

- **Ignorance (*avijjā*)**
- **willed acts (*saṅkhārā*)**
- **consciousness (*viññāṇa*)**
- mental aspects and form
- the six senses
- sense impressions
- sensations
- craving
- fuel / taking up
- life
- birth
- old age and death & suffering

First three factors

- *Avijjā* > *saṅkhārā*
- *Saṅkhārā* > *viññāṇa*
- Ignorance > willed actions
- Willed acts > consciousness

Meaning of *saṅkhāra*

- Active: will, activities, creation = *cetanā*, *kamma*
- Passive: something created, a conditioned phenomenon

Delusion > willed actions/creation

Delusion about impermanence >
willed actions

Delusion about suffering > willed
actions

Delusion about nonself > willed
actions

Things seem fairly permanent

- Our fantasies end with the fulfilment of our wishes = delusion
- We then chase after worldly things = *saṅkhāra*
- We make good and bad *kamma*
- Our mind/consciousness is affected

Things seem less permanent

- Simile of the dream = right view
- “And then what?” = right view
- Less chasing after worldly things = *saṅkhāras* change
- Less bad *kamma*, more good *kamma*
- Our mind/consciousness is affected

Things are seen as impermanent

- Seeing five aspects of personality deeply
- No chasing after worldly things = *sañkhāras* change
- No chasing after anything = *sañkhāras* end
- Happiness is found in stillness, the opposite of *sañkhāras*
- No *kamma* at all
- No seeking for happiness in the future, consciousness does not incline to anything

Things seem to give happiness

- We think we know where happiness lies = delusion
- We then chase after worldly things = *saṅkhāra*
- We make good and bad *kamma*
- Our mind/consciousness is affected

Things seem to give less happiness

- We remember hollowness: no true satisfaction = right view
- Simile of dog at butcher's shop = right view
- Less chasing after worldly things = *saṅkhāras* change
- Less bad *kamma*, more good *kamma*
- Our mind/consciousness is affected

Things are seen as suffering

- Seeing full impermanence = seeing suffering
- No chasing after worldly things = *sañkhāras* change
- No chasing after anything = *sañkhāras* end
- Happiness is found in stillness, the opposite of *sañkhāras*
- No *kamma* at all
- No seeking for happiness in the future, consciousness does not incline to anything

We seem to be in control

- We feel we have the power to make things happen = delusion
- And we will because of our sense of self = delusion
- We then chase after worldly things = *sañkhāra*
- We make good and bad *kamma*
- Our mind/consciousness is affected

We seem less in control

- We see how things happen according to conditions, internal + external = right view
- We see that willing is inherently painful = right view
- Less chasing after worldly things = *saṅkhāras* change
- Less bad *kamma*, more good *kamma*
- Our mind/consciousness is affected

We see controlling as suffering

- We see the sense of self as false = suffering
- No chasing after worldly things = *sañkhāras* change
- No chasing after anything = *sañkhāras* end
- Happiness is found in stillness, the opposite of *sañkhāras*
- No *kamma* at all
- No seeking for happiness in the future, consciousness does not incline to anything