

Gist of Buddhism

In the ancient Tibet, the wise one Great Divine Spirit of life that became blessed and enlightened evaluated the ancient practice of transcendental divine and their natural emptiness. Lord Buddha was one exemplification of realising atman in the human form. In the Tibetan Buddhist pantheon of enlightened beings, Chenrezig is renowned as the embodiment of the compassion of all the Buddhas, the Bodhisattva of Compassion.

Avalokiteshvara is the earthly manifestation of the self born, eternal Buddha, Amitabha. He guards this world in the interval between the historical Sakyamuni Buddha, and the next Buddha of the Future Maitreya. Now 'Maitreya' simply implies that all 'Dharmas' must become empty and merge into one universal divinity of universal 'Satt' or universal truth.

This may be very similarly co-related to the cry of the Upanishads and the gist of the Vedic wisdom [the non-manipulated Vedic truth and the non-manipulated Upanishadic truth!]. As such Buddha conforms that when truth becomes dual, it no longer is the 'truth'; however truth is neither absolute nor complete truth. Truth can never be complete truth because life is imperfect.

Divine Truth may therefore only be realised through contemplation.

According to legend, Chenrezig made a vow that he would not rest until he had liberated all the beings in all the realms of suffering. After working diligently at this task for a very long time, he looked out and realised the immense number of miserable beings yet to be saved. Seeing this, he became despondent and his head split into thousands of pieces. Amitabha Buddha put the pieces back together as a body with very many arms and many heads, so that Chenrezig could work with myriad beings all at the same time. Sometimes Chenrezig is visualized with eleven heads, and a thousand arms fanned out around him.

This is a similar anthological legend as the Durga Bhagavatti Shakti of the Vishnool God of Hindus.

Chenrezig may be the most popular of all Buddhist deities, except for Buddha himself -- he is beloved throughout the Buddhist world. He is known by different names in different lands: as Avalokiteshvara in the ancient Sanskrit language of India, as Kuan-yin in China, as Kannon in Japan.

As Chenrezig, he is considered the patron Bodhisattva of Tibet, and his meditation is practiced in all the great lineages of Tibetan Buddhism.

The beloved king Songtsen Gampo was believed to be an emanation of Chenrezig, and some of the most respected meditation masters (lamas), like the Dalai Lamas and Karmapas, who are considered living Buddhas, are also believed to be emanations of Chenrezig.

Whenever we are compassionate, or feel love for anyone, or for an animal or some part of the natural world, we experience a taste of our own natural connection with Chenrezig. Although we may not be as consistently compassionate as some of the great meditation masters, Tibetan Buddhists believe that we all share, in our basic nature, unconditional compassion and wisdom that is no different from what we see in Chenrezig and in these lamas.

We might have trouble believing that we are no different than Chenrezig -- but learning about the nature of compassion, and learning about Chenrezig, repeating his mantra ***Om Mani Padme Hum*** and imagining that we would like to be like Chenrezig, pretending that we really are just like Chenrezig, we actually can become aware of increasing compassion in our lives, and ultimately, the lamas tell us, awaken as completely wise and compassionate Buddhas.

'Aum Mani Padme Hum' is a Sanskrit mantra of Buddhism

Om	Meditation / Bliss	Pride	Devas	White	Wisdom	Perfect Realm of Potala
Ma	Patience	Jealousy / Lust for entertainment	Asuras	Green	Compassion	Perfect Realm of Potala
Ni	Discipline	Passion / desire	Humans	Yellow	Body, speech, mind quality and activity	Dewachen
Pe	Wisdom	Stupidity / prejudice	Animals	Blue	Equanimity	in presence of Protector (Chenrezig)
Me	Generosity	Poverty / possessiveness	Pretas (hungry ghosts)	Red	Bliss	Perfect Realm of Potala
Hung	Diligence	Aggression / hatred	Naraka	Black	Quality of Compassion	in presence of the Lotus Throne (of Chenrezig)

The jewel in the million petal lotus, seated in my hearts most subtle spirit, that jewel, is the Divine God Param-Atman- whose subtle sublime, serene, grace is in the deepest sublime most entity of my soul divine, the 'Aum' is a symbol of the sound that emanates from it just as 'Aum' echoes in the conch shells and all over the natures blissful silences. 'Aum' is the sacred mantra of the Gods.

Inter-being:

Through mindfulness and contemplation, we experience Inter-being which means everything is in everything else and therefore perfect understanding entails that GOD prevails in everything. Therefore, one should know that '**Perfect Understanding**' is a great mantra, is the highest mantra, it is the unequalled mantra, the destroyer of all suffering, the incorruptible truth. If truth should be non-dual, then this is the non-dual truth of all mantras and the highest even. Perfect understanding cannot emanate from reading scriptures or holy sacred lyrics but from perceiving, and further experiencing the sheer joy of realising that delight of million lights put together. It is an experiential understanding that comprises thousand compassion, thousand contemplation, thousand moments, thousand blessings, thousand divine lights and thousand sparks of love. It is beyond words, it is perfect, so perfect that words cannot adequately or appropriately express it because human is after all imperfect made of imperfections and imperfect knowledge.

This Buddhist mantra is:

"Gate gate paragate parasamgate bouddhi svaha."

Beyond the five worlds, beyond the five elements of matter, beyond the physical and the metaphysical, beyond the seven koshas - sheaths, beyond the dawn and the dusk, beyond the grandeur of all this beautiful existence a subtle tranquil state where at the mind no longer feels or thinks, nor forms any perception, conception, thought, vision, but all becomes emptiness and silence of blissfulness transpires – that is the GOD.

The Buddha in the Heart Sutra:

A mantra is something that one utters when one's body, mind and breath are at one in deep concentration - contemplation. When one dwells in that deep concentration and contemplation, one looks into things and sees them as clearly as one can see an orange that one holds in the palm of one's hand. Looking deeply into the five skandhas, Avalokitesvara (the Buddha) saw the nature of inter-being and overcame all pain. He became completely liberated - nirvana. It was in that state of deep concentration, of joy, of liberation, that he uttered something important. That is why his utterance is a mantra.

The five skandhas are: First - form: Solidity, earth element, shape, matter, and bhutas. Second - feelings: Sensations. Not just emotional feelings, but also physical sensations and so on - whatever we feel. The third 'skandha' is perceptions: Experiences, like thoughts, sights, sounds, and so on. In the second and third skandhas, in feelings and perceptions, liking and not liking arise. That's when the whole problem, the whole duality, the whole push and shove or conflict starts. The entire, exhausting treadmill or roller coaster of ups and downs and upheavals – the turmoil of karma is third skandha. The fourth is will or volition: Intending to do things. That's where future karma comes in. Liking and not liking arise, there from that devolves reactions. Reactions rather than freedom and pro-activity form vicious cycles of karma and what goes around comes around. Our form feels things, perceives things this way or that way, liking or not liking. Then actions or intentions push or pull, trying to get more, get less, ignore it, or get away from it. Rejection, avoidance, denial, greed, 'demanding-ness', aggression, attachment, obsession, possession and so on, all negative forces of illusion or the wheel of 'samnsahr' equal to dissatisfaction sorrow, grief, and misery. And the fifth 'skandha' is consciousness, or as Buddhism says, consciousnesses: States of mind – subtle, sublime, not noisy, not this, that and the other but transcendently omniscient state of divine blissfulness.

When you say something your whole being, not just with your mouth or your intellect, but with your whole being, it can transform the world.

A statement that has such a power of transformation is called a mantra. Alokitesvara's mantra is "*Gate gate paragate parasamgate boddhi svaha.*" Gate means gone. Gone from the suffering to the liberation of suffering; gone from the forgetfulness to the mindfulness; gone from duality into non-duality. Gate gate means gone, gone. 'Paragate' means gone all the way to the other shore. So this mantra is said in a very strong way. Gone, gone, gone all the way over. In Parasamgate 'sam' means everyone, the sangha, the entire community of beings. Everyone gone over to the other shore. Boddhi is the light inside, enlightenment, or awakening; the vision of reality liberates you. And svaha is a cry of joy or excitement, like "Welcome!" or "Hallelujah!" "Gone, gone, gone all the way over, everyone gone to the other shore, enlightenment, svaha!"

When one contemplates upon the great sutra mantra, with divine wholeness, reciting and repeating without any thoughts or feelings or attachments or desires, repeatedly, constantly, consistently, with whole being, the mantra empowers one with real communication, real communion with Buddha-Avalokitesvara, and one will be able to transform one's whole in the direction of true enlightenment.

This is the gift of Avalokita.

There are three kinds of gift. The first is the gift of material resources. The second is the gift of know-how, the gift of the Dharma. The third, the highest kind of gift, is the gift of non-fear (abhaya). Avalokitesvara is someone who can help us liberate ourselves from fear. Fear is the root cause of all evil!

In Buddhist meditation we do not struggle for the kind of enlightenment that will happen five or ten years from now. We practise so that each moment of our life becomes real transcendental moment of life.

Therefore, when we meditate, we sit for sitting; we don't sit for something else. If we sit for twenty minutes, these twenty minutes should bring us joy, life of contemplation and life of emptiness – of silence, of peace, of blissfulness. If we practise walking meditation, we walk just for walking, not to arrive or to rush back. We have to be alive with each step, and if we are, each step brings real life back to us. The same kind of mindfulness can be practised when we eat breakfast, or when we hold a child in our arms. Hugging is a Western custom, but we from the East would like to contribute the practice of conscious breathing to it. When you hold a child in your arms, or hug your mother, or your husband, or your friend, breathe in and out three times and your happiness will be multiplied by at least tenfold. And when you look at someone, really look at them with mindfulness, and practise conscious breathing. We generate powerful energies from within our deeper spiritual essence.

For example, at the beginning of each meal, if we look at our plate and silently recite, "My plate is empty now, but I know that it is going to be filled with delicious food in just a moment. Breathing in and out peacefully three times and looking more deeply, let us realise that at that very moment many, many people around the world are also holding a plate but their plate may be empty for a long time. We become graceful, peaceful and aware. When we see the good and the bad, the wondrous and the deep suffering, we have to live in a way that we can make peace between ourselves and the world. Understanding is the fruit of meditation. Understanding is the basis of everything. Each breath we take, each step we make, each smile we realize, is a positive contribution to peace, a necessary step in the direction of peace for the world. In the light of inter-being, peace and happiness in your daily life mean peace and happiness in the world. Every single act of ours is an opportunity to realise Divine truth. Each moment of our life therefore is truly auspiciously teaching us of the truthfulness, blissfulness and gratefulness. We must therefore be grateful to every moment of our lives. In this manner, we will gradually become graceful, peaceful and satisfied with our inner spirit of life and serene like the swan (hamnssa) we become.

Ensuing words of wisdom are my interpretation of the original Sanskrit Sutra:

Truth is beautiful, truth is one, truth is in silence and truth manifests in contemplation.

Seeing the five skandhas and their natural emptiness (formlessness-nirguna), form is emptiness (Svaroop evam Nirgunam), emptiness itself is form (Shabda evam Vachas Svaroop – when ‘Aum’ ends it becomes empty ‘mmmmm’ – therefore emptiness only is the supreme celestial God; emptiness is no other than form, form is no other than emptiness; in the same way as feeling, perception, concept, phenomenon, and consciousness are all leading towards that emptiness. Thus all the Dharmas are emptiness and have no characteristics. They are unborn and unceasing, they are not impure or pure, they neither decrease nor increase. Therefore since there is emptiness there is no form, no feeling, no perception, no concept, no phenomenon, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no quality of hearing, no quality of smelling, no quality of tasting, no quality of sensing, no quality of thought, no quality of mind-consciousness; there are no ‘nidanas’ (cause of karma), from ignorance to old age and death, nor their wearing out; there is no suffering, no cause of suffering, no ending of suffering and no path; no wisdom, no attainment and no non-attainment. Therefore since there is no attainment, the Bodhisattvas abide by means of transcendent knowledge; and since there is no obscurity of mind they have no fear, they transcend falsity and pass beyond the bounds of sorrow.

Relative Time	Nida and Symbol	Sanskrit	Pali
PAST	1. ignorance: blind old woman	avidya	avijja
	2. karma-formation: potter's wheel	samskara	sankhara
PRESENT	3. consciousness: monkey in mango tree	vijñana	viññana
	4. identity: passenger	nama-rupa	nama-rupa
	5. senses: house of 6 windows	sadayatana	salayatana
	6. contact, impulse: couple	sparsha	phassa
	7. perception, feeling: arrow in eye	vedana	vedana
	8. desire: sweet drink	trishna	tanha
	9. attachment: gathering fruit	upadana	upadana
	10. becoming: orgasmic copulation	bhava	bhava
FUTURE	11. rebirth: child-bearing	jati	jati
	12. decline: corpse	jara-marana	jara-marana

All the Buddhas who dwell in the past, present and future by means of transcendental knowledge, fully and clearly awaken towards unsurpassed, true, complete enlightenment. Therefore the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the unequalled mantra, the mantra which calms all suffering, should be known as truth, for there is no deception. In transcendent knowledge the mantra is proclaimed: *Gate gate paragate parasamgate bodhi svaha*. When the Blessed One had said this, Shariputra and Avalokiteshvara, that whole gathering and the world with its gods, men asuras and gandharvas, their hearts full of joy, praised the words of the Blessed One. The trine of truth: Divine truth stands on a triad of three as a pyramid symbolises mysticism of highest form.

Triad of unforgettable facts: Three unforgettable facts:

- The grace-filled guru – One who has long suffered and contemplated in silence and one who is benignly self-less, motherly, and genuinely true.
- The Enlightened Buddha – The awakened spirit who is above everything and beyond everything.
- Recollection and Awareness – Constant contemplation and reflection of one's daily karma, making one's consciousness realise truthfulness, integrity, sincerity, self-less servitude, humanity, non-attachment, non-desire, non-ownership, letting go of all things, peacefulness, tranquillity, silence and solitude of quietness.

Triad of recalling and remembering: Three things one should remember:

- The preceptor who ordains us towards higher faculties. To remember the Great Divine Spirit who guides and who directs us removes all the negativities from us and fills our consciousness with pureness, purity and pure thoughts.
- The teachings that reveal the path of the higher faculties. Sacredness.
- And the discipline necessary for the accomplishment of higher faculties.

Triad of essentials: There are three things that one must have:

- A mind which stays where the body is instead of wondering all over.
- A body which remains in the right place in the rightful manner.
- A mind which dwells in a state of relaxation with the delight of spirit.

Triad of elimination: There are three things which are best forgotten and abandoned:

- Anger against one's enemies; aggression against one's foes.
- Attachment to loved ones; betraying and deceiving another whom we call a relation, a distant relation, a friend, a distant friend or even a friend of family.
- Slothful sleep. Indolence is sinful, darkness, tamasic and yields more lust.

Triad of restraints: There are three things which it is better to restrain:

- One's tongue in public – One must refrain from speaking and if one speaks one must think thrice before uttering a word.
- One's hand in private – One must keep ones hands occupied in the rightful act of karma and rightfulness such that only divine right emanates from our hands – thus our hands and feet are our communicative messengers and actors and as such our hands can be reciting jaaps and mantras potentially.
- One's thoughts all the time – to think of something without perfect understanding is fatal. It is better to restrain from thinking at all times unless one's thoughts are perfect understanding without a dual meaning.

Triad of Silence: There are three things which one should keep quiet about:

- One's own virtues; one must not blow one's own trumpet regardless.
- The faults of others; one must not become judgemental of another.
- One's intentions for the future; one must not promise and one must not speak about the intentions of his future ever to anyone. Of what to say to the marketers and modern day business persons. When one speaks of one's future intentions, normally the resultant force diminishes somehow in somewhat mystical manner – that which no one has been able to comprehend why.

Triad of humility: There are three things which one must not make a show of:

- The impulse to renounce worldly clinging; not to falsify renunciations.
- The baited trap of one's own hypocrisy; not to say something but do another; not to become a double standard; not to be discretely mysterious.
- The urge to display one's religious fervour; not to demonstrate one's sincerity and dedication and most of all one's inner most religious beliefs.

Triad of places NOT to visit: There are three places where one should not go:

- Amongst hostile people; one must stay away from aggression, arguments; antagonism, loud persons; obnoxiousness; vagueness (ambiguity in character); and all doubtful persons and places.
- In a crowded gathering; where there is too much of noise, too much of vibrations from too many people; too much of violation of energies; too much of contradictions, confusion, chaos, controversy, and conflict.
- A place where dice games are played; dice; gambling; cards; and roulette; betting and gaming.

Triad of abstinence: There are three things which should not be talked about:

- The Dharma to those who do not want to listen; one must never ever recite or utter sacredness to a person who is antagonist or who does not wish to listen to the sacredness or holiness or divinity; one must abstain from wasting one's most valuable spiritual energies; one must reservedly be strictly discerning and discrete in all the matters of Sutras, dharma, and Vedas.
- Private matters with strangers must always be avoided; no private matters must ever be discussed with strangers; one must safeguard one's privacy, one's reserved private life and one's reservedly private friends.
- Pointless fantasies in general; one must NOT fantasise about impossible; one must become realistic; one must not talk about one's fantasies in public nor must one speak about one's dreams to anyone.

Triad of Vi-Karma – There are three things which one should not do:

- Behave temperamentally to a friend; NOT to become temperamental and moody and NOT to ever hurt a friend; not to hurt anyone for that matter but not to loose temper and not to become angry towards a friend.
- Speak inconsistently; the speech must be consistent. Not to utter inconsistent matters with differing intentions and differing motives everyday; not to speak irregularly out of turn in the wrong places at the wrong time for the wrong reasons and never ever to become too chatty.
- Act two facedly; one must never ever behave outwardly sacred and divine and inwardly malicious and evil; this is worst kind of punishment upon another.

Triad of integrity: There are three things which one should refrain from:

- Overweening self-importance
- Harping on the faults of others
- Despising anyone

Triad of non-corruption: There are three things which one should not offer:

- Gifts to those of higher rank (superiors).
- Devotion to a charlatan (a charlatan is someone who is fake not true).
- One's innermost thoughts to anyone.

Triad of wrongful thoughts: There are three things one should not mentally dwell on:

- A pretty girl's body; lustfulness must be avoided.
- A friend's behaviour; how a friend behaves must NOT be dwelled upon.
- One's own virtues; one must not dwell upon one's greatness.

Triad of adaptability: There are three things in which one should be adaptable to:

- Speaking to a friend;
- Wearing the clothes of the country;
- Turning one's mind to the Dharma; adapting to the sacredness of dharma.

Triad of self-respect: There are three things which one should not listen to:

- Flattering words
- Talk of the latest craze
- Advice from a foolish person.

Triad of non-covetousness: There are three things which one should not covet:

- A rich man's wealth
- A position of rank;
- Flashy clothing.

Triad of bad speech: There are three things one should not speak ill of:

- A person who is well respected
- Another man's merchandise
- A good friend.

Triad of sincerity: There are three things one should not praise:

- A man who is vilified by everybody
- A conceited fool
- Your own child to others.

Triad of no comments: There are three things which one should neither praise nor criticise:

- One's relatives
- A man you know nothing about
- Actually, anyone at all; to speak of another is considered to be of common low level attitude towards life itself.

Triad of truthfulness:

- Observe yourself at all times. There are many other things you should remember, but the essential thing is to observe yourself all of the time.
- Contemplate
- Realise and give; do not ignore anyone that comes knocking your doors.

There are many more things to remember but one's time in this life is limited and therefore whatever happens one must remember at least the words here in. *"The whole world we travel with our thoughts, finding nowhere as precious as one's own self. Since each and every person is so precious to themselves, let the self-respecting divine spirit of life harm no other being. All beings are divine."* – Buddha

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