

## **The Fourth Treasure: Compassion and Non-Injury**

Today's webinar will continue the theme of the seven spiritual treasures. We will explore the relationship between empathy and compassion, and the role of compassion in anchoring the virtue of non-injury in the Soul. We will do meditations on building empathy and compassion. Let us begin.

### **So what is Empathy and Compassion?**

Elsewhere in our writings, we have explored these topics. Let us see if we can shed some light on what these qualities are, using a little scholarship.

Swami Prabhu Maharaj speaks of the relationship between empathy and compassion as follows: [1]

“When your attention monitors your pain and suffering it develops empathy and compassion for your own and others' suffering. When your attention monitors your happiness and joy, it similarly wishes others might also experience happiness and joy.”

“Empathy [arises] as you monitor your own suffering, and observe the suffering of others. You begin to empathically feel the suffering of others.”

“Compassion [similarly arises when] you monitor your own suffering and observe the suffering of others, you begin to wish that your own and others' may be taken away, and that they begin to experience happiness, peace, and serenity. By regarding yourself and others in this manner, compassion is born in the mind.”

In our article, “Dominant Personality Elements in the Helping Professions,” [2] we note that empathy is cultivated through mindfulness.

“**Mindfulness** is the ability to observe your self, and to be alert to what is occurring in the present time. It promotes detachment, dispassion, and empathy.”

“This skill is more commonly inculcated in Asian cultures influenced by Buddhism, though training in this art is beginning to appear in counseling and psychotherapy training, as well as stress reduction classes.”

Continuing on this theme, in the article, “Mindfulness in Psychotherapy,” which was first published in *Meditation for Therapy: Theory and Application* in 2011, we note the role of mindfulness in psychotherapy: [3]

“By allowing the client to experience a broader range of emotionality, mindfulness provides a template for empathy. By cultivating the capacity for empathy, it can evoke the client’s feelings of compassion for others who may be suffering similarly.”

In the same book, we find that mindfulness plays a key role in “relational self care,” [4] part of which is marked by “understanding others, [which] is the exercise of what is now called emotional intelligence. [It is] the ability to deeply empathize with another, and enter their experience of the world.”

“Meditation appears to enhance understanding others. Meditation techniques from Tibetan Buddhist traditions, such as meditation on compassion and forgiveness, or meditating on others as suffering sentient beings has been used to enhance empathy, to promote compassion and forgiveness, and to help the meditator understand another...”

When we examine the role of empathy in meditation compared psychotherapy and hypnosis, we discover that “empathy appears to be one of the innate faculties of the attentional principle. These faculties of the attentional principle are “consciousness, intention, telepathy, contemplation, suggestion, empathy, and creation.” [5]

“As meditation moves attention to the first of the inner essences of consciousness, which we call the attentional principle, it brings into awareness the activity of this conscious essence.

### **Differences in Modalities by Attentional Principle Activity**

“How these abilities of the attentional principle are used vary in meditation, hypnosis, and psychotherapy. When we view the abilities of the attentional principle, we see that each of these modalities utilize them selectively and in different ways. We can view the relative frequency at which these are used in the modality on a six point scale: Very high (5), High (4), Moderate (3), Low (2), Very Low (1), None (0).”

Ability of the Attentional Principle	Used in Psychotherapy for the client	Used in Hypnosis for the client	Used in Meditation by the meditator
Consciousness	0-2	0-2	4-5
Intention	2-3	0-2	4-5
Telepathy (listening to thoughts; seeing images, or visualization)	4-5	4-5	2-3
Contemplation	3-4	3-4	4-5
Suggestion and programming	2-3	4-5	2-3
<b>Empathy</b>	<b>4-5</b>	<b>4-5</b>	<b>2-3</b>
Creation (combination of intention, visualization, and suggestion)	0-2	4-5	2-3

“Meditation emphasizes consciousness, intention, and contemplation; these abilities are utilized to a lesser degree in psychotherapy and hypnosis. Both psychotherapy and hypnosis frequently utilize the telepathic function (listening to inner thoughts, feeling inner emotions, or visualizing images of inner mental content), and maintaining a high level of empathy for the client’s experience.

Hypnosis augments this with suggestion and creation. Psychotherapy may use contemplation on themes or patterns more often than hypnosis.”

So how is empathy and compassion developed? In the *Practical Applications of Meditation in Daily Life and Education*, we identify that compassion and empathy are “essential human qualities;” we suggest that these can be developed by meditation upon “virtue, the suffering of others, and the experience of others.” [6]

But arriving at the ability to feel and express these essential human qualities appears to be an emotional maturation process—some type of opening to feeling deeper layers of feeling appear to be required. These progressive stages of emotional maturation—from the least mature to the most mature—we describe as “acting out, obsession and worry, insincerity and game-playing, assertiveness, sharing, intimacy, and compassionate and empathic inclusion.” [7]

Compassionate and empathic inclusion “Senses another’s meanings, feelings, and experience with unconditional positive regard, maintains empathic rapport with another person, and develops [greater] empathy and compassion [as this context of interpersonal relationship is practiced].”

Carl Rogers, an influential humanistic psychotherapist, said that receiving unconditional positive regard is a prerequisite for personal growth and actualization. McLeod (2012) [8] describes **Unconditional positive regard** as “where parents, significant others (and the humanistic therapist) accepts and loves the person for [who] he or she is. Positive regard is not withdrawn if the person does something wrong, or makes a mistake. The consequences of unconditional positive regard are that the person feels free to try things out and make mistakes, even though this may lead to getting worse at times. People who are able to self-actualize are more likely to have received unconditional positive regard from others, especially their parents in childhood.”

So let's put this all together. Both empathy and compassion can be developed through the practice of mindfulness, particularly through monitoring one's own and others' experience, noticing suffering. Regarding others with empathy creates a context of unconditional positive regard, which fosters growth and actualization in others; and it may allow others to open up to more mature styles of emotional relating. It plays a key role in relational self care, which promotes understanding of what others experience—and is a key marker of emotional intelligence.

### **Are there different levels of Empathy and Compassion?**

As we meditate upon empathy in the Personal, Subtle, and Planetary bands, we find the following levels at which empathy and compassion arise:

- (1) **Feeling center of the Conscious mind** – This brings the awareness of suffering in others, and evokes the feelings of sympathy and compassion.
- (2) **Heart chakra** of the Etheric chakras of the Subconscious mind – As the Soul evolves to enter the First Initiation; the heart chakra opens. When this occurs, these arise spontaneous feelings of caring, compassion, and wanting to do something to ameliorate the suffering of others. [In Alice Bailey's writing, she refers to the individuals in whom this state occurs as the "people of good will."]
- (3) **Navel center of the essential form of the attentional principle** (Purusa) – This aspect of empathy allows an individual to enter the experiential space of another and to sense their feelings, meanings, and presence—and creates a sacred space in which they can be who they are.

- (4) **Self** [Integration and Identity Center of the Metaconscious mind] – Using the faculty of personal intuition, you can regard others with unconditional positive regard; and suspend comparing their behavior and achievements to your own inner standards of right and wrong (judgment).
- (5) **Spiritual heart** – At this level, you are able to sense the essential feeling nature of others as a spiritual being (sentience). As you regard others from this perspective, you feel spontaneous love, caring, and compassion for them, and become highly sensitive to what they experience as a spiritual being.
- (6) **Thalamic center of the essential body of the Soul** – This center streams forth the unconditional love of the Soul, which expresses love, forgiveness, mercy, compassion, understanding, and acceptance of others.
- (7) **The Heart of God** [in the form of God in the First Mesoteric Initiation] – Saints who experience the state of Beatitude, or union with the Divine Presence at the top of the First Initiation, describe that the Divine expresses the same faculties of unconditional love found in the Soul, but at a universal, unbounded scale.
- (8) **The Guardian Wall** – When the Soul attains the highest nodal point in the Fourth Planetary Initiation; it beholds the forms of the Masters of the Hierarchy and the Divine as the embodiment of infinite compassion.



## **Meditation on Empathy and Compassion**

For this meditation, you will shift your attentional focus to contemplate each of the centers within you through which you experience empathy and compassion. You will monitor these feelings as they arise within

1. Your feeling center – recall a time in which you experienced your own or others’ suffering; notice what you felt
2. Your heart chakra – notice when you felt the suffering of others, and you wanted to make a difference, and to help them
3. Your attentional principle – notice your ability to sense what others feel and experience, and how you sense their suffering
4. Your Self – notice your ability to suspend your judgment and criticism of others and to regard them as they are, and with unconditional positive regard
5. Your spirit – notice your ability to feel the spiritual essence of others and what they experience
6. The triune center of the Soul – Feel the outpouring of your inner wellspring of unconditional love; notice your feelings of compassion and mercy

### **What is the relationship between Compassion and Non-Injury?**

Swami Prem Dayal says, “When you get in touch with your spiritual heart, you realize how much others are suffering. You want to stop injuring others; you want to help others overcome their suffering.”

“When you stop inflicting suffering on others—by your actions, your words, and even your thoughts, you begin to practice non-injury. As you begin to recognize the inter-connectedness of all life, and how every living being feels and suffers, you willingly stop hurting them.”

“Non-injury—when you practice it out of this realization—becomes an essential part of your character. You live it spontaneously and naturally.”

## **Meditation on Compassion**

Excerpted from *The Mudrashram® Correspondence Course* [9]

“The all-embracing characteristic of the Buddhic Plane is Compassion. The Masters of Love and Wisdom, whose radiant forms appear on this highest Subplane of the Buddhic Plane, radiate compassion through every pore of their glorified bodies. The Augoiedes, at its core, is compassion.”

“As you contemplate the flame of Compassion at the top of the Guardian Wall Subplane, successively expand your feeling of compassion. Feel compassion for:”

1. Your physical body, noting its fragility
2. Your ego, noting its struggle to survive in a hostile and often uncaring world
3. The core of your own suffering, the dreams you have not achieved, the wounds that you bear
4. Your Self, noting its limitations and weaknesses, its flaws of character
5. Your spirit, noting its aspiration and yearning to be free
6. Your Moon Soul Nucleus of Identity, noting its aspiration to be pure and holy before God
7. Your Solar Angel Nucleus of Identity, noting its aspiration to mastery and victory
8. Your Manasic Vortex Nucleus of Identity, noting its aspiration towards creativity, accomplishment of its goals, and new knowledge and understanding

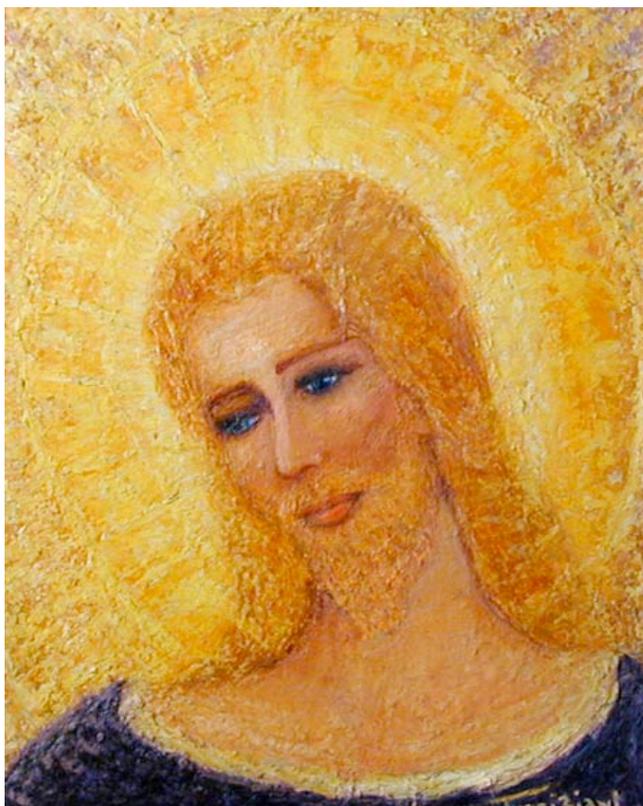
“Next contemplate another person, opening your compassion to these eight aspects of him or her.”

“Then contemplate a group of people—in a small business, or a church—opening your compassion to these eight aspects of each individual.”

“Contemplate a nation, opening your compassion to encompass these eight aspects within each individual within its boundaries.”

“Finally, contemplate all of humanity, opening your compassion to encompass every living individual. Expand this compassion to include the animals, plants and every living creature on the planet.”

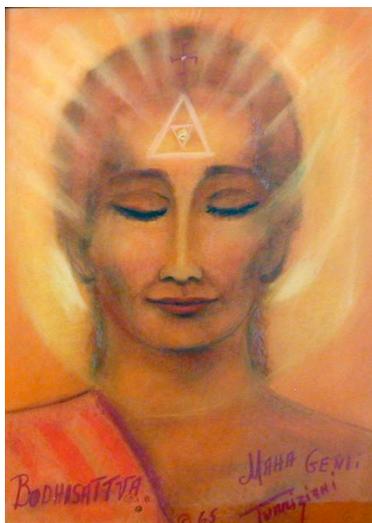
“The Masters of Compassion emanate this all-embracing compassion to every living creature. Feel this radiation from the Masters spreading to humanity and the other kingdoms of Nature. Remember this feeling and let it become of part of you.”



“The Risen Christ” © Maha Genii Turriziani

## Endnotes

1. Boyd, George (2012) "Reflections on Desire"  
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2. Boyd, George (2011) Unpublished article.
3. Boyd, George (2011) *Meditation for Therapy: Theory and Application*. Venice, CA: Mudrashram® Publishing. Page 89.
4. Op. cit., pages 121 to 122.
5. Op. cit., page 59 to 60.
6. Boyd, George (2011) *Practical Applications of Meditation in Daily Life and Education*. Venice, CA: Mudrashram® Publishing. Page 86.
7. Op. cit., page 59.
8. Saul McLeod (2012) on "Carl Rogers"  
On-line - <http://www.simplypsychology.org/carl-rogers.html>
9. Boyd, George (2006) *The Mudrashram Correspondence Course*  
Venice, CA: Mudrashram® Publishing



"Bodhisattva"

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Thank you for attending our webinar today!

