MATERIAL 1

THE PATH OF A BODHISATTVA - THE SIX LIBERATING ACTIONS

At the center of the Great Way (sanskr.: Mahayana) is the **enlightened mind** (sanskr.: bodhicitta, literally heart or root of enlightenment), the desire to achieve enlightenment for the benefit of all beings. This attitude is based on the insight that no convincing reason can be found why one's own happiness would be more significant than the happiness of other beings.

As one discovers more and more inherent qualities in the course of the Buddhist path, compassion and the abilities to help others unfold naturally. This attitude makes both meditation practice and action in everyday life very powerful. Every action becomes the action of a Bodhisattva (literally, "hero of the enlightening mind") and thus a step on the path to enlightenment.

The **enlightenment mind of aspiration** refers to mentally aligning oneself with enlightenment and not forgetting the decision once made, but being careful not to exclude any living being from one's mind. One strengthens this inner attitude at every available opportunity.

The **Bodhisattva promise** to work with infinite strength and perseverance for the good of all living beings from now until enlightenment solidifies this resolve. This pledge applies to all future lifetimes.

In the **enlightenment mind of application**, this attitude is expressed concretely through **the Six Liberating Actions** (sanskr.: paramitas). If this compassionate activity is connected with the insight that experiencer, experienced and experienced - subject, object and deed - cannot be separated from each other and are parts of a wholeness, every action becomes liberating in itself.



1.000-armed Tschenresig (Buddha "Loving Eyes")

The core of the Bodhisattva attitude is the determination not only to attain enlightenment for oneself, but to help all living beings to also free themselves from the endless cycle of rebirths (sanskr.: samsara) and to achieve enlightenment.