

Nidana - Conditioned Genesis

All the practices and science described in this book and defined by the core teachings of Buddhism are built around the primary concepts of “conditioned genesis”, “impermanence”, and “Ichinen Sanzen” (the three thousand realms experienced in a moment of life).

For this chapter we will focus on the transcendental base of conditioned genesis, the 12 Nidana (Pali) which, for the purposes of discussion we can treat as a “vertical” arrangement entering from the top at the first Nidana, descending to the fourth Nidana representing the “Potentiality” of the instantiation of a sentient “life”, where we will combine with the “horizontal” 3 factors of birth, and then continue downward through the remaining Nidana into the “Actuality” of the instantiation as birth, decay, death, and the return to the continuum. As stated earlier in this text, the subtle consciousness is a state or non-state of “pure” awareness. The first Nidana then is simply a subtle break from this subtlety as a thought, an idea, a gestation from a state of complete awareness. For the purposes of Quantum Life Buddhism method, I will be mixing Chinese, Sanskrit, Pali, and Japanese conceptual language into this English language to demonstrate the parallel and identical concepts and provide greater clarity of terms for a better understanding of the Buddha’s teachings. We begin in the **WUJI** state of non-differentiated, ultimate reality. The thought or idea or gestation is the function of **TAIJI**, precipitated from the inherent tension of potentiality.

The twelve Nidana:

The first three nidana can be understood as the subtle or Chinese **YIN** of differentiation or **NOUMENA**.

1. **Avijja**; Ignorance, unawareness. It is said here “Man is a God who is unaware that he is such”. This state represents the initial stage for differentiation.
2. **Sankhara**; Predisposition. A state of volitional distinctions, this is the state where the parameters of the differentiation begin to form and identify themselves in conceptual ways. Also known as “Kamma-cetana”, this is also where certain “imprinted” traits, or tendencies begin to “attach” and define the “fire” or passions, made of desire, aversions, fear and joy. This is also the initial stage of **ICHINEN SANZEN** as we collect Karmic Identity.

3. **Viññana**; Distinctive consciousness. The germ of all that will eventually appear as individuality and the “perception” of the Samsaric “I”.

From the fourth nidana we enter the polarized reality of **YIN/YANG** where the subtle Yin-Noumenal precipitates the Yang-phenomenal. This can also be related to the Samsaric germination stage of pregnancy. A successful pregnancy results from the conditions of the first four nidana of three entities, that of the female, the male and the new entity to be born. It takes three to make baby.

4. **Nama-Rupa**; Name and Form. This is the moment of the instantiation of all that is to “become” the Samsaric Identity. The creation of the differentiated phenomena using the 3 factors of birth as follows:

- a. **Antarabhava**; The first three Nidana, collectively the “Anta Rabhava”, combine as the samsaric entity from the preconditioned strain within all potential like the condensation of rain leading to waterfalls to become rivers and lakes.
- b. **Ichinen Sanzen**; The Antarabhava joins the Nama-Rupa to insert itself as a particular group of samsaric heredity (accumulated Karma). Truly the second stage of Ichinen Sanzen from which we form our unique experience of Samsara
- c. **Identification** then follows infatuation (an affinity for an environment to flourish in which the support is conducive to the samsaric heredity of this potential instantiation) by means of which the instantiation enters the womb and conception takes place.
- d. At this point of the Nidana and the descent into “birth”, the **3 principles**, Samkhya, of Karana, Linga, and Sthul-sarira are in place. The Western equivalents are Nous, Psyche, and Soma or the Mens, Anima, and Corpus. This then is the genesis of the consciousness into an instantiation of “self-awareness” through the conditioned existence of samsaric attachments to the world of “Name” and “Form”, Yin/Yang, Self and Other. This is the starting point for the personality or character that drives every aspect of our human manifestation including temperament, hair and eye colour, and body type.

The 5th Nidana can be related to our Samsaric concept of the “conception” stage of pregnancy.

5. **Sad-ayatana**; Assumption of the six-fold base. The development of the sensory fields or strands appear at this point which, through “contact”, the various sense impressions and various images of the instantiation will crave self-awareness. The six senses are:

- a. Touch
- b. Hearing

- c. Sight
- d. Smell
- e. Taste
- f. Thought

The 6th through the 9th Nidana relate to our concept of fetal development in the womb.

6. **Phassa**; Contact or Touch. We now descend the vertical progression to the “Actuality” of the instantiation with the Phassa. This is the first contact with the physical world, the attachment to the uterus wall, which then leads directly to Vedana.
7. **Vedana**; Feeling. This is the stage for affective “colouring” of the perceptions and sensations as a whole, the first physical instantiations of the attachments leading to the agitated “mania” of Dukkha.
8. **Tahna**; Thirst. Awakening of the sensory fields forming the desires for the continued experience of the sensations.
9. **Upadana**; To Embrace. A coming into possession in the sense of attachment or dependence. An affirmation of existence of “other” and thereby creating the sense of a “self” differentiated from “other” originating the sense of “becoming” in the samsaric “reality”.
10. **Bhava**; Becoming. Manifestation of the “will” to exist as the Samsaric “I”.
11. **Jati**; **BIRTH**. The instantiation of predisposed consciousness into the phenomenal world of “Name “ and “form”, from the eternal “flow” or continuum strand of consciousness, which now adds a new, impermanent consciousness extant only in this phenomenal pretext in a state of Dukkha. This commences our lifetime in Samsara, our conditional “self”
12. **Jaramarana**; Decay, Old Age and Death. The instant of Jati is inseparable from Jaramarana. Becoming generates the become, grows old and dies. To this I paraphrase a quote from the great movie director Alfred Hitchcock who, when asked about his excitement at the beginning of filming a picture after so many months of preparation and planning he said, “For me the picture is already done and what remains is only a walking through of the finished product as I am already working on the next creation”. This is very “deterministic” or seems to provide a strong foundation for the idea of “destiny”. However, by practicing the Buddhist teachings to connect to our eternal essential “self” we can transcend and even modify all those attachments and associations made at the time of the 12 Nidana that resulted in our current state. This is the amazing power of our human conscious state and our ability to “transcend” Samsara to the essential creative core of our “being”. By doing so, we can re-program our existence! In this mundane world and for all eternity.

The conditioned existence; thusly demonstrated to be conditioned, as such, by the samsaric heredity; a samsaric heredity, which will now be amended, added to, and which the pursuit of awakening, through the practice of the Ultimate

teachings (Namu-myohorengekyo) will purge and purify all 9 levels of consciousness to escape the pattern of Karma from our past. The “cycle” here is like a big wheel that only contacts the ground at a small point (Samsara) which when in contact with the path (practice), affects the turning of the wheel, and has the potential to escape from its continuous turning.

An interesting aside of this concept of conditioned existence is the Buddhist indifference to the arguments of “evolution” or “creationism” or whatever else. Creationism assumes a creator, which simply is not required and in fact negated by the Buddhist continuum of consciousness. Evolution can fit without difficulty due to the Buddhist concept applicable to all sentient beings regardless of Samsaric heredity.

Related to the Nidana the four truths of the Ariya stated at the start of this book as the Four Noble Truths, can be translated from Pali as:

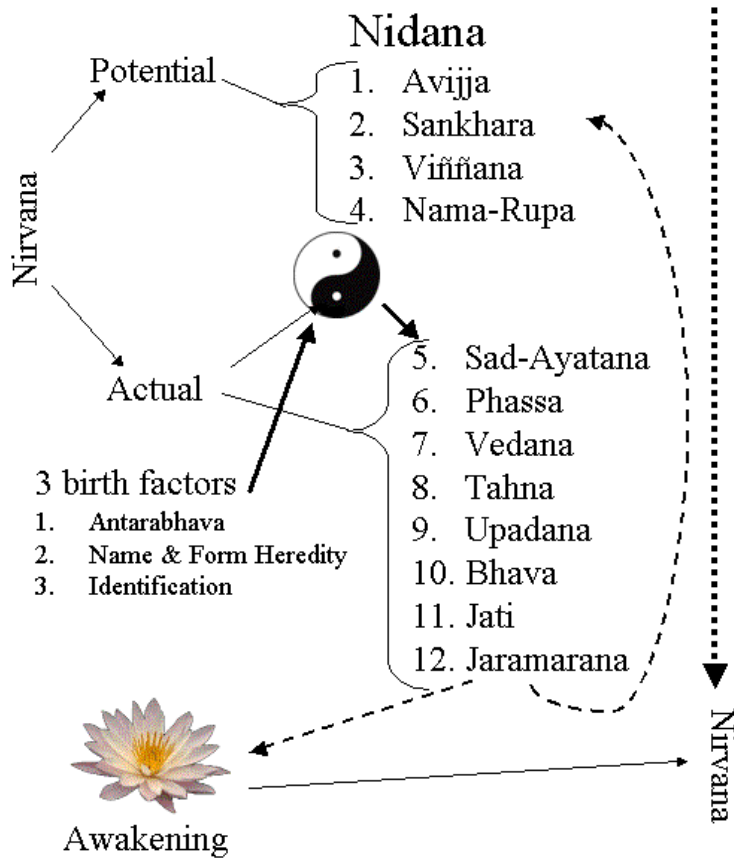
1. **Dukkha.** State of suffering and agitation due to attachments to illusions of phenomenal world of insubstantiality.
2. **Tanha.** The origin of cravings, thirst for existence, for becoming, burning of the "will"
3. **Nirodha.** Destruction of the Samsaric state generated through the 12 nidana.
4. **Magga.** Method to realize the achievement of awakening and illumination. Remove the ignorance of the Avijja nidana by using the very "mind" that is presently deluded by "name" and "form" attachments.

And you have the basic premise of the practice of asceticism. This is the program for awakening and liberation achieved through the science of the mind; to use the meditations and teachings to understand, apprehend, control and finally to direct our minds.

For those of you who contend with the idea of abortion, it should be observed from the study of this chapter that the Buddhist reverence for life is tied to this idea that life has no beginning or end. We experience only a temporary form in Samsara as an instantiation with its own determinism. This renders the “start of life” argument moot, as it is an eternal entity with varied manifestations. However, whether the Nidana descent into Samsara results in an actual birth or death or anything in between is a function of all three participants, in that each of their Ichinen Sanzen or Karmic dispositions affects the process. So to the Buddhist the issue is simply a matter of respect for all life and to let the third entity in the pregnancy have every opportunity to manifest its karma. Life is precious, as it is our only opportunity to release ourselves from suffering through the awakening of our Buddha-nature.

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Transcendental Base



This simple chart is provided to help you to grasp the concept of the transcendence of consciousness leading in a continuum through life and death.