

Upanisa Sutta (SN 12.23)

suffering >

faith >

gladness >

rapture >

tranquillity >

happiness >

stillness >

knowledge and vision according to reality >

revulsion >

dispassion >

liberation >

the knowledge of ending

Seeing dependent origination

- Why care?
- What you see
- Need jhana?
- How to use jhana

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“Ik lig op mijn rug in het gras en aanschouw de maan.
Ik vraag haar of zij misschien weet waarom wij bestaan.
Waarom we worden geboren en straks weer gaan.
Maar ze zwijgt en kijkt me lachend aan.

Laat me zien waar ik voor leef.
Laat me voelen wat ik geef.
Één moment zodat ik weet,
dat alles niet voor niets is geweest.” – Marco Borsato, De Bestemming



“I lie on my back in the grass staring at the moon.
I ask her whether she knows why we exist.
Why we get born and then must leave again.
But she just quietly smiles at me.

Show me what I live for.
Let me feel what I give.
Just one moment so that I know,
that it all hasn't been in vain.”

“Mendicants, imagine all the water of the oceans would evaporate except for a few drops. What would be more: the water that evaporated or the remaining drops?”

“Venerable, the water that would evaporate is more than the remaining drops. What remains is a trifle. It isn't even a hundred-thousandth of the water that evaporated.”

“Likewise, once you penetrate the Truth (*dhamma*), the suffering that ended is more than what remains. What remains is a trifle. It isn't even a hundred-thousandth of the heap of suffering that ended, for you will have at most seven more rebirths. So beneficial it is to penetrate the Truth, to get insight into the Truth (*dhamma-cakkhu*).”

(SN13.8)

“Penetrating the four truths seen by the noble one is not accompanied by suffering or unhappiness. Instead, it is accompanied by only pleasure and happiness.”

(SN56.35)

“Sovereignty over this whole world,
travelling to a heaven realm,
rulership of the universe
– sweeter still is stream entry's fruit.”

(Dhammapada 178)

Seeing dependent origination

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Sariputta: “If you see dependent origination, you see the Truth (*dhamma*). If you see the Truth, you see dependent origination.”

(MN28)

What is right view? Understanding suffering, its origin, its cessation, and the practice that makes it cease.

(SN45.8)



“And while this talk was given, Venerable Kondañña had the stainless, spotless insight into the Truth (*dhamma-cakkhu*). He saw that whatever originates, it's all bound to cease.”

(SN56.11)

“As a noble disciple whose mind has attained *samādhī* you understand this:

‘Samsara has no discoverable beginning. You can find no start to transmigration, to roaming around blinded by ignorance and tied [to samsara] by craving. = **origination**

But the total fading away and ceasing of this dark mass of ignorance is what is peaceful and sublim. That is: the stopping of all willed acts, the giving up of all acquirements, the ending of craving, fading away, cessation, extinguishment (*nibbāna*).’” = **cessation**

(SN48.50)

Seeing dependent origination

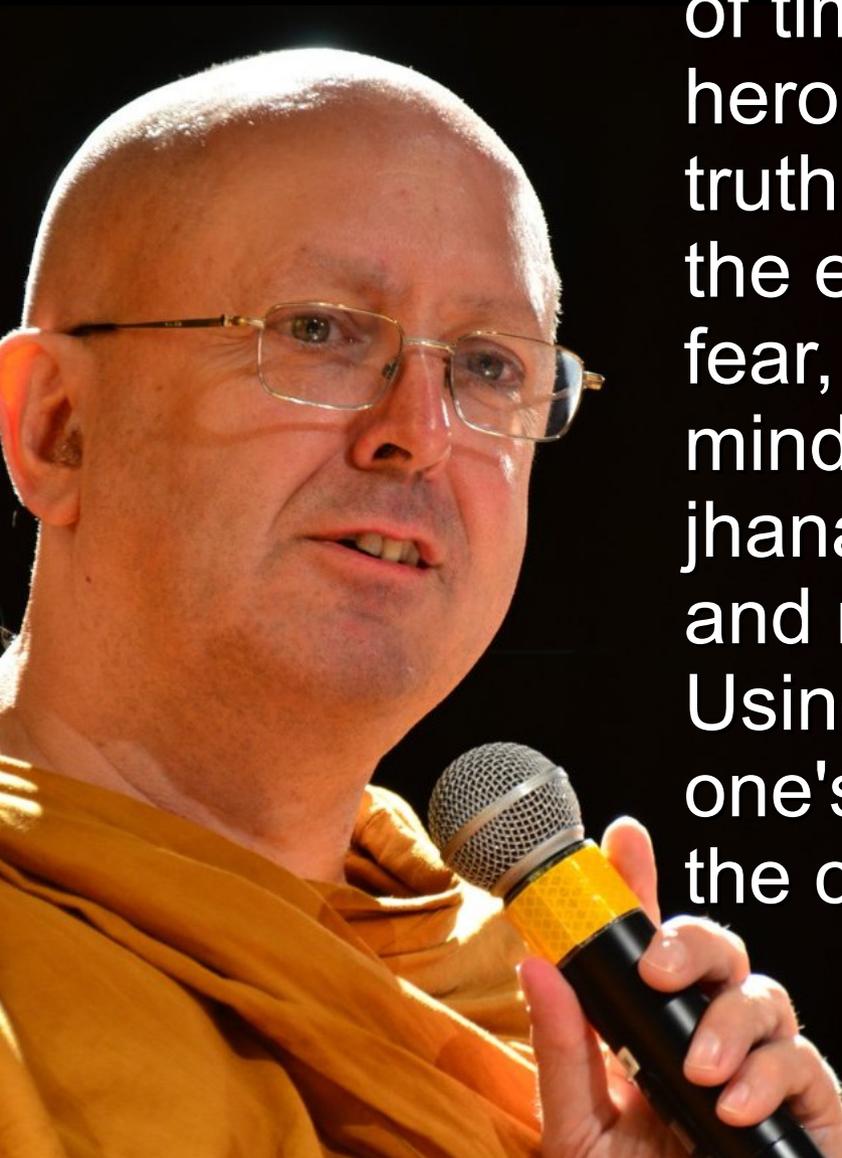
- Why care?
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“If you lack right samadhi, you lack the vital condition for knowing and seeing things as they really are.”

(AN5.24)

“And what is right samadhi? After you withdraw from the physical senses and unskillful states, you enter the first jhana, where there is rapture and pleasure caused by the withdrawal, to which the mind moves and holds on. [Etc. for the second, third, and fourth jhana.]”

(SN45.8)



“After a recent experience of jhana, one has the superpower mindfulness that is capable of holding any object for investigation motionless for long periods of time. [It] makes the mind courageous, heroic, and unstoppable in its quest for truth. At other times, one came close to the elusive ‘way things truly are’, but fear, desire, and aversion turned the mind away. But now, after dwelling in jhana, there is no desire, no aversion, and no vested self-interests to protect. Using the recollection of the jhana for one’s data, one bores relentlessly into the center of things.”

(Ajahn Brahm – Mindfulness, Bliss and Beyond)

My birthplace...



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“Four things, when developed and cultivated, lead to the fruit of stream entry:

- ~~associating with wise people,~~
- ~~hearing the true Teaching,~~
- wise focus,
- ~~practice in accordance with the Teaching.”~~

(SN55.55)

- ignorance / delusion
- willed acts
- consciousness
- mental aspects and form
- the six senses
- sense impressions
- sensations
- craving
- fuel / taking up
- life
- birth
- old age and death & suffering

Ignorance / delusion

“‘I am’ is a way of identifying. ‘I am this’, ‘I will be’, ‘I won't be’, ‘I will have a form’, ‘I won't have a form’, ‘I will be aware’, ‘I won't be aware’, ‘I will be neither aware nor not aware’ are all ways of identifying. [...] You should train your mind to be free from identification.”

(SN 35.248)

FIND YOUR CENTER.



Willed acts



Consciousness & mental aspects and form



The six senses

“If somebody says the sense of sight has an essence (*atta*), that is unjustifiable. The arising and vanishing of sight is seen, which would mean one's essence arises and vanishes. Therefore it is unjustifiable to say that the sense of sight has an essence. So the sense of sight has no essence. [Similar for hearing, smell, taste, and touch.]

If somebody says the mind has an essence, that is unjustifiable. The arising and vanishing of the mind is seen, which would mean one's essence arises and vanishes. Therefore it is unjustifiable to say that the mind has an essence. So the mind has no essence.”

(MN148)

Sense impressions

“You understand that when a sense impression ceases, the associated sensation will also cease.”

(MN140)

“Without a condition [object] consciousness can not arise.”

(MN38)

Sensations

““If you consider extinguishment (*nibbāna*) to be unpleasant (*dukkha*), you can not have a perspective in line with my teaching. Without such a perspective you can not enter the right path, and you can not attain the fruit of stream entry [...]

But if you consider extinguishment to be pleasant (*sukha*), you can have a perspective in line with my teaching. With such a perspective you can enter the right path, and you can attain the fruit of stream entry.”

(AN6.101)

Sariputta: “Venerables, extinguishment is pleasant!”

Then Venerable Udayi asked him: “But, Venerable, what can be pleasant when nothing is experienced?”

“Then exactly that is pleasant: that nothing is experienced. [...] After you withdraw from the physical senses and unskillful states, you enter the first jhana, where there is rapture and pleasure caused by the withdrawal, to which the mind moves and holds on. If in that state you begin to perceive or shift back to the senses, that will be an affliction to you.

Just as pain that might come up is mere affliction to one who feels at ease, likewise, if in that state you begin to perceive or shift back to the senses, that will be an affliction to you. And the Buddha said that whatever is an affliction is suffering. So that is one way you can come to understand that extinguishment is pleasant.”

(AN9.34)

Craving, fuel, life, birth, old age & death

“As a noble disciple whose mind has attained *samādhi* you understand this:

‘Samsara has no discoverable beginning. You can find no start to transmigration, to beings roaming around blinded by ignorance and tied [to samsara] by craving.’”

(SN48.50)

Seeing dependent origination

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- How to use jhana
- You can do it

“Few people cross over
to the other shore.
Most only run
up and down this bank.

But if after hearing
the well-taught Dhamma
you practice according to it,
you'll go across,
beyond the reach of Death,
so difficult to overcome.”

(Dhammapada 85-86)

