

Dependent Origination

In

Early Buddhism

- ignorance
- willed actions
- consciousness
- mental aspects and form
- the six senses
- sense impressions
- **sensations (*vedanā*)**
- **craving (*taṇhā*)**
- **fuel / taking up (*upādāna*)**
- life (*bhava*)
- birth (*jāti*)
- old age and death & suffering

- *Vedanāpaccaṃ taṇhā*
- Sensation is a condition for craving
- *Vedanānirodhā taṇhānirodho*
- With the ending of sensation comes the ending of craving

How craving comes to an end

- Gradual reduction in craving
- Temporary elimination of craving
- Final ending of craving = ending of ignorance = awakening

The two powers (AN 2.12)

Mendicants there
are two powers:

(1) The power of
reflection

(2) The power of
development

The power of development

“It’s when a mendicant
develops the awakening
factors of mindfulness,
investigation of principles,
energy, rapture, tranquility,
immersion, and equanimity

...

The power of reflection

“It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Two kinds of thought (MN 19)

“Mendicants, before my awakening, I thought:

‘Why don't I divide my thoughts into two kinds?

[Two kinds of thought (MN 19)]

“Then on one side I put sensual thoughts, angry thoughts, and ruthless thoughts.

And on the other side I put thoughts of giving up, thoughts of non-anger, and thoughts of compassion.

As I practised thus, careful, diligent, and resolute ...

[Two kinds of thought (MN 19)]

“... an angry thought arose in me.

I understood thus: ‘This angry thought has arisen in me.

This leads to my own suffering,
it leads to others’ suffering,

[Two kinds of thought (MN 19)]

and it leads to the suffering of
both;

it obstructs wisdom,

causes difficulties,

and leads away from
extinguishment.'

[Two kinds of thought (MN 19)]

When I considered thus it
subsided in me.

Whenever an angry thought
arose in me, I abandoned it,
removed it, did away with it.

[Two kinds of thought (MN 19)]

“As I practised thus, careful, diligent, and resolute, a sensual thought arose in me.

I understood thus: ‘This sensual thought has arisen in me.

This leads to my own suffering,
it leads to others’ suffering,

[Two kinds of thought (MN 19)]

and it leads to the suffering of
both;

it obstructs wisdom,

causes difficulties,

and leads away from
extinguishment.'

[Two kinds of thought (MN 19)]

When I considered thus it
subsided in me.

Whenever a sensual thought
arose in me, I abandoned it,
removed it, did away with it.

Reducing craving > ending ignorance

The three kinds of
good conduct >

The four mindfulness
meditations >

The seven awakening
factors >

True knowledge (*vijjā*)
and liberation