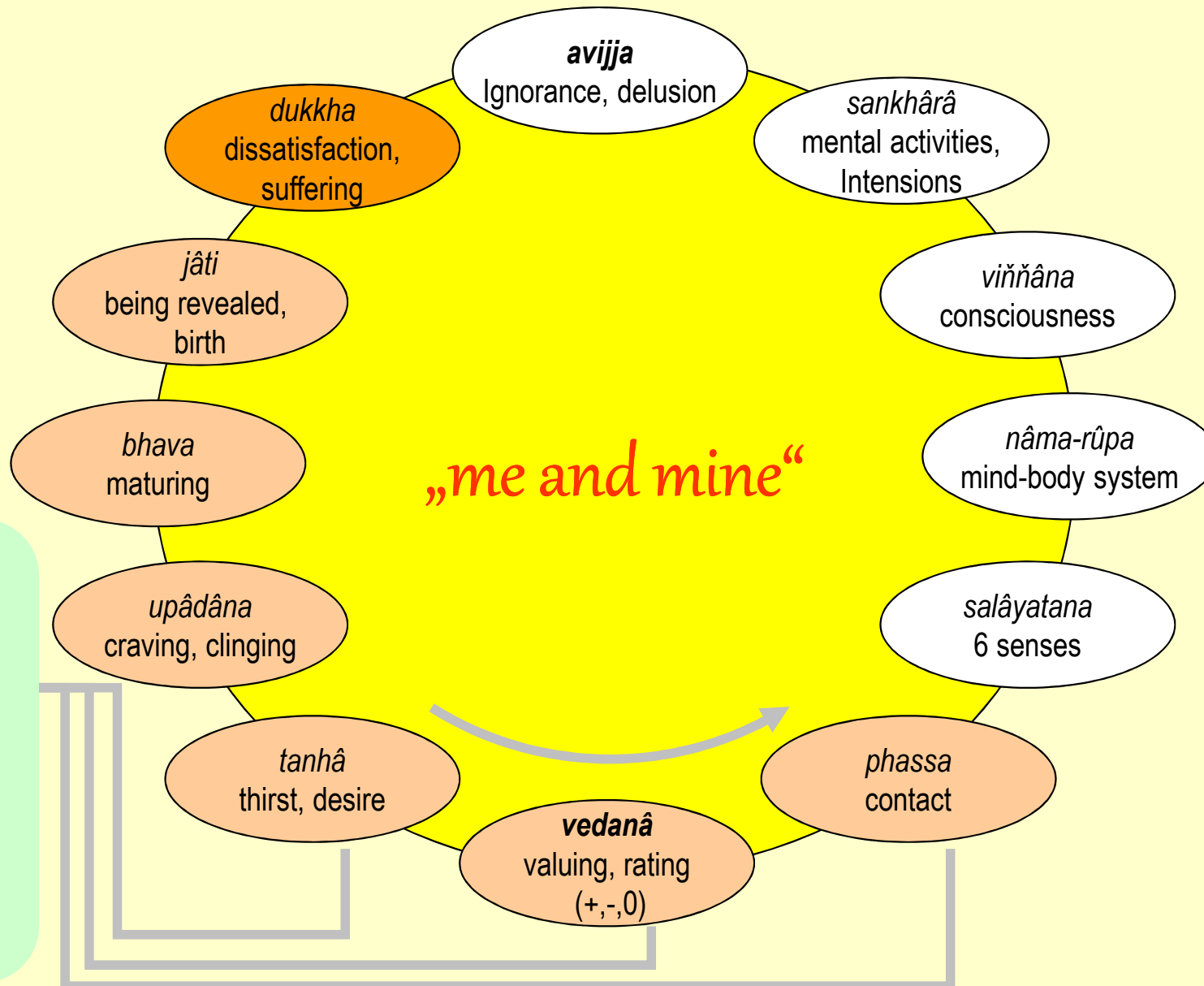
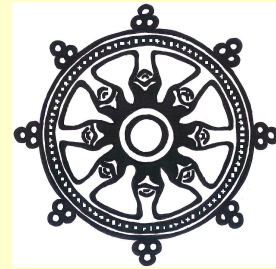
And you will realize, that the disaster could mature (*bhava*) because you **wanted something what ever it would cost** (*upâdâna*). Try to find out (like a medical doctor) why and when: When the **first desire** (*tanhâ*) came up you possibly did not take care of the consequences. Remember also that the way into the disaster was practically irreversible from the point on, once your desire turned into **craving**.(*upâdâna*)



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II Step 1: Suffering as a chance of learning (4)



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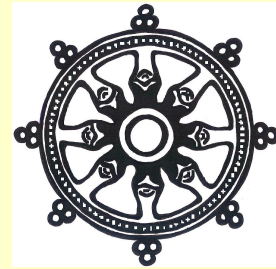
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Do you remember when and how your desire had started? Do you remember the "rating" that initiated the desire? (Possibly you don't) What was the ground, the opportunity (*phassa*) when all that began?

II Step 1: Suffering as a chance to learn (5)



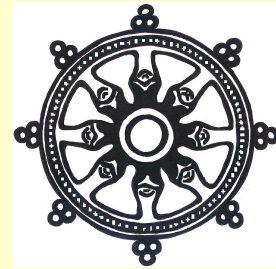
- At the moment we need not go back further along the chain:
 - *Phassa* ← *sâlayatana*? – Don't worry about your senses. They enable all contacts. They are the natural functions of your body&mind system. **You shouldn't suppress them. But you are responsible for the consequences when using them.**
 - *Salâyatana* (6 senses) ←... ← *viññâna* (consciousness) ← *sankhârâ* (mental brewings) ← *avijjâ* (ignorance)? – At the moment, this is pure theory for you.
 - The **practical** steps from *passa* to *dukkha* – or back -- are just those ones that are mostly expounded in the original discourses of Buddha with his disciples and with lay men.
- However: Already this going back to the inner causes of a *dukkha*-case is not easy! Initially it doesn't always work out! The memory simply doesn't cooperate.
- Why is this so? This is a natural protective mechanism of the ego: to protect and to save the "me and mine"-imagination!
- Do not give up! Try it again and again! There are enough "*dukkha*-chances". But do not fall back into accusations (against yourself, others, or against external "circumstances") – this would distort the learning process!!
- If you really have – at least once – achieved to retrieve the chain *dukkha* ←... ← *thanhâ* ← *vedanâ* ← *phassa* according to your inner reality, and if you have honestly accepted the result to be true, without furtively making external circumstances responsible, then this is a first success.
 - It teaches you that **it is possible** (part of the "Third Noble Truth") to use your mind without being dominated by your "ego".



II From Step 1 to Step 2

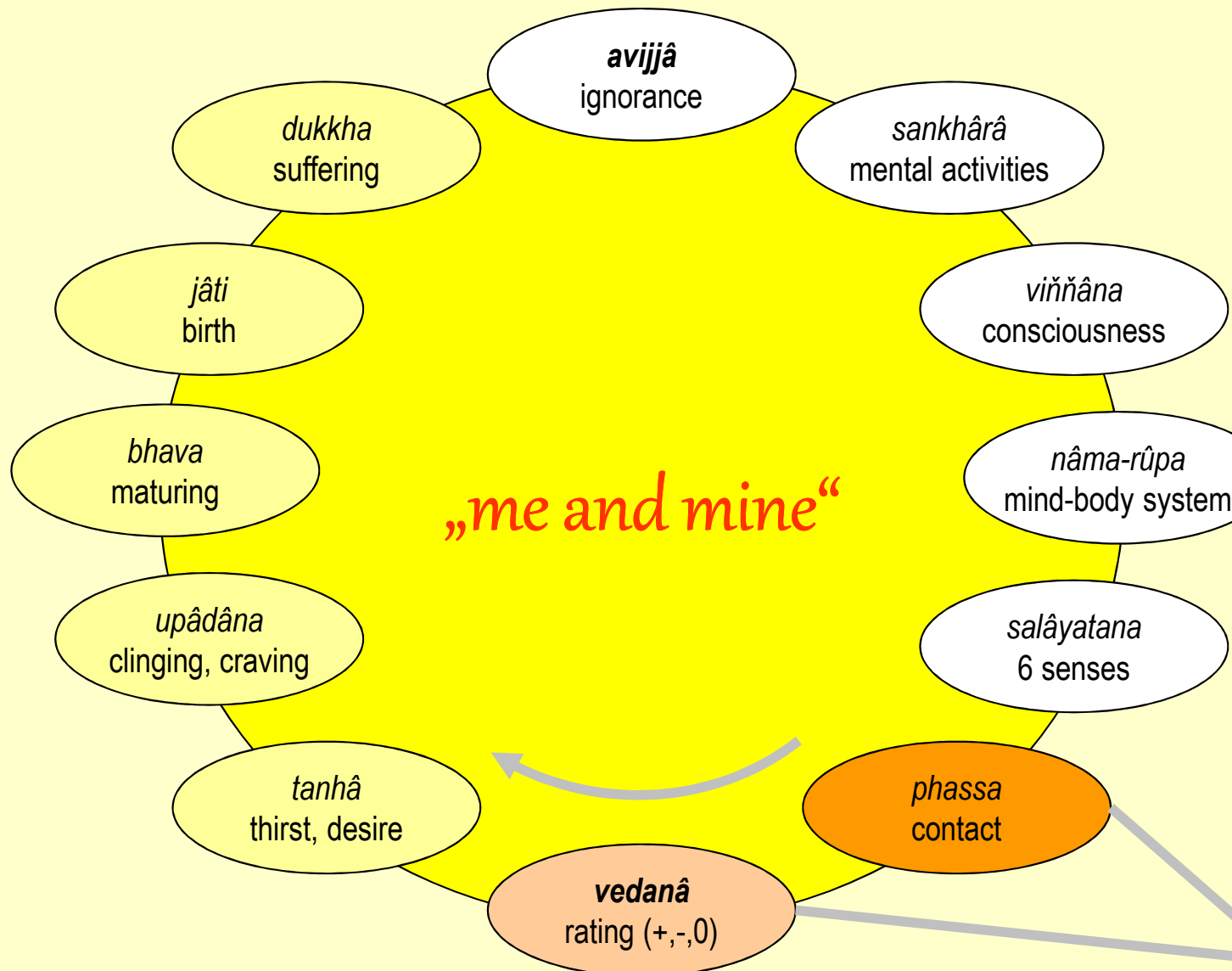
- And – as a side effect – the "*dukkha*" may seem to be less catastrophic than it seemed before having started the "go-back" analysis.
- Why? Because you have **discerned a bit** of the functioning of your mind & body system. *Avijjâ* has decreased a bit.
- This success may encourage you to observe the process at the next opportunity just from beginning and in the forward direction.
- But the question is: When and how shall we start with "making it better"?
- Often in real life, the chain of reaction, starting with any contact (*phassa*), can be running so quickly that awareness may come too late.
- Yes, attention, care and awareness (*sammâ sati*) must be **trained** (*sammâ vâyâma*) to come at the right time!
- But there are enough opportunities (*phassa*) to train it.

II Step 2: Care & awareness at initial events (1) going forward

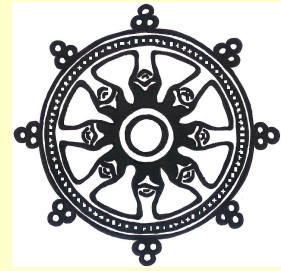


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When coming into contact (*phassa*) with an internal or external event, try to be aware of your first rating (*vedanâ*) (this is **hard** because that rating is done unconsciously) – or try to avoid rating at all (this is nearly **impossible**)

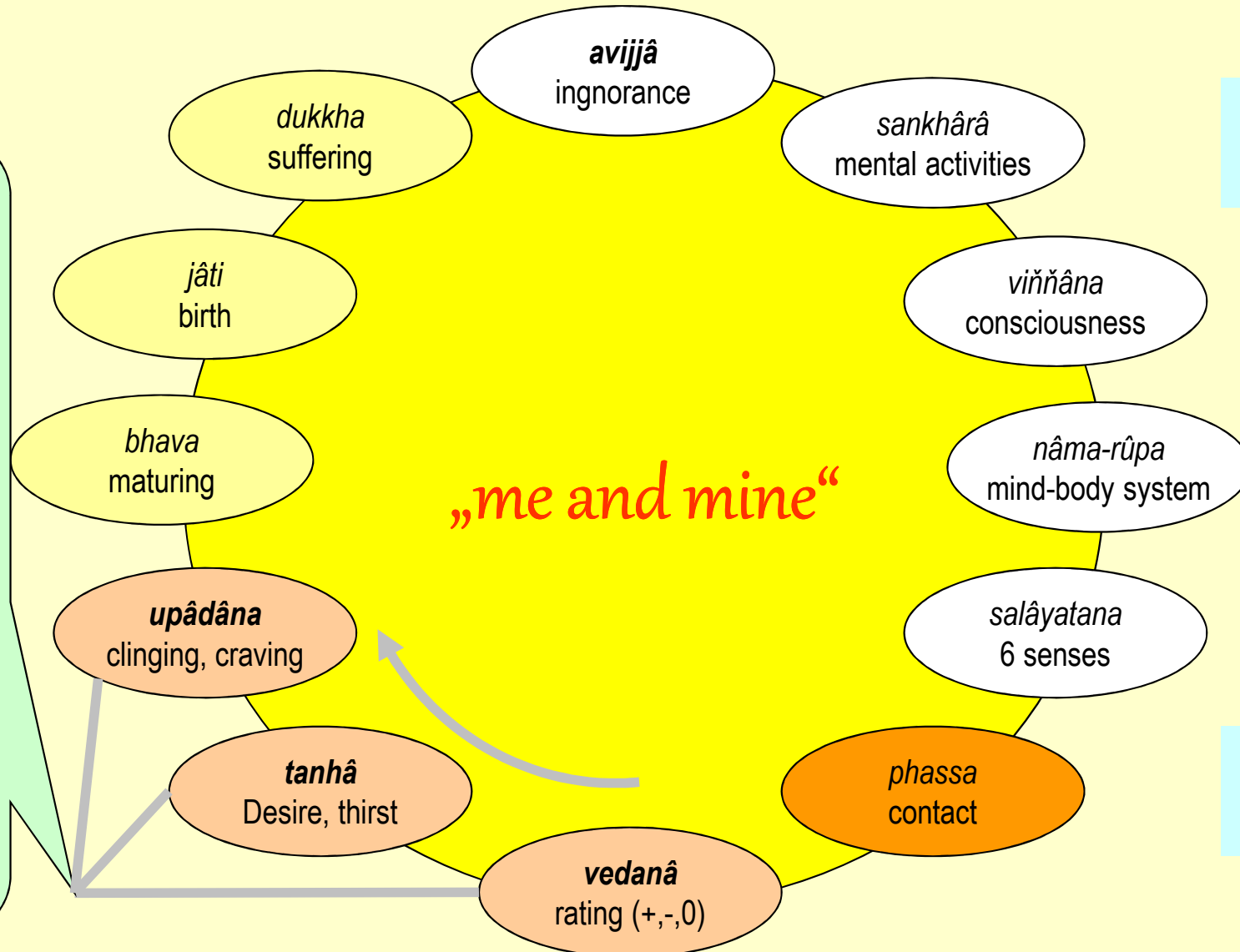


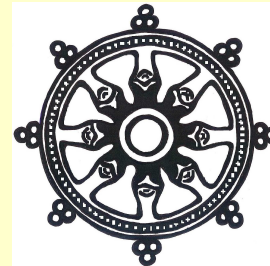
II Step 2: Care & awareness at initial events (2)

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Has rating (*vedanâ*) taken place, then try to **know its value** (+ or - or 0) . And take it as it is. Do the necessary work but give that rating **no energy**, i.e. don't let come up any desire (*tanhâ*). Do you feel a desire, take it as it is, observe it but **give it no energy**. **By no means** let it increase to craving (*upâdâna*), let the desire pass away. Put the energy into **wholesome actions** that are appropriate and necessary.





II Step 2: Care & awareness at initial events (3)

"Negative":

If craving (*upâdâna*) has been established, then the conditions for *dukkha* are quickly borne (*bhava, jâti*) – this can happen in various forms, for example:

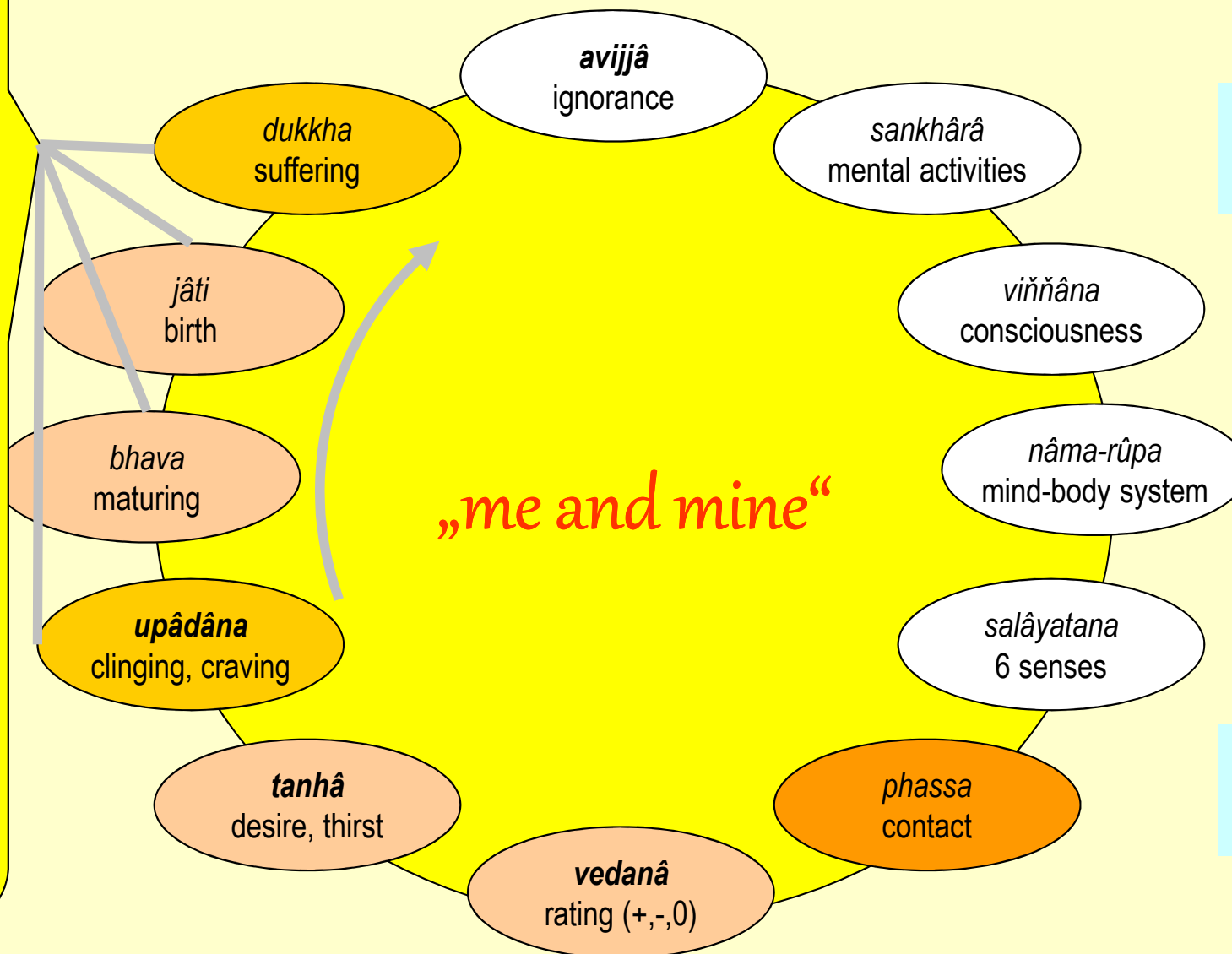
*- Either you struggle against yourself (doubts – *vicikicchâ*), since you suspect the inevitable consequences, but you can't go back because of **pride**.

*- Or there is a temporary satisfaction, and you want **more** and don't get it (-> obsession).

In any case, all this will result in *dukkha*. You are in the middle of the "me and mine" prison.

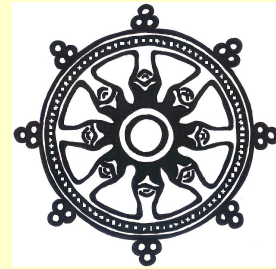
In any case, all this will result in *dukkha*. You are in the middle of the "me and mine" prison.

prison.



anicca

anatta

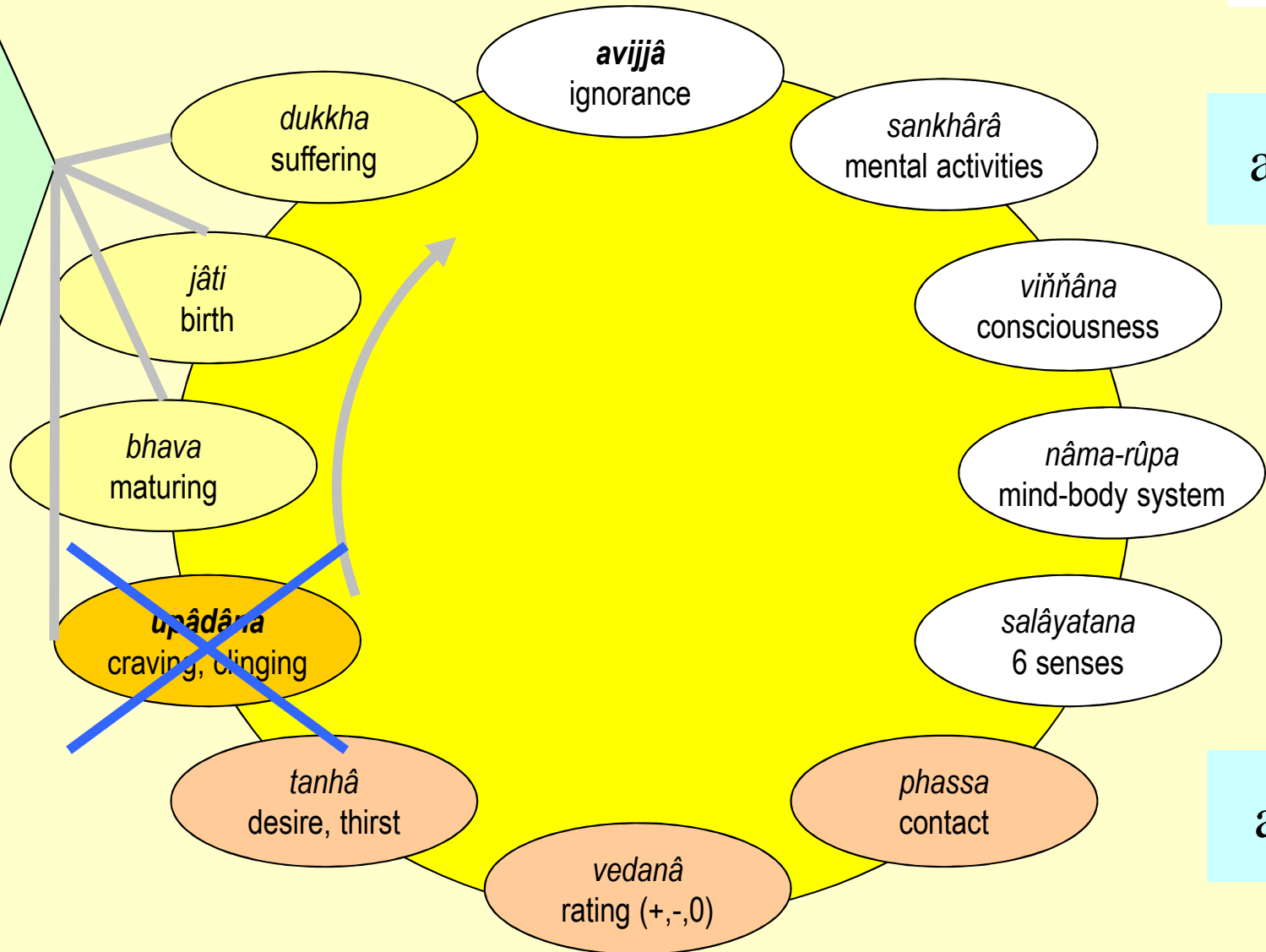


Care & awareness at initial events (4)

"Positive":
 Or: You really avoid craving to come up. Then you are a **winner** (*jīna*). You have not defeated anyone else but you have defeated your own habit, your "me and mine". You shouldn't be proud of it! That would only be another "ego-trip", and it can corrupt the process in the last minute. Hence: **No pride!!**

What comes after can be taken with calmness. By the inner victory you have perhaps saved yourself an "external" suffering.

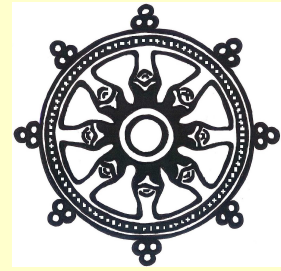
This is not so important. Important is the fact that you have **discerned the role of the "me and mine" imagination.** It is **without substance** (*anattā*). *Avijjā* really has decreased.



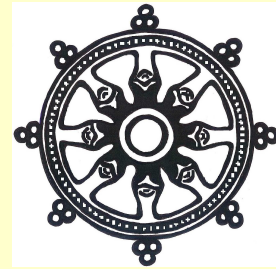
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Break

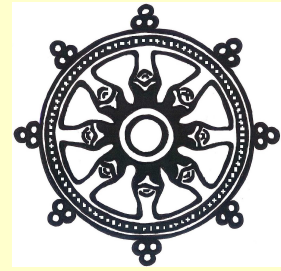


Break
Questions



II Step 2: A simple example - pains of knee (1)

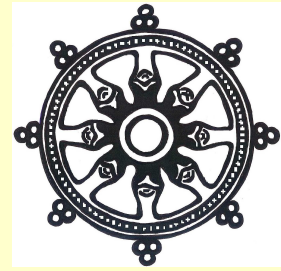
- Theoretically, all that sounds nice (or even exotic?). But applying it in practice of normal life ***is rather hard***.
- Why? – Because the first *sankhârâ*-events, *phassa* → *vedanâ* → *tanhâ* particularly, ***follow each other so quickly*** that untrained care & awareness (*vâyâma / sati*) **can't keep up with it**.
- The situation is easier when you sit in **meditation**: Time is not so important when you have slowed down; and you can develop awareness when being quiet.
- Then, a "contact" (*phassa*) mostly consists in remembering a good or bad event in the past; and this can be used as a "*meditation object*".
- But remembering of the past is volatile and changes quickly (→ "rotation of the mind").
- Therefore we take as a **meditation object** (*phassa*) a **simple example** that occurs often when sitting and is strong enough for our awareness:
- **Pains of knee. It is a simple and excellent meditation object.** You can learn striking things with it (if you are patient enough).



II Step 2: A simple example - pains of knee (2)

Phassa → vedanâ:

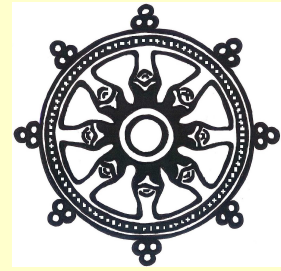
- Do you feel the pain of knee (*phassa*)? – Really no problem if the pain is strong enough!
- Now, be aware of this contact to your knees and only observe: „Aha, pain of knee“.
- Do you realize the automatic rating (*vedanâ*)? Clearly! It's negative. Nobody likes pain of knee
 - In other contact cases – for example some memorizing – the unique rating result (negative / positive / indifferent) is not so clear.
 - Registering a contact **without** any rating (*vedanâ*) is nearly **impossible** – all the more with pain of knee!.
- Now, take the pain of knee as a **meditation object**.
 - It has the advantage to be strong enough. And it becomes even stronger once *disgust* comes up against it (this will clearly be a form of ***tanhâ***).



II Step 2: A simple example - pains of knee (3)

***Vedanâ* → *tanhâ*:**

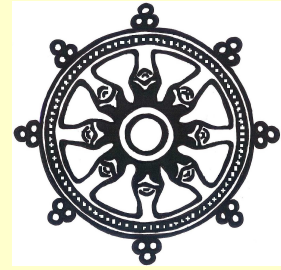
- Concentrate on the *vedanâ*-result, be aware of it's value. Be sure of it's value but **do not distort it by hushing it up** or be trying to distract yourself with other thoughts.
- This gives you some seconds of break before *tanhâ* comes up:
 - „Aha, pains of knee; I observe I don't like them (*vedanâ* = „-““.
 - This observation stops your disgust / your aversion against the pain, and prevents you from being caught by it.
- But often you may already feel the pain of knee as being so strong that the aversion against it (*tanhâ* in form of *dosa*) is growing fast.
- Then register only: "Aha, disgust against the pain is growing". Be totally awake! "... it is growing, it comes in waves..."



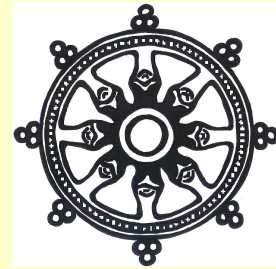
II Step 2: A simple example - pains of knee (4)

- Keep up your observation. Don't become overwhelmed by the disgust; it would only trigger an action to get rid of the pain. (For example changing the position or even getting up and stopping meditation.)
 - But then, you'd have wasted the chance of an intensive meditation, and *upâdâna* would defeat you;
 - und after changing the position and sitting down again, the whole theatre of pain and disgust against pain would repeat.
- **Hence, use the chance. Now! – Observe!**
- This will last some minutes, perhaps $\frac{1}{4}$ hour, perhaps $\frac{1}{2}$ hour, perhaps longer, ... until something changes .
- But you know: everything changes, passes away (***aniccâ***)!
- Hence, repeat observing: *vedanâ* (negative value) – register this rating. – *tanhâ* (disgust against the pain) – register this feeling. Observe this situation, ***only observe, nothing else!***

II Step 2: A simple example - pains of knee (5)



- This may even become worse: *tanhâ*, the disgust, increases; and by this, pain increases; and by this the disgust increases, and so on...
- You may feel that hell breaks out!! – Hence only observe; "Aha, now the feeling comes up that, hell beaks out." ...
- But when you are patient enough (*vâyâma*) and keep up your observation and awareness (*sati*), something really astonishing can happen:
- After some time, you say to yourself: What is it that the pain is so unbearable, so intolerable? Is it really the pain itself? Or is it the disgust, the hate (*dosa*) against the pain? – Isn't it the desire / the demand (*tanhâ*) **not to have** the pain?!



II Step 2: A simple example - pains of knee (6)

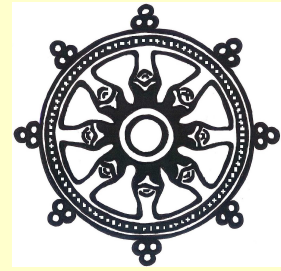
- And then you say to yourself: "Well then let it go! What's worse?
– That disgust or that pain?"
- Observe it with care: Your disgust has made the pain worse, and then your disgust about the pain has become worse, and then the pain, and then the disgust, and then, ...
- Why do you follow this mechanism? It is ridiculous!
- *"I simply give up that disgust."*
- **Und then happens something fantastic:**
- **At once you know, you are sure:** The disgust, the negative *tanhâ* (=dosa) was it what inflamed the situation; it wasn't the pain itself.



II Step 2: A simple example - pains of knee (7)

- **And, knowing it now, you start laughing and laughing: Yo've got an insight that is 1000 times more important than the whole pain theatre.**
- And – as a side effect: The pain has disappeared! – Not really, physiologically, but it is no longer of interest for you.
- You are sitting there, upright, relaxed, happy, as though you have woken up from a bad dream.
- The **rotation of thoughts** about the pain and the disgust have **disappeared** since you gave up the fighting.
- **You do not "think" any longer. You are simply sitting in silence** (a small „*sammâ ditthī*“).

II Step 2: A simple example - pains of knee (8)



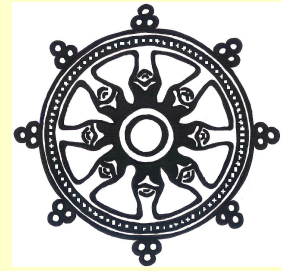
- And at once you are master of your mind: contemplating clearly and concentrated on the chain of Paticcâsamuppâda (*sammâ sankappa*) and about what has happened. This state is called **samâdi**.
- Pain of knee? – Ofcourse it is still there! But you do no longer deal with it.
- It is as though you have broken through your "prison" that was dominated by the "me-and-mine" delusion, where *vedanâ* und *tanhâ* are at home.
- There is the body but "you" are not the owner. There is the pain, but "you" are not the owner. There is any perception (*sañña*), of the room, of other people sitting there – very clear. All belongs together. I am an inseparable part of that environment, but I am not the owner.
- The "me-and-mine" delusion has disappeared. There is no longer any difference between "inside" and "outside" of "yours". You begin to understand what ist "**anattâ**".

II Step 2: A simple example - pains of knee (9)



- You register every part of your body and every movement in your mind but it is not the "me-and-mine". "You alone" does no longer exist. There is only the "ONE", that has no name.
- And when you do not become too "excited" upon this state (it is called "*pîti*") you can stay in it for longer time in serenity (*upekkhâ*).
- You have approached a bit to what the Buddha called ***anattâ***.
 - This came rather unexpected. For – you only wanted to analyse the contact with the pain of your knees without being overwhelmed by it.
- After a time, also this state passes. Everything that has developed, passes (***anicca***): Pain of knee, insight, *samâdhi*, *pîty*, *upekkhâ*.... – don't cling to it!
- Be grateful, forget it, finish your meditation and do your next work in peace!

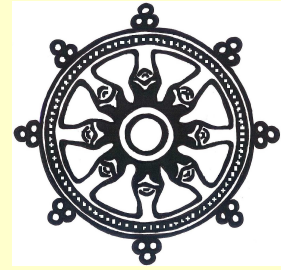
II Step 2: A simple example - pains of knee (10)



tanhâ → upâdâna → bhava → jâti → dukkha:

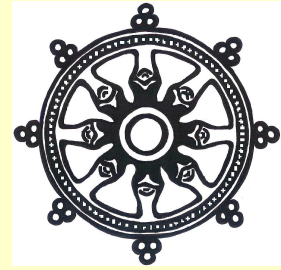
- If however the urge to get rid of the knee pain becomes too powerful,
 - Then you begin to cling to that urge (*upâdâna*);
 - You think, for example, you are entitled to get up and finish with the pain.
- Ofcourse you can do so if you have had another meditation object in mind than "pain of knee".
- But if "pain of knee" was your meditation object, getting up would only cause an unsatisfactory epilogue.
 - Getting up to get rid of the pain would only result in a minor, temporary relief.
 - Most probably, the pain would come back, if you decide to sit dow again. You have learnt nothing. The "theater of pain" would start again. „Avijjâ“ would be the same as before.

II Step 2: A simple example - pains of knee (11)



- The "*dukkha*" that will inevitably follow is something totally different from knee pain:
 - It is the dissatisfaction about a lost chance of learning (even though you might not admit this fact).
 - It might even culminate in the opinion that this kind of meditation were not appropriate to you.
- As a last measure, you could try to be honestly aware of the whole failure. Then you should start once again with "**Step 1**" (see above)....
- In any case, this contemplation (it was not a theoretical invention, but it comes *from really practiced meditation processes using paticca-samuppâda!*) has shown us,
 - how important the management of the *tanhâ* and *upâdâna* factors are:
 - successful mastering of them brings indeed a reduction of *avijjâ* (ignorance).
- Therefore, in Buddha's teachings *tanhâ* and *upâdâna* are often called the urges-driven forms of *avijjâ*.

End of Part II



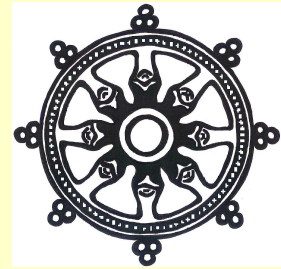
Thank you for listening.

Next talk:

- **Dependent Origination III**

- Leaving no trace behind: First glance of what may be meant by ignorance resp. by wisdom.

Abkürzungen & Referenzen zum Palikanon (1)



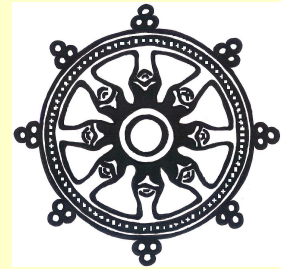
A	Anguttara-Nikáya – Angereihte Sammlung (Teil des SP)
AP	Abhidhamma Pitaka (Korb der Höheren Lehrreden – scholastische Philosophie, später als Buddha)
Abh.S	Abhidhammattha-Sangaha
D	Dígha-Nikáya – Sammlung der längeren Lehrreden (Teil des SP)
Dhp	Dhammapada
Dhs	Dhammasangani
It	Itivuttaka
K	Kommentar 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 / Majjhimanikâya:
 - 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 / Samyuttanikâya:
 - 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 Therâvada-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 (Auswahl):

- **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
- **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**
Selected Dhamma Talks, - printed in Taipei / Taiwan, 1994