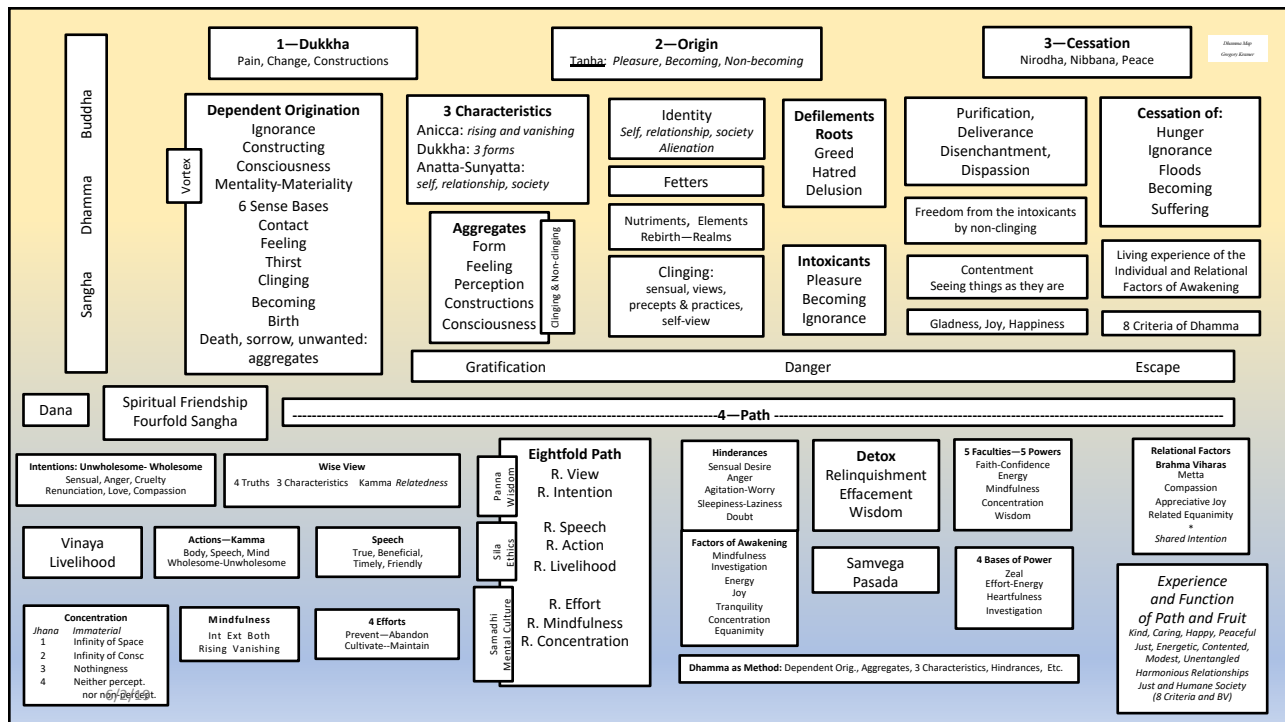
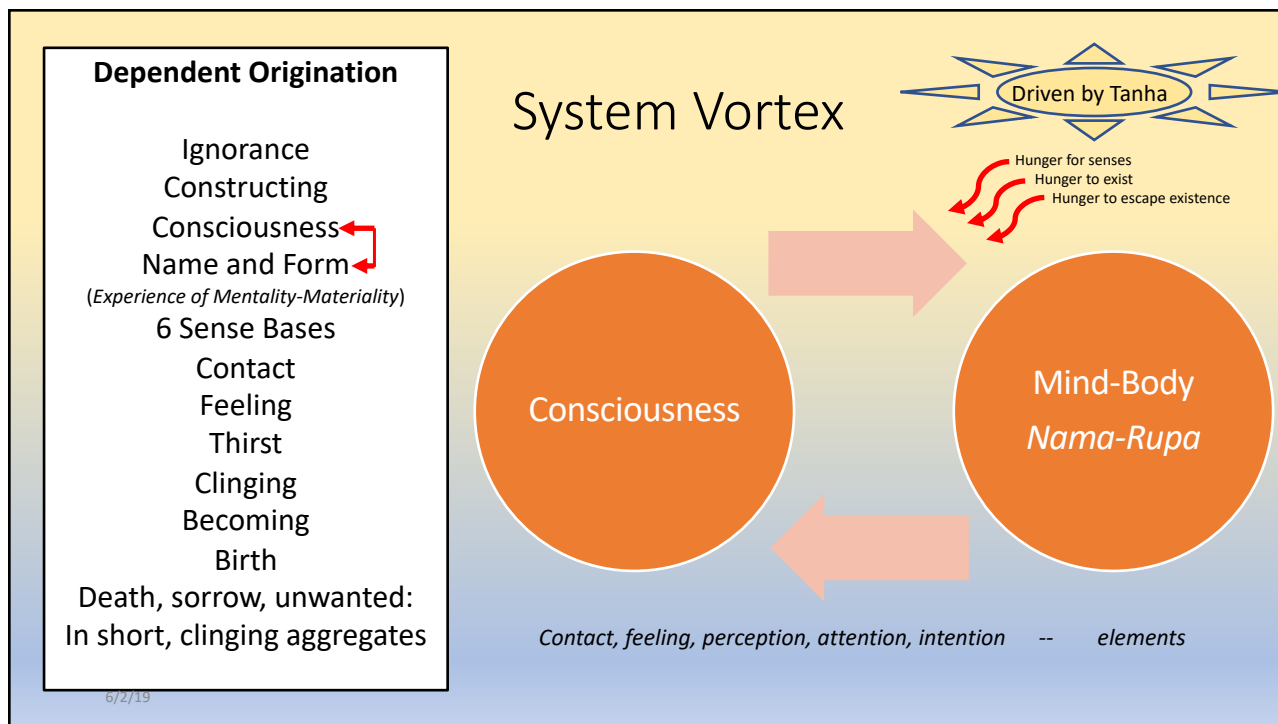
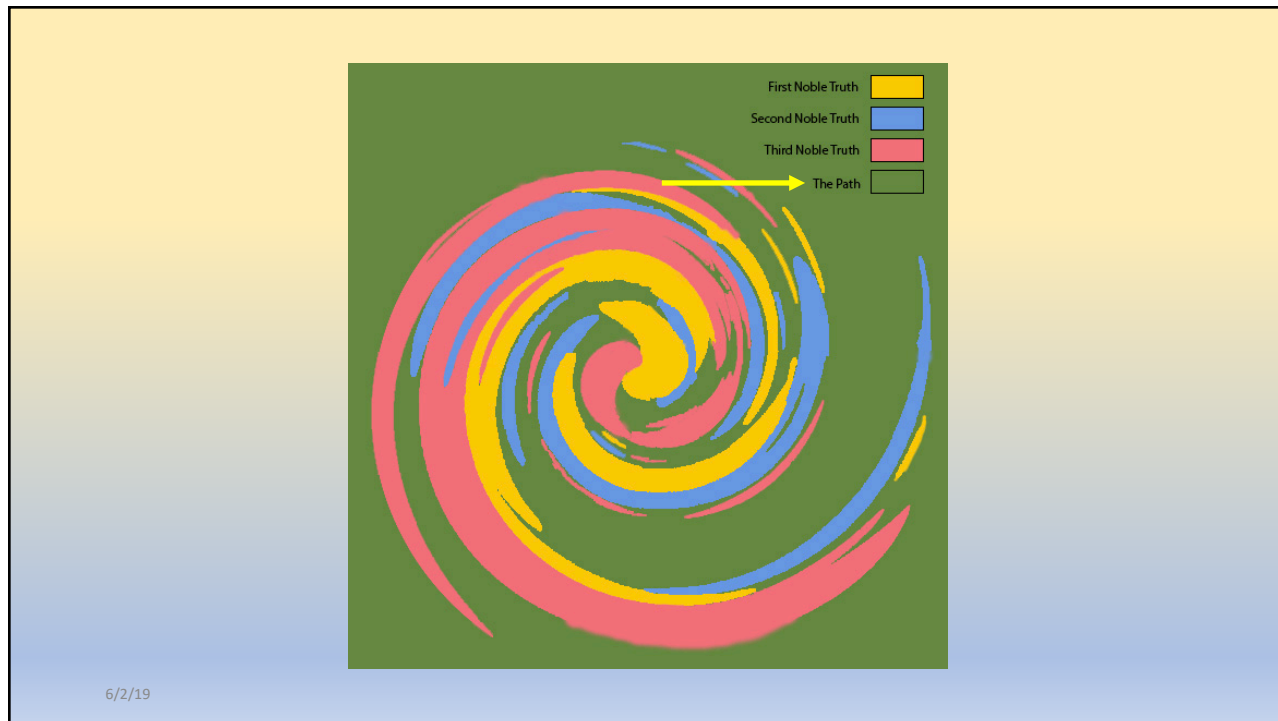


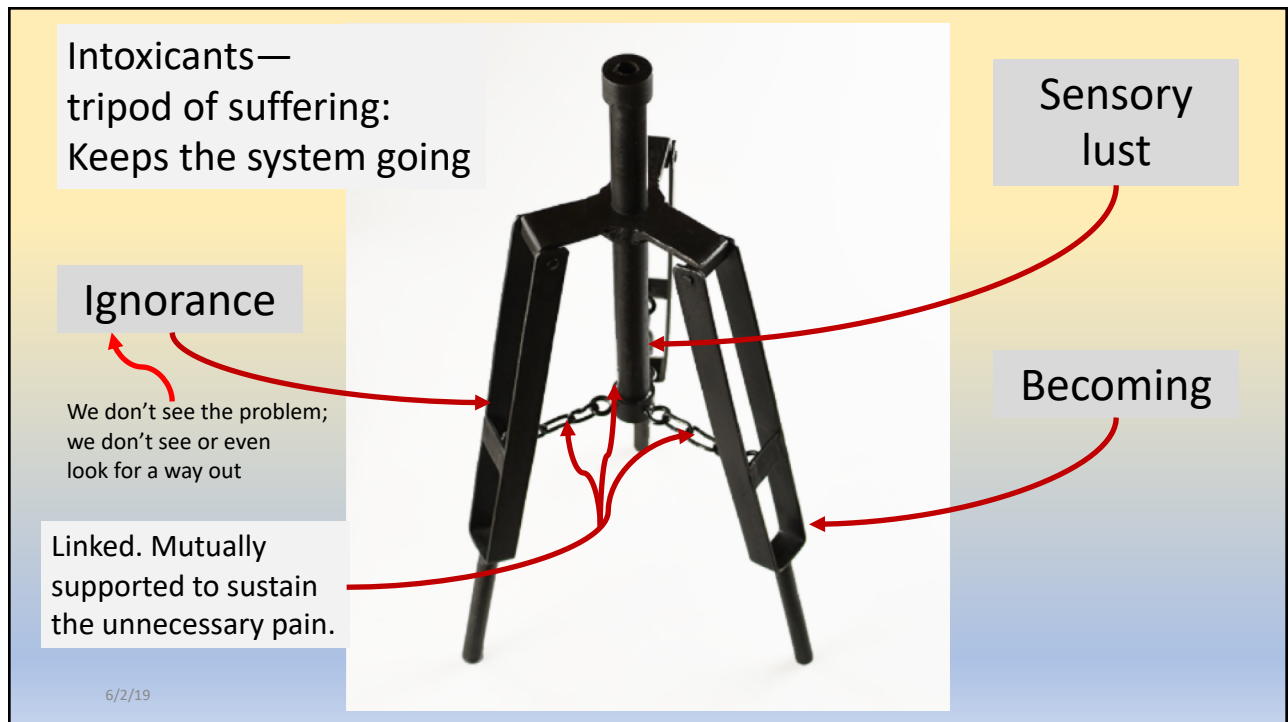
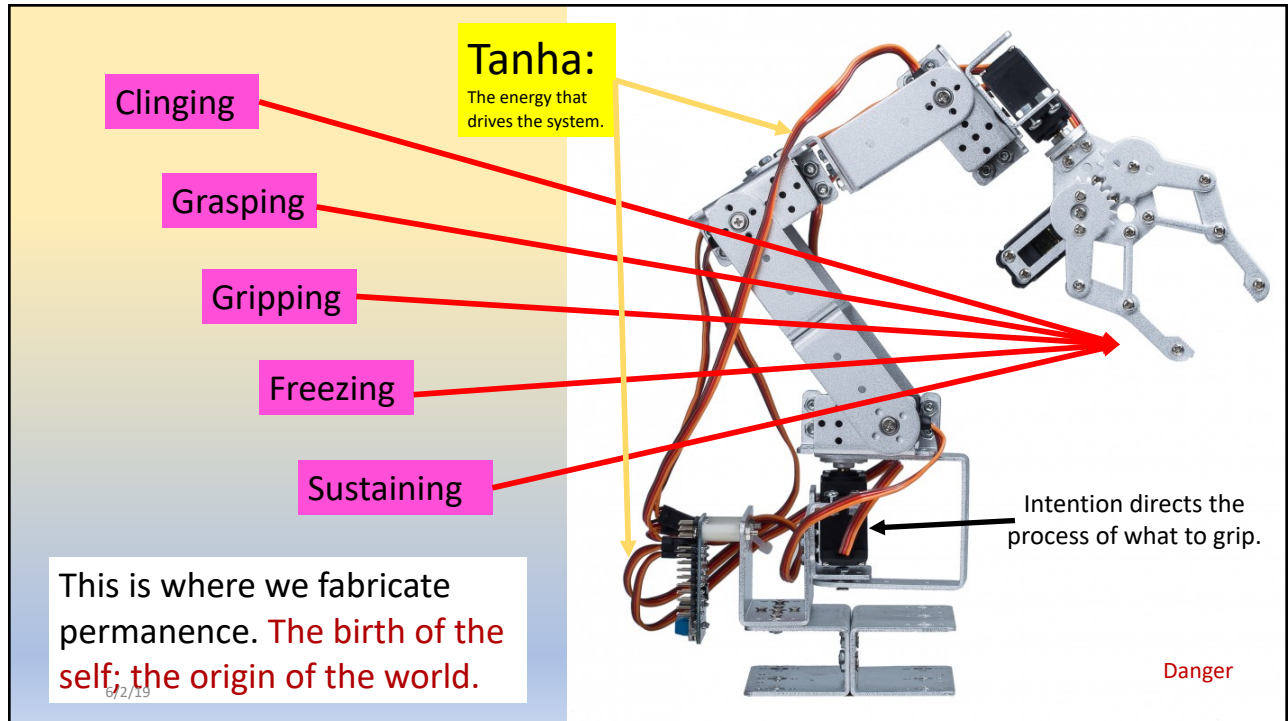
Dhamma Map Four

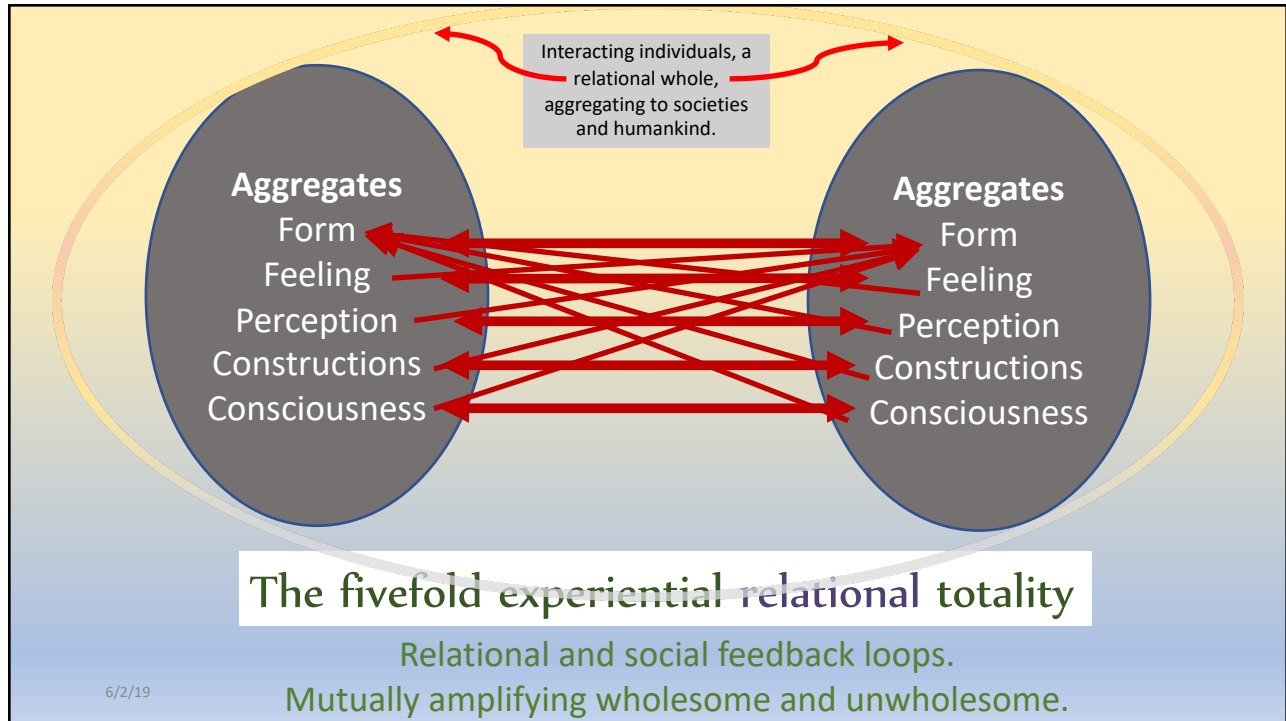
Fully living these holographic teachings

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The Dhamma is an integrated whole: all relates to all

From this map of teachings, what are some specific skillful practices?

Giving (dana) Morality (sila) The Heavenly Abodes (brahma viharas) Renunciation (nekkhama)

Noble Eightfold Path

Whole of the Dhamma. Whole of this life.

Why are these teachings important: How do they fulfill what the map tells us?

How do they open pathways through the map? Examples.

Do I begin to get a sense of the whole by which I can craft my path and aim my life?

Aggregates
Form
Feeling
Perception
Constructions
Consciousness

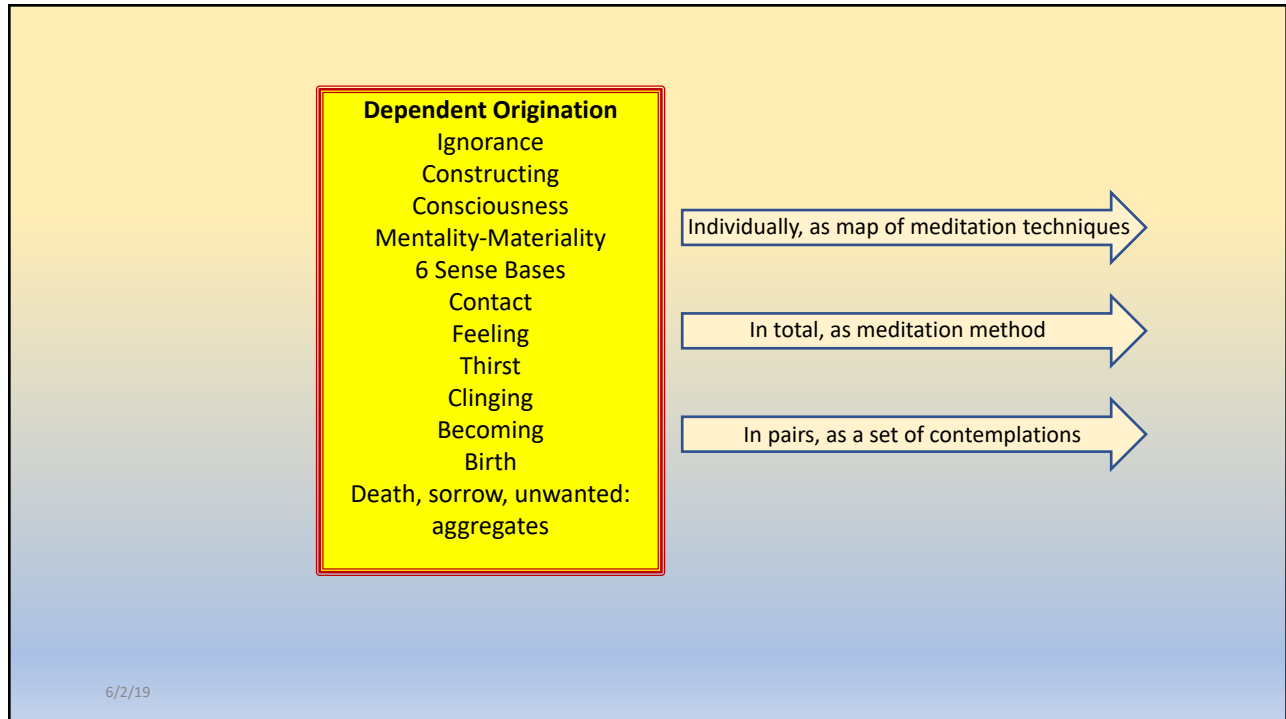
BIRTH OF SORROW
THE ARISING OF AGING AND DEATH
AN ABODE: diffused and confined
LEADING FROM DELIGHT TO SUFFERING
THE PROBLEM WITH DELIGHT IN KHANDA: NOT FREED
I AM—ALTERATION—PREOCCUPATION
NOT YOURS, CARRIED OFF
EACH IS IMPERMANENT AND ITS CAUSE IS IMPERMANENT
BURDEN, CARRIER OF THE BURDEN, TAKING UP OF THE BURDEN
RECKONED IN TERMS OF WHEN ORIENTED TO
THE ROOT OF MISERY
TO BE FULLY UNDERSTOOD
WHAT IS UNDERSTOOD WHEN WE APPLY OURSELVES
A MUST FOR DESTROYING SUFFERING
UNDERSTANDING GRATIFICATION, DANGER AND ESCAPE WHY
THERE IS DANGER, GRATIFICATION AND ESCAPE
IN CESSATION, IT IS KHANDA THAT CEASE
IS A MEASURE OF AWAKENING
FRAGILE. ITS CESSATION IS THE UNFRAGILE
EXQUISITE

A Dhamma map that provides contemplations for all of life

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<p>Form Feeling Perception Constructions Consciousness</p> <p>rising & vanishing</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>anicca dukkha anatta</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>clinging, non-clinging</p>
<p>Form Feeling Perception Constructions Consciousness</p> <p>arising of aging and death</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>gratification danger escape</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>Is it permanent? Thus, satisfactory or unsatisfactory? Proper to regard as me or mine?</p>
<p>Form Feeling Perception Constructions Consciousness</p> <p>are fragile; cessation—unfragile</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>this is what ceases</p>	<p>Form Feeling Perception Constructions Consciousness</p> <p>exquisite</p>

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Sallekha Sutta
Discourse on Effacement

1 cruel 2 kill 3 take what is not given 4 uncelibate 5 speak falsehood 6 speak maliciously
7 speak harshly 8 gossip 9 covetous 10 ill will 11 wrong view 12 wrong intention
13 wrong speech 14 wrong action 15 wrong livelihood 16 wrong effort
17 wrong mindfulness 18 wrong concentration 19 wrong knowledge 20 wrong deliverance
21 sloth and torpor 22 restless 23 doubters 24 angry 25 resentful 26 contemptuous
27 insolent 28 envious 29 avaricious 30 fraudulent 31 deceitful 32 obstinate 33 arrogant
34 difficult to admonish 35 bad friends 36 negligent 37 faithless 38 without conscience
39 no fear of wrongdoing 40 be of little learning 41 lazy 42 unmindful 43 lack wisdom
44 adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty

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The text is presented in a list format on a light blue background. The title 'Sallekha Sutta' is in bold, and the subtitle 'Discourse on Effacement' is in italics. The list of 44 items is numbered and separated by spaces. The background of the slide is a gradient from yellow at the top to blue at the bottom.

Six Tenets of a Whole Life Path: Putting the Map to Work
A human framework for living the noble eightfold path

How can I live immersed in the Dhamma even though I am not a monastic?

Given the depth of ignorance and thirst, and a life framed by dysfunctional social structures, how can I realize the potential Described and modeled by the Buddha?

1. The Dhamma is the foundation.
2. All the teachings are practices.
3. No moment is left out and no teaching is left out.
4. All teachings can be experienced here and now.
5. The teachings must be let in fully.
6. The teachings are engaged individually, in relationship, and socially.