

# The Buddhist Path

## Wisdom and Compassion

*Day 1, am*





buddhist  
view

buddhist  
conduct

**dependent arising**  
**no independent existence**

**the practice of wisdom**

**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

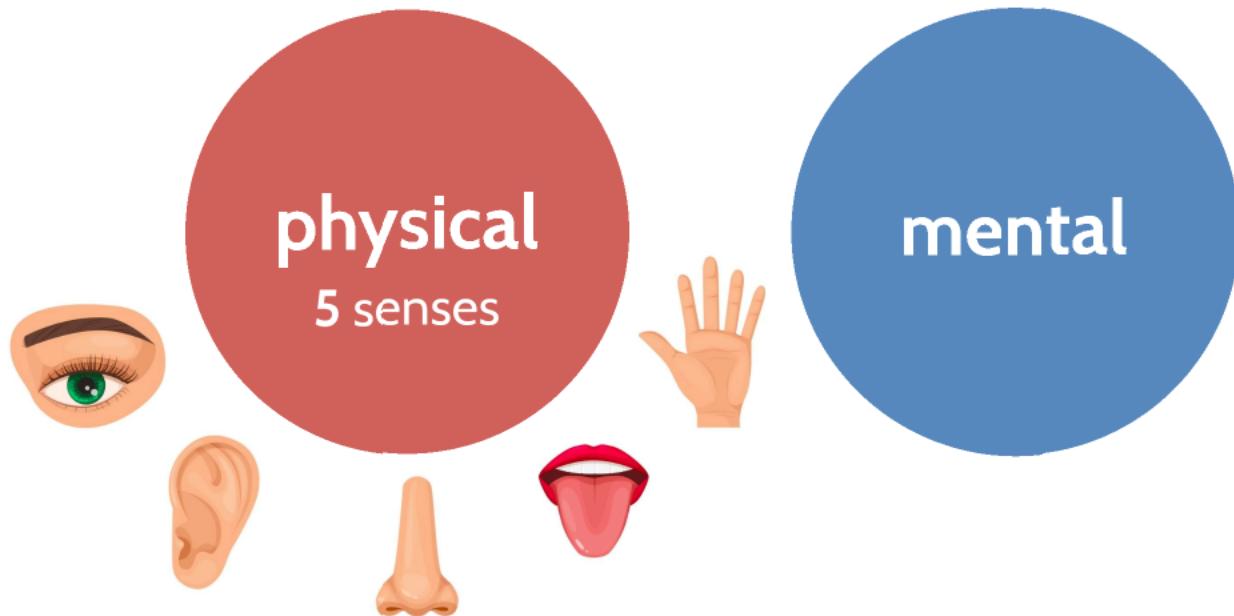


*"All living beings want to be happy and do not want to suffer."*

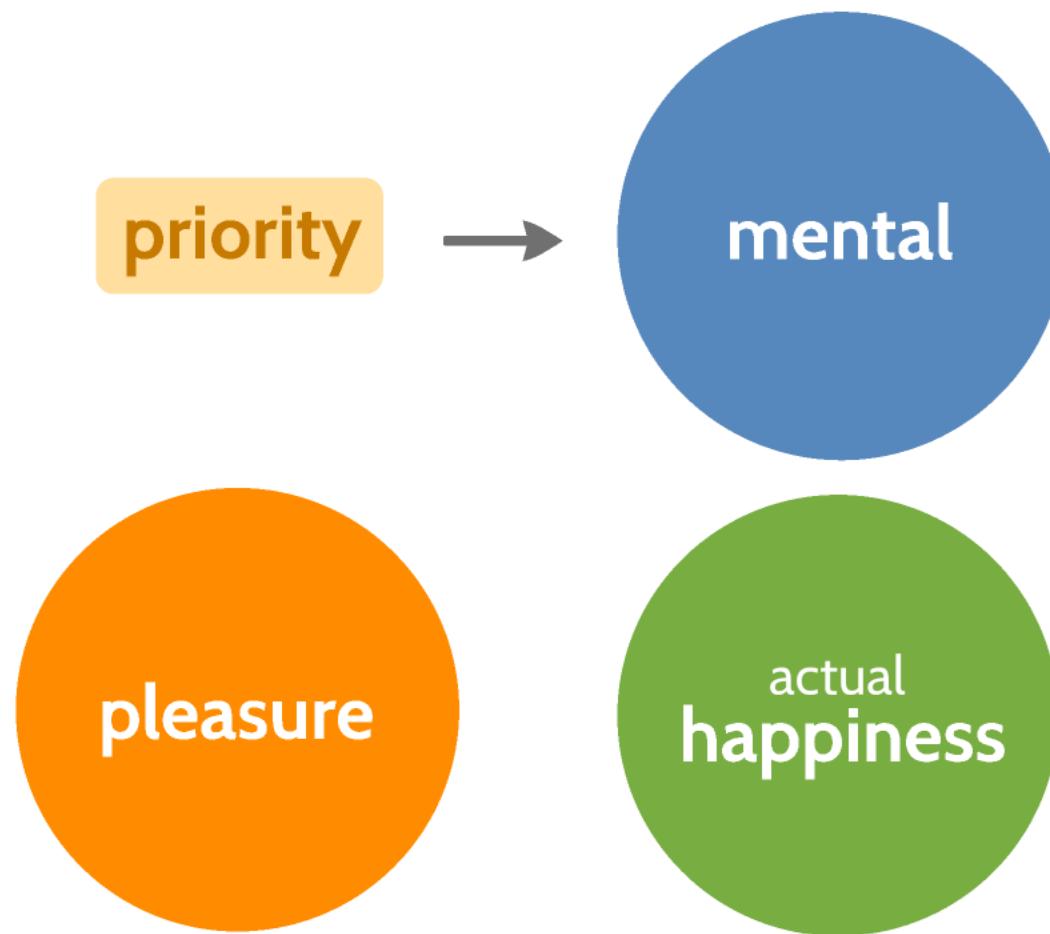
- His Holiness Dalai Lama

what is  
**Happiness ?**

# Types of **Happiness**



# Types of **Happiness**





# The 8 Worldly Concerns

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

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**



### The 8 Worldly Concerns

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

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

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

worry and fear  
disappointment  
anger and stress

why  
is this a  
problem?

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 diagram consisting of two large circles and two text boxes. The left circle is orange and contains the word 'pleasure' in white. The right circle is green and contains the words 'actual happiness' in white. Below each circle is a text box with a light orange background (left) and a light green background (right). The left text box contains the text 'what we want from the world' with 'want from' in red. The right text box contains the text 'what we bring to the world' with 'bring to' in green.

pleasure

actual  
happiness

what we  
**want from** the world

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**?



is a **non-physical** phenomenon

is the continuation of **mental activity**

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

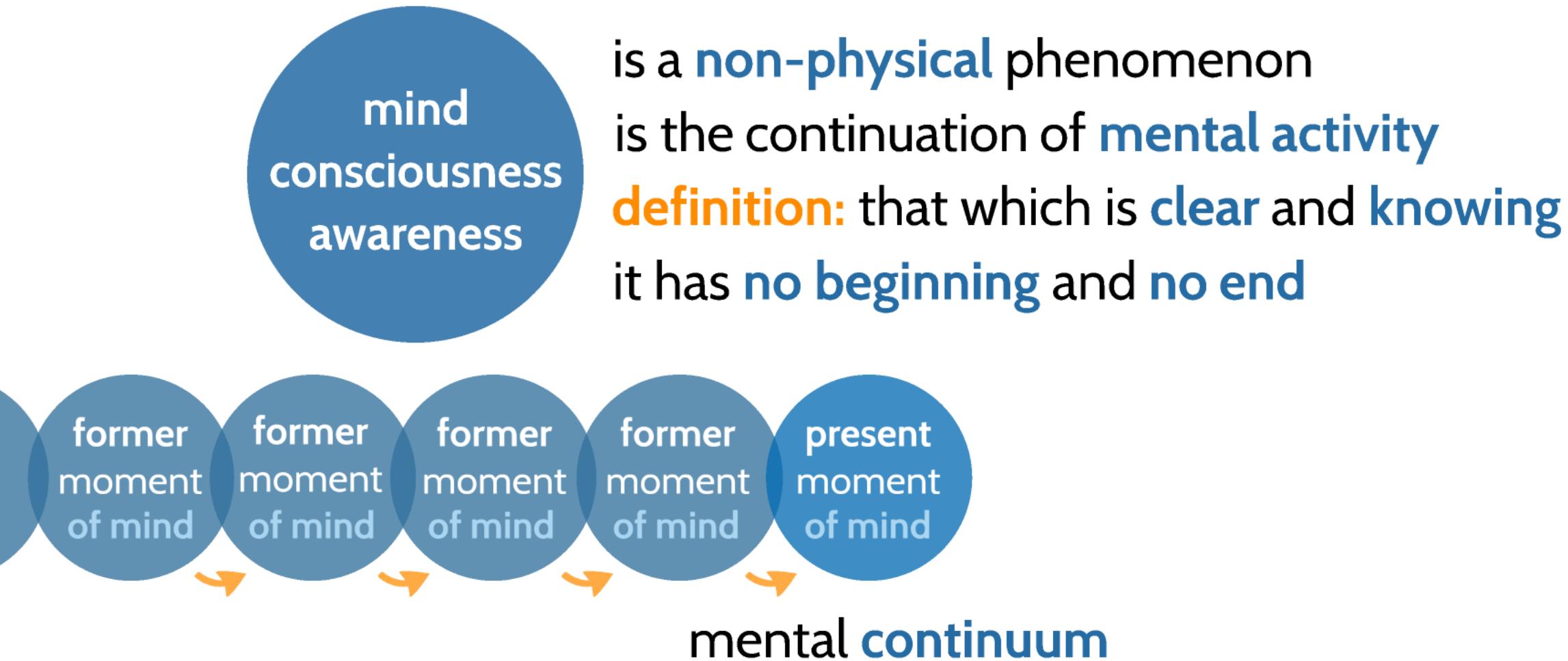


nature



function

# What is Mind?



# What is **Mind**?

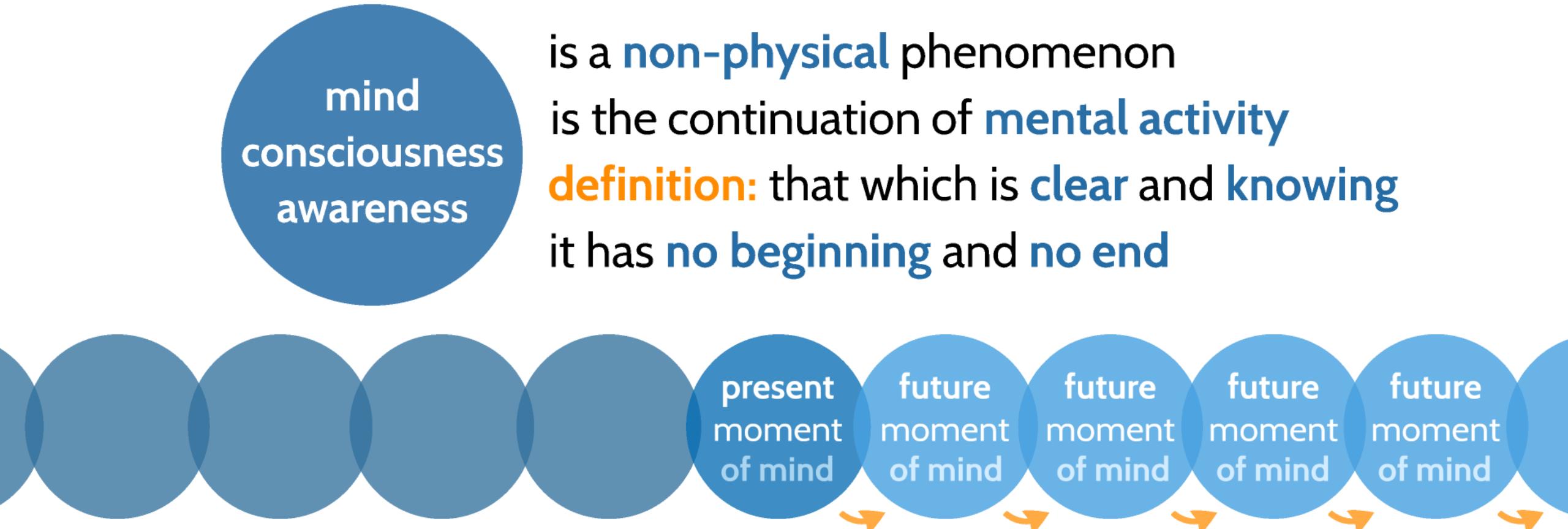


is a **non-physical** phenomenon

is the continuation of **mental activity**

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

it has **no beginning** and **no end**



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



51  
mental  
factors

thoughts  
emotions  
attitudes

some  
always  
present  
some  
virtuous  
some  
harmful

coarse  
subtle  
very  
subtle

psyche

substrate

mind of  
clear light



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

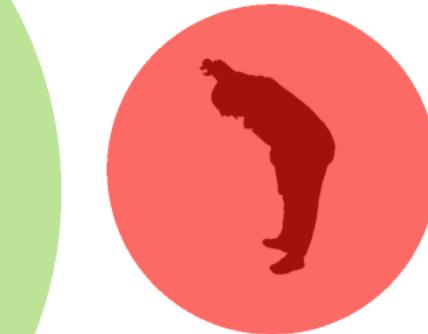


a mind  
completely  
at peace

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









renunciation

**the determination  
to be free**





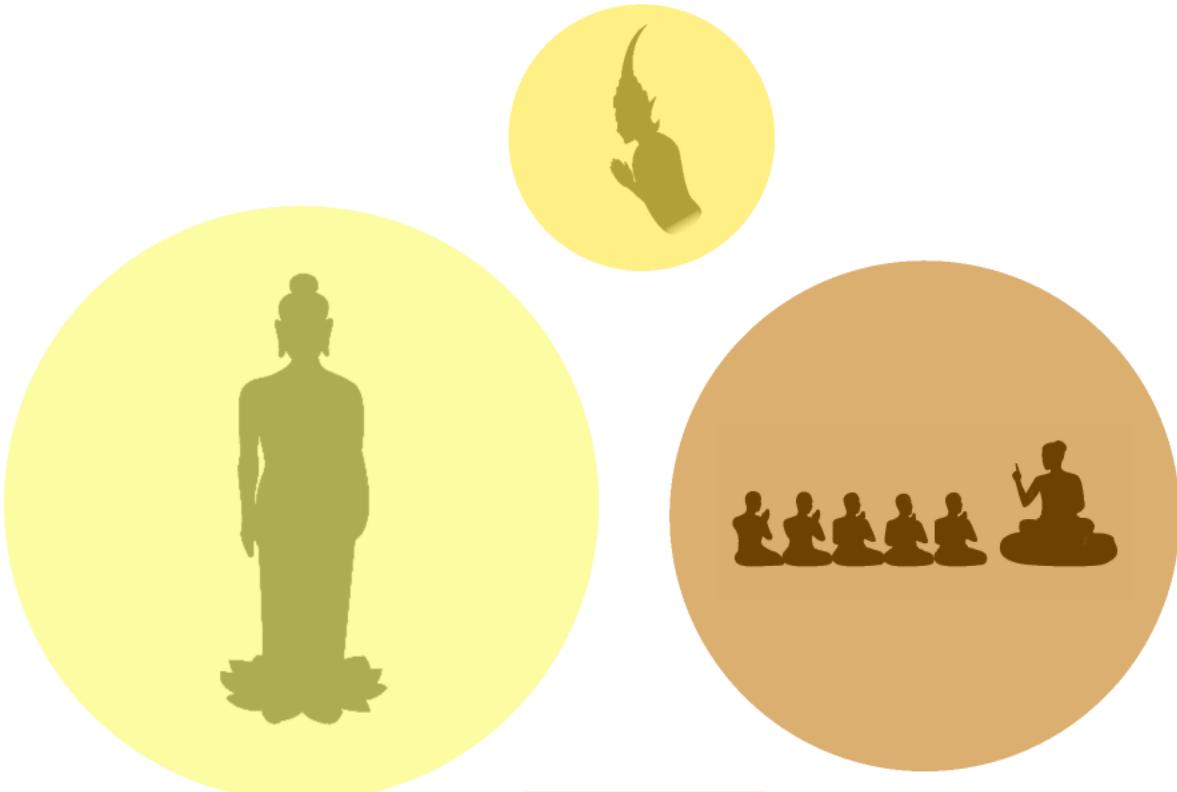
liberation

and

enlightenment

*Skt.: nirvana*

*Skt.: bodhi*



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

## The Three Turnings of the Wheel of Dharma



**The Four Noble Truths**  
in Sarnath



**The Perfection of Wisdom**  
in Rajagriha

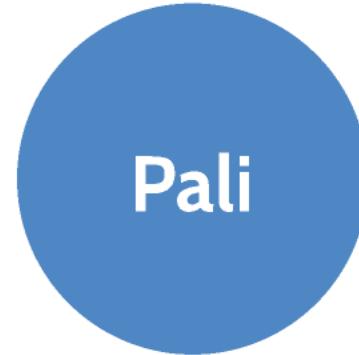


**The Three Natures**  
in Vaishali



**Dharma**

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



**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**

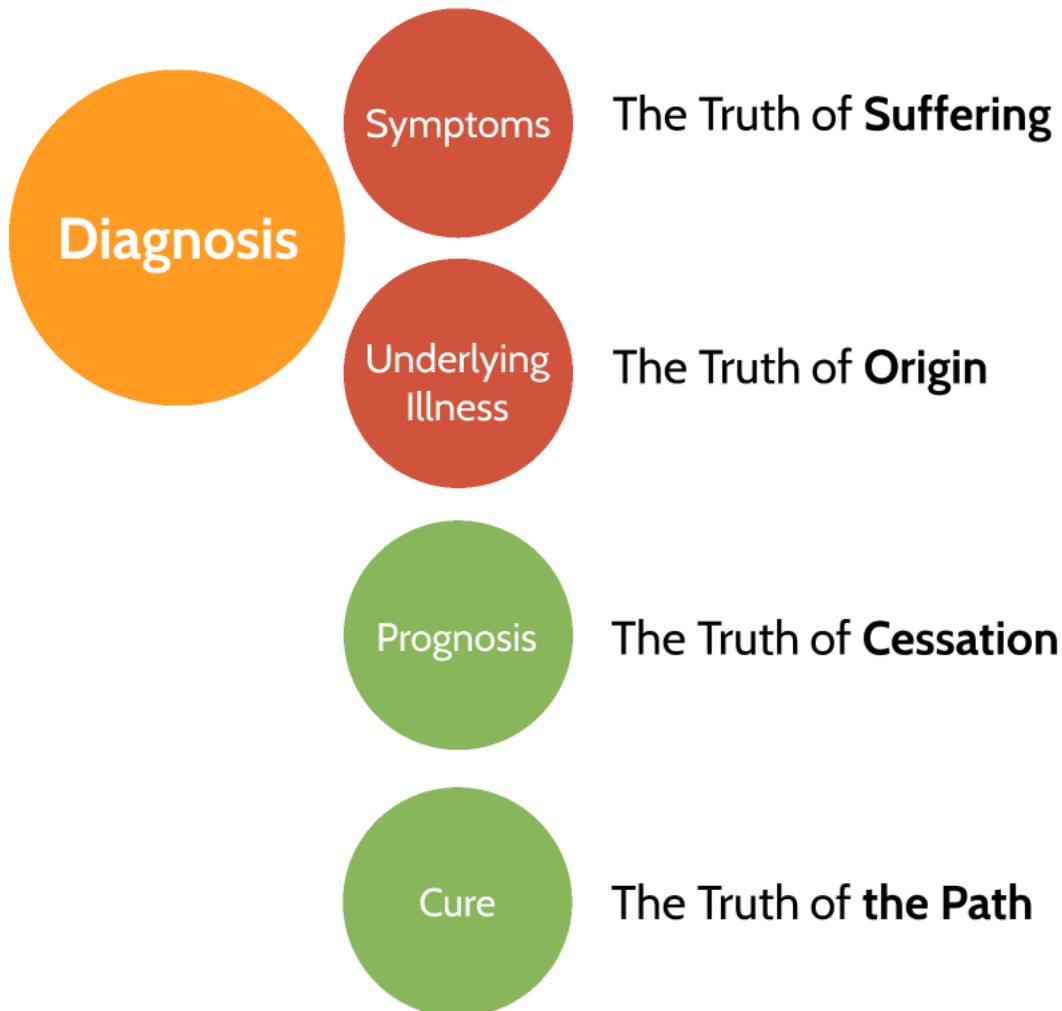
The Truth of **Origin**

The Truth of **Cessation**

The Truth of **the Path**

# The Four Noble Truths

## The Analogy of a Physical Illness

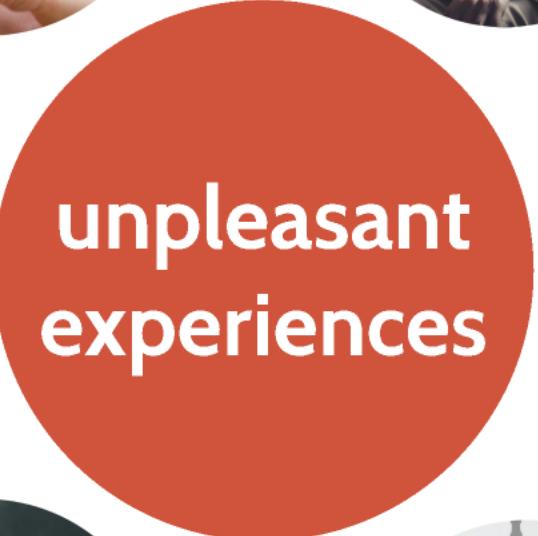




Symptoms

## 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**  
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**pervasive** duhkha



Symptoms

## The Truth of **Suffering** Skt: duhkha

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



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.”*

