

THE JEWEL ORNAMENT OF LIBERATION

Chapter Seven: Benevolence and Compassion.

Contents

1- 4	Definition of terms: Maitri and Karuna
4- 9	"as a remedy against attachment to self-complacency"
9-12	"working for the benefit of others"
12	Mahayana references to the Hinayana
13-	Self-interest eg: Children
14	Martyrs and monasticism.
16-17	Awareness
17-22	Selfish enjoyment and interest in others
22-28	Boundless nature of Metta
28-48	"the classification is threefold"
29-	i) metta to sentient beings, plants and animals, Awareness of Nature
39-40	Ecological parties
- 44	Good will, Repugnance; Dean Swift and Yahoos
44-45	ii) metta and the whole of reality
45-48	iii) metta and all entities of reality have no origin
49-51	Sacrifice, adjustment with others
52-55	Positivity and gratification
56-	The Causal Characteristic
57-	The Method of Practice
58-66	The root of Benevolence lies in the memory of benefits received
60-	Gratitude and expectations
64-	Feeling obligated
66-	The gift of life:the greatest benefactor,Mother.
75-88	Having babies in the West.
93-97	Tibetan womens' independence
97-102	A mother's love for her baby
102	The gift of culture
104	Archetypal mother
105	A mother's tirelessness
107-112	The development of metta from gratitude
110	Old Age
113-117	Sentient beings and the expansiveness of metta
117	" A bodhisattva is towards beings as to a child"
119-128	The initial meeting point and ground of communication
128-136	Priti, and exhibition of emotion
137-142	Conflict of interests and giving the Dharma
143-	Bringing out a child's potential
146-148	the importance of publicity
149-	The relative value of Benevolence and Compassion
151-	The Blessings of practicing Benevolence
153-158	Energy and tiredness
158-	Immunity to danger

161-	lack of conflict
165-169	The art of doing one thing at a time
171-173	Aesthetic sensibility and ethical insensibility
174-176	Metta and subjective preference
177	Metta and Karuna
179-	Compassion arising on seeing the misery of beings in evil lives
181	Indian families
184	The four Noble Truths and conditionality
-190	and clinging to permanence, ossifying experience and interests
-192	National changes and co-ops
192-	Compassion for those who do not see Sunyata
-200	Demonical Possession, repression, and religious groupieism.
200	Contemplating suffering Newsreports
203	Seeing beings as one's mother
204	Precariousness of life
-206	The negative Spiral
208-	Getting out of contact, the benefits of contact with the Sangha
209-214	Making comparisons, equality
216	Maha maitri, prajna and the absence of historical consciousness in the development of Buddhist thought
219	Omniscience