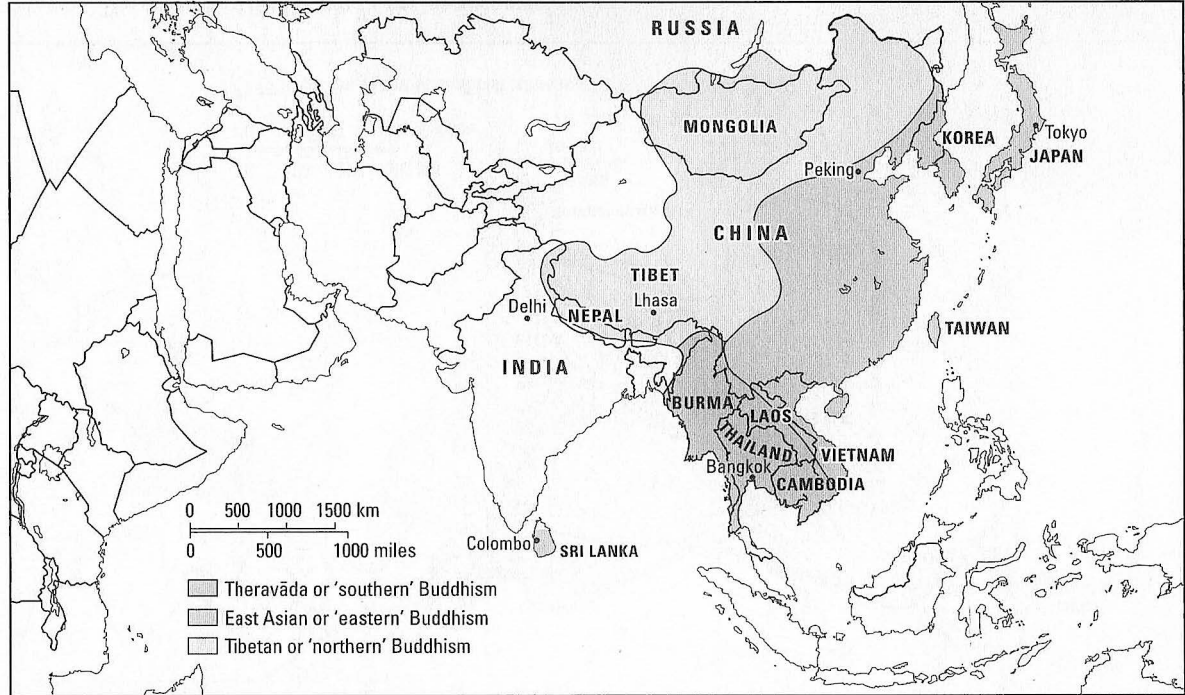
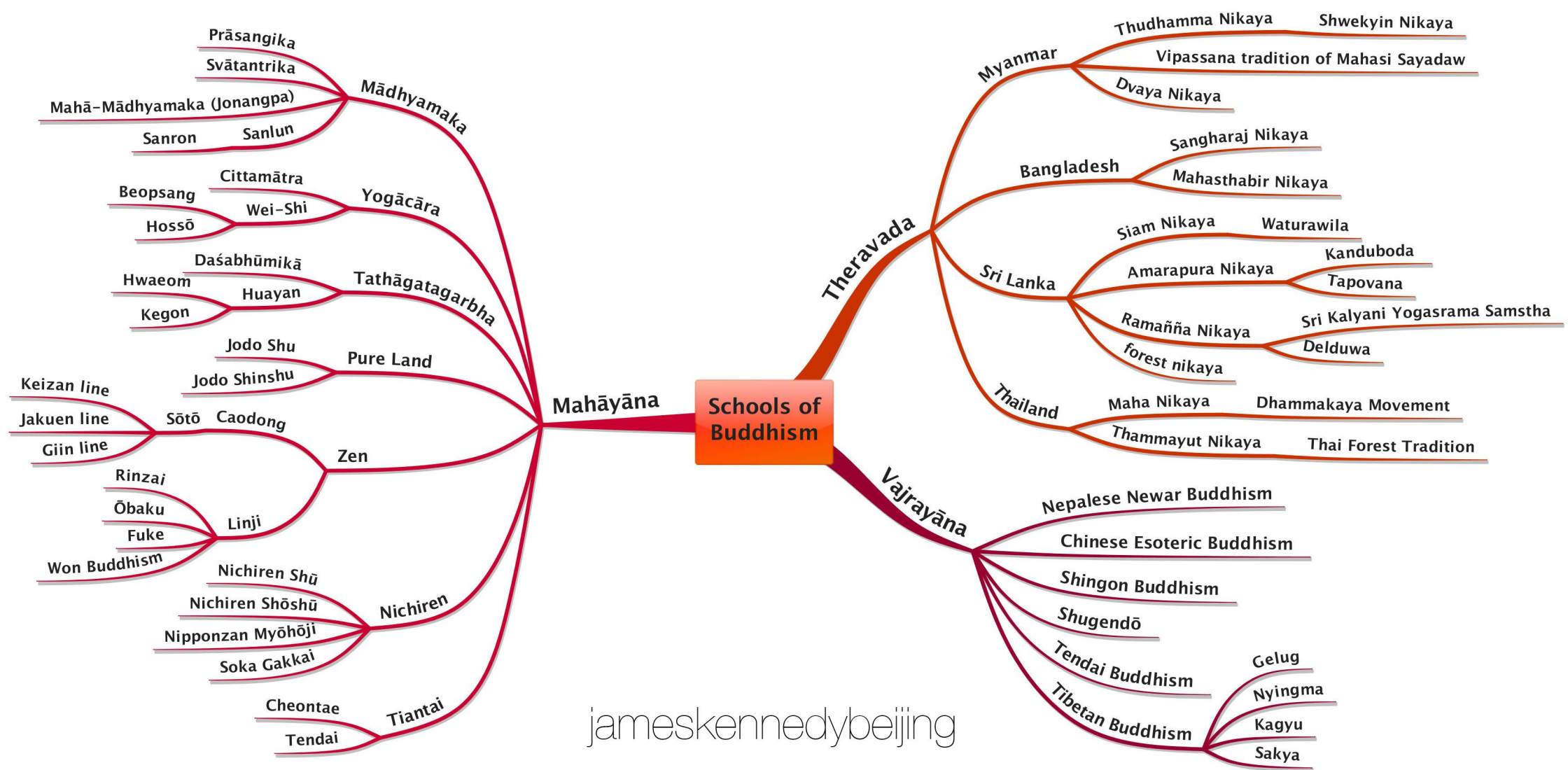


MAP 2. *The spread of Buddhism in the ancient world*



MAP 3. *Buddhism in the modern world*



CORE BUDDHIST TEACHINGS

with several common Sanskrit/Pali vocabulary words

FOUR NOBLE TRUTHS

1. Stress and suffering (*dukkha*) are a part of human experience.
2. Stress and suffering arise from craving, aversion, and delusion.
3. The cessation of craving, aversion, and delusion results in awakening (*nirvana*).
4. Awakening is attained by practicing the **EIGHTFOLD PATH**.

Wisdom (prajna)

1. Wise Understanding
2. Wise Thought

Ethical Conduct (sila)

3. Wise Speech
4. Wise Action
5. Wise Livelihood

Meditation (samadhi)

6. Wise Effort
7. Wise Mindfulness (*sati*)
 - a. Four foundations
 - i. Body (breathing, postures, activity, physical characteristics)
 - ii. Feelings (pleasant, unpleasant, neutral)
 - iii. Mind (wholesome, unwholesome)
 - iv. Dharmas (teachings)
8. Wise Concentration

CHEATSHEET SUPPLEMENT

THE THREE REFUGES

I take refuge in the **Buddha**,
the one who shows me the way in this life.
I take refuge in the **Dharma**,
the way of understanding and of love.
I take refuge in the **Sangha**,
the community that lives in harmony and awareness.

THE SIX PERFECTIONS (paramitas/paramis)

1. Generosity (*dāna*),
2. Ethics (*śīla*)
3. Patience (*kṣānti*)
4. Energy (*vīrya*)
5. Concentration (*dhyāna*)
6. Wisdom (*prajñā*)

THE THREE MARKS OF EXISTENCE

1. Discomfort/stress/suffering (*dukkha*)
2. Impermanence (*anicca*)
3. Non-self (*anatta*)

BUDDHIST CHEATSHEET (minimal edition)

THE NOBLE EIGHTFOLD PATH

The Buddha taught that to attain liberation one must practice

Wholesome:

- | | |
|--------------|------------------|
| 1. View | 5. Livelihood |
| 2. Intention | 6. Effort |
| 3. Speech | 7. Mindfulness |
| 4. Action | 8. Concentration |

THE FOUR NOBLE TRUTHS

This was the Buddha's first and fundamental teaching about the nature of our experience and spiritual potential

1. Ordinary life brings about suffering
2. The origin of suffering is attachment
3. The cessation of suffering is attainable
4. Suffering can cease, by following the Eightfold Path

THE SEVEN POINTS OF POSTURE

Attend to each in turn when you first take your meditation seat. If you become uncomfortable while sitting, you may go through these points again

- | | |
|--------------|-----------|
| 1. Legs | 5. Hands |
| 2. Shoulders | 6. Tongue |
| 3. Back | 7. Head |
| 4. Eyes | |

THE SIX WHOLESOME AND UNWHOLESOME ROOTS OF MIND

The mind is always under the influence of one of these states

- | | |
|---------------|-------------|
| 1. Generosity | 4. Greed |
| 2. Love | 5. Hatred |
| 3. Wisdom | 6. Delusion |

THE SIX SENSE DOORS AND THREE FEELING TONES

Everything we experience comes through these portals

- | | |
|--------------------|---------------------|
| 1. Eye (Seeing) | 4. Tongue (Tasting) |
| 2. Ear (Hearing) | 5. Body (Touching) |
| 3. Nose (Smelling) | 6. Mind |
- Experience is felt as one of three tones*
1. Pleasant 2. Unpleasant 3. Neutral

THE FOUR METTA PHRASES

Send loving kindness to yourself and others by using these phrases or words that have personal meaning for you

1. May I be free from danger
2. May I be happy
3. May I be healthy
4. May I love with ease

THE EIGHT VICISSITUDES

According to the Buddha, we will experience these vicissitudes throughout our lives no matter our intentions or actions

1. Pleasure and pain
2. Gain and loss
3. Praise and blame
4. Fame and disrepute

THE FIVE PRECEPTS

An ethical life is founded on these standards of conduct

To refrain from

1. Killing
2. Stealing
3. Sexual Misconduct
4. False, harsh, and idle speech
5. Intoxicants that cloud the mind

THE FOUR BRAHMA-VIHARAS

These four "best abodes" reflect the mind state of enlightenment

1. Loving Kindness
2. Compassion
3. Joy
4. Equanimity

THE THREE KINDS OF SUFFERING

The Buddha taught that we can understand different kinds of suffering through these three categories

1. The suffering of pain
2. The suffering of change
3. The suffering of conditionality

THE FIVE HINDRANCES

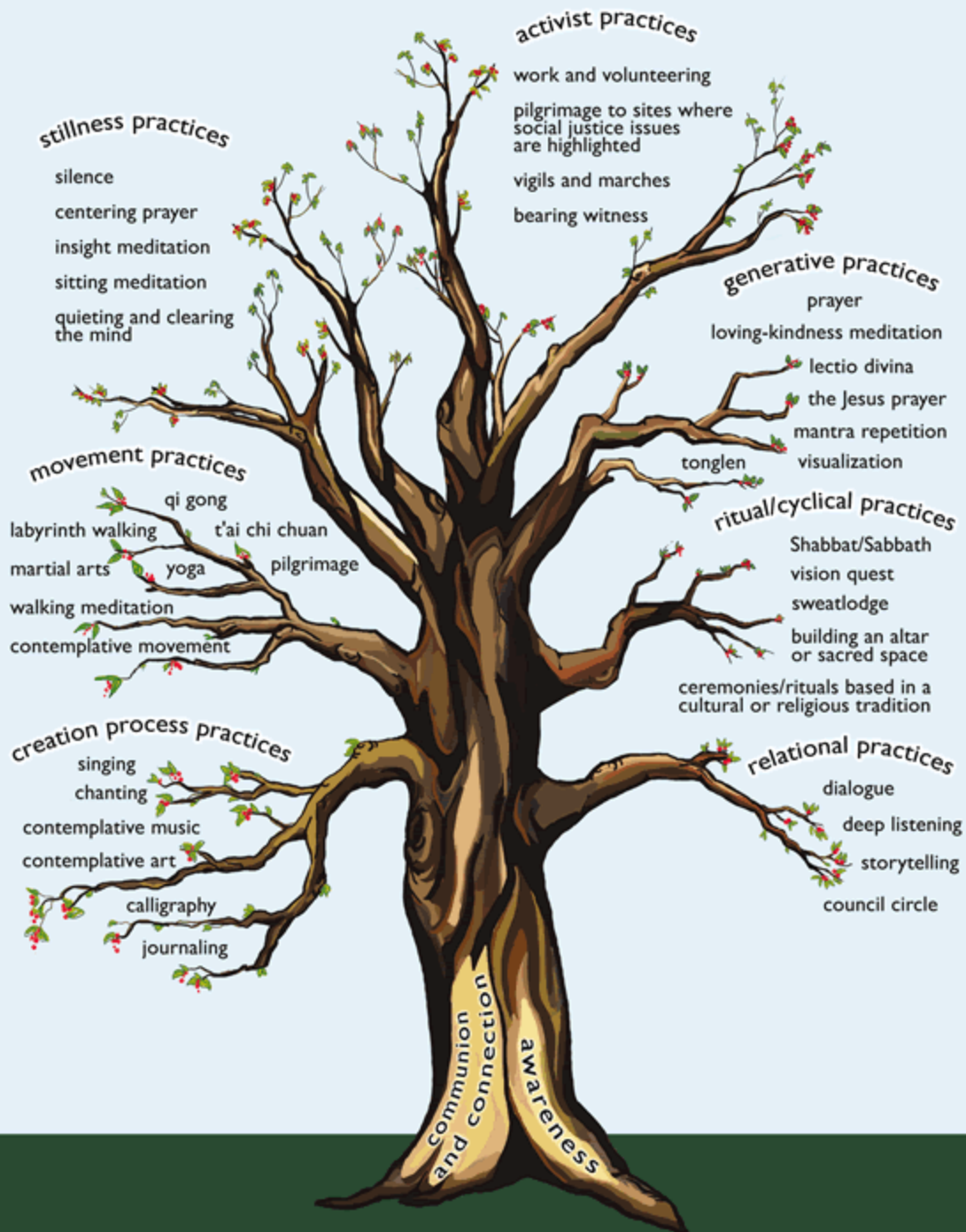
These are the classical hindrances to meditation practice

1. Desire, clinging, craving
2. Aversion, anger, hatred
3. Sleepiness, sloth
4. Restlessness
5. Doubt

THE SIX STAGES OF METTA

Expand your circle of loving kindness by starting with yourself and moving gradually outward

- | | |
|---------------------|------------------------|
| 1. Yourself | 4. A difficult person |
| 2. A good friend | 5. All four |
| 3. A neutral person | 6. The entire universe |



The Tree of Contemplative Practices

The Center for Contemplative Mind in Society
www.contemplativemind.org