

The Buddhist Path

Wisdom and Compassion

Day 3, am



review

happiness

mental

actual
happiness

mind

clear and knowing
by nature pure

Buddha's life



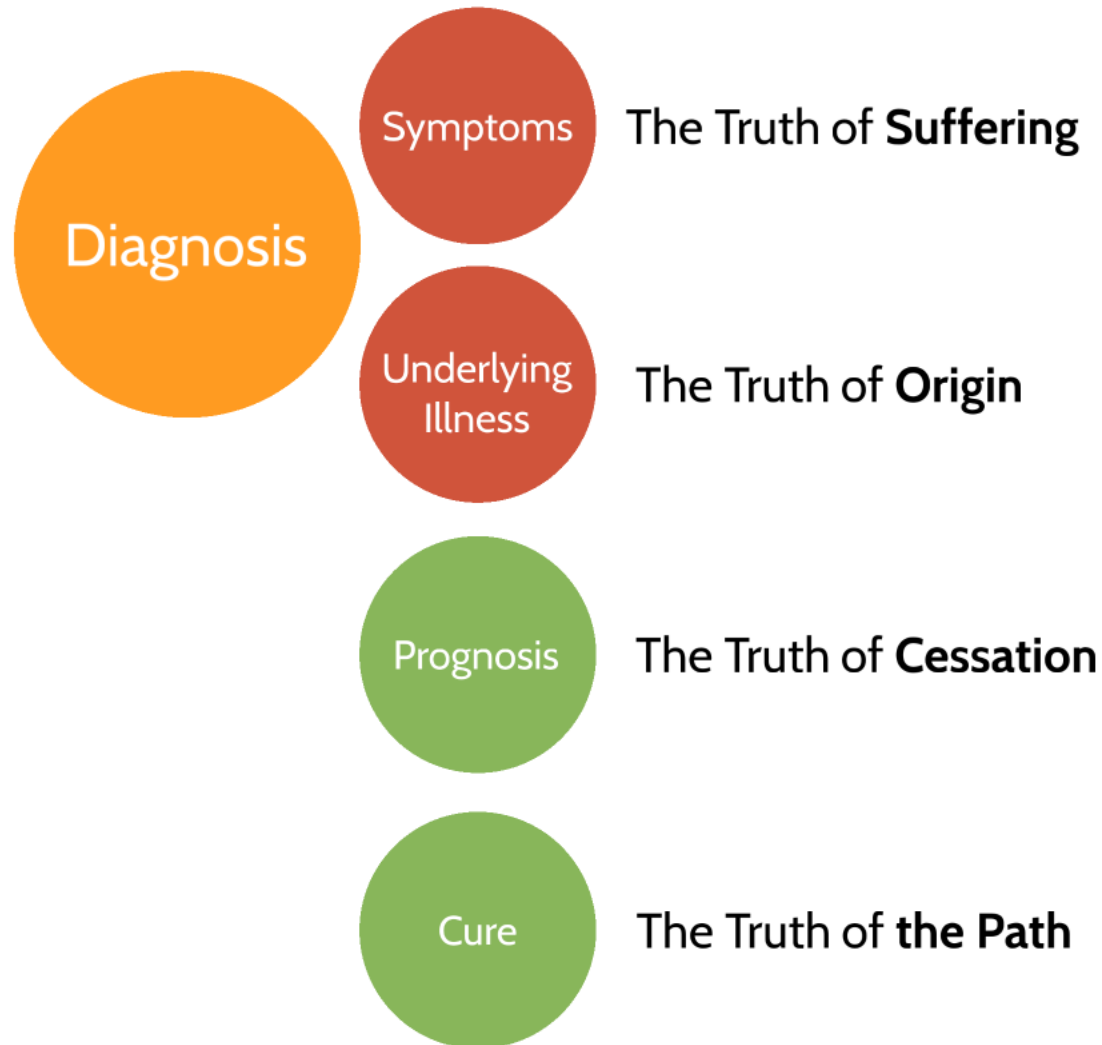
The Four Noble Truths

The Four Noble Truths
The Analogy of a Physical Illness



The Four Noble Truths

The Analogy of a Physical Illness





The Truth of **Origin**

delusions
the three poisons



sees its object
as **attractive**

exaggerates
attractiveness

wishes to
possess it

attachment

anger

sees its object
as **unattractive**

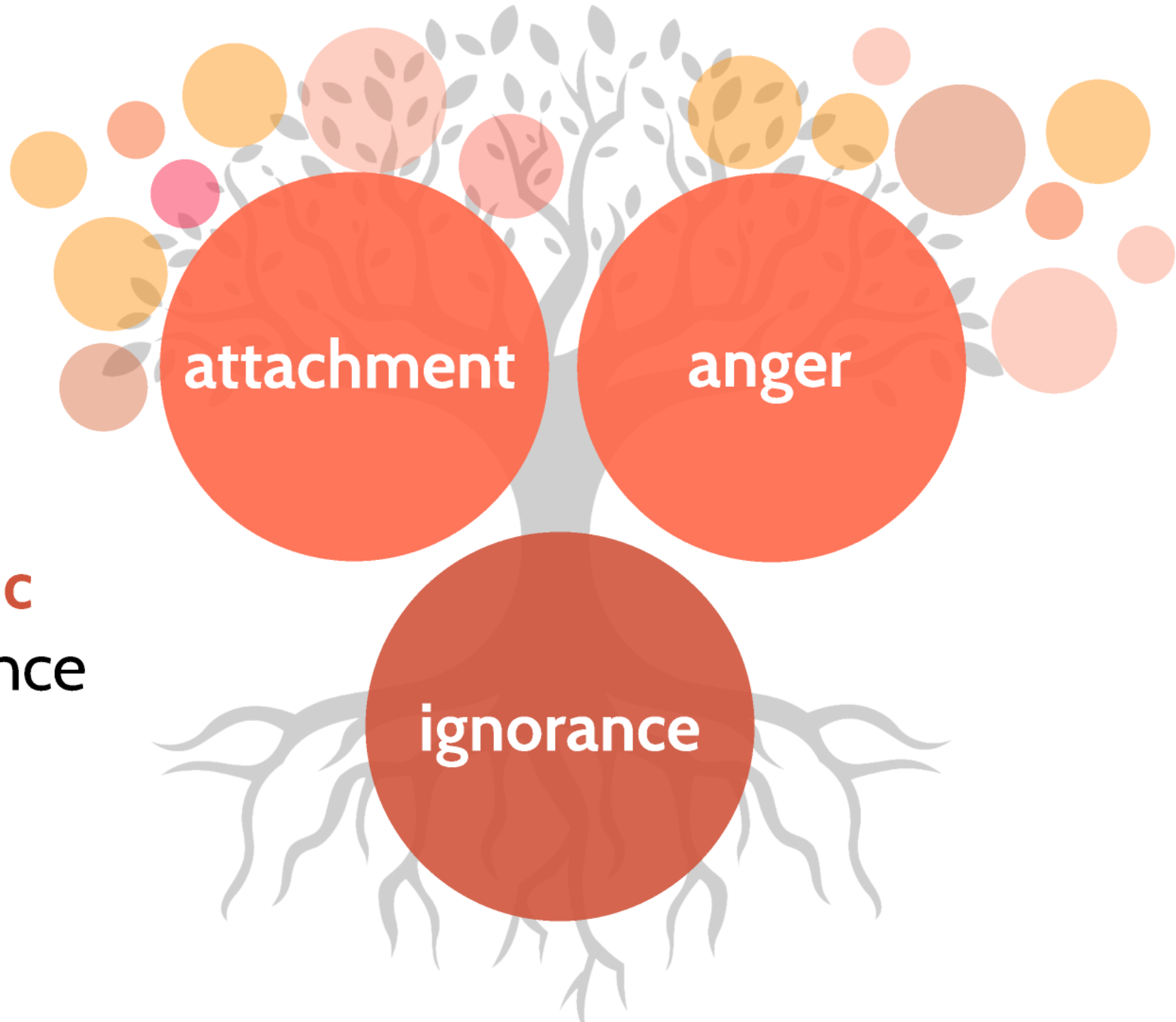
exaggerates
unattractiveness

wishes to
harm it

ignorance

grasps things to be **unchanging**
grasps things to be **satisfactory**
grasps things to be **self-existent**

cyclic
existence



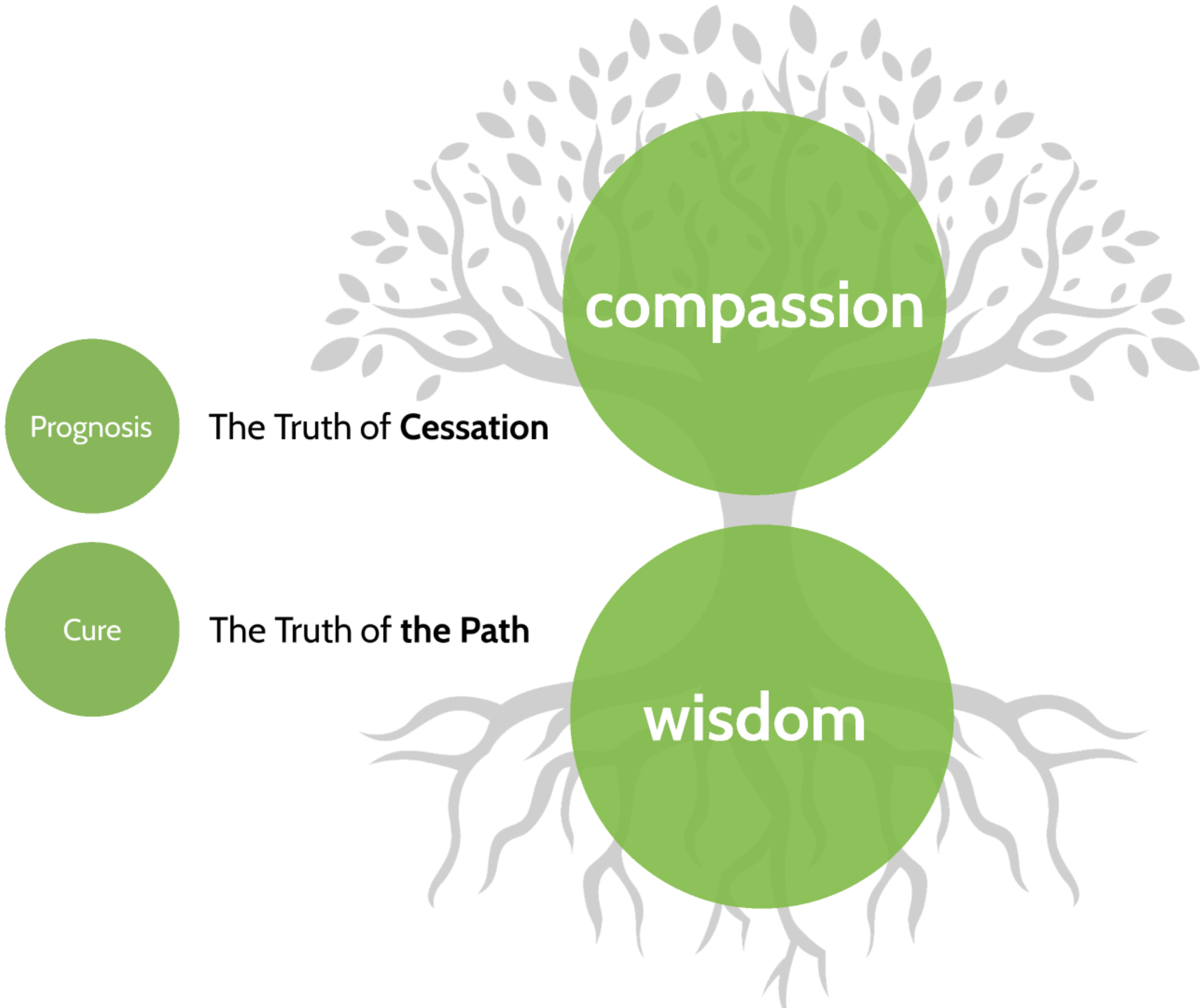


loving
kindness

patience

wisdom

realises impermanence
realises unsatisfactoriness
realises selflessness





Prognosis

The Truth of **Cessation**



Cure

The Truth of **the Path**

T: Three Higher Trainings

M: The Six Perfections

wisdom
compassion

loving-kindness
and compassion
for:



all
sentient
beings

Bodhicitta

The Mind of Enlightenment

the **aspiration** to become a **fully enlightened being** in order to liberate **all sentient beings** from suffering



bodhicitta

'bodhi' - enlightened
'citta' - mind



bodhisattva

'bodhi' - enlightened
'sattva' - courage, strength

Two Techniques

for the **development** of bodhicitta

7-Point
Cause and Effect
Method

Equalising and
Exchanging
Self with Others

foundation: to develop a basic sense of **equanimity**

*'All sentient beings are **equal** in wanting happiness and not wanting to suffer'*



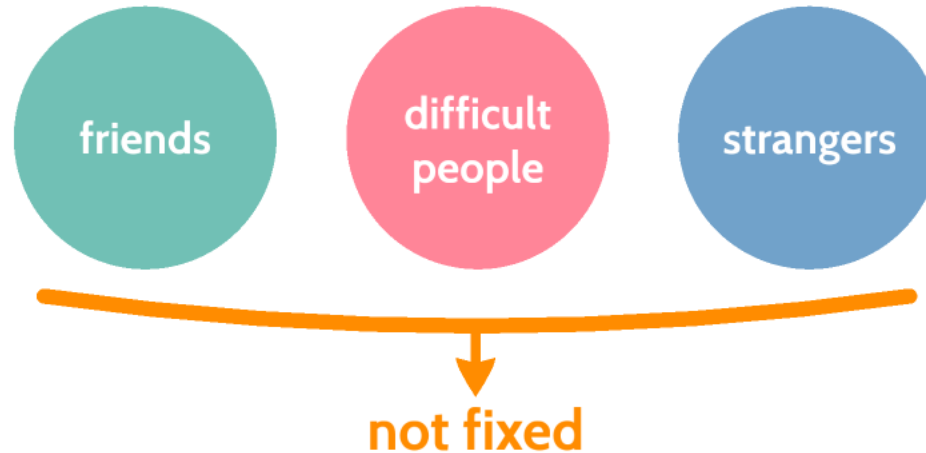
in terms of 'me'
how people relate to 'me'
how 'I' hold them to be



created by our own mind
our mind **filters** others
it is **our own projection**

foundation: to develop a basic sense of **equanimity**

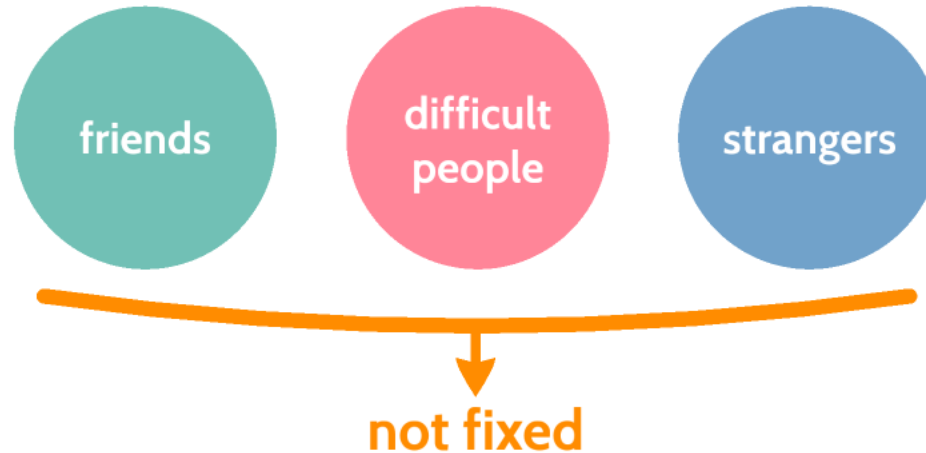
*'All sentient beings are **equal** in wanting happiness and not wanting to suffer'*



other people see them **differently**
these roles do **change**

foundation: to develop a basic sense of **equanimity**

*'All sentient beings are **equal** in wanting happiness and not wanting to suffer'*



from their side:
all have **buddha-nature**
equal in wishing for happiness



from our side:
we had **all relations** to them
we have a **connection**

on the basis of **equanimity** towards all beings

we think about our **interconnection** with them

we
meditate
on

1. seeing all beings as **our mothers**
2. **remembering** their kindness
3. wishing to **repay** their kindness




loving concern for others naturally arises

we
meditate
on

1. seeing all beings as **our mothers**
2. **remembering** their kindness
3. wishing to **repay** their kindness



loving concern for others naturally arises

- 
4. cultivating affectionate love
 5. cultivating great compassion
 6. the special attitude
 7. bodhicitta

may **all** beings have happiness
may **all** beings be free from suffering
I myself will bring this about!
for this I will become enlightened

we
meditate
on

1. seeing all beings as **our mothers**
2. **remembering** their kindness
3. wishing to **repay** their kindness

loving concern for others naturally arises

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7-Point Cause and Effect Method

Equalising and Exchanging Self with Others

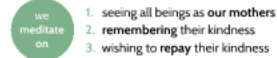
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I myself will bring this about!
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Two Techniques

for the **development** of bodhicitta

7-Point
Cause and Effect
Method

Equalising and
Exchanging
Self with Others

1. **equalising** ourselves with others

preoccupied with 'me'
lack of consideration
narrow perspective
compassion **very difficult**

self-
cherishing
mind

this is **not our friend**

2. reflecting on the **disadvantages** of self-cherishing

1. **equalising** ourselves with others

preoccupied with 'me'
lack of consideration
narrow perspective
compassion **very difficult**

**cherishing
others**

no self-preoccupation
genuine **consideration**
wide and open mind
compassion and love **possible**

this is the **real friend**

2. reflecting on the **disadvantages** of self-cherishing

3. reflecting on the **advantages** of cherishing others

1. **equalising** ourselves with others

preoccupied with 'me'
lack of consideration
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no self-preoccupation
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wide and **open mind**
compassion and love **possible**

this is the **real friend**

2. reflecting on the **disadvantages** of self-cherishing

3. reflecting on the **advantages** of cherishing others

4. **exchanging** ourselves with others



just one living being



numberless

5. Tong Len

5. Tong Len Taking and Giving

we
imagine

taking on the suffering of others
and giving them all our happiness



5. Tong Len Taking and Giving

we
imagine

taking on the suffering of others
and giving them all our happiness



"If we follow our self-cherishing thoughts, those thoughts become our identity. Then anger, pride, the jealous mind – all this negative emotional stuff arises. When you let go of the I and cherish others, negative emotional thoughts do not arise. That's very clear. Anger does not arise at those you cherish.

When we recognize our problems come from our concepts; that our concept is the problem, we don't blame others. The minute you cherish others, you have happiness and peace in your life.

It is true; real happiness in life starts when you begin to cherish others

- Lama Zopa Rinpoche



Discussion Group Questions

1. What is cognitive fusion and how does it cause us problems in daily life? How does it practically help us when we are more mindful of it? Give examples.
2. Is it possible to have an equal attitude towards all sentient beings? Is it a realistic mind? What do you think about the aspiration of *bodhicitta*?
3. Why does compassion need to be combined with wisdom? Can we be compassionate in an unskillful way? Please share your experiences and give examples.

The Buddhist Path

Wisdom and Compassion

Day 3, pm



The 6 Perfections



A diagram showing the 6 Perfections arranged in two rows of three circles. The top row consists of three blue circles containing the words 'generosity', 'ethics', and 'patience'. The bottom row consists of three purple circles containing the words 'joyous effort', 'mental stability', and 'wisdom'. The circles are arranged in a grid-like fashion with equal spacing between them.

generosity

ethics

patience

joyous
effort

mental
stability

wisdom

generosity

the intention to give
and the physical and verbal
actions motivated by it

the four
kinds of
giving

giving **material things**
giving **protection**
giving **love**
giving **Dharma**

antidote to
miserliness

ethics

mentally turning away
from harming others
and the physical and verbal
actions motivated by it

a mind of
non-harm

not **killing**
not **stealing**
not **lying**
no **sexual misconduct**
no **intoxication**

basis for
developing
**spiritual
insight**

patience

a mind staying controlled
and at ease in the face of
harm

the three
kinds of
patience

patience with harm we receive **from others**
patience with difficulties that arise **in our own mind**
patience of **understanding** and **practicing the Dharma**

antidote to
anger

The 6 Perfections

generosity

the intention to give
and the physical and verbal
actions motivated by it

the four
kinds of
giving

giving **material things**
giving **protection**
giving **love**
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patience with harm we receive **from others**
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patience of **understanding and practicing the Dharma**

antidote to
anger

joyous effort

mental stability

wisdom

joyous effort

taking delight in virtue

faith → aspiration → **joyous effort**

joyous effort

taking delight in virtue

antidote to
laziness

the laziness of **procrastination**

the laziness of being **attached** to the meaningless

the laziness of **feeling** inferior

mental stability

keeping the mind focused
single-pointedly

Cultivating **our Attention**

Cultivating **our Attention**

Skt.: *shamatha*

Tib.: *shine*

) **calm abiding**

cultivating a **calm, clear** and **focused** mind

Objects:

breath

mind

Qualities:

relaxation

stability

clarity

The 6 Perfections

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the intention to give
and the physical and verbal
actions motivated by it

the four
kinds of
giving

giving **material things**
giving **protection**
giving **love**
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joyous effort

taking delight in virtue

antidote to
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the laziness of **procrastination**
the laziness of being **attached to the meaningless**
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