

The Book of Ur-Rachman – from Essence -- the Presentation

Summary by White Seer

In the ABD Guidebook, chapter 2 ‘ The second book of the dead called the book of ‘Ur-Rachman’ refers to:

- Verse 1 says ‘ I am ‘Ur’Rachman’ – ‘God’ – The compassionate ’. God has compassion for all, even those who do not recognize him. If we through constant sincere efforts, and by the merit earned wake up, we can become ‘Ur-Rachman’--the compassionate one. These are qualities of god and have to be practiced through sincere efforts
- Everyone is a part of the divine plan, love and compassion for all, for no soul is lost. The compassionate one here looks at the pure spirit of each voyager
- One has to be open to receive the compassion, that’s all that is required
- A compassion and love devoid of another object, all-encompassing, Omni-present love coming from within
- If we can practice compassion without wanting anything in return, we can reach a state of ecstasy
- Verse 9 onwards – Even those who have missed the first clear light can wake up in the secondary clear light if their intention is pure and they meditate on the absolute with sincerity, such is the compassionate one who will awaken those coming from any world in the secondary clear light
- Verse 14 onwards – those who refused the clear light in the lifetime and have not practiced working towards their essential self will spiral downwards and those familiar with the teaching and yet unable to rise and know the self – This instruction is beneficial. It’s important to read the ABD instructions to them – for me this also refers to NOW. We constantly are faced with aggression, violence, fear, hatred and if we happen to recognize them now, we can free ourselves from taking rebirth in the lower dimensions
- Having practiced in the lifetime and having worked with simple presence exercises, we may have crystalized the body ‘Kedjan’ – the higher emotional body or astral body. This body is recognized and formed in the secondary light stage
- Karmic illusions have not yet begun – therefore if guided properly in this stage, it is possible to dispel the darkness of illusion

We need to have compassion for ourselves and those outside, by practicing sincerely, we can dispel the darkness in this lifetime or in the secondary light stage.

Agendbite: Analysis – associate sections of Ur-Rachman with passages from other traditions

Verses 1-6: The Guide announces itself—manifestation or “epiphany”--LOVE IS.

Associated texts: 99 Names of God, Love in Greek / Texts on Compassion Bhagavad Gita, Dalai Lama quote, Panniy’s Buddhist sutras

Alkami:

“ If you want others to be happy practice compassion, if you want to be happy practice compassion”

The idea of Oneness - : “ I am one , there is no other” Advaita philosophy – no duality.

Also manifestaion of himself -“ I am .. I have compassion even for those who do not recognize me “

I leave no one untouched , no soul shall be lost”

Dalai Lama , May 6 , 2009 , NYC in his lecture “ Compassion Ethic in Difficult Times “

Everyone has right to over come suffering “ As far as right is concerned we are all sentient beings”
That unbiased compassion not oriented towards being or person.. “ we need to practice” unbiased
compassion and infinite compassion ..forwell being of everybody, even your enemy . But without
attachment

Be Here Now- By Ram Dass

No account of universe in its totality can be Final which leaves these other forms of Consciousness
quite deregarded , how to regard them is the question.

Alkami:

LOVE IS - without any expectation, it wants to redeem everyone

Bhagwadgita Discourse X, verse 11 “ TeshamevanuKmaparthamahamgyanamtamah ,
NashayamyatmabhavasthoGyandeepaynbhaswata”

“ Out of mere compassion for them , I, Abiding in theirselves , Destroy the darkness born out of
ignorance, by the luminous lamp of wisdom. “

There are three people - Ur Rachman, the guide, and the voyager, both the later ones are the fragment
of UR rachman

The ideas of moon reflecting in water and the divine fragment being a part of the whole,- you become
one with the divine “

Ma Amritanandamayi, The Hugging saint, said “When compassion takes birth Krishna is born ”
- Ur Rachman is one - part of the whole “i am one there is no other, rest everything is just reflection

Ram Dass- Be Here Now - “I am without form , without limit, Beyond space, Beyond time ,i am in
Everything , Every thing is me “ - So above as below

Panniy:

The original teachings of the Eight Verses of Thought Transformation originated from Buddha
Shakyamuni. Buddha Shakyamuni gave teachings on great compassion which were passed down to the
great panditas Arya Asanga and Nagarjuna.

Eight Verses of Thought Transformation

With the thought of attaining Enlightenment
For the welfare of all beings,
Who are more precious than a wish-fulfilling jewel,
I will constantly practise holding them dear.

Whenever I am with others,
I will practise seeing myself as the lowest of all,
And from the very depths of my heart
I will respectfully hold others as supreme.

In all actions I will examine my mind
And the moment a disturbing attitude arises,
Endangering myself or others,
I will firmly confront and avert it.

Whenever I meet a person of bad nature,
Overwhelmed by negative energy and intense suffering,
I will hold such a rare one dear
As if I've found a precious treasure.

When others out of jealousy,
Mistreat me with abuse, slander and so on,
I will practise accepting defeat
And offering the victory to them.

When someone I have benefited and in whom
I have placed great trust hurts me very badly,
I will practise seeing that person
As my supreme teacher.

In short, I will offer directly and indirectly
Every benefit and happiness to all beings, my mothers.
I will practise in secret taking upon myself
All their harmful actions and sufferings.

Without these practices being defiled
By the stains of the eight worldly concerns,
By perceiving all phenomena as illusory,
I will practise without grasping to release all beings
From the bondage of the disturbing unsubdued mind and karma.

AGENBITE :

Verses 7-13:

Instructions manual for the 2nd Stage—a respite, “moment of freedom”--the voyager is poised in essence and outside of time. Compassion is (in the analogy...) the moon, the moonlight, the radiance, the imagery, AND the reflection (the Voyager as Clear Light).

Associated texts: Rumi poem read by Molly Midway:

MOLLY :

Out in Empty Sky [Rumi--trans. Coleman Barks]

*If you catch a fragrance of the unseen,
like that, you won't be able to be*

*contained. You'll be out in empty sky
Any beauty the world has, any desire,*

*will easily be yours. As you live
deeper in the heart, the mirror gets*

*clearer and cleaner. Shams of Tabriz
realized God in himself. When that
happens, you have no anxieties about
losing anyone or anything. You break
the spells human difficulties cause
interpretations come, hundreds, from
all the religious symbols and parables
and prayers. You know what they mean,
when God lives through you like Shams.*

Agenbite: ...

Alkami: The ideas of moon reflecting in water and the divine fragment being a part of the whole,
There are three people - Ur Rahman, the guide and the voyager, both the later ones are the fragment of
UR rachman

Panniy: Buddhist verses [from Chapter 10 of the Bodhicharyavatara of Master Shantideva.]

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil,
Be restored on finding repose.

May the naked find clothing
The hungry find food
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the hopeless find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all the medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And the people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

AGENBITE :

Verses 14-17 - The IF / THEN formulation of devolutionary path: IF not accepting of Law of Life, THEN spiral downward into illusions. Voyager needs instructions to be read.

Associated texts: ??? (maybe not here...)

Verses 18-19:

The Body Kesdjan—the condition of separation described in detail—non-recognition leads to process of return – return – return.

Associated texts: Iven story in Compassion document, Shimal, Alka, others

WhiteSeer [from Gurdjieff]: “In any case, for the further elucidation of the strangeness of the psyche of those three-brained beings who have taken your fancy, you must know this also, that in the beginning, after the organ Kundabuffer with all its properties had been removed from their presences, the duration of their existence was according to the ‘Fulasnitamnian’ principle, that is to say, they were obliged to exist until there was coated in them and completely perfected by reason what is called the ‘body-Kesdjan,’ or, as they themselves later began to name this being-part of theirs—of which, by the way, contemporary beings know only by hearsay—the ‘Astral-body.’”

Alkami: Character of Ul Rahman

He is compassionate yet detached, untouched or perhaps because he is detached that is why he is truly compassionate .in isolation and separation of self from attachments brings compassion. it would be interesting to understand the difference between passion and compassion .

I feel that when we unload the heart from emotions , the heart opens out, the clarity of cleansing of heart is essential to allow it to be a receiver for true compassion

Be Here Now: Ram Dass

“The mindless quality of Total Involvement that comes only when the Ego is quiet and there is no attachment “

“It is only when you reside Quietly in your HRIDAYAM that you become he of Total Light , UNBEARABLE COMPASSION”

High state of Indifference and lucid clarity these are juxtaposed there is a relation between these words Also "hard hearted " "confusing" in para 14 and "obsessive with passions and aggressions" the and the inner warfare needs to stop to reach compassion

CLOSING:

Prayer Absolute Contemplation- *With clear mind my presence comes to know thee.”*

AGENBITE :

How the essence of the chapter is collective movement from darkness to clear light , the spiralling up :

Astoma-satgamaya

(from *A- Sat / Non- Truth to Sat - Gamaya - let's move)*

Tamso Ma - Jyotirgamaya

(from *Tamas / Darkness to Jyoti - Light - gamaya - Lets move*)

Mriturma- Amrutamgamaya

(From *Mrityu / Death to Amrit / Divine nectar of Salvation - Gamaya - Lets move)*

(Morning stars are rising ~~~~Daylight is a-breakin' in my soul...)

In the spirit of Ur Rahman, that pervades the ashram prayers , here's The closing prayer “ may these efforts be used for the benefit of all beings everywhere” .

[musical interlude]

-----**END OF PRESENTATION**-----

BACKGROUND DOCUMENTS--FOR ARCHIVE & BACKGROUND READING:

The Most Beautiful (99) Names of Allah

Muhammad said: 'Allah the Most High, has ninety-nine names. He who retains them in his memory or recites them, will enter the Paradise'. He also said: 'No-one will be afflicted by distress or anxiety if he invokes Allah with these names, but Allah will take away his distress and grant him happiness instead'.

The most beautiful names belong to God: so call on Him by them;..." (7:180) Say: "Invoke God, or invoke the Most Gracious: by whichever name you invoke Him, He is always the One -- for His are all the attributes of perfection." Al Isra 17:110, tr. *AsadLaysaKamithlihiShayunWaHuwa As-Sami' ul-Basir* "...There is nothing whatever like unto Him, and He is the One that hears and sees (all things). Qur'an [42:11] And God alone possesses the attributes of perfection; invoke Him, then, by these, and stand aloof from all who distort the meaning of His attributes. Al A'Raf 7:180, tr. Asad

The 99 Most Beautiful Names of God, mentioned in the Quran, describe the Lords special attributes and characteristics, which prove, that Allah has a personal form.

The Holy Qur'an describes Allahs attributes as follows: Allah is swift (10.21); rightful (10.32); fazlin, or bountiful (10.60); latif, or tender, hakim, or wise (12.100); gafur, or forgiving, rahim, or merciful (12.98); aziz, or mighty, zuntiqam, or able to requite (14.47); rahman, or beneficent (20.5); qawiy, or strong, (22.40); afuw, or mild (22.60); halim, or clement (2.263); shakir, or responsive (4.147); shadid, or stern (40.3) ali, or sublime and kabir, or majestic (40.12). It is obvious that the owner of all these qualities must be a person. Otherwise how can an abstract power be rightful or bountiful or forgiving or clement or responsive? To be responsive Allah must be a Person. Response is possible only between individualities. To say that an impersonal truth has all these qualities is meaningless. There must be a person, Who is Allah.

If we study the Holy Qur'an carefully we will see that Allah has relationships with His creation. He guides, punishes and awards, gives life and death, becomes angry, summons, leads, loves and does not love, protects, teaches, beguiles, takes care, remembers etc. Such relationships between Allah and living beings display His personal nature, for only a person can have such relationships. Impersonal light or power cannot love, teach, remember, become angry etc. One must be a person to have such relationships.

The Most Beautiful Names of Allah

These 99 names or attributes are classified under six categories:

1. First category has seven names, which describe the absolute being and unity of Allah;
2. Five names present Him as the Creator of all;
3. Four names present His special moral attributes;
4. Eighteen names refer to His general attributes;
5. Twenty four names, known as isma-e-jamaliya (beautiful names) represent Him as merciful and gracious;
6. Forty one names, known as isma-e-jalaliya (glorious and awe-inspiring names) represent Him as all powerful and absolute Sovereign God.

Allah is al-Qadir (the Powerful), al-Jabbar (the Strong), al-Hassib (the Reckoner), al-Kabir (the Great), al-Adil (the Just), al-Rabb (the Lord) and al-Qabiz (the Controller). All these names of Allah are of the category of isma-e-jalaliya (glorious names) also translated as terrible names. (22, pp. 35-39)

Abuhurairah witnessed that the Apostle of God said: "Verily there are 99 names for God; and whoever counts them shall enter into the Garden (Paradise).

He is:

- 1) Allah - that which there is no other;
- 2) Al-Rahman - the compassionate;
- 3) Al-Rahim - the merciful;
- 4) Al-Malik - the king;
- 5) Al-Kudus - the pure;
- 6) Al-Salam - His nature is secure from defect;
- 7) Al-Momin - the shelter;
- 8) Al-Muhaimin - the witness;
- 9) Al-Aziz - the powerful and incomparable;
- 10) Al-Jabbar - the benefactor;
- 11) Al-Mutacabbir - the mighty doer;
- 12) Al-Khalid - the creator;
- 13) Al-Bari - the fixer of quantity before creating;
- 14) Al-Musawwir - the giver of likeness;
- 15) Al-Ghaffar - the pardoner;
- 16) Al-Kahhar - the breaker of the backs of tyrants;
- 17) Al-Wahhab - the perpetual bestower;
- 18) Al-Razzak - the sender of daily bread to the creation;
- 19) Al-Fattah - the opener of the doors of mercy on His servants;
- 20) Al-Alim - the omniscient;
- 21) Al-Kabid - the taker of souls;
- 22) Al-Basit - the opener of daily bread on whom He wills;
- 23) Al-Khafid - the sinker of the infidels to the lowest earth;
- 24) Al-Rafi - the raiser up;
- 25) Al-Muizz - the giver of greatness in the world to whom He wills;
- 26) Al-Mudhill - the ruiner;
- 27) Al-Sami - the hearer;
- 28) Al-Basir - the seer;
- 29) Al-Hacam - the orderer, amongst the creation in the expulsion of oppression;
- 30) Al-Adil - the just;
- 31) Al-Latif - the doer of good to the creation;
- 32) Al-Khabir - the knower;
- 33) Al-Halim - the clement;
- 34) Al-Adhim - the great;

- 35) Al-Ghafur - the great pardoner;
- 36) Al-Shacur - the giver of rewards to the grateful;
- 37) Al-Ali - the most high;
- 38) Al-Kabir - the Lord of greatness;
- 39) Al-Hafidh - the guardian;
- 40) Al-Mukit - the giver of strength;
- 41) Al-Hasib - the taker of accounts;
- 42) Al-Jalil - the glorious;
- 43) Al-Carim - the munificent;
- 44) Al-Rakib - the keeper of watch;
- 45) Al-Mujib - the approver of supplications;
- 46) Al-Wasi - the expander;
- 47) Al-Hacim - the knower of the realities of things;
- 48) Al-Wadud - the friend;
- 49) Al-Majid - the lord of glory;
- 50) Al-Baith - the awakener;
- 51) Al-Shahid - the giver of witness;
- 52) Al-Haqq - the truth;
- 53) Al-Wacil - the taker on himself the affairs of servants;
- 54) Al-Kawiy - the strong;
- 55) Al-Matin - the firm;
- 56) Al-Waliy - the assister of true believers;
- 57) Al-Hamid - the praiser of His own nature;
- 58) Al-Muhsi - the counter;
- 59) Al-Mubdi - the creator of new;
- 60) Al-Muid - the causer of return;
- 61) Al-Muhyi - the causer of life;
- 62) Al-Mumit - the causer of death;
- 63) Al-Haiy - the living one, who never dies nor declines;
- 64) Al-Kaiyum - the maker alive of the creation;
- 65) Al-Wajid - the finder of all perfections;
- 66) Al-Majid - the grand;
- 67) Al-Wahid - the one;
- 68) Al-Samad - from the court of whom all desires are supplicated, and he in need of no one;
- 69) Al-Kadir - the Lord of power;
- 70) Al-Maktadir - the Lord of might;
- 71) Al-Mukaddim, al-Mawakhkhir - the bringer before and after;
- 72) Al-Awwal - the first;
- 73) Al-Akhir - the last;
- 74) Al-Dhahir - whose existence is clear;

- 75) Al-Batin - whose realities hidden;
 76) Al-Wali - the master of all;
 77) Al-Mutaali - the sublime of degree;
 78) Al-Barr - doer of good;
 79) Al-Tawwab - the accepter of repentance;
 80) Al-Muntakim - the taker of revenge;
 81) Al-Afuw - the eraser of sins;
 82) Al-Rawuf - the benefiter;
 83) Malik-ul-Mulci - the ruler of countries;
 84) Dhul-Jalal-wallcram - the Lord of glory and greatness;
 85) Al-Muksit - the giver of justice;
 86) Al-Jami - the assembler of the creation;
 87) Al-Ghani - the independent;
 88) Al-Mughni - the maker of independence;
 89) Al-Muati - the giver to whom He wills;
 90) Al-Mani - the withholder from whom He wills;
 91) Al-Darr - the creator of profit;
 92) Al-Nafi - the creator of loss;
 93) Al-Nur - the maker of light and giver of light;
 94) Al-Hadi - the director;
 95) Al-Badi - the incomparable;
 96) Al-Baki - the eternal;
 97) Al-Warith - the heir;
 98) Al-Rashid - the shower of the straight road;
 99) Al-Sabr - the most patient." (101, p.545)
 and
 100) The hidden name.

Ur-Rachman 'Rehman' the 'Compassionate

***Ar Rahman* - The Compassionate, The Beneficent, The One who has plenty of mercy for the believers and the blasphemers in this world and especially for the believers in the hereafter.**

<http://www.harekrsna.de/artikel/Allah-names.htm>

LOVE in ancient Greek language / New Testament Greek

The Greek language distinguishes at least four different ways as to how the word love is used. Ancient Greek has four distinct words for love: *agápe*, *éros*, *phília*, and *storgē*. However, as with other

languages, it has been historically difficult to separate the meanings of these words when used outside of their respective contexts. Nonetheless, the senses in which these words were generally used are as follows:

- *Agápe* (ἀγάπη *agápē*[1]) means "love: esp. brotherly love, charity; the love of God for man and of man for God." [2] *Agape* is used in the biblical passage known as the "love chapter," 1 Corinthians 13, and is described there and throughout the New Testament as *brotherly love, affection, good will, love, and benevolence*. [3] Whether the love given is returned or not, the person continues to love (even without any self-benefit). *Agape* is also used in ancient texts to denote feelings for one's children and the feelings for a spouse, and it was also used to refer to a love feast. [3] It can also be described as the feeling of being content or holding one in high regard. *Agape* is used by Christians to express the unconditional love of God for his *children*. This type of love was further explained by Thomas Aquinas as "to will the good of another." [4]
- *Éros* (ἔρωζέρως) means "love, mostly of the sexual passion" [5] or the love to join two bodies as one through the joy of touch. The Modern Greek word "*erotas*" means "intimate love." It can also apply to dating relationships as well as marriage. Plato refined his own definition: Although *eros* is initially felt for a person, with contemplation it becomes an appreciation of the beauty within that person, or even becomes appreciation of beauty itself. Plato does not talk of physical attraction as a necessary part of love, hence the use of the word platonic to mean, "without physical attraction." In the *Symposium*, the most famous ancient work on the subject, Plato has Socrates argue that *eros* helps the soul recall knowledge of beauty, and contributes to an understanding of spiritual truth, the ideal "Form" of youthful beauty that leads us humans to feel erotic desire – thus suggesting that even that sensually based love aspires to the non-corporeal, spiritual plane of existence; that is, finding its truth, just like finding any truth, leads to transcendence. [6] Lovers and philosophers are all inspired to seek truth through the means of *eros*.
- *Philia* (φιλία *philia*) means "affectionate regard, friendship," usually "between equals." [7] It is a dispassionate virtuous love, a concept developed by Aristotle. [8] In his best-known work on ethics, Nicomachean Ethics, *philia* is expressed variously as loyalty to friends, family, and community, and requires virtue, equality, and familiarity. Furthermore, in the same text *philos* denotes a general type of love, used for love between family, between friends, a desire or enjoyment of an activity, as well as between lovers.
- *Storge* (στοργή *storgē*) means "love, affection" and "especially of parents and children" [9] It's the common or natural empathy, like that felt by parents for offspring. [10] Rarely used in ancient works, and then almost exclusively as a descriptor of relationships within the family. It is also known to express mere acceptance or putting up with situations, as in "loving" the tyrant.

Agēbite:

In ancient Greek, "love" had multiple words for different contexts. **Eros** was romantic love, erotic love; **Philos** was brotherly love, love among humans, friends, family; **Agape** was Divine Love, love not dependent on qualities of the object. According to a Biblical scholar (see archive article), when the Old Testament was translated first into Greek, this originated the concept of a God with "everlasting love" for Israel, the chosen people. This was fulfilled as **Agape** and **Charity (Greek word?)**, the greatest of the three, Faith, Hope and Charity, in the New Testament, where love of the son is the way of union with the father. However, at least one Bible scholar points out that the loving and merciful God is revealed to Moses in *Exodus*, where God shows His Name (and His Face) to Moses on Mt. Sinai and five attributes are named, "merciful, gracious, slow to anger, full of steadfast love, and faithfulness." These attributes are also confirmed in several of the Psalms of David:

Psalms 86:

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

15 But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

Psalm 103:

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Psalm 186

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

Out in Empty Sky [Rumi--trans. Coleman Barks]

If you catch a fragrance of the unseen,
like that, you won't be able to be

contained. You'll be out in empty sky
Any beauty the world has, any desire,

will easily be yours. As you live
deeper in the heart, the mirror gets

clearer and cleaner. Shams of Tabriz
realized God in himself. When that

happens, you have no anxieties about
losing anyone or anything. You break

the spells human difficulties cause
interpretations come, hundreds, from

all the religious symbols and parables
and prayers. You know what they mean,

when God lives through you like Shams.

Alkami:

The Dalai Lama has said, "If you want others to be happy, practice compassion. If you want to be happy, practice compassion." [this quote needs a citation] The American monk Bhikkhu Bodhi states that compassion "supplies the complement to loving-kindness: whereas loving-kindness has the characteristic of wishing for the happiness and welfare of others, compassion has the characteristic of wishing that others be free from suffering, a wish to be extended without limits to all living beings. Like metta, compassion arises by entering into the subjectivity of others, by sharing their interiority in a deep and total way. It springs up by considering that all beings, like ourselves, wish to be free from suffering, yet despite their wishes continue to be harassed by pain, fear, sorrow, and other forms of dukkha." [62]

Panniy:

The original teachings of the Eight Verses of Thought Transformation originated from Buddha Shakyamuni. Buddha Shakyamuni gave teachings on great compassion which were passed down to the great panditas Arya Asanga and Nagarjuna. From these masters, the teachings were passed down to Shantideva. Shantideva emphasized, expanded and reiterated on the thoughts on compassion by the Buddha and he put it into words that are easier for people to understand.

The teachings on the Eight Verses of Thought Transformation arose from the Bodhisattvacharyavatara, written by Shantideva, which talks about the development of Bodhicitta and compassion. From Shantideva it was passed down to Lama Serlingpa and Lama Atisha. Lama Atisha came to Tibet from India and spread the teachings all over Tibet to countless disciples. Out of his countless disciples he passed the teachings to his main disciple the great Dromtopa. Dromtopa then passed the teachings to his disciples, chief among those were GeshePotowa, GesheChekawa and Geshe L

Eight Verses of Thought Transformation

With the thought of attaining Enlightenment
For the welfare of all beings,
Who are more precious than a wish-fulfilling jewel,
I will constantly practise holding them dear.

Whenever I am with others,
I will practise seeing myself as the lowest of all,
And from the very depths of my heart
I will respectfully hold others as supreme.

In all actions I will examine my mind
And the moment a disturbing attitude arises,

Endangering myself or others,
I will firmly confront and avert it.

Whenever I meet a person of bad nature,
Overwhelmed by negative energy and intense suffering,
I will hold such a rare one dear
As if I've found a precious treasure.

When others out of jealousy,
Mistreat me with abuse, slander and so on,
I will practise accepting defeat
And offering the victory to them.

Panniy:
[Buddhist text]

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil,
Be restored on finding repose.

May the naked find clothing
The hungry find food
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the hopeless find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all the medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill

Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And the people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

White Seer: Notes on Compassion

The person who knows what compassion is cannot say, "I have compassion"; he is simply compassionate. Having compassion is not possible – either you are compassionate or you are not; it is not a question of having. If you have compassion, it is the same, in different words, as feeling sorry for someone.

But language can give you great scope for playing games, mind games. "Feeling sorry" and "having compassion" are synonymous. Of course, feeling sorry and having compassion are synonymous, but feeling sorry and being compassionate are not synonymous. Being compassionate is a totally different phenomenon than having compassion. Having compassion, again you will have that idea that "I am far superior than the other. Look how much compassion I have!" And **compassion is not something that you can possess, it is not something that you can have, you can only be it. Know the difference between having and being!**

Compassion is higher than love. Love is an integral part of compassion, but compassion is not an integral part of love. That's the difference between thinking and meditation.

Buddha has defined compassion as "love plus meditation."

When your love is not just a desire for the other, when your love is not only a need, when your love is a sharing, when your

love is not that of a beggar but that of an emperor, when your love is not asking for something in return but is ready only to give – to give for the sheer joy of giving – then add meditation to it and the pure fragrance is released, the imprisoned splendor is released. That is compassion; compassion is the highest phenomenon.

Authentic compassion arises from within, beginning with a deep acceptance and love of oneself. Only then, does compassion flower into a healing force, rooted in the unconditional acceptance of the other as he or she is.

Compassion's Castle:

While shots and shells of hate

Fall around thee
Remain castled in love.
While bombs of misunderstanding
Keep bursting
Remain hidden
'Neath the deep caves of compassion.
While poisonous vapors of delusion
Seek to choke the life of thy wisdom
Mask thy soul with taintless love.
For the castle of love divine
Is a safe haven
From temptation's armies.
Dig a moat of steadiness
And fill in with love's waters
That selfishness may not swim across
To behead thy soul's wisdom.

The second body has many names: it is the "Higher emotional body", "Astral body", "second-being-body Kesdjan", "Body of Being", "Kether body", "body of man's Spirit", and others.

That said, there is another teaching about the energy corresponding to consciousness in the atmosphere of planet earth (the capacity to experience which depends on the function of the three fully developed brains) relevant to individualized form. Briefly: Only those forms of individualized energy remain intact in said atmosphere which are the result of coating the inner essence-body (the body-Kesdjan) to the highest degree of what are called "masters" (Plato, Christ (unique for having previously existed), Goethe, perhaps Bach, etc. -- those who completed work we all begin in our own way at the foot of the Holy Mountain). The Kedsjan body teaching is unique to Gurdjieff, and refers to the second-from-highest esoteric attainment of balanced 3-body work.

The Bon cosmology with its higher bodies is identical to that of Buddhism and Hinduism except that some shamanic and Central Asian traditions inspired by Zoroastrian, Sufi, and perhaps, Taoist sources add another body (kesdjan or hurqalyi) that is not found in Hinduism or Buddhism but is found in Sikhism, Central Asian Bon, and HPB's theosophy (where it is the astral body). <https://kroabot.wordpress.com/category/gaza/page/11/>

There may be Muslims familiar with the phenomenon of a shape shifter, and these different patterns are occurring with such shifts. If a person to whom I am in debt regards me with the question in their mind of "what's your animal" then I shift and if I am a being whom has ever adopted the form of life of the animal whom I am behaving like, my whole body kesdjan, or feeling body, will adopt that shape, while my thoughts will become crystal clear and I will notice what could have been a mistake in any of my behaviour. Then I will be shamed about being an animal, and correct myself into a true Human behaviour. The biology I have described also sustains a feature that makes it far more difficult for shaytan. <http://www.islamicboard.com/comparative-religion/28673-belief-australian-aborigines.html>