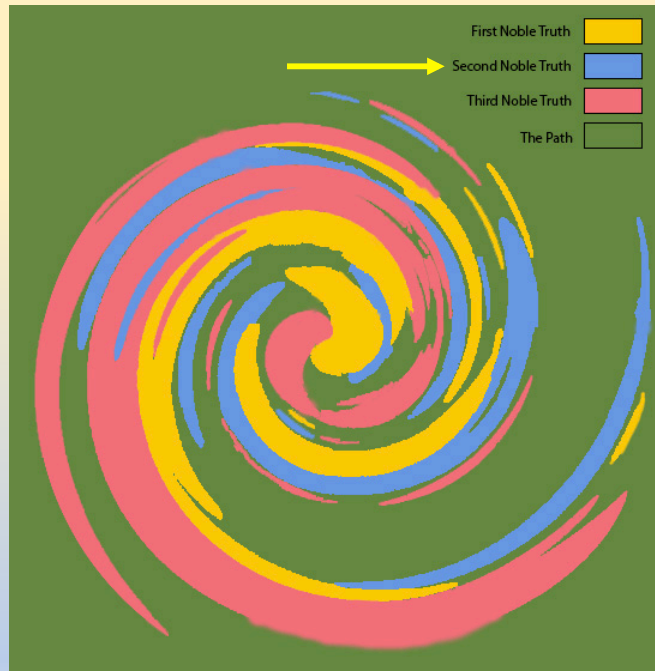


Dhamma Map Two

Fully living these holographic teachings

We're centering on the Second Noble Truth as a means of navigating the whole of the teachings. The real point is for us to digest and find inspiration and guidance in the entire map and all the connections within it.



Dependent Origination

Ignorance
Constructing
Consciousness
Name and Form

(Experience of Mentality-Materiality)

6 Sense Bases

Contact

Feeling

Thirst

Clinging

Becoming

Birth

Death, sorrow, unwanted:
In short, clinging aggregates

2-Origin

"And this, monks is the noble truth of the origination of dukkha: the **hunger** that makes for further becoming — accompanied by **passion & delight**, relishing now here & now there — i.e., hunger for sensual pleasure, hunger for becoming, hunger for non-becoming." SN 56.11

Connecting gratification and danger

Enchanted, we are pulled into the system of more becoming, more wanting.

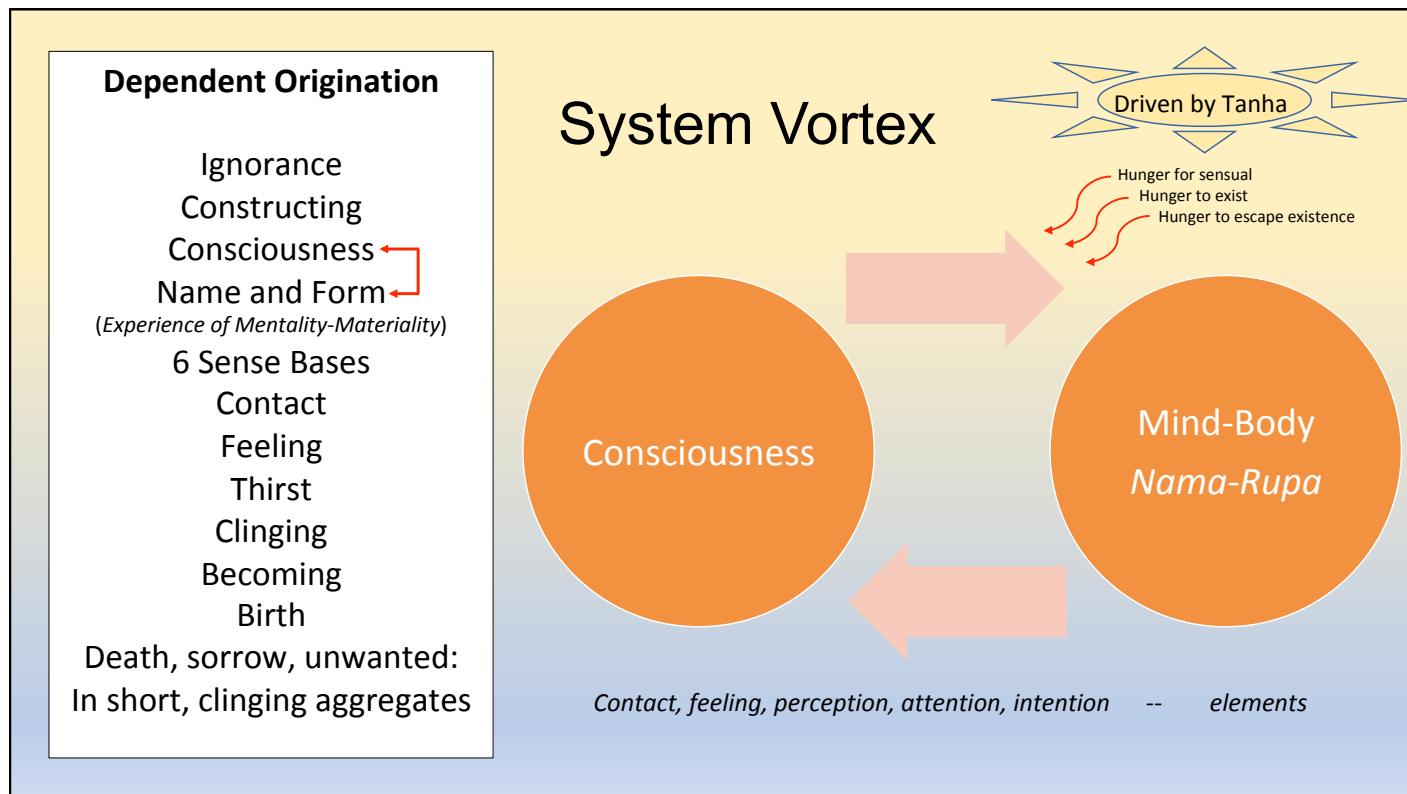
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**The thirst, the tanha, is to be abandoned.
For humans to flourish, it must also be
abandoned interpersonally and socially.**

**By observing the origin we are
preparing to observe the cessation.**

**"I teach suffering and the end of suffering."
They are both contained in this teaching.
And this includes individual, relational and social suffering.**



Hunger for sensual pleasure

- Sensual pleasures: Six sense doors, five physical and mind.
- We must feel the deep biological roots of this, and how profoundly the body-mind is conditioned to search for pleasure.
- Pleasure and pain are reciprocal: ending pain is pleasurable, ending pleasure is painful.
- The urging for interpersonal and social pleasure, and avoiding those pains, is included.
- Loneliness, emptiness, alienation is the root social pain. Based in fear of death.
- Mutual stimulation and attraction: a dance to keep the fear under control.
- When we are hungry, we see each other as food, thus increasing the isolation we feel.
- We seek to fill this sense of lack with food, alcohol, purchases, work, media.

Remember, this is how the truth of the origin of suffering points to the cessation: the cessation of hunger is the cessation of suffering. We will see that the “bliss of peace” is not a shapeless and bland experience, but deeply satisfying and pleasant. And living our lives unbound from hunger, we are available to all: specific people, society, the natural environment. It is a radically altered and free way to live.

The Dhamma Map points to the what, why, and how of this.

Hunger for becoming

- Urge for bodily survival. Includes the fear of death
- Protecting, buttressing the self
- Constantly searching for food for the hungry “I”
- Fear of invisibility, of existential emptiness
- Attention is food for survival of self
- This becomes our life: keeping the body-mind occupied “whistling in the dark”
- Strategies for being seen: appearances, accomplishments, power
- Social loops of mutual validation. With specific people and groups.
- As with physical body, hunger for pleasure and survival are enmeshed

Sex, Money, Power: Pleasure and Self

Hunger for non-becoming, for escape

- Urge to get out of this life. Withdrawal. The allure of oblivion.
- Recoiling from hurt, from overwhelm. It is just too much.

Remember the acute sensitivity
of the six sense bases in intimate
contact with the environment...

every moment of our lives!

*Consider the poor nervous
system that must cope with this.*



Hunger for non-becoming, for escape

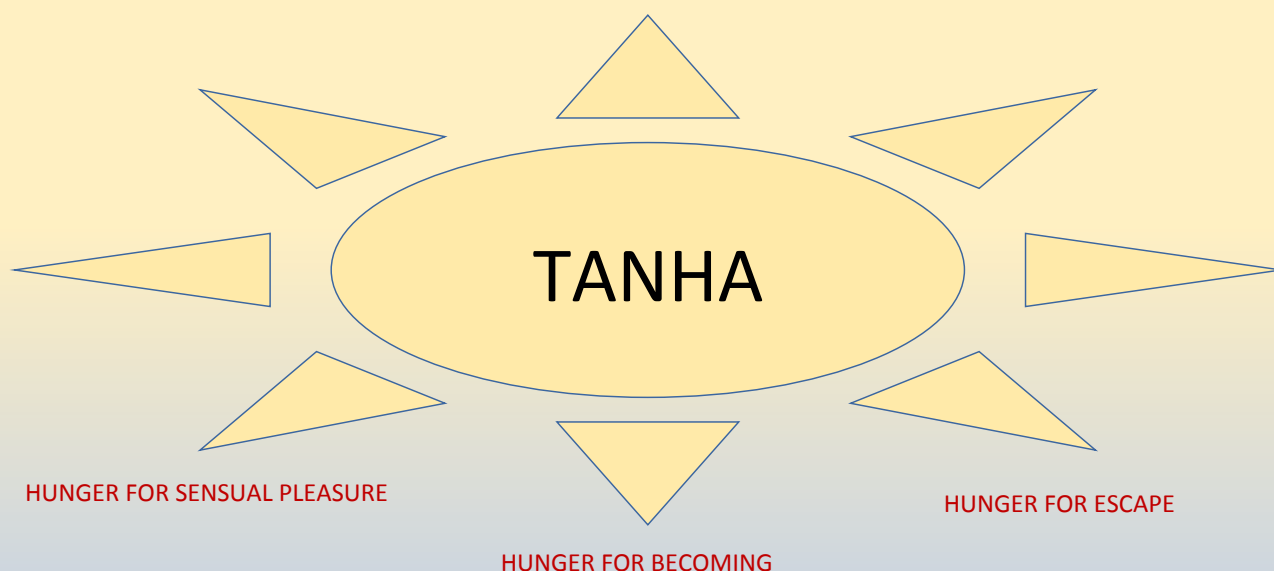
- Urge to get out of this life. Withdrawal. The allure of oblivion.
- Recoiling from hurt, from overwhelm. It is just too much.

*Also consider the combination of
sensitivities inherent in being
born into a body-mind, and those
that arise due to life
conditioning: family, trauma,
social forces, environmental
toxins and stressors, and more.*

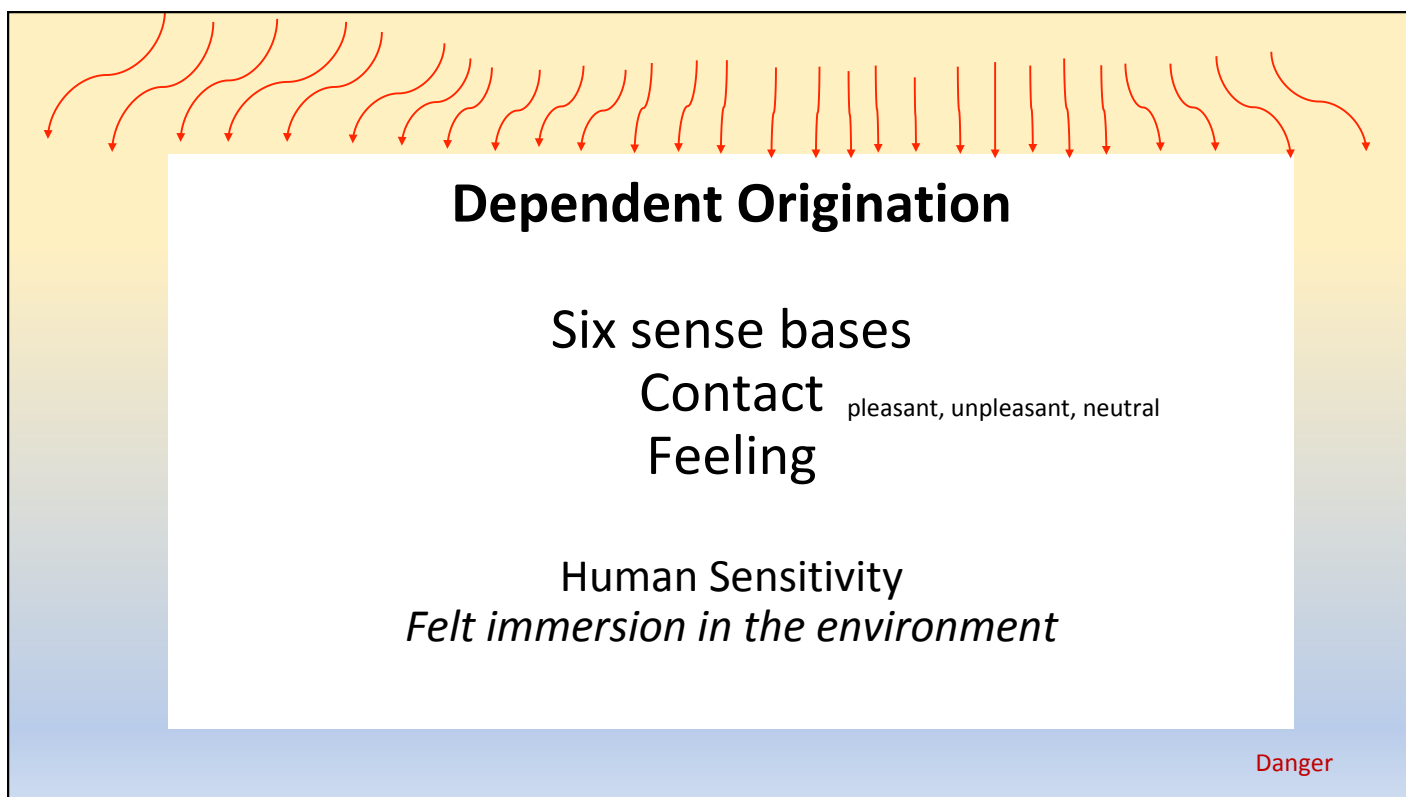
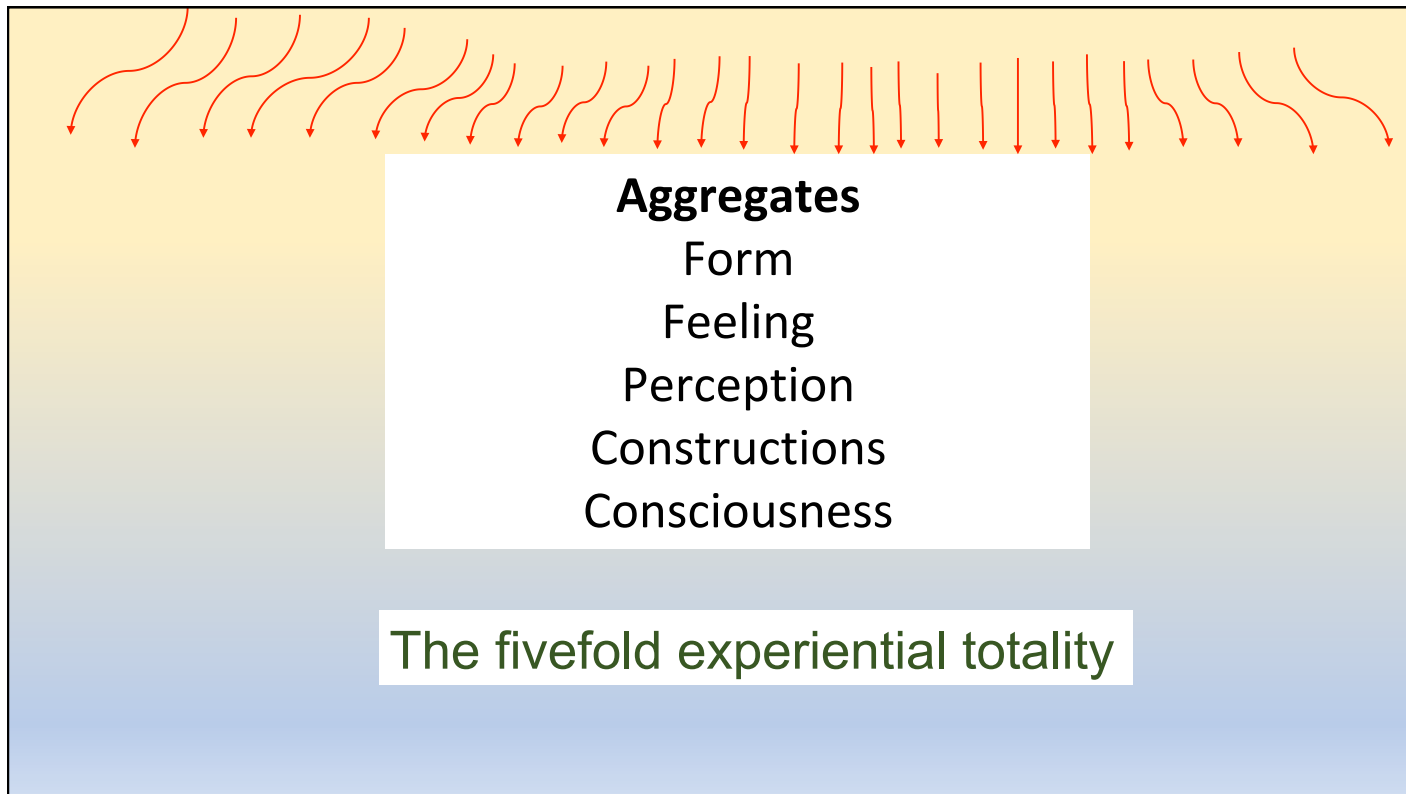


Hunger for non-becoming, for escape

- Urge to get out of this life. Withdrawal. The allure of oblivion.
- Recoiling from hurt, from overwhelm. It is just too much.
- Strategies of protection. Fear of losing safety.
- Fear of being seen, of existing in the eyes of another. Fear of intimacy.
- Strategies for invisibility and escape: Substance addictions, social withdrawal, not expressing our gifts, shame, self-doubt, meditation as escape from life.
- Escape via media, religion, persona, secure but limiting routines.
- Suicide wish.
- Internal self-deprecation. Holding ourselves down. Mental self-harm.



These hungers keep us in wanting, dissatisfaction, seeking.
Trying to fill the hole can be frantic, sad, aggressive, subtle. Always, painful.
Wanting yields not only unhappiness, but greed, hatred and delusion.
We act from this and join others in acting from hunger. Societal hunger.



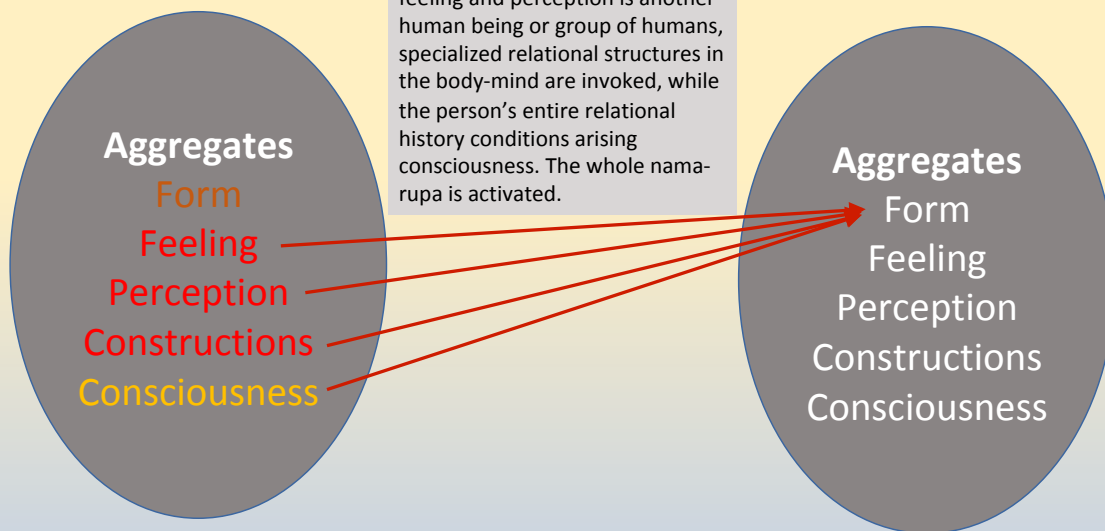
Dependent Origination

Feeling:
compelling, constraining, coercing, hustling → **Thirst**
Clinging

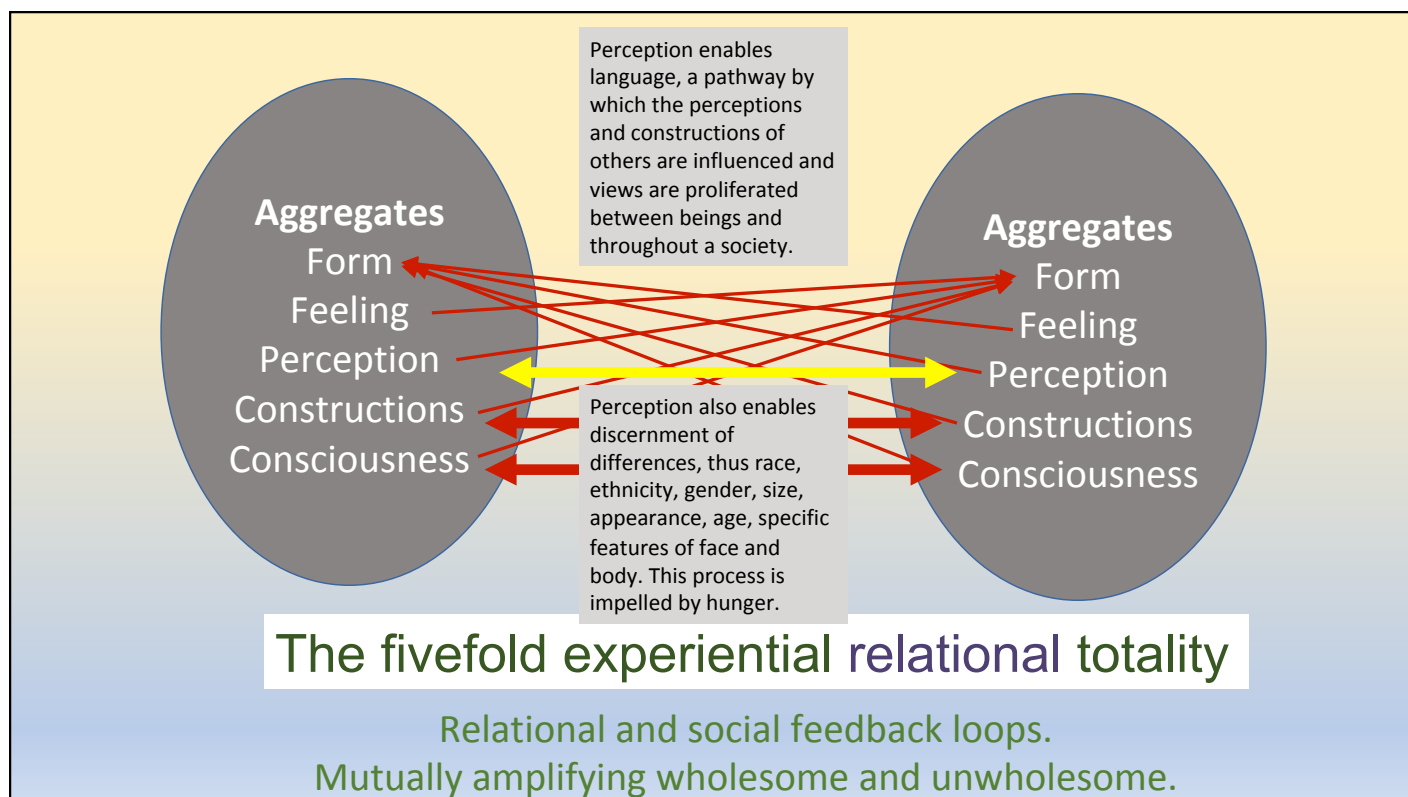
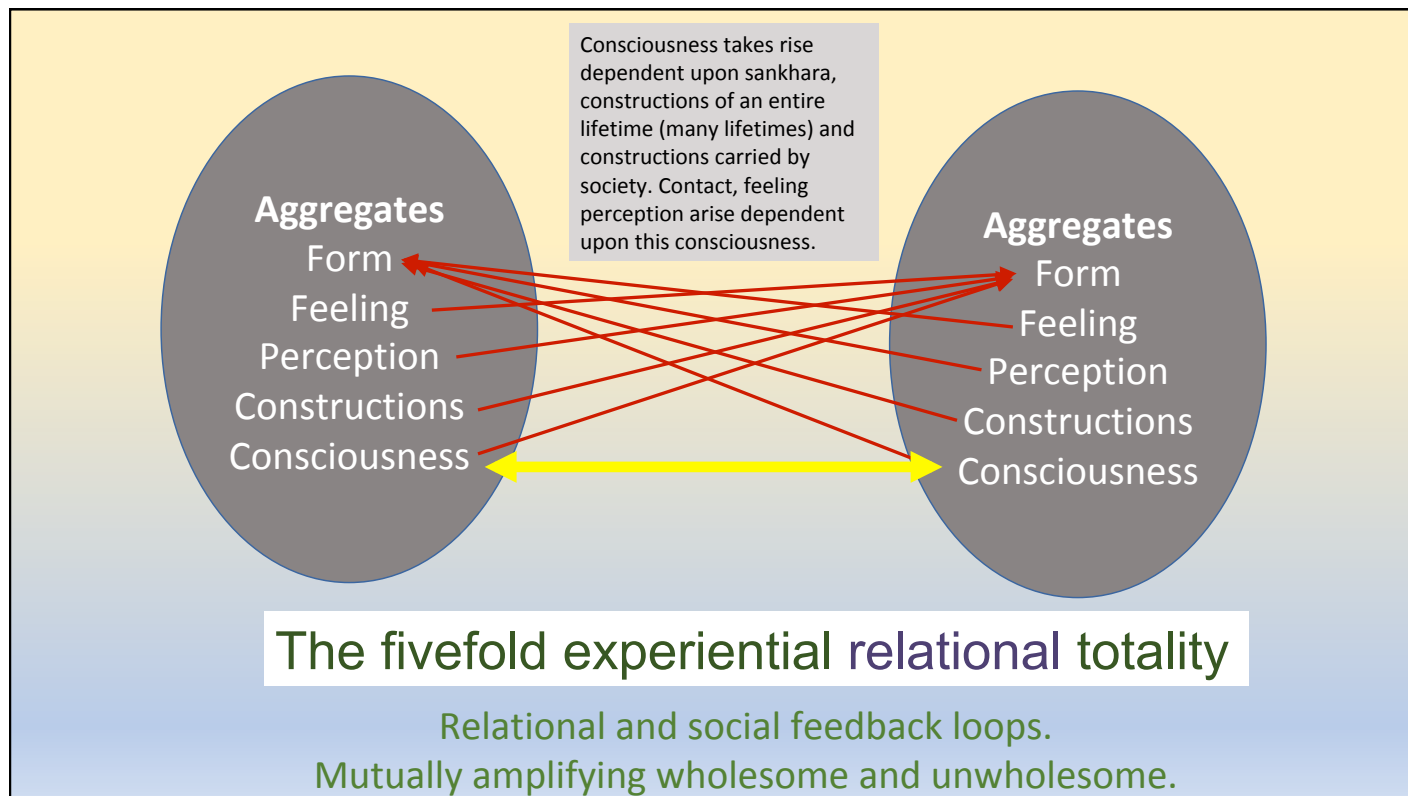
Given the pressure generated in this system, and the social amplification and complexity, consider the importance of ethics.

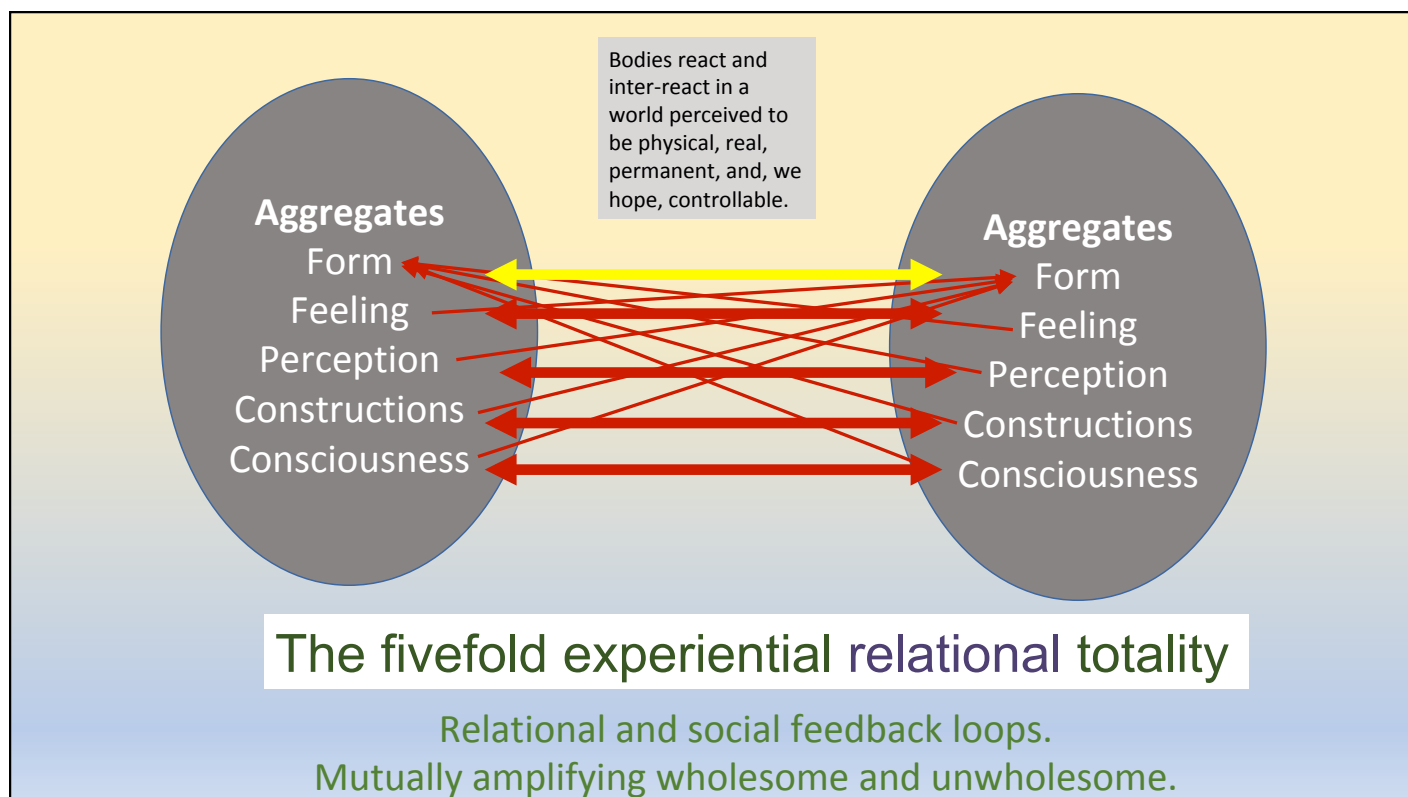
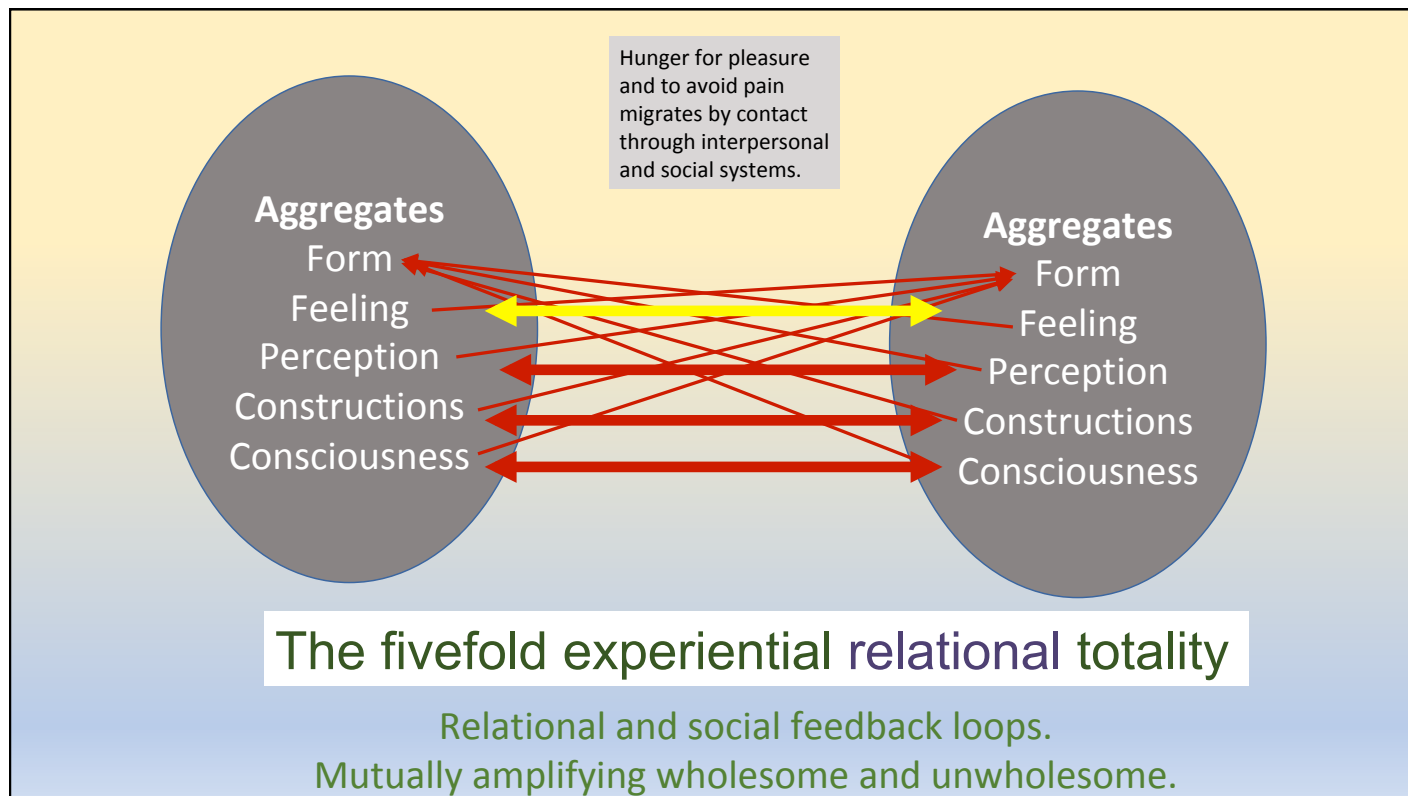
Feeling feeds thirst.
Thirst is the force that drives the system
Clinging is the grasping that tries to freeze it

Danger



The fivefold experiential relational totality





Aggregates
 Form
 Feeling
 Perception
 Constructions
 Consciousness

Upadānākhanda: the clinging aggregates
 They cling and they are what is clung to.

Four Clingings

To sensual pleasures



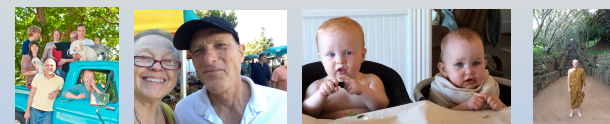
To Views



To precepts and observances



To belief in self



All attempts to stabilize the world, control the world, get things the way you want.

Four Clingings

To sensual pleasures



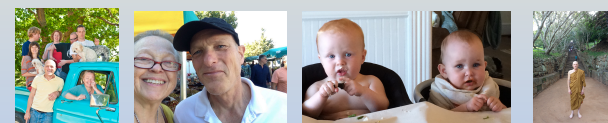
To Views



To precepts and observances



To belief in self



Danger

Two major problems: 1. Nothing lasts. So clinging makes us unhappy.
2. Clinging breeds greed, hatred, and delusion, and we act on such thoughts.

Note that greed, hatred and delusion grow out of hunger and clinging. For example:

Hunger for pleasure: We are greedy for the pleasures that appear in our lives or that we imagine. We hate whoever takes away the pleasure.

Hunger for being: Greed arises for situations that will aggrandize this "me." Hatred arises for those who criticize or threaten us.

Hunger for escape: Greed arises for the escape mechanism, whether addiction, distraction, or just space to hide. Aversion arises for situations where we are exposed, whether social gathering, intimate relationship, or public role. Hatred arises for whomever would expose us or deny us our protected space.

If something does not feed into the pattern of hunger, we ignore it and, in that moment, the mind is foggy, out of touch, deluded.

This is why we cling not only in greed, but also in hatred and aversion. "Presence of the unwanted" and "separation from the wanted" are suffering.

Actions of speech and body follow the mind. Mindfulness matters.

Building a Self: bhava

I am that hunger.
I feel it in my belly. The mind is obsessed and that obsession, and its discomforts, is "me."

I am that clinging.
The muscles clench; that is me. The eyes squint in the effort of search; that is me.

"I" must get pleasures, "I" must exist, survive, be seen. "I" must be protected, invisible. "I" seek the control that I cannot have. "I" have views that I know are right; to dismiss my views is to dismiss me. "I" fear aging, illness and death.

Think for a moment:
What is the suffering when you get cancer?
When you lose a child?

Building a Self

Paradox:
THE TIGHTER THE SENSE OF SELF
THE GREATER THE FEELING OF ALIENATION

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Building identity together:

You are an extension of me.

"We" is me. I am a member of this group, profession, country, religion.

I become because of you.

The Ultimate Summary of
Imprisonment and Freedom:
The Asava: Tripod of suffering

Intoxicants

Taints

Floods

Effluents

Outflows

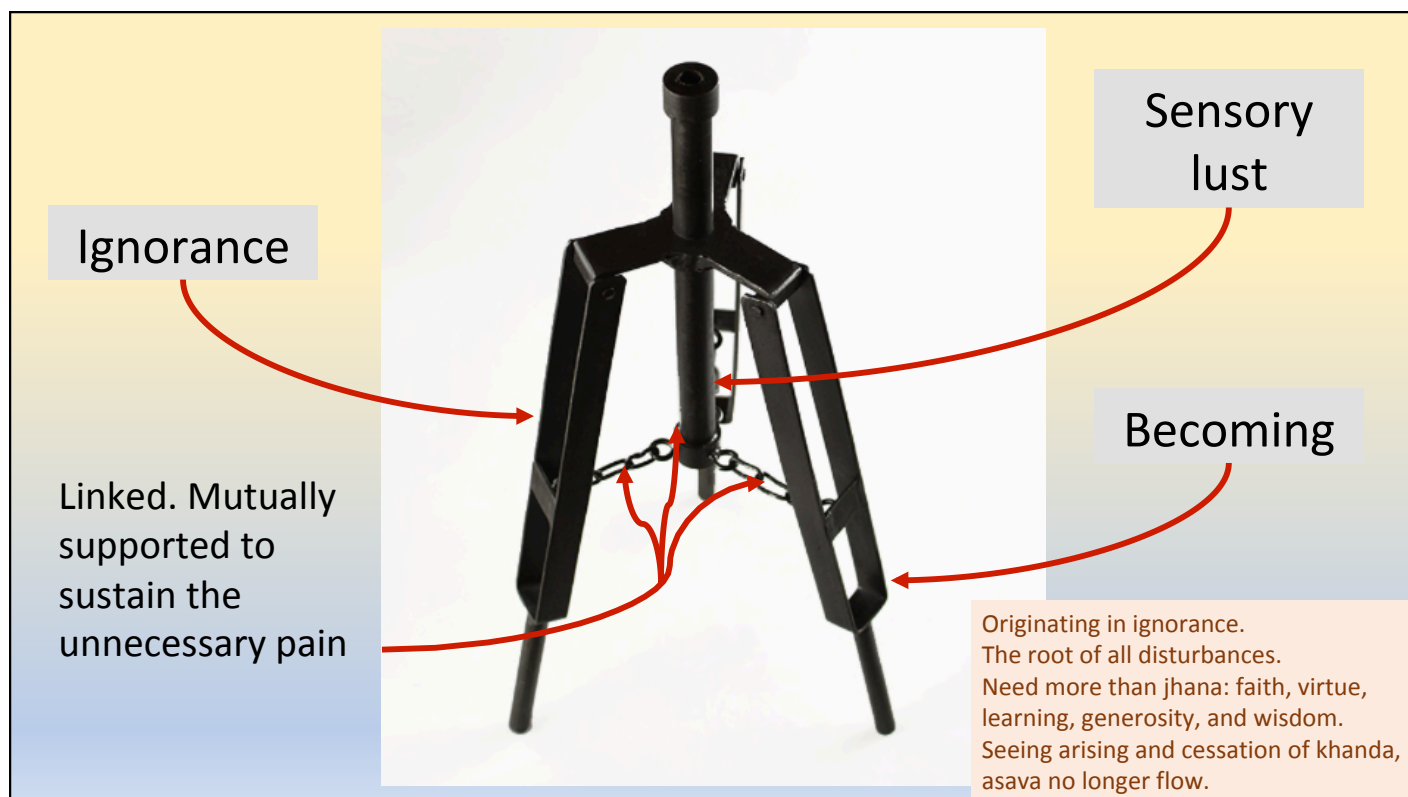
The Ultimate Summary of
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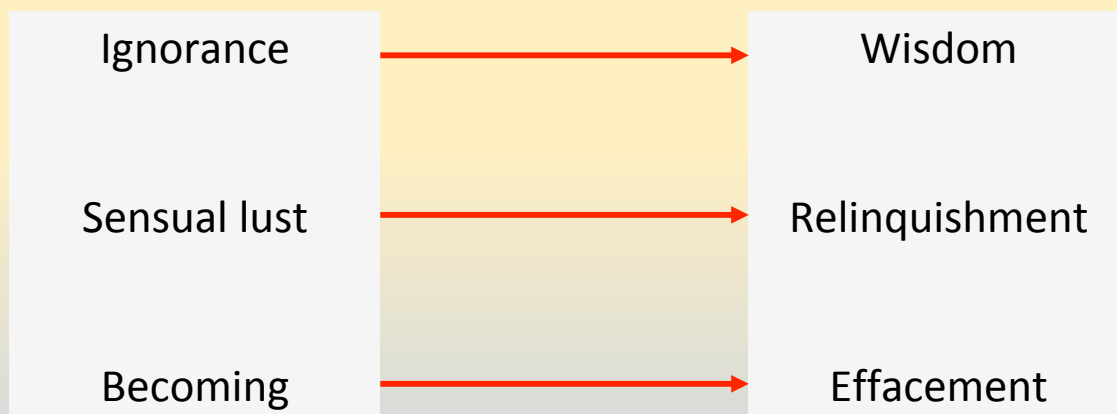
Intoxicants

They overtake the body-mind
and we are overcome, swept up.
We remain stewing in personal
suffering, interpersonal stress,
and social disharmony.

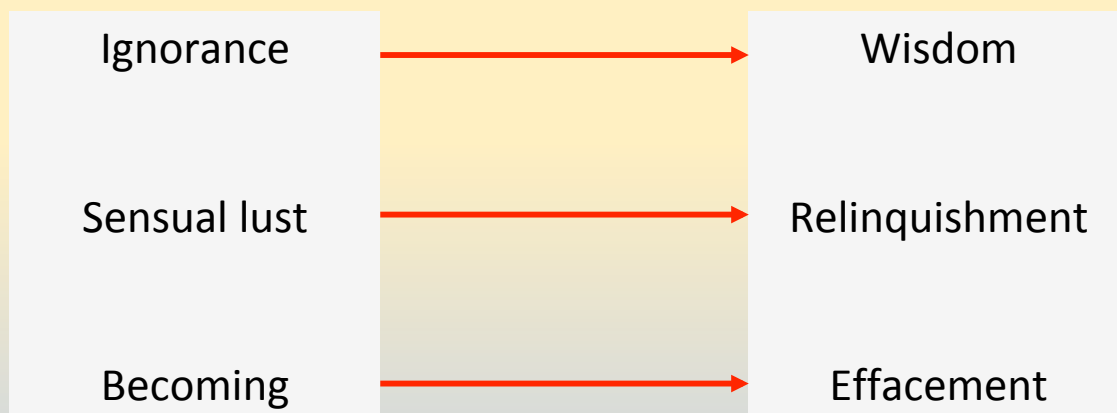
The organism is intoxicated by a torrent of reactions to things and events. Flooded by desire; flooded by ignorance. The functioning of the asava is exactly is the core dynamic of arising and cessation. The arising of the asava is the arising of becoming. The arising of the asava is the arising of suffering. The arising of the asava is the arising of the world. And the cessation the asava is the cessation of becoming, of feeling, of world, of suffering. The cessation of the asava is synonymous with awakening.

One is no longer attached to the seen, heard, sensed, or cognized.





**This defines the purpose and operation
of the Noble Eightfold Path...**



**An 8-step detox program
that we can all take part in, at any time.**

Pausing:
What do you think gets intoxicated?

Nothing other than the clinging aggregates

Form
Feeling
Perception
Constructions
Consciousness

There is no there there.

