



THE AWAKENING MIND

The Path of Meditation and Compassion



Great is the matter of birth and death.

Life slips quickly by.

Time waits for no one.

Wake up! Wake up!

Don't waste a minute.

Hakuin

***Watch out! Stay alert!
For you do not know when the time will come.***

Mk. 13:13

***So then we must not sleep as the rest,
but must stay alert and sober.***

1 Thess. 5:6

Bodhi

- Bodhi = enlightenment
- Bodhicitta = aspiration to enlightenment, the awakening mind
- Bodhisattva = a being intent on achieving enlightenment

The Bodhisattva Path

- Bodhisattvas vow to attain enlightenment for the welfare of all sentient beings

Altruism is the Basis of the Spiritual Life

- All sentient beings want to be happy
 - *We are all the same in not wanting to suffer*
 - *We are all the same in our ultimate nature*

Bodhicitta: The Aspiration to Enlightenment

We must apply, shape, cultivate our minds so that the wish to bring all sentient beings to Buddhahood is not just an intellectual idea

- Cease to consider yourself as more important
- Consider any sentient being to be extremely important
- Be willing to devote yourself to helping others

Getting Ourselves out of Trouble

Outside

Attraction & aversion
afflict us with suffering

Seeing things as objects is
delusion

Thinking creates samsara

Inside

Beliefs, views

We are limited by our current
understanding

Our level of wisdom

It All Needs
to be
Transformed



Waking from Ignorance

Ignorance is like someone in a dream who has nothing to grasp upon awakening.

Kihwa

Threefold Pattern of Practice



Stages

1. Faith and conceptual understanding

- Original enlightenment

2. Gradual practice

- Calming, quiescence – to reduce afflictions
- Insight, wisdom – to be rid of illusions

3. Realization

- Returning to original nature
- Lucid, clear mind

The Stage of Faith-Understanding

- Understand about ignorance
- Faith in your buddha nature
 - *You already possess the buddha essence*
 - *But it is covered, obscured by ignorance*

Original Enlightenment

The only reason there is a difference between the Buddha and me is because of the stain of false thinking.

Kihwa

The Two Wings

Calming

- Still the mind
- Reduce afflictions, remove blockages
- Tranquility, peace (nirvana)

Insight

- Investigate the nature of the mind
- See into the nature of emptiness
- Compassion
- Enlightenment, realization (bodhi)

Calming – What It Does

- Gather the scattered mind
 - *Eliminate distractions*
 - *Calm the passions*
- Lay the foundations for correcting your thinking and ridding yourself of illusions
 - *Root out habit energies, ignorance*
- Silence, serenity, quiescence, stillness, nirvana

Calming – How to Do It

Bodily awareness

- Posture
- Feeling

Relaxation

Anchor

- Chair
- Breath

Detachment

- Let go of thoughts and emotions
- Don't grasp onto things

Stay alert

Aim for Stability + Clarity

Maintain awareness

- Keep the attention on your anchor
 - *Stay with it*
 - *Keep it there – come back to it*

Be vigilant

- Avoid lethargy
 - *Relaxed but not lax*
- Avoid excitement
 - *Alert but not distracted*

CALM ABIDING

Sitting Meditation

COMPASSION AND WISDOM

Compassion Training

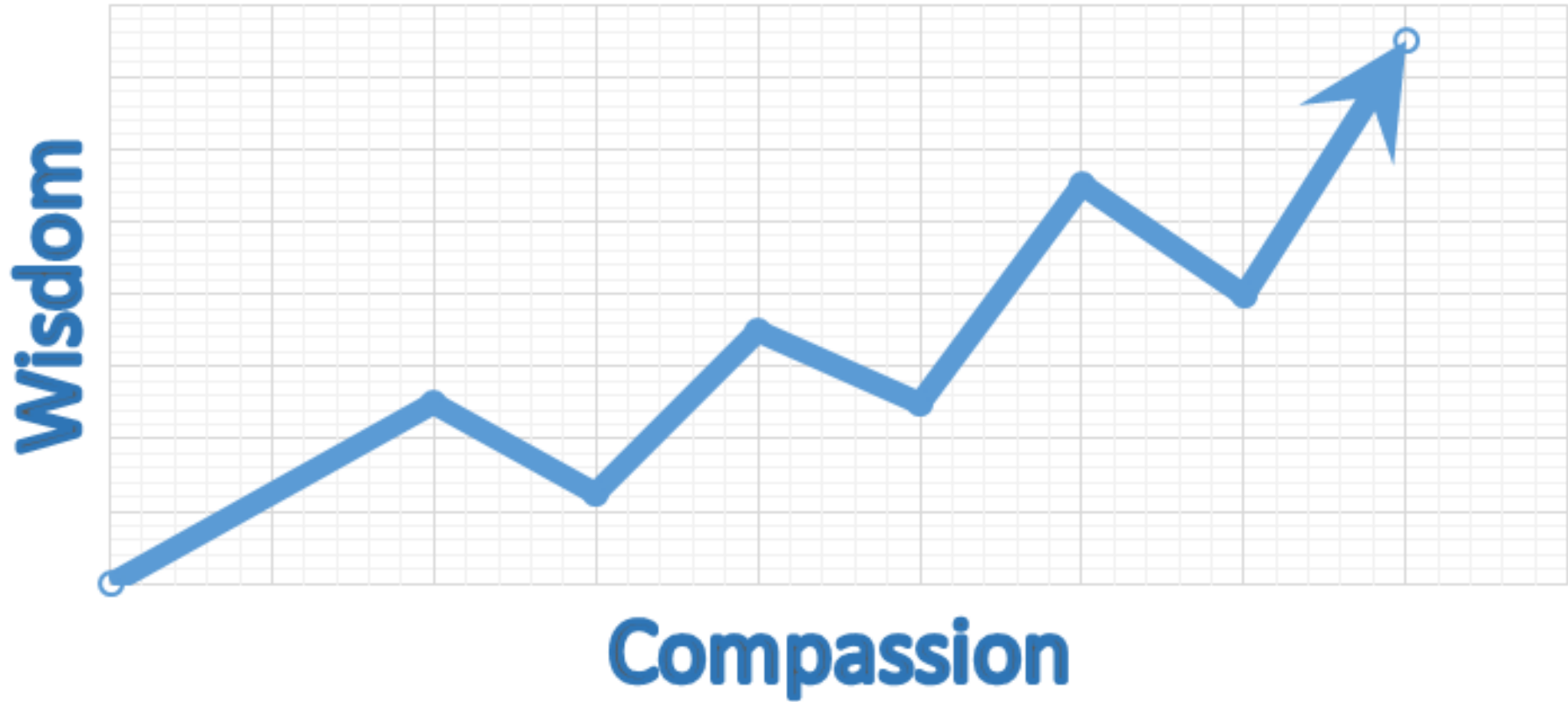
Why

- To overcome blockages in our progress as meditators
- The tradition of compassion and insight
- Research and therapeutic uses
- Benefits and long-lasting changes:
 - *To ourselves*
 - *To others around us – the world*

What

- The awakening mind and the way of the bodhisattva
- Origins and types of suffering
- Practicing compassion:
 - *Three rounds: neutral, friend and difficult person*
 - *Drawing and reflection*
 - *Meditation with mantra*
- Begin with loving ourselves

Dimensions of Training



To Heal All Suffering

The fundamental reason that all Buddhas appear in the world is to save sentient beings.

Kihwa

Why Compassion is Important

The awakening of the mind toward enlightenment starts with compassion and is dependent on compassion at every stage.

Sutra of Perfection Enlightenment



Wisdom + Compassion

Act on the self

- To benefit yourself practice wisdom and virtue.
- To achieve wisdom and virtue act out of compassion to save all beings.
- To keep a mind of compassion to others you need a spontaneously freed mind. This will make you joyful and able to maintain concern for all beings.

Action for others

- To benefit others do things that bestow blessings on them.
- To do things that bestow blessings on others keep a mind of compassion toward all sentient beings.
- To act in order to save others means your actions are those of a Buddha. You can endure all pain and save all beings.

Benefits of Compassion Training

- Confidence
- Cheerfulness
- Always knowing who you are and feeling good about it

Dependent Origination

When this is present, that comes to be.

From the arising of this, that arises.

When this is absent, that does not come to be.

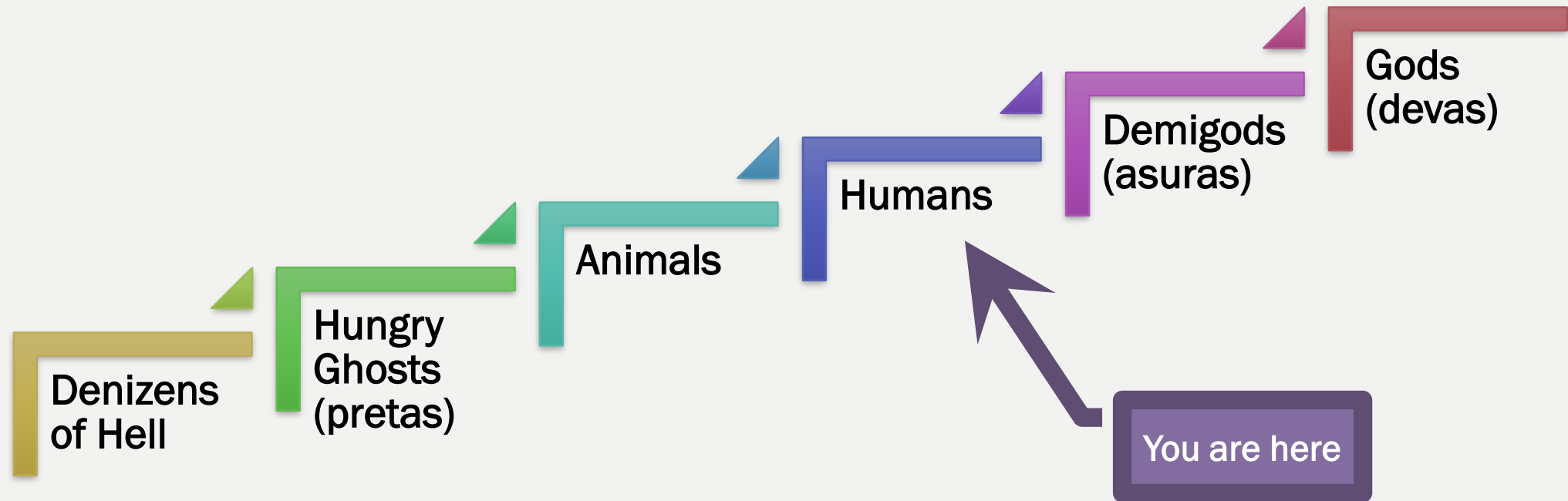
From the cessation of this, that ceases.

Buddha

Karma: the Law of Cause and Effect

- Karma determines our minds and bodies
- Karma determines our destinies – the realms we inhabit

Six Destinies – Rebirth in Samsara



The Sea Turtle and the Golden Ring

The goal is freedom from the bonds of karma and the universe it has created.

Human existence affords the opportunity to practice.

Gaining a human existence is precious.
Don't waste yours.



The Bodhisattva

Hero of Enlightenment

A person who has compassionately vowed to achieve buddhahood in order to liberate all others in the universe from suffering.

A person who has aroused bodhicitta.



Your
Face
Here

Practicing the Six Perfections

Perfection	How This Practice Functions
1. Giving	Benefiting sentient beings
2. Moral virtue	Not causing injury to sentient beings
3. Patience	Forgiving injuries caused by others
4. Vigor, effort, energy	Continuing to strengthen one's virtues
5. Meditation	Practicing the teachings
6. Wisdom, insight	Liberating others by offering them teachings

When You Meditate You Are Practicing the Perfections – All of them at Once

Perfection	Nonconceptual Meditation	
1. Generosity	Non thinking	With afflicted thoughts calmed one is free to give
2. Morality	Non abiding	Calms mental agitation that leads to negative actions
3. Patience	Not making distinctions	Equanimity overcomes anger
4. Effort	Not accepting or rejecting	Mental engagement keeps one in the world of suffering
5. Meditation	Nonattachment	Worldly concerns are left behind and the mind becomes undistracted
6. Insight	Nonduality	Understanding the truth of reality – oneness

I am Deserving of Compassion

Self-compassion

- I wish I could be free of suffering
- I wish I could be happy

Delusion of false self

- Suffering isolates us – self-protection
- “Self-esteem” builds up self-identity

Self-hatred

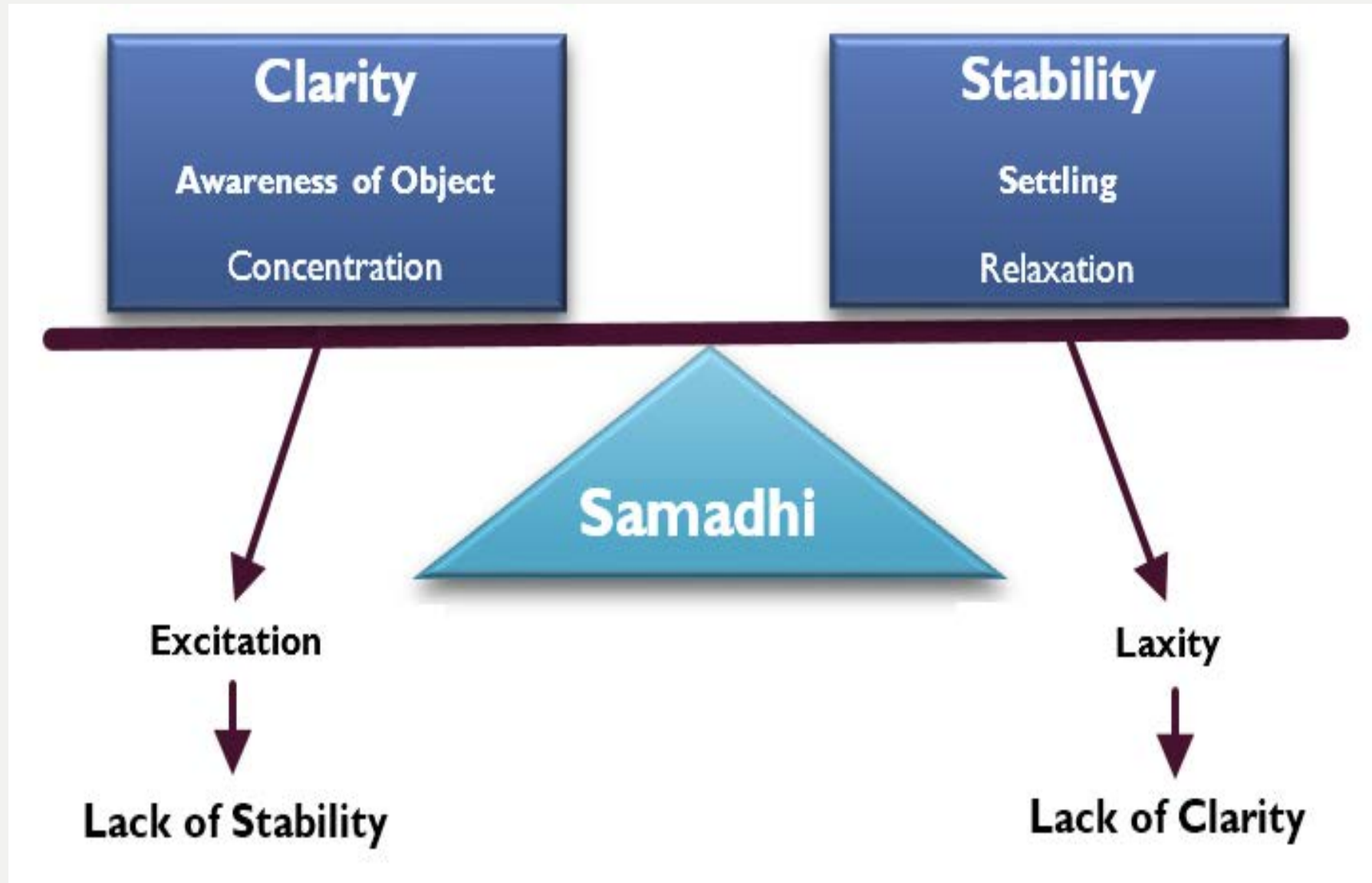
- Western notions of “success”
- Western parenting
- Negative views of human nature

SELF-COMPASSION

May I be well and happy.

Dharma Drum Exercises 1

1. Arm Swings
2. Neck Stretches
3. Hip Circles
4. Stretches with Fingers Interlaced
5. Knee Bounces
6. Rotate the Ball
7. Knee Rotations
8. Step Out with Arms Spread



MEDITATION WITH MANTRA

May all beings be well and happy.

THE PATH OF THE BODHISATTVA

Becoming a Buddha – for the Sake of Others

The Way of the Bodhisattva

*At first, one should meditate intently
on the equality of oneself and others, as follows:
“All equally experience suffering and happiness.
I should look after them as I do myself.”*

Śāntideva

The Bodhisattva Vow

All beings without number I vow to liberate.

Endless blind passions I vow to uproot.

Dharma gates without measure I vow to penetrate.

The great way of Buddha I vow to attain.

Interdependence of All Things

Causes and Conditions

- Everything is related by cause and effect
- Mutual causality

Interbeing

- Everything in the universe is organically interconnected
- Mutual identity

Interconnectedness

We Are All Related

- Every being has been my parent
- Every being has been my child

Totality

- Huayen Sutra
- Jewel net of Indra
- Fazang's hall of mirrors

Jesus' Summary of the Law

“The most important is: ‘Listen, Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ The second is: ‘Love your neighbor as yourself.’”

Mark 12:28-32

- Love of God
 - *Quoting Deut. 6:5*
 - *No subservience to leaders*
- Love of neighbour
 - *Quoting Lev. 19:18*
 - *Equality*

Love Your Enemy

You have heard that it was said, 'Love your neighbor' and 'hate your enemy.' But I say to you, love your enemy and pray for those who persecute you,

Matthew 5:43-44

Ἀγάπη

We have come to know love by this: that Jesus laid down his life for us; thus we ought to lay down our lives for our fellow Christians.

1 John 3:16

God is love, and the one who resides in love resides in God, and God resides in him.

1 John 4:16

Analogy of the Body

Paul

For just as the body is one and has many members, and all the members of the body, though many, are one body...

but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

1 Cor. 12:12-28

Śantideva

The hand and the limbs are many and distinct,
But all are one – one body to be kept and guarded.
Likewise, different beings in their joys and sorrows,
Are, like me, all one in wanting happiness.

The Way of Bodhisattva

Meal Chants

We make offerings to the Buddhas.

We make offerings to the Dharma.

We make offerings to the Sangha.

We make offerings to all sentient beings.

I vow to deliver innumerable sentient beings.

I vow to cut off endless vexations.

I vow to master limitless approaches to Dharma.

I vow to attain supreme Buddhahood.

With this offering, we wish that all sentient beings
accomplish liberation and fulfill all Buddhadharma.

Considering how much merit has brought me this food,
I reflect on where this food came from.

Measuring my own virtue and practice,
am I worthy of receiving this offering?

Protecting the mind from mistakes, abandoning greed,
hatred, and ignorance is essential.

Correctly considering this food as salutary medicine,
it will prevent this body from withering away.

Now, I receive this food for the sake of accomplishing
the Buddha path.



CULTIVATING COMPASSION

A Meditation Workshop

RESEARCH ON COMPASSION

Therapeutic Applications

Video Clips

- http://greatergood.berkeley.edu/article/item/how_science_helps_find_good

1. Philip Zimbardo:
A Study of Evil
2. Philip Zimbardo:
What Makes a Hero?
3. Barbara Fredrickson:
Can People Change?

Meditation Changes Us

More aware

- Sense more of reality
- A flash light in a dark room

Less judgmental

- Take in more information
- Example: Paul Gilbert's salesperson

Waiting Room Experiment

- 8 weeks MBSR
- 5 x more likely than control to give up seat
- They noticed her
- They could put themselves in her place

Three Aspects of Compassion that Can Be Learned

1. Self-kindness

- vs. self-judgment
- The harsh critic

2. Common humanity

- vs. isolation
- “I’m the only one who is...”

3. Mindful awareness

- vs. over-identification
- “I’m stupid, foolish, ugly etc.”

When people become more compassionate toward themselves they are more compassionate toward others.

MEDITATION WITH MANTRA

May all beings be well and happy.

WHY IS THERE SUFFERING?

The Origin of Suffering

Definitions

- **Compassion = the wish that all sentient beings be free of suffering**
- **Lovingkindness = the wish that all may enjoy happiness**

All Sentient Beings

- “Sentience”
 - *Feeling or sensation as distinguished from perception and thought*
 - *Capacity for feeling*
- The capacity for suffering
- There is consciousness hence there is pain
 - *Without dualism of mind and body*
 - *Consciousness precedes the brain*
 - *Buddha’s explanation for continuance of life – before and after*

Three Types of Suffering

The suffering of suffering

- Pain, grief etc.

The suffering of change

- Luck or success leading to fame or fortune
- We know that pleasure will eventually be replaced by loss and disappointment

The suffering of cyclical existence

- We are continuously under the control of negative thoughts and emotions
- These lead to nonvirtuous actions
 - karma

Karma and the Origin of Suffering

- Karma: the universal law of cause and effect of actions
 - *Virtuous actions create pleasure in the future*
 - *Non-virtuous actions create pain*
- Karma accounts for all the happiness and suffering in the world

Desire and the Origin of Suffering

All sentient beings are in cyclical existence because of their possession, from beginningless time, of attached love, craving and desire....

This tendency...is abetted by the existence of all desires, and therefore it is able to empower the continuity of samsara.

Sutra of Perfect Enlightenment

Happiness, Suffering and the Self

All the happiness there is in the world

Arises from wishing others to be happy.

All the suffering there is in the world

Arises from wishing oneself to be happy.

Śantideva

Self-Clinging

Belief that you
are a “self”
with an
intrinsic nature

Ignorance –
the principal
wrong view

The cause of
all suffering

The Wheel of Suffering



Let Go of Self

*If one does not let go of self
one cannot let go of suffering,
as one who does not let go of fire
cannot let go of burning.*

Śantideva

We Have a Job

- Save all sentient beings



Compassion Needs to Be Practiced

- Like a muscle that must be developed through exercise
- Compassion is a basic requirement for progress in meditation
- Compassion supports our progress toward enlightenment at every stage

THREE ROUNDS OF COMPASSION TRAINING

Drawing, Reflection and Meditation

The shape of our exercise

Three rounds

- a) Drawing about a person
 - *Five questions*
- b) Meditating using the mantra

Three persons

1. Neutral person
2. A friend or relative
3. Some who causes us difficulty

Drawings

- Image or symbol
 - *Capture your idea*
- Change colours for each question
- No need for skill
- No need to be beautiful
- No one else needs to see your drawings

Round 1:

A neutral person

1. A representation of this person as I perceive them
2. What factors might account for this person's being the way they are?
3. What does it feel like to be them?
 - a) *Are they confused?*
 - b) *Do they experience emotional suffering?*
4. How have I benefitted from knowing this person? What good has come to me?
5. What changes could be made to allow this person to be truly happy?

Reflection

Just like me, [this person] wants to be happy.

Just like me, [this person] does not want to suffer.

Meditation with Mantra

May all beings
be well
and happy.

Round 2:

A friend or relative

1. A representation of this person as I perceive them
2. What factors might account for this person's being the way they are?
3. What does it feel like to be them?
 - a) *Are they confused?*
 - b) *Do they experience emotional suffering?*
4. How have I benefitted from knowing this person? What good has come to me?
5. What changes could be made to allow this person to be truly happy?

Reflection

Just like me, [this person] wants to be happy.

Just like me, [this person] does not want to suffer.

Meditation with Mantra

May all beings
be well
and happy.

Round 3:

A person I have difficulty with

1. A representation of this person as I perceive them
2. What factors might account for this person's being the way they are?
3. What does it feel like to be them?
 - a) *Are they confused?*
 - b) *Do they experience emotional suffering?*
4. How have I benefitted from knowing this person? What good has come to me?
5. What changes could be made to allow this person to be truly happy?

Reflection

Just like me, [this person] wants to be happy.

Just like me, [this person] does not want to suffer.

Meditation with Mantra

May all beings
be well
and happy.



BREAK

15 Minutes

DEBRIEF THE TRAINING

Drawings and Meditation

Keeping Quiet

by Pablo Neruda

For once on the face of the
earth,
let's not speak in any language;
let's stop for one second,
and not move our arms so
much.

It would be an exotic moment
without rush, without engines;
we would all be together
in a sudden strangeness.

Fishermen in the cold sea
would not harm whales
and the man gathering salt
would look at his hurt hands.
Those who prepare green wars,
wars with gas, wars with fire,

victories with no survivors,
would put on clean clothes
and walk about with their
brothers
in the shade, doing nothing.

What I want should not be
confused
with total inactivity.
Life is what it is about;
I want no truck with death.

If we were not so single-minded
about keeping our lives moving,
and for once could do nothing,
perhaps a huge silence
might interrupt this sadness
of never understanding

ourselves
and of threatening ourselves
with death.

Perhaps the earth can teach us
as when everything seems dead
and later proves to be alive.

Now I'll count to twelve
and you keep quiet and I will go.

Illusion Vanishes

When conditions are exhausted, illusion vanishes, yet the mind of enlightenment eternally remains.

It is like the ocean – when the wind stops, the waves cease, yet they rely upon the primordial stillness.

It is like polishing a mirror. When the filth is gone, the brightness appears. This brightness does not come from outside, nor is it produced from within. The primordial stillness, which is clear and luminous, is called “unchanging.”

Kihwa

Returning the Merit

*May the desires of the Bodhisattvas
for the welfare of the world meet with success.
May they be happy to the highest degree
in the inconceivable bliss of Buddhahood.*

*As long as space abides
and as long as the world abides,
so long may I abide,
destroying the sufferings of the world.*

*May the world find happiness
through all the pure deeds of the Bodhisattvas.*

Śāntideva

Meal Chants

We make offerings to the Buddhas.

We make offerings to the Dharma.

We make offerings to the Sangha.

We make offerings to all sentient beings.

I vow to deliver innumerable sentient beings.

I vow to cut off endless vexations.

I vow to master limitless approaches to Dharma.

I vow to attain supreme Buddhahood.

With this offering, we wish that all sentient beings
accomplish liberation and fulfill all Buddhadharma.

Considering how much merit has brought me this food,
I reflect on where this food came from.

Measuring my own virtue and practice,
am I worthy of receiving this offering?

Protecting the mind from mistakes, abandoning greed,
hatred, and ignorance is essential.

Correctly considering this food as salutary medicine,
it will prevent this body from withering away.

Now, I receive this food for the sake of accomplishing
the Buddha path.