

### 1: Signs You Are on the Path to Liberation - Eyes Wide Open Life

*My Path to Liberation by Rev. Douwe Van Dijk. Reflections on My Life in the Ministry of the Word of God. Rev. Van Dijk's memoir highlights the changes that he witnessed in his life and "in some cases" helped to bring about.*

Thus, whatever Deva was awakened so as to know Brahman, he indeed became that Brahman; and the same with Rishis and men. Brihadaranyaka Upanishad According to Hinduism, liberation does not mean dying and going to heaven. Heavenly life is as desirable or undesirable as earthly life because in the ultimate sense, heavenly life is also limited and transient, though compared to the earthly life it may be longer and more intense. True liberation means liberation of the individual soul from samsara or the cycle of births and deaths, from the sense of duality and separation, and union with Brahman, the Supreme Soul. Liberation is known variously in Hinduism as mukti, kaivalya, moksha or nirvana. The concept of liberation is difficult to explain in Hinduism, unless one is very familiar with other concepts such as bondage or attachment, karma or binding actions, maya or delusion, anava or ahmakara or egoism and prakriti or nature. Liberation means when a soul is released from its involvement with Prakriti or nature, which uses its instruments of delusion, attachment and egoism to subject the souls to their physical existence and the cycle of births and deaths. When the individual souls become aware of their true nature and transcend their limitations, they gain freedom and become one with the divine. This is referred to as the state of liberation. This however does not happen overnight. It takes several births and intense effort on the part of the souls to regain their freedom. Hinduism does not prescribe a particular way to achieve liberation. It is goal specific, but not path specific. This way it differs radically and fundamentally from all the other major religions of the world. It specifies the primary and the most important objective of human life as self-realization, but leaves the specifics of the manner and the method in which it is to be attained to the wisdom of the scholars and philosophers and the individuals themselves. Since God is omniscient and innumerable are His forms, innumerable are also the paths and the methods by which one can find Him. To limit the paths by which one can reach God or to declare a path as the one and the only super highway to the kingdom of God, is to attempt to measure the infinite or define the indefinable. The responsibility of showing the path is that of the Divine and He shows different paths to his different children according to their merits and demerits. While this is the basic approach, Hindu scriptures mention three broad categories of paths or approaches to the goal of self-realization. They are the path of knowledge jnana marg, the path of renunciation of action karma-sanyasa-marg and the path of devotion bhakti marg. These three approaches are equally effective, depending upon who is practicing them and how they are practiced, and no one can say with certainty that one path is better than the other. One can attain liberation by practicing any one of them individually or by combining the best of their features. The Bhagavadgita presents them as complimentary paths, acknowledging the path of devotion as easier and superior. Of these the first path is, jnanamarg or the path of knowledge. It is said to be ideal for those who are intellectually curious and want to pursue God in an intellectual, intuitive and scholarly way, through the study of scriptures, practice of yoga and meditation and discipline of the mind and the body. The people who follow this path are called Jnanayogis or jnanamargis. This is considered to be a difficult path and hence the assistance of a guru is highly recommended. The path of knowledge has little to do with mental knowledge. Mental knowledge is actually considered as an obstacle, rather than a facilitator in our liberation, because the more we know the less we are inclined to change. Our minds try to conceptualize spiritual experience, which in the early stages of our progress may help us understand what we are aiming for, but in the later stages starts interfering with our inner transformation. So the jnanamargis aim to silence the mind through various practices and cultivate other ways of knowing and experiencing higher states of consciousness. The basic premise is that the self is all knowing and does not require either the senses or the mind to know. It can know intuitively without the interference of the mind and its subservient sense organs. The second path is the path of renunciation of action, which is said to be ideal for those who would like to turn to God without ignoring their duties towards their families, and without escaping from the burdens of life. They are expected to accomplish this difficult and almost paradoxical situation, by performing desireless works, with a sense of detachment and sacrifice, surrendering

themselves completely to God and offering the fruit of their actions to God, with the firm belief that God is the doer of all and men are but his instruments. Practitioners on this path are freed from the ill effects of karma, because they believe that God is the real doer, who is performing all their actions through them, using them as His instruments. Those who follow this path are called karmayogis. Success on this path is possible only when there is purity of intention and complete surrender. One must genuinely and sincerely offer all the actions to God as the doer and stay away from any notion of expectation or desire for the fruit of ones actions. This demands a high degree of commitment and inner detachment. One can become a true karmayogi only when one is totally permeated with divine thoughts and leading a whole hearted divine centric life in which there is no notion of egoistic effort or no desire to be successful. The third path is the path of devotion, which is said to be ideal for those who have neither the inclination to pursue the path of knowledge through the observation of austerities and practice of spiritual disciplines, nor the path of actions through detachment, surrender and sense of sacrifice. It is best suited for those who want to unburden themselves from the cares of the world and live in the care of God, loving Him with intense and single-minded devotion and experiencing His love in return. Those who pursue this path are expected to surrender to God and live with complete trust in Him, remembering and chanting His name all the time, without concerning themselves excessively or obsessively with the intricacies of theology or with the dreariness of a mechanical life characterized by selfless action. It is ideal for those who prefer to live like true children of God, having no egos, surrendering themselves to Him completely and giving full expression to their feelings of love and devotion in a state of surrender and humility. This is the bhaktimarg, the path of devotion. In the Bhagavad gita Sri Vasudeva Krishna declares that of all the paths, the path of devotion is the best and the easiest for practice. The Bhagavad gita combines the best elements of these paths in a masterly manner and presents to us a very unique and holistic way of achieving self realization through thought, through action and through love.

### 2: Moksha or Liberation in Hinduism

*My Path to Liberation: Karma Marga Following Karma Marga would be a challenge for me, and a challenge for anyone in America. At the core of its belief system, Karma Marga goes against many ideas that Americans have ingrained in their minds.*

Select Page Path of Liberation Program The Path of Liberation Program is a training in Buddhist study and practice that is structured by the teachings of kaya, vacca, citta, guna and karma. Students will be introduced to the basic cognitive and experiential teachings of the Buddha. Texts will be drawn primarily from the Mahayana tradition. They will be familiar with Buddhist history and important works of literature. They will further understand the living spirit of Buddhist teaching and practice. Minimum 2 years; maximum 4 years. The Path of Liberation Program begins in March Enrollment for the program is still possible. Contact us as soon as possible at or email us re: Tuesdays and Thursdays, 6: Students will study the teachings of the Buddhist Abhidharma, be introduced to the life-story of the Buddha and the symbolism of the form of the Buddha as presented in traditional art and sculpture, and recognize the stages on the Buddhist path. These messages form the basis of all that we know and do. This course focuses on how information from the body, mind, and world is transmitted and received. The Abhidharma and Lojong Mind Training teachings form the textual basis of the course. Our primary practices are mindfulness in all things and the four immeasurable states love, compassion, joy, and equanimity. We look to the ways of life that the Buddha established and read biographies of great masters, men and women from India and Tibet. We also continue to cultivate our own inner capabilities for compassionate wisdom and deepen our knowledge of cause and effect. Taking steps in the direction of the path, our entire orientation begins to shift from being centered on our own benefit to being centered on the benefit of others. In this quarter we deepen understanding of interdependent coproduction Pratitya samutpada , study the lives of great masters of the Indian and Tibetan tradition, and reflect on how the Buddhist vision could manifest in the Western world. We live in ignorance of this great treasure, like a poor, blind man, unaware that a jewel of infinite value lies buried under his hearth. Traditional teachings and practices can help us develop confidence in our ability to discover the Buddha nature within. With penetrating analysis, we look again at inner and outer phenomena and the sense fields. As the mind is further cultivated, what seemed confused or difficult becomes magically workable. We explore this vision, studying how every aspect experience can be transformed. We also look at the sacred symbols that have been created by the Nyingma organizations and how the mandala structures its operations. In this workshop, students study the ways that a Buddha is embodied: The workshop also includes a meditation evoking the presence of the Buddha written by the 19th century Nyingma Master, Lama Mipham. This workshop outlines the steps to such faith. Students will learn to distinguish belief from faith and skepticism from inquiry. Class discussion and practice will focus on how to build inner confidence in our own abilities as we seek guidance from those who are wiser. This workshop will introduce you to these traditional tools for clearing away the network of confusion and karmic patterns. DHS Question of Identity: Experiential exercises will shed light on these questions, while lecture will examine the ten kinds of self as described by the Bodhisattva Maitreya and the Nyingma master Lama Mipham. We discover an inner serenity that fosters the realization of selflessness. This kind of love heals the painful divisions between living beings, allowing us to forgive others and to cleanse ourselves of ill will. The workshop introduces gentle visualization, mantra and meditation practices given by the enlightened Buddha. This advanced meditation workshop invites faith based on insight. The torment of negative thoughts dissolves as insight into the nature of mind and the action of karma arises. Selected verses from the chapter on Wisdom will help illuminate the depth and complexity of its study. Students will learn what a Buddhafield is. They will also hear examples of rituals that are used to connect human consciousness with Buddhafields. This workshop introduces Buddhist symbols that are found worldwide, such as the Stupa, and other symbols found only in the Tibetan tradition. One elective retreat chosen from the following: DHS Awakening the Heart.

### 3: Inheritance Publications - My Path to Liberation

*Get this from a library! Elucidating the path to liberation: a study of the commentary on the Abhidharmakośa by the first Dalai Lama. [David Patt].*

In lieu of an abstract, here is a brief excerpt of the content: A Buddhist-Christian Path to Liberation Kyeongil Jung The primary goal of religion is liberation from suffering, and the state of liberation is peace. In that sense religion is a salvific and peace-seeking path. But just as many rivers flow into one great ocean, there are many paths to liberation, that is, to peace. Since the destination is the same, peace-seekers may walk on one path, two paths, or more. This is possible, as my late friend Praveen Chaudhari said, not because the two paths are the same but precisely because they are different. The contrasting difference I have experienced is that while Buddhism is a path of peace to peace, Christianity is a path of justice to peace. This difference has become more apparent to me as I have studied and practiced both socially engaged Buddhism and liberation theology. Engaged Buddhists seek to achieve peace through "being peace," which is an impartial and nonadversarial way of proceeding, whereas liberative Christians seek to achieve peace through working for justice, which entails a preferential and confrontational attitude. But in these differences I believe that the two approaches can complement, not contradict, each other. They can do so because Buddhism and Christianity are differently but equally salvific paths on the common ground of human suffering. I walk on the two paths to peace at the same time. While this may not be possible intellectually and logically, in my experience it becomes possible through praxis. Liberation theologians are right that theological reflection is a "second act" that follows the first act: In this essay I reflect on four major oppositions that have arisen in the course of my dual praxis: In each case the opposition is resolved through mutual correction in view of the salvific purpose of both emphases. Compassion Language and Justice Language There are two languages that inspire people to respond to human suffering, namely, the language of compassion and that of justice. Though the two languages are spoken [End Page 3] by Buddhists as well as Christians, compassion language is often attributed to Buddhism and justice language to Christianity. Buddhists draw mainly on compassion language to respond to human suffering. Such language is impartial: Thich Nhat Hanh gives a striking illustration of the impartiality of Buddhist compassion: And I am the pirate, my heart not yet capable of seeing and loving. Though it is not always easy, I have no problem with the first "am" in the poem. I am compassionate toward the poor twelve-year-old girl. I feel her pain, shame, and despair. The compassion language does not allow me to distance myself here from her there. But, the second "am" takes my breath away. It is unthinkable and even immoral to identify myself with the sea pirate and to be compassionate toward him. I am not the pirate. Instead of compassion, I feel anger. The pirate should be punished for his heinous crime. I must take sides with the girl against the sea pirate. Why on earth is Nhat Hanh compassionate toward the evil sea pirate? However, after meditating on the tragedy, he realized that he could not simply take sides: You are not currently authenticated. View freely available titles:

### 4: My path to liberation

*Eventbrite - The Commonwealth Club presents John Hope Bryant: The Path to Financial Liberation - Tuesday, February 27, at The Commonwealth Club, San Francisco, CA.*

Evans Rubara Apr 16, Nonviolence or armed uprising? The question about which approach is the best path to liberation from oppression remains ever-pertinent in social movements struggles; and the two paths are often intertwined. The thoughts of Frantz Fanon and Paulo Freire shed some light on the debate. One question that is often asked, especially in contested liberation environments, is whether liberation should be pursued through armed struggle or nonviolent means. Africa and the rest of the global south are at a crossroads as to which is best suited in their environments. Armed struggle is widely condemned by the majority who prefer peace through dialogue and nonviolent measures. I will look at their different perspectives on the nature of oppression and the path to liberation. Even though both writers make strong arguments, I will argue in this paper that Fanon is more convincing and practical. The violence of colonizers, such as the British, was profound. By the s, there had been numerous traumatic experiences in the colonies of British military brutality: Faced with such a colonizer, colonial subjects were confronted with the problem of how to effectively liberate themselves. By this he refers to the manner in which the colonisers have created a boundary between themselves and the colonised. On one side of this boundary the colonised are incriminated, deemed to be evil and to lack ethics. Indeed, the coloniser regards the colonised as an animal. In order to keep such a colonised in check, the coloniser has established brutal systems of policing and security, which routinely use brute force against the colonised. Another aspect of the compartmentalisation of the colonial society is the vast difference in living conditions between the colonised and the coloniser. Fanon describes the colonised as living in deplorable conditions: The colonised are typically hungry, sick, and have shorter lives. The colonisers dominate this world in a manner that destroys the indigenous culture, livelihoods and social fabric. Given the brutality of such a system of absolute compartmentalisation, the colonised sees no possibility of any meeting ground with the colonised. Fanon thus argues that to radically transform such a violent system requires violent action: In other words, termination of colonialism requires purging and a complete social reversal. Because colonialism is so psychologically traumatic for the colonised, challenging it cannot be a strictly rational process. It is for this reason that dialogue with the coloniser is not seen as a possible avenue toward decolonisation. Through using such means, Fanon argues that the colonised will thus recover their humanity and dignity.

### 5: All You Need to Know About Hinduism: 4 Paths To Liberation

*Finding Balance on the Path to Liberation Posted April 5, There are many tools that all serve the process of awakening or liberation, and when you listen inward you can feel - or situations present themselves to show you that your energies are out of whack, or that your heart is too closed off.*

All You Need to Know About Hinduism Hinduism is a mixture of sects, cults and doctrines which have had a profound effect on Indian culture. In Spite of this diversity, there are few of its aspects which do not rely in some way or the other on the authority of Indian religious literature – the Vedas, the Epics and the Puranas. Knowledge To attain release, Hinduism acknowledges four distinctive paths: Hindus do not see these four paths as exclusive one of another. There is a recognition that there are different personalities, and thus different paths. One may pursue one path, and have little to do with the others, or one may hold one path at the center and combine with it one or more of the rest. The path of study is traditionally centered on the Vedic traditions of Hinduism the Scriptures. It is the intellectual pursuit, but as such it is not limited to the writings. In tandem with the study of the Vedas, the pursuer of insight must come to know the world; the sciences, history, psychology and more must be studied in order to grasp fully the knowledge contained in the scriptures. The path of knowledge is considered the most difficult of the paths, as it is not simple knowledge alone, but a deeper discrimination of oneness that is required and sought. Vedanta Textbooks list six traditionally recognized Hindu philosophical schools, six approaches to the path of knowledge that claim the Vedas as their basis. Another focuses exclusively on yoga, and will be considered later in that context. The fifth is the oldest of the six schools, known as Samkhya. Neither is the product of a Creator, and indeed, the spiritual Self cannot influence nor is it influenced by the material world. As the material world changes and evolves, the Self can simply watch silently. Samkhya continues to influence Hindus in large measure because Pajantali absorbed its ideas into the Yoga Sutra, the basis of much of the Yoga school already mentioned. Vedanta, the sixth philosophical school, is the most influential in modern Hinduism. Sankara, the primary voice of Vedanta tradition, developed his thought based heavily on the principal Upanishads, although he also sought to incorporate the Bhagavad-gita. Sankara insisted that Brahman alone was ultimately real, and the fleeting, ever-changing nature of the universe was evidence that it could not be real. The other great Vedanta thinker, Ramanuja agreed that there could not be two realities, but was not willing to deny the physical universe its reality. He taught instead that the universe was the emanation of Brahman. The Second Path to Liberation: Devotion The second path is religious devotion. Devotion is embodied in the countless temples of India, as the figures that represent the divine Lakshmi , Shiva , Devi, and others are paraded, dressed, "fed", and glorified. The Puja By far the most widely-practiced approach to Hinduism, the puja is the worship of a deity or deities. It can happen at home or in a temple, and even at an outdoor shrine on a busy street. Pujas are carried out daily in many homes, and special pujas are held in the home and in local temples for festivals like Diwali the Hindu Festival of Lights or the birthdays of various gods and goddesses. The puja may well be a descendant of the sacrifices carried out by the Brahmin priests thousands of years ago. The prayers reflect the priestly focus on sound the sacred syllables and chants as the connection between the sacrifice and the gods. Because the puja is so typically home-centered, some have seen its practice as anticlerical; that is, the notion that the Brahmin priests were necessary gobetweens in the sacrifice is rejected. In simple terms, the puja is doting on a deity. The typical Hindu home has a shrine where the images of a deity either in statue or in painting is kept. Because individuals are free to choose the gods or goddesses on which they will focus, there are often several deities in a family shrine. In the morning, the image of the deity is taken from its resting place, and bathed and dressed to prepare it for the day. Offerings of flowers, incense, various foods, hymns and prayers are presented to the deities. A small lamp is lighted, and the devotees pass their hands above the flame, drawing its light to the forehead. The ritual enacts the hope for enlightenment. The Third Path to Liberation: By deeper and deeper commitment of the self to others, one can lose the sense of "otherness" and the subject can know oneness with the object of compassion. It is important that the practitioner of this path seek self-less action. The Laws of Manu Some 2, years ago, the ethical world of India took what many would

consider a conservative turn. The writing of two scriptures, the Bhagavadgita and the Laws of Manu, coincided with this shift, although it is unclear whether they created the shift, were the result of the shift, or both. They reflect a hardening of the line between the four caste divisions, and the Laws of Manu present a highly detailed description of the responsibilities and privileges of each caste. Many have argued that the caste system was designed by the Aryans to prevent ethnic mixing with the indigenous Dravidians. The publication of the Laws of Manu is itself an argument that, there was indeed movement between and among the castes, a book describing how the castes are to be separated would not be necessary in a world where the castes were already separated. Clearly, the delineation is sharper since the Laws of Manu was published, but not absolute. There continued to be a great deal of murkiness as to where one caste gives way to another. For instance, depending in one region, oil pressers are considered outcastes, but in another region they are part of the merchant class. It also seems that before the time of the Laws of Manu, women were undergoing the ceremony of the red thread. This ceremony held at age eight for children of Brahmins, and later for children of nobles and merchants initiates a Hindu into the religious quest. The red-thread ceremony grants a Hindu the right to study Sanskrit and the scriptures, and in doing so opens the possibility for the pursuit of liberation. Since the Laws of Manu, that quest has been allowed only for males. The Fourth Path to Liberation: Raja Yoga Finally, in the path of meditation, one turns inward to realize the Oneness. Yoga is the manipulation of the body in the service of meditation. It takes many forms, with names like Ashtanga, Hatha, Kriya and Kundalini. Hatha yoga moves beyond simple sitting with a series of exercises whose purpose is to enable the body to approach the other aspects of Ashtanga with fewer limitations. Over time, the yogi as practitioners are known will come to master his or her body in ways that otherwise might seem impossible. They can come to control heart rate, blood pressure, and breathing – even to the point of the seeming cessation of breathing altogether. In time, the unconscious use of energy for maintaining body activity is minimized completely, and the yogi is said to enter psychic realms that may include awareness of others and events far away the way one twin might sense the need of the other in another city, levitation and the manipulation of physical objects using only the mind. Tantra To be fair, discussing Tantra under this category is something of a bait-and-switch. The two are distinctive paths, but they have interacted deeply throughout the centuries. Meditation techniques from Tantra are now fully incorporated into schools of yoga associated with Raja Yoga. Still, Tantra pushes back against the Vedas and the Aryans who got the Vedic ball rolling, and while it now appeals to a significant population in India, it stakes out an approach to which many Hindus object. At the heart of Tantra is an emphasis on the feminine, especially as the goddess Devi. By the time Shankara and Ramanuja offered their own definitions of the relationship between the purely spiritual and unchanging Brahman and the very physical and ever-changing universe, Tantra had already resolved the question in another direction. The writer of the text known as the Visvasara Tantra asserts, "What is here is elsewhere. What is not here is nowhere. The physical is the spiritual, and any attempt to separate the two would simply result in nothing. Pulling all the layers off the onion in order to find an essential onion at its center is absurd. Tantric tradition is the experience of divine bliss through the very tangible experience of the world. There is, however, more than one way to do this. The focus is on the coiled serpent that runs from the base of the spine to the crown of the head. Rather than attempting, as in Raja Yoga, to still all physical activity so as to set the spirit free, Kundalini intentionally seeks to stimulate the sexual energy that resides within us. This is much more complicated than many assume. For most, sexual energy is the driver; for the Kundalini yogi, that energy must be absolutely mastered. Even more challenging is the effort to realize that energy on every level of our selves, becoming conscious on even the cellular level. For many probably most Tantra practitioners, there is no need to go looking for that energy. In other words, sexual energy is explored within the context of individual exercises and meditation. No one is certain just how widespread this practice is, because social context usually requires that it be kept very quiet. But we do know that this too is a centuries-old practice. Left-handed Tantra goes beyond visualization to actual participation in socially-forbidden behaviors. Under the guidance of a guru no one can pursue this path solo, an initiate prepares for as long as several years to be able to be the master of his or her own mind when the time comes to participate in the sacraments. Food is not simply food, sex is not simply sex. If you think yourself to be authoritarian of hinduism by talking aryan and caste system in ancient india then you need to

read the history more caste is coined by british Portuguese team in india who manipulated hindu scriptures. So please stop spreading propaganda.

### 6: Which path to liberation? | Pambazuka News

*I have got an update. Found those files and copied them to my C:windows drive. I rebooted and then it flashed win 98 load screen and told me I was missing [www.enganchecubano.com](http://www.enganchecubano.com)*

The choice should be made as per ones abilities Jul 13, , Getty Images How many paths are there for the liberation of man? There are seven ways for the liberation of man. The first way is the path of Karma. This is the discipline for the man of ordinary mettle. The second is the Vaishnava path in which devotion or bhakti to the Lord plays a greater role than work, and is meant for a higher competence. The third is the Shaiva path which is more a path of meditation and gyana knowledge. The fourth path is the Dakshina path where karma, bhakti and gyana are skilfully harmonised and synthesised. Here the fruits of the first three are organised and conserved. Then we have the Vama path or the reverse path where the natural turn outward pavritti , is turned inward nivritti , to the source of all, and everything in creation is looked upon and used as the means for the return to the one consciousness that bases all and governs all. The process is one of inner identification of oneself with divinity, not only in its state of self-existence , but also in its movement of manifestation. The Dakshina and Vama paths are for the aspirant who has evolved into higher competence, the one heroic enough, who can struggle and fight the nether forces of ignorance. The last is the Kaula path. It is one of the most secret traditions of Tantra and the most pre-eminent. According to Tantra there is nothing higher than the Kaula which is the essence of all essences. There are certain conditions to be fulfilled before the truth of the Kaula path can be revealed. One must have matured in mind and nature as a result of study and discipline undergone in the previous stages. The second factor is the degree of purification of consciousness that one has undergone as a result of japa from the Shaivite, Vaishnavite, Shakta, Ganapatya and Saura traditions. Third is the extent to which one has been freed from the deforming elements of ignorance and ego as a combined result of previous austerity, self-giving , sacrifice, repetition of mantras, observances of niyamas and similar acts aimed at ridding oneself of instinctive and lower tendencies. Here also one must have devotion and faith in the deity or guru. Thus, to one of purified consciousness, calm, active in the ways of the spirit, of high faith, humility, cheerfulness, dedicated to truth and obedient to the commands of the guru, does the Kaula knowledge reveal itself.

### 7: The Graduated Path to Liberation - FPMT

*The Path to Liberation- how to walk the talk of equity rather than white supremacy in philanthropy. By Jennifer Near. This post is part of "Liberate Philanthropy," a new blog series curated by.*

It follows the traditional lam-rim graduated path format, which originated with the teachings of Shakyamuni Buddha and has been passed down through an unbroken succession of Indian and Tibetan masters. Shakyamuni Buddha taught four noble truths: The truths of suffering and the cause of suffering, and the truths of cessation of suffering and the path to the cessation of suffering. We must recognize and remove the first two and realize through practice the second two. We can understand this deep subject by considering the simple example of physical illness. When we are sick, we suffer, and look for the underlying cause—a disease or other disorder. When we realize that the illness is curable we see that our suffering can cease and seek treatment—the path to the cessation of this suffering. The following text is an expanded explanation of these four noble truths, and of how we can follow a path that leads us out of suffering to the attainment of happiness, not only for ourselves, but for all beings.

**Suffering** The countless kinds of suffering can be divided into three:

**Suffering Caused by Suffering** This type of suffering includes the pain, sadness and everyday suffering recognized by all beings. Even the smallest insect can recognize it. No creatures want this suffering. The reason why all creatures are so busy and active is that they are trying to avoid this type of suffering. Ants, for instance, are busy all day and night to avoid suffering from hunger; countries fight each other for fear of suffering from domination even though this method creates more suffering. Most beings do not recognize this as suffering. Worldly happiness looks like happiness, but in time it too changes into suffering. If we are hot and immerse ourselves in cold water it is very pleasant to start with, but after a while it becomes painfully cold. If we are cold and stay in the sun to get warm we will, after some time, suffer from being burnt. When friends meet after a long time they are delighted, but if they then remain continually together they may quarrel and grow tired of each other. This type of suffering includes anything that appears to be happiness and changes into suffering. If a person wants to become wealthy, works very hard and becomes rich, suffering is produced from the need for maintaining the wealth, fear of losing it, and desire for more. If one country wants to take over another, the oppressed country reacts, and mutual suffering is caused. The first of these two types of suffering is easily removable. The second is not, because it is not easily recognized. Thus, it is more deeply harmful. Even small insects can stop the suffering caused by suffering, and so can human beings, who, when they are ill, for example, can get treatment. But most people and animals think that the suffering caused by change is real happiness and spend their whole lives trying to achieve it; for example, people in business who devote their lives to making money and people who fight each other in wars, all in search of happiness.

**All-embracing Suffering Caused by Mental Formations** This type is even more difficult to recognize than the suffering caused by change. It is the suffering inherent in samsara the whole round of existence and the cause of the previous two kinds of suffering. It covers, or embraces, all beings in samsara. As the earth is the foundation of our life, so this type of suffering is the foundation of the other two. If someone cuts us we automatically feel pain simply because we have bodies; our very existence is the root cause of this suffering. Because all beings exist in a state of causality, all are liable to suffering. This kind of suffering dukkha is produced from a harmful cause and all other suffering comes from it. All beings recognize the first kind of suffering; some recognize the second. But this third kind of suffering is very, very difficult to recognize. Without recognizing it, escape from samsara is impossible. This suffering is like a wound that does not give pain until it is touched. It is the ground containing all sufferings. When we remove this suffering we attain nirvana, or liberation. To practice Dharma, understanding suffering is the first essential. Without this understanding, the will to get out of suffering does not arise. If we are ill but do not recognize it, we have no wish to be cured. If the first type of suffering is not recognized we can have no wish to escape from suffering. If the second is not recognized we will try to escape from it in the wrong way, only to return to suffering again. If the third type is not recognized, then even if our method is good, we cannot get to the root of all suffering. Therefore, it is very important to recognize all three kinds of suffering. This recognition is the first

door to practicing Dharma and also the reason for practicing. This is the reason that the Buddha taught suffering as the first noble truth. We can observe suffering directly by looking around us. The suffering caused by suffering is evident in everybody. The suffering caused by change, unreal happiness, is also quite obvious. We can see also that all other sufferings derive from the all-embracing suffering caused by mental formations. Although it is difficult to know what causes these sufferings, we must experience them and see them for what they are; from our experience our belief will be strong and steady. That is why the Buddha said it was important to judge and test his teachings for ourselves, giving the example of assaying gold. When we see that reality is as the Buddha said, our faith in the Buddha will be strong and not be destroyed by what others tell us. All suffering has a beginning and an end. Things are undergoing change all the time. There are two types of change: The changes in human life are obvious—people start small, grow larger, and age. But it is not so obvious that in the time it takes to snap your fingers everything has changed. If you pour water from a pot, the stream appears to be one unit, but in fact, at each moment, the stream has moved and become something else. Not only sentient beings but also the whole environment—trees and so on—are undergoing change. All beings in samsara are suffering all the time. If we do not recognize suffering fully we will not practice what is necessary to get out of it. The Cause of Suffering All suffering has a cause. If the cause is not removed, escape from suffering is impossible. If rain is coming in through a hole in the roof, there is no use sweeping the water out of the house without blocking the hole as well. If we are sick and take medicine for the symptoms alone, we may be able to stop them for a time, but we cannot be sure they will not recur. If, however, we eradicate the cause of suffering we can prevent its recurrence forever. Although we can do nothing about the suffering of the past, we must close the door of future suffering. If a tree of thorns outside our house pricks us every time we pass, it is no real solution to cut off odd branches; we must uproot the tree completely. We need to find the real cause, not an illusory one. If we make a mistake about the cause of suffering, real progress will be impossible. So we must know the second noble truth, the cause of suffering. The cause of suffering has two divisions: At this time we are experiencing much suffering, whose cause we ourselves created in past existences. Therefore we ourselves have to do the work to escape from it. A teaching about the cause of and escape from suffering is useless if we do not practise it. Up to now we have never practised the path, so we are still in samsara. Those beings who have practised it, such as Milarepa, have passed out of samsara. This passing was not easy. When Lorepa was meditating in the mountains, no-one brought him food, so he lived by gradually eating his shoes. Lama Tsongkhapa meditated in the high mountains, always offering mandalas on a stone slab. The skin on his right forearm was rubbed away from polishing the stone. Escape from samsara depends on ourselves alone; if it depended on only the Buddha, there would be no one in samsara, because that was his great wish. As a good mother loves her children, he has equal love for all beings. In one sutra the Buddha taught: The Buddha cannot wash away the delusion of beings with holy water; Neither can he take away the suffering of beings with his hand. He can not give wisdom to beings if they do not practise. In another sutra it says: I am my own lord and my own enemy. The Buddha teaches the way; we practise it. This combination brings happiness. Karma Action There are many kinds of karma, but all are included within the categories of karma of body, karma of speech and karma of mind. Each of these categories includes actions of that particular faculty. Generally, karma is divided into skillful and unskillful, but here we are concerned only with unskillful karma—the karma that produces suffering. That which gives us real happiness and takes us to the goal is quite different. Unskillful Karma of Body Killing Killing is the action that destroys the life of any being.

### 8: The Path of Psychiatric Liberation - Recovering from Psychiatry

*The Path of Liberation Program is a training in Buddhist study and practice that is structured by the teachings of kaya, vacca, citta, guna and karma. Students will be introduced to the basic cognitive and experiential teachings of the Buddha.*

Mukti Liberation Path to liberation Mukti as defined in hinduism denotes the end of cosmic life itself. Reaching the stage of Mukti means reaching the stage of salvation as in Buddhism! Mukti is a word coined in hinduism for liberation. Liberation from the cycle of birth and death forever! Reaching the stage of enlightenment Reaching the stage of Mukti is completing the cosmic life cycle. It is the end in itself for a serious seeker of spirituality. Having reached the end of cosmic life Our atman the soul within liberates forever from cycle of birth and death. In other words our atman soul has attained Mukti forever. It need not manifest a body again. Mukti liberation must not be confused with ending life within a particular life cycle. Those who commit suicide are not getting Mukti from the unending circle of life. To be liberated forever from the cosmic life cycle one needs to travel on the spiritual path and follow the same routines followed by man gods like Mahavira , Gautama Buddha, Jesus Christ and Prophet Mohammed. All these man gods attained Mukti liberation in their lifetime. After attaining Mukti our atman the soul within becomes free to reside permanently in the abode of God known as Vaikuntha in Hinduism. One finally reaches the kingdom of God after having attained Mukti liberation. Mukti liberation does not denote becoming free of something. Mukti stands for final liberation from cycle of birth and death. Mukti liberation is an end in itself! No further to go In a particular era one shall find that only a chosen few attain the level of Mukti liberation! In the last about years only two persons have reached the level of Mukti liberation Every sacred document existing on Mother Earth has only one message to communicate to the masses The complete doctrine of Bhagavad Gita put forward to the humanity by Lord Krishna has only one message for the mankind. Try and attain Mukti liberation from cycle of birth and death in the present life! Mukti liberation is the final goal for every serious seeker of spirituality. Having attained Mukti liberation there is nowhere else to go for our atman the soul within. Having attained Mukti liberation once in this life Now it is only in the next Cosmos that this particular atman soul can manifest a body and start a new life cycle. Right from the stage of amoeba From the stage of amoeba to insect life Even in the human form Everything that is sacred leads one towards Mukti liberation in the end. Mukti liberation is the end goal of every form of life. It is a different matter that Mukti liberation can only be achieved after one has reached the manifest stage of life as a human being. And in the human form also Mukti liberation is achieved by the male form even before a female can achieve Mukti liberation. In the history of mankind only two females have achieved Mukti liberation in their lifetime. Contrary to this thousands and thousands of males have reached the stage of Mukti liberation. God meant it so. To reach the stage of Mukti liberation the need to have a male form would not be a misnomer. Stating in different words attaining the stage of Mukti liberation by the male form is easier than the female. The reasons for this have been described by me in other essays listed on my homepage. For more on mukti liberation visit - mukti liberation. Send Your Query - click here Ref. Proceed on the path of spirituality with Vijay Kumar Reached the end of his cosmic Life! Post Here any query for possible inclusion in the Newsletter!

### 9: February John Hope Bryant â€™ The Path to Financial Liberation | KFOG-FM

*The path of Jnana Marga is the shortest but steepest journey to liberation, it is a profound spiritual journey. The image on the left is a man practicing Yoga. Three Schools of Philosophy.*

Notify me of new comments via email. Notify me of new posts via email. This site uses Akismet to reduce spam. Learn how your comment data is processed. The Womanist Empowerment Network was created to offer products and services that support the development of an organic source of feminine power for educators, female entrepreneurs, and mothers who homeschool. Who can use the Womanist Empowerment Network? The Womanist Empowerment Network is mainly for the woman to give her the opportunity to develop a deeper dimension of the self and take the lead in positive transformation in relationships. Why choose to empower the woman? The woman is best suited to be the one to transform the nature of relationships and take the initiative and give her best and develop the courage to lead from the front and shape the future. How will lives improve as they are empowered? Being empowered builds the potential within the woman to come out with new and creative ideas that have the potential to change the world. How will the services provided have an impact? The services are combined into Seven distinct subjects, each develops and empower the woman, to be a leader of a transformation; of heartfulness. The services and products are offered to entrepreneurs, educators, individuals, and teams working in educational work environments. How will the woman benefit from the services provided by the WEN Network? The services we offer: Can a woman be empowered? Yes, if the woman carries out and follow all our instructions and if she really wants to be in the best in the world, then The Empowered Womanist Network is for her. What are the ideas to obtain from The Womanist Empowerment Network? To bring the creativity and imagination back into the lives of the feminine leader using our Personal Transformational Program which has an artistic approach that speaks to the heart.

Why the Negro is Black Afternotes goes to graduate school Childhood psychopharmacology The Writers Digest flip dictionary Care plans and the Human Rights Act Business mathematics in a changing world You Can Slay the Dragon the Phoenix Rise (Phoenix Journal) YHWH as the enemys enemy Procedures for Primary Care Providers Night of the Ninjas, #5 Languages of political Islam Mathematicalmagic show Scotty Briggs and the Parson Missing connection between business and the universities Coping With Diabetes (Coping) Constitution in flux Growing up with Jesus Classic Design Styles Kabbalists in the community Origins of the legal prohibition of genocide V. 37-38. Apophthegmata The First American Civil War; First Period Presenting the Turkey Authoritarian specter 3. Baby scam : the false promise of screen time for infants and toddlers Samsung gt s5360 manual DOING YOUR RESEARCH PROJ 1ST ED Theories of development Theories industrial waste treatment Notes on indian criminal procedure code The Return to the Sandbox The Early Years of the Saturday Club 1855 to 1870 The Effects of Using Fire/t175 The Cranberries Bury The Hatchet Memoirs of Mirabeau (London and Westminster Review, nos. VIII and LV 1838) Dell poweredge 2850 manual Reweaving Brigids Mantle, Restoring Airmids Cloak Life and art of Joseph Jefferson Religious issues and the Advisory Council Kingship, Law and Society