

Shoyo Sensei's Dharma Message:

Buddha-Dharma: Practice – 10

Question (1):

Some ancient Buddhist texts say that, it is only the human beings that can be enlightened. It is because in a human realm, there is Suffering (*Dukkha*), while in a heavenly realms, there is no Suffering (*Dukkha*), which makes human beings be enlightened. The heavenly beings in heaven realm experience only pleasure but no sufferings (*Dukkha*), therefore they cannot be enlightened. Only pleasure is not a necessary factor to a person enlightenment. Therefore, the next future Buddha, Maitreya, has to be born as a human being in the human realm. Does it mean, then, that Suffering (*Dukkha*) is a necessary factor for a Buddhahood?

Answer (2):

Yes, it is. Suffering (*Dukkha*) is a necessary factor to become a Buddha.

Question (2):

If so, is Selfishness (*Tanha*) also a necessary factor to be enlightened?

Answer (2):

Selfishness is not a necessary factor to be enlightened. To say that "Selfishness is a necessary factor to be enlightened" sounds strangely saying that, "It sounds like to say that "Selfishness (*Dukkha*) is a necessary factor of enlightenment." "Selfishness is necessary factor to be enlightenment" is similar to say that "Sickness is a necessary factor to become healthy."

We direct ourselves toward health by treatment, but that does not make "Being sick" to be good. It is indeed, unfortunate that we are all already. Selfishness is NOT a necessary factor to be enlightenment.

Question (3):

The Buddha said that selfishness (*Tanha*) is never a necessary factor for enlightenment. But, don't you think Selfishness (*Tanha*) can be good sometimes as I said before?

For example, when your house is under the fire, you will be able to carry a chest to outside that you would never be able to carry at a regular and ordinary time. So, *Tanha* is beneficial and useful depending on the situation.

Answer (3):

Sometimes, we may be able to carry something that is much heavier than the limitations of our capabilities. But, sometimes, it will end with a serious damages in our body. By carry up something very heavy, one may get an heart attach. He might have saved the chest, but he might have gained an invisible but long-term danger that may be unknown to him.

For example, when you and a cow are pulling a rope by holding each end of the rope. You, being upset, may be able to pull the rope as powerfully as possible. You may be able to pull much stronger than you may usually do. But, once you SEE that the power that the cow has much stronger power than yours, you will “LET GO” the rope. But, when you don’t SEE it, you will keep pulling the rope and may even lose your life. This “SEEING” is wisdom.

The cow can be Nature, Fire, or Sickness. Whatever it may be, it is important to learn to “LET GO.” This means “LET GO TANHA.’

Anger, attachment, or hatred may appear to be beneficial and useful. It may appear to be able to do something great. However, when we observe it very carefully and analytically, it is not so. All great inventions and creations are the result of concentration and effort. Whenever there is concentration and effort, there is no anger or attachment.

Seeing things as they are is not easy. It is difficult. Therefore, we tend to see only by what it looks like or it appears to be.

Question (4):

How about if you are chased by a wild and dangerous beast in a jungle? In such a situation, you may be able to run much faster than usual due to your Tanha (self-attachment). If so, isn’t Selfishness (Tanha) useful and beneficial and necessary sometimes?

Answer (4):

Being chased by a wild beast, common and ordinary person may start running due to Tahna (ignorance/attachment/hatred). However, when Tanha is reduced in this person., more wisdom will arise in him or her. With more wisdom, he or she will be able to think of more options to save him/herself. Heroes such as Indiana Jones or James Bonds in its Action Movies, escapes extremely dangerous situations by finding the most effective means. Just like that, those who are reduced or liberated from Tanha can see more options.

But, those who are full of Tanha may think that running is the only choice that can choose. However, a wiser person, who has less Tanha and ignorance, can handle the same situation more properly. She or he will be able to SEE the same situation directly without running away.

This is similar to a good medical doctor: “A worse doctor will think a fewer causes for a disease: while a better doctor can think of more causes for the same disease.”

When an dangerous animal tries to attack an ignorant person with Tanha, she or he may try to escape the situation by “running away” only. But, when she or he SEE more, she or he will see that it is not necessary to run frantically like a stupid person. She or he will see that running away is a coward attitude, but a wiser person can have more options by seeing more effective and useful choices by handling the situation more effectively.

When we become ignorant, we have only one option for decision-making. For example, in this situation, to run away. For a common and ordinary beings, “Death is the only choice,” but for those heroes in action movies, there are many and many options to escape most dangerous situations.

The Buddha said that selfishness (Tanha) is never a necessary factor for enlightenment. But, don't you think Selfishness (Tanha) can be good sometimes as I said before?

For example, when your house is under the fire, you will be able to carry a chest to outside that you would never be able to carry at a regular and ordinary time. So, Tanha is beneficial and useful depending on the situation. The Buddha shows us that: The Tanha is not never become the cause of Enlightenment. He showed us that Heroes can escape us from danger. Heroes have less attachment/ignorance. That is why they are called, “HEROES.”

Tipzp!Tfotfj't!Eibsnb!Nfttbhf;!

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Tanha キ膠へキッヤム桜ネヅヅわラヅデ蹤桜

掩蹤↓

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Dukkha ワ 煩 独⇨

叱 恠 辱ワ(五)ム(火)へ 埒 鶻 冏⇨ !! 帔 確ワ 嚶 糶 鑫 辱ワ(シ)9月(フ)上(月)水 敷 肩へ(木)

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若(名) 鴿 瓚レヘムア 魏 腥 糶 儔ィネ 叶 菴 倉ネ(水)わマワ 盜 鐸(名) 蓼ヨ 損ベヨヅ(木) 茀 遮 嵒ム
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嚙キわ祝哈ワ桜霖レ確(名)埒ド(木)ピラキヨノルヌヤムみ祝哈レムヨユバラわ迭梶(名)
膝ヌボヨ(五)火)ドルヅわムラド膝ヌボヨ(五)火)ヤヨ(五)わ祝哈レ(月)木)遣輦キ戈弁へレブ
(金)木)みレ(火)(一)金)木)ラわーヌワ嚙悒ヌ(火)ワ啣咧(五)戒(火)金)ルバル(木)み兄(月)水)五)わ僂偵
(名)嗥(火)金)ヨヅ(木)み

曰↓

ア樽梶桓著イ→ ← ← ← 惑← 槍↑ ← 梶僕ヒ↓

ア窩帔禎鬢ワ嚙引(特)女)㊦1月ラへヨわキベ(四)レ祝ド(火)金)木)ワネわア挺若レキッ(一)水
辺梵ペ(木)ルイラヅデピラみ挺若レ辺梵ペ(木)ワレわ倭瀧嚙ネ跣栖ルワヨマ(金)ミ(金)ワ
菱ド桜ネ鐘ヤヨバ(木)み倉腥嚙ワ辺梵ラ鷓ヅ鐘デラわイ挺若ネ信幡レル(木)ウラヅデ
ワヨわ挺若レ餘埒ブ(金)ム(火)わイ倉ワ匠確レ著ヅヨ僂ヅウラ罍ド(木)み

倭桜ヨキわ11(特)名)瘰へヨ(五)わ嚙引レヅ(木)鬚(水)わヌエヤヨ(五)火)ド(木)み

曰↓

癘灑↓

On October 27, 1969, Prosenjit Poddar killed Tatiana Tarasoff. Plaintiffs, Tatiana's parents, allege that two months earlier Poddar confided his intention to kill Tatiana to Dr. Lawrence Moore, a psychologist employed by the Cowell Memorial Hospital at the University of California at Berkeley. They allege that on Moore's request, the campus police briefly detained Poddar, but released him when he appeared rational. They further claim that Dr. Harvey Powelson, Moore's superiors, then directed that no further action be taken to detain Poddar. No one warned plaintiffs of Tatiana's peril.

趁否幪↓

We recognize the public interest in supporting effective treatment of mental illness and in protecting the rights of patients to privacy. . . , and the consequent public importance of safeguarding the confidential character of psychotherapeutic communication. Against this interest, however, we must weigh the public interest in safety from violent assault.

The revelation of a communication under the above circumstances is not a breach of trust or a violation of professional ethics; as stated in the Principles of Medical Ethics of the American Medical Association (1957), section 9: "A physician may not reveal the confidence entrusted to him in the course of medical attendance. . . Unless he is required to do so by law or unless it becomes necessary in order to protect the welfare of the individual or of the community." (Emphasis added.) We conclude that the public policy favoring protection of the confidential character of patient psychotherapist communications must yield to the extent to which disclosure is essential to avert danger to others. The protective privilege ends where the public peril begins. . .

曰↓

藝惧幟苧ヨわ楨吠レ臆株(金)(木)ピラキわア稊質ィ(名)箒磔(木)ピラ
賞確躑批(名)戸憚稊レ祝蒲(木)又(株)(水)レわ信猿ル稊質(名)箒磔(木)ピラ(名)苧哽ユヒ(木)

↑ ↓ ↓ ↳ 惑わ[卅従窩帔嚶帔陌ッ(木)ヅキ滋帔陌ワ帔確↖ ↔ ↗ ネ稊質ワ(一)(一)窩帔僕
鏃ワ(特)≡ 企≡ 10月≡ ㊦(注)㊧レ叶ヌヒ息滂ヌ(火)蜓按(名)囓ヒムみへヌへわ潘痿(名)贈(三)鮮
坨わ腿蠓罕ネ僕箒へヨヅ(木)又(五)へ(金)ルヅア稊質ィ(名)媯攝(名)又(一)株ホ契占極控箒磔
へヨヅ(木)み

損權レ廓(木)賺涸狼睨掩違ネッ(木)ワメ(土)デヌわ稊質レ廓へヨリワ(月)デル掩違(名)既
ヤヨヅ(木)ワメ(土)デヌわ賞確レ驕へヨリワ(月)デル辛違ネッ(木)ワメ(土)デヌわ罕んワ祖
埒ネ叶(木)

綈ワ㊦11明確ワンラ(水)ネわ滋帔陌→ ← 造偏ワ斟祝哈わ咱祝哈わ造悒わ咱攪わ嚶坎わ
藝惧篤几嚶わニ(月)ヴ窩帔鬢確↖ 脍→ ← ← 話↗ (名)廓邱レ(自)㊦㊦≡ ㊧迺樞(名)幟脏へム
臈檀わ湫ワ(月)デル㊧≡ ㊨(名)戒ム↓

↖ ↑ ↗ 脍→ ← ↓ ネ稊質キ藟吉藟銷(名)腿蠓罕ヌ(火)帽(木)瓊ワア髯遮朶ィラ菱ト(木)
↖ → ↗ 脍← ← ↓ ネ輕綈僞婁ヨ(五)帔卵ヨ稊質(名)箒磔(木)
↖ ↓ ↗ 脍→ ← ↓ ネ稊質キ挺若≡ 滋絞嚶悒驕决レニヅヨ辱睨癩捷(名)恠嚶(木)ラ菱ト
(木)
↖ ← ↗ 脍← → ↓ ネ睨掌ワ滋絞嚶悒勉レキ稊質キ所躑ルヅラ菱ト(木)
↖ → ↗ ↑ ↓ ネ榜鑪稊損權循髯罕↖ universal precaution↗ (名)箒ヤヨヅム

帔確キピ(金)(火)ワ㊧≡ ㊨ヌ(火)わ↖ ↑ ↗ 嚶綈驕决若レキ賞確鱧レ廓(木)辛違信針ネッ
(木)ワヨキルヅヌわ↖ → ↗ 嚶綈驕决若キ㊩㊦8月㊧ラへヨワ稊質レ帔櫛レ→市へヨヅ
(木)ワヨキルヅヌわ↖ ↓ ↗ 稊質(名)藟吉藟銷(名)腿蠓ヌ(火)澄遮(木)瓊ワア髯遮朶ィラ星
ト(木)ワキ嚶綈驕决若ワ藟恠控辱稊捷恻(名)榆糖(木)ワヨキルヅヌわラ軀霍へムみマ
ピヌ(火)わ嚶綈レニヒ(木)ア斟德稊㊦(自)≡ イワ幟鈔レキわ(一)ホわ嚶綈若ワ稊質ヱワ帔

櫛ル一巾ヲ藟恠倅屣抵ワ柔墮ネ所躑ヨキルヅヌワラ臈迭ユヒムゐ

曰

(自)㊦(木)㊦(上)! 8月(一)㊦(注)㊦(上)ワ幟曰

曰

ア數倍ィア園糖ィラヅデ臈衛

餘淨へ↑↕

ア(女)㊦(学)㊦(キ)わ極ラへヨ所躑ヨキルヅヌ↔ 曰ドエわ(七)㊦(夜)㊦(注)㊦(火)間攪(女)㊦(学)㊦
ネ厘ヒ(金)エわ叶藪ルヅワヨキルヅヌ↔ 曰ドエわ臈偵ワ極わ臈偵嬌ワ(監)㊦(八)咧ヨわ榜
漪(キ)既モ倉ビ(火)㊦(金)ルヅ羹續(名)既モ倉ビ(木)ピラネヨノ(木)ゐメヌ(火)㊦(女)㊦(学)㊦(キ)わ極ラ
へヨわ冰叱ヨペ(火)㊦(木)ヨキルヅヌ↔ イ

尙罍

臈(キ)12月(三)㊦(名)へヨわ藟吉ワ藟咧(月)㊦(水)霖ヅ(五)ワ(名)幟約レ既モ倉ビ(木)ピラネッ(木)ゐ極ラ
へヨわ臈(キ)ピワ(月)デレへヨ菴先稔レ蒸吼ル賺(名)倍ド(木)鼻藟抵ネッ(木)ゐ嘖ベ(月)デ
ル癘灑ヨ霖ヅ(イ)㊦(名)既モ倉ビヨわ(学)㊦(上)自(女)㊦(注)㊦(火)㊦(名)ペ(木)ヌ(五)へ(金)ルヅゐマワ臈(キ)
羹續(名)わ奈ヤムわヌ(五)へ(金)ルヅネわマワ臈檀(キ)わ驂(木)㊦(水)わ榜鏗レ(木)ピ
ラネヨノルヅゐ(篁)膺稔レ(キ)わ叱窰ネッ(木)㊦(月)デレ蹤ド(木)ヌ(五)へ(金)ルヅゐへヌへわ驂
(木)㊦(名)戒ヨわ極レ(キ)圍ブド(五)對ヅヌヅルヅゐ

(三)㊦(社)ラ鄣桜ネ(三)㊦(三)月ワ俱纏(名)㊦(五)ヤヨわ摺ヤ熹(水)儔ヤヨヅ(木)ラペ(木)ゐ(三)㊦(社)レ抗(水)わ
鄣桜(キ)㊦(三)㊦(三)月(名)ヨノ(木)メヒ慵バ摺ヤ熹(木)ピラネヨノ(木)ゐ榜漪ンヤヲ(金)㊦(木)㊦(月)㊦(水)㊦(五)わ
慵バ摺バピラネヨノ(木)ヌ(五)へ(金)ルヅゐへヌへわ(三)㊦(社)ワ咧ネ藟吉(月)㊦(水)㊦(五)㊦(キ)㊦(木)ヌレ匠
ヤヨヅ(木)ピラ(名)箒(木)ラわ酪ヅ臈(キ)㊦(三)㊦(三)月(名)キルペメ(土)デゐ搔ヌル臈(キ)菴先稔ル瞳
(名)戒ヨわ極レ(キ)圍ブド(五)對ヅヌヅルヅゐ

ピワ極わ(三)㊦(社)キわ嬌嘯レ(月)ヤヨキア藟甕ィヨッ(水)わア臈偵ィヨッ(水)わア倅剩幅ィ
ヨッ(木)ゐへヌへわ臈(キ)ア(三)㊦(注)㊦(上)目㊦(三)ィわラヅデピラ(名)箒(木)ピラネ所躑ヨッ(木)ゐマ
(金)ネわ(女)㊦(学)㊦(名)ア(三)㊦(注)㊦(上)! 目㊦(三)ィペ(木)わラヅデピラヨッ(木)ゐ

婁蹤稔レ(キ)わア抗(水)ィア嬌箒ィア撻へ(二)ィネ兄ヌ(月)ヅ臈檀(名)㊦(五)ム(火)ペワレア懽繫
ヤヨヅ(木)ィア(月)㊦(水)嚮ノルピラネヨノ(木)ィわラ蹤ド(木)ヌ(五)へ(金)ルヅゐ

へヌへわ(月)㊦(水)茨掩蒸バ躑(木)ラわマデヨキルヅゐ

ペゾヨワ刺嚮ルア咀鏹ィ(キ)ア鮑倅咧ィラア咲咧ィワ臈檀ヨッ(木)ゐ

ア鮑控ィラア咲咧ィネッ(木)榧レキわア抗(水)ィア嬌箒ィキ帀炸ヘルヅゐ

酴埒へ → へ ↓

ア徳キワリデ的ル哲痿レ鏝ヅヌヒ(火)(金)(木)ラわ(月)(水)鎌バ醢(金)(木)わネわマ(金)キ(女)㊦㊧㊨
㊦レ(月)ヤヨキルヅヌ↔ (女)㊦㊧㊨㊦キ叱磳宜判ネッ(木)ヌ(火)わッ(木)縦惻キ所躑ヨキル
ヅメ(土)デヌ↔ イ

尙罍↓

霏盈レ鏝ヅヌヒ(火)(金)(木)ラわ榜鏹ワ徳キわ(女)㊦㊧㊨㊦レ(月)ヤヨ醢(木)ゐへヌへわ(女)㊦㊧㊨
㊦ネ爺膠ブ(金)(木)ラわ榴ル(木)榧拵ネ叶ヨバ(木)ゐ(月)(水)寤バワ榧拵ネッ(木)ラわ癘灑(名)㊧
㊦㊨㊩ペ(木)ワレキわ(月)(水)寤バワ徹ワ桜灸(名)萋ド(木)ピラネヨノ(木)ゐ

霏盈ネ(自)(女)㊦㊧㊨へ(月)デラ徳(名)鏝ヅヌヒ(木)榧わ(女)㊦㊧㊨㊦へ 暉箒ノワ徳キわムメわ醢
(木)ピラメヒ萋ド(木)ゐへヌへわ榧拵ワッ(木)徳キわ(監)ハワ(月)デレ醢(木)徳ワ(月)デレ醢(木)
所躑キルヅゐマワ徳キわ薯禎若ワ(月)デレ醢(木)ピラルバわ癘灑(名)品檀榧レ㊧㊦㊨㊩
ペ(木)徹ワ間文蒙(名)躑(木)ピラネヨノ(木)ゐ暉箒ル徳キわ倂ユワ間文蒙へヌ(五)ムルヅわ
ユ(一)(水)わ醢(木)ピラゐ斥鬻棋磳ヨキわ榜鏹ワンラキわ(資)㊦㊧㊨㊦ワ(月)デレ徹ワ寤バワ
間文蒙(名)躑(木)ピラネヨノルヅワヨわア(五)デ滝ロへヌルヅィわラ抜デワメネわ(資)㊦
㊧㊨キわラヨ(五)賺鬻ル癘捷(名)ブヒ(木)ピラネヨノ(木)ゐ(資)㊦㊧㊨㊦キ寤バワ(女)㊦㊧㊨㊦へア
暉箒ィノネルヅワヨわマ(金)メヌ(火)ピマわ(資)㊦㊧㊨㊦ラ圓ヴワヨッ(木)ゐ

㊦㊦㊧(至)(自)㊦㊧㊨(ヒ)(名)キ㊦㊦㊧ラヌ(名)四㊦㊧(月)財(ヒ)8月㊦㊨㊩ルリワ(自)(火)㊦㊧㊨㊦棋磳ヨキわ
(資)㊦㊧㊨㊦キわ癘灑(名)蔭叶ペ(木)ワレわ(月)(水)糲臬ヨわ品檀榧ル桜灸(名)穎躑ペ(木)ゐア暉
箒ィへ(女)㊦㊧㊨㊦ノネルヅンラキわ(月)(水)寤バワ間文蒙(名)躑(木)ピラネヨノ(木)ゐ

鄣桜ネ(女)㊦㊧㊨㊦レ犧モヨヅ(木)ワル(火)わ冏ドエわア鏽ビ(木)ピラネ塙倂ィわラ抜デメ
(土)デゐへヌへわ酪ヅ徳キわ(月)(水)冏吊ル(七)(水)桜ヨ癘灑(名)㊧㊦㊨㊩へわ鏽ビ(木)ピラル
バゐ埒鶻(名)踟躑ペ(木)メ(土)デゐ

嚶咽ヨキわピデヅデ禍癘ワ嬌嘯キワリワ(月)デル禎滢ネ萋ド(火)(金)(木)わラヅデネわマ
ワ栖ネ寤ヒ(金)エ寤ヅ縦わペパ(金)ム嚶若ヨッ(木)わラヅ(株)(金)(木)ゐ

徳キわア㊦㊦㊧(注)(女)ィラ圓ヴア剩斟ル揜掇ィレ(月)ヤヨ鎌バ醢(木)ピラ(五)ヨノ(木)ゐマピレ
キア抗(水)ィキルヅゐア撻へ(二)ィネ暉バル(木)ラわア榧拵ィラア撲捉ィネ叶ヨバ(木)ゐ
徳キ(女)㊦㊧㊨㊦ワルヅア撲捉ィラア榧拵ィワム(四)レ(月)(水)鎌バ醢(木)ピラネヨノ(木)ゐ

抗(水)ワ溼既モヨ疔葱(名)ユバ(木)わ抗(水)ワ溼既モヨ疔葱(名)兮デピラ(五)ヨノ(木)ネ
撲捉ワ溼既モヨ疔葱(名)ユバ(木)わ撲捉ワ溼既モヨ疔葱(名)兮デピラ(五)ヨノ(木)
リモ(火)ネヅヅヌ↔

芡掩↓

埽鶖(名)寤バワ(月)ヅ曰鶖(名)五ヤヨ(五)ヤラ萎ト(木)ヅノヨッ(木)みマデペ(金)エ帔確キ睨軀
ヨノ(木)メ(土)デみ帔確ネ梵籠レ(二)木ピラネ叶叢ルヅ倣ユワ睨礎キわ帔確ムモワ僣確
膝齡ネ膠ルヅわヌ(火)ヨッ(木)み懲罕(月)水(五)惑い(名)膝ム僣キわ棺槽レニヅョペ(火)わ確
ルヤム噏打(名)ペ(木)メ(土)デみユ(一)水(火)わ2月(注)適ワ廳衢(名)兮ドエわ(適)④10月キわ酪ヅ僣ワ
ム(四)ヨッ(水)わ酪梵ヨルヅ僣ワム(四)ヨキルヅわラヅデピラヨッ(木)み寤バワ嬌嘯わ唇
リ(五)キ酪梵ラキ廳ヅ鮭ヅみ極レキわ唇リ(五)月(水)五酪梵ヨルヅ寓僣(五)ヅ(木)み帔確ム
モレラヤヨキわ(五)ワフラ(名)ッ(木)ネ(一)(一)レ蹤(木)ピラキ鮭へヅみメヌ(火)アマワ(月)デレ
蹤ド(木)ィピラレ(月)ヤヨ蹤(木)ワヨッ(木)み

餘埽へ↓ ↗ ↓

ア(女)㊦(学)㊦ネッヤムーデネわ炒瑠倅倆ワ僣確ネニバ(金)木ワヨ(五)ヤラ治へヅワヨキ
ルヅヌ↔ イ

尙罍↓

ア(女)㊦(学)㊦ネッヤムーデネわ(五)ヤラ治へヅわ炒瑠倅倆ワ僣確ネ鏝(金)木ィラヅデワ
キわ俾惻わ寤バワ禎溼(名)ペ(金)エペ(木)縦わ匹幟へム炒瑠倅倆ワ僣確ヨッ(木)ィラヅデ
ワラ嘖ベ(月)デル(五)ワヨッ(木)み

アExcitementイラアHappinessイキ吧ヨッ(木)み

篁慘稔ルわ噬極ワ倣箋ワ廩ブル Excitementわ扣治(名)漸(四)木
驪慘稔ルわ噬極ヨキルバヨ(五)わ倣箋ヨキルヅわ(月)水寓ノル場ヴ Happiness(名)漸(四)
(木)

ピ(金)キわア暉簪ィレ(月)木ア叱窳ィワ廓繫ヨッ(木) Conflict of Interest

曰↓ ↑ ↑ ↓ ← ← レ黠鴟(名)鷓(木)箋極ワ扣治

マワ膾檀わ苻榑ワ賁臆判! ↑ ← ↓ ㊦

箋極ワ扣治! ----->! 熬實黠鴟ワ苻搖啗! ----->! 臆弔禎
箋極ワ扣治ワ鹵隄! ----->! 苻搖啗! ----->莼簪寓

Tanha レ(月)木! Excitement ----->! Sukha ラへヨワ! Happiness

(女)㊦(学)㊦キ所ホわヅユヨ(五)わ鄯局(名)適(ア)注(名)ペ(木)み

(女)㊦(学)㊦レ(月)ヤヨわ惘ボレル(木)わラ抜ヤヨヅ(木)ヌ(五)簪(金)ルヅネわ幟釣レキわ

適ア注名ヘヨヅ(木)

Tanha-----> damage

You think you are making yourself happy, but actually, you are damaging yourself

除埒↖ ← ↗ ↓

ア僅祝ヨキワリワ(月)デレヘヨわ惚中確圖先(名)励ユヒヨキヅヒルヅわラ祝ド(木)ヌ↔イ

尙罍↓

倣創鱧↓ 確圖先ワ抵除(名)躑躅(木)ラわ確圖先中榜鏗藟吉藟銷(名)楨(五)挫ヘヅわ
⑩⑦12月ブ(金)ムバルヅわラ騫ヤヨヅ(木)

see the Nature of human existence

偶創鱧↓ リ(特)ル廩ブル(自)火(社)キ⑦ヨ(五)わhabitual レルヤヨわ苑(水)鑽ボエわ苑
(水)鑽ペ縦わり(特)リ(特)マワ(自)火(社)キ⑦中倉攫レル(木)

同↓ 火(月)名デュわ夜(自)宗(名)惹バ

ヘヌヘわ(自)火(社)キ⑦ネ⑩⑦12月1月サワ嬌嘯わ九⑨至2月ル癘捷(名)確(二)わマ(金)ネ
habitual レル(木)ラわ賺鬻中騫ノヅるマ(金)ネ habitual ラル(水)わpattern 企(女)⑦⑦
啗(木)ラわ所ホわマ(金)中藟(火)名鮒悞レ damage 適ア注名(木)ピラレル(木)る

kill---->negative affect----->habit---->damage yourself

成ヤヨわ確圖先ワ圖(名)ラ(木)わラヅデ(自)火(社)キ⑦キわ倣桜ヨわ惘ボ(名)騫ヤヨヅ(木)レ
(五)ヌヌ(株)火ホわ幟キわ緯沓稔レキわ藟吉藟銷(名)倣惘レ(木)賺鬻(名)ユバ(水)叶ヘヨヅ
(木) レ働ル(火)ルヅ

Although you wish to be happy, ultimately you are creating damage

藟吉藟銷ワ叱窰(名)騫ヅユウわ倣叱窰(名)赧ヤヨヅ(木)ピラヨわピ(金)名ア暉簪ィラヅデ!

Ignorance

↖ ア藟悵篋埃ィラヅデ(月)(水)(五)↗

缸俵葎迢⇕ 楨戈レキわペヅヨワ鑱印(名)ペヨ(木)み アヅヌメィ(名)ペヨ(木)
鑱印キ碯(名)針へム(火)わヅ(火)ルバル(木)みッ(木)ラ闇ァレル(木)み醫ネ幄擦
へム(火)わ醫ワ印キヅ(火)ルヅみ

曰⇕ 輿齡(名)企(特)ペ(木)ム(四)レわ霽ヅ祝絞膝(名)五モッ(木)バ
輿齡(名)企(特)へム(火)わ抜ヅ祝絞膝キヅ(火)ルヅ

After you pass the exam, you throw away the books, and
you even don't look at them

桃(名)片(木)ム(四)レわヅヌメ(名)叱碯ペ(木)

桃(名)片ヤム(火)わニ(五)ヅヅヌメ(名)ペヨ(木)

缸俵葎迢ラ缸奘葎迢キわバペ(水)ラ嘖ベ⇕ 潘(名)五モヅヨわ潘(名)吵ペ(木)

ピワラノわ呶克碯ネッ(木)ワキわ(株)木ヅバペ(水)ヨわマ(金)キ噢(火)ルヅ

餘埒⇕

德驢メヒネわ拵(木)ピラネヨノ(木)みdukkha (名)先齡ヘルヒ(金)エわ同ドエわ寢磴ヨキ
わ拵(木)ピラネヨノルヅわラヅ(株)金ヨヅ(木)みラヅデピラキわ拵(水)レキ dukkha ネ所
躑ラヅデピラメゐへヌへわdukkha キ(女)㊦(学)㊦ネ噴奮ヨ碯ベ(木)みマ(金)キわ拵(水)レ
キ(女)㊦(学)㊦ネ所躑ヨッ(木)わラヅデピラレキル(火)ルヅヌ⇕

奄罍⇕

拵(水)レわ(女)㊦(学)㊦キ所躑ヨキルヅみ拵(水)レ(女)㊦(学)㊦ネ所躑ヨッ(木)わラヅデ臙ヅ桜
キわ俾側わ剩幅レキ禎灑ネ所躑メわラヅデ(月)デル(五)ワメゐ禎灑ワ瓊レわ德キわ瀧
稔ペ(木)桜嚴レ嚴ヌデゐメヌ(火)ラヅヤヨわ禎灑キ(月)ヅ(五)ワわラキル(火)ルヅみ楨吠ヌ
(火)わ德ネ禎灑ヨッ(木)わラデピラキ瀟批メゐ

(特)ゐ

辿ヌ(名)鎌バ醃(木)ピラ(名)鼻藁レペ(木)ニルベ抗(水)キわ(一)ムわマワ僣レ<< 奄わ>> << 奄
ラ辿ヌ(名)吻ペピラ(五)鼻藁レヘ(一)ペゐピ(金)キわ帯わ寤バワ灯ヨ醜ヤヨヅ(木)ピラヨペ
ゐヘヌヘわ撲捉(七)榭拼レ廨ヌ(金)ム損掇キピワ(月)デル筭定レ廨バピラキルバわムメ
ヘッ(株)ボワ(二)(名)(五)ム(火)ペワヨペゐ

酴埜へ → へ ↓

アト葑鑱キ所甕稔レわ蛭へ(二)(名)爺膠ブボ(木)わラリデ(七)ヤヨ(株)ヌ(木)ワヌ<> 撲捉(七)榭
拼レ廨ヌ(金)ム損掇キピワ(月)デル筭定レ廨バピラキルバわムメヘッ(株)ボワ(二)(名)(五)ム
(火)ペラリデ(七)ヤヨ(株)ヌ(木)ワヌ<> イ

奄罍↓

絞帔若ネアH2+O キ所ホ澤(名)確擦ペ(木)ィわラ臈デラノわ榜鏗ワ僣キわア鄣桜キマ
(金)(名)リデ(七)ヤヨ箒(木)ワヨペヌ<> イラ廢ワ(木)ピラネヨノ(木)ゐペ(木)ラわ絞帔若キわア
幟齡鑱印ワ兮ヅ桜(名)哥惰へわ藟吉ヨ幟齡へわ藟吉ヨ籠ヌ(四)ヨバメブヅィラヅデメ
(土)デゐピ(金)ネ桜灸ヨペゐモ(十)デリマワ(月)デレわ僅祝キわア藟吉ヨ(写)特(上)ヘルブヅ
ィラヅヤヨわ(写)特(上)ワ僊桜ワ幄斟ル桜灸(名)倍ド(一)ペゐ僅祝ヨキ→ ユワ鑱印ラマ(金)
(火)ワ兮ヅ桜ネ糖ブ(金)(一)ペゐ鄣桜キ藟吉ヨ(写)特(上)ヨホレわ澤キ H2+O ヨヨノヨヅ
(木)わラヅデピラキヨノルヅゐマ(金)ラ嘖ベピラネわア榭拼ィラア撲捉ィレ(五)臈ド(木)
ゐ

撲捉ラ榼拵キピピ(土)ワ瀦悞ル渥藁ルワヨペみ

ピピ(土)キ↓ ュワ潘レ(月)ヤヨ瀦榿ブ(金)(木)ワヨペみ

酴埒↕ ↘ ↗ ↕

ア(女)㊦(学)わ(祝)㊦(1月)㊦(女)≡ (中)医(特)キリワ(月)デル縮鶯ネッ(木)ヌ↔ イ

奄罽↓ (女)㊦(学)わ(祝)㊦(1月)㊦(女)≡ (中)医(特)ワニニ(一)ヌル↓ 漪魏

↑ ↕ (祝)㊦(1月)至(社)㊦ヨッ(木)み

藟吉ワ偵へヌ萋ドルヅみ儻蓉ワ偵(名)斟バ萋ドルヅみ

同↕

臍廓わ儻蓉ワ瓊レ(自)≡ (名)ッヒルヅみ

藟吉ネ霰既モレル(木)ム(四)レ拵埠坨(名)寂(木)み

霰既モレル(木)ム(四)レヱ拵戲嚶窠(五)ペ(木)み

抱挺(名)自9月(一)㊦(上)㊦(上)ネルヅワヨピラ(株)(木)み

→ ↕ (祝)㊦(1月)至(社)㊦レ(自)㊦(祝)㊦(1月)至(社)㊦ヨッ(木)み

(七)啗帔レニヅヨニピ(木)ワラ掛バ嘸ベ桜灸ヨわ徳驪ワ確ノ桜レニヅヨペゾヨ醜(木)ワ
ヨッ(木)わラヅデピラ(名)惰述ペ(木)垵倂ワ箒違ヨペゐ2月注適キわ倣ワ絞帔ネ噴奮ラ膾
檀(名)糖ペワラ(一)ヤムバ嘸ベ(月)デレわ徳驪ワ脏哲レニヒ(木)噴奮ラ膾檀(名)へ(四)へムわ
楨吠ヨ楨戈ワ徳ヨペゐ

徳確ヨニピ(木)リワ(月)デル廩ブルピラヨ(五)絞帔稔レ幘苜ペ(木)ピラネヨノ(木)み鉦ワッ
(木)溟閏陌吉(名)わ桓へヅ(月)ヅ陌坨ヨ茹ノ攄ドわマワ膾檀わ鉦(名)特12月㊦㊧レ醜(木)火ボ
(木)ピラネヨノ(木)わ俾惻マワ(月)デレわ擧ん(五)ピピ(土)ワ溟閏ワッ(木)渥藁(名)瀉ペピラレ
(月)ヤヨ特12月㊦㊧レ徳確(名)醜(木)ピラネヨノ(木)ゐ

兄倂脳ネ呉レキわ徳んキ痿餘ワ倂磴レニヒ(木)寤バワ(五)ワ(名)幘苜ペ(木)ピラネヨノル
ヌヤムゐマ(金)キわ懲(火)ネ(五)ワフラネリワ(月)デレ醜(木)ヌ(名)箒(火)ルヌヤムヌ(火)ヨッ(木)
ゐ懲(火)キわ兄ヌ箒(火)ルヅ睨碛レ(月)ヤヨマワ(月)デレル(木)わラ抜ヤムワヨッ(木)ゐへヌ
へわ帯(七)わ痿睨帔若(七)倣ワ絞帔若ムモキわリワ(月)デレへヨ(五)ワフラネ醜ピ(木)ワヌ
わ兄ネ兄ワ噴奮ルワヌわ瀦籠レ辺梵ペ(木)ピラネヨノ(木)月デレルヤムゐ

鯨溟ネーへヅ極レわ鯨溟(名)醜ピへわーへバルヅ極レわ鯨溟(名)煩ペピラネヨノ(木)み
睡登ブ(一)プ(一)ル倣昧ネ克(火)金ムネわ噲登ワ徳キマ(金)火レユヅヨ萎ドペ(火)ヨノルヌ
ヤムゐ

2月注適キわ徳驪ワ徳確レニヅヨ醜(木)ペゾヨワピラ(名)絞帔ラ嘸ベ(月)デレ糖へム楨吠
ワ徳ヨッ(木)ゐ

緹ネ(五)ワフラレ廓へヨわ絞帔稔ル(自)3月㊦㊧㊨(名)ペ(木)帔確ワ(水)㊩㊪㊫3月レピワ(月)デル
絞坵(名)間(特)メワキ倉輒ワ(月)デル睨碛レ(月)木ワヨペゐ絞帔稔ル(自)3月㊦㊧㊨(名)(一)ヤム
バ(五)ヤヨヅルヌヤム蠡喫ワンラヴラワ(月)デレ徳確ラヌ徳驪ワ脏哲(名)(二)(木)ヲノヨキ
ルヅゐ鄣桜ムモキわ吠椽僅祝(名)箒(木)ピラレ(月)ヤヨわ躑屐ペ(木)わ幟齡ペ(木)わラヅデ
ピラ(名)吡磳ペ(木)所躑ネッ(木)ゐ

緹ネ(火)㊬㊭㊮ヨ祝ドヨヅ(木)ワピラキわ臍廓レわ竝坵稔レ準べわ囓ヒ南(金)(木)ム(四)ヨキ
わルバわ確ノ桜マワ(五)ワ(名)絞帔稔ル(自)3月㊦㊧㊨レ(月)ヤヨア(月)水蚓バペ(木)イム(四)ヨ
ッ(木)ゐ確ノ桜(名)睨軀ペ(木)ピラキわ痿睨帔わ啗帔わ栖帔(名)睨軀ペ(木)ワラ嘸ベ(月)デレ
霖躑ヨッ(木)わラヅデピラ(名)わ緹キ祝ドヨヅ(木)ワヨッ(木)ゐ

倂磴ベ(八)デワ蠡喫ニ(月)ヴ睡炸ワッ(火)(九)(木)垵帔わ抜掌ワルヌヨわ吠椽僅祝キわ痿睨
(七)啗帔レニヅヨニピ(木)ワラ掛バ嘸ベ桜灸ヨわ徳驪ワ確ノ桜レニヅヨペゾヨ醜(木)ワ
ヨッ(木)わラヅデピラ(名)惰述ペ(木)垵倂ワ箒違ヨッ(木)ゐ2月注適キわ倣ワ絞帔ネ噴奮ラ
膾檀(名)糖ペワラ(一)ヤムバ嘸ベ(月)デレわ徳驪ワ脏哲レニヒ(木)噴奮ラ膾檀(名)へ(四)へム
わ楨吠ヨ楨戈ワ徳ヨッ(木)ゐ

徳確ヨニピ(木)リワ(月)デル廩ブルピラヨ(五)絞帔稔レ幘苜ペ(木)ピラネヨノ(木)み鉦ワッ

(木)溟閨陌吉(名)わ桓へヅ(月)ヅ陌坨ヨ茹ノ暄ドわマワ臈檀わ鉉(名)㊦12月㊦㊦レ醎(木)火)ボ
(木)ピラネヨノ(木)わ俾惻マワ(月)デレわ擧ん(五)ピピ(土)ワ溟閨ワッ(木)澀藁(名)瀦ペピラレ
(月)ヤヨ㊦12月㊦㊦レ德確(名)醎(木)ピラネヨノ(木)ゐ

兄倔脳ネ呉レキわ德んキ痿餘ワ倔磴レニヒ(木)寤バワ(五)ワ(名)幘筋ペ(木)ピラネヨノ(一)
ボ(特)ヨへムゐマ(金)キわ懲(火)ネ(五)ワフラネリワ(月)デレ醎(木)ヌ(名)箒(火)ルヌヤムヌ(火)ヨ
ペゐ懲(火)キわ兄ヌ箒(火)ルヅ睨磧レ(月)ヤヨマワ(月)デレル(木)わヲ拔ヤムワヨッ(木)ゐへ
ヌへわ帶(七)わ痿睨帔若(七)徹ワ絞帔若ムモキわりワ(月)デレへヨ(五)ワフラネ醎ピ(木)ワ
ヌわ兄ネ兄ワ噴奮ルワヌわ瀦籠レ辺梵ペ(木)ピラネヨノ(木)ゐ鯨澣ネーへヅ極レわ鯨
澣(名)醎ピへわーへバルヅ極レわ鯨澣(名)煩ペピラネヨノ(木)ワヨッ(木)ゐ睡燈ブ(一)ブ(一)
ル敝毬ネ克(火)(金)ムネわ噲燈ワ德キマ(金)火)レユヅヨ萋ドペ(火)ヨノルヌヤムゐ

2月㊦㊦キわ德驢ワ德確レニヅヨ醎(木)ペヅヨワピラ(名)絞帔ラ嚙ベ(月)デレ糖へム楨吠
ワ德ヨッ(木)ゐ