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*All things arise and cease due to
interdependent causes and conditions*

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Master Key To Nidanic Autotherapy

By

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The word *Nidanic* is derived from the Pali term *Nidana*, meaning, causes, causation, or a series of concatenated causation, much like a domino effect. This paradigm elaborates on the principles that govern the serial dependent conditionings of human consciousness. It applies to all physical, psychological and psychic phenomena, enabling us to attain that real insightful understanding of the human condition.

These principles of conditionality are advanced in the Buddhist *Digha Nikaya Mahanidana Sutta*, specifically called the *Paticca-Samuppada* or Genesis of Conditionings. It reveals the cyclic concatenation of causative human conditionings revolving around the illusion of a separate self or ego, called *Sakayaditthi*, but is mistakenly interpreted by many as the "Doctrine of No-soul, No-self or No-ego" taken from the word *Anatta*, another Buddhist terminology.

A complete and more positive definition of *Sakayaditthi* is—There is no individual self that is separate from every other self—meaning, every individual is one with every other. That we appear separate, is the illusion; that we are all truly one, is the reality. Based on this unity or oneness of humanity, compassion (*karuna*) is founded.

The mistaken interpretation of *Anatta* as No-self is made when the definition of *Sakayaditthi*, '*There is no individual self ...*' is taken out of context, leaving out the rest, '*... separate from every other self.*' Moreover, the word *self* is interchangeably used with the words *soul* (spirituality) in the same vein as *ego* (personality).

To clarify, *Anatta* does not mean No-self but a state of No-selfishness or Selflessness, the common denominator of all the spiritual virtues and ideals, as in the Ten Perfective Qualities (*10-Paramitas*), a guide to Right Understanding, as follows:

- | | |
|------------------------------------|-----------------------------------|
| 1 • Charity, <i>Dana</i> | 6 • Patience, <i>Kunti</i> |
| 2 • Ethics, <i>Sila</i> | 7 • Truthfulness, <i>Sacca</i> |
| 3 • Renunciation, <i>Nekkhamma</i> | 8 • Resolve, <i>Adhitthana</i> |
| 4 • Wisdom, <i>Pañña</i> | 9 • Loving-kindness, <i>Metta</i> |
| 5 • Enthusiasm, <i>Viriya</i> | 10 • Equanimity, <i>Upekkha</i> |

The word *therapy* is derived from the Greek word *therapeia*, from *therapeuein* (mid-19th century), meaning, treatment of bodily and mental disorder or behavioral dysfunction. It may be a surprise

that the original source of the Greek words *thera-peuein*, *thera-peia*, to *therapy* in English, comes from the Buddhist Pali word *Thera-vada*, literally the *Teachings of the Elders* or, better still, the *Teachings of the Healers* of human sorrow and suffering. The Theravadists are the original therapists. And for over 2,500 years!

No therapy can make progress without the spiritual qualities of the *Paramitas* or the paramitic virtues and ideals. The healing is done by guiding and by inspiring individuals to their own, hence autotherapy, enlightened insights into living, with the aid of the Four Noble Truths (*Cattari Ariyasaccani*) and its Noble Eightfold Way of Truth (*Ariya-atthangica-magga*). Thus, to first resolve and break, at last, the cycle of *Pattica-Samuppada* or Genesis of Conditionings, also known as follows:

**The 12-Great Chain of Causation
in Cyclic Human Conditionings *Twelve Nidanas***

- | | | |
|----------------------------------|---|--------------------|
| 1 Ignorance (of Truth) | causes | <i>Avidya</i> |
| 2 Karmic-formations | " | <i>Sankhara</i> |
| 3 Conditioned: Consciousness | " | <i>Viññana</i> |
| 4 Name-and-Form (ideas) | " | <i>Nama-rupa</i> |
| 5 6-Faculties (5-senses, mind) | " | <i>Salayatana</i> |
| 6 Contact (impressions) | " | <i>Phasa</i> |
| 7 Feeling (sensations) | " | <i>Vedana</i> |
| 8 Craving (thirst) | " | <i>Tanha</i> |
| 9 Clinging (attachment) | " | <i>Upadana</i> |
| 10 Becoming (process) | " | <i>Bhava</i> |
| 11 Birth (rebirth) | " | <i>Jati</i> |
| 12 Aging-Dying (Accompanied by:) | | <i>Jara-Marana</i> |
| 12.1 Sorrow (stress) | causes | <i>Soka</i> |
| 12.2 Lamentation (distress) | " | <i>Parideva</i> |
| 12.3 Pain (dis-ease) | " | <i>Dukkha</i> |
| 12.4 Grief (misery) | " | <i>Domanassa</i> |
| 12.5 Desperation (depression) | | <i>Upayasa</i> |
| | causes No. 1 Ignorance (of Truth), etc. | |

[Thus, the cessation of ignorance is in the realization of Truth.]

The Three Divine Messengers (*Deva-duta*) are: Old Age, Disease, and Death, reminding us of the mortal aspects of our physical human nature. This situation engages our earnest efforts onto the spiritual life leading to enlightenment, and to true freedom from the bondage of material illusion, from the unreal to the real; and, therefore, liberating us into the joyful realization of right understanding, here and now, as well as in the life or lives hereafter.

The World-Renown
Four Noble Truths (Cattari Ariyasaccani)
and
The Noble 8-Fold Way (Ariya-attangica-magga)

1	The Truth of Suffering	<i>Dukkha</i>
2	The Truth of Causation	<i>Samudaya</i>
3	The Truth of Cessation	<i>Nirodha</i>
4	The 8-Fold Way of Truth	<i>Magga</i>
1	Right Understanding	<i>Samma Ditthi</i>
2	Right Thought	<i>Samma Sankappa</i>
3	Right Speech	<i>Samma Vaca</i>
4	Right Action	<i>Samma Kamanta</i>
5	Right Livelihood	<i>Samma Ajiva</i>
6	Right Effort	<i>Samma Vayama</i>
7	Right Attention	<i>Samma Sati</i>
8	Right Meditation	<i>Samma Samadhi</i>

Right meditation is the noble way towards spiritual realization. But meditation is made right by Right Attention, for without attention there can be no concentration by which meditation can rightly proceed and be sustained.

When there is Right Effort, then the Right Attention can follow. However, it is by Right Livelihood that one learns to exert the Right Effort, the preparation for Right Attention.

When there is Right Action, then there can be Right Livelihood. It is in acting righteously that makes one adopt a livelihood that is right or ethical.

The clues to whether our actions are right can be traced to whether our speech is right or wrong. Modern therapists have to rely on speech, as a person talks it out, to trace underlying symptoms.

Unless the thought is right, the speech or what is said will not be right. If there is wrong thought, what is spoken will *not* be completely right, no matter how one may deceive others or oneself by mouthing what appears to be right.

Most of all, Right Understanding comes first. The Ten Perfective Qualities (*Paramitas*) are a guide. Thus, to first understand, then the thinking will be right, and the right thing to say follows naturally, bringing about what is rightly done, to the rest of the Eightfold Way onto Right Meditation.

In breaking the series of nidanic conditionings, there is the vanquishment of the ego, the cessation of suffering and its causes. And thus, finally, towards unlimited spiritual realization. $\approx \Delta \approx$