

The Buddhist Path

Wisdom and Compassion

Day 1, am





buddhist
view

dependent arising
no independent existence
the practice of **wisdom**

buddhist
conduct

non-violence
not harming but **benefiting** others
the practice of **compassion**

Course **Structure**

Day 1

General Introduction

Happiness and The Mind

The Buddha's Discovery and Teachings

Day 2

The Buddhist Psychological Model

Dissatisfaction and It's Mental Causes

Day 3

The Compassion Wing

Bodhicitta: The Mind of Enlightenment

The 6 Perfections: Compassion in Action

Day 4

The Wisdom Wing

Where is the 'I' and How do Things Exist



"O bhikshus and wise ones, just as a goldsmith would test the gold by burning, cutting, and rubbing it, so you must examine my words, but not accept them merely out of respect for me."

- The Buddha

The **Three** Wisdoms

- ↪ The Wisdom of **Listening**
- ↪ The Wisdom of **Contemplation**
- ↪ The Wisdom of **Meditation**

Happiness



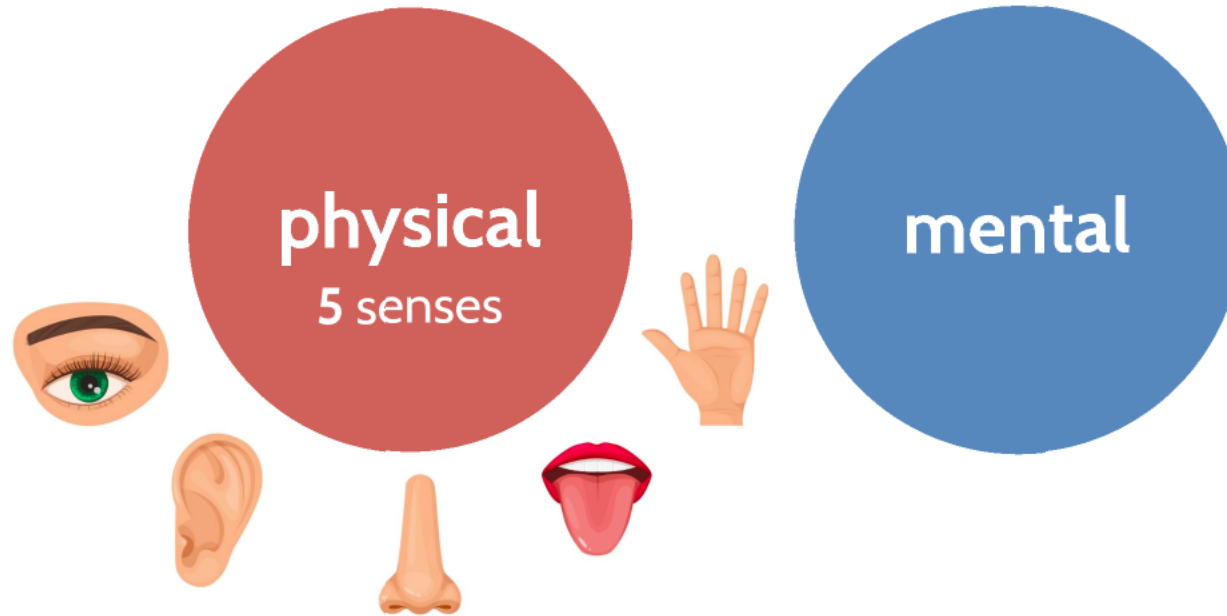
*"All living beings want to be happy
and do not want to suffer."*

- His Holiness Dalai Lama

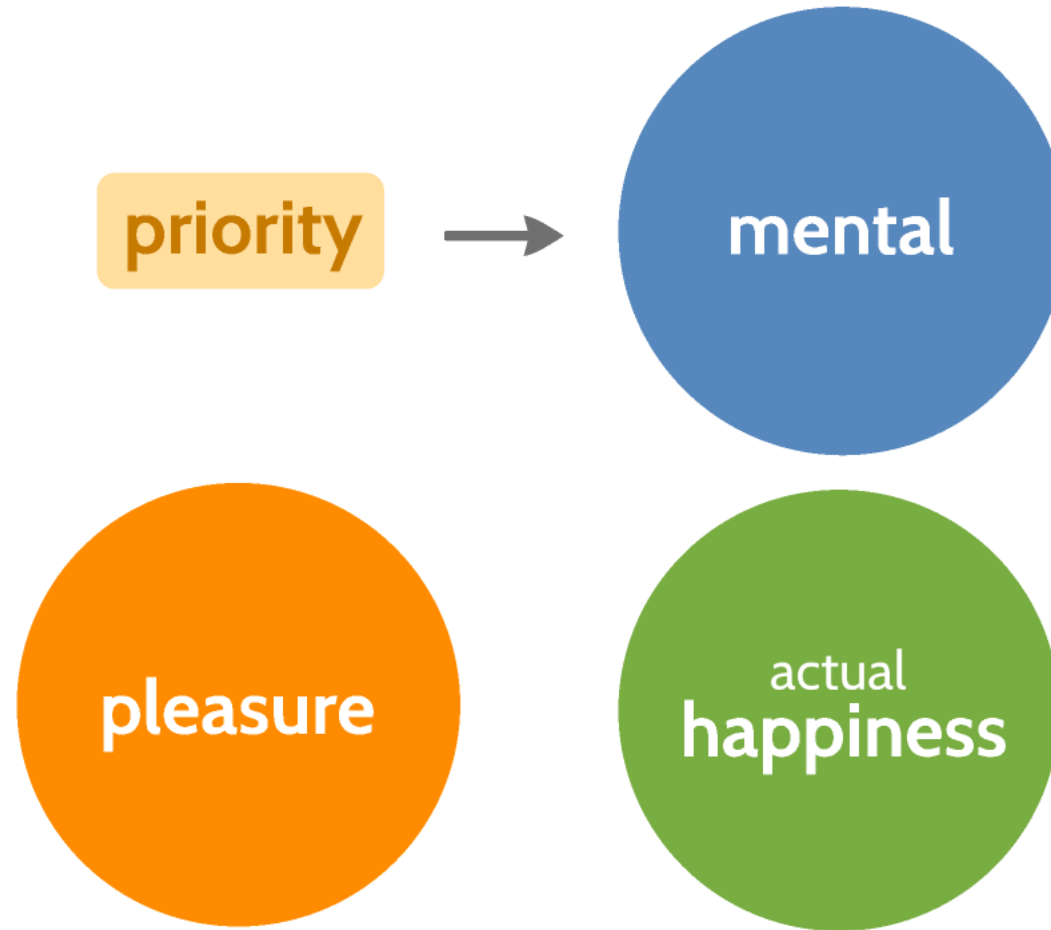
what is

Happiness ?

Types of Happiness

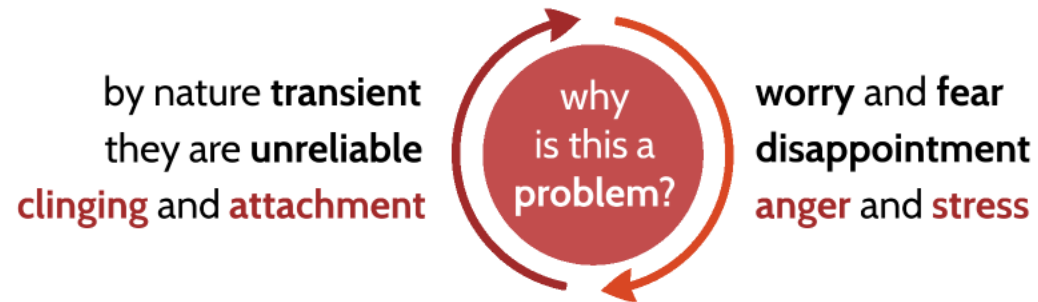


Types of Happiness



The 8 Worldly Concerns

| | |
|-----------------|----------------|
| gain | loss |
| pleasure | pain |
| praise | criticism |
| good reputation | bad reputation |



| | |
|--|---|
| a mind of attachment and anger | is never relaxed is always dissatisfied causes us suffering |
| to let go | of being attached to pleasure of being averted to displeasure is the entrypoint into the spiritual path |

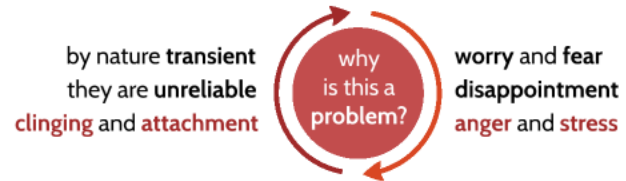
pleasure

what we normally think happiness is
enjoyable experiences
temporary
stimulus based

actual happiness

The 8 Worldly Concerns

| | |
|-----------------|----------------|
| gain | loss |
| pleasure | pain |
| praise | criticism |
| good reputation | bad reputation |



a mind of
attachment
and **anger**

is never **relaxed**
is always **dissatisfied**
causes us **suffering**

to let go

of being **attached** to **pleasure**
of being **averted** to **displeasure**
is the **entrypoint** into **the spiritual path**

instead of being **overly** preoccupied
with **external** circumstances and **outer stimuli**

looking
inside

taming **the mind**
cultivating **your inner good qualities**
developing **mental stability**
realising the **nature of reality**

pleasure

what we normally think happiness is
enjoyable experiences
temporary
stimulus based

actual happiness

what the Buddha taught happiness is
genuine inner satisfaction
lasting well-being
not stimulus based

The 8 Worldly Concerns

| | |
|-----------------|----------------|
| gain | loss |
| pleasure | pain |
| praise | criticism |
| good reputation | bad reputation |

by nature **transient**
they are **unreliable**
clinging and **attachment**



worry and fear
disappointment
anger and **stress**

a mind of
attachment
and **anger**

is never **relaxed**
is always **dissatisfied**
causes us **suffering**

to let go

of being **attached** to pleasure
of being **averted** to displeasure
is the **entrypoint** into **the spiritual path**

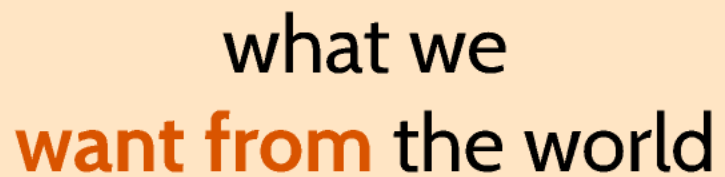
instead of being **overly preoccupied**
with **external** circumstances and **outer stimuli**

looking
inside

investigating **yourself**
cultivating **your inner good qualities**
developing a **stable mind**
realising the nature of reality

A large orange circle.

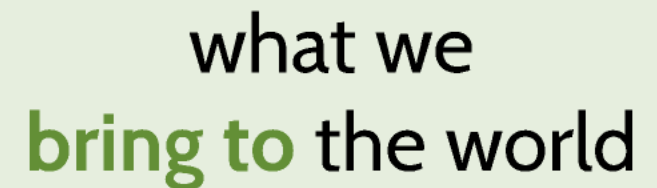
pleasure

A light orange rounded rectangle.

what we
want from the world

A large green circle.

actual
happiness

A light green rounded rectangle.

what we
bring to the world

goal



actual
happiness

what we
bring to the world

"Look into your mind!"

The way we live, the way we think - everything is dedicated to material pleasure. We consider sense objects to be of utmost importance and materialistically devote ourselves to whatever we think makes us happy, famous or popular.

Even though all this comes from our mind, we are so totally preoccupied by external objects that we never look within; we never question why we find them so interesting.

We have to examine ourselves - not just our body, but our mind. After all, it is our mind that is always telling us what to do. We have to know our own psychology, our inner nature. We have to know our own mind. "

- Lama Yeshe, Make your Mind an Ocean



Lama Thubten Yeshe (1935 - 1984)

Discussion Group Questions

1. What is happiness? Do you agree that actual happiness has its cause in the mind? Why?
2. What are the eight worldly concerns? Do they cause problems in our life? If we were to give them up, would there be disadvantages?
3. What is meant by buddhist view and buddhist conduct? In what way can these two contribute to personal well-being and peace in society?

The Buddhist Path

Wisdom and Compassion

Day 1, pm



What is **Mind**?



mind
consciousness
awareness

is a **non-physical** phenomenon

is the continuation of **mental activity**

definition: that which is **clear** and **knowing**

↓
nature

↓
function

What is **Mind**?



A diagram illustrating the concept of the mental continuum. At the top, a large blue circle contains the text 'mind consciousness awareness'. Below it, a horizontal sequence of five smaller blue circles is shown. The first four circles are labeled 'former moment of mind' and the fifth is labeled 'present moment of mind'. Small orange arrows point from each of the four 'former' circles to the 'present' circle, indicating a flow or continuation. The entire sequence is labeled 'mental continuum' at the bottom.

mind
consciousness
awareness

is a **non-physical** phenomenon

is the continuation of **mental activity**

definition: that which is **clear** and **knowing**
it has **no beginning** and **no end**

former
moment
of mind

former
moment
of mind

former
moment
of mind

former
moment
of mind

present
moment
of mind

mental **continuum**

What is **Mind**?



mind
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is a **non-physical** phenomenon

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definition: that which is **clear** and **knowing**
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present
moment
of mind

future
moment
of mind

future
moment
of mind

future
moment
of mind

future
moment
of mind

mental **continuum**

divisions:

what it
observes

how it
experiences

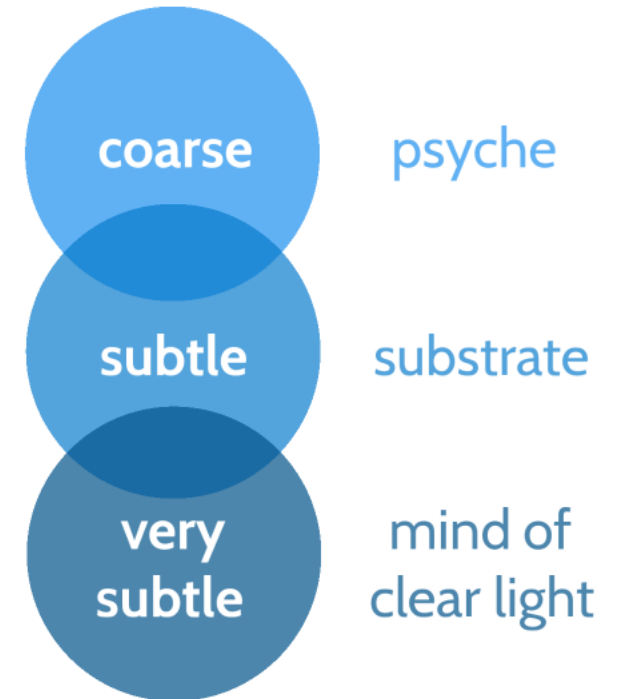
subtlety



5 sense
1 mental



thoughts
emotions
attitudes





but it is
temporarily
obscured

like the **sky** filled with **clouds**
like **water** that **boils**
like **waves** on **the ocean**

the basic **clarity of the mind** stays unaffected

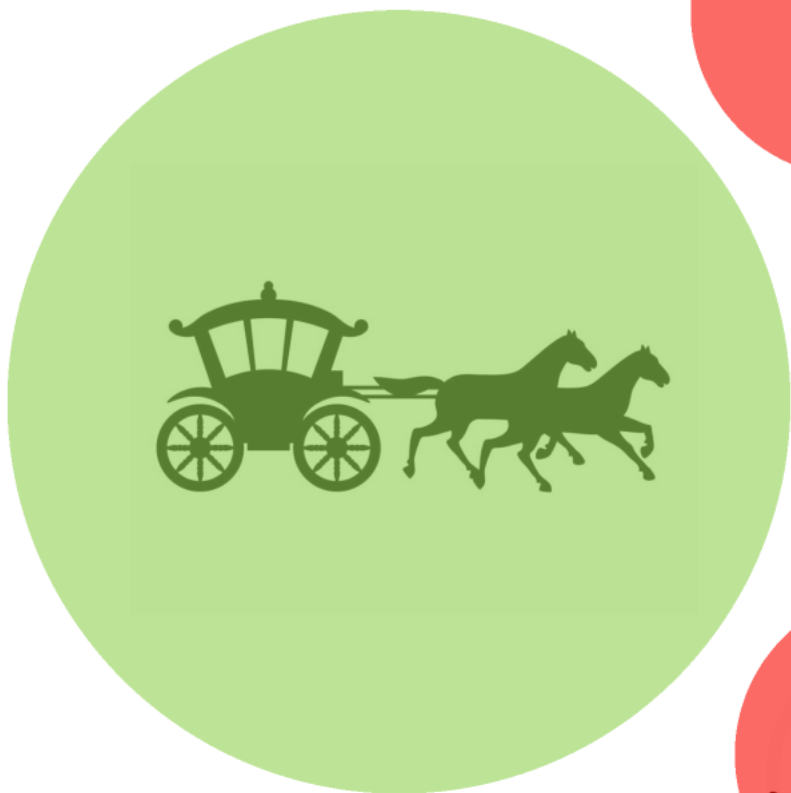
Buddha

a mind
completely
at peace

Tib.: **sang gye**
cleansed all obscurations
developed all realisations









renunciation

**the determination
to be free**





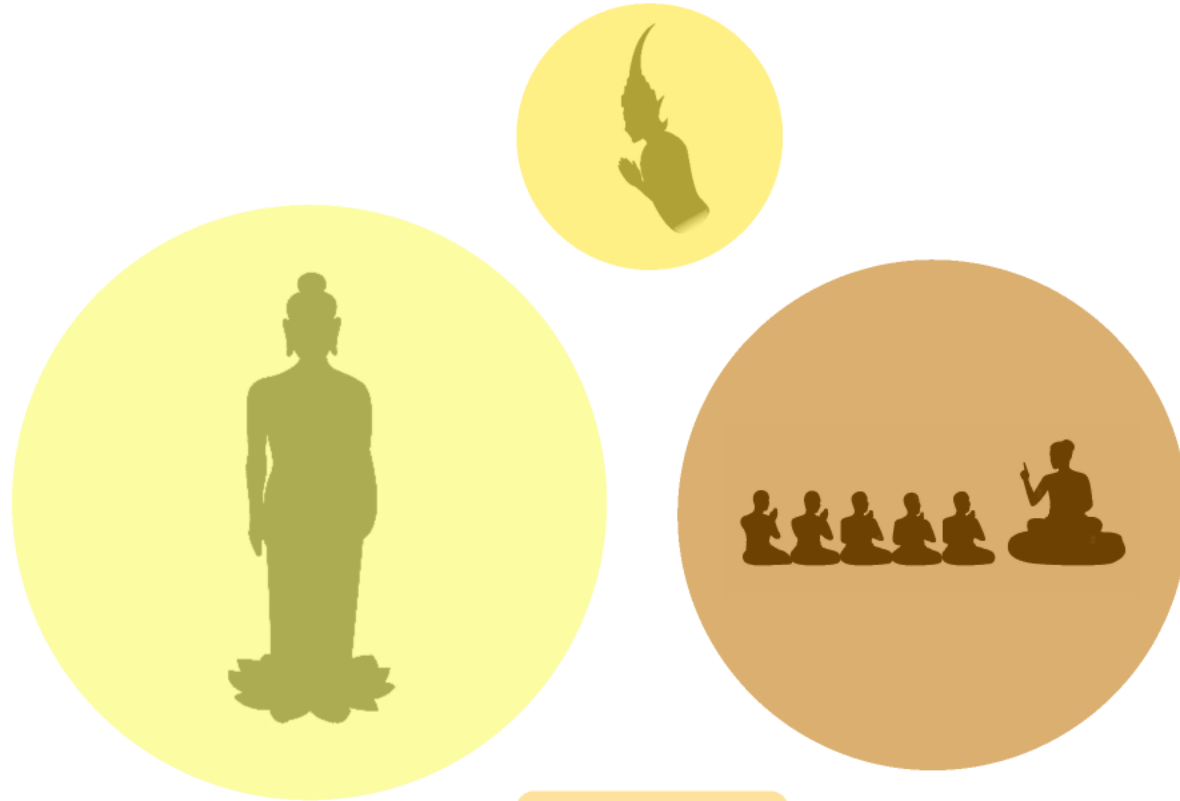
liberation

and

enlightenment

Skt.: nirvana

Skt.: bodhi



Dharma

'that which **protects** us
from suffering'

The Three Turnings of the **Wheel of Dharma**

1st



The Four Noble Truths
in Sarnath

2nd

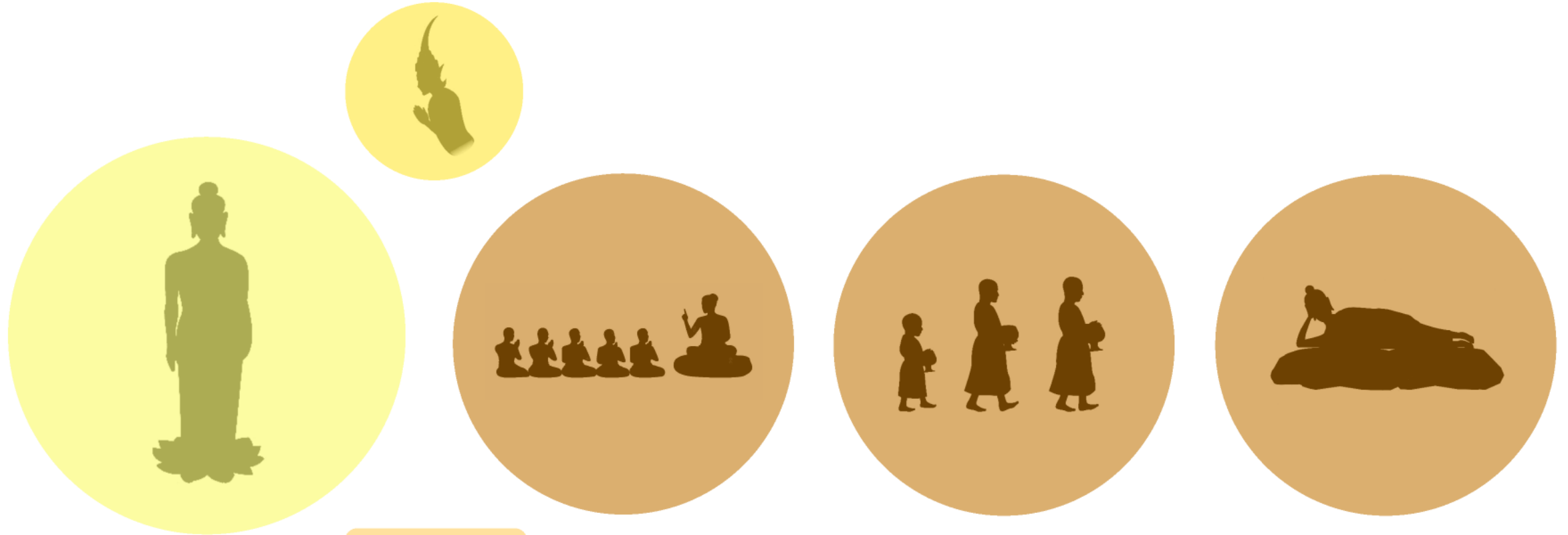


The Perfection of Wisdom
in Rajagriha

3rd



The Three Natures
in Vaishali



Dharma

'that which **protects** us
from suffering'



Pali

Sanskrit

Theravada

The Four Noble Truths

aspiration: renunciation

goal: liberation

path: Three Higher Trainings

ethics
concentration
wisdom

Mahayana

The Perfection of Wisdom

aspiration: bodhicitta

goal: enlightenment

path: The Six Perfections

generosity
patience
joyous effort





The Four Noble Truths

The Truth of **Suffering**

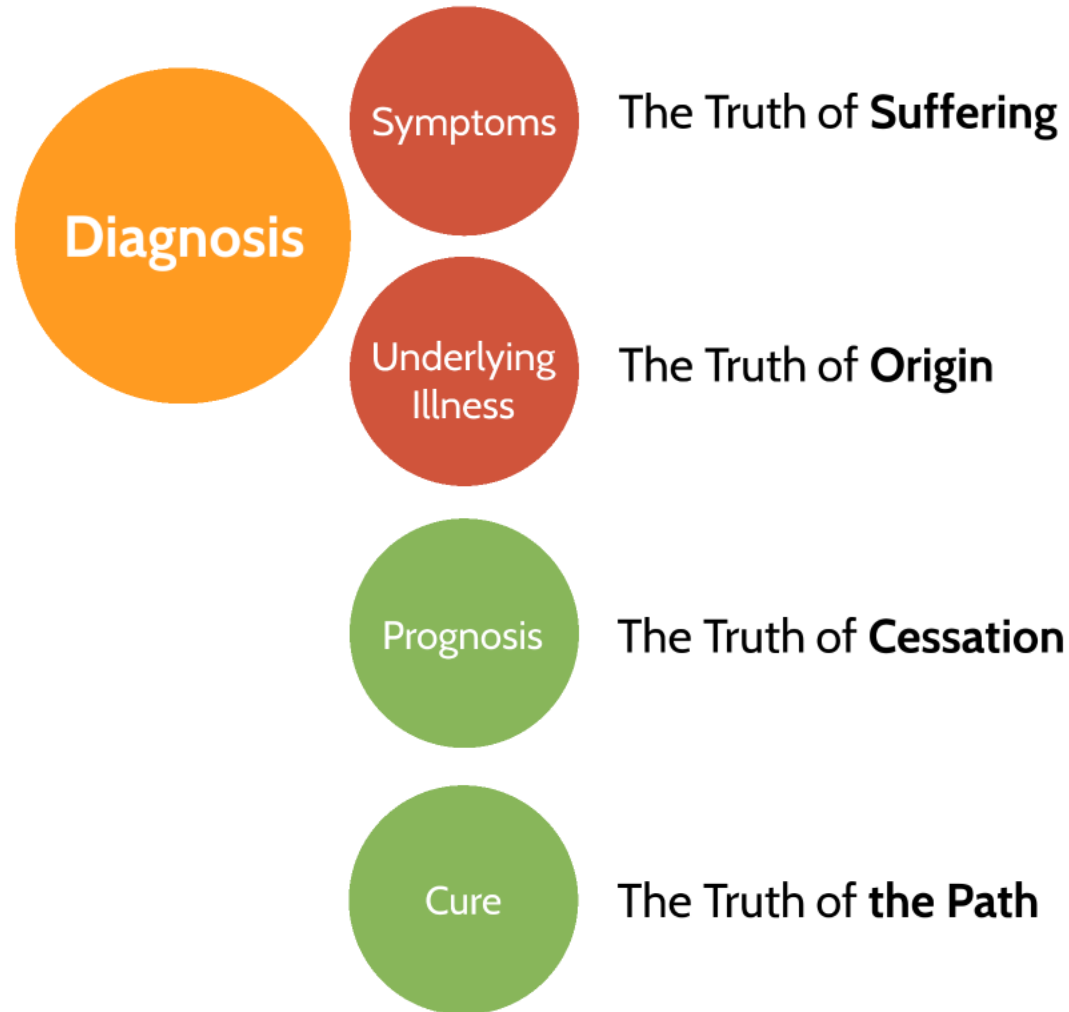
The Truth of **Origin**

The Truth of **Cessation**

The Truth of **the Path**

The Four Noble Truths

The Analogy of a Physical Illness





Symptoms

The Truth of **Suffering**

Skt: duhkha

the duhkha of **suffering**
the duhkha of **change**
pervasive duhkha



unpleasant
experiences



the duhkha of **suffering**



pleasant
experiences



the duhkha of **suffering**
the duhkha of **change**



the duhkha of **suffering**
the duhkha of **change**
pervasive duhkha



Symptoms

The Truth of **Suffering**
Skt: duhkha

the duhkha of **suffering**
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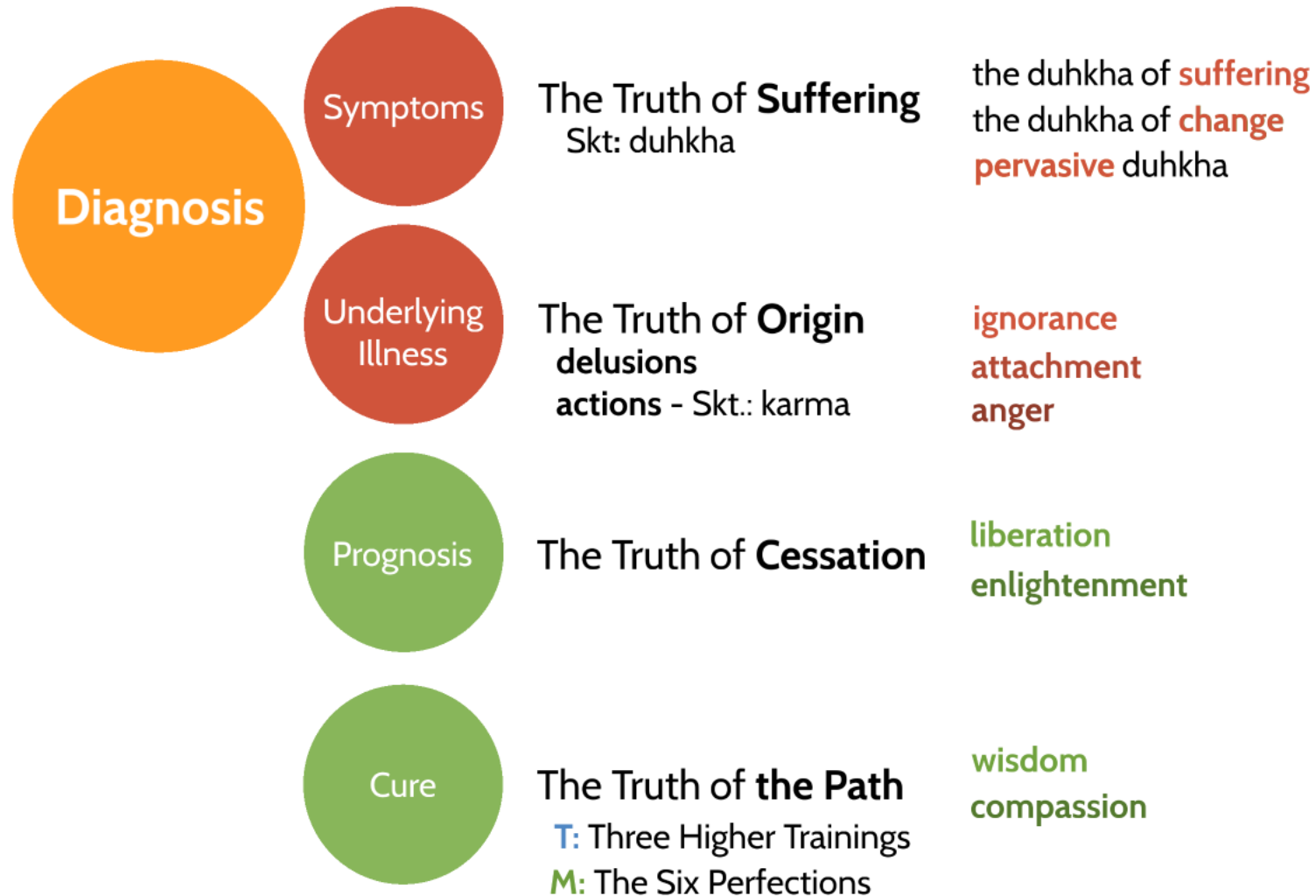
Underlying
Illness

The Truth of **Origin**
delusions
actions - Skt.: karma

ignorance
attachment
anger

The Four Noble Truths

The Analogy of a Physical Illness



“Buddhism always talks about suffering.

This turns some Westerners off: “We’re happy; we’re not suffering; what’s your problem? Why should we listen to teachings on suffering?”

Well, you can think in that way if you like, but in fact, if you check more deeply into how your mind functions in everyday life, you’ll realize how dissatisfied you are and how up and down your uncontrolled mind actually is.

That up and down itself is suffering, that’s all. It’s very simple. When Lord Buddha talked about suffering he didn’t mean simply physical pain, like toothaches, headaches and so forth. Those kinds of suffering are very temporary; they’re nothing. But if you check within yourself, whether you’re rich or poor, famous or unknown, you’ll always find dissatisfaction, a kind of uncontrollable, ever-changing energy of dislike. That energy too is suffering.

So now people are finally beginning to realize that happiness is not dependent upon external development or material wealth; material things aren’t everything. As a result, people are now beginning to investigate better ways of achieving a happy and joyful life. Meditation is one of the ways.”

