

FROM WUJI TO YOU AND ME

Threefold Lotus Kwoon Quantum Life Buddhism.

Sylvain Chamberlain-Nyudo



The Threefold Lotus Kwoon is a sacred place for the research, study and practice of awakening the Ultimate truth of life and Buddha's teachings for a fully realized existence in this life.

This book is meant primarily to expound the philosophy and systems of attainment outlined by Sifu Sylvain Chamberlain-Nyudo for the purpose of documentation, research, study, teaching, and promotion of those systems and philosophy to correctly transmit the true teachings of the Buddha.

Furthermore, all proceeds from the sale of this book will be used entirely for building a Sanctuary, The Threefold Lotus Kwoon, to provide facilities for continuing research, study, and practice of the Threefold Lotus teachings.

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The Threefold Lotus Kwoon and Sanctuary is an entity dedicated to the nurturing and development of leadership in all peoples of the world promoting high ethics and moral responsibility. It is our goal to correctly transmit the teachings of the true Buddha, and to create communicative, strong people of compassion and determination in service to fellow human beings while attaining their ultimate truth.

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Big Book of Buddhism

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This book presents all the methods of practice for the individual to engage in a fulfilled life in accord with the Ultimate teachings of the Buddha in order to achieve one's inherent Buddha-nature as described through the lineage of teachings from Shakyamuni Buddha, Kumarajiva, Nagarjuna, the great sage and teacher Chih'I (T'ien-T'ai), Miao-Lo, Saicho (Dengyo), and Nichiren Shonin and others too numerous to list. Additionally, Quantum Life Buddhism incorporates the contemporary insights and application of these teachings in the daily life practice defined by the teacher Reverend Sylvain Chamberlain-Nyudo to integrate fully the three aspects of Body, Mind and the Essential Creative Core as manifest Buddha-nature. Our mission is nothing less than to live a maximal expression and experience of our human life and to understand the meaning of the Buddhist scholarship free of cultural or other bias.

A Very Special Thanks

To Sandra Lee Hendrix, without whose unwavering dedication and patience, and multiple re-reads, this book could not be as free of error and readable. My particular word phrasings present a challenge even to me. Those of you who find this book comfortable to read have Sandra to thank for it.

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I was just thinking

Some time ago, in an internal conversation with one of my selves, I asked the question, “Exactly what is it that Buddhism is awakening?” From this, a cascade of many questions about awakening a preexisting something or a newly manifested something or subconsciousness or unconsciousness, or even, what about all those other Buddhist consciousnesses? Are those what is being awakened? I suddenly pondered that this might be a universal conundrum for those for whom a simple few words of rhetoric will not satisfy a profound commitment to Buddhist practice. Of course the prevalent cultural norms of our Samsaric mind is accustomed to referencing the “unconscious” or “lizard brain” and so on as though these were acceptable catch terms for all manner of behavioral anomalies and influence for which we are constant victims, and without any ability to intervene. A “realm” or realms outside our ability to fathom. The situation seems to be that our “conscious” mind is simply a given operational box that we are stuck with, constantly surprised by, and powerless to change or understand its motivations and patterns. It is little wonder then, that we are conditioned to think of life as a mystical magical process put upon us, rather than anything we can actually control and influence toward a more fulfilling and personally expansive experience.

So if we consider this unconscious, sub-conscious or unknowable “realm” operating “behind the scenes” as our state of unawareness, a secret storehouse of forces acting on us, perhaps we can begin to understand what Buddhism is trying to wake up. In many writings on Siddhartha Gautama’s early years he is described as profoundly moved by the lack of understanding regarding these forces both internal and external that seem to manifest such intense experiences of stress, anxiety, and a multitude of mental sufferings. The mission he set for himself was to leave the secular life of his privileged position to enter into the spiritual life in search of a fundamental and priori method to liberate the mind of all beings from the experiences of anguish and anxieties in order to live life to its fullest potential, whatever the physical realities might seem. 6 or so years of practicing under several masters of the Brahmanic caste led to failure after failure, followed by 6 long years of his own privations, meditations, and introspection leading finally to a series of profound personal insights that unlocked the hidden functioning of the sentient mind and the true nature of all phenomena.

Like a bolt of lightning to the mind, such clarity, such simplicity, so obvious was the truth of the process of life and all phenomena that Siddhartha, now considered the awakened master or great sage having come from the Shakya clan, became known as Shakya-muni (“muni” = great sage). Shakyamuni immediately began extolling the wonders of the enlightened mind and the full experience of life liberated from the hidden (now clear) influences of the subconsciousness. Of course, after a couple of weeks, he realized that no one understood what he was going on about. His students were unprepared for this immense paradigm shift. And thus began a multi-decade succession of sermons and elucidations tailored to the capacity and vernacular of the local society in common language for widest propagation and implementation for all who would listen to learn and understand the many layered aspects of the

functioning of their minds, and the forces that constructed the basis for their daily thoughts and actions. The magical mystical unknown of the subconscious now gone, and replaced with a matrix of influences built of multiple tendencies and conditions beginning in the remote past and now collected in a momentum pushing its cravings into the future constantly. This momentum, unchecked or unrecognized would seem the ultimate controller of our lives as though predestined fate as we flailingly plunge headlong into the future unaware of what is driving us. This was largely the understanding of karma at the time. A destiny one was unequipped to influence in any manner. Now comes Shakyamuni to completely upend this definition of karma as this immense amalgam of energies, now at the service of a truly conscious and awakened mind to influence and modify its forces and expressions! But how?

In order to instruct his students and build their insights of the functions of the subconscious mind, Shakyamuni dissected the subconscious into five (5) consciousness re-contextualizing the 5 sense organs into functions of the brain activity of data collection and identification to provide the mind with a context for self identification. Known as the Skandhas, Bodhisattva Vasubandhu wrote extensively on these formations from the Cittas etc. Later, more consciousnesses were described with their attendant functions to add, mollify and inform the tendencies and conditions of the vast stream of energies amalgamated in the individual experience of our physical instantiation in each discrete moment of our kinetic momentum. A total of eight (8) consciousnesses are enumerated as intrinsic to the human sentient mind. Later, the all pervasive and timeless observational consciousness of Buddha is not only a priori to the entirety of the engine of life but the ninth (9th) consciousness to be experienced within the singular, yet universal mind of distinct functions of karmic experience in human sentience. If the student could appreciate and become aware of these facets of the mind, the previously mystical forces manipulating the conscious daily experience could be unmasked and demonstrated to be easily accessible and influenced by conscious effort and leading then to more amenable results informed by the all encompassing 9th "Buddha" consciousness. Slowly, over decades, students capacity evolved and became ever more adept at taking control over their life path, their karmic manifestations, constructs of influence, rather than victims of it.

In addition to all this infinitesimal diagnosis of the workings of the internal energies and activities of the human mental experience there is the additional mirroring of all these internal forces in the environment. What does this mean, exactly? How does one's mind affect one's environment or the environment in general? This question and its many variants are typical resistance to our intrinsic common energies. It is cliché of course to claim the term "Oneness", however, this observation of the engine of life is the same used to the appellation of Shakyamuni and others as "Thus Come One's". Contrary to the idea that this title indicates the success of an individual to a singular achievement, the statement belies the truth that the Buddha, the Dharma, and all phenomena are at the core, empty, and therefore non-differentiated. So, to be non-differentiated is to be One, and further, One with no thing. A serene rather than cumulative state of being in the non-being-ness of all.

The gist of this is to offer the idea of environment as intimately non differentiated from our idea of self. This “Thus Come One” –ness is the very essence of the mirroring or perhaps more accurately the unity of self and environment. Two words for the same thing really. This is the essence of identity and identifying. Our obsession with data collection and identification is completely in service to our neurosis of self-identification, creating an Ego of formidable imprint on our idea of self. Could it be any more obvious that any thing identified must be so identified precisely by its presence in our environment. Can identity then be considered separate from from environment?

The minutia of the analysis can be daunting. This is why I chose to write more simply on these aspects of Buddhist teaching and the modern preoccupation with speed, soundbites and instant gratification can easily if not consistently lead to glazed eyes and bored shutdowns. I do encourage you though, to take those intricacies in small doses and to let them simmer before pushing through them. I have found that in smaller inspections, the often stifling rhetoric of the translator is more easily eschewed for a clear understanding of the intent. Nichiren has written that the chanting of the Daimoku is considered the essential practice of the Lotus Method for invoking Buddhahness. I am certainly not one to disagree, but to add simply that the more one can expand one’s breath of any aspect of the teaching, one’s practice can only benefit. It is in this consideration that I provide the following paragraphs for an effort to cross bridges of vernaculars and modes of thought.

Some Contemporary Thoughts

From great teachers of ancient civilizations of the Near East, Middle Asia, Indus valley, Ghandhara, India, China, Greece, Egypt, Mesopotamia, and more, come insights and knowledge of the origins of life and the cosmos that have been repeatedly borne out by the research and study of modern genius from Alexander Graham Bell to Einstein and Niles Bohr, Stephen Hawking, and several others. As if paraphrasing the words and teachings of the Buddha himself, renowned scholar Steven Hawking, in his book "A brief History of Time" states that the universe appears to us as it does simply because we choose to see it this way.

Many brilliant minds have studied "life" and its physical and sensory attributes in the West, and the spiritual to physical attributes in the East. Through intense observation, MAN (humankind) can discern all the fantastic and complex systems of the universe. Earnest observation requires patience and a calm, reasoning mind. Unfortunately, there exist a great many lazy and unreasonable minds whose demands for instant gratification have created some of the most insane and damaging hypothesis of their observations as to pollute vast numbers of people in a quest for power, control, and even genocide. This is the tragedy of adolescent minds gaining power. The time is long overdue that these adolescent tendencies be usurped by more reasonable and adult consciousness. How many lives, wars, destruction must occur for the unmitigated ignorance of arrogant power craving autocrats posing as religious leaders to impose governance and manipulate politics, to manifest the popular will for them to be stopped.

In the system, I call the Quantum Life, incorporating the magnificent teaching of the Threefold Lotus Sutra; we will be solely democratic to the reasonable and not bound by class, status, nationality, culture, or race or even the myriad "Traditions" of secular societies and cultures whose adaptations of Buddhist teachings have been molded into religious practices and at times unrecognizable to the original intent of Shakyamuni's teaching of the Dharma. As the Lotus is a magnificent blossom that grows out of a murky swamp, I have adopted the name in reverence for its characteristics. In my view, all of the observations and conclusions of ancient and classical as well as modern teachers from Amen-Imhotep to Shakyamuni, T'ien-t'ai, Nichiren, Einstein, Hawking, and countless others can benefit from a little comparative shopping of ideas and insights. It has often been the case that tremendous strides in understanding and insight come from a back and forth of firstly concentrated, focused, even single-minded questioning and hypothesis, to a secondly detached almost indifferent distancing from the investigation.

For instance, compare Hawking's description of a "singularity" and the Chinese Taoist 5000 year old concept of "Wuji" and the Buddhist concept of "Enlightenment". In the modern theory, matter, all matter, sentient and insentient, positive and negative, all energy is in such a "compressed" state that it reaches "maximum" density or one might say a state of bound potential where no thing is differentiated.

Here nothing exists, but potential. The heat and pressures of this inconceivable point is such that nothing at a “particle” level can exist. A particle, though the word connotes a mental image of a “solid” object or thing, is actually a label for energies in particular form (characteristics and tendencies or parameters). Yet, forces are definitely ruminating and present. No time or space exists. Only a suspected vibration or tension, inherent instability, something stirs and in a microscopic fraction of a second everything changes, at a point called a “singularity”. A small point, with density so high it changes the very physics we know and experience today. At this density, mathematics can postulate the existence of nine (9) or eleven (11) distinct dimensions. For more on this topic, refer to papers written on “String Theory”. Today we experience only four (x, y, z define our three dimensional space while **time** is the fourth). However, mathematicians point out that the remaining dimensions are not gone from our modern experience but merely so faint or integrated into our existence that we cannot differentiate them with our physics. “M” theory consisting of multiple string theories, postulates that at the sub-particle level small strings control all formations in space/time, and perhaps prior to what we know as space/time. Could this simply be another effort of language to identify fields of potential in a mathematical way?

Keeping this in mind, holding this thought as we progress to the Taoist concept of things. Ever since Schrodinger, Einstein, Bohr and others, who wrote to one another in research and sometimes with riddles, one of which is the subject of an engaging book on Quantum Theory called “Schrodinger’s Cat”, The world of Quantum Physics and all Science has proven by repeated experimentation that the very act of observation affects or influences the outcome of the observed. This is verified by experimentation in the observation of photons of light. In Quantum Mechanics, the discovery of Quantum “fuzziness” goes like this; a sub-atomic “particle is both particle and wave. In other words, a particle exhibits the qualities of a “solid” particle and/or the properties of a wave (frequency, dispersal, energy). In fact, the observation of particles is the only time when they can be seen as particles and measured (mass, etc.) or as waves dependent upon the method or moment of observation. This is a bit of a melon (mind) twister, but significant in light of (no pun intended) the inherent “tensions” and instability of energy/mass exhibiting both characteristics of particle and wave. Think $E=Mc^2$.

In Buddhist philosophy, there exist nine (9) Consciousnesses (think string theory). These nine include sight, sound, taste, smell, touch, cognition, volition (sub-conscious), Karma (unconscious, also repository of cause/effect), and finally an enlightened core. Could our “Volition or Momentum” amalgamate into independent dimensions?

The Chinese Taoist concept of Wuji bears striking resemblance to all these as follows: Wuji is defined by Chinese scholars and documents of Taoist thought dating back further than 2800 BC, to be a state of non-substantiation. Transliterations offer Wuji as a state of “no-extremities” or no differentiation where all that is contained in the universe exists in a singular state. A place of potential if you will, with no motivation or Action (work, force, influence) to manifest. The symbol for Wuji is a circle, representing a container of all potentials in an indefinable “point”

(location), a 'location' without space/time. Within Wuji is the persistent relationship of Yin/Yang, or differentiation, or polarity (Buddhist ten factors). But for this Yin/Yang duality to manifest there must first be a thought or idea to produce motive for manifestation from 'dormant' potential. Some action must begin the momentum of "becoming". This motive force is called Taiji. The symbol for Taiji is a spiral. Taiji is said to be the mother of Yin and Yang. Nothing can manifest or 'exist' without the duality of Yin/Yang. For logic dictates that in order to "BE", requires differentiation. To "BE", an entity must be within something it is not (not-be). As sure as this book exists, the language within it, the pages, etc....the book exists only because there is also the existence of NOT-book, NOT-language, NOT-paper, and so on. This too is an essential concept in Buddhist teachings, that of "dependent origin", which describes all phenomena as interdependent and unable to "exist" autonomously and of its own accord. Where there is THIS, there must also be THAT (or NOT-This).

To manifest, bring into "Being", to exhort the potentials from Wuji and manifest the Yin/Yang (duality, dependent origin) of all things requires agitation, Taiji, Motive Force. Motive Force is created by thought, an idea or kinetics (action). Once this idea or energy is put to work it 'becomes', holds inherent characteristics and has tendencies and conditions (Karma), and then it immediately creates motive force bringing about tremendous energy/momentum to manifest "Being". TaiChi (pinyin) is the foundation of much of Chinese medicine and Martial Arts. The energy is called "Qi" or Chi (pinyin) and is the foundation of all Chinese medicine. It is not the same but very akin to the Buddhist concept of Karma.

With these ideas in mind, the following formulae could now be written to describe this process of instantiation, kinetic energy for the momentum of experience or "being". Life is after all, a verb, and act of instantiation one moment into the next and so on. No thing in the universe is static or unchanging:

Modern Science

Absolute Density/Quiescence (potential) + Action = Momentum (volition) = all life in the known universe (differentiation or all phenomena)

$P+M=Life$

Taoist

Wuji (no extremities or no-thing or simply potential) + Taiji (motive Force) = Yin/Yang of known universe (differentiation or all phenomena)

$W+T=Life$

Buddhist

Potential + Karma (energy + work) = Momentum = Instantiation = all life in known universe (differentiation and identification = Samsara)

$P+K=Life$ (all phenomena)

However, what of the “volition” in the modern formulae? Why do conventional scientists avoid volition in their hypothesis? Do not the lesson of Quantum demonstrate conclusively that the very “act” (action) of observation influence the nature of phenomena? Volition in this formulation is NOT consciousness but rather the application of force to energize potential. Is not an “act” an action, a demonstration of will? Once again, I return to the book by Steven Hawking, where late in the text, as he muses on the why of all that he has seen so clearly in his grand cosmological equations and physics should any of this universe come about exactly and precisely as it does, with the unfathomably minute requirements of earth’s existence and myriad chance chemical, timing, temperature, velocity and all other reactions and variables to expand and cool into vapor and into gases and into particles/waves and further agglomerations to result in life as we know it. Steven Hawking’s statement that the universe exists exactly as it does, because we choose to see it this way is the curt sum of his thoughts offered late in the text, his observation of volition or thought-as-action manifesting phenomena? Is not to observe something ahead of its existence an act of “Will”? Is that not what drives all creation? To “see” something, which is “not”, drives the desire to perceive it, to develop the means to experience it, and ultimately to create it, does it not? Volition = will = Taiji = Motive Force; inertia into momentum into instantiation. As we will come to understand in Buddhism, this tendency or mechanism is identified as “Craving”. Craving is the very engine of Samsaric identification and differentiation from which we “form” all of our attachments to things and build our vast database of “possessions”.

Often, in all life sciences and other forms of research, we find answers to large questions by first turning our analytical eye toward smaller, more manageable situations of similar or nearly identical nature save for size or quantity. This is sometimes remarked as the analogous nature and relationships of microcosm to the macrocosm. When we observe the human biology in modern science of the West, we can readily delineate the precise relationships for actualization within the human body. In order for a body to perform any action, like for instance, brush teeth, there must first be an idea or thought of brushing teeth. That idea then produces an EMF (electro-motive-force), which induces the body to send Bio-electric (energy) to various muscles and so on, to produce action and to manifest the idea.

In the Chinese taoist philosophy, this is merely an extension of the cosmology into the human species and practised as Qigong (Chi Kung; pinyin) and known in the West as a form of Chinese medicine. For over 5000 years, the Chinese have healed their bodies with the same theories and understandings of their cosmology. To separate Being human to “Being” the cosmos is a foreign and nonsensical idea to them. So too, is it this way in a great many other cultures dating back to the beginnings of Humankind. In fact, many indigenous cultures and tribes can be said to share in great measure an observation of their existence as a co-existence with one’s environment. It is only modern Western Man that has endeavored to disregard his environment as an integral part of his own existence (i.e. Man against Nature). In his denial, Western Man has created fantastic mystical stories to fuel his agendas

and to control others with fear and guilt in order to gain control, and their loyalty with the consequences of horrid results justifying everything from Fascism to War and Climate crisis.

So what about, “good, and evil”, you say? If life itself comes from the mere act of wanting to see it, why should there be such turmoil? The answer, once again, is much more obvious and simple to understand than all the mysticism shrouding it. And just for the record, let’s understand that everything I’ve written so far indicates a quiet tumultuous mechanism for the creation of life. Life, and its forces, has unfathomable potential for calm and stillness as well as great upheaval and destruction. Pablo Picasso was once quoted to have said, “To create first requires an act of destruction”. Indeed, in order to create, what exists must be transformed.

Let us take one last run at this from the Threefold Lotus Scholarship perspective. You, I, our neighbors, the trees, mountains and sky, the Earth, Solar system, and Galaxies, all of it, compressed into something smaller than you can see; pretty crowded, yes? Well, there we are, all of us as one. Moreover, in this state “we” are without preoccupations, worries, or concerns of any type. “WE” just exist as potential. “WE” are not manifest. In Japanese Buddhism, KU (a state of rest, non-being) is, in modern science, “absolute density”, and in Taoist philosophy this is Wuji. In this state, where we may represent 9 dimensions or more, of potential, might not Volition itself, as a dimension, for just a moment without time simply consider self-perception? It is after all, extremely possible that the state of Wuji is a very unstable though incredibly dense state or a state of varied densities interacting albeit on a subtle level. A state of Wuji may only exist long enough that a certain kinetic state arises only to then expand with a fury to manifest it and then slowly decay back to a state of Wuji. This is also well described within our Physics. Take for example the large stars called Quasars, so large that their chemical mass instability collapses into themselves as they transform into Pulsars or possibly “black holes”. It has been observed through telescopes and mathematically shown that where once a Pulsar existed, upon its own final “destruction” is measured to be the creation of a “Black Hole”; a Black Hole, where matter is so dense that it absorbs light to keep it from escaping. A density so high that matter behaves unpredictably at its edges and often “disappears”; a state of Singularity; Wuji; Ku? Is this simply a window into another universe or a fundamental change of state?

And how would self-perception manifest? Consider, in the teaching of Lotus Sutra Buddhism since the time of Tien-Tai, and his treatise the “Maka-Shikan”, the three thousand realms of existence in a single thought moment, elucidates the Buddhist concept of “Life states”. It begins with ten basic “worlds” or life states named for their attributes. They are Hell, Hunger, Animality, Anger, Tranquility, Rapture, Learning, Realization, Bodhisattva, and Buddhahood. Further, all ten worlds are inherent in each of the ten rendering 100 worlds or $10 \times 10 = 100$. In other words, in the world of Learning, one can be experiencing the Hell and Hunger and Rapture of Learning or any of the other worlds up to the Buddhahood of Learning all in one instant. Already hard to fathom, add to this the ten factors of life by which these life states or worlds, amalgamated or singularly can and do manifest. The ten factors are Appearance, Nature, Entity, Power, Influence, Internal Cause, Relation, Latent

Effect, and Manifest Effect all combined within Consistency from beginning to end. Therefore, we now have 100 worlds multiplied by 10 factors, yielding 1000 life conditions. Finally, these 1000 realms, in one instance, are present in 3 divisions of, 1-sentient beings 2-the five aggregates or components (Form, Perception, Conception, Volition, and Consciousness) uniting temporarily to form a living being, and, 3-the space in which we live. 1000 worlds in three divisions yield a total of 3000 realms of existence in that one instance of “being” or thought. And we can go on multiplying the five Skandhas etc.... In Buddhist thought, all of us migrate constantly through these life states without focus until we learn to train our minds. This is what Shakyamuni referred to as the “Monkey Mind” (a large grove of trees with monkeys on every branch, jumping from one branch to another, all yelling at each other and to our conscious mind to single them out, to listen only to them). So if left to itself, the basic human mind (in the conditioned space/time of Samsara) is relentlessly jumping from the hell of learning to the rapture of some past memory to the tranquility of sleep to the hunger of joy and so on. Further, it is said that the mind is capable of changing life states in the neighbourhood of 180,000 times in each moment of existence!

So the simple idea of self-perception suddenly becomes a large cauldron of activity from positive to negative, calm to tumult, good and evil, creative and destructive, life-affirming to life-destructive and on. Not only does this perfectly mirror the times we live in, but also the entire record of humanity. It also allows much room for many uncountable permutations of what self-perception could be. How many Black Holes? It is not only entirely possible in our physics and our philosophy, but more than likely a reality that there exist many permutations of life states in other universes; but let us return to our own experience.

It is firstly our concern to experience our lives in our universe in this lifetime. Therefore, the usefulness of the information we have is only as helpful as our efforts to integrate it. Several key points offer us the opportunity to make great contributions to our happiness as well as the world around us by extension. The “rules” or structure of life is personal as well as universal. This book is to delineate those keys and structures to enable us to conduct ourselves within a framework, which makes ultimate use of this structure and affords us the greatest benefit as individuals and as a whole without sacrifice. To achieve the maximum potential of our lives and happiness is what is known at the Threefold Lotus Kwoon and Sanctuary as the attainment of an Excellent Being. To live life to its fullest while being the positive influence for this experience within our “selves” and influencing the same in our environment, others, all of us; this is the Bodhisattva Way.