

# The Buddhist Path

Wisdom and Compassion

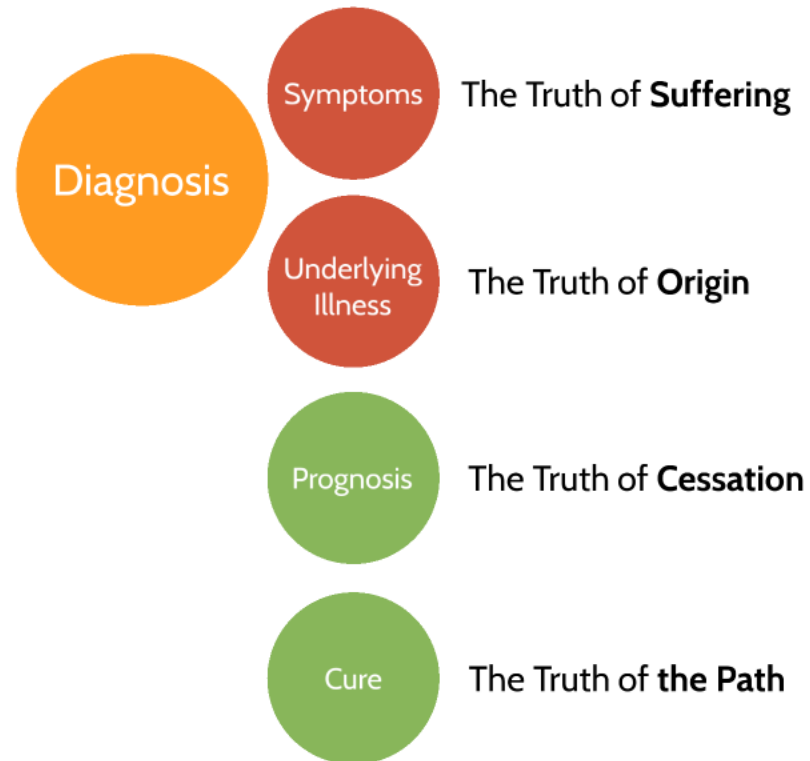
*Day 4, am*



review

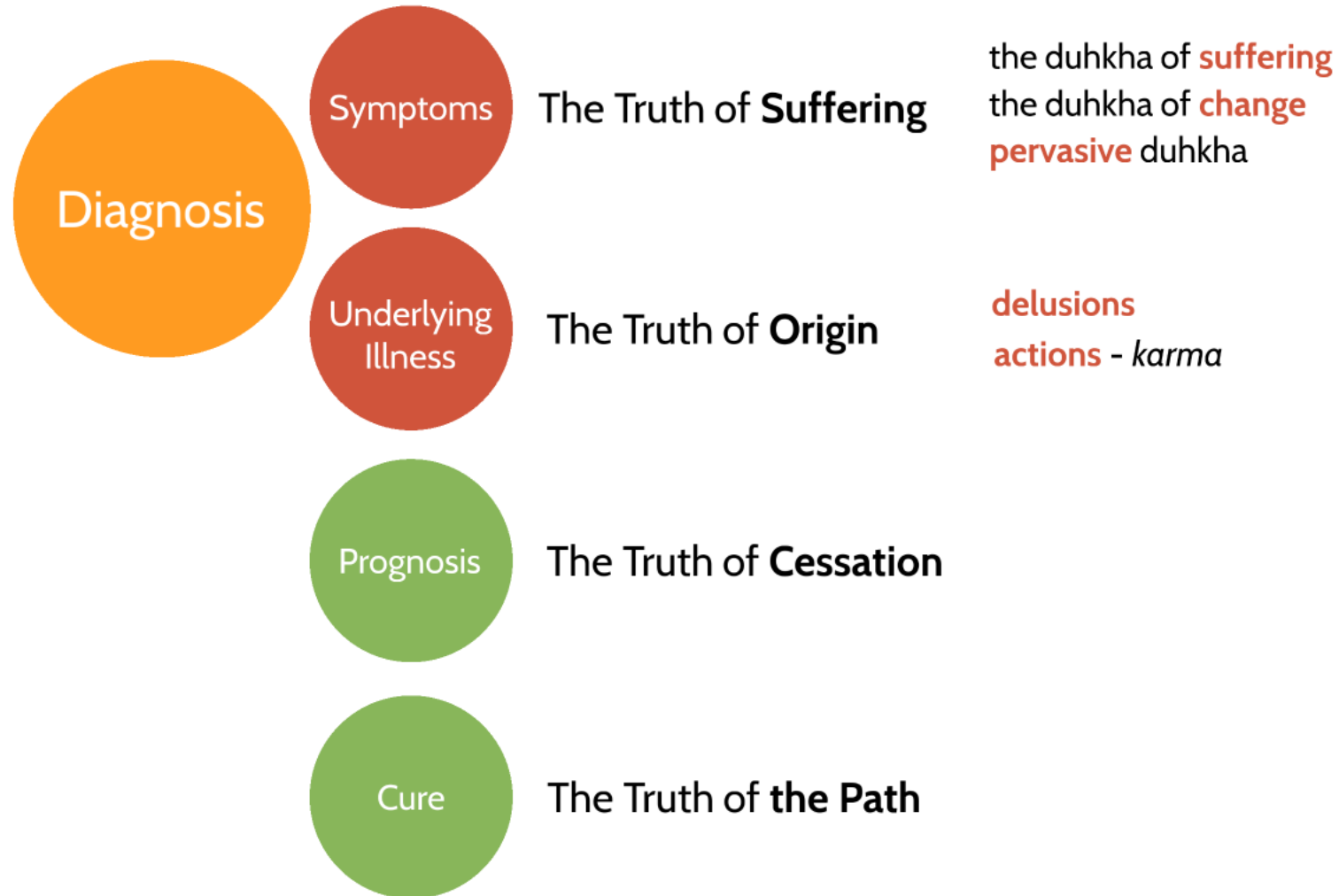
# The Four Noble Truths

## The Analogy of a Physical Illness



# The Four Noble Truths

## The Analogy of a Physical Illness





## The Truth of **the Path**

**T:** Three Higher Trainings

**M:** The Six Perfections

wisdom

compassion



The diagram consists of two green circles. The top circle contains the word 'bodhicitta'. The bottom circle contains the text '7-Point Cause and Effect Method'. To the right of these circles is a list of seven points. The first three points are grouped under the heading 'equanimity interconnection' in orange. The next three points are grouped under the heading 'loving concern' in orange. The final point, '7. bodhicitta', is in green and matches the color of the circles.

**bodhicitta**

**7-Point  
Cause and Effect  
Method**

**equanimity  
interconnection**

1. all beings have been **our mother**
2. remembering **their kindness**
3. wishing to **repay** their kindness

**loving concern**

4. cultivation of **love**
5. cultivation of **compassion**
6. the **special attitude**
7. **bodhicitta**



The diagram consists of three green circles. The top circle is the largest and contains the word 'bodhicitta'. Below it, to the left, is a smaller circle containing the text 'cherishing others'. To the right of this smaller circle is a large circle containing the text 'Equalising and Exchanging Self with Others'. To the left of this large circle is a vertical list of five items, each preceded by a green number. The first item, '1. equalising ourselves with others', is aligned with the horizontal center of the 'cherishing others' circle. The other four items are aligned with the horizontal center of the 'Equalising and Exchanging Self with Others' circle.

**bodhicitta**

**1. equalising ourselves with others**

cherishing  
others

**2. disadvantages of self-cherishing**

**3. advantages of cherishing others**

**4. exchanging ourselves with others**

**5. Tong Len**

**Equalising and  
Exchanging  
Self with Others**

**bodhicitta**

**7-Point  
Cause and Effect  
Method**

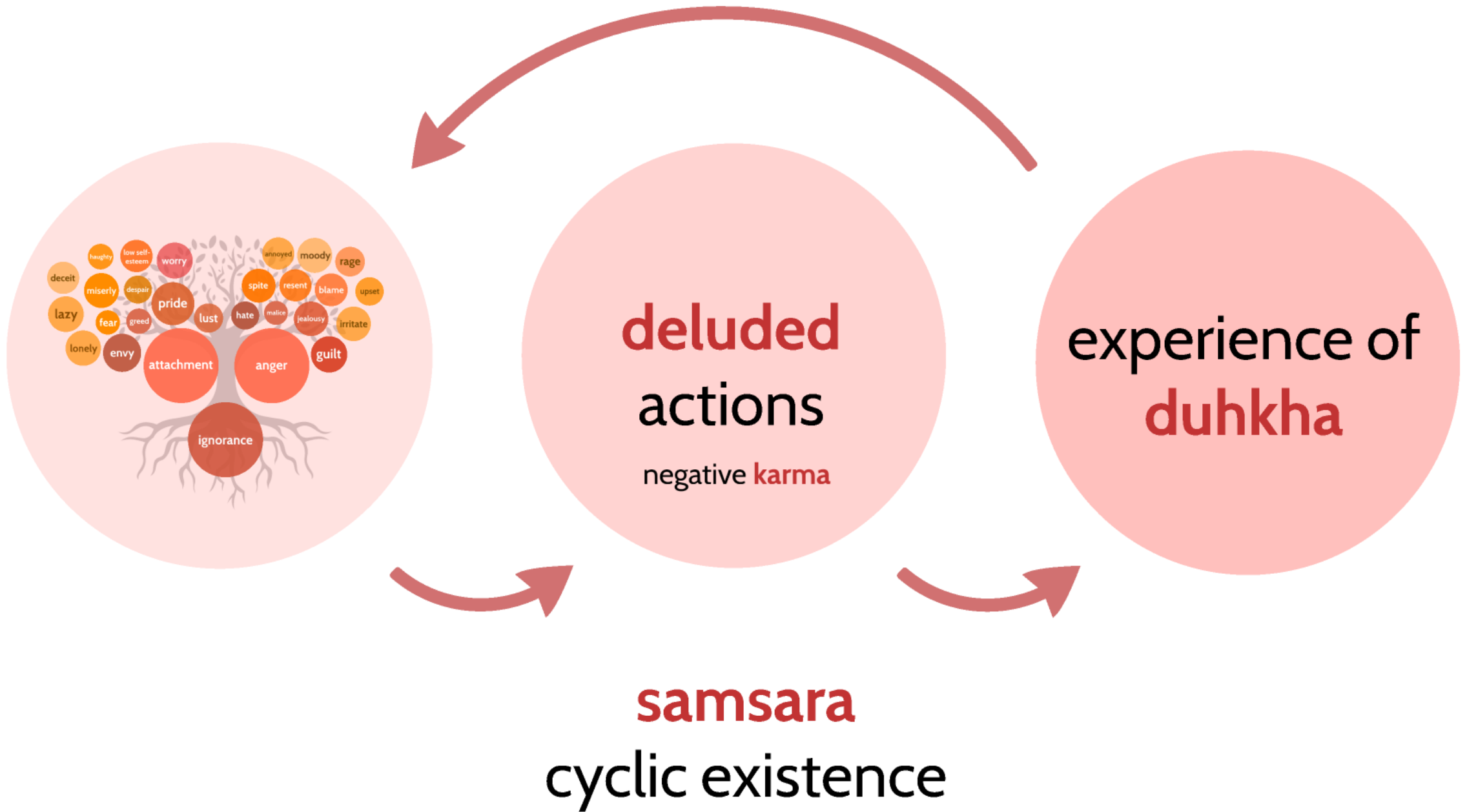
**Equalising and  
Exchanging  
Self with Others**

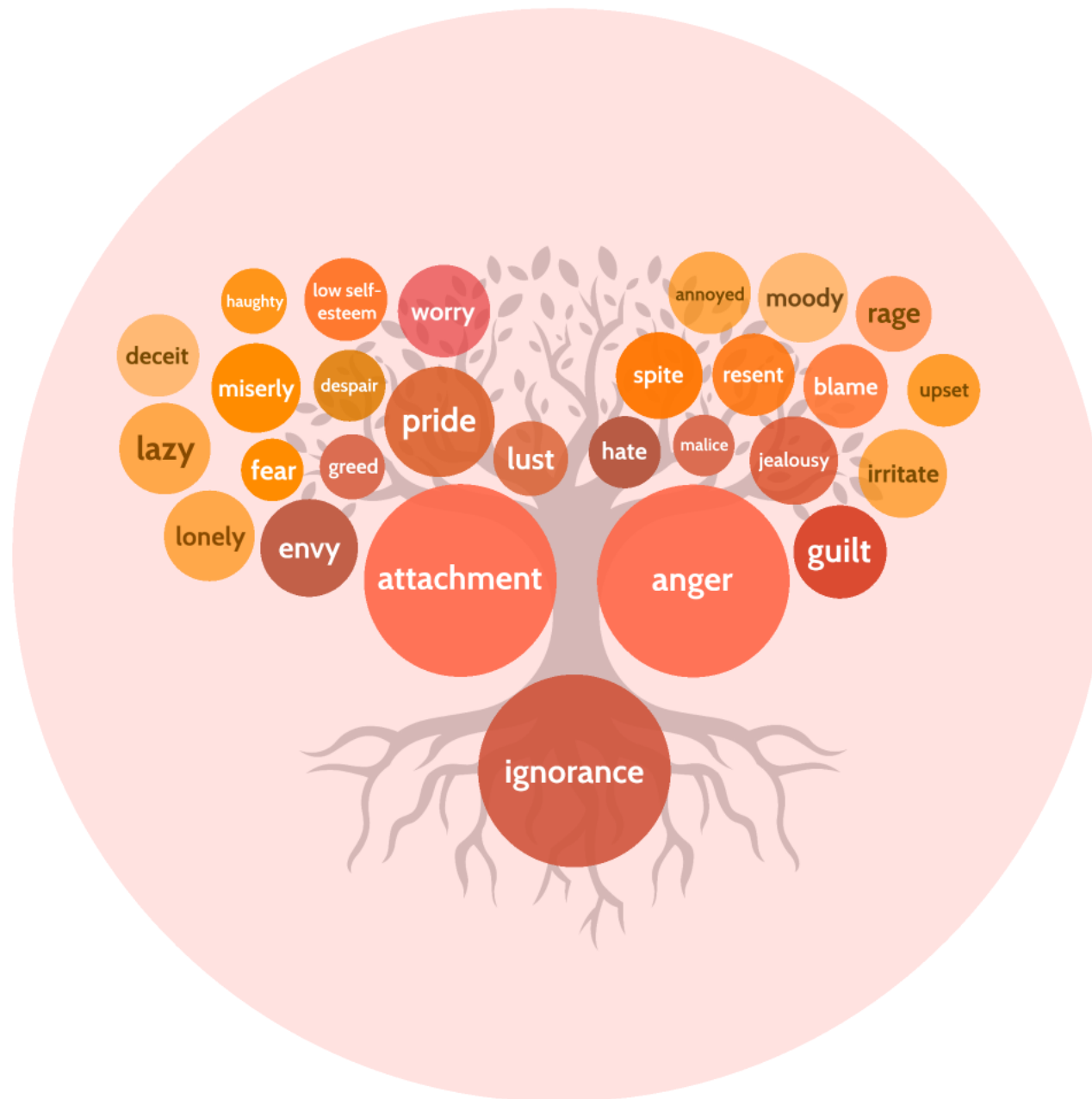




The Truth of **the Path**

wisdom





# 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**



# self-grasping 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**



# Who is **I** ?

*"The 'I' that feels so real, so solid, so concrete – when you analyse: it disappears. This is the realisation of emptiness, and it is what destroys the root of all suffering." - Lama Zopa Rinpoche*

how we generally **experience ourselves** as **a person, an 'I'**



is it **correct**?

we **over-inflate** it

we have **an exaggerated sense** of 'I'

# Who is **I** ?

*"The 'I' that feels so real, so solid, so concrete – when you analyse: it disappears. This is the realisation of emptiness, and it is what destroys the root of all suffering." - Lama Zopa Rinpoche*

how we generally **experience ourselves** as **a person, an 'I'**

it is  
not there

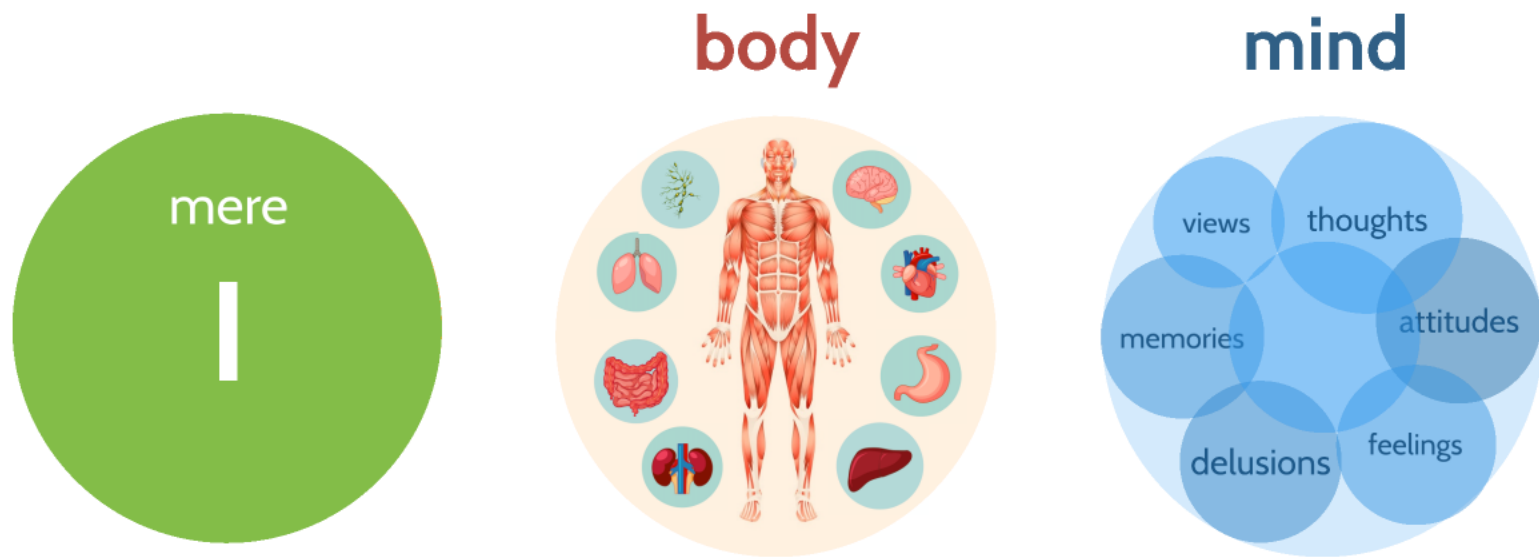


body



mind





Based on the combination of body and mind, which are working together interdependently, within the law of cause and effect, and are constantly changing, **we mentally designate 'I' or 'person'.**

And there is no solid, independent 'I' or 'person' to be found anywhere within them or apart from them.

# What is **Emptiness** ?

Skt.: *śūnyatā*

how we experience **things existing around us:**

things  
appear to  
have

independent existence  
inherent existence  
existence from their own side



**but in reality:** all things **are empty of** independent existence

because every thing arises in **dependence** on something else





# Dependence

the **Three Levels** of **Dependent Arising**

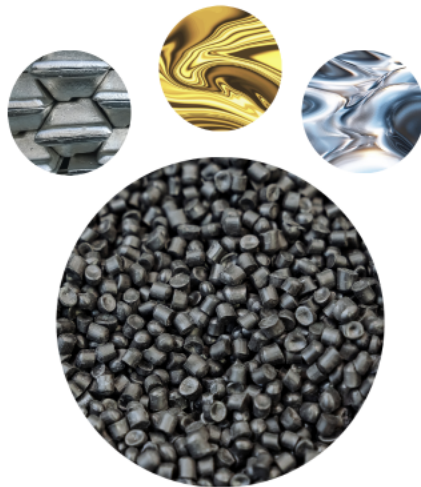
on **causes and conditions**



Lewis **Waterman**  
1836-1901



raw **material**



someone  
**producing** it



someone  
**transporting** it



# Dependence

the **Three Levels** of **Dependent Arising**

on **causes and conditions**

on its **parts**





# Dependence

the **Three Levels** of **Dependent Arising**

1. on **causes and conditions**
2. on its **parts**
3. on **designation** by **name and thought**

the **pen** is a **Dependent Arising**

it is **empty** of independent existence



# Dependence

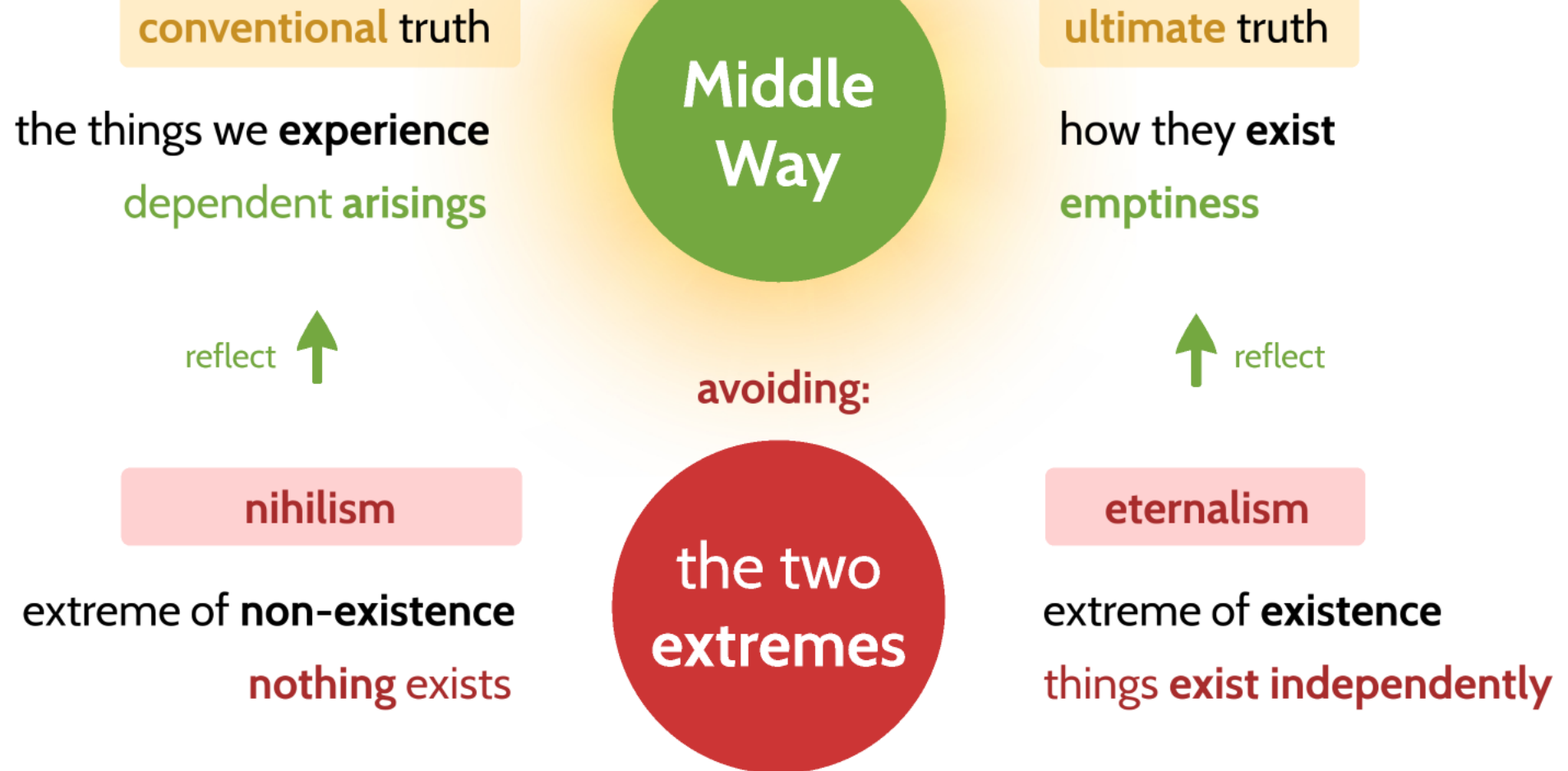
the **Three Levels** of **Dependent Arising**

1. on **causes and conditions**
2. on its **parts**
3. on **designation** by **name and thought**

the '**I**' is a **Dependent Arising**

it is **empty** of independent existence

# The Two Truths



## Discussion Group Questions

1. What are the 6 Perfections? Is there one that you find particularly important in your life? How does keeping ethics relate to happiness?
2. What is the difference between self-cherishing and valuing/caring for yourself? Is wanting to be happy selfish?
3. What does emptiness mean? Why is it not the same as nothingness? Is it the same as things being interdependent? Share your understanding with each other.

# **The Buddhist Path**

## Wisdom and Compassion

*Day 4, pm*



**wrong consciousness**  
**doubt**  
**correct assumption**  
**conceptual realisation**  
**direct realisation**





for that we need  
**mental stability**



the mind of  
**shamatha**





**posture**

## obstacles

forgetfulness

of the observed object  
or the instructions

excitement and laxity



our current mind



posture

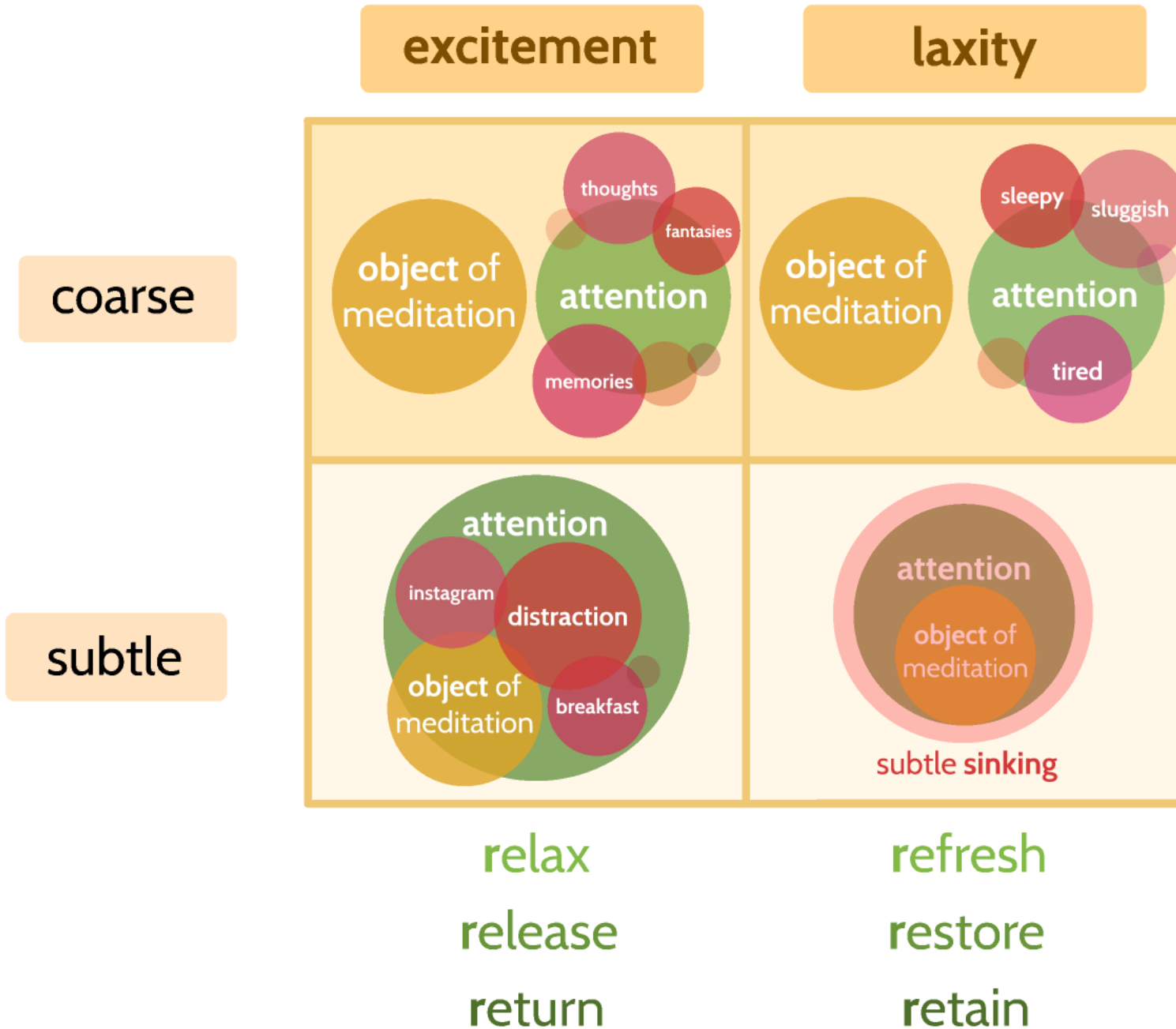
## antidotes

mindfulness

a non-forgetfulness of  
mind with respect to a  
familiar object

introspection

investigates, like a spy,  
whether there are  
obstacles present



**excitement**

**laxity**

**relaxation**

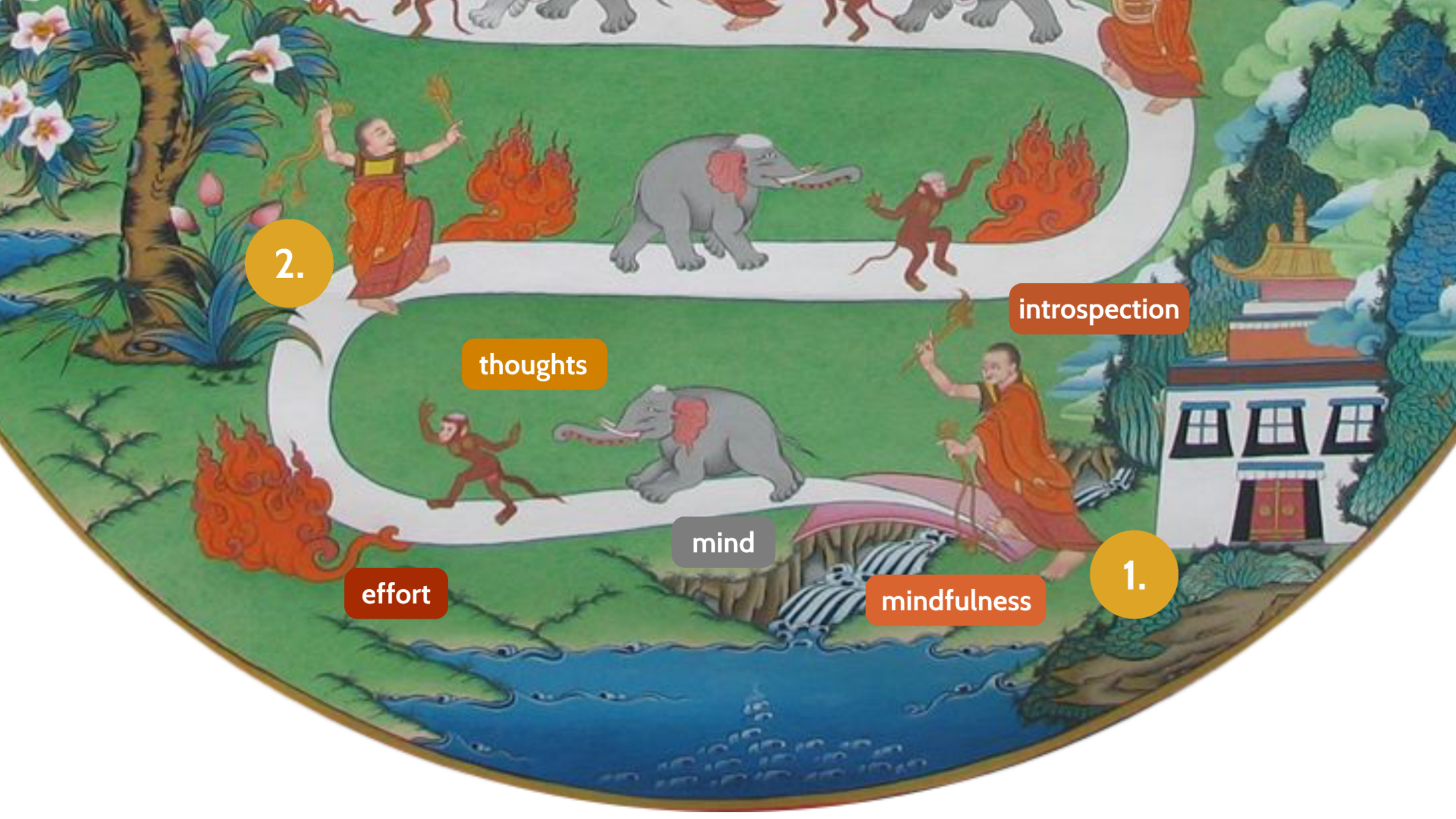
**stability**

**clarity**

# The Nine Stages of Calm Abiding







2.

thoughts

introspection

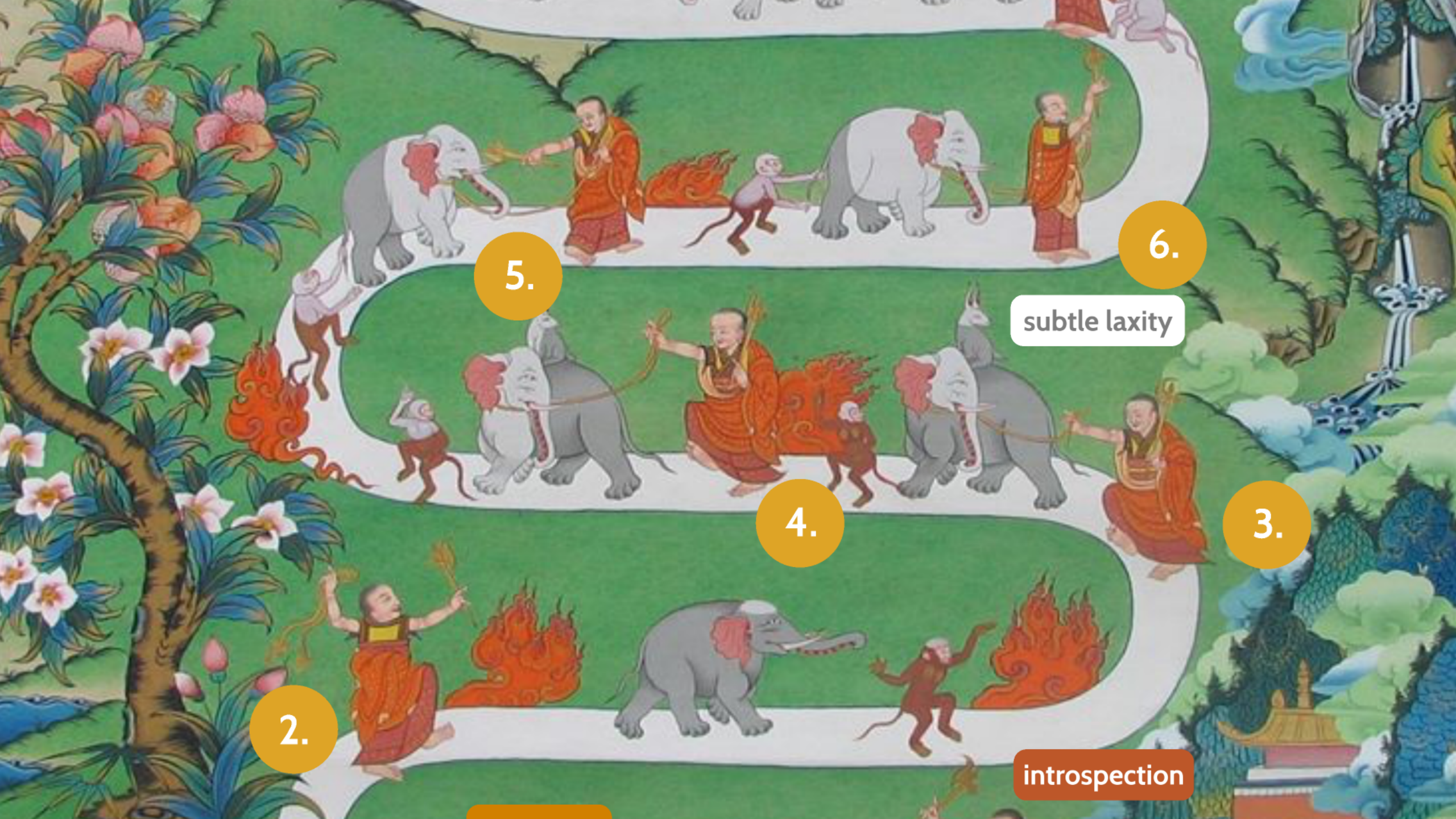
mind

effort

mindfulness

1.





5.

6.

subtle laxity

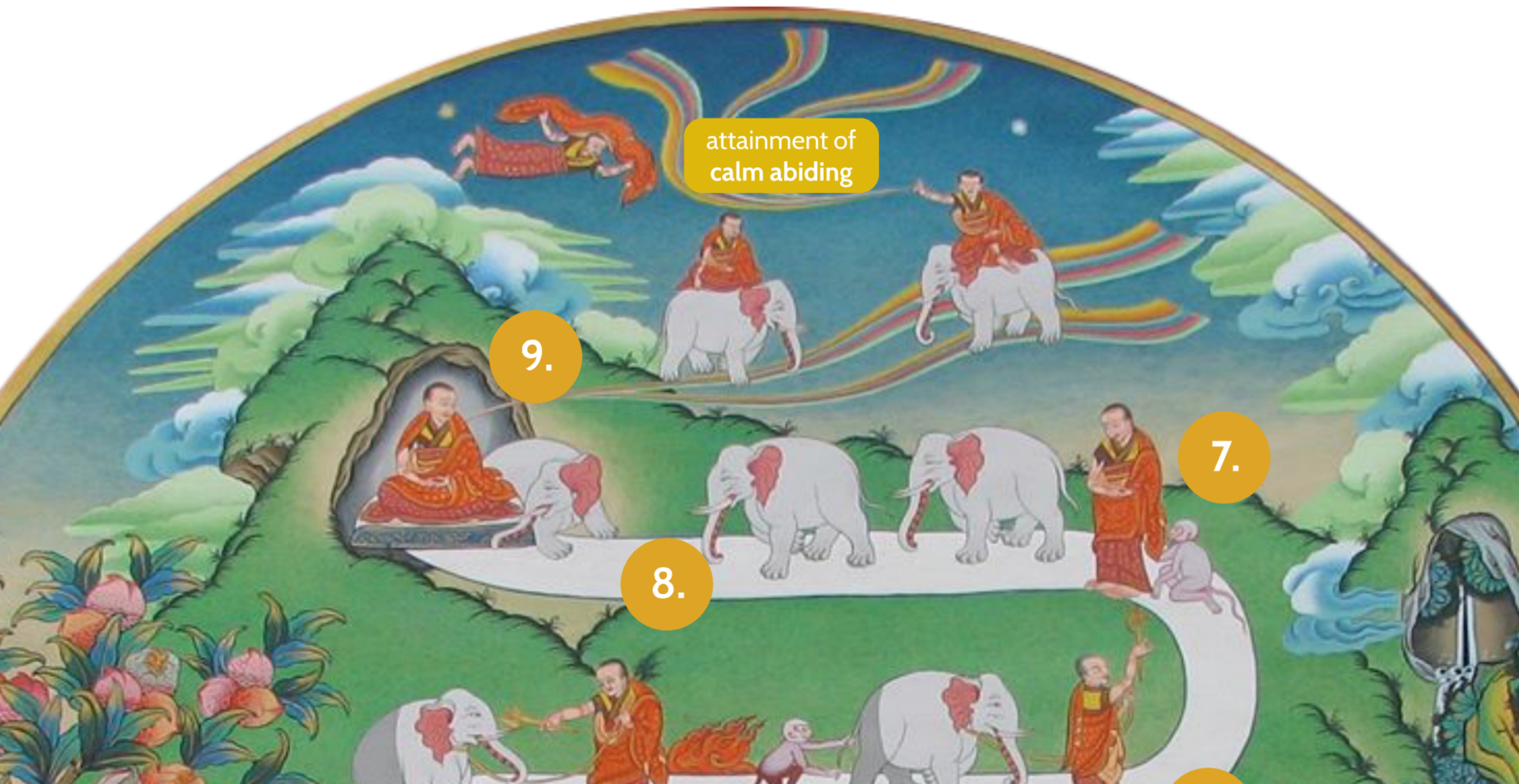
4.

3.

2.

introspection





attainment of  
calm abiding

9.

7.

8.







Thank **You**

**very much!**



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