

Bad Karma (blind in a mad dash to lead the blind to get nowhere over and over again -- "rat race")

Ignorance (not seeing/knowing things as they really are):

bias and prejudice
illusion
deception
("subjectivity")
haze and darkness
mind -- a mirror with defilements

[distortion, "mental darkness: the thick coat of insensitivity which blocks out clear understanding"
-- Bhikku Bodhi]

Wrong Views (delusion or ignorance):

- (1) that satisfaction can be found in what is inherently unsatisfactory
- (2) that permanence can be found within the impermanent
- (3) that there is an abiding self or ego or soul

Wrong Intention of Thirst (craving or desire or greed arising from pleasant sensations) ["self-centered desire: the desire for pleasures and possessions, the drive for survival, the urge to bolster the sense of ego with power, status, and prestige" -- Bhikku Bodhi]:

- (1) for pleasant sensations
- (2) for existence or continued existence (to be a somebody)
- (3) for non-existence (self-annihilation)

Thirst (continued):

Attachment, clinging to the five aggregates -- attachment to material objects, pleasant sensations, perceptions, volitions, and ideas; possessive clinging to

Way from Bad Karma to Good Karma to the Unconditioned (beyond Karma)

Wisdom (seeing/knowing things as they really are):

absolute truth
reality
suchness
("objectivity")
penetrating insight
mind -- a polished mirror

["free from the screen of ideas, views, and assumptions our minds ordinarily set up between themselves and the real" -- Bhikku Bodhi]

Right Views (wisdom):

- (1) that nothing pleasant can satisfy, that suffering permeates all striving for satisfaction
- (2) that all things are impermanent
- (3) that there is no abiding self or ego or soul

Right Intention of Renunciation (cessation of thirst) ["not a matter of compelling ourselves to give up things still inwardly cherished, but of changing our perspective on them so that they no longer bind us" -- Bhikku Bodhi]:

- (1) freedom from sensual desires
- (2) freedom from self-centered striving and accumulation
- (3) freedom from self-centered self-annihilation

Absence of Thirst (continued):

Detachment, letting go of the five aggregates -- detachment from material objects, pleasant sensations, perceptions, volitions (including the idea of the self), and

what is "mine"

Wrong Intention of Ill-Will (thoughts governed by anger or aversion arising from unpleasant sensations), wishing that others not be happy

Wrong Intention of Harmfulness (cruel, aggressive, or violent thoughts), wishing that others suffer; violence

Dullness (torpor or languor) arising from indifferent sensations

Wrong Energy (fuels desire, aggression, violence, and ambition)

Stinginess

Confusion, Conceit, Lethargy, Restlessness or Worry (agitation, anxiety), Forgetfulness, Distraction, Doubt

Conceit (trace of self)

Letting unwholesome states arise leads to bad karma, which causes suffering, which increases unpleasant sensations, which give rise to more unwholesome states which lead to more bad karma, more suffering, and more bondage to conditions (increasing spiral of suffering due to dependent arising).

ideas -- no "my" or "mine"

Right Intention of Good Will, Friendliness or Loving-kindness (metta, selfless love), wishing that others be happy

Right Intention of Harmlessness (thoughts guided by compassion, karuna); wishing that others be free of suffering; non-violence (ahimsa)

Right Energy

Right Energy (fuels generosity, self-discipline, kindness, concentration, and understanding)

Generosity

Seven Factors that Lead to Enlightenment: mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity

Selflessness

Encouraging wholesome states to arise leads to happiness and end of suffering (good karma), but also eventually leads to end of dependent arising altogether, bringing to an end even "good karma" (undoing the spiral of dependent arising), nirvana as complete freedom or the unconditioned.