

INTEGRATING THE THREE ASPECTS OF KINDNESS

1. I WILL FREE ALL BEINGS

Our wish to help others opens our heart and brings a warming sense of goodwill and connection. Like the intention to go on a journey our altruistic wish allows us to prepare and to start gathering the good qualities and resources we might need. With sentient beings and their diverse sufferings as the object of our heartfelt loving kindness and compassion we hold them in mind under all circumstances so that our intention becomes as vast as the sky. Our aspiration for the benefit of others has no limits and can arise in fresh forms with each situation we encounter. So we might intend and wish and hope and pray:

My wish: May all beings be free from suffering

My intention: I will train to free them from

suffering pain, loss, hunger and war

suffering arising from the root cause of ignorance

suffering all the afflictions, emotions and their consequences

suffering loneliness

suffering a closed and frightened heart

suffering due to selfish actions done just for our own satisfaction

suffering arising from not realising we are cutting ourselves in cutting a tree

suffering in not finding loving kindness for ourselves and for others too

the suffering of taking things for granted

the suffering of not knowing that we are connected

the suffering of thinking that we are small and can't help

the suffering of not knowing how to be still

the suffering of being violent in so many ways to each other

the suffering of not seeing our beauty and the beauty around us

the suffering of not hearing the voice of truth

the suffering of endless running in the circle of samsara

the suffering of not finding out who we are.

2. I AM FREEING ALL BEINGS

As we commence actual practice we start on our journey and shift from wanting to help others to actually helping them by including them in all stages of our study, reflection and meditation. We adopt dharma as the supportive object or focus of our loving kindness. We reflect that all beings want happiness yet act in ways that bring great misery. We reflect on attachment to body, speech and mental events and to possessions, family,

friends and so on—all of which are impermanent and unpredictable. Through calming practice we become more aware of our distraction and see how this is shared by all beings. We see that our view is always partial and as the carousel of events turns we often find ourselves blind-sided and caught out.

Seeing the dependent arising of all phenomena including ourselves and their consequent absence of inherent existence we awaken to the ocean of suffering fed by the torrents of reification, grasping, desire and aversion. All beings of the six realms are drowning in this ocean even when they imagine that they swimming. The emptiness of self and other, and of all the other contents of the mind, points to the possibility of awakening, of liberation from the suffering of belief in duality. As we begin to experience this directly we feel so sad for all those who have no path to lead them to the truth of the illusory nature of existence. In this way insight and wisdom feed kindness and compassion as the difference between self and other is revealed to be a mere concept, a false construction.

Activating this understanding through the practice of tantra we directly include all beings in the mandala of the buddha. Purified by the flow of the light-essence of the body, voice and mind of the buddha we start to see that the limitations of all beings are in fact our projections. With this transformation all that we see, hear, touch, taste, smell, think and remember is the myriad display of the buddha, self-arising and self-vanishing within non-duality.

Then opening to the non-dual non-meditation of dzogchen and mahamudra, the inseparability of the three aspects of the buddha, dharmakaya, sambhogakaya and nirmanakaya, become apparent as the vital truth of how we are. With this all beings are spontaneously within all-pervading compassion.

With this path we have moved from impure relative truth suffused with reification and the five poisons to pure relative truth with the progressive lessening of the five poisons and the dissolving of reification in emptiness. Through this unchanging absolute truth, the non-duality of unborn and unceasing is where we abide.

3. ALL BEINGS ARE INTRINSICALLY FREE

Absolute compassion is compassion free of objects. There is no good subject caring for hurt and lost subjects or objects. There are no transactions between subject and object since they do not exist, being merely the play of light and sound. From the very beginning there has only been **A**, all else is

mere phantom. There is no one to be saved and no one to do the saving and yet the awareness of this is ever bright, inclusive and responsive. This is the unchanging truth, intrinsic, uncompounded, indestructible and inexpressible. This is the actual primordial liberation of all beings.

The path to this awakening can be less than one step and take less than one moment, or it can involve many more journeys in samsara and take aeons. This depends on our willingness and our capacity to simply be with how it is.

DISSOLVING THE DISINTEGRATION OF INTEGRITY

Intrinsic freedom enjoys the self-freeing play of experience, yet, trapped in dualising reification, I, like all beings, am blind to the open door and spend my days scratching marks on the walls of the prison I construct for myself. The mind itself is free. I hear this but it remains an idea amongst ideas. And so I seek to free myself and all beings from so many vexing provocations. My intention is good, I want all beings to be well, happy and free. I am willing to strive to achieve this and yet the effort to bring freedom maintains the prison of duality.

This paradox is like a curse that increases my mental dullness even as I strive for clarity. Yet all we need is to see that stillness and movement are inseparable. Intoxication with movement and agency is how we get lost as intrinsic stillness is ignored. When the primordial ground is ignored it is as if the knower and the known, the doer and the deed, are two separate domains, two irreconcilable aspects of reality. If this interpretation functions as our view then we maintain our own separation within the infinite space of the impossibility of separation. The part cannot encompass the whole yet the whole always already encompasses all 'parts'. The first two aspects of kindness are vibrant within absolute kindness, present as rainbows in the sky. However although the absolute pervades both intentional and performative kindnesses they are not able to encompass the absolute. So it is vital to awaken to the ever-present truth that splitting does not truly split the field of experience from its ground, for there is nothing to be split in the intrinsic non-dual.

The whole is unchanging in its wholeness; diversity within it is its own rich display which never strays from non-duality. I hear this, and yet I feel pulled towards affirming my sense of self by the intensity of my wish that all beings may be happy, and so I am lead astray by virtue.

Do not make a hierarchy of dharma views and practices. All are valid, all are empty. Disagreement, opposition, and either/or choices only emerge when one is trapped in duality. The whole is whole and undivided. The view

illuminating the whole, the view illuminated by the whole, shows the collaboration of all aspects of dharma. Pilgrimage, helping the dying, weeping with the afflicted, are all the play of emptiness. With the non-dual view as one's lived truth everything is permitted and all dharma paths are the radiance of the dharmakaya.

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