

Paticcasamuppāda

Pali



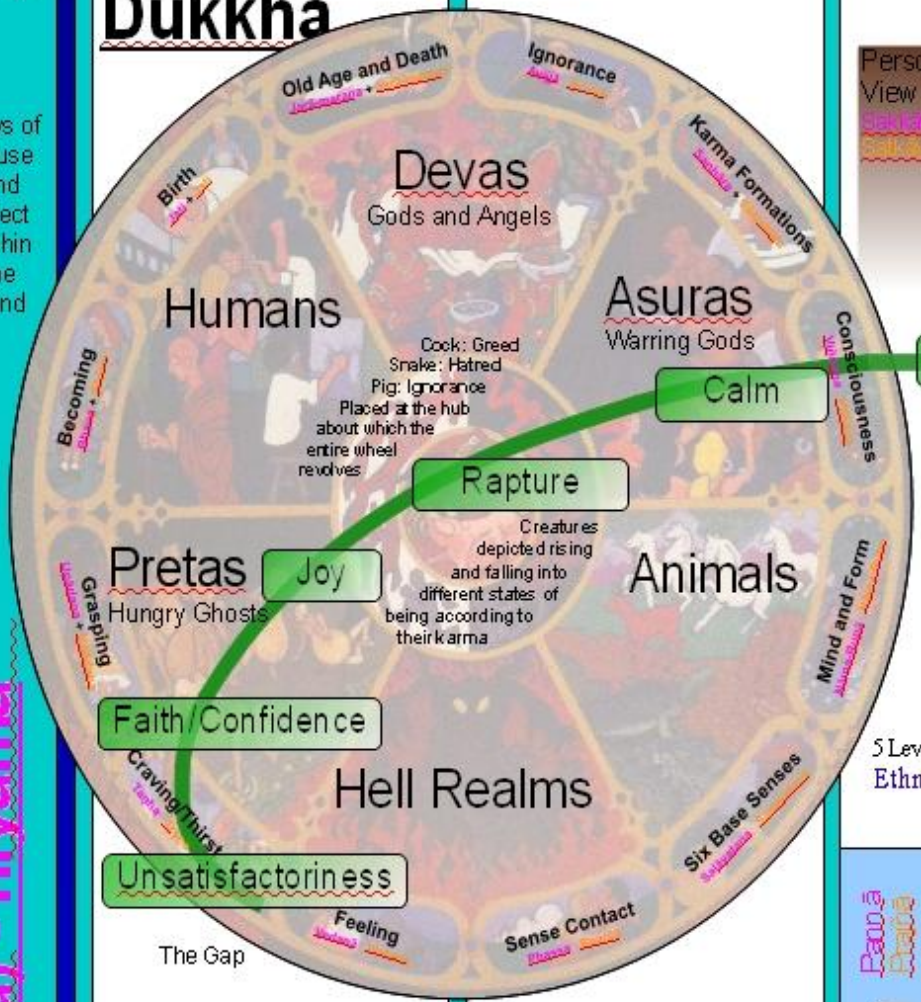
Conditioned Co-pr

When the exists, that comes to be. With the arising of that, another exists. That does not come to be. With the ceasing of that, that also ceases. — Samyutta Nikaya 12:91

- Physical Inorganic Order**
 - Chemistry & Physics
 - Gravity
 - Light
 - Matter
 - Chemical Reactions
 - Physical objects
- Biological Order**
 - Biology
 - Nutrition
 - Genetics
 - Hormones
 - Immune System
 - Living Bodies
- Non-Volitional Order**
 - Psychology
 - Laws of Cause and Effect Within the Mind

Origin of Dukkha

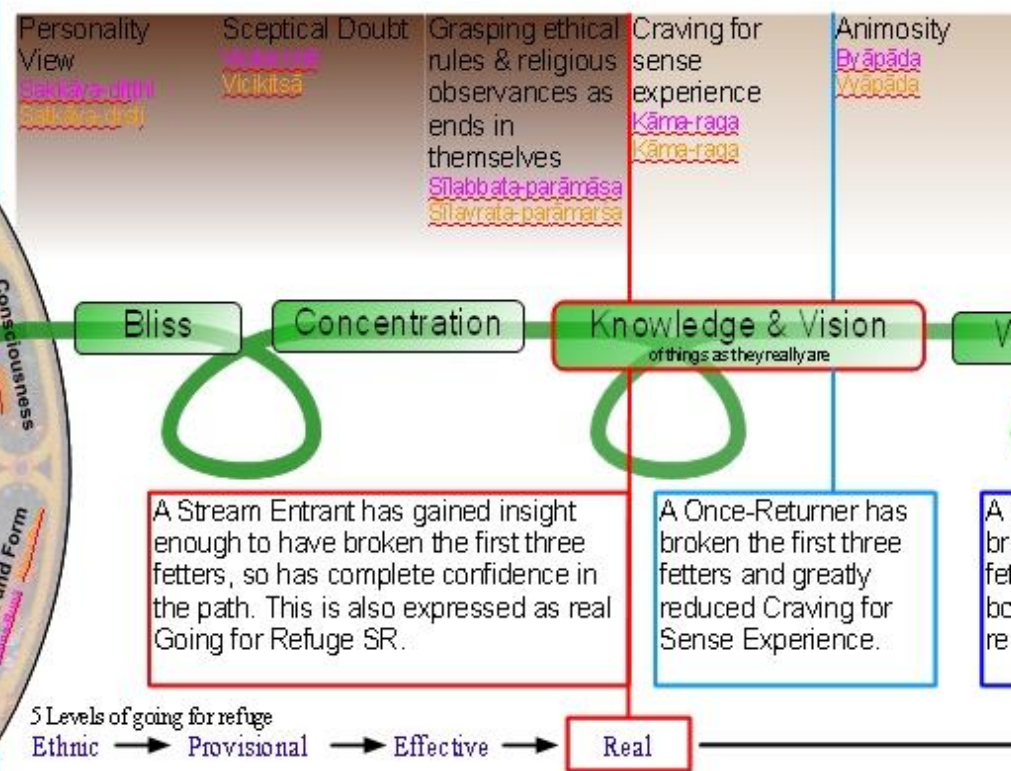
Dukkha



kamma-niyama

The Volitional Order, relating to choice and our active participation in the world

Path Leading to the



Twelve Cyclic or Reactive Links of Conditioned Existence

Ignorance	<i>Avijjā</i>	<i>Avidyā</i>	Previous Cycle
Karma Formations	<i>Sankhāra</i>	<i>Samskāra</i>	

- Volitional Order (Citta) - niyama**
- Biological Order - niyama**
- Physical Inorganic Order - niyama**

Wisdom vision of reality	<i>Sammā-ditthi</i> <i>Samyag-dṛṣṭi</i>	Corresponds to an intellectual understanding but without being identical to it. Vision, being able to see some positive affirmation of the goal no matter how distant.	>Go on retreat >Talk to people who inspire you >Recall your finest moments >Bring to mind the Buddha >Bring to mind your ordination > <i>Sadhana</i>
	<i>Emotion/</i>	'Emotion', a movement of the mind towards a more	Seven Stages of Puja 1. Worship 2. Salutation <i>Devānāgarī</i>

ed Co-production

to be While the arising of fire, fuel ceases. When the fuel ceases, fire ceases. While the cessation of fire, fuel ceases. *Samyutta Naya 129*



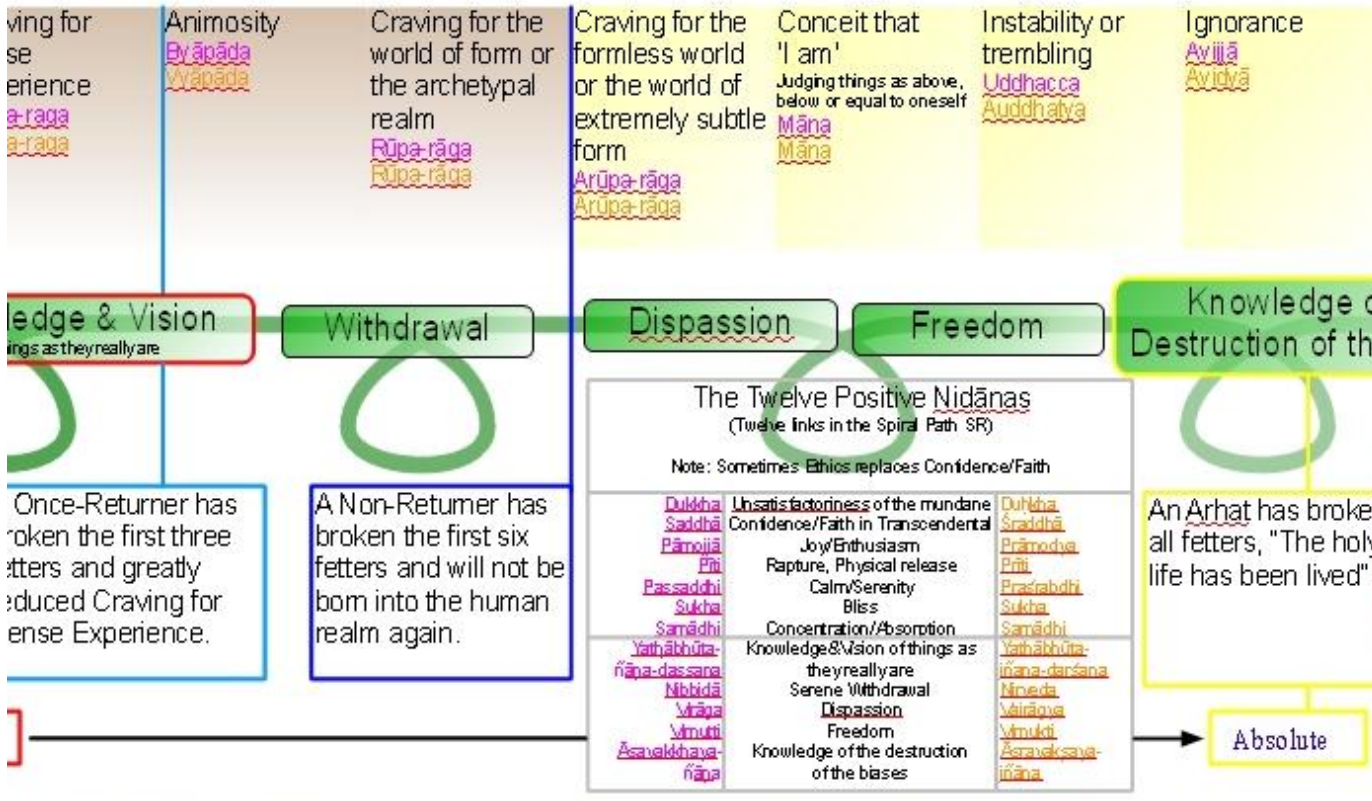
Pratītyasamutpāda

Sanskrit

niyama

active participation in the world as individual beings

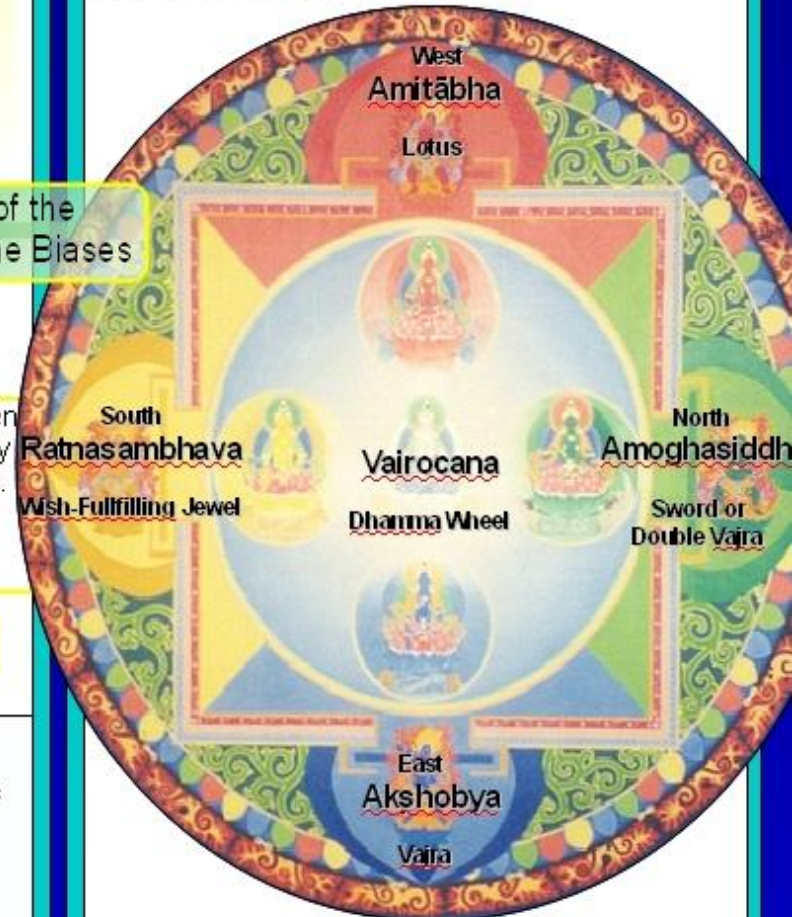
Leading to the Cessation of Dukkha



dhamma-niyama

The Cessation of Dukkha

The Mandala of the the Buddhas, as depicted on traditional Tibetan thangka. North is shown on the right not at the top in keeping with Tibetan maps.



>Go on retreat
>Talk to people who inspire you
>Recall your finest moments
>Bring to mind the Buddha
>Bring to mind your ordination
>Sadhana

SR

Three Levels of Wisdom

Pannā
Prajñā

Learning/Listening
Sutamaya parijā
Sutamaya parijā

Three Aspects of Faith/Confidence

Saddhā
Śraddhā

Rational Mind
Cintāmayā panna
Cintāmayā parijā

4 Factors of Vasubandhu for the arising of the Bodhicitta MH

Recollecting the Buddhas
Seeing the faults of conditioned existence
Observing the suffering of sentient beings

The Five Spiritual Faculties

Saddhā, Śraddhā
An emotional conviction that Enlightenment is possible and that the Dharma is the path to realizing it

Viriya, Vīrya
Energy in pursuit of the good. Enthusiasm towards one's practice

Seven Stages of Puja

1. Worship
2. Salutation

Prā
Vandana

Thinking/Reflecting
Cintāmayā parijā

Experience
Bhavanāmayā panna

Sati, Smṛti
Mindfulness. Recollectiveness. reflexive self-remembrance. knowing that you know.

The Six Perfections MH **The Ten Perfections** MH

Utu
Bija
Mano (or C)

Karma Formations	<u>Sankhara</u>	<u>Samkara</u>	Cycle
Consciousness	<u>Vijnana</u>	<u>Vijnana</u>	Current Cycle
Mind and Form	<u>Nāma-rūpa</u>	<u>Nāma-rūpa</u>	
Six Base Senses	<u>Salāyatana</u>	<u>Salāyatana</u>	
Sense Contact	<u>Phassa</u>	<u>Sparsa</u>	
Feeling	<u>Vedanā</u>	<u>Vedanā</u>	
Craving/Thirst	<u>Tanha</u>	<u>Tṛṣṇā</u>	
Grasping	<u>Upādāna</u>	<u>Upādāna</u>	Future Cycle
Becoming	<u>Bhava</u>	<u>Bhava</u>	
Birth	<u>Jati</u>	<u>Jati</u>	
Old age and death	<u>Jarā-marana</u>	<u>Jarā-marana</u>	

The Three or Five Poisons Kilesas

Craving	<u>Rāga</u>
Hatred	<u>Dvesa</u>
Delusion	<u>Moha</u>
Conceit	<u>Māna</u>
Envy or Distraction	<u>Issa</u>

8 Worldly Winds Lokadhamma Lokadharmā

Pleasure + Pain
Fame + Infamy
Gain + Loss
Praise + Blame

The Three Marks of Conditioned existence The Three Lakṣaṇas

Unsatisfactoriness
Dukkha Dufkha
(Remedied: Wislessness)

Impermanence
Anicca Anitya
(Remedied: Emptiness)

Insubstantiality
Anattā Anātman
(Remedied: Signlessness)

The Three Sufferings

Pain its self
(Physical & Emotional)
Dukkha-dukkhatā

The Suffering of Change
Viparināma-dukkhatā

Existential Unsatisfactoriness
Sankhāra-dukkhatā
SR Skandha-dukha

The Three Infatuations/Intoxicants Kāmachanda

Craving for Youth
Yobhana-mada

Craving for Health
Ārogya-mada

Craving for Life
Jīvita-mada

The Four Sights Nimitta Nimitta

→ An old man

→ A sick man

→ A dead man

Aspiration for freedom

Desire for liberation from the mundane. Aspiration towards the Truth.
Dhammachanda

→ A Sadhu, holy man

A Map of Terms

This piece of paper can be seen as a conceptual map of the universe really as seen by much of the Buddhist tradition. Conditionally it is placed at the top as this the broader (and most varied) conceptual that that Buddhists used to describe all things.

This root concept (or conditionally is broken down into the distinct dharmas or categories which are listed vertically (in light blue). Each dharmas represents a particular sphere of cause and effect.

The first three dharmas are concerned with the basic principles of physics and chemistry, biology, and mind.

The fourth order (karmamūlaka) describes our active participation in life as self-aware individuals. It documents the causal relationship between our choices and the effect those choices have on our experience. Where we have choice we have the ability to effect the experience of suffering for ourselves and others. Choice can be reactive, remaining in the same cyclic patterns as before, or it can be creative, employing our ability to act in ever deepening accordance with the truth.

To reflect this choice, the four lobhana is split into three of the four noble truths, shown in white. The first two (right of Dukkha and Dukkha) represent the reactive, habitual, cyclic mode. The third represents the ever creative progression in the spiritual life under the heading of The Path leading to the Cessation of Dukkha. This noble truth, held within the realm of individual choice, represents the practical day to day living of the Buddha, advice. As unenlightened beings it is this area that concerns us most deeply.

The fifth order (Ubbasamūlaka), contains the four noble truth alone. The Cessation of Dukkha and represents the flowering of the Buddha, teaching.

All terms are found in the Pali Canon with the exception of those attributed to The Mahayana tradition

Sanskrit terms are Sandhi

Pali terms are Phik
Sanskrit terms are Ganti

It has been placed in a logical order, but this resource is not intended to provide a detailed map of how the Buddha's teachings relate to each other. It has been produced primarily as means of providing a practical and quick referring to many terms and lists found in the Buddhist tradition. Emphasis has been made on the teachings of Sambhava of the Uttara Buddhist Community. Aspects relating to other members and Buddha within this movement are denoted with a "M" and "B" respectively.

Wisdom
Knowledge and vision

Emotion/Intention

Sammā-sankappa
Samyak-samkalpa

enlightened state of being. A resolve to encourage the refinement of ones own intentions no matter what.

1. Uposatha
2. Salāyatana
3. Going for Refuge
4. Confession
5. Rejoicing in merit
6. Eternity & Supplication
7. Transference of Merit and Self-Surrender

Vijāna
Samāpatti
Pāpa-dāna
Punāpūmudā
Ahimsa-vācā
Paipāmanā and
amāhāva-paribhāga

Speech

Sammā-vācā
Samyak-vāc

Perfect, whole, thorough, integral, complete, right

Speech is midway between heart and mind and can give expression to both. It is the most common way we convey our inner experience. Perfecting its use can allow positive mental states and truth a much wider influence.

Truthful
Factual accuracy
Say what we really think
Speech that does not precede thought

Affectionate
Complete awareness of who you are talking to
Not reacting to or judging others mental projections

He
Pos
App
Con

Action

Sammā-kammanta
Samyak-karmānta

Perfect, whole, thorough, integral, complete, right

Allowing and encouraging one's best intentions to manifest in the world as fully as possible. Confidence in ones ability to live up to ones ideals.

Six Forms of Generosity

Material things
Time, energy, thought
Knowledge
Fearlessness
Life and Limb
The Dharma

Ethics
Virtue, skillful action, accumulation of merit

Livelihood

Sammā-ājīva
Samyak-ājīva

Perfect, whole, thorough, integral, complete, right

The way in which we relate and integrate with society as a whole. The Buddha mainly stressed livelihood but maybe with our increasing democratic sphere of influence we can include social and political.

The Three C's

Centre
Community
Cooperative (team-based right-livelihood businesses)
SR

Meditation
Concentration or meditative absorption

Effort

Sammā-vyāyama
Samyak-vyāyama

Perfect, whole, thorough, integral, complete, right

The appropriate production and allocation of one's energy. The ability to wield enthusiasm in such a way that it can be freely used to pursue ones deepest potential.

Four Right Efforts

Preventing unskillful mental states
Eradicating unskillful mental states
Cultivating skillful mental states
Maintaining skillful mental states

Conc
In goo
Freed
Positi
Imme
Mater
Infor

Mindfulness

Sammā-sati
Samyak-smṛti

Perfect, whole, thorough, integral, complete, right

Being as aware as possible of ones experience enabling one to make a decision as opposed to reacting. Seeing ones own emotions as valid but not being controlled by them.

System of Meditation SR

Integration
Just sitting
Positive emotion
Just sitting
Spiritual Death
Just sitting
Spiritual Rebirth
Just sitting

Four
Things
Others
Ones a

Reality

Samādhi
Concentration

Sammā-samādhi
Samyak-samādhi

Perfect, whole, thorough, integral, complete, right

How refined and stable ones mind is and so how wieldable the faculties of ones mind become. Literally, evenness or equilibrium (sama) of mind or intellect (dhi).

Mindfulness:
Sati Upekkhā
Awareness:
Samāpatti Samāpatti
Vijāna Heedfulness
Samāpatti Samāpatti
Samāpatti
Samāpatti
Attention/Engagement:
Samāpatti Samāpatti
Samāpatti Samāpatti
Samāpatti Samāpatti

Elev
Mer
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No
No

Going for Refuge Confession Rejoicing in merit Entreaty & Supplication Transference of Merit and Self-Surrender	Sarane-gemana Paṇa-deśanā Puññārumodanā Adhivesana-veśanā Pañipāmanā and amghāva-pariṭṭega	Mental development/ Meditating Bhāvenāmayā paññā Bhāvenāmayā paññā	Bhāvenāmayā paññā Bhāvenāmayā paññā Bhāvenāmayā paññā	Contemplating the virtues of the tathāgatas	Samādhi + Samādhi Refinement of consciousness Paññā Paññā Wisdom, the extent to which we have experienced reality.	awareness knowing that you
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ruthful social equality	Affectionate Complete awareness of who you are talking to	Helpful Positive Appreciative Constructive	Harmonious Does not me as agreeing all of the time Speech leading to mental harassance Ends in silence!	The Five Mītra and Ten Dharmacāri/Dharmacāriṇi Precepts		
by what we say, think	Not reacting to or judging others mental projections			M	Abstaining from intoxicants paṇama-vajjā	Mindfulness
speech that does not please or bothers				M+OM	Abstaining from killing ahiṃsā	Love
				M+OM	Abstaining from Taking the not given appaṇāpāda	Generosity
				M+OM	Abstaining from sexual misconduct bhikkhū-vaśā	Contentment
				M+OM	Abstaining from untruthful speech amaṅgala-	Truthfulness
				OM	Abstaining from harsh speech papaṃsā-	Kindly speech
				OM	Abstaining from frivolous speech amūḍhā-	Meaningful speech
				OM	Abstaining from slanderous speech phissa-	Harmonious speech
				OM	Abstaining from covetousness aparā-	Tranquillity
				OM	Abstaining from hatred paṇā-	Compassion
				OM	Abstaining from false views micchā-	Wisdom

Preventing unskillful mental states	Preventing unskillful mental states	Cultivating skillful mental states	Maintaining skillful mental states	Four Right Efforts	Conditions for practice: In good communication Freedom from guilt Positive stimulation Immediate surroundings Material needs met Information/knowledge/study	The Five Hindrances Desire for sense Experience Seeking gratification (however subtle) from any of the 6 sense s. Reacting to positive vedanā . It will perpetuate Stick in intention, being unpleasantly stimulated by any of the 6 sense s. Reacting to negative vedanā . Restlessness & Anxiety Restless, a complete urge to move the body. Anxiety, a racing or nervous mind. Sloth & Torpor Physically bit, heavy, dull, tired or exhausted body. Torpor, drowsy in the mind or unwillingness to engage. Doubt & Indecision Unintegrated direction, sitting on one course of action, lack of confidence in the practice or oneself.	The Five Antidotes -Being in difficulty enough to notice hindrance -Accepting responsibility for hindrance -Re solving oneself to remedy hindrance 1. Sky-like mind Not treating the hindrance as 'me' or blaming it but observing it as an experience, noting its itary emotional feel 2. Cultivate the opposite 3. Consider the consequence s 4. Suppression Not repress but, brutally conscious direction of one's will to contain and remove the hindrance . 5. Go for Refuge Failing to overcome the hindrance but seeing it in the larger context of one's spiritual life. Knowing that one day we will overcome. Its best we continue to have faith in ourselves and our practice.
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Integration Just sitting Positive emotion Just sitting Spiritual Death Just sitting Spiritual Rebirth Just sitting	System of Meditation SR	Four Levels of Awareness SR Things: Seeing physical objects not projections Others: Accepting other people are alive and real Ours self: Body Feelings Mind Mental objects Reality: A direct non-discursive contemplation of truth, sūnyatā , the Buddha
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Mindfulness: satvaṃ Awareness: sampajañña Vigilance/Heedfulness: appamāda Alertness: bhāna Attention/Engagement: bhāna Foundation of mindfulness: satvaṃ bhāna	Eleven Positive Mental Events Confidence-Trust Self-Respect Detachment Non-Attachment Non-Hatred Non-Dejection Diligence Alertness Concern Equanimity Non-Violence	Ordinary Consciousness Desire for sense experience It will Sloth & Torpor Restlessness & Anxiety Doubt & Indecision Mental factors in control Energy blocked Enclined clinging to hindrance	Access Concentration No gross hindrances present Enjoyment Co-operation of mental factors More energy available Most long emotional pull towards hindrances	Dhyāna Cognitive Dhyāna, Paṇāsa Bhāna Dhyāna, Paṇāsa	1st <i>Sāpāra</i> One-pointedness Initial Thought Applied Thought Rapture Bliss	2nd <i>Suddhā</i> One-pointedness Rapture Bliss	3rd <i>Sādhā</i> One-pointedness Bliss	4th <i>Sāmāpatti</i> One-pointedness Equanimity
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1. Generosity Dāna
2. Ethics or Morality Sīla
3. Patience Forbearance Kṣanti
4. Energy Vīrya
5. Meditation Dhyāna
6. Wisdom Paññā

7. Skillful Means Upāyakausaḍya
8. Law Prapñihāna
9. Strength, Power Bala
10. Knowledge Jñāna

The Four Sūnyatās MH
The Emptiness of the Compounded Saṃskṛta-sūnyatā
The Emptiness of the Uncompounded Asaṃskṛta-sūnyatā
The Great Emptiness Mahā-sūnyatā
The Emptiness of Emptiness Sūnyatā-sūnyatā

THE HEART SUTRA

The Bodhisattva of Compassion,
When he meditates deeply,
Sees the emptiness of all five aggregates
And crossed the bonds
That caused him suffering,
Here I am,
Form something other than emptiness,
Emptiness no other than form,
Form is only emptiness,
Emptiness only form,
Feeling, thought, and choice,
Consciousness itself,
Are the same as this.
All things are by nature void.
They are not born or destroyed,
Nor are they stained or pure,
Nor do they wax or wane.
So, in emptiness, no form,
No feeling, thought, or choice,
Nor in these consciousness,
Nor eye, ear, nose, tongue, body, mind,
No color, sound, smell, taste, touch,
Or what the mind takes hold of,
Nor moment of sensing,
No ignorance or end of it,
Nor all that comes of ignorance:
No suffering, no death,
Nor end of them,
Nor in these pain, or cause of pain,
Or cause of pain, or noble path
To lead to emptiness,
Not even wisdom to attain it.
Attainment too is emptiness.
So know that the Bodhisattva
Holding something whatsoever,
But dwelling in [Paññā](#) wisdom,
Is freed of delusion hindrance,
Freed of the fear held by it,
And reaches directly to [Nirvāṇa](#).
All [Siddhānta](#) of pain and poison,
[Siddhānta](#) of future time,
Using the [Paññā](#) wisdom,
Come to full and perfect vision,
Hear then the great [Dharma](#),
The radiant pearl of wisdom,
Whose words defy all pain,
Hear and believe in truth!
Gone Gone [Dharma](#),
[Dharma](#) [Siddhānta](#) [Siddhānta](#)

THE KARANIYA METTASŪTĀ

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace.
Let the mind abide and upright,
Straight forward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Untroubled with duties and legal in their ways,
Peaceful and calm, and wise and [Dharma](#),
Not proud and demanding in nature.
Let the most do the slightest thing
That the wise would later approve,
Walking, English and in [Dharma](#),
May all beings be at ease.
Whomever living beings there may be,
Whether they are weak or strong, counting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living and those to be born,
Those born and to-be born,
May all beings be at ease,
Let none deceive another,
Let none despise any being in any way,
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life,
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world,
Spreading upwards to the sky,
And downwards to the depths,
Onwards and backwards,
Freed from hatred and ill-will,
Whether standing or walking, seated or lying down,
Fair or foul, in dream or awake,
One should cherish all living beings,
This is said to be the sublime abiding,
By not holding to fixed views,
Being freed from all sense desires,
Is not born again into this world.

-SuttaCentral.com