

ULTIMATE COMPASSION

Compassion means cleaning up other people's vomit, sticking your tongue into a maggot infested wound or embracing a leper in bed.

What is Interesting, is that *con-spire* - - - really means ' . . to breath together . . " the shared element being air . . and after all, AIR, belongs to everyone . . it cannot be privatized . . as yet! CONSPIRE - - - **verb** make secret plans jointly to commit an unlawful or harmful act. (of circumstances) seem to be acting together, especially with unfortunate results. Middle English: from Old French **conspirer**, from Latin *conspirare* 'agree, plot', from *con-* 'together with' + **spirare** 'breathe'.

"...Let them know at once and remember always, that true Occultism or Theosophy is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become a mere beneficent force in Nature. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no Devachanic break, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or - he will let himself slide down the ladder at the first false step, and roll down into Dugpaship." . .

Now let us make a few observations on this quotation. H.P.B. lumps three terms together: *Mahatma*, *Arhat* and *Bodhisatva*, but in Buddhism they represent different states of being. And what on earth is 'Dugpaship'? Obviously the latter indicates some descent into nescience.

GENEROSITY

"If you are going to give a gift, give what is most precious to you because anything less is just throwing away your trash to someone else. If they are one of the "people", don't be upset if they don't have it the next time you see them."

-Gerald Red Elk, 1984

Give and Thou Shalt Receive - my mother and Mrs Boyce - St John's in Havelock Street.

Last section says we must give what we already have ALREADY - we take it for granted that the giving involves material things - but this need not be the case. In some situations giving sympathy or empathy affection or a shoulder to cry on may be a greater gift. Am I wearing a toilet seat on my head? Buddhism and Dana - Generosity - the first of the Six Perfections - also in the Bodhisattva Vow - to Ben about this -Wynberg is full of the Great Unwashed of the '*jou ma se poes*' variety.

ULTIMATE COMPASSION.

The Tibetan Lama who sticks his tongue into wound of dog and licks out maggots - then sees Maitreya. Same as St Julian the Hospitaller who sleeps with a leper, who turns into Christ.

Compassion means cleaning up other people's vomit, sticking your tongue into a maggot infested wound or embracing a leper in bed.

Setting Sun Mentality. She said she wouldn't do the Toglen practice - St. Julian and Maitreya - the third example is Naropa - licking decayed corpse-juice from wall of cave.

“ . . . once while walking in the village he heard a dog cry in pain. He looked for the dog around and found it, the dog was infested with maggots, its body was so rotten that it only had front legs and some more part left, it was in serious pain. Asanga felt the pain of the dog. He rushed with a stick to remove the maggots from the wound, as the stick touched the wound the dog gave a cry of pain, so now Asanga tried to remove the worms with his fingers, but still the dog felt the pain when his fingers touched the wound. Now Asanga thought 'I should use my tongue, it is softer' and as he removed the worms from the wound the dog transformed into the 'light body' of Maitreya (the future Buddha) which glowed even in daylight with beautiful light rays shooting out of him in every direction.”

<http://aumamen.com/story/maitreya-appears-to-asanga>

Gustav Flaubert, *Saint Julian the Hospitaller*

When they reached the hut, Julian closed the door and saw the man sit down on the stool. The species of shroud that was wrapped around him had fallen below his loins, and his shoulders and chest and lean arms were hidden under blotches of scaly pustules. Enormous wrinkles crossed his forehead. Like a skeleton, he had a hole instead of a nose, and from his bluish lips came breath which was fetid and as thick as mist.

"I am hungry," he said.

Julian set before him what he had, a piece of pork and some crusts of coarse bread.

After he had devoured them, the table, the bowl, and the handle of the knife bore the same scales that covered his body.

Then he said: "I thirst!"

Julian fetched his jug of water and when he lifted it, he smelled an aroma that dilated his nostrils and filled his heart with gladness. It was wine; what a boon! but the leper stretched out his arm and emptied the jug at one draught.

Then he said: "I am cold!"

Julian ignited a bundle of ferns that lay in the middle of the hut. The leper approached the fire and, resting on his heels, began to warm himself; his whole frame shook and he was failing visibly; his eyes grew dull, his sores began to break, and in a faint voice he whispered:

"Thy bed!"

Julian helped him gently to it, and even laid the sail of his boat over him to keep him warm.

The leper tossed and moaned. The corners of his mouth were drawn up over his teeth; an accelerated death-rattle shook his chest and with each one of his aspirations, his stomach touched his spine. At last, he closed his eyes.

"I feel as if ice were in my bones! Lay thyself beside me!" he commanded. Julian took off his garments; and then, as naked as on the day he was born, he got into the bed; against his thigh he could feel the skin of the leper, and it was colder than a serpent and as rough as a file.

He tried to encourage the leper, but he only whispered:

"Oh! I am about to die! Come closer to me and warm me! Not with thy hands! No! with thy whole body."

So Julian stretched himself out upon the leper, lay on him, lips to lips, chest to chest.

Then the leper clasped him close and presently his eyes shone like stars; his hair lengthened into sunbeams; the breath of his nostrils had the scent of roses; a cloud of incense rose from the hearth, and the waters began to murmur harmoniously; an abundance of bliss, a superhuman joy, filled the soul of the swooning Julian, while he who clasped him to his breast grew and grew until his head and his feet touched the opposite walls of the cabin. The roof flew up in the air, disclosing the heavens, and Julian ascended into infinity face to face with our Lord Jesus Christ, who bore him straight to heaven.

And this is the story of Saint Julian the Hospitaller, as it is given on the stained-glass window of a church in my birthplace.

<http://www.online-literature.com/gustave-flaubert/2122/>

THE CHARTER FOR COMPASSION

"The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others—even our enemies—is a denial of our common humanity. We acknowledge that we have failed to live

compassionately and that some have even increased the sum of human misery in the name of religion.

We therefore call upon all men and women to restore compassion to the centre of morality and religion ~ to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate ~ to ensure that youth are given accurate and respectful information about other traditions, religions and cultures ~ to encourage a positive appreciation of cultural and religious diversity ~ to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.”

<https://charterforcompassion.org/>