

The Buddhist Path

Wisdom and Compassion

Day 3, am



review

happiness



mind

clear and knowing
by nature pure

Buddha's life



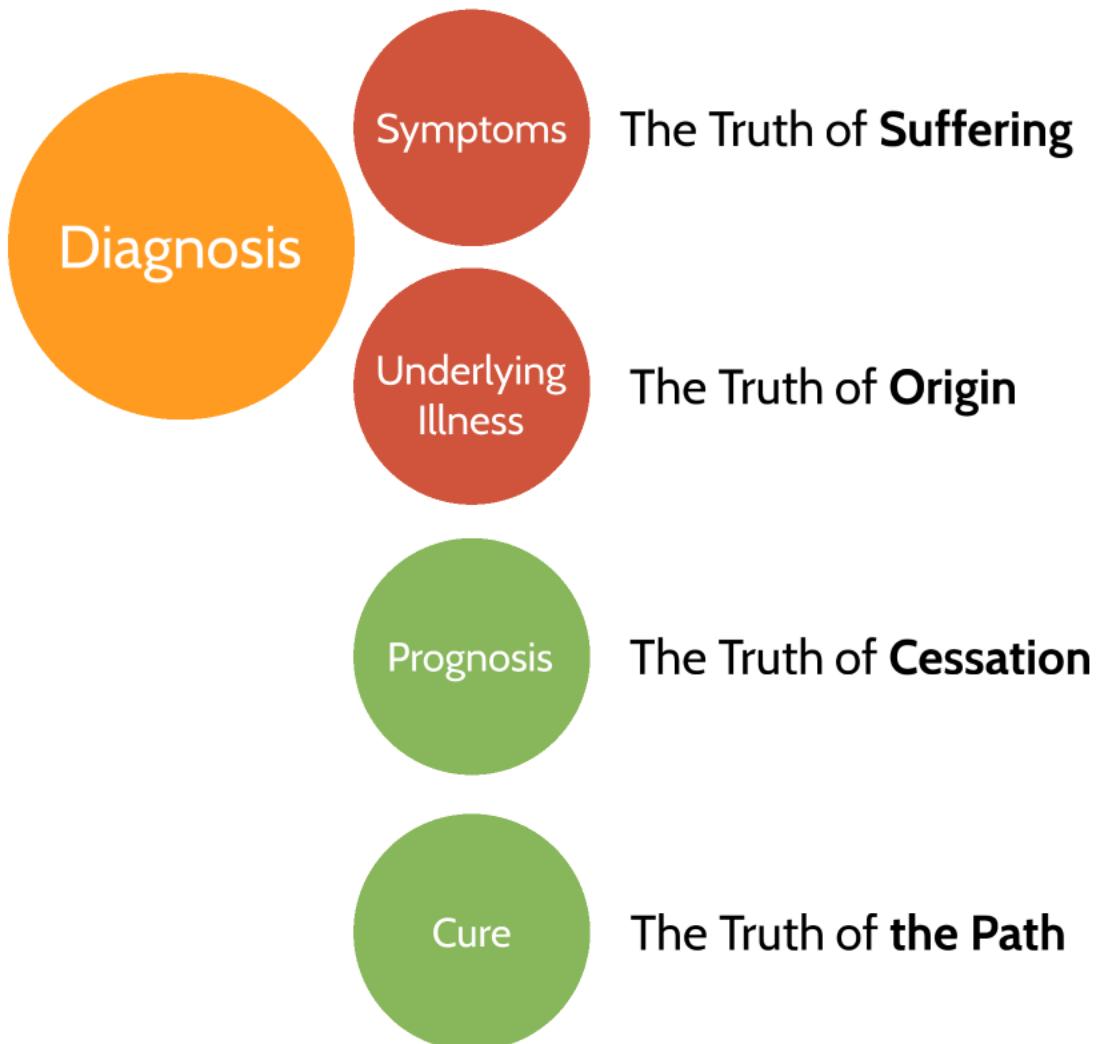
The Four Noble Truths

The Four Noble Truths
The Analogy of a Physical Illness



The Four Noble Truths

The Analogy of a Physical Illness

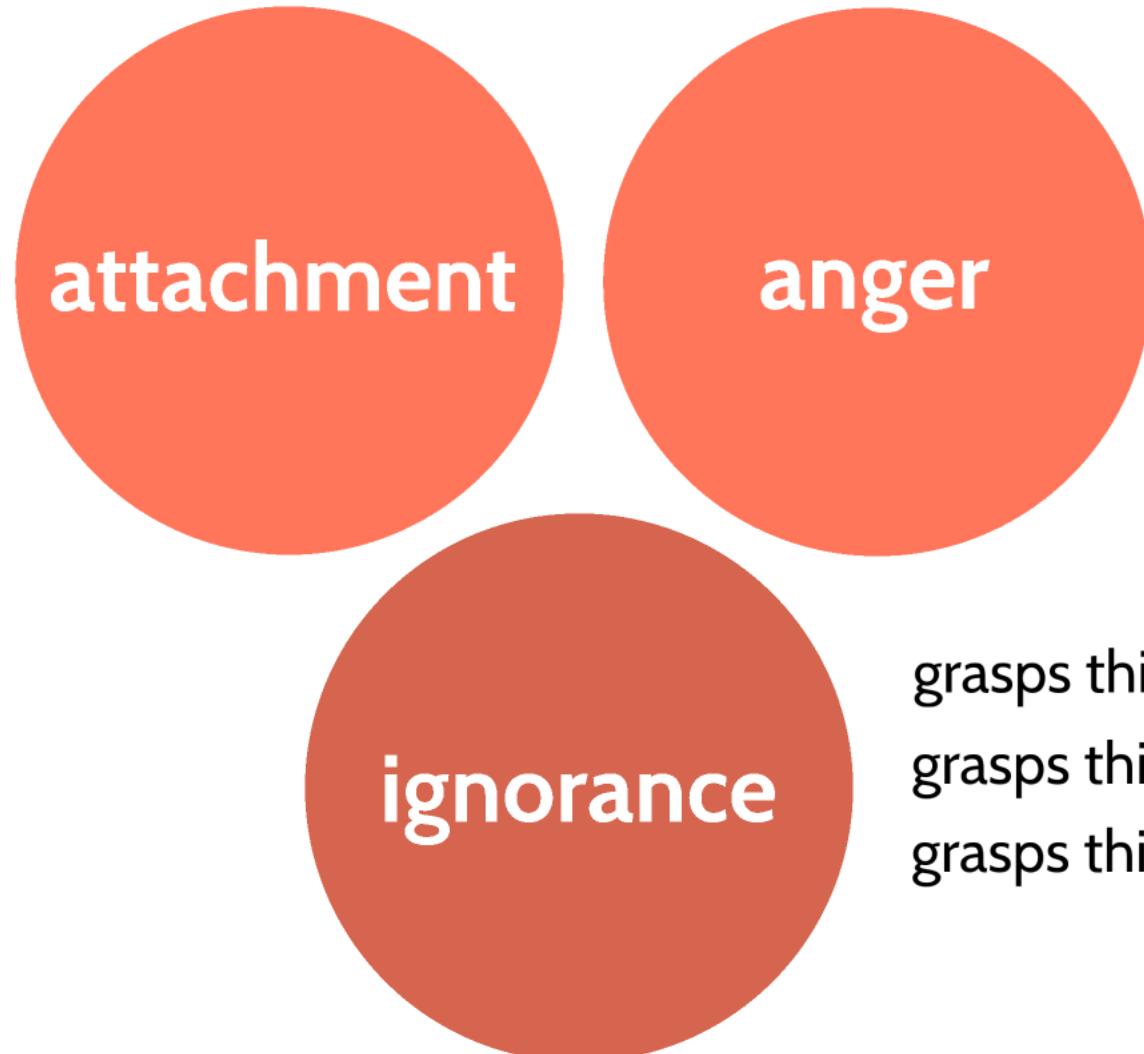


Underlying
Illness

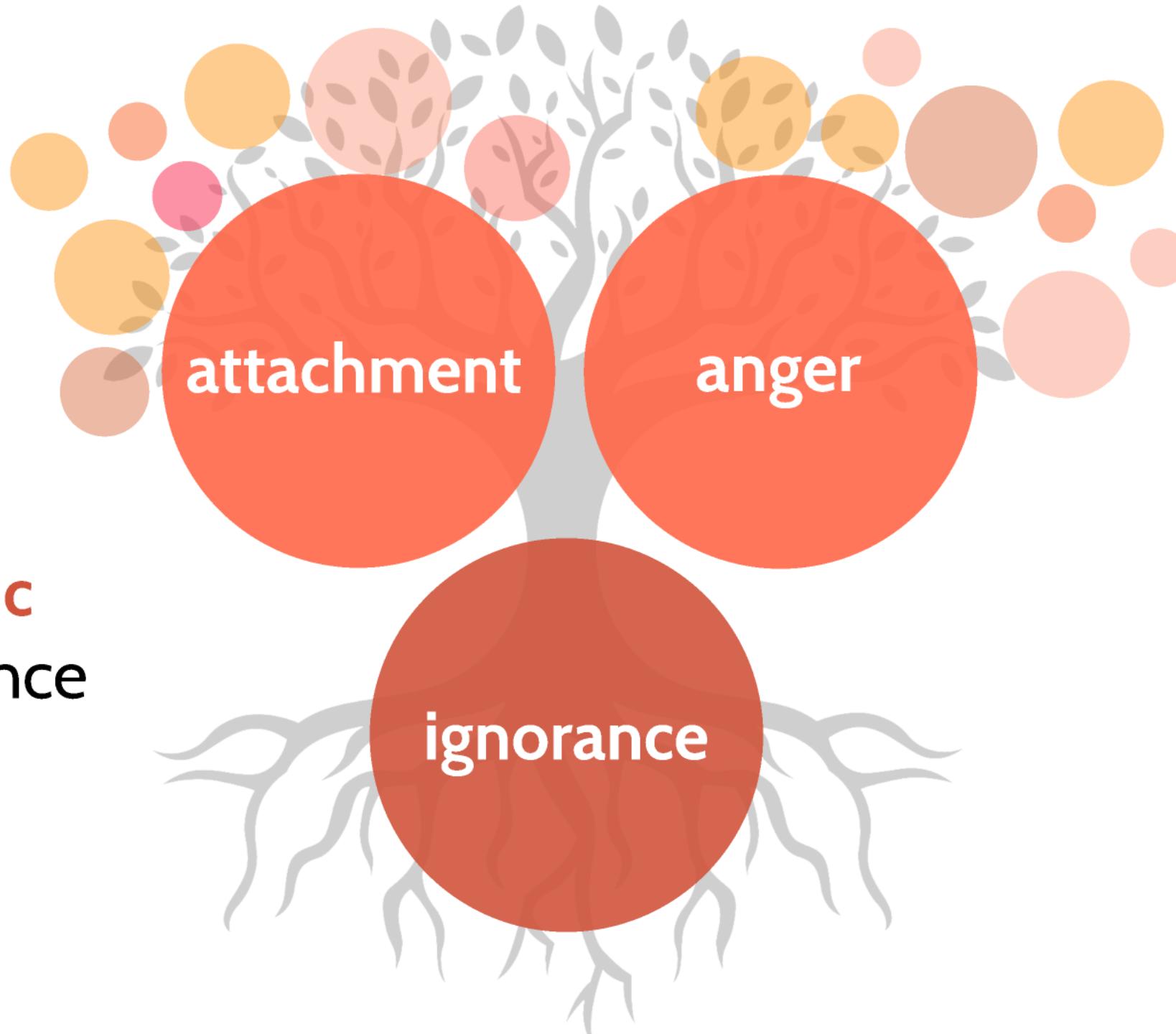
The Truth of Origin

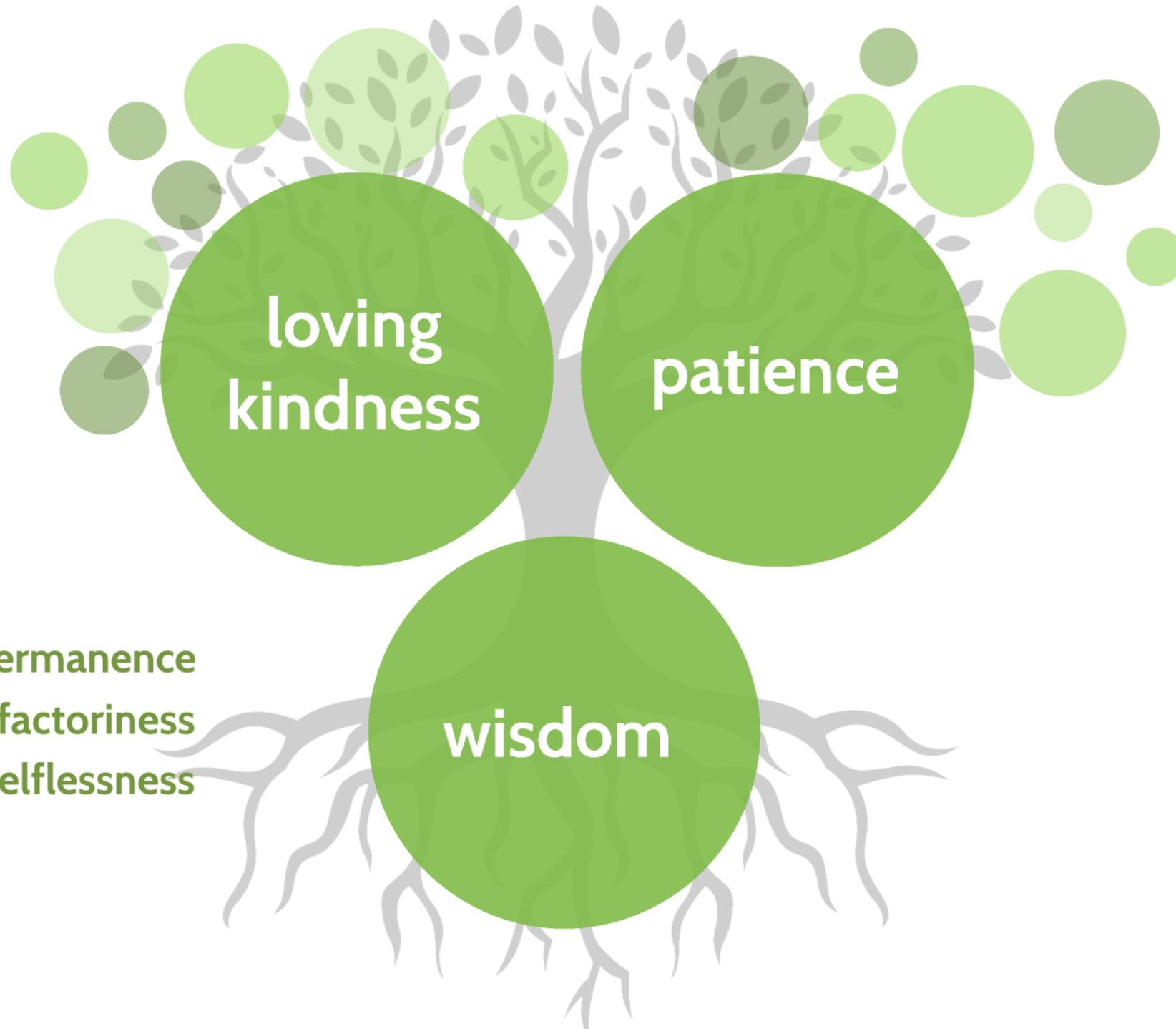
delusions
the three poisons





cyclic
existence







Prognosis

Cure

The Truth of Cessation

The Truth of the Path

compassion

wisdom



Prognosis



Cure

The Truth of **Cessation**

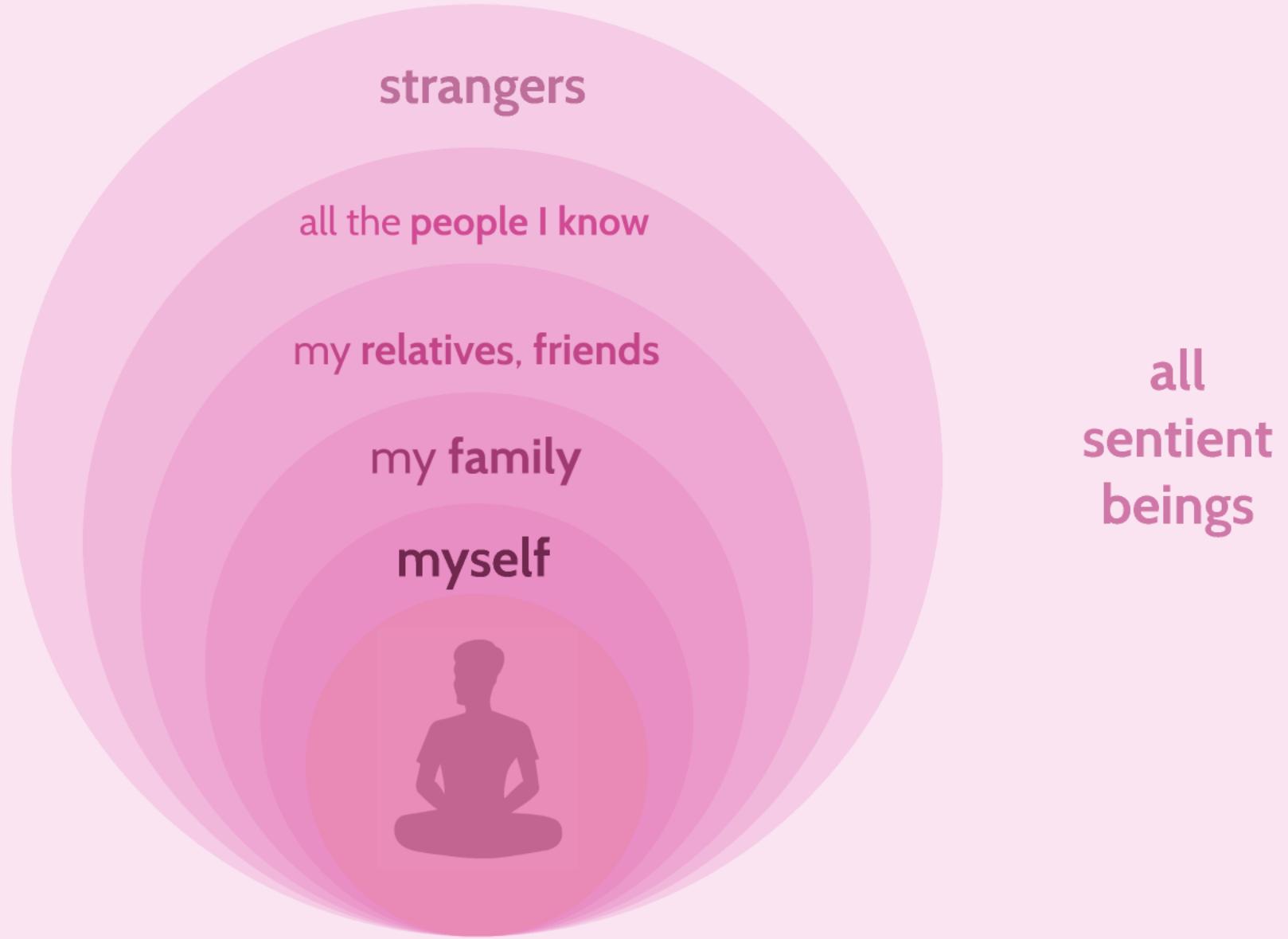
The Truth of **the Path**

T: Three Higher Trainings

M: The Six Perfections

wisdom
compassion

**loving-kindness
and compassion
for:**



Bodhicitta

The Mind of Enlightenment

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



'bodhi' - enlightened

'citta' - mind

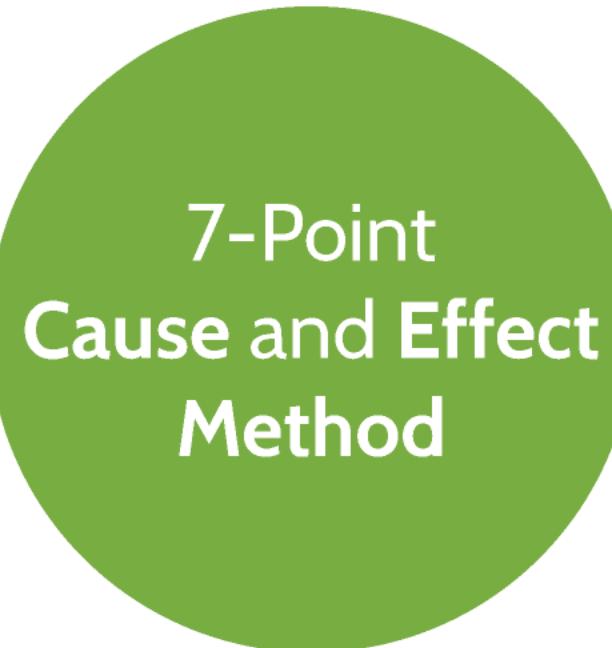


'bodhi' - enlightened

'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'

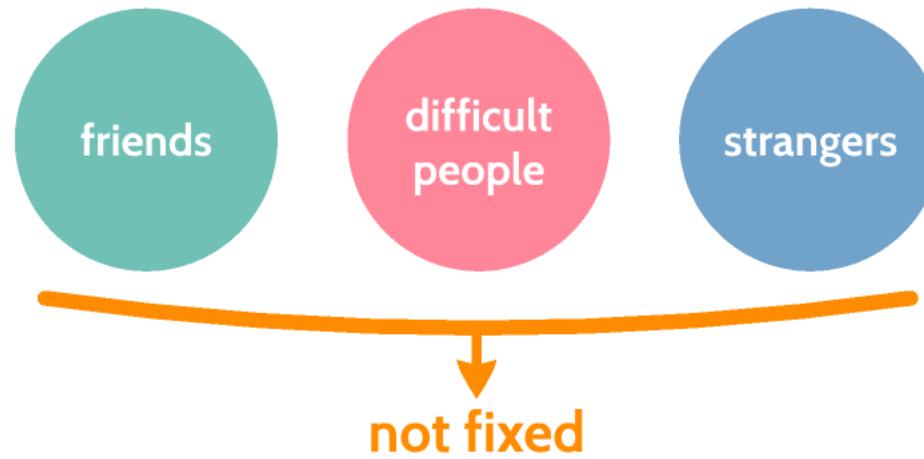


in terms of 'me'
how people relate to 'me'
how 'I' hold them to be

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'*



not fixed

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



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



4. cultivating affectionate love	may all beings have happiness
5. cultivating great compassion	may all beings be free from suffering
6. the special attitude	I myself will bring this about!
7. bodhicitta	for this I will become enlightened



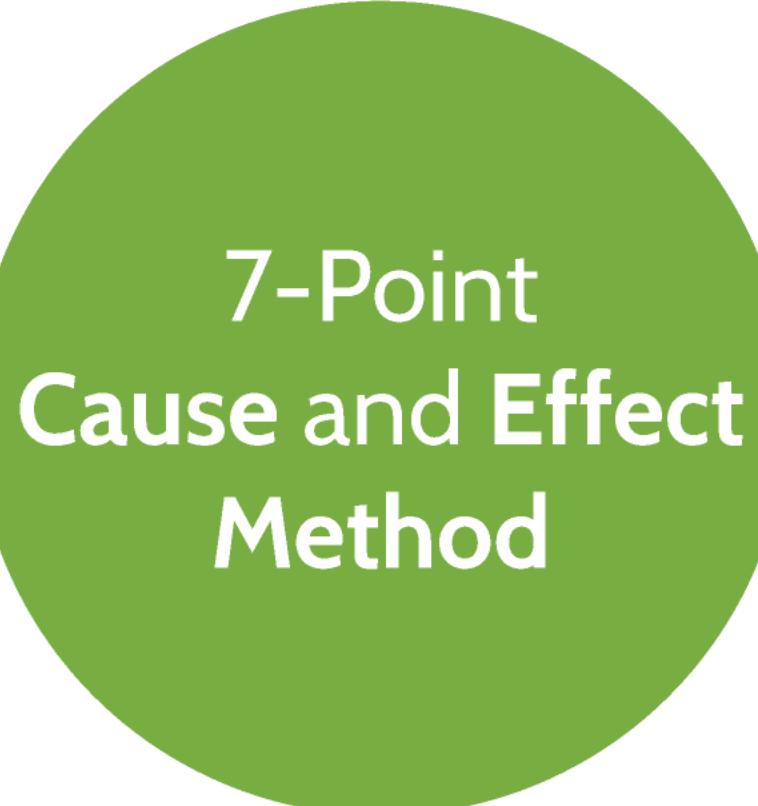
Two Techniques

for the **development** of bodhicitta



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**



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
narrow perspective
compassion **very difficult**



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

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 unskilful way? Please share your experiences and give examples.

The Buddhist Path

Wisdom and Compassion

Day 3, pm



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**
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

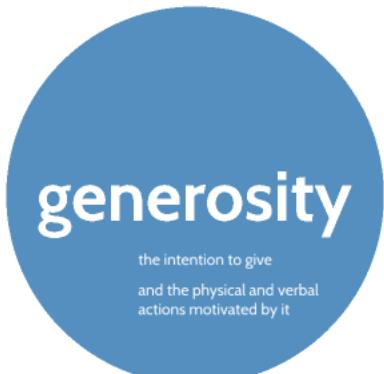
a mind staying controlled
and at ease in the face of
harm

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



the four kinds of giving

giving material things
giving protection
giving love
giving Dharma

antidote to miserliness



a mind of non-harm

not killing
not stealing
not lying
no sexual misconduct
no intoxication

basis for developing spiritual insight



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



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

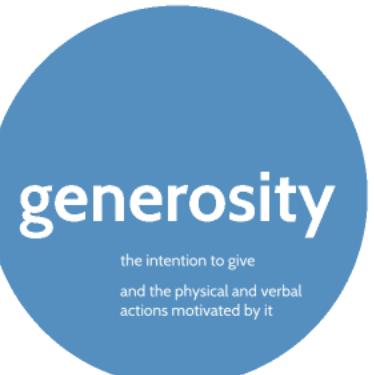
Qualities:

relaxation

stability

clarity

The 6 Perfections



the four kinds of giving
giving material things
giving protection
giving love
giving Dharma
antidote to miserliness



a mind of non-harm
not killing
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not lying
no sexual misconduct
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basis for developing spiritual insight



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



antidote to laziness
the laziness of procrastination
the laziness of being attached to the meaningless
the laziness of feeling inferior

