

# The Buddhist Path

## Wisdom and Compassion

*Day 2, am*



review

happiness

priority



mental

pleasure

actual  
happiness

The **Eight**  
Worldly Concerns

review

happiness

priority



mental

goal



actual  
happiness

review

# happiness mind

what it

observes

how it

experiences

levels of

subtlety

mind  
consciousness  
awareness

non-physical  
clear and knowing  
by nature pure  
temporarily obscured

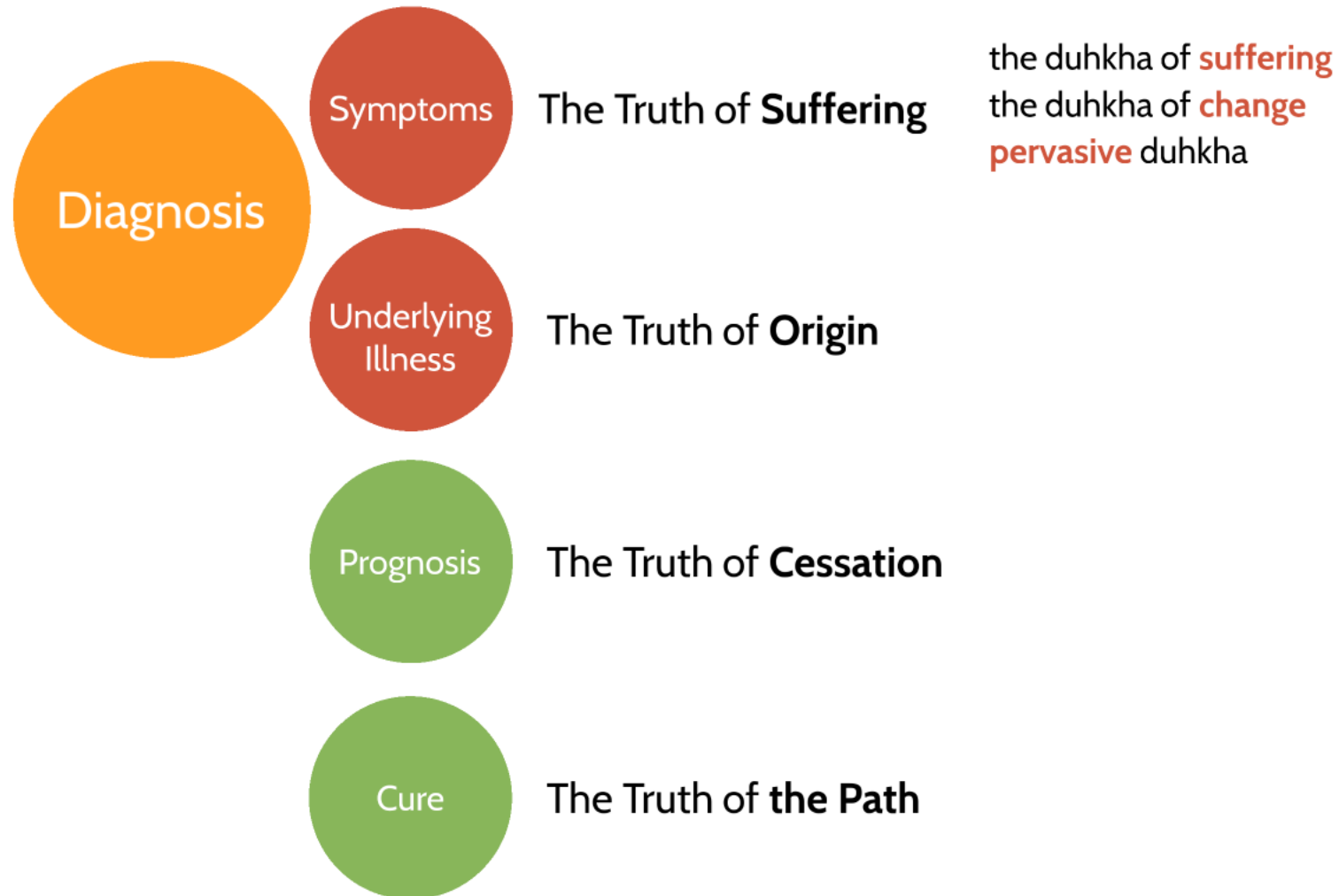
review

happiness  
mind  
Buddha's life



# The Four Noble Truths

## The Analogy of a Physical Illness





Underlying  
Illness

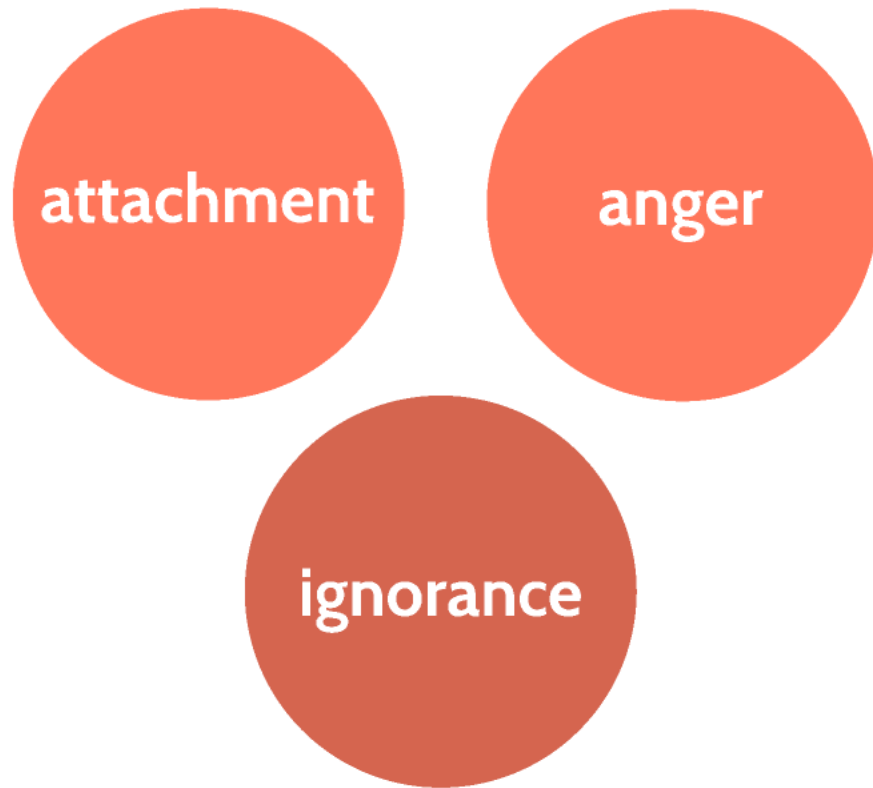
The Truth of **Origin**

**delusions**

6 **root** delusions

20 **secondary** delusions

# The Three Poisons





# ignorance

Skt.: avidyā - not knowing  
a mistaken mind  
actively misperceiving  
the nature of reality

grasps that  
which is **changing**

to be **unchanging**



# impermanence

*"Impermanent are all things, unstable and not constant are all things, therefore not a cause for comfort and satisfaction are all things."*

whatever arises  
**passes away**

**coarse**

all things are changing  
**moment by moment**

**subtle**

things depend on **causes and conditions**



# ignorance

grasps that  
which is **changing**

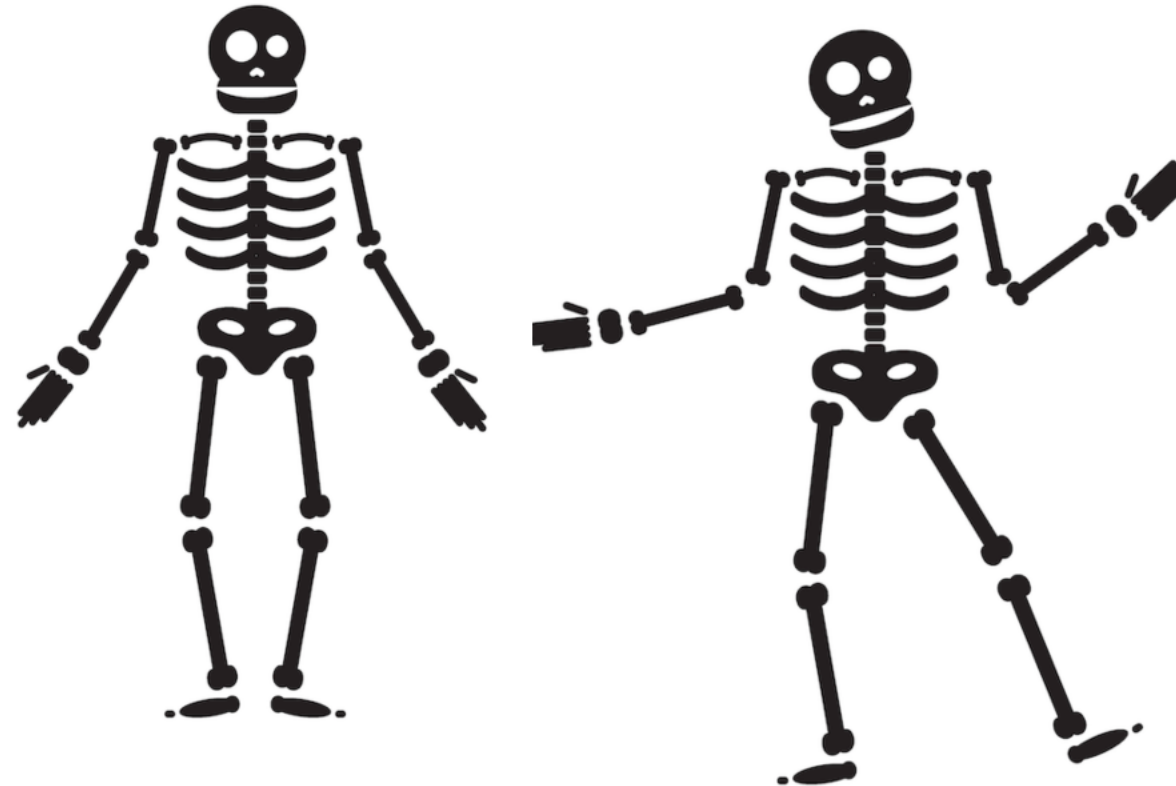
to be **unchanging**

grasps that  
which is **duhkha**

to be **satisfactory**



*"Whoso delights in the body, in feeling, in discrimination, in mental formations and in consciousness, he delights in duhkha; and whoso delights in duhkha, will not be freed from duhkha."*





# ignorance

grasps that  
which is **changing**

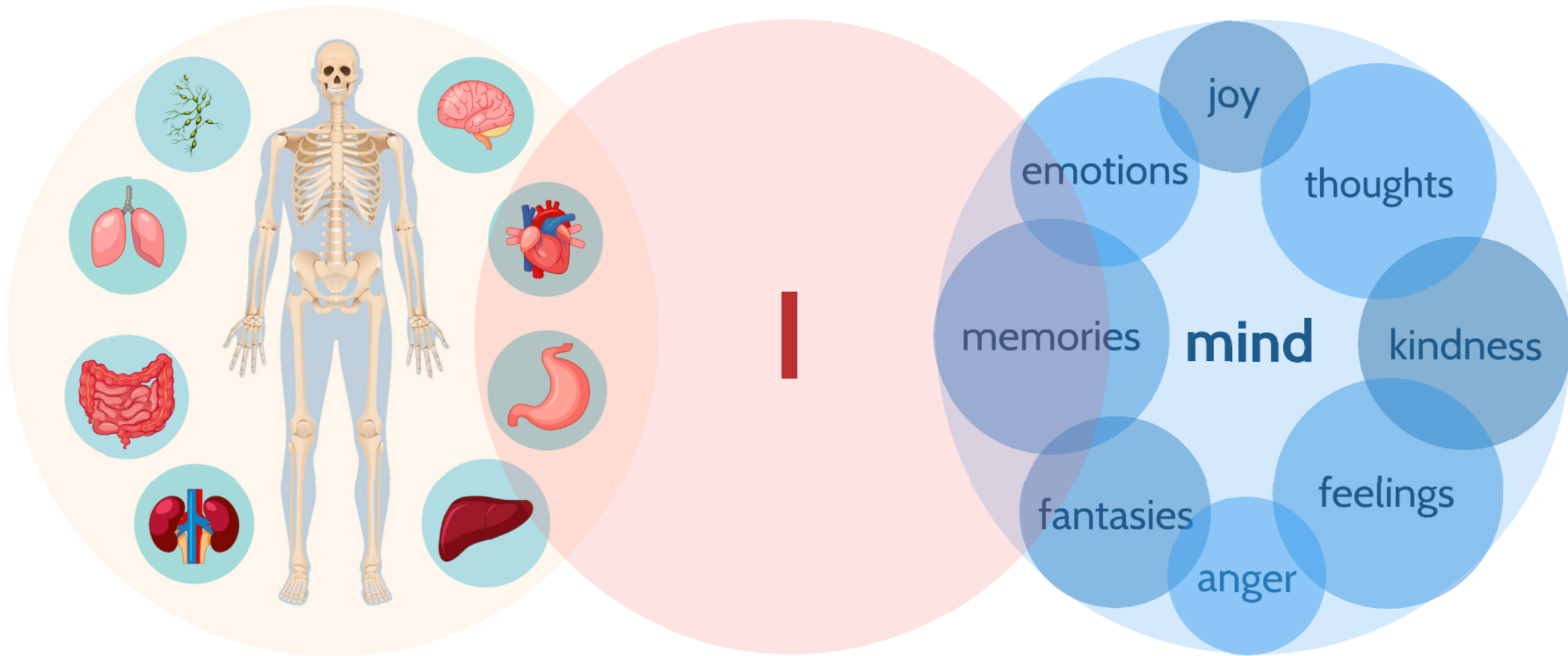
to be **unchanging**

grasps that  
which is **duhkha**

to be **satisfactory**

grasps that  
which has **no self**

to have **a self**





I

we cannot find it



grasps that  
which is **changing**

to be **unchanging**

grasps that  
which is **duhkha**

to be **satisfactory**

grasps that  
which has **no self**

to have **a self**

there is a **perception error**

things **appear** in one way  
but **exist** in another way

**I want..**

**I don't want..**

**attachment**

**anger**

**ignorance**



a **clinging** to something, **not wanting to be separate** from it  
seeing that thing as **the source** of my **well being and happiness**

better if...

something is  
**missing** here

last time...

**not quite  
enough**

**dissatisfaction**

what about...

she said that...

I need  
something

if I were to...

a **clinging** to something, **not wanting to be separate** from it  
seeing that thing as **the source** of my **well being and happiness**



**dissatisfaction**

**desire** realm

a **clinging** to something, **not wanting to be separate** from it  
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**mistaken** appearance

ignorance **believes it**



**misconception**



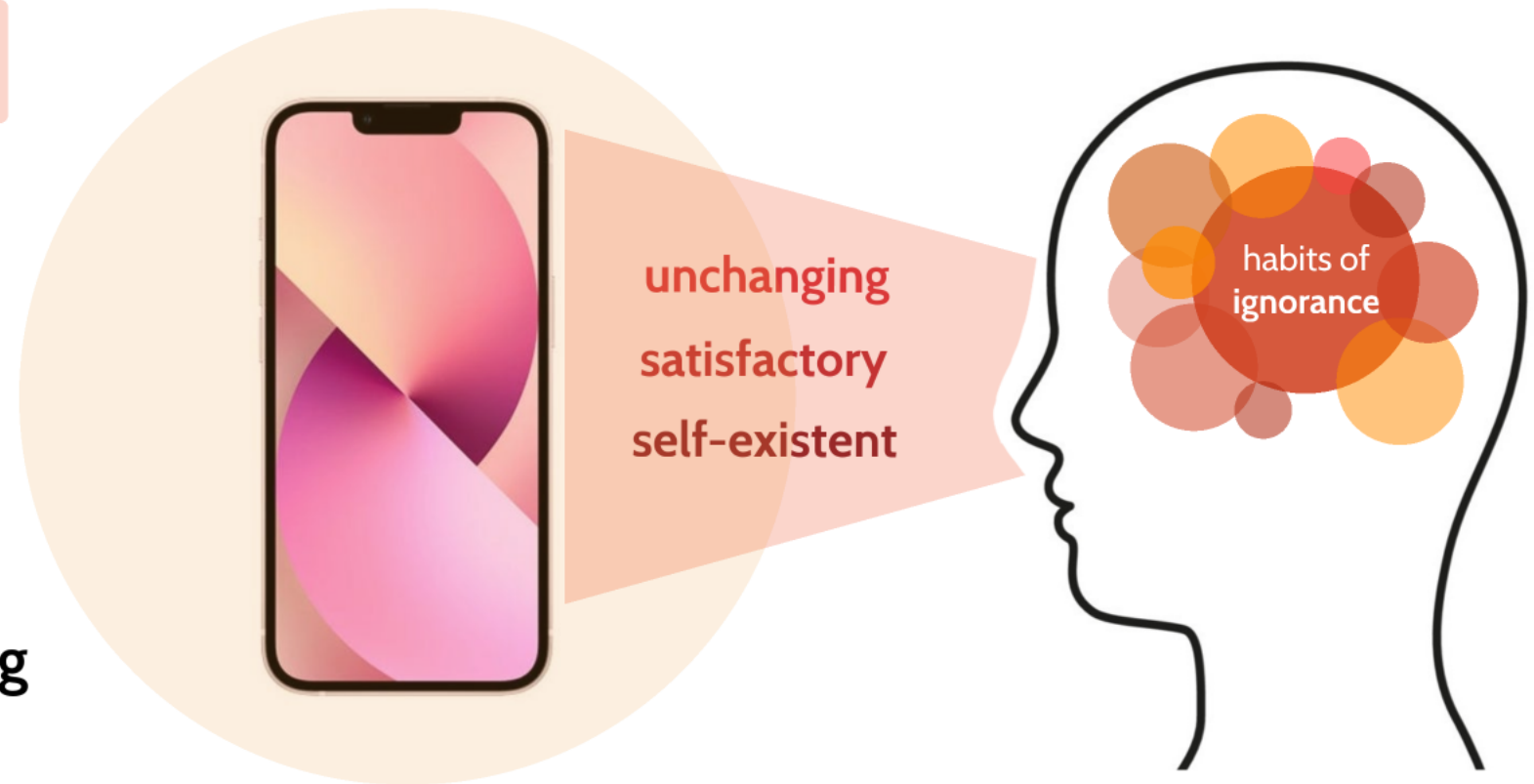
**attachment**



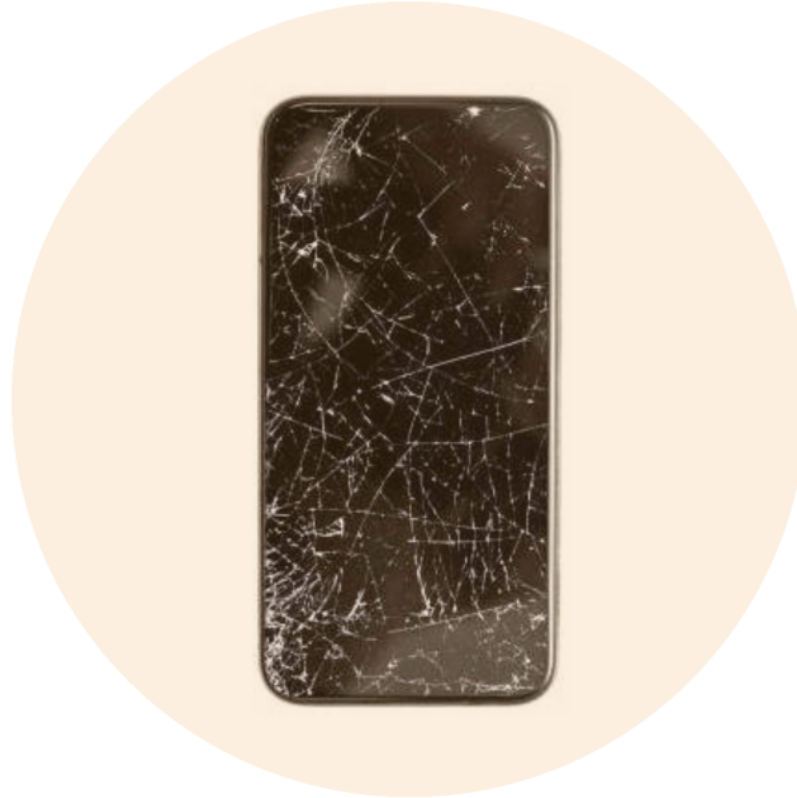
**deluded action**



**experience of suffering**



a **clinging** to something, **not wanting to be separate** from it  
seeing that thing as **the source** of my **well being and happiness**



a **clinging** to something, **not wanting to be separate** from it  
seeing that thing as **the source** of my **well being and happiness**

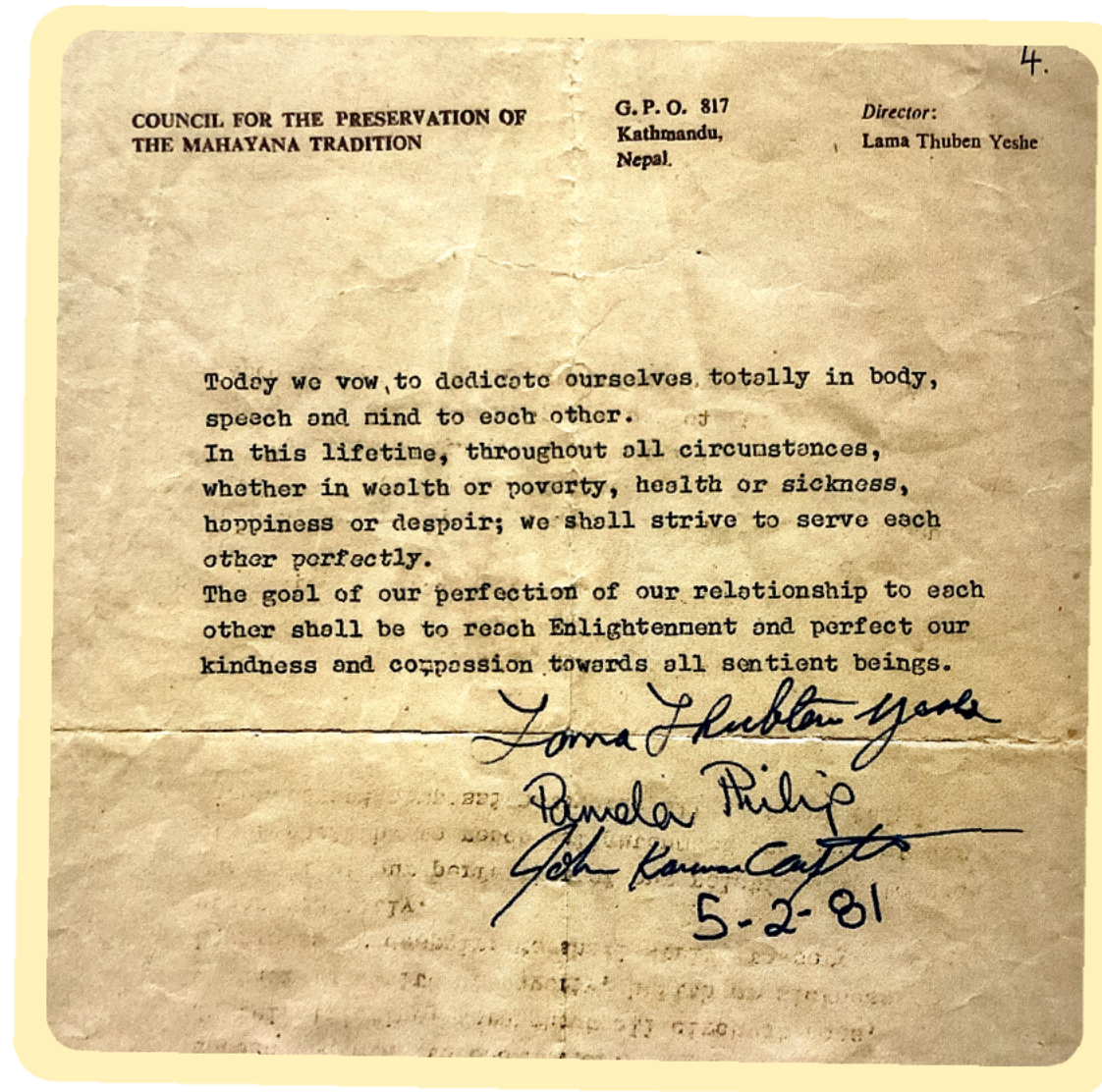
it brings me  
enjoyment

attachment **exaggerates**  
it holds **unrealistic expectations**  
it keeps me **dissatisfied**  
it is itself an **unhappy mind**

it is  
love

attachment says: I want you to **make me** happy!  
actual love says: I **want you** to be happy!  
attachment **interferes** with a **healthy relationship**

# Lama Yeshe's **Wedding Contract**



COUNCIL FOR THE PRESERVATION OF  
THE MAHAYANA TRADITION

G. P. O. 817  
Kathmandu,  
Nepal.

Director:  
Lama Thubten Yeshe

Today we vow, to dedicate ourselves totally in body,  
speech and mind to each other.

In this lifetime, throughout all circumstances,  
whether in wealth or poverty, health or sickness,  
happiness or despair; we shall strive to serve each  
other perfectly.

The goal of our perfection of our relationship to each  
other shall be to reach Enlightenment and perfect our  
kindness and compassion towards all sentient beings.

*Lama Thubten Yeshe*

*Pamela Philip*

*John Kamm*

5-2-81

if we **diminish attachment**  
having less **expectations**  
and less **craving-desire**

actual  
happiness  
begins

in enjoying **simple things**  
in our **relationships**  
in our **daily life**

first understand the **shortcomings** of attachment

how?

how does an attached mind **feel like**?

is it **in contact** with reality?

will it **lead me to** the happiness **I wish for**?

what are the **consequences** if I follow it?

if we **diminish attachment**  
having less **expectations**  
and less **craving-desire**

**actual  
happiness  
begins**

in enjoying **simple things**  
in our **relationships**  
in our **daily life**

**how?**

first understand the **shortcomings** of attachment  
then **become aware** of attachment in your **daily life**

**the three  
conditions**

**the seed** in the mind

the **object** (external or internal)

**inappropriate mental attention**

if we **diminish attachment**  
having less **expectations**  
and less **craving-desire**

**actual  
happiness  
begins**

in enjoying **simple things**  
in our **relationships**  
in our **daily life**

**how?**

first understand the **shortcomings** of attachment  
then **become aware** of attachment in your **daily life**  
remember the causes for **actual happiness**  
and **apply antidotes**: e.g. reflect on **impermanence**

**meditation**

## Discussion Group Questions

1. Discuss the *duhkha of change*. Are experiences of pleasure really in the nature of dissatisfaction?
2. What are your thoughts on the idea that our own delusions are the main cause of our dissatisfaction? Why is ignorance referred to as the *root of suffering*? Does it lead to suffering if we do not accept impermanence?
3. Discuss practical methods for dealing with attachment in your daily life. Is it necessarily negative? Or are there situations when attachment is alright and healthy?

# The Buddhist Path

## Wisdom and Compassion

*Day 2, pm*



# attachment

sees its object as attractive  
exaggerates its attractiveness  
longs to possess it

# anger

a **clinging** to something, **not wanting to be separate** from it  
seeing that thing as **the source** of my **well being and happiness**

it brings me  
enjoyment

attachment **exaggerates**  
it holds **unrealistic expectations**  
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it is itself an **unhappy mind**

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love

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**meditation**



a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**

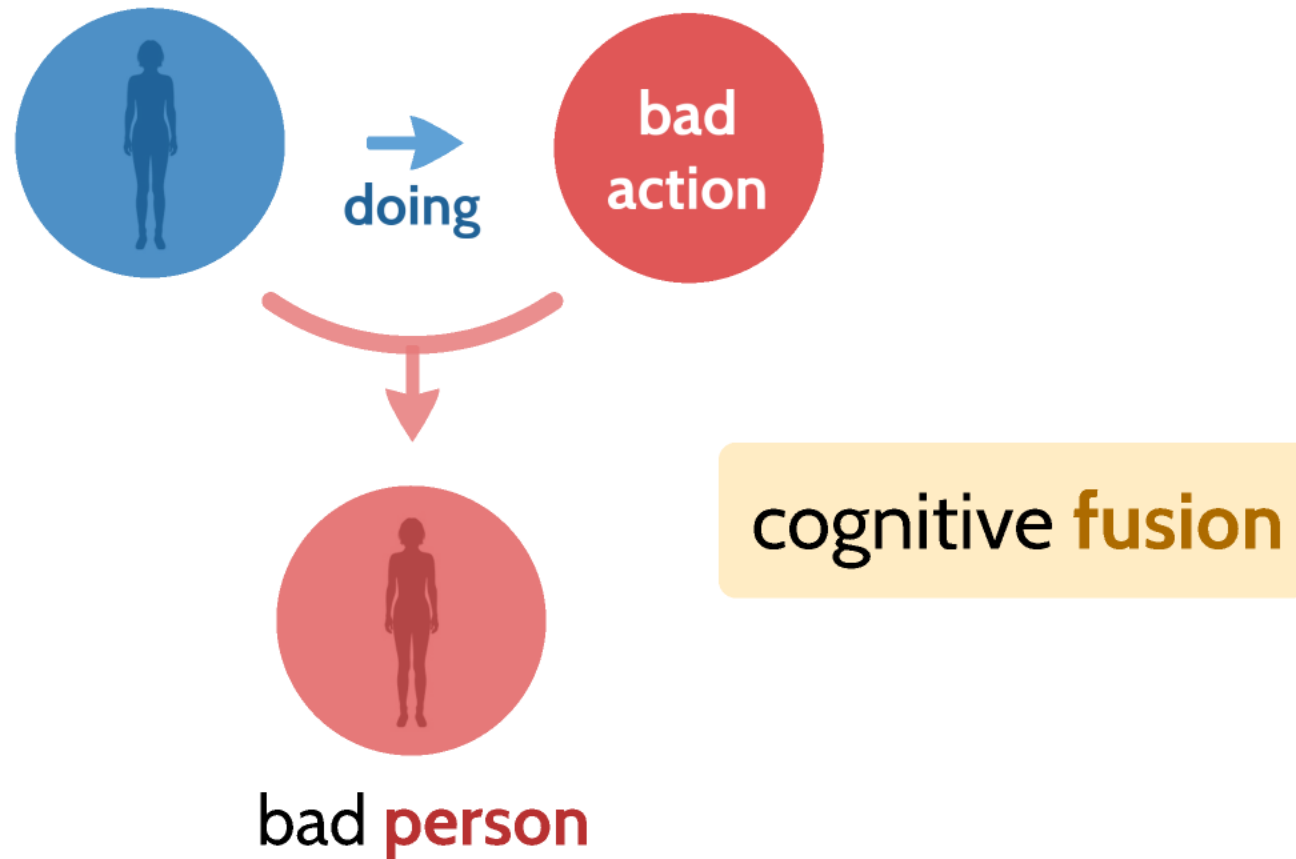
it **seems to be**  
something **necessary**  
**clear** and **forceful**  
seems to be **productive**



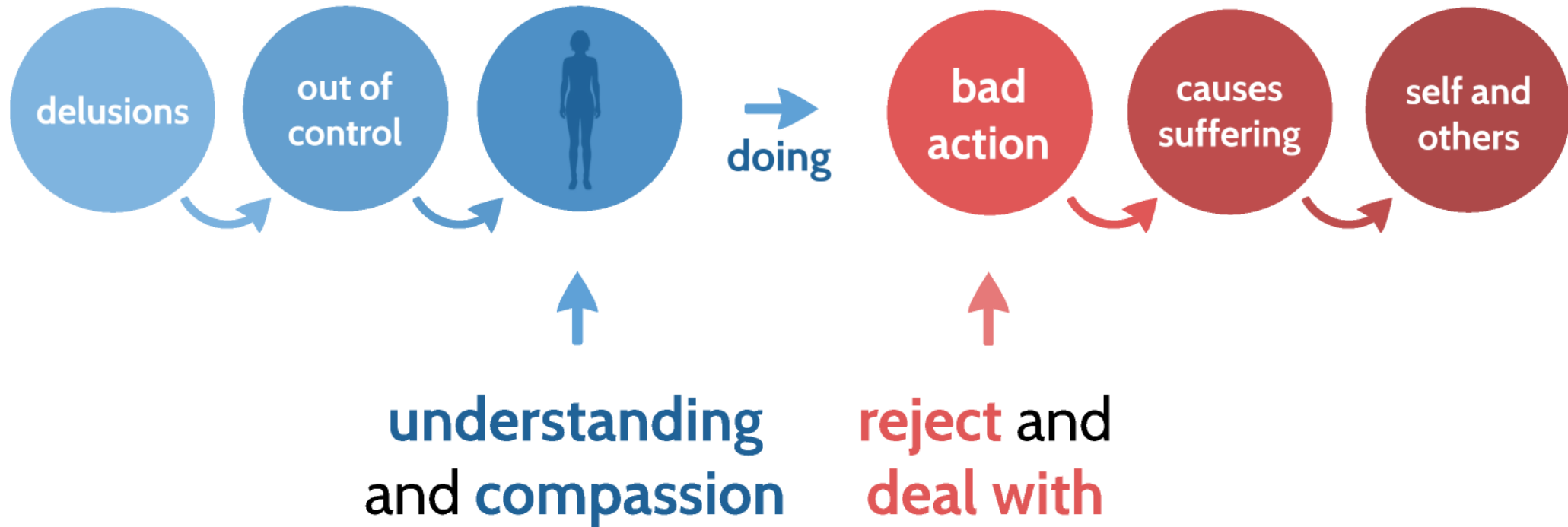
**buddhist perspective**  
it is an **emotional affliction**  
it is always **harmful**  
it is based on **not seeing clearly**

*"Hatred in this world is not ended by hating.  
Hatred is ended by not-hating.  
This truth has no exceptions." - The Buddha*

a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**



a **clinging to be free** of something, **wanting to be separate** from it  
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a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**

recognising a **fault**

it is **reasonable**  
**valid** and **necessary**

difference  
between

getting **angry**

something **we add**  
**emotional** response

a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**

forceful **compassion**

intention **to benefit**  
therefore **positive**

difference  
between

**anger**

intention **to harm**  
therefore **never positive**

a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**

forceful **compassion**

intention to **benefit**  
therefore **positive**



**transformation**  
of anger

a **clinging to be free** of something, **wanting to be separate** from it  
seeing it **as the source** of my **suffering and unhappiness**

it solves my  
problems

anger is an **over-reaction**

anger blows things **out of proportion**

anger **never solves problems** on the long run

it helps me  
and others

anger is a cause for **more anger**

we **don't need** anger to be **straightforward**

anger is a sign of **weakness**

**compassion** is the real **strength**

if we **acknowledge** anger  
are ready to **work with** it  
and **monitor** our behaviour

that's a  
**skilfull**  
**attitude**

in **dealing with** difficulties  
in **being with others**  
in our **daily life**

how?

first understand the **harmful nature** of anger

how does an angry mind **feel like**?  
is it **in contact** with reality?  
will it **lead me to** the happiness **I wish for**?  
what are the **consequences** if I follow it?

if we **acknowledge** anger  
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how?

first understand the **harmful nature** of anger  
then **become aware** of anger in your **daily life**



letting it **out**  
**suppressing** it  
**working with it**



**noticing** it is there  
**dealing with it** in the mind **first**  
**taking care** of the emotion



at first we **react instinctively**



then we learn how to **stop** and **take a pause**



from there we can **choose a new response**



with **practice** it becomes **our new habit**

if we **acknowledge** anger  
are ready to **work with it**  
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that's a  
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**attitude**

in **dealing with** difficulties  
in **being with others**  
in our **daily life**

how?

first understand the **harmful nature** of anger  
then become **aware** of anger in your **daily life**  
this is applying the **antidote: patience**  
from that: remember the causes **actual happiness**

**meditation** → **applying it** in our life

# attachment

sees its object as **attractive**  
**exaggerates** its attractiveness  
longs to possess it

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how?

first understand the **shortcomings** of attachment  
then **become aware** of attachment in your **daily life**  
remember the causes for **actual happiness**  
and **apply antidotes**: e.g. reflect on **impermanence**

**meditation**

# anger

sees its object as **unattractive**  
**exaggerates** its unattractiveness  
wishes to harm it

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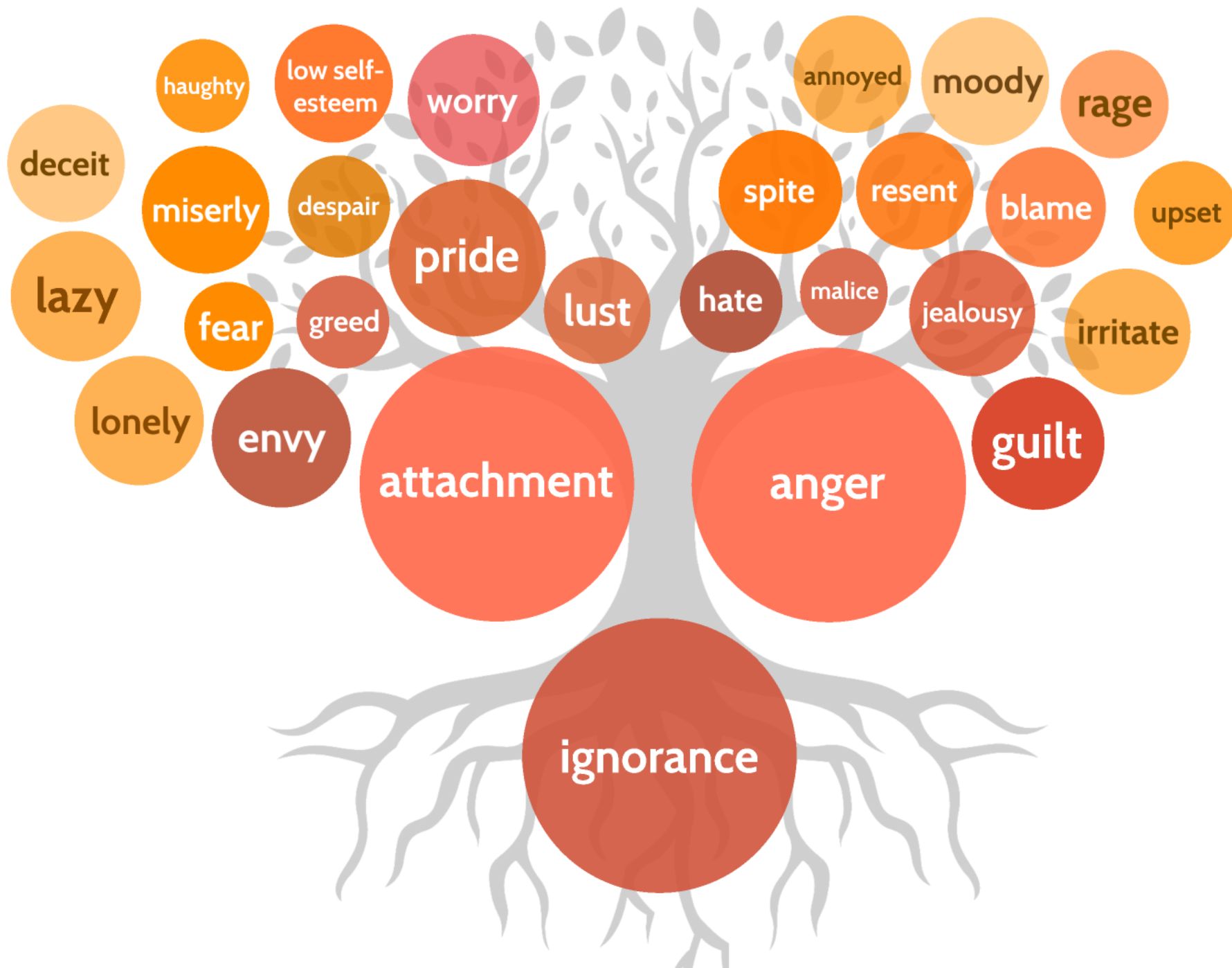
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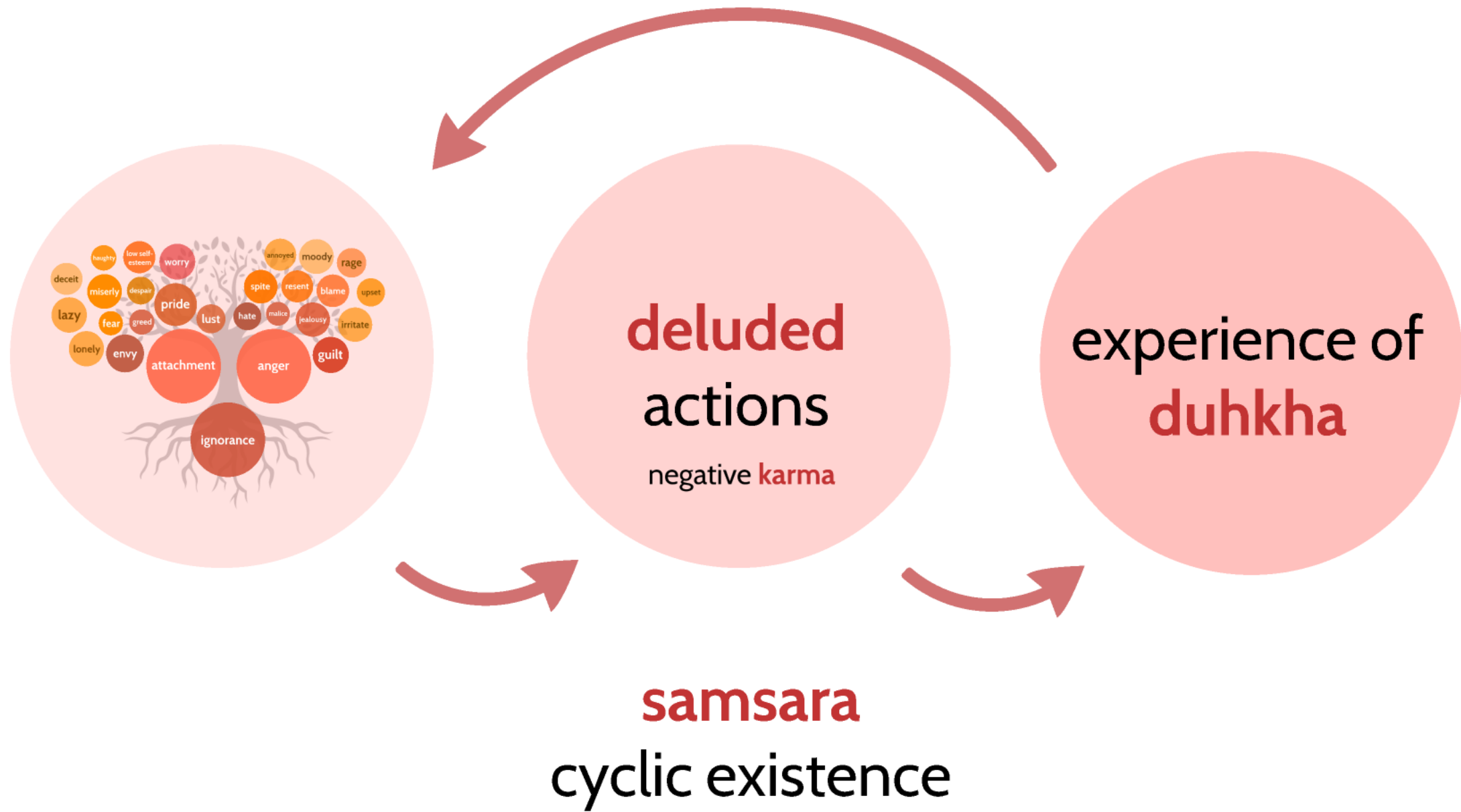
in dealing with **difficulties**  
in being with **others**  
in our **daily life**

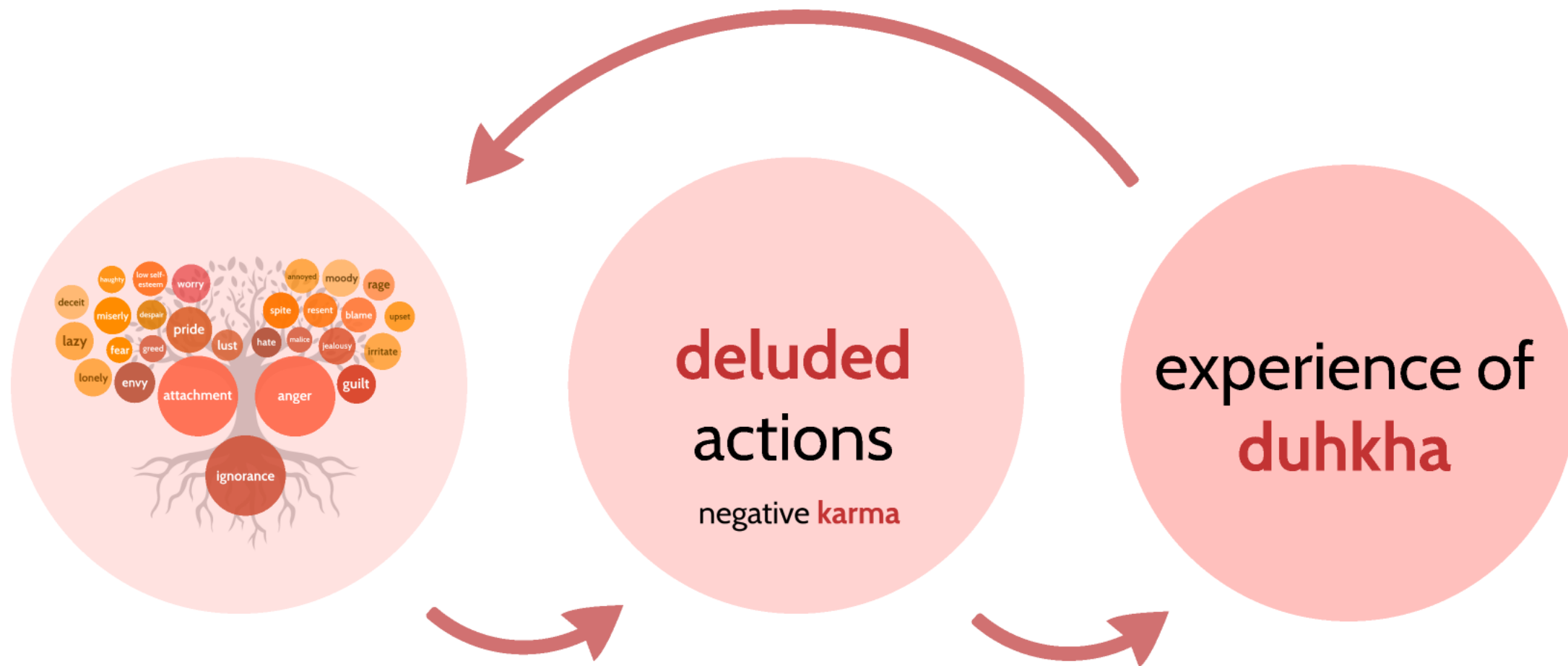
how?

first understand the **harmful nature** of anger  
then **become aware** of anger in your **daily life**  
this is applying the **antidote**: **patience**  
from that: remember the causes **actual happiness**

**meditation** → **applying it** in our life







we need

**renunciation**

*Skt.: nihsarana* - definite emergence



**ignorance**



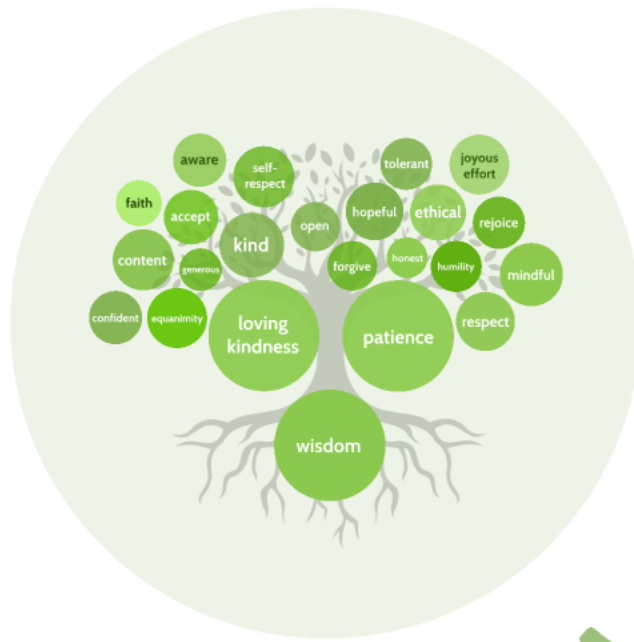
# wisdom

realises impermanence

realises unsatisfactoriness

realises selflessness





virtuous  
actions

experience of  
happiness

if motivated by:  
**renunciation** and  
**bodhicitta**

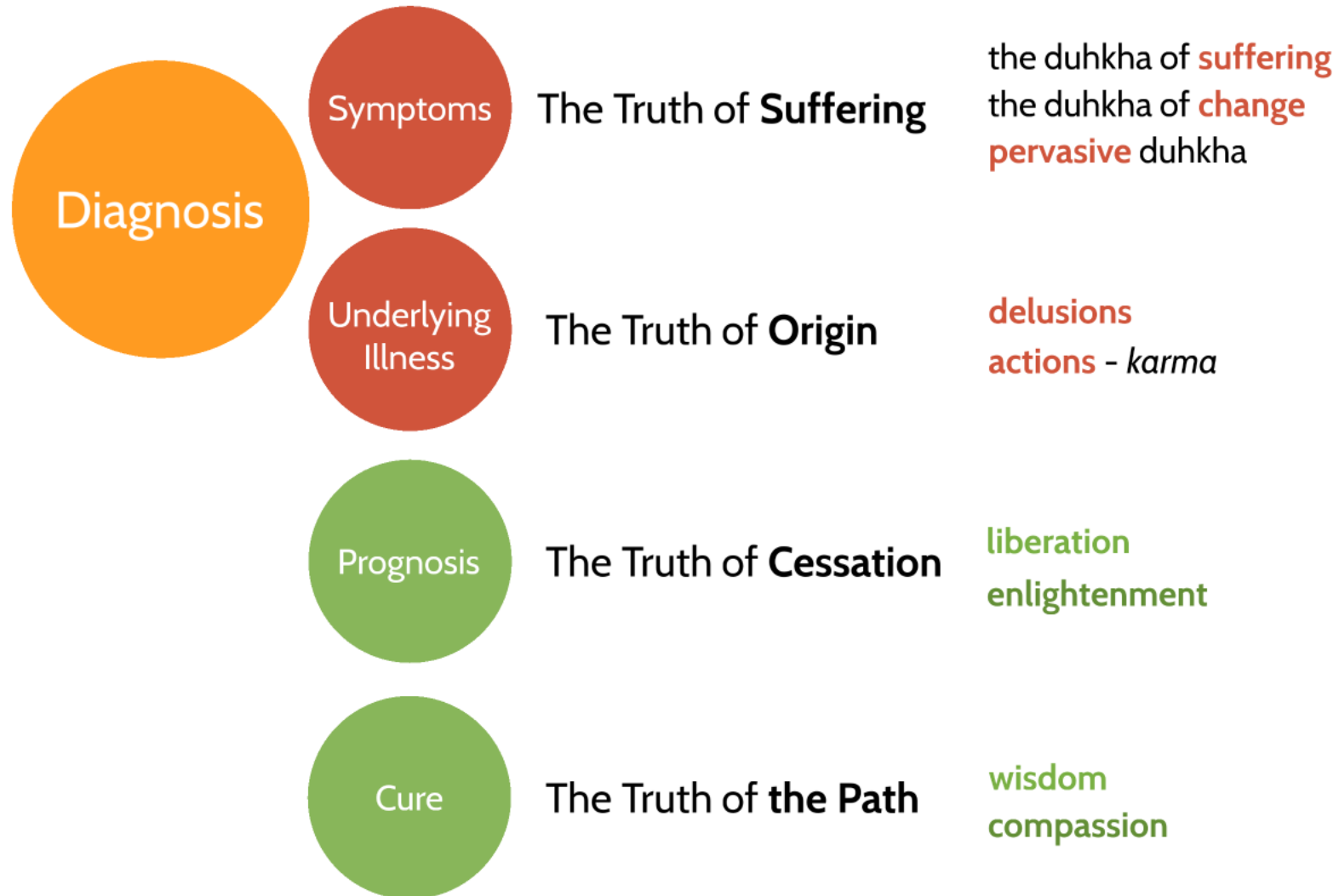
**liberation** and  
**enlightenment**



compassion

wisdom

# The Four Noble Truths



## ***"Starting with ignorance, delusions develop in the mind.***

*This has nothing whatsoever to do with any Eastern buddhist trip, a lama trip or any other kind of trip. It applies equally to all sentient beings and is simply a scientific explanation of how our internal world evolves.*

*The Buddha always stressed that we should abandon ignorance and develop understanding. He wasn't the slightest bit interested in religious games - his teachings always stressed actions based on wisdom as the only solution to problems.*

*Lord Buddha's key discovery was that the pollution of ignorance is the root of all problems, and from ignorance come attachment, craving desire and anger. Therefore, he always emphasized that only an integrated, understanding mind could overcome mental defilements. You can pretend as much as you like that everything's under control, but if you don't have understanding, you can't stop any problem."*

- Lama Yeshe

