CHAPTER III

THE GREAT COMPASSION PATH (MAHĀKARUṆĀ) OF BODHISATTVAS IN THE VAJRACCHEDIKĀ SŪTRA

I. Introduction

There are two essential stages to cultivating great compassion (mahākaruṇā) in the Vajracchedikā Sūtra. First, we need to love all living beings, and then need to contemplate their suffering. If we do not love others, we cannot develop real compassion; the same if we contemplate the suffering of others we love, the compassion will arise spontaneously. Compassion must arise in our hearts not only our relatives but also for other are not our relatives. Giving love and kindness to others is the foundation for developing compassion. The way to develop and enhance sense of mercy in our minds has already been discussed in the previous pages. Here, we hope to consider as to how each and every samsāric being experiences suffering to become an enlightened being.¹

To beginning this compassion, we are thinking about others, who are suffering intense manifested pain right now. There are so many others experiencing terrible mental and physical suffering from illnesses, disease, accidents etc.

We also are in samsāric cycle experiences the suffering of not fulfilling our wishes. The more we want the stronger our attachment becomes, and the stronger our attachment the more difficult it is to find satisfaction. The desires of cycle beings are endless. There is no such all things have fulfilled all our wishes; only we have transcended selfish minds can do this compassion.²

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² Ibid: 177.
Therefore, we can contemplate the suffering of our world life and with all our relationship as in a family, school, work and then we can extend our mind of compassion until it embraces all living beings. When this feeling of universal compassion arises we mix our mind with it and we try to hold it for as long as we can. In this way we can familiarise our mind with great compassion.

At first we shall probably only be able to hold this feeling for a few minutes, but gradually through training we shall be able to maintain it for longer and longer periods until it arises spontaneously day and night and permeates all our thoughts. From that point onwards everything we do will bring us closer to enlightenment and our whole life will become meaningful with this compassion the Buddha had been mentioned to all beings in the Universe.  

II. The Three Types of Bodhisattva’s Compassion

Real compassion comes from seeing others suffering. We feel a sense of responsible and we want to do something for others. There are three types of compassion. First, an attitude of loving compassion (maitrī): Average we love and sympathise with others whose close to us, but not with strangers. Seeing relatives or friends in distress, they exhaust their strength to help them, but when strangers are suffering, they pay no heed to them. Having compassion for those we love is called an attitude of loving compassion or practicing of friendliness, love.

There is as well an attitude of loving compassion that we extend to others, those of the same species, but not to others, those of others own our relationship. This is not a true attitude of loving compassion which we come from understanding conditioned dharma of compassion. Those of the small vehicle, we have compassion which we comes from understanding conditioned dharma as

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3 Ibid: 179.
well as the attitude of loving compassion. We contemplate all dharmas as arising from causes and conditions, we know that causes and conditions have no nature. Their nature is very substance of compassion, we are too. Contemplating the compassion of dharmas is the compassionately teaching, we transform living beings without being attached to the teachings and that we are transforming. We know that everything is compassion.\(^5\)

From that reason, we realise Bodhicitta, (great compassion). He has great compassion that causes, He practises the pāramitās charity, morality, patience, perseverance, concentration and wisdom for three countless great eons, to sacrifice His own life. Like Buddha did, for the sake of sentient beings for three countless great eons, to practise each of others, those perfections for three countless great eons in order to complete the two types of merit; these are merit of virtue and merit of wisdom. We can achieve enlightenment and then reveal the path, the teachings, to all sentient beings to liberate them from the suffering of samsāra and bring them to enlightenment, as the same that the Buddha and Bodhisattva deed, we are realising this cases, that compassion will come to us.

We are the understanding and grasping compassion, that not only does compassion, and not allow us to harm sentient beings, it also does not allow we to not benefit sentient beings. Training the mind in compassion such that there is nothing more to develop, then, is the main reason that ensures that the Buddha is compelled to benefit sentient beings, we have nothing in which different aspect the Buddha manifests, including the Buddha of compassion. Thus, there is no question that Buddha is benefiting us sentient beings right now.

The great compassion is which comes from understanding the identical substance of others or all beings. Buddhas and Bodhisattvas have yet another kind

of compassion. The Buddha’s dharma body (dharmakāya) is everywhere, and so the Buddhas and Bodhisattvas are of one substance with others or all beings; the Buddha’s heart and nature are at all places, and all beings are contained within it. We are living beings within the Buddha’s heart, and he is the Buddha within our hearts. Our hearts and the Buddha’s are the same, everywhere throughout the Ten Directions north, east, and south, west, the intermediary directions, above, and below. Therefore, the Buddha and living beings are of the same substance (cosmos) without distinction. This is called the great compassion.

III. Reflected the Great Compassion’s Teaching and the Life Buddha Shākyamuni

Buddhism is known as a religion of enlightenment and emancipation or freedom. The Buddha is a generic name given to one who has realised enlightenment or Bodhi, and is derived from the root/budh, to awaken, to perceive, to understand. Thus, the Buddha means the one who woke up.

The great compassion which sets the Buddha apart, while others may be good teachers or may have succeeded in attaining supernatural powers or even liberation itself, it is the Buddha alone whose compassion is so great that he remains in the world of suffering beings utilising his powers and abilities so that they too may attain liberation. The temptation to leave the world behind and enjoy the peace of Nirvāṇa and his final decision to stay in the world out of compassion has already been told in the story of the Buddha’s enlightenment and his subsequent encounter with Brahma. In one sutra, the Buddha, asks his disciples what they think the Buddha’s motivation for teaching is.
The bandit Aṅgulimāla addressed the Blessed One in stanzas thus:

“While you are walking, recluse, you tell me you have stopped;
But now, when I have stopped, you say I have not stopped.
I ask you now, O recluse, about the meaning:
How is it that you have stopped and I have not?
Aṅgulimāla, I have stopped forever,
I abstain from violence towards living beings;
But you have no restraint towards things that live:
That is why I have stopped and you have not.”

“Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dharma. Let us hear the Dharma, the Blessed One is about to teach. Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised in expectancy, so too, when the recluse Gautama is teaching the Dharma to an assembly of several hundred followers, on that occasion there is no sound of his disciples’ coughing or clearing their throats. For then that large assembly is poised in expectancy. Let us hear the dharma the Blessed One is about to teach.”

One time, the Buddha asked to his disciples, what do you think about that the recluse Buddha teaches the Dharma for the sake of robes, alms food, a resting place, or some better state of being? The disciples respond that they do not think the Buddha teaches for any of those reasons. The Buddha then asks them what they think that his real motivation is. The disciples respond as follows,

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“Venerable sir, we think thus about the Blessed One: The Blessed One is compassionate and seeks our welfare; he teaches the Dharma out of compassion.”

The Buddha declares one person who appears in the world out of compassion in the following statement,

“Monks, there is one person whose arising in the world is for the welfare of the multitude, for the happiness of the multitude, who comes out of compassion for the world, for the good, welfare and happiness of devas and humans. It is the tathāgata, the Arahant, the Fully Enlightened One. This is that one person.”

The Buddha’s compassion, however, does not mean that he can do his disciple's work of reflecting upon, realising, and living in accord with the teachings for them. In many discourses, the Buddha ends by stating that he has done compassion to disciples, and now it is up to them to follow his teachings and attain liberation for themselves. The Buddha’s compassion, then, is to empower others through the Dharma.

“Thus, monks, I have taught you the unconditioned and the path leading to the unconditioned. Whatever should be done, monks, by a compassionate teacher out of compassion for his disciples, desiring their welfare that I have done for you? These are the feet of trees, monks, these are wisdom and compassion huts. Meditate, monks, do not be negligent, lest you regret it later. This is our instruction to you.”

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9 Nyanaponika, A. Altamira Press, 1999: 37.
1. Because of the Great Compassion, the Buddha Renounced all Worldly Pleasures, Found the Truth, Save All Beings.

On the full moon day of May, in the year circa 643 B.C.E., there was born in the district of Nepal an Indian Sākya Prince named Siddhārtha Gautama, who was destined to be the greatest religious teacher in the world. Brought up in the lap of luxury, receiving an education befitting a prince, he married and had a son. His contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of a royal household. He knew no woe, but he felt a deep pity for sorrowing humanity. Amidst comfort and prosperity, he realised the universality of sorrow. The palace, with all its worldly amusements, was no longer a congenial place for the compassionate prince. The time was ripe for him to depart. Realising the vanity of sensual enjoyments, in his twenty ninth year, he renounced all worldly pleasures and donning the simple yellow garb of an ascetic, alone, penniless, wandered forth in search of truth and peace.\footnote{Nārada, BN, Corporate Body of the Buddha Educational Foundation Press, 1982: 1.}

It was an unprecedented historic renunciation; for he renounced not in his old age but in the prime of manhood, not in poverty but in plenty. As it was the belief in the ancient days that no deliverance could be gained unless one leads a life of strict asceticism, he strenuously practised all forms of severe austerities. Adding vigil after vigil, and penance after penance, he made a superhuman effort for six long years.

His body was reduced to almost a skeleton. The more he tormented his body, the farther his goal receded from him. The painful, unsuccessful austerities which he strenuously practised proved absolutely futile. He was
now fully convinced, through personal experience, of the utter futility of self mortification which weakened his body and resulted in lassitude of spirit.  

2. The Foundation of the Truth (Dharma)

Benefiting by this invaluable experience of his, he finally decided to follow an independent course, avoiding the two extremes of self indulgence and self mortification. The former retards one's spiritual progress, and the latter weakens one's intellect. In the first discourse expounded by the Lord Buddha, the Discourse on setting in motion the wheel of Dhamma (Dhammacakkapavattana Sutta), the Majjhima Paṭipadā is explained which subsequently became one of the salient characteristics of his teaching.

“There are these two extremes that are not to be indulged in by one who has gone forth. It is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realised by the tathāgata producing vision, producing knowledge leads to calm, to direct knowledge, to self awakening, to unbinding.”

One happy morning, while he was deeply absorbed in meditation, unaided and unguided by any supernatural power and solely relying on his efforts and wisdom, he eradicated all defilements, purified himself, and, realising things as they truly are, attained enlightenment (Buddhahood). He was not born a Buddha but he became a Buddha by his own striving. As the perfect embodiment of all the virtues he preached, endowed with deep wisdom.
commensurate with his boundless compassion. He devoted the remainder of his precious life to serve humanity both by example and precept, dominated by no personal motive whatever.\(^{15}\)

The Buddha was a human being. As a man he was born, as a man he lived, and as a man his life came to an end. Though a human being, he became an extraordinary man (*acchariyamanussa*), but he never arrogated himself to divinity. The Buddha laid stress on this important point and left no room whatever for anyone to fall into the error of thinking that he was an immortal divine being. Fortunately there is no deification in the case of the Buddha. We should, however, be remarked that there was no teacher, ever so godless as the Buddha, yet none so god like.\(^{16}\) The Buddha is not believed as a savior who freely saves others by his personal salvation. The Buddha exhorts his disciples to depend on themselves for their deliverance, for both purity and defilement depend on oneself. Clarifying his relationship with his followers and emphasising the importance of self reliance and individual striving, the Buddha plainly states, we should exert ourselves, the *Tathāgatas* are only teachers. Or Buddha briefly replied, every living being has karma as its own, its inheritance, its cause, its kinsman, its refuge. Karma is that which differentiates all living beings into low and high states.\(^{17}\) The Buddha points out the path and it is left for us to follow that path to obtain our purification.

> "Self confidence is not a feeling of superiority, but of independence. Self confidence is knowing that we have the capacity to do something good and firmly decide not to give up." \(^{18}\)

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Dependence on others is a surrender of one's effort. In exhorting his disciples to be self dependent the Buddha teaching, he taught in the *Mahāparinibbāna Sutta*, that Be we islands unto ourselves, be we a refuge unto ourselves, seek not for refuge in others.¹⁹ These significant words are self elevating. This reveal that vital is self exertion to accomplish one's objects and, how superficial and futile it is to seek redemption through benignant saviors and to crave for illusory happiness in an afterlife through the propitiation of imaginary gods or by irresponsible prayers and meaningless sacrifices. ²⁰

Furthermore, the Buddha does not claim the monopoly of Buddhahood which, as a matter of fact, is not the prerogative of any specially graced person. He reached the highest possible state of perfection any person could aspire to, and without the close fist of a teacher he revealed the only straight path that leads thereto. According to the teaching of the Buddha anybody may aspire to that supreme state of perfection if he makes the necessary exertion. The Buddha does not condemn men by calling them wretched sinners, but, on the contrary, he gladdens them by saying that they are pure in heart at conception. In his opinion the world is not wicked but is deluded by ignorance. Instead of disheartening his followers and reserving that exalted state only to himself, he encourages and induces them to emulate him, for Buddhahood is latent in all. In one sense all are potential Buddhas.

One who aspires to become a Buddha is called a Bodhisatta, which, literally, means a wisdom being. This Bodhisatta ideal is the most beautiful and the most refined course of life that has ever been presented to this ego

centric world, for service and purity life.  

As a man he attained Buddhahood and proclaimed to the world the latent inconceivable possibilities and the creative power of man. Instead of placing an unseen almighty god over man who arbitrarily controls the destinies of mankind, and making him subservient to a supreme power, he raised the worth of mankind. It was he who taught that man can gain his deliverance and purification by his own exertion without depending on an external god or mediating priests. It was he who taught the ego centric world the noble ideal of selfless service. It was he who revolted against the degrading caste system and taught equality of mankind and gave equal opportunities for all to distinguish themselves in every walk of life.  

He declared that the gates of success and prosperity were open to all in every condition of life, high or low, saint or criminal, who would care to turn a new leaf and aspire to perfection. Irrespective of caste, color or rank he established for both deserving men and women a democratically constituted celibate Order. He did not force his followers to be slaves either to his teachings or to himself but granted complete freedom of thought.  

Here is comforted the bereaved by the Buddha, for his consoling words, ministered to the sick that were deserted, helped the poor that were neglected and ennobled the lives of the deluded, purified the corrupted lives of criminals. This is encouraged the feeble, united the divided, enlightened the ignorant, clarified the mystic, guided the benighted, elevated the base, and dignified the noble. Both are rich and poor, saints and criminals loved Buddha alike. Despotic and righteous kings, famous and obscure princes and nobles, generous and stingy millionaires, haughty and humble scholars, destitute

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paupers, down-trodden scavengers, wicked murderers, despised courtesans, all benefited by his words of wisdom and compassion.\textsuperscript{24}

The Buddha as His noble was a source of inspiration to all. His serene and peaceful countenance was a soothing sight to the pious eyes. His message of peace and tolerance was welcomed by all with indescribable joy and was of eternal benefit to everyone who had the fortune to hear and practice it.\textsuperscript{25}

Wherever, his teachings penetrated it left an indelible impression upon the behavior of the respective others. The cultural advancement of all beings was mainly due to his sublime teachings.\textsuperscript{26} In fact many countries, His iron will, profound wisdom, universal love, boundless compassion, selfless service, historic renunciation, perfect purity, magnetic personality, exemplary methods employed to propagate the teachings, and his final success, all these factors have compelled about one fifth of the population of the world today to hail the Buddha as their supreme teacher.

3. The Path Teaching of the Buddha

The teaching’s compassion of the Buddha, that everything in this world arises due to causes and conditions, and that everything we do has an effect upon ourselves, those around us, and the world, the first words of the law of great compassion ethic in the Deer Park of Isipatana near Benares where the Buddha set forth the Four Noble Truths (\textit{catvāriāryasatyāni}) and the Noble Eightfold Path (\textit{āryāṣṭāṅgamārga}) this was taught by the Buddha.\textsuperscript{27}

\textsuperscript{26} NEncy, (Ed) J. H. F. Brabner, The national encyclopedia, Press, 1884: 504.
1) **These Noble Truths**, briefly, are:

   a. Existence is full of misery
   b. The cause of this misery is desire
   c. This desire can be destroyed
   d. The means of destroying this desire is the Noble Eightfold Path

2) **The Noble Eightfold Path**, comprises

   a. Right belief or insight
   b. Right thought or aspiration
   c. Right speech
   d. Right action
   e. Right means of livelihood
   f. Right exertion
   g. Right remembrance
   h. Right meditation or concentration.

   The Four Noble Truths and the Noble Eightfold Path is the centerpiece of the Buddha's presentation of the Dharma, a presentation that is concerned mainly with ethics, with living, with ideas that can be applied to end the suffering people experience in the world. The term Dharma is used in many ways and with different meanings. It may be translated as law, justice, doctrine, nature, truth, morality, and good conduct the foundation and spiritual support of all things.

3) **The Law in Action**

   a. Nothing is lost in the universe
   b. Everything Changes
   c. Law of Cause and Effect
The Buddha traveled from place to place teaching and establishing the Samgha or Monastic Order. He sent forth the monks to impart as much of the Dharma as they had found to be true. His ministry lasted forty five years, but it would be four centuries before his teachings were written down. It is said that shortly after his death the monks held a council to determine which teachings attributed to The Buddha were truly his utterances, and to try to remember his exact words as closely as possible. Around a hundred years later another council was held in case any further information should have come to light; only a few changes were made at that time.

4) The Place of Destination

The Buddha had achieved his purpose. In Buddhist terms, he had a direct experience of the unconditioned, the transcendent, the deathless, nirvāṇa. It is said that at that point his mind inclined not to teach:

“This Dharma that I have found is profound, hard to see, hard to understand; it is peaceful, sublime, beyond the sphere of mere reasoning, subtle, to be experienced by the wise. But this generation takes delight in attachment, is delighted by attachment, rejoices in attachment and as such it is hard for them to see this truth, namely, nirvāṇa.”

According to the oldest tradition it is this moment when the great god, the Brahmā called Sahampati, or mighty lord, came and requested him to teach, saying. There are beings here with but little dust in their eyes. Pray teach Dharma out of compassion for them.

The Buddha's life is in itself an example of the compassionate path, of love for all beings, of sacrifice. Theologically speaking, Buddha as a historical

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figure excites little interest. The concern is not so much that Buddha was, as what is meant by the term Buddha. The early texts mention seven Buddhas of whom Buddha was the seventh. There are many Buddhas in this world and other worlds, not only of the past but yet to come. The concept of the Buddha began to shift from the historic Gautama to the cosmic principle which find expression in all Buddhas.\(^{30}\)

The Encyclopedias of Buddhism sums it up neatly thus, the historical Buddha is a provisional phenomenal Buddha while the basic Buddha is the Buddha of truth and essence the Dharma. It is indeed through the realisation of this Dharma that the Buddhas of the past, present and future attain enlightenment. Consequently, the Dharma is the original Buddha and the Buddha is the Dharma personified. In other words, the Dharma is revealed through the personal form of a human Buddha.\(^{31}\)

We can express the thought differently. The unselfish man, motivated by compassion to help all creatures along the evolutionary way, on reaching enlightenment calls forth an equally compassionate response from the cosmic Buddhist principle. Then the man becomes its embodiment and for the time he is a god on earth, a Buddha.

There are those who become Buddha and return no more to this world. There are others who reach the state of nirvāṇa and by renouncing it become Bodhisattvas and work for the salvation of all lives. Again, there are those chosen few Buddhas, as was the case with who appears at certain cycles among mankind as the embodiment of an aspect of the cosmic principle, Buddha essence, or Buddha natura and guide the destiny of humanity for long periods of time. On the death of Buddha, his physical body was cast aside, but


Buddha remained in the inner worlds as a nirmāna-kāya (one of trikāya, the other two being sambhoga kāya and dharm-kāya a complete man in possession of all his faculties though not embodied.

The path of enlightenment is the heart of every savior's message, though few religious faiths stress spiritual attainment for all living beings. All lives follow it as the natural course of universal evolution for man, because of his consciousness of self, there comes a particular moment when he realises that he can self direct his evolution. The discipline is not out of reach of the least of us. All can learn to love and forgive; indeed, ignorance of this truth is the tragedy of our present age. The sorrows arising from selfishness and greed, which lead to separateness, have become almost overwhelming. But breaking these chains we have forged narrow and limited phases of ourselves brings joy and understanding as effects of the awakening Buddha nature within us. To govern our lives in concert with the growth and becoming of all creatures is the compassionate path lighted by successive Buddhas from dawn till twilight of universal existence.

IV. The Four Immeasurable Minds of Bodhisattvas Path

The Four Immeasurable Minds, (apramāṇa) namely:

1. Active sympathy (karunāpramāṇa)
2. Compassion (maitrīpramāṇa)
3. Gentle affection (muditāpramāṇa)
4. Willingness (upeksāpramāṇa)

1. Active Sympathy (karunā pramāṇa)

The karunā term in Buddhism, is compassion in action. And that is the difference between sympathy and compassion; Compassion is active we do something. When we are wish in compassion in our lives, we have will to do
something for other as we do for us, we thing that suffering of others as our cases that is compassion will come to us.\textsuperscript{32}

There are the four forms of compassion in keeping with what arises as we develop along a spiritual path, bodhisattva path, there are four types of compassion that arise from discriminating wisdom. They are usually presented in the following naturally arising from us.

According to Mahāyāna Buddhism, there are four types of compassion or six kinds concepts of \textit{karuṇā} (compassion). Compassion means active sympathy, gentle affection and a willingness to bear the pain of others. The other word \textit{maitrī} (loving kindness), benevolence toward all beings free of selfish attachment.

The Four Immeasurables Mind in Buddhism makes goodness an explicit virtue and aspiration. Goodness is embodied in what are known as the Brahma Viharas, or the limitless abodes, or the Four Immeasurables. These include lovingkindness or loving friendliness, compassion, sympathetic joy, and equanimity, and together they comprise what might be considered emotional intelligence. While the Buddha did not place extreme emphasis on these qualities, he felt they arose naturally when one realised the Four Noble Truths. These qualities are, in a sense, process outcomes of living a Buddhist life. When we realise the causes of suffering and seek to overcome them, these qualities are able to come through. Each of them has at its core a lack of self preoccupation.\textsuperscript{33}

When we can give up our obsessive preoccupation with self as I, me, and mine, there is a lot of energy left over to devote to others in the form of loving

kindness, compassion, and rejoicing in their good fortunes. When there is no longer a self to protect, equanimity shows up in its place and we are able to confront any situation with an even and unperturbed mind. Each of these qualities has a near enemy, a quality that seems like it but is not, and a far enemy that is its opposite.\textsuperscript{34}

We learned that loving kindness and compassion for others are indeed the most noble virtues to which the Buddhist of meditation is the cultivation of these four sublime states of loving friendliness, compassion, appreciative joy and equanimity.\textsuperscript{35}

2. **Loving Lindness (Maitrī)**

Loving kindness (maitrī) is an attitude of beneficence towards all beings, including ourselves. The Buddha said, we can search through the entire universe for someone who is more deserving of our love and affection than we are ourselves, and that person is not to be found anywhere. We ourselves, as much as anybody in the entire universe deserve our love and affection.\textsuperscript{36}

In loving kindness, we seek to generate feelings of safety, peace, well being, and freedom for ourselves, loved ones, strangers, and even your enemies. The near enemy to loving kindness is an affection that is motivated by selfishness. The far enemy of loving kindness is wisdom.

Compassion is an ability to bear witness to suffering without fear. It is to be empathetic with a quality of openness, spaciousness, and stillness. Compassion requires the courage to see what is present and a willingness to hold it in our heart. It is a form of non judgmental care of ourselves and others. When we are fully present with another we are in a compassionate

\textsuperscript{34} Ibid: 2011: 62.
posture. The simple act of being completely present to another person is truly an act of love. The near enemy of compassion is pity or sympathy. The far enemy of compassion is cruelty.\textsuperscript{37}

3. Sympathetic Joy (Muditā)

Sympathetic Joy (Muditā) is Requires we to relinquish judgment and comparison and rejoice in the success and happiness of others. Joy is an antidote to jealousy, envy, craving, and resentment, all of which are the far enemies of joy. Joy is non-selfish, non attached optimism. Joy balances compassion by preventing brooding; compassion balances compassion by avoiding sentimentality or ignorant optimism. The near enemy to compassion would be exuberance, an excited state of mind that overlays a sense of attachment or feeling of deprivation.

4. Equanimity (Upekkhā)

Equanimity (Upekkhā) is usually translated as equanimity and this captures an important aspect of this state, a calm, tranquil mind in the face of any circumstance, even the most challenging ones.\textsuperscript{38} Equanimity can also be translated as interest, and this interest is how we get to be tranquil in the midst of a painful situation. When we are interested in something, we are paying more attention to it than to our painful story about it.

Equanimity brings a wise acceptance to every situation. Indifference is the near enemy of equanimity. It's not just dissociating from unpleasantness that gets you there, it's clear seeing. Being attached through craving and clinging is the far enemy of equanimity.

The second of The Four Immeasurables is great compassion (karunāpāramitā) which in the teaching of the Buddha answered to the

\textsuperscript{38} Ibid: 2011: 63.
Subhūti do all good things for others, do not thing we do that, it means we dwelling the mind. This we will see the conception of six perfections in the Diamond Sūtra.

V. The Six Perfect Compassions (Six Karuṇāpāramitās) in the Vajracchedikā Sūtra

The six perfections is to cross over to the other shore (pāramitā), perfect realisation, or reaching beyond limitation. Through the practise of these six pāramitās, we cross over the sea of suffering to the shore of happiness and awakening, we cross over from ignorance and delusion to enlightenment. Each of the six pāramitā is an enlightened quality of the heart, a glorious virtue or attributes, the innate seed of perfect realisation within us. The pāramitā are the very essence of our true nature. However, since these enlightened qualities of the heart have become obscured by delusion, selfishness, and other karmic tendencies, we must develop these potential qualities and bring them into expression. In this way, the six pāramitās are an inner cultivation, a daily practise for wise, compassionate, loving, and enlightened living. The pāramitās are the six kinds of virtuous practise required for skillfully serving the welfare of others and for the attainment of enlightenment. We must understand that bringing these virtuous qualities of our true nature into expression requires discipline, practise, and sincere cultivation. This is the path of the Bodhisattva one who is dedicated to serving the highest welfare of all living beings with the awakened heart of unconditional love, skillful wisdom, and all embracing compassion.

“Every species of life to seek deliverance in the transcendental concept of nirvāṇa which be delivered from the immeasurable, innumerable, and illimitable world of sentient life, but, in reality, there is no world of sentient life from which to seek deliverance. It
is equally impossible to estimate the merit of an enlightened disciple who practices charity unperturbed by the disturbing influences of Phenomena. Subhūti, the minds of all disciples ought thus to be taught.”  

The conceptions of six perfections, six compassions or the six practise (six-pāramitā) are traditionally required for bodhisattvas

1. The Perfection of Giving (Dānapāramitā)
2. The Perfection on Behavior and Discipline (śīlapāramitā)
3. The Perfection of Forbearance (Dṣāntipāramitā)
4. The Perfection of Vigor and Diligence (Vīryapāramitā)
5. The Perfection of Meditation (Dhyānapāramitā)
6. The Perfection of Transcendent Wisdom (prajñāpāramitā)

1. The Perfection of Giving (Dānapāramitā)

“The perfection of giving is to be practised by benefiting beings in many ways by relinquishing one's happiness, belongings, body and life to others, by dispelling their fear, and by instructing them in the Dharma. Giving up, giving in, just plain giving that is the truly transformative experience. Generosity opens our heart, frees us from attachment and is the basis of all good qualities. It is the foundation of the Buddhist path.”  

The perfection of generosity, this pāramitā is the enlightened quality of generosity, charity, giving, and offering. The essence of this pāramitās is unconditional love, a boundless openness of heart and mind, a selfless love.

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generosity and giving which is completely free from attachment and expectation. From the very depths of our heart, we practise generously offering our love, compassion, time, energy, and resources to serve the highest welfare of all beings. Giving is one of the essential preliminary steps of our practise. Our giving should always be unconditional and selfless; completely free of any selfish desire for gratitude, recognition, advantage, reputation, or any worldly reward. The perfection of generosity is not accomplished simply by the action of giving, nor by the actual gift itself. Rather, the true essence of this pāramitās is our pure motivation of genuine concerns for others the truly generous motivation of the awakened heart of compassion, wisdom, and love is which of Diamond Sūtra. In addition, our practice of giving should be free of discrimination regarding who is worthy and who is unworthy to receive. To cultivate the pāramitās of generosity, it is wise to contemplate the enormous benefits of this practise, the disadvantages of being miserly, as well as the obvious fact that our body and our wealth are impermanent. With this in mind, we will certainly be encouraged to use both our body and wealth to practise generosity while we still have them. Generosity is a cure for the afflictions of greed, miserliness, and possessiveness. In this practise of giving, we may offer our time, energy, money, food, clothing, or gifts so as to assist others. To the best of our ability, we may offer the priceless treasure of Dharma instruction, giving explanations on the Buddha's teachings. This offering serves to free others from misperceptions that cause confusion, pain, and suffering. We can offer fearless giving and protection by delivering living beings (insects, animals, and people) from harm, distress, fear, and terror. In this way, we offer care and comfort, helping others to feel safe and peaceful. We do this selflessly, without counting the cost to ourselves. We practice the perfection of
generosity in an especially powerful way when we embrace all living beings continually in the radiant love of our heart.

*Without expectation of reward:* We perform real charity if you can give freely without expecting anything in return. Real charity or without thanking or the perfection of giving, the essence of true charity is to give something without expecting anything in return for the gift. A charitable person should not make other people such as feel indebted, even to be grateful to him. Therefore, the act of true charity is wholesome, has no strings attached, and leaves both the giver and the recipient free.

The meritorious deed of charity is highly praised by each religion. Those who have enough to maintain themselves should think of others and extend their generosity deserving cases and that charity to be the true charity is act giving as a means of none attracting others into their religion or creed.

The Buddhism views charity as an act to reduce personal greed which is an unwholesome mental state which hinders spiritual progress. A person who is on his way to spiritual growth must try to reduce his own selfishness and his strong desire for acquiring more and more. He should reduce his strong attachment to possessions which, if he is not mindful, can enslave him to greed. What he owns or has needed to instead be used for the benefit and happiness of others: his loved ones as well as those who need his help.

*Perform charity as own vow:* When giving, a person should not perform charity as an act of his body alone, but with his heart and mind as well. There must be joy in every act of giving. A distinction can be made between giving as a normal act of generosity and *dāna*. In the normal act of generosity a person gives out of compassion and kindness when he realises that someone

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else is in need of help, and he is in the position to offer the help. When a person performs dāna, he gives as a means of cultivating charity as a virtue and of reducing his own selfishness and craving. He exercises wisdom when he recalls that dāna is a very important quality to be practised by every Buddhist, and is the first perfection practised by the Buddha in many of His previous births in search for enlightenment. A person performs dāna in appreciation of the great qualities and virtues of the Triple Gem.

There are many things a person can give. He can give material things: food for the hungry, and money and clothes to the poor. He can also give his knowledge, skill, time, energy or effort to projects that can benefit others. The Buddha's great compassion is His priceless gift to humanity is which can liberate all beings from suffering. To the Buddhist, the highest gift of all is the gift of Dharma. This gift has great powers to change a life. When a person receives Dharma with a pure mind and practices the Truth with earnestness, he cannot fail to change. He will experience greater happiness, peace and joy in his heart and mind. If he was once cruel, he becomes compassionate. If he was once revengeful, he becomes forgiving. Through Dharma, the hateful becomes more compassionate, the greedy more generous, and the restless more serene. When a person has tasted Dharma, not only will he experience happiness here and now, but also happiness in the lives hereafter as he journeys to peace.

*Practice nonviolence:* Non-violence is at the heart of Buddhist thinking and behavior. The first of the five precepts that all Buddhists should follow is, avoid killing, or harming any living thing. Buddhism is essentially a peaceful tradition. Nothing in Buddhist scripture gives any support to the use of violence as a way to resolve conflict. Hatred will not cease by hatred, but by
love alone. This is the ancient law. Similarly, peace cannot be achieved through violence; it can only be attained through understanding from the Buddha teaching for the world. The main goal is personal peace of mind in a complex and stressful world, and they largely leave out traditional ethical aspects of Buddhism and are highly selective in their adaptation of Buddhist teachings and techniques. The Buddha teaches that minds at peace lead to peaceful actions. Peaceful minds make the world peaceful. The Buddhist method is to get people to liberate themselves from the unnatural storm and stress of worldly life that can only lead to unpeaceful thoughts, speech, hostile, deadly actions such as the wars.

In order to loving kindness, one must first practise the noble principle of non-violence and must always be ready to overcome selfishness and to show the correct path to others. Practise the noble principle physical body. Loving kindness in Buddhism is neither emotional nor selfish. It is loving kindness that radiates through the purified mind after eradicating hatred, jealousy, cruelty, enmity and grudges. According to the Buddha, maitrī (loving kindness or compassion love compassion) is the most effective method to maintain purity of mind and to purify the mentally polluted atmosphere.

According to Buddhism, there are many types of emotions. One has selfish love when one is concerned only with the satisfaction to be derived for oneself without any consideration for the partner's needs or feelings. Jealousy is usually a symptom of selfish love. Selfless love, on the other hand, is felt when one person surrenders his whole being for the good of another, parents feel such love for their children.

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Universal love: “What we are today, comes from our thoughts of yesterday and our present thoughts build our life of tomorrow; Our life is the creation of our mind by The Buddha.”

Universal love, this all embracing love is the great virtue expressed by the Buddha. Buddha, such as, renounces his kingdom, family and pleasures so that He could strive to find a way to release mankind from an existence of suffering. In order to gain his enlightenment, he had to struggle for many countless lives. The Buddha elected the great compassionate way. The Buddha’s mind is the great compassion. It is with this unconditional compassion that they embrace all beings. The Buddha's boundless love extended not only to Human Beings but all living creatures. It was not emotional or selfish, but a love without limits, without discrimination. Unlike the other kinds of love, Universal love can never end in disappointment because it expects no reward. It creates more happiness and satisfaction. One who cultivates Universal love will also cultivate sympathetic joy and equanimity and he will then have attained to the sublime State.

The way to develop love is through notion of the evils of hate, and the advantages of non hate, that really there is none to hate. The hate is that obstructs right understanding. Love enfranchises and love release. Love brings peace, quietness, stills, calms, softens, helps, unites. Hate restricts, strangles, brings remorse, agitates, divides, hardens, hinders. And thus through a correct study and appreciation of the effects of hatred and the benefits of love, should one develop love. Is which in the Diamond Sūtra the Buddha has expounded the nature of love in Buddhism.

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2. The Perfection of Morality and Discipline (Śīlapāramitā)

“As a benevolent person bestowed as alms an abundance of the seven treasures sufficient to fill the universe, would there accrue to that person a considerable merit. It is only a name. That there is the hermitage of such a good disciple, it is the treasure house of this sacred scripture; it is a shrine of the Lord Buddha; and over it will hover uncounted Bodhisattvas of highest reverence and honor.” 45 (Diamond Sūtra)

In the perfection of ethics which is the enlightened quality of virtuous and ethical behavior, morality, self discipline, impeccability, personal integrity, honor, and harmlessness. The essence of this pāramitā is that through our love and compassion we do not harm others; we are virtuous and harmless in our thoughts, speech, and actions. This practise of ethical conduct is the very foundation for progressing in any practise of meditation and for attaining all higher realisations on the path. Our practise of generosity must always be supported by our practise of ethics; this ensures the lasting results of our generosity. We should perfect our conduct by eliminating harmful behavior and following the Bodhisattva precepts. We abstain from killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, greed, malice, and wrong views. Following these precepts or guidelines is not meant to be a burden or a restriction of our freedom. We follow these precepts so we can enjoy greater freedom, happiness, and security in our lives, because through our virtuous behavior we are no longer creating suffering for ourselves and others. We realise that unethical behavior is always the cause of suffering and unhappiness. If we give even the slightest consideration to the advantages of cultivating ethical behavior and the disadvantages of unethical behavior, we

will certainly develop great enthusiasm for this practise of ethics. Practising the perfection of ethics, we are free of negativity, we cause no harm to others by our actions, our speech is kind and compassionate, and our thoughts are free of anger, malice, and wrong views. When our commitment is strong in the practice of ethics we are at ease, naturally confident, without stress, and happy because we are not carrying any underlying sense of guilt or remorse for our actions; we have nothing to hide. Maintaining our personal honor and integrity, our moral impeccability, this is the cause of all goodness, happiness, and even the attainment of enlightenment. In the perfection of morality or discipline are considered The three kinds of discipline are the discipline of increasingly giving up what is not good, the discipline of increasingly developing what is good and the.

First is the morality of discipline which refers to the precepts followed by the seven groups of Buddhists which are the protection of our body, speech and mind from performing unskillful deeds.\(^{46}\) We have the tendency to act unskillfully, and this tendency needs to be controlled. We protect ourselves from acting this way when we stop using our body, speech and mind in harmful ways. If we let our body, speech and mind go as without cultivation, without practise, without morality, we shall experience much suffering in the future. This protection of body, speech and mind is the first aspect of morality.

The second aspect is to protect others in the same way as we protect ourselves which protecting that person from committing harmful actions. When we perform any skillful deed, this automatically protects us from performing any unskillful ones. This substitution of skilful action in the place of unskillful is the third aspect of the perfection of morality.

Morality is not an absolute, in this respect, morality is not absolute, but relative and constitutes any set of behaviors that encourage human cooperation based on their ideology to get ideological unity. By a rationalistic and moral explanation, we mean an explanation which is founded on the principle of causality understood as follows: The good deed is rewarded, the evil deed is punished; an explanation which leaves no place or very little place for any theological, mystical or superstitious agency: it is in the very nature of a good deed to produce reward; reward is automatically produced, that is independently of any exterior factor, out of the very potentiality of the good deed.

It is an existence process of life. If we are growing spiritually, we are becoming more moral all the time. But there may be no pinnacle of morality that is achievable in human life. It could be assumed that perfect morality would mean being in a state of enlightenment, the Buddha consciousness, cosmic consciousness, etc. But that is difficult to say for certain. Perhaps an enlightened being would still continue to grow spiritually and morally as well. The very idea of perfection of any kind is antilife. Nothing that is living, nothing that has consciousness, can attain to perfection. Only a statue can be perfect. Nothing that is alive can be perfect because life is change. The body itself would die immediately if the existence processes of change were to stop. The truth is, we mortals do not know what perfect morality would be. We cannot say that any of the saints or masters were perfectly moral, nor the Buddha. We may have been but we do not know that for sure. What is important for human beings is that we practise morality. Every day we need to try to be as moral as we can within our personal life framework. Morality is a process. We are faced with small moral decisions every day. Our moral behavior is built on these small choices. That is that, we move toward
perfection but it is an ideal to be pursued. It is in the pursuit of this ideal that we move toward becoming the moral beings we are meant to be.

Morality and Awareness: For that one of the biggest problems we have in attaining anything close to moral perfection is the issue of awareness. We are not even aware that we are not being moral in our everyday activities. The same is true with becoming a more moral human. We must raise the awareness of our own thoughts, words, and actions. That is the only way we can hope to put ourselves on the path to moral growth. Because we are creatures of habit many of our small immoralities go unnoticed. The process of increasing our moral behavior is a process of being aware of our daily moral behavior. There is no hope for a movement toward the ideal of perfection in morality without a movement in self awareness.

Buddhism has helped us in the practice of our ideals, on the multi faith perspectives. We realise immediately that there is no one answers but amid all the ways in which the teachings and the practise of the Dharma have enabled us to clarify, confirm, correct and enliven my efforts to live. One of the most pivotal for us arises from the two keys virtues or ideals of Buddhism wisdom and compassion47

P.F. Knitter's multi faith perspectives where Buddhism Helps: Action with equanimity, that the experience of enlightenment or awakening for us includes the realisation not just theoretical in one’s mind, but practisal in the way one finds oneself living one’s daily life that we are part of a larger, interconnected reality (wisdom); and to feel this is to feel compassion both for all the other sentient beings who are part of this bigger picture as well as for ourselves. So our experience is others in which others feel their self energised

with a natural, spontaneous necessity to embrace the world in active, love but at the same time one knows that this interconnecting love is already there, already going on, already complete as we are.

While perfection may not be possible, movement and change is possible and necessary. Awareness is something, we can move toward. Morality is something, we can move toward. Both of these require embracing change. Change is associated with risk. It may not be possible to increase our morality without taking risks and embracing change. Embracing change and taking risks requires courage. True morality has always been associated with change and risk, it has always required courage. We are suggesting that morality is something that requires strong dedication.

3. The Perfection of Forbearance (*Kṣāntipāramitā*)

The perfection of patience is the enlightened quality of patience, tolerance, forbearance, and acceptance. The essence of this perfection of patience is the strength of mind and heart that enables us to face the challenges and difficulties of life without losing our composure and inner tranquility. We embrace and forbear adversity, insult, distress, and the wrongs of others with patience and tolerance, free of resentment, irritation, emotional reactivity, or retaliation. We cultivate the ability to be loving and compassionate in the face of criticism, misunderstanding, or aggression. With this enlightened quality of patience, we are neither elated by praise, prosperity, or agreeable circumstances, nor are we angry, unhappy or depressed when faced with insult, challenge, hardship, or poverty. This enlightened attribute of patience, acceptance, and tolerance is not a forced suppression or denial of our thoughts and feelings. Rather, it is a quality of being which comes from having our heart open and our mind deeply concentrated upon the Dharma. In this way, we have a clear and correct
understanding of impermanence, of cause and effect (karma), and with strong determination and patience we remain in harmony with this understanding for the benefit of all beings. The ability to endure, to have forbearance, is integral to our Dharma practise. Without this kind of patience we cannot accomplish anything. A true Bodhisattva practises patience in such a way that even when we are hurt physically, emotionally, or mentally by others, we are not irritated or resentful. We always make an effort to see the goodness and beauty in others. In practising this perfection of patience and forbearance, we never give up on or abandon others we help them cross over the sea of suffering. We maintain our inner peace, calmness, and equanimity under all circumstances, having enduring patience and tolerance for others and ourselves. With the strength of patience, we maintain our effort and enthusiasm in our Dharma practise. Therefore, our practise of patience assists us in developing the next pāramitā of joyous effort and enthusiastic perseverance.

"Devoted to the observance and study of this scripture, is thereby lightly esteemed or despised, it is because, in a previous life there had been committed some grievous transgression, now followed by its inexorable retribution. The tathāgata, because of his perfect wisdom, knows of their patience and knows that for them there is reserved a cumulative merit that is immeasurable and illimitable."

(Diamond Sūtra)

We see how dissatisfied others are, we feel compassion, and we act to alleviate their suffering. But often we do not recognise that while trying to correct others's problems, we forget or suppress our own. The basis of compassion is an honest recognition of our own suffering and that of others.

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48 H. M. Piironen, TaB, IUniverse Press, 2010: 204.
Suffering is part and parcel of being alive. We suffer when we stay attached to the past, afraid to embrace the future. We suffer when we make unrealistic demands on ourselves or others. We suffer when the others we love, leave us. When we acknowledge that we are not perfect, and neither is anyone else, we develop a sense of compassion.

Compassion is not blindness, however. Just because we may experience compassion for a teenager who was arrested for shoplifting, or for ourselves for breaking a promise, does not mean that we condone a theft or relieve ourselves of the need to acknowledge our broken agreement and our responsibility to clear it up. With genuine compassion we let go of the past; we release grievance, recrimination, and blame; and we attempt to reconcile. We do not assume, however, that this will necessarily change our circumstances or the attitudes and behaviors of those around us, though it could.

Showing ourselves compassion does not mean becoming resigned to our problems. Compassion and resignation are two different things. Resignation is dry, passive, and lifeless. It is an attitude of defeat. Compassion is active and lively and requires our participation. When we show ourselves compassion, we willingly look below the surface of our behaviors or feelings. We find our true essence, our core of basic goodness that may have been temporarily obscured, but never diminished. When we see ourselves (or others) honestly, compassion becomes much easier. Showing ourselves compassion does not mean becoming resigned to our problems. Compassion and resignation are two different things. Resignation is dry, passive, and lifeless. It is an attitude of defeat.

When we serve others, we serve ourselves. The Diamond Sūtra tells this do anything but nothing clinging. Joseph Campbell, wrote, when we quit thinking
primarily about ourselves and our own preservation, we undergo a truly heroic transformation of consciousness.\textsuperscript{49}

Some may be pleasurable, others painful; some, as we may learn, will keep repeating themselves unless we prepare for them and mitigate their effects. But for every circumstance that affects our life there are a hundred more awaiting. Mark Twain says, The secret to being successful is making our vocation for others, that fulfils you and brings more pleasure than pain.\textsuperscript{50}

We can align with the divine within through special techniques and by developing the feelings of compassion in our own hearts through imagine a tiny pinpoint of radiant white light at the heart of \textit{Avalokiteśvara}, the light of our own Buddha nature, the fount of all our innate wisdom and compassion and power.

The portal to \textit{Avalokiteśvara} or is which considered of any higher being is through the heart. He is compassion that dwells in the heart of all the buddhas. \textit{Avalokiteśvara} is the bodhisattva of compassion and is said to be the root energy of the universe. The compassion is at the heart of the unfoldment of the universe and is inherent within our human condition.\textsuperscript{51}

When in the frequency of love, the heart has spiritual vision. Those messengers, who receive true communications from saints, angels, or ascended masters, do so only through out from the heart. The heart is able to connect with the right brain and higher dimensions through what is sometimes called emptiness or motivation point, a multidimensional, convergence point. It is the eye of the needle, this portal to the transcendent universe is more a state of consciousness than a physical location.

\textsuperscript{49} R. Groves, \textit{SPEDJEM}, Author House Press, 2009: 93.
Compassion is the emotion that most efficiently brings physical coherence between heart and brain, and all our daily relationships with others provide us with endless opportunities for compassion. The heart is not merely a muscle that pumps blood. It also has its own mini brain. The heart is an intelligent system, and much more information is sent from the heart to the brain than vice versa. Being an intelligent system, it responds to situations before the brain does and affects brain processing. It is the seat of wisdom and intuition. We use the brain for mental activities like balancing our checkbooks, but we need to use the heart for making decisions. The intellect, with its tendency to arrogance, must learn to obey the heart.

_Undergo Feeling:_ It comes from some quotes: True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation. Washington, George true friendship is a plant of slow growth, and must undergo and withstand.52

This offers information, meditations, and exercises that help readers consciously communicate with our greater multidimensional self and integrate that expanded sense of self into our physical body and daily life.

There is win to any good we the will to undergo all labor in our lives. we cannot create experience we must undergo it. We can remember that the more we can forget, the greater the number of metamorphoses which our life can undergo; the more we can remember, the more divine our life becomes. Global equations undergo changes, this is their nature. To make sense to us as physical creatures, any truth must undergo transformations, be couched in certain terms or we could not understand it. Finally, The being without an opinion is so painful to human nature that most people will leap to a hasty

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52 A. St Peter, _GGAT_, Xlibris Corporation Press, 2010: 37.
opinion rather than undergo it. Heart’s feeling is not to be confused with undergo feeling. In the solar plexus there is yet another complex neural brain like structure which is also influenced by emotion. In martial arts it is regarded as a source of power, but negative emotions are seated here too. The brain, heart and solar plexus (brave) work together and influence each other. In the phenomenon called entrainment, their rhythms are synchronised, meaning that their electrical patterns form a matching wave pattern of peaks and troughs. Any kind of stress or negative feelings upsets this delicate balance.

Being centered in positive heart feelings is a quick way to achieve attunement with *Avalokiteśvara*, our Higher Self or any other aspect of the Divine. The lower feelings like worry, greed, sadness, self pity, blame, etc., create a distorted chaotic wave pattern and could produce disease. In his book, The Intelligent Heart, David McArthur says Love felt deep within the heart is the access code to higher dimensions of energy and intelligence, and he explains that the large torus shaped electromagnetic field of the heart is the receiver and conveyor of this higher intelligence.

*Return the Heart*: There is only one road back to the source, but there are many expedient ways to reach it or learn to look without imagination, to listen without distortion: that is all. Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelled, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear.\(^{53}\) (by Nisargadatta).

Teachers of Zen have a favorite saying, return to our original state. To return to the original state means, in a word, go back home. Original state

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signifies original state of mind. This original state of mind is. Buddha spoke of
the original state of mind, calling it avidyā is which original darkness. Of
course Buddha did not say, return to our original darkness. He said,
emancipate ourselves from original darkness. Come forth from original
darkness to the enlightened state. And he taught that this emancipation was to
be attained by attaining Nirvāṇa. The state of original darkness and the state of
enlightened Nirvāṇa are one and the same. It is like looking at a bronze gong.
From the bottom it appears to be a bell; from the top it seems to be a gong. In
reality, however, it is only one gong. Nirvāṇa is a reaching point, a goal. But
Nirvāṇa is also the home to which we are returning. We use the words original
state of mind to denote both our home and our destination.

“The teacher says, go back to our original state.
The student puzzles over the words, saying, What is this original
state? Man’s original state was idiocy. Do the Zen teachers mean
that I must go back to the state of idiocy? How can I? I must
attain enlightenment!
The next day the student returns to the temple. How can I be an
idiot? he asks.
Do not speak, be dumb, his teacher cries.
But teacher, my teacher...
The teacher loses his temper and strikes the student. Go back home,
you idiot.”

And the student does not know what to do which Intrinsic wisdom,
teacher have said. It is intrinsic which does not come from without, It is pure
like pure water all of a sudden we awaken to the fact that mind by itself. Then

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the entire world shines, all the universe is enlightened. In that moment we attain the state of *Nirvāṇa* with no remainder. Naturally, these concepts have been interpreted in many ways by many thoughtful people, including the Mahāyāna interpretation that our ordinary self is a non-self, but that we have a deep, true Buddha-nature that can be awakened.

Going into the heart is not an intellectual exercise where we merely think of being in the heart; our consciousness actually travels down into the heart from the head. We resisted this for years, being averse to going lower, but now realise that raising consciousness is not a matter of going higher in location, but higher in vibration. It may be more accurate to say that we access inner realms rather than higher ones. We can also access Avalokiteśvara quickly when we do her mantras with love or devotion in the heart. Just focus our awareness in our heart, imagine we are breathing through our heart and speaking the mantras through our heart. Keep feelings of love or appreciation in our heart. (The same the Buddha Amitābha, the Buddha of Boundless Light, the Avalokiteśvara is the spirit-source of all, the garment or clothing of the boundless light; matter cosmic or infinitesimal in nature) merely thinking beautiful and lofty, loving thoughts will not do the job.

In to the *Heart Sūtra*: Using our compassionate Heart as a transformer by turning negative energies into positive energies spiritual masters tell us that the world’s darkness can be burned up in the love fires of the heart, meaning that the low frequencies of the energies of darkness can be annihilated by the higher frequencies of heart core feelings. Denser frequencies are vibrationally altered and transformed into the higher frequency. In this way the heart is used as a transformer. Compassion is a way of being, how we relate to all life. It is the application of the power of love. Love is not manifested when it remains in the mental realm as a concept.
Practical Application: Several eastern traditions incorporate a maitrī which is loving-kindness meditation, where the practitioner generates love in the heart and projects it out for the healing of the people of the world, meditation, which is considered compassion love’s power is being applied by retreated monks. Compassion is the very practical application of love expressed in actions and words to lighten the load of others and relieve suffering wherever it is found. It can be visiting the difficult one, weeding someone’s garden, comforting an animal, picking up trash by the wayside to beautify it for others, or giving uplifting words of praise and encouragement.

Love life through labour is to be intimate with life’s inmost secret, Work is love made visible. It is our compassionate heart, our actions connection to the mass or others they are need, it start from our heart through actions to others ‘s suffering. It is true love that in Dharma teaches.

4. The Perfection of Energy (Vīryapāramitā)

The perfection of joyous effort is the enlightened quality of energy, vigor, vitality, endurance, diligence, enthusiasm, continuous and persistent effort. In order to practice the first three pāramitā of generosity, virtuous conduct, and patience in the face of difficulties, we need this pāramitā of joyous effort and perseverance. Joyous effort makes the previous pāramitās increase and become even more powerful influences in our life. The essence of this pāramitā of joyous effort is the courage, energy, and endurance to continuously practise the Dharma and pursue the supreme goal of enlightenment for the highest good of all beings. From a feeling of deep compassion for the suffering of all sentient beings, we are urged to unfailing, persistent, and joyous effort. We use our body, speech, and mind to work ceaselessly and untiringly for the benefit of others, with no expectations for

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personal recognition or reward. We are always ready to serve others to the best of our ability. With joyous effort, devoted energy, and the power of sustained application, we practice the Dharma without getting sidetracked by anything or falling under the influence of laziness. Without developing *Vīrya Pāramitā*, we can become easily disillusioned and drop our practise when we meet with adverse conditions. The word *vīrya* means persistence and perseverance in the face of disillusionment, energetically striving to attain the supreme goal of enlightenment. When we cultivate this type of diligence and perseverance we have a strong and healthy mind. We practise with persistent effort and enthusiasm because we realise the tremendous value and benefit of our Dharma practise. Firmly establishing ourselves in this *pāramitā*, we also develop self reliance, and this becomes one of our most prominent behavior. With joyous effort and enthusiastic perseverance, we regard failure as simply another step toward success, danger as an inspiration for courage, and affliction as another opportunity to practice wisdom and compassion. To develop strength of character, self reliance, and the next *pāramitā*, of concentration, is not an easy achievement, thus we need enthusiastic perseverance on the path.

“The Lord Buddha said to Subhūti that within this universe a good disciple heaped together the seven treasures forming many elevations as Mount Sumeru, and entirely bestowed these treasures on the tathāgata as a gift in his exercise of charity. The Bodhisattva who believes that all things are without selfhood, and still has compassion and faith, he is, indeed, a noble minded Bodhisattva, and is so considered by the all-wise tathāgatas.”

The three types of energy: First, type energy of the mind, which stops the desire for unprofitable things. If we have a strong desire for ordinary things disconnected from Dharma, it disrupts our Dharma practise. Although we have to do everyday things, if our fondness for them is greater than our fondness for Dharma, our attention is taken away from our main work. A person may concentrate and work very hard, but if the goal of all that effort is a worldly one, then, according to Dharma, that person is lazy. People who really want to practise Dharma are in a hurry even when eating or excreting, so as not to waste time. Energy for worldly things is weakness; energy for Dharma is real strength. This aspect of the perfection of energy speeds us quickly towards the final goal. Having energy for Dharma practise, the real purpose of life, prevents our being distracted by worldly goals. It protects us from all kinds of bad things.

Second, type of energy protects us against tiredness. Such as, a meditator who suffers from such tiredness that even the mere sight of the meditation place brings on sleep, overcomes this weakness by this kind of energy. One way to stop this fault is to consider the Dharma practice.

Third, type of energy is the confidence that the Dharma practise to be attains. It can be overcome by thinking that the highest Buddhas and bodhisattvas also once had only delusion, lived in saṃsāra, and were worse than ourselves. By practising Dharma, they reached the highest stages of perfection; we can do the same. we shall find reason why we must practice the Dharma. We see that from the three types of energy overcome three weaknesses: the first that the mind will not turn to Dharma; the second is the fatigue we experience when we practise; the third is the doubt we have in our own ability to achieve the aims of Dharma. The person who wants to get to the

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57 Laj Utreja, WWD. Author House Press, 2007: 139.
top of a mountain has first to turn to the path, second, to keep going and not give in to laziness, and third, not to falter and think. This is possible for strong people, but not for me.

The scriptures teach that all virtue follows from energy. With energy, someone who is not intelligent can get the Dharma practise. A person who is intelligent but lazy will not get the fruit, and the intelligence is useless and wasted. With both intelligence and energy, there will be the greatest success. There is a simile in the scriptures that if the dry grass on a mountain catches fire and the wind fans it, the whole mountainside will catch fire, but if there is no wind the fire will go out straight away. Intelligence is like the fire and energy like the wind. If a person has intelligence and no energy, nothing will be accomplished. Thus the perfection of energy is essential for achieving the goal.

5. The Perfection of Meditation (Dhyāna pāramitā)

The enlightened quality of concentration, meditation, contemplation, samādhi, mindfulness, mental stability. Our minds have the tendency to be very distracted and restless, always moving from one thought or feeling to another. Because of this, our awareness stays fixated in the ego, in the surface layers of the mind and emotions, and we just keep engaging in the same habitual patterns of behavior. The perfection of concentration means training our mind so that it does what we want it to. We stabilise our mind and emotions by practising meditation, by being mindful and aware in everything we do. When we train the mind in this way, physical, emotional, and mental vacillations and restlessness are eliminated. We achieve focus, composure, and tranquility. This ability to concentrate and focus the mind brings clarity, equanimity, illumination. Concentration allows the deep insight needed to transform the habitual
misperceptions and attachments that cause confusion and suffering. As we eliminate these misperceptions and attachments, we can directly experience the joy, compassion, and wisdom of our true nature. There is no attainment of wisdom and enlightenment without developing the mind through concentration and meditation. This development of concentration and one pointedness requires perseverance. Thus the previous pāramitā, of joyous effort and perseverance brings us to this pāramitā, of concentration. In addition, when there is no practise of meditation and concentration, we cannot achieve the other pāramitās, because their essence, which is the inner awareness that comes from meditation, is lacking. To attain wisdom, compassion, and enlightenment, it is essential that we develop the mind through concentration, meditation, and mindfulness.

"Subhūti enquired of the Lord Buddha that dhyāna is not at all to be confined to sitting one should constantly discipline himself to that end. Gradually entering into the state of samādhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable."  

(Diamond Sūtra)

The dhyāna-pāramitā can be successfully practised only from that viewpoint. An enlightened disciple practicing the pāramitā with a mind independent of every phenomenon is like unto a person to whom suddenly the power of vision is restored, and he sees everything as in the meridian glory of the sunlight. The Lord Buddha said: Those who by form did see me, and those who followed me by voice. Wrong the efforts they engaged in, those people will not see me.

(Diamond Sūtra)

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Some words come from dhyāna pāramitā teaching. Peace comes from within. Do not seek it. All that we are is the result of what we have thought. The mind is everything. What we think we become. The mind is everything. What we think we become. All things appear and disappear because of the concurrence of causes and conditions. Nothing ever exists entirely alone; everything is in relation to everything else. A wise man, recognizing that the world is but an illusion, does not act as if it is real, so he escapes the suffering. As a lotus flower is born in water, grows in water and rises out of water to stand above it unsoiled, so I, born in the world, raised in the world having overcome the world, live unsoiled by the world.60

6. The Perfection of Transcendent Wisdom (prajñāpāramitā)

The Compassion with meditation or perfection of compassion, (dhyāna-pāramitā) first in a series of teachings on developing compassion and love, meditation is not just for relaxation; meditation is bringing about a change in one's mind that will bring lasting peace. To improve the quality of the mind and heighten awareness and so on, good heart is not something that just religious, that nonbelievers can do without. This is not at all the case. Anyone who wants to be happy wants to be peaceful and to do well must have kind heartedness, good heart. Since we need good heart in order to have peace, if we want peace we must make an effort in developing kind heartedness.

There are two ways of developing type-heartedness. First, type self-analysis, we can analyse ourselves by watching, bring about a very strong sense of self-discipline, meditate to improve one's way of thinking, in other words, to bring about good heart, kind-heartedness. In improving good heart we have understanding the compassion and try to develop great compassion. It

60 J. D. King, TYPM, Author House Press, 2009: 464.
make our mind, our heart, compassion ourselves, is never easy. Nevertheless we try. It would be quite wrong if we do not try at all, nothing will be achieved, not develop compassion. To develop true compassion, we know that suffering is real, sufferings hurt. We know that we need to develop compassion, to plant the seed of great compassion, if we want. It is difficult indeed for us to develop great compassion, for it is an attitude we want to free all sentient beings throughout space from whatever they are. This is why the Buddha, when he gave his first teaching, began with the statement that there are sufferings. He began his teachings with the acknowledgement of suffering. If we can accept the reality of suffering and that sufferings are painful, we will see that we will be very careful in our actions. If we speak harshly to somebody, these actions cause suffering and any being with the ordinary aggregates from previous lifetimes will experience these sufferings as painful. If somebody were to speak harshly to us, we would undoubtedly experience a great deal of pain. We take this as a lesson. We have the realisation: If we speak harshly to others, injure them we will cause them a great deal of harm and pain. And this realisation should motivate us to abstain from the actions that cause others suffering.