

The Buddhist Path

Wisdom and Compassion

Day 2, am



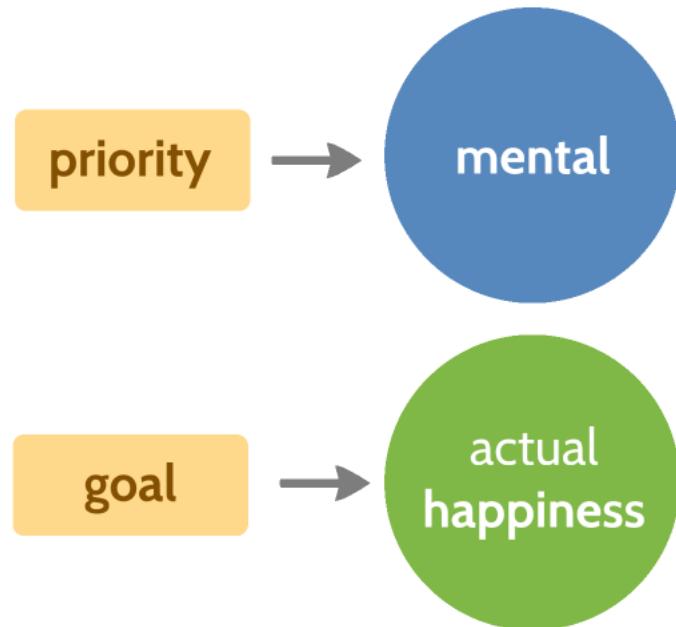
review

happiness



review

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**

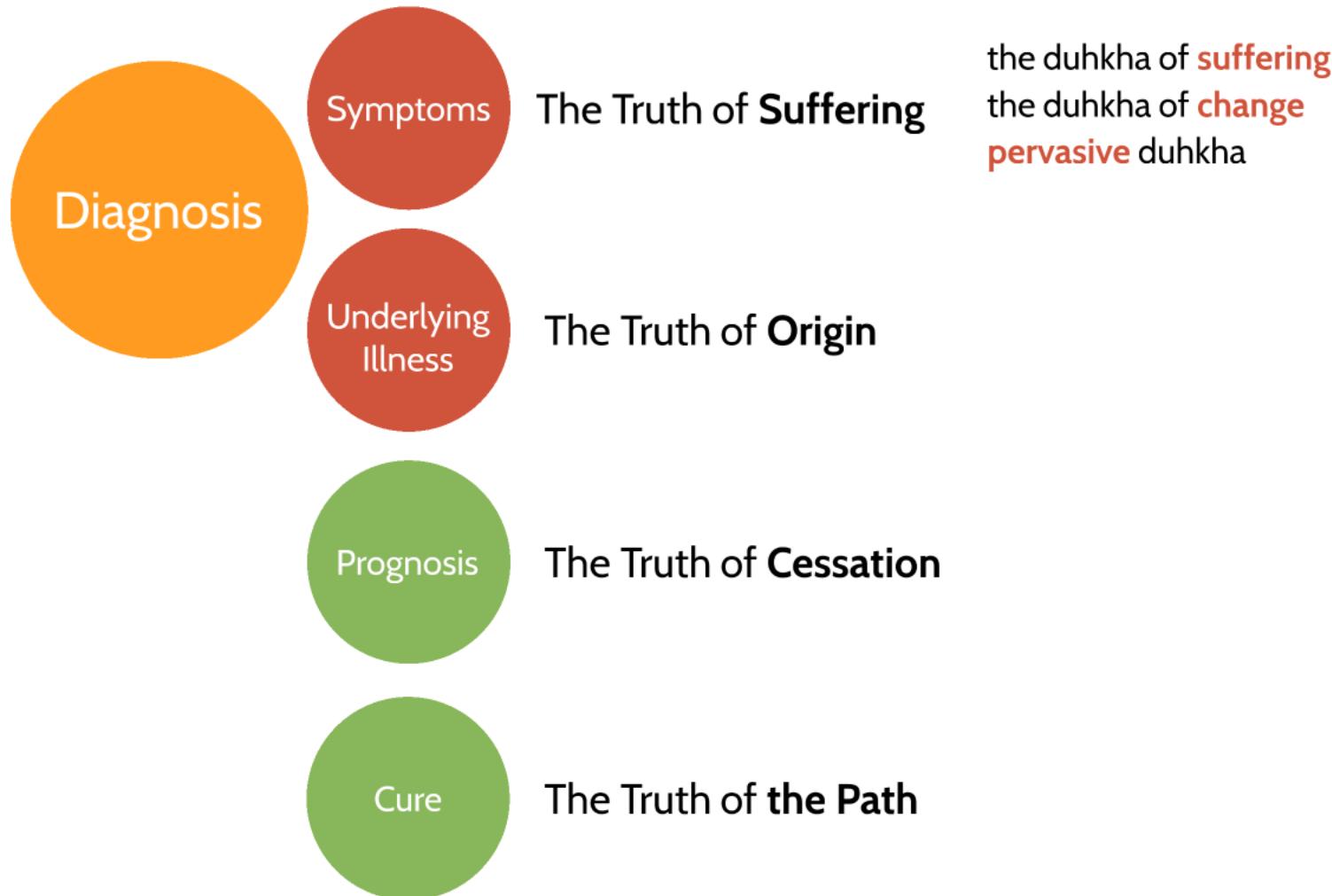
review

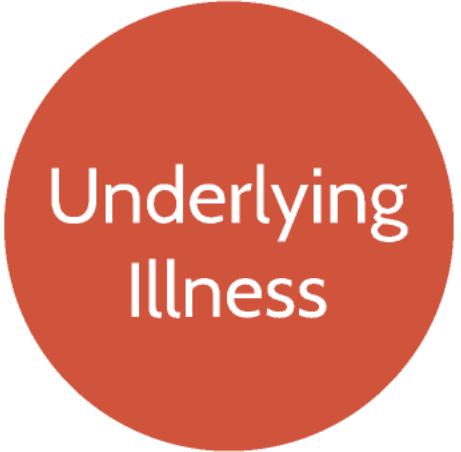
happiness
mind
Buddha's life



The Four Noble Truths

The Analogy of a Physical Illness



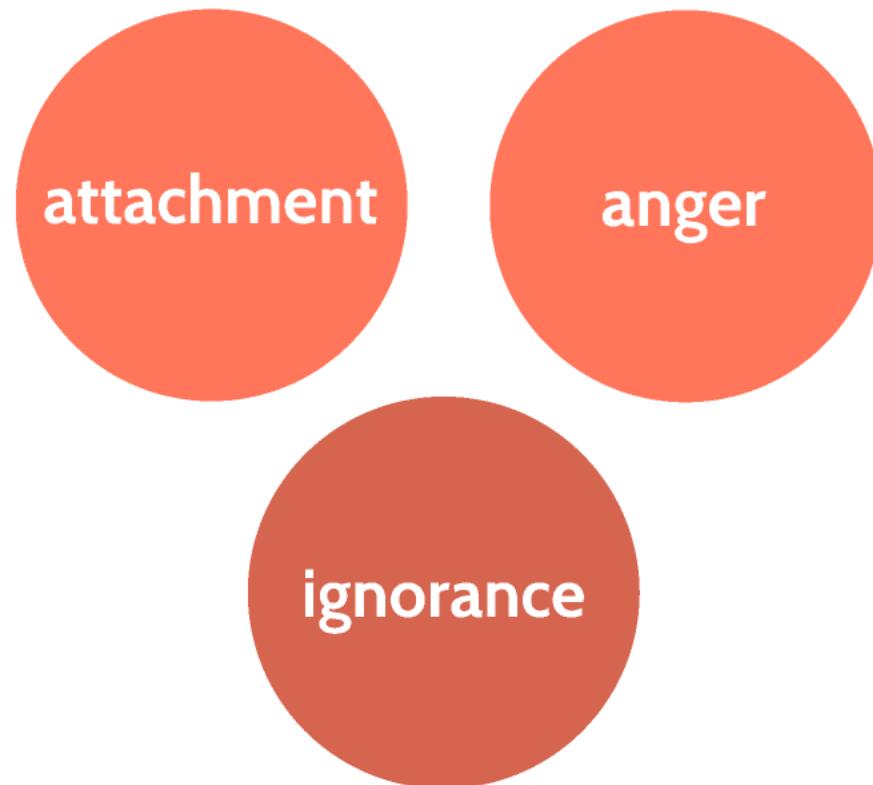


Underlying
Illness

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

all things are changing
moment by moment

coarse

subtle

things depend on **causes and conditions**

ignorance

grasps that
which is **changing**

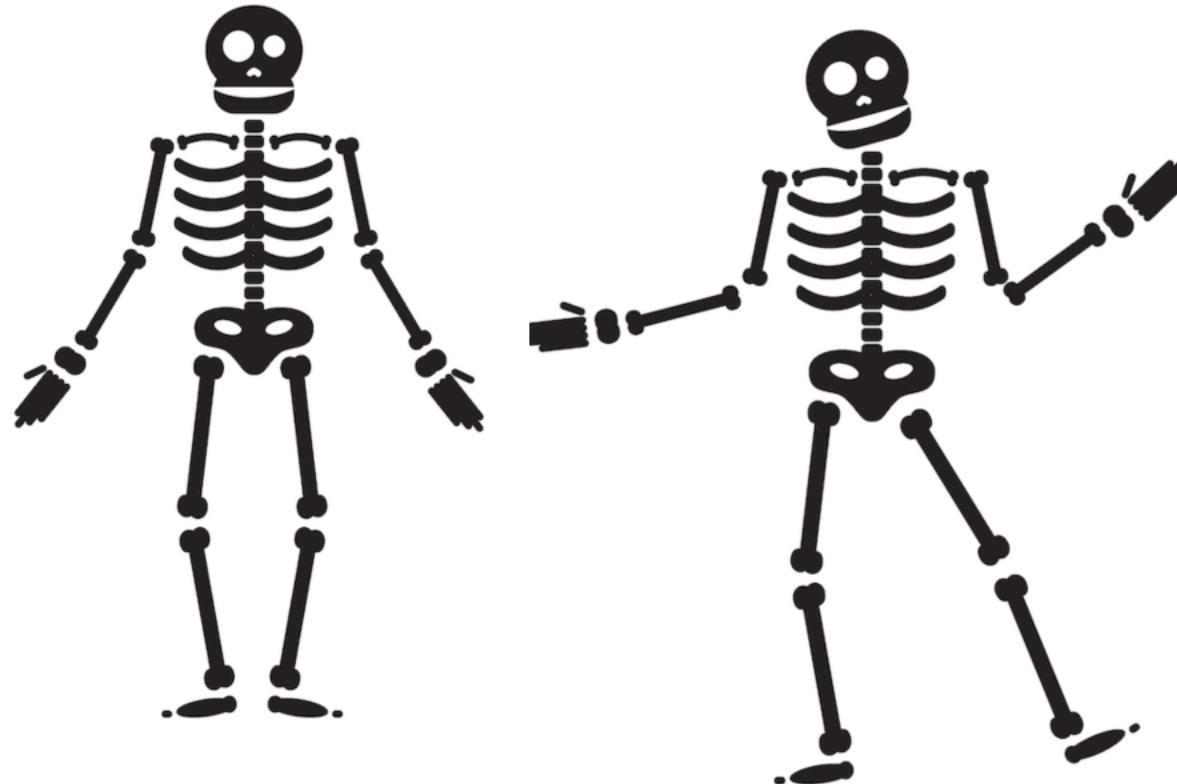
to be **unchanging**

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**

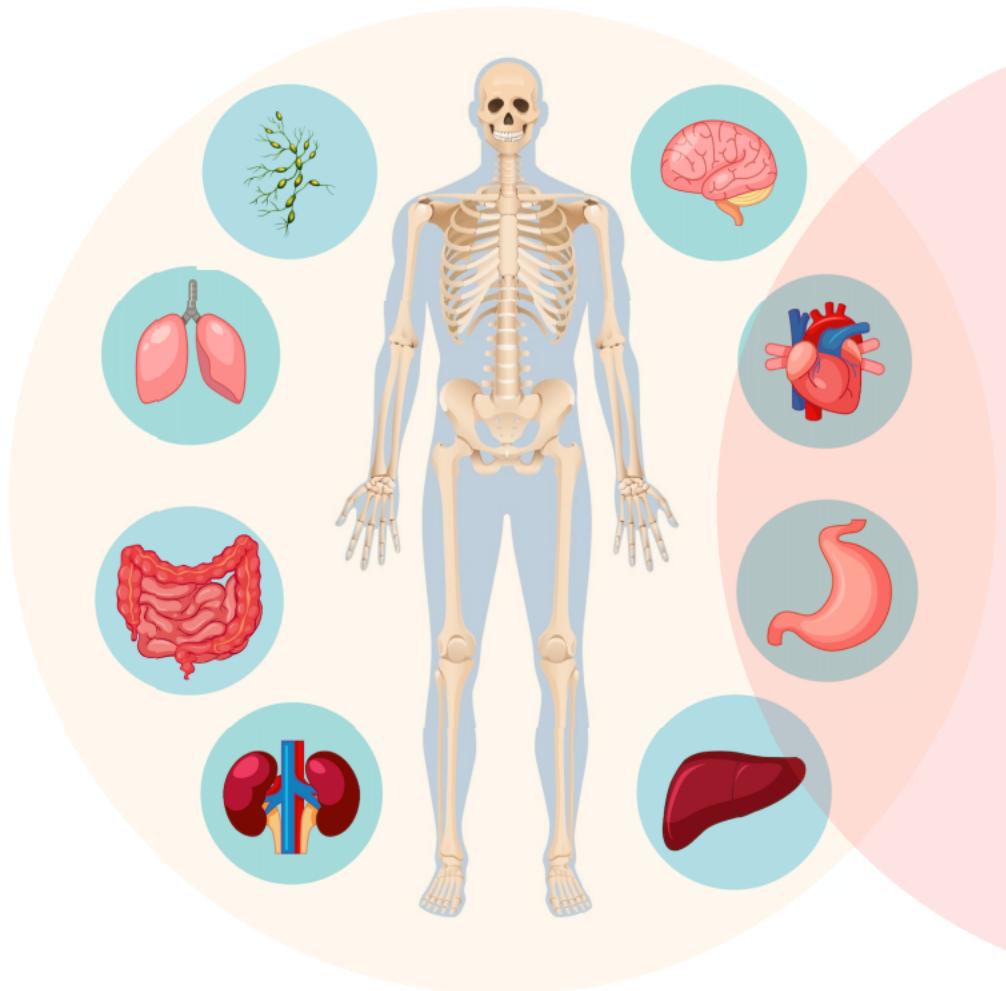
to be **unchanging**

grasps that
which is **duhkha**

to be **satisfactory**

grasps that
which has **no self**

to have **a self**



|

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**

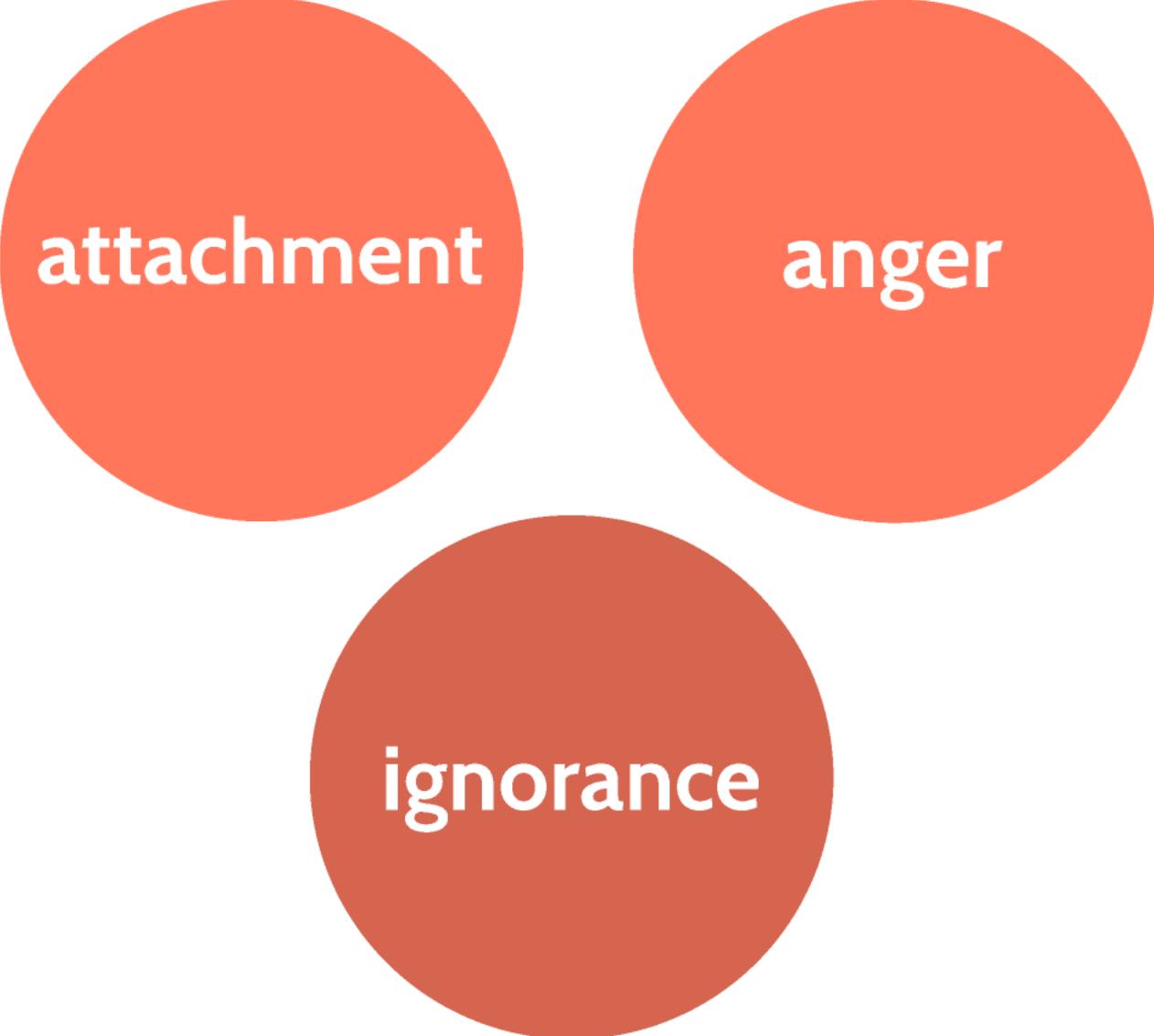
to have **a self**

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**



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

mistaken appearance

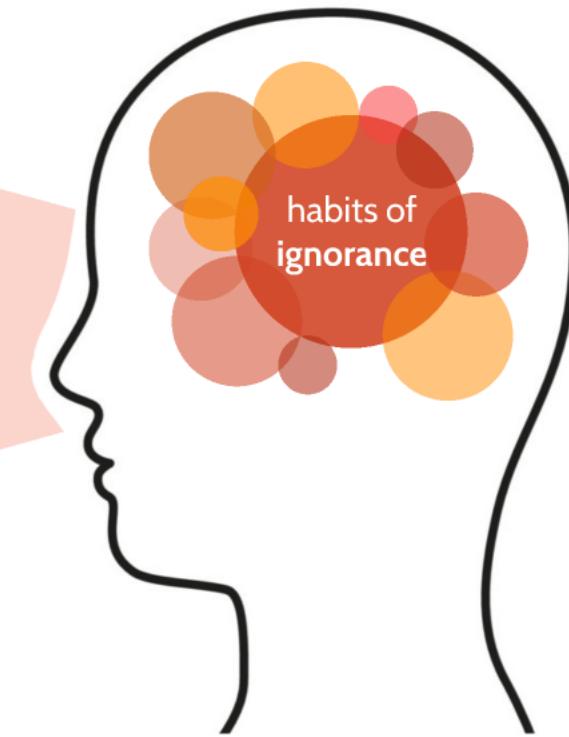
ignorance **believes it**

↓
misconception

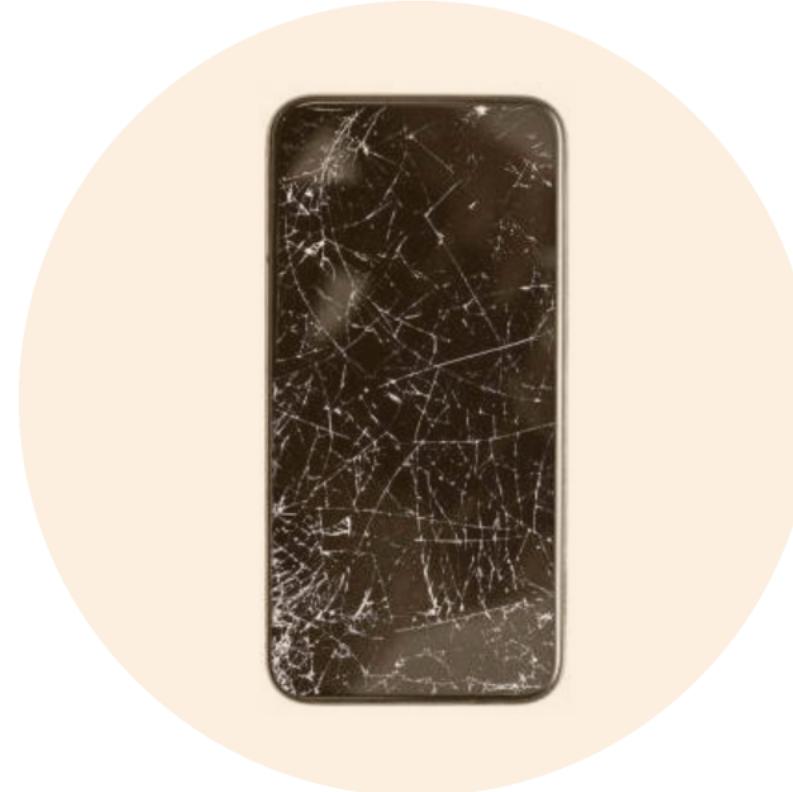
↓
attachment

↓
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**



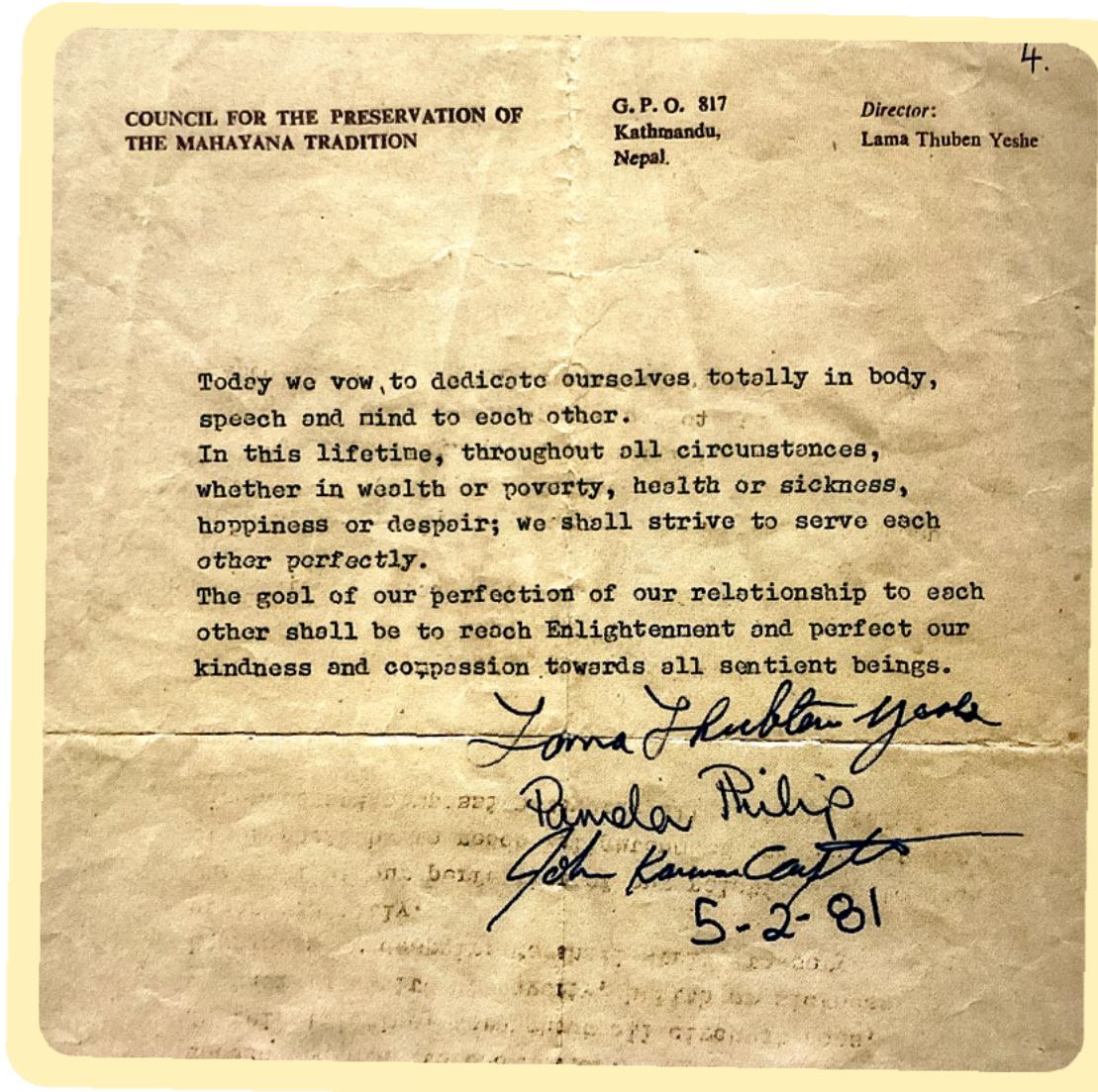
it brings me
enjoyment

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 **interfers** with a **healthy relationship**

Lama Yeshe's Wedding Contract



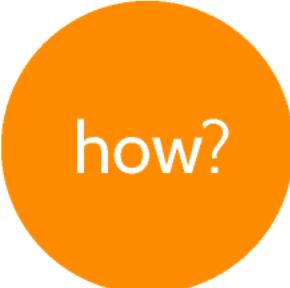
if we **diminish attachment**
having less **expectations**
and less **craving-desire**



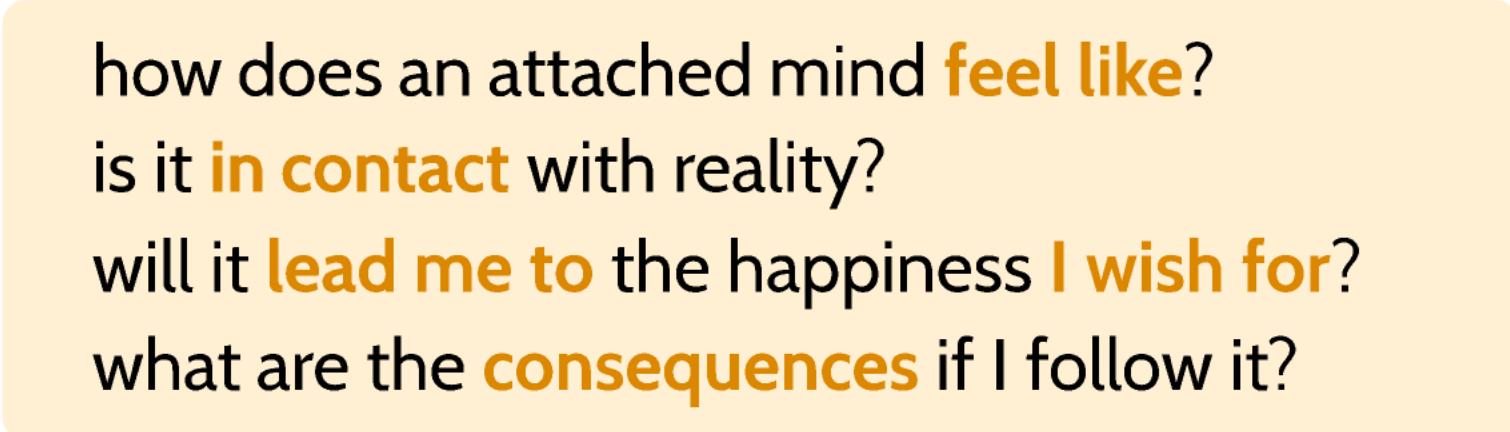
actual
happiness
begins

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)



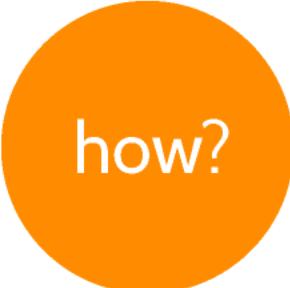
inappropriate mental attention

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**
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**

if we **diminish attachment**
having less **expectations**
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**actual
happiness
begins**

in enjoying **simple things**
in our **relationships**
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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

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

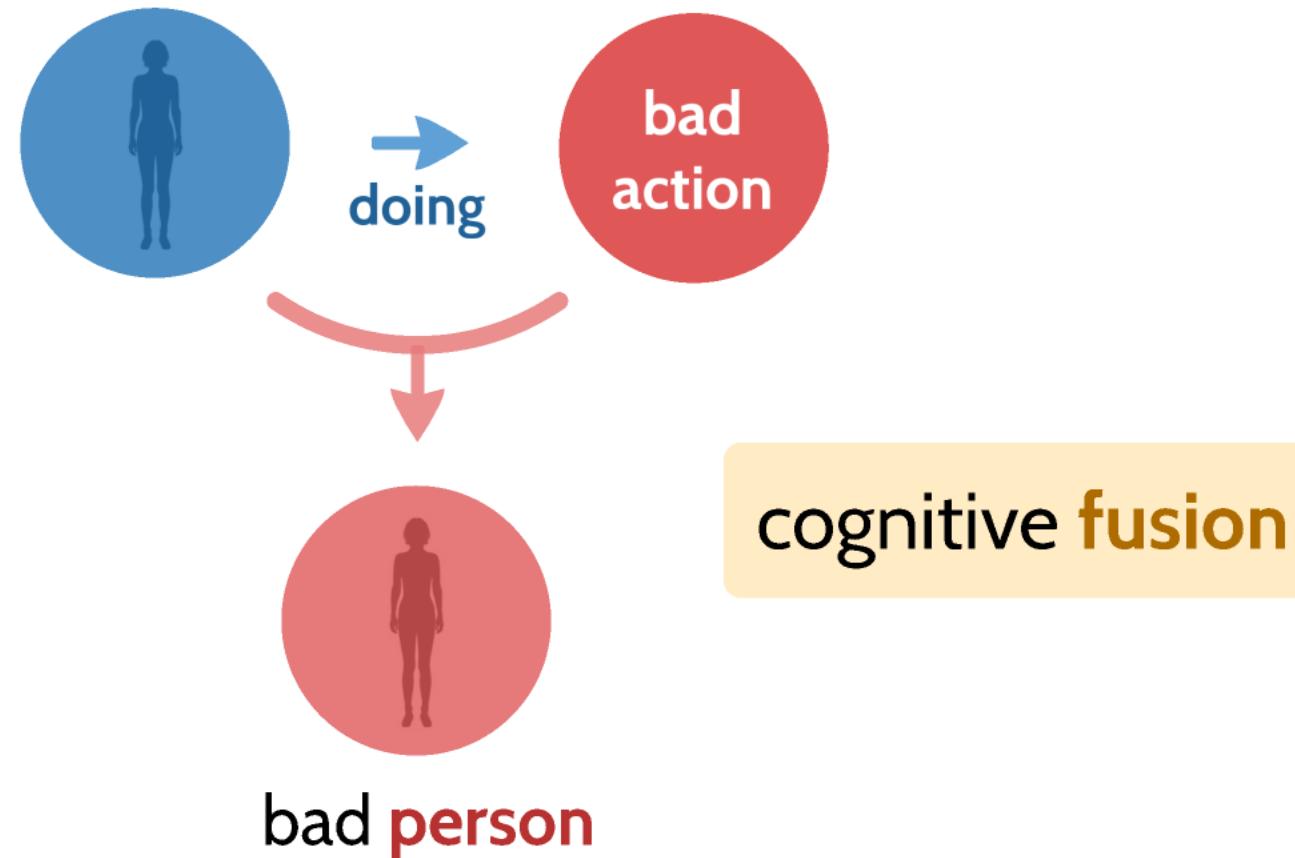
it **seems to be**
something **necessary**
clear and **forceful**
seems to be **productive**



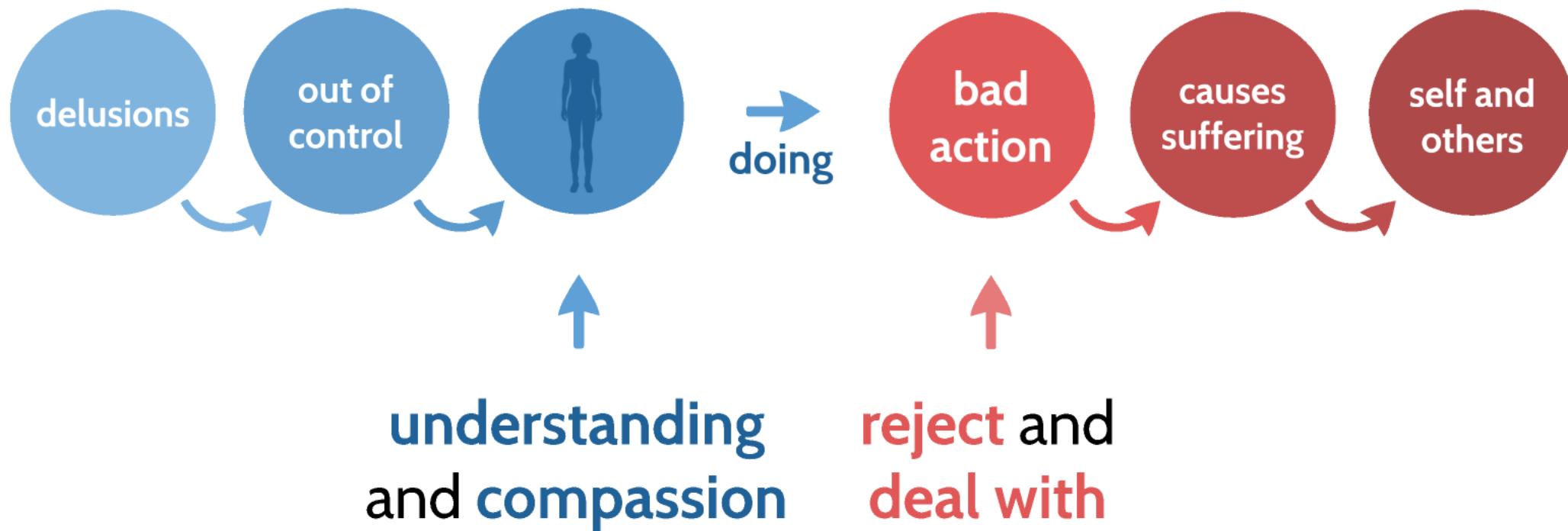
buddhist perspective
it is an **emotional affliction**
it is always **harmful**
it is based on **not seeing clearly**

*"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
seeing it **as the source** of my **suffering and unhappiness**



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



it helps me
and others

anger is an **over-reaction**
anger blows things **out of proportion**
anger **never solves problems** on the long run

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**

first understand the **harmful nature** of anger

how?

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
are ready to **work with it**
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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
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**
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
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

a **clinging** to something, **not wanting to be separate** from it
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it brings me enjoyment

attachment **exaggerates**
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it is love

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

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

anger

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

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

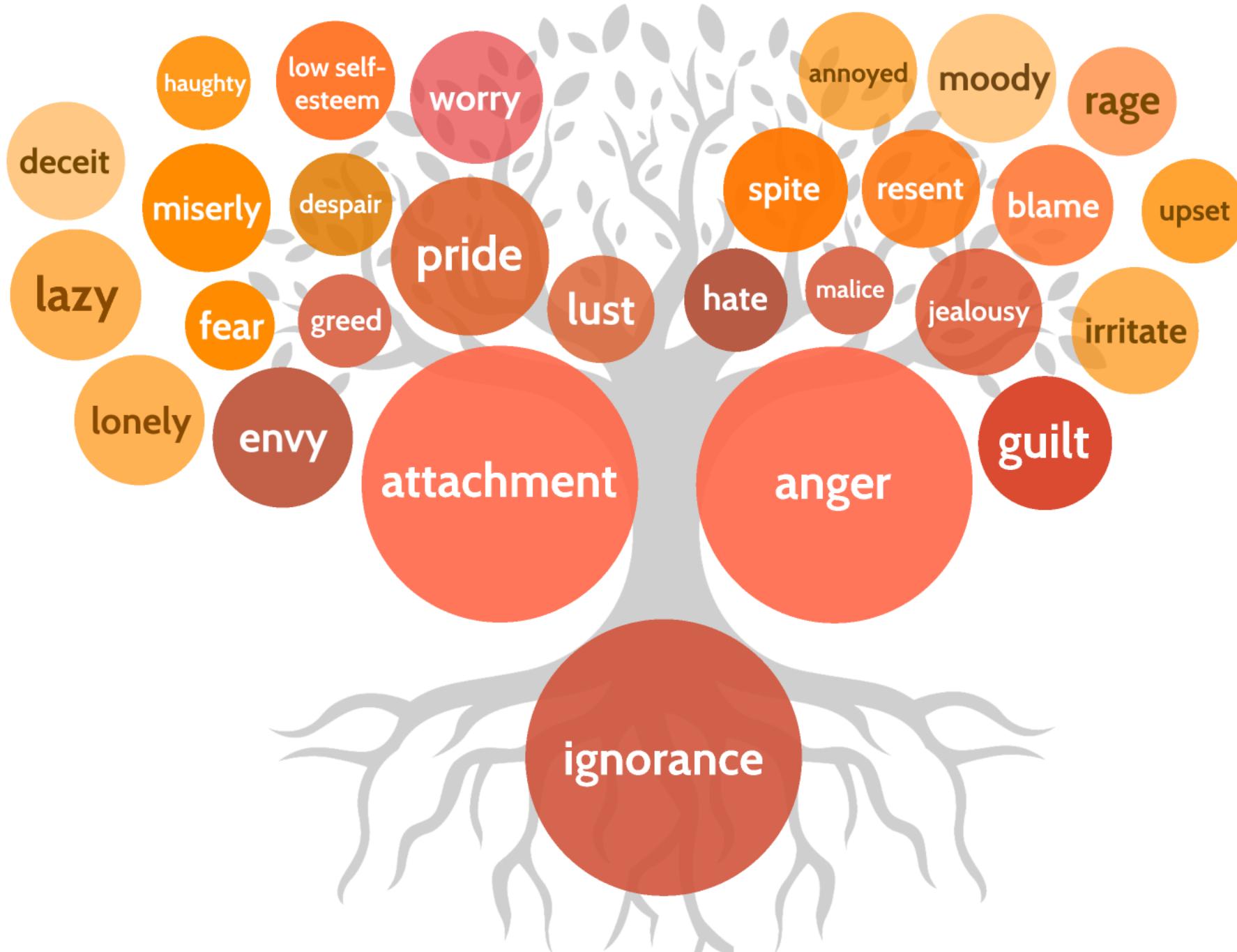
that's a skilful attitude

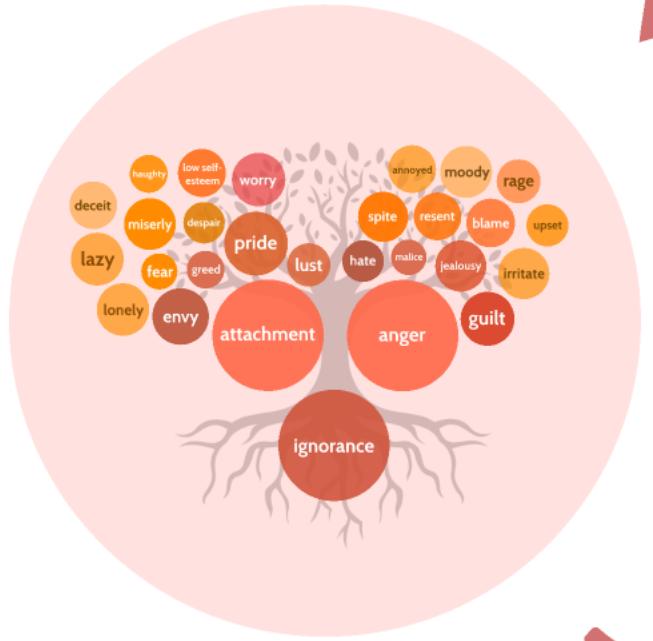
in **dealing with difficulties**
in **being with others**
in our **daily life**

how?

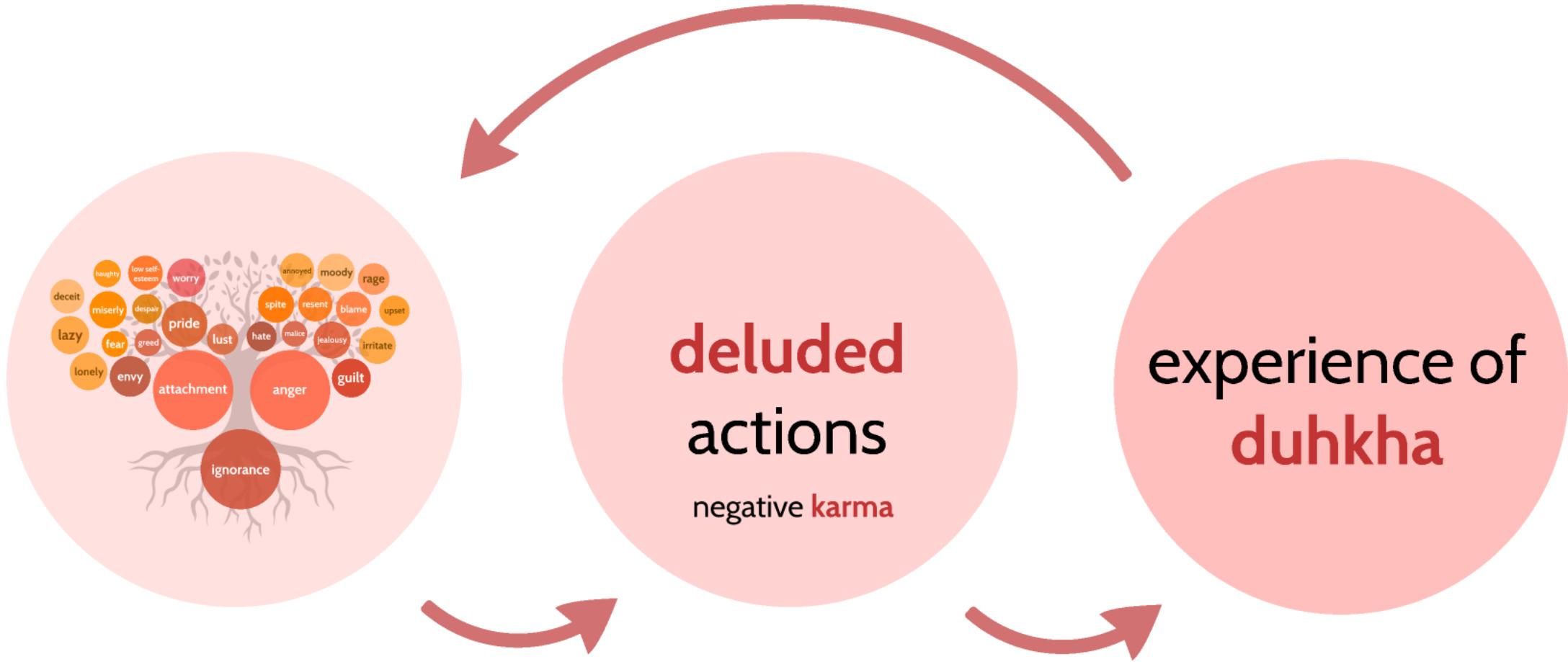
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then **become aware** of anger in your **daily life**
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meditation → **applying it** in our life



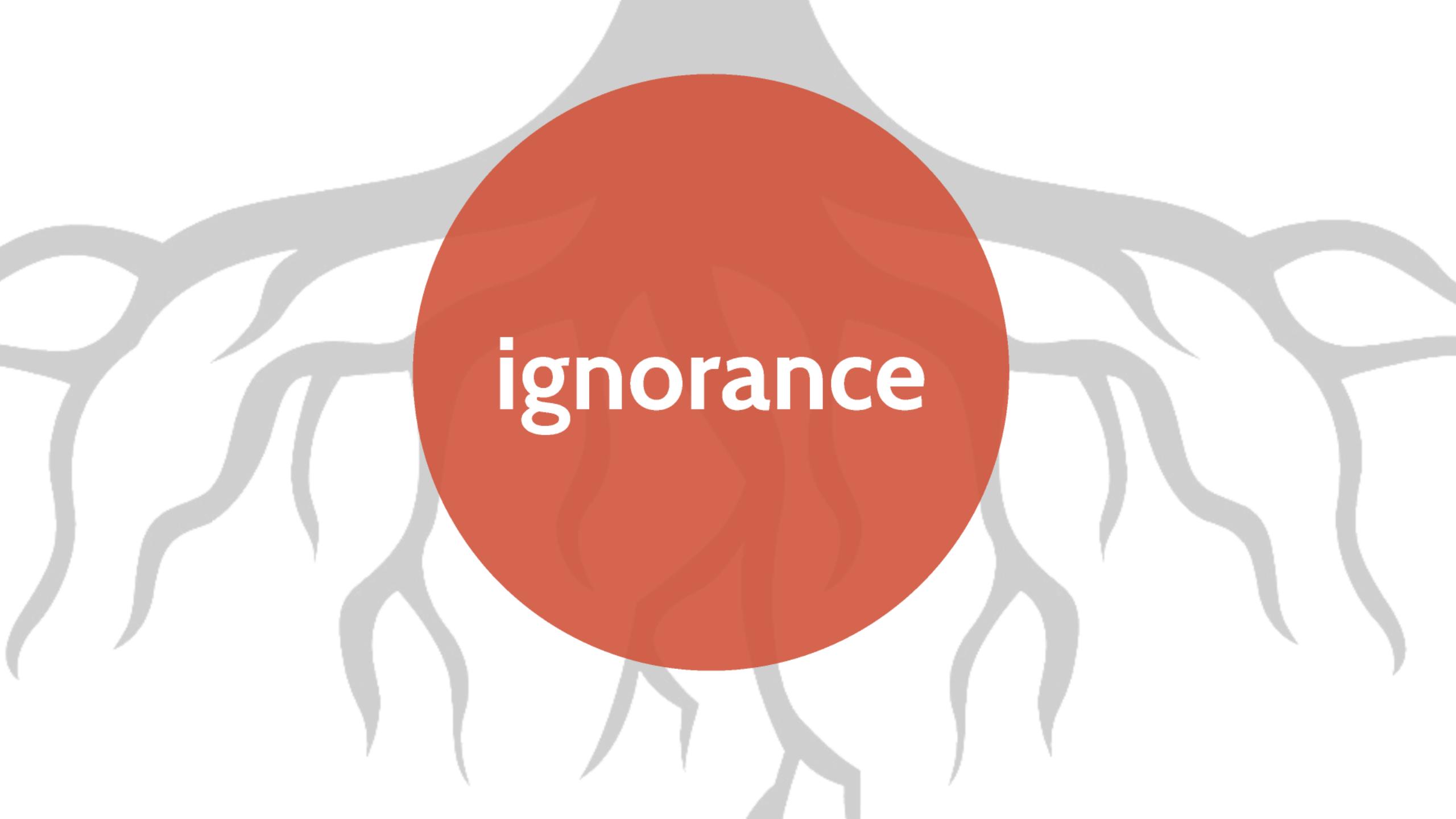


samsara
cyclic existence



we need renunciation

Skt.: nihsarana - definite emergence

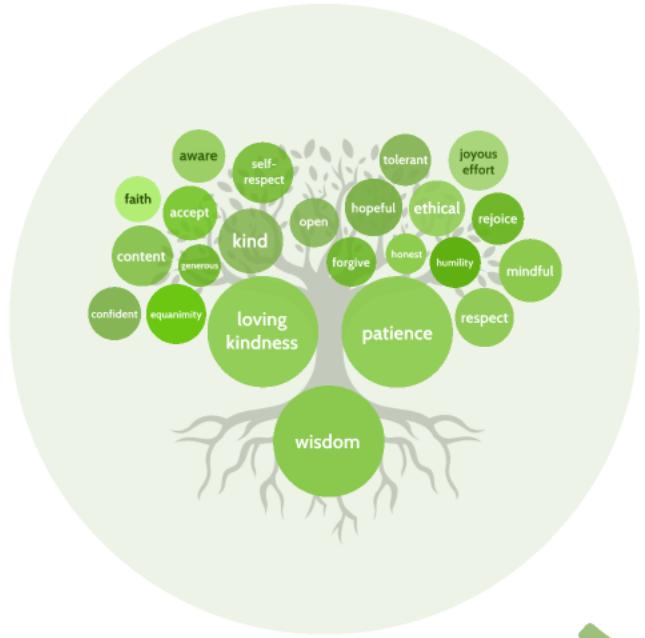


ignorance

wisdom

realises impermanence
realises unsatisfactoriness
realises selflessness



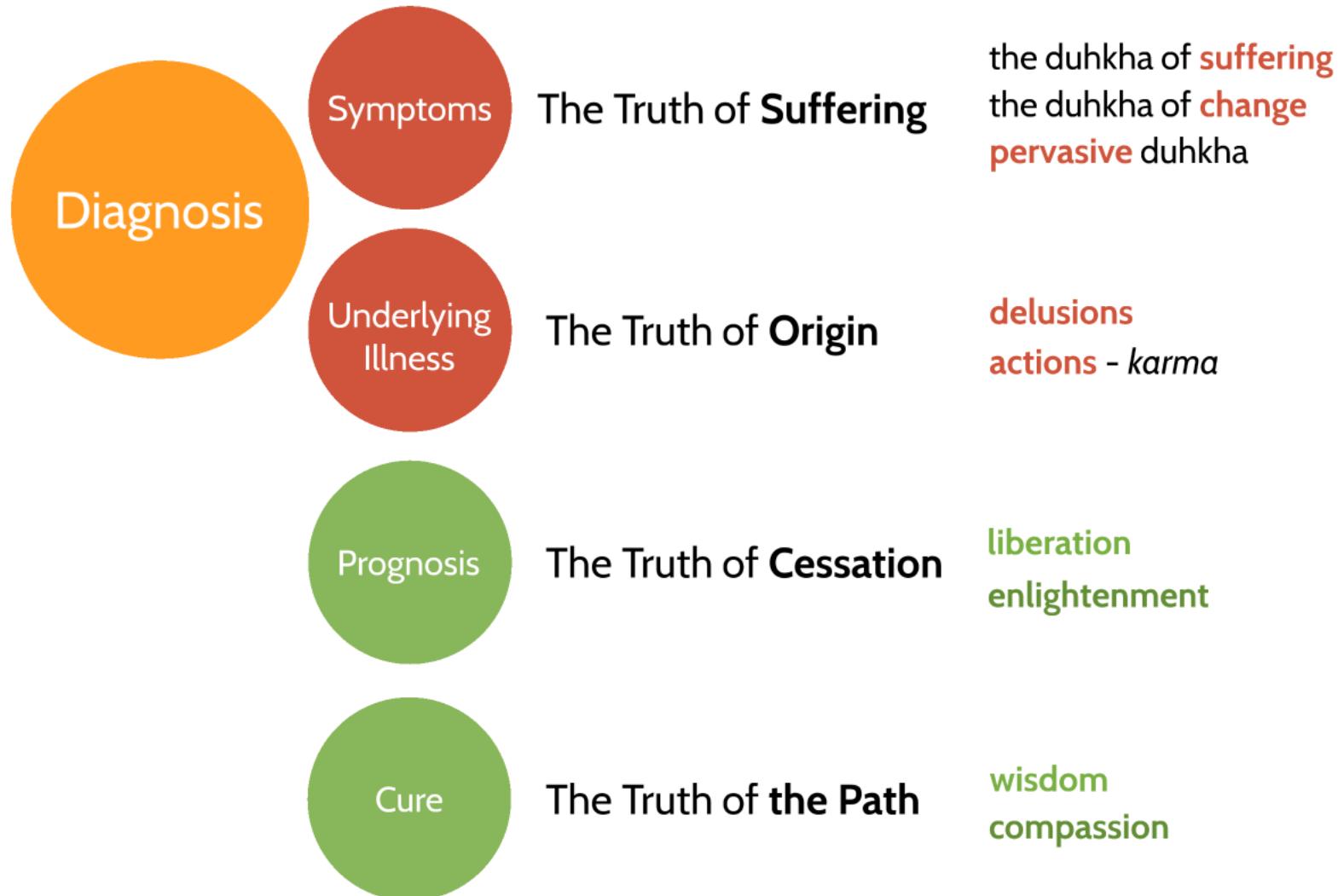


if motivated by:
renunciation and
bodhicitta

liberation and
enlightenment



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



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