

CULTIVATING COMPASSION

Triangles workers are drawing upon the life of the network as a means of contributing to a compassionate response to the present world situation. As we move towards the high point of the Wesak Festival, the full moon of the Buddha, it's helpful to reflect upon this quality of compassion because it was said to be by pondering this soul quality that the Buddha himself attained his enlightenment.

There is a sutra given out by Patanjali that can aid us to deepen our understanding of this quality and its related expressions. The sutra is from BOOK 3: 23

It states: "Union with others is to be gained through one-pointed meditation upon the three states of feeling—compassion, tenderness and dispassion."

Triangles workers can take the teaching of this sutra and move it from an individual perspective and expand it into a practice that embraces a wider group field. For Triangles partners this field becomes the entire planetary etheric body, the triangular grid. We work together with the inner realms to play our part in helping to make the planet sacred. A sacred planet could simply be defined as bringing the soul of our planetary life to a heightened state of resonance with all the other planets in our system as well as with the sun itself, the solar Deity.

Through the cultivation of compassion we learn to identify ourselves with all other selves through what Patanjali called "three states of feeling." And here we must define feeling as a soul quality, not its lower, astral reflection. This feeling is the quality being developed by those who are learning to awaken the 12 petalled lotus of the heart center found within the thousand-petalled lotus in the head. From the perspective of the Ageless Wisdom teachings the qualities of love and compassion become to be understood as akin to pure reason—a quality which awakens by those who are learning to "think within the heart."

The three qualities we're asked to develop are:

- a. Compassion, the antithesis of passion which is selfish and grasping,
- b. Tenderness, the antithesis of self-centredness, which is always hard and self-absorbed,
- c. Dispassion, the antithesis of lust or desire.

These three states of feeling when understood and entered into, put us en rapport with the soul of all humanity. Through compassion, we move out of too close a focus on our own selfish interests and instead learn to take on the suffering of others. To do so we must adapt our individual vibration so that it comes to resonate in alignment with the vibration of our brother or sister on the path and, in the Triangles work, we extend that alignment to include the collective vibration of humanity as a whole. We tune in, thereby, with the collective heart of humanity and do what we can to aid and assuage that heart.. We do so by drawing upon the energy of the group soul, the love petals of the collective egoic lotus, and merging our own heart within its radius and then shedding the energies abroad within our environment.

A guideline for developing this compassionate response is given to us in the first of the Rules of the Road which states:

Rule I. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

By drawing upon the petals of the heart Patanjali states that eventually all hearts can become open to the individual and in this case, to the group as the attention moves into a larger collective experience.

Tenderness is the second state of feeling to be developed and which works out through the astral vehicle whereas the practice of compassion works out upon the physical-etheric planes, through practical expression in the world. Through the cultivation of tenderness, the individual becomes outgoing, sensing a strong need to serve and aid. We can see this manifesting so clearly in so many people today in response to the pandemic,. One doctor in New York said of the experience, “This is the opportunity of a lifetime” and perhaps it is for us all.

Through dispassion, the third state of feeling to be cultivated, one develops the ability to stand free and unattached from the fruits of one's actions. This quality reflects the Gita's teaching on the relinquishing of gain. The seeker is thus freed from the karmic results of his activity on behalf of others. It is, as we know, our own desire which binds us to the three worlds and to others. Dispassion is like the bird that flies free, above the tumult and turmoil that engulfs the lower planes. It is a mental quality. As we cultivate these three qualities – compassion, tenderness and dispassion, we train our personalities to become transmitters of the soul's light.

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