

# Ruthless Compassion

Root and Crown of Virtue  
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## The Absolutely Unconditioned Groundless Ground

The temporally ineffable absolutely unconditioned groundless ground, as Absolute No-thing, **is separate from any-thing**, it is beyond existence itself, it cannot be localized, it is neither above nor below, neither can it be given a velocity, it is neither still nor in motion. It is soundless, but neither is it silence.

From a temporal perspective, it is nowhere, for it is not, yet it is everywhere for it is not an emptiness. When the temporally ineffable says "I" nothing is left unsaid, the temporally ineffable's self knowledge **is thus one with every-thing**. From out of the unknown and unknowable Zero of the temporally ineffable's no-thingness comes the unknown but a-temporally knowable One of the temporally ineffable's self knowledge -the categoreal light and the ground of being.

As the One to the Zero, the categoreal light as the Divine Identity is the Absolute All to the temporally ineffable's Absolute Nothing. If one pursues the temporally ineffable **exclusively**, without considering the categoreal light of "existence itself," one will lose the temporally ineffable. The more **exclusively** one talks about the temporally ineffable, the more **exclusively** one thinks about it, the further from it one goes. **For while remaining "separate" both the temporally ineffable (as Nothing) and the categoreal light of "existence itself" (as All) are "one and the same." That is, the difference between them is one of perspective and is thus infinitesimal.**

The temporally ineffable (being beyond all temporal definitions, limitless, having no boundaries, limited to being unlimited by the very boundaries imposed by the condition of its being boundless), in order to transcend the limits of having no limits, (a condition imposed by the very perfection of its own self knowledge); endowed the **decision making process** with the ability to turn away from the temporally ineffable and reflect other than its temporally ineffable attributes, thus the temporally ineffable made a rock (*the human temporal decision making process*) so heavy that it could not lift it.

**Thus in imposing limits upon itself, in order to transcend even the limit of having no limits, the temporally ineffable created man, and in the making encompassed even human imperfection with the perfection of its self knowledge.**

Thus the temporally ineffable (no longer limited to perfect self-knowledge) knows itself imperfectly through the imperfect self knowledge of individual human beings in time.

***By embracing inner unity man acquires (through the faculty of reason grounded in sense) the ability to embrace his roots in "existence itself" and thus to open his Heart of 1<sup>st</sup> principles and perceive his origin in the bosom of the temporally ineffable.***

It is the noumenal reality of man's **Heart of 1<sup>st</sup> principles** as "*the Eye through which the temporally ineffable perceives Itself,*" that endows man with the reciprocal potency to perceive the temporally ineffable through this same **Heart of 1<sup>st</sup> principles**, by realizing his union with this "Eye", (the temporally ineffable's Self Knowledge), which as "*existence itself*" is none other than an a-temporally

self-aware first principle.

With his recognition of immanent substantial form, Aristotle placed the sensible world of matter on a much firmer foundation than did Plato's exemplary ideas which molded the created world according to the pattern of Being. Aristotle even going so far as to make matter his individuating principle, also abandoned Plato's account of Providence, of Divine operations in the created world.

In the Aristotelian view, the unmoved mover is eternal and unchanging because it alone is the cause of change, which is itself eternal, and it must also be immaterial because it lacks the potential for change which all matter possesses. It is pure act without potentiality. It is compassion with and for itself, but not with and for temporal creation to which it remains obviously aloof.

For Aristotle, the unmoved mover's activity is one of thought, the object of its thought is the best of all possible objects -itself. The unmoved mover eternally thinks itself and can not have any object of thought outside of itself by which it might in any way be moved. It is therefore a Divine Mind which knows only itself

Know therefore, that the Aristotelian doctrine of the Unmoved Mover<sup>1</sup> as a self-centered Divine Mind excludes any possibility of Divine knowledge of the created world and its denizens and thus the exercise of Divine Providence. Because of this, the Aristotelian Unmoved Mover remains trapped within the limits of having no limits and having no ends outside of itself cannot be moved in any way by temporal creation, not even by compassion for individual beings in time.

***From this viewpoint***, even though the **Heart of 1<sup>st</sup> principles** when embracing the temporally ineffable is nowhere to be found, (*the so-called illusion of its otherness being completely absorbed in the temporally ineffable*), the **Heart of 1<sup>st</sup> principles can**, as a consequence of this point of view be said, to encompass in perfect humility (*as the Eye of the temporally ineffable*) none other than the temporally ineffable itself, whereas (again ***from the Aristotelian viewpoint***) Divine Compassion (*from which the Heart of 1<sup>st</sup> principles is moved*) **can not** be embraced by, nor reciprocally be said to embrace, the **Heart of 1<sup>st</sup> principles**.

The epistemological dependence of (*even the mere possibility of*) the Divine Mind exercising Compassion for mortal beings, is seen to by Aristotle to hinge on what is (*for him*) a nonexistent and absolutely impossible Divine knowledge of temporal creation. Thus the impossibility of such Divine knowledge is taken to ontologically separate even the whisper of a possibility of such a **Pauline Agape** (Ἄγάπη) type of love or compassion from the temporally ineffable's self knowledge.

How then, in the name of the excluded middle, it is asked, can the unmoved mover be moved by compassion for a temporal individual from which it is ontologically separate and of which it has and can

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<sup>1</sup> A doctrine in which the unmoved mover as the ground of being moved everything and was not moved by and/or for anything outside of itself. It was thus unknown and unknowable by beings in time.

have no knowledge?

It is most probable, in Aristotle's view, that even with the use of the **Aristotelian Eros** (Ἔρως) type of love or compassion; the dependent temporal knower's **Heart of 1<sup>st</sup> principles**, can not even embrace let alone encompass the independent self knowledge of the temporally ineffable since the unmoved mover does not and cannot return their love. Thus with Aristotle's unmoved mover we have a type of self knowledge which is a-temporally knowable only to itself and temporally unknowable to all, even itself.

Compassion:  
Vehicle for Divine Names

About one and a half centuries before Aristotle, Buddha (*at least in principle*) rejected this doctrine of the **unmoved mover** whether **theistic** or **impersonal**, on the epistemological ground that the very conception of such an unmoved mover which does not know of that which it moves nor incorporate the overflowing emptiness of the temporally ineffable stands in the way of the realization of the truth about man and the world, because any notion of the ground of being that neglects through ignorance or otherwise attempts to banish all explicit concepts of the temporally ineffable (*whether temporal or atemporal*) from consensus reality, sinks even deeper into an unconsciously **implicit and exclusive** allegiance with a temporal, (*i.e. incomplete and inconsistent*), concept of the **a-temporally knowable** but **temporally unknowable** ineffable.

Furthermore (*whether held consciously or unconsciously*) such an **exclusive** allegiance to such a temporal concept of the a-temporally knowable but temporally ineffable, implies denial of the very temporal ineffability that the banishment which caused this **exclusive** allegiance was supposed to enforce!

About fourteen centuries after Aristotle, Ibn Al-Arabi also rejected this doctrine of the unmoved mover, on the ground that when the temporally ineffable's self-reflection gives rise to differentiation and opposition the temporally ineffable depicts itself as expressing through the lordship of the Elohim the existentiating sigh (*or Breath*) of Compassion **with and for Itself** (*in response to the yearning of the Divine Names*) and thus creating the ground of being as its own perfect self knowledge, which both lordship (*Elohim*) and the Divine Names require by their very nature. As is expressed in the saying, "***I was a hidden Treasure, yearning to be known.***"

Clearly then in **this** respect and from **this** point of view, Compassion as the existentiating **breath** of the temporally ineffable, is of a sort which embraces *all things*, **including going beyond the limit of having no limits**, being the medium which manifests and maintains the **essence quanta wave function** (or vibration of the CREATIVE WORD ) as the Divine Identity and being therefore more or less as encompassing as is the **Heart of 1<sup>st</sup> principles**.

Indeed **Compassion**, as we can also see from examining the empirically derived mathematics of the categoreal light, is in fact the **Divine Being** itself, the very medium of vibration which allows for the **Heart of 1<sup>st</sup> principles** to function as the **I/Eye** of the temporally ineffable when the **Heart of 1<sup>st</sup> principles** embraces the temporally ineffable.

The total consciousness ( $C$ ) of a Divine Name or Word (or essence quanta wave function a.k.a. jewel of Divine Wisdom) that its frequency ( $f$ ) imparts to the existentiating Breath of the temporally ineffable is quantized in terms of the **Compassion constant** ( $h_c$ )

$$C = h_c f$$

The very existence of free will (*as the temporal decision making process*) is dependent upon the compassion constant ( $h_c$ ). The compassion constant is the means whereby the temporally ineffable goes beyond the limit of having no limits. It is the exemplar in the categorial world of **Plank's Constant** in the world of physics. As the *compassion constant* approaches zero as its limit, so temporal free will approaches determinism as the limit at which, temporal free will ceases to exist. That is, as the *compassion constant* approaches zero ( $h_c \mathbf{0}$ ) as its limit, so free will approaches determinism as its limit.

This relationship is reflected on the manifold of perception as the equally empirical physical fact that in quantum mechanics as **Plank's constant** approaches zero ( $h \mathbf{0}$ ) as its limit, quantum mechanics approaches **Newton's deterministic physics** as its limit. That is, if **plank's constant** is reduced to zero, **Heisenberg's famous indeterminacies** vanish, and according to **Johnnie von Neumann's mathematics**, this disappearance is followed instantaneously by the vanishing of all of the rest of quantum mechanics.

Know that **Compassion** as the self-generating **1<sup>st</sup> Principle** of all **1<sup>st</sup> Principles**, is thus the root and crown of all the virtues of the Divine Names and therefore of the very existence of the **Heart of 1<sup>st</sup> principles** and even of existence itself.

The temporally ineffable's self knowledge is radiant because it is reflexive, its Compassion with and for itself is the motionless motion engendered when through this self reflection of the temporally ineffable the irresistible force of the temporally ineffable divine yearning meets the prime mover in its role as the immovable object which moves all and yet is not itself moved.

This **Compassion** is the temporally Ineffable's **Knowledge** of the suffering of its Divine Attributes languishing in Pre-Eternity like Hidden Treasures Yearning to be Known. Occurring simultaneously with the yearning, it is **BLISS** itself, satisfying and fulfilling the yearning of all of the temporally ineffable Attributes that it illuminates, illuminating all temporally ineffable Attributes without exception, shining nowhere and everywhere, omniscient throughout Absolute All.

Know further that the temporally ineffable transmutes itself in the conscious atemporal syntactical Form of the open-ended **Heart of 1<sup>st</sup> principles** which embraces it. Since the Self-manifestation of the temporally ineffable varies according to the variety of conscious atemporal syntactical Forms, the **Heart of 1<sup>st</sup> principles** is necessarily wide or restricted according to the syntactical Form or belief in which the temporally ineffable manifests Itself to the **Heart of 1<sup>st</sup> principles**.

The open-ended **Heart of 1<sup>st</sup> principles** can comprise no more than the syntactical Form in which the self-manifestation occurs. The open-ended **Heart of 1<sup>st</sup> principles** is thus like the setting for the stone in a ring, conforming to the stone in every way, for the setting conforms to the stone and not otherwise.

Some believing either that consciousness is but a mere epiphenomenon of chemical processes in the so-called "*brain*" or a stage effect of what they call the "*Cartesian theater*," say that the temporally ineffable manifests Itself in accordance to the predisposition<sup>2</sup> of the servant and that the open-ended **Heart of 1<sup>st</sup> principles** is like the wine bottle encompassing the wine of the temporally ineffable's self-manifestation.

**BUT THIS IS NOT TRUE, as the servant is manifest to the temporally ineffable according to the conscious atemporal syntactical Form in which the temporally ineffable reveals Itself to the servant.**

The temporally ineffable manifests as both the seen cosmos (phenomenal *2<sup>nd</sup> reflection of the temporally ineffable*) and the unseen categorial light (noumenal *1<sup>st</sup> reflection*).

The predisposition of the open-ended **Heart of 1<sup>st</sup> principles** is formed of the first reflection, being the essential self-manifestation, the very nature of which is to be unseen and which is none other than the existentiating sigh of Compassion expressed through the Elohim and vibrating in motionless motion as the Creative Word.

This first reflection is the Divine Identity in accordance with which the temporally ineffable calls Itself "I". To reflect upon Itself, to feel Itself, to think Itself, to speak Itself the temporally ineffable need not utter more than "I". Therefore is "I" Its only word. Therefore is it THE WORD<sup>3</sup>. This Identity is the temporally ineffable's alone, in all and from all eternity. **This identity is the conscious atemporal syntactical Form in which the servant is manifest to the temporally ineffable and the conscious atemporal syntactical Form in which the temporally ineffable reveals Itself to Its servant.** Thus the temporally ineffable's identity, its "I", is also the **Heart of 1<sup>st</sup> principles**, and the **Heart of 1<sup>st</sup> principles** is also the **Eye** by means of which the temporally ineffable sees itself veiled and unveiled.

None other than the temporally ineffable from Its unseen Identity bestows upon the open-ended **Heart of 1<sup>st</sup> principles** its unseen predisposition<sup>4</sup>. Then the temporally ineffable lifts the veil between Itself and Its servant and the servant sees the temporally ineffable in the atemporal syntactical Form of their belief.

Indeed, the temporally ineffable is the content-less content reflected in the infinitesimal categorial syntactical Form of the conscious a-temporal belief which, (as the *infinitesimal now point* at the limits of their experience), guides the servant's *decision making process*<sup>5</sup>.

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<sup>2</sup> the innermost predilection or syntactical form. The syntactical form, by means of which, the open **Heart of 1<sup>st</sup> principles** embraces the temporally ineffable in perfect humility.

<sup>3</sup> See John chap. 1 verse 1; New Testament

<sup>4</sup> Essence quanta syntactical form is hard-wired as an image of the temporally ineffable.

<sup>5</sup> The cyclic deterministic expansion and non-linear collapse of an awareness package wave function.

This following tale, from a master of the Suhrawardi Sufi tradition illustrates how the heart of each prophet, messenger, or enlightened teacher of the different religious traditions is the setting for one jewel of Divine Wisdom.

### THE THREE JEWELED RINGS

There was once a wise and very rich man who had a son. He said to him "***My son, here is a jeweled ring. Keep it as a sign that you are a successor of mine, and pass it down to your posterity. It is of value, of fine appearance, and it has the added capacity of opening a certain door to wealth.***"

Some years later he had another son. When he was old enough, the wise man gave him another ring, with the same advice.

The same thing happened in the case of his third and last son.

When the Ancient had died and the sons grew up, one after the other, each claimed primacy for himself because of his possession of one of the rings. Nobody could tell for certain which was the most valuable.

Each son gained his adherents, all claiming a greater value or beauty for **his** own ring.

But the curious thing is that the "*door to wealth*" remained shut for the possessors of the keys and even their closest supporters. They were all too preoccupied with the problem of precedence, the possession of the ring, its value and appearance.

Only a few looked for the door to the treasury of the Ancient. But the rings had a magical quality, too. Although they were keys, they were not used directly in opening the door to the treasury. It was sufficient to look upon them without contention or too much attachment to one or another of their qualities. When this had been done, the people who had looked were able to tell where the treasury was, and could open it merely by reproducing the outline of the ring. The treasuries had another quality, too: they were inexhaustible.

Meanwhile the partisans of the three rings repeated the tale of their ancestor about the merits of the rings, each in a slightly different way.

The first community thought that they had already found the treasure.

The second thought that it was allegorical.

The third transferred the possibility of opening the door to a distant and remotely imagined future time.

By thus reproducing in their Hearts the syntactical Form of the conscious atemporal awareness quantum in which the self-manifestation had occurred as an "***a-temporally self aware 1<sup>st</sup> principle***" (*as a jewel of wisdom in its setting*) the few people who looked could thus experience the treasury of Divine Names DIRECTLY.

Neither the open-ended **Heart of 1<sup>st</sup> principles** nor the **Eye of the Heart of 1<sup>st</sup> principles** sees anything but the syntactical Form of its belief concerning the temporally ineffable.

It is the temporally ineffable's self knowledge (perfectly reflected as Divine Names<sup>6</sup> in the conscious atemporal syntactical Form of this belief) which the **Heart of 1<sup>st</sup> principles** encompasses as the I/Eye of

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<sup>6</sup> each of which comprises a separate wave function of an essence quanta.

the temporally ineffable.

It is the temporally ineffable's self knowledge, existing as this categoreal light, that manifests Itself to the **Heart of 1<sup>st</sup> principles**, so that the **Heart of 1<sup>st</sup> principles** recognizes it. Thus the eye sees only the reality believed in and there are a great many beliefs.

One who restricts the temporally ineffable to the syntactical Form of their own beliefs denies It when manifested in the syntactical Form of other awareness quanta or beliefs, affirming It only when It is manifest in the syntactical Form of their own awareness quantum or belief.

Such a one bases their concept of friendship upon shared utility or pleasure and is consequently limited in their conception of compassion to what **Chogyam Trungpa** refers to as "*idiot compassion*," which is limited to offering merely pleasure and/or material gain to another in an effort to alleviate their suffering or distress, instead of also offering **valid 1<sup>st</sup> principles**.

Such a restricted viewpoint arises from focusing only on one's own suffering thus failing to encompass with one's awareness the suffering of others, let alone the universal nature of suffering. Such a viewpoint betrays the "*Sorrow of the Divine Names*" and fails to fully embrace the existentiating sigh of compassion and thus cannot perceive the true value of the "*jeweled ring*".

One who does not restrict the temporally ineffable, does not deny it, ... but rather *affirms* the self-knowledge of the temporally ineffable as the "*categoreal light*" in every Formal transformation of awareness quanta, worshiping It in all Its infinite Forms, since there is no limit to the syntactical forms of the open-ended **Heart of 1<sup>st</sup> principles** in which It manifests Itself.

One who affirms the "*categoreal light*" embraces **compassion** because their viewpoint encompasses "*existence itself*" as an "*atemporally self-aware 1<sup>st</sup> principle*" and thus encompasses all viewpoints. Operating from this encompassing viewpoint, in and of itself, presents **valid 1<sup>st</sup> principles** to the world. And expressed in the terms of *categorical analysis* it is this encompassing viewpoint that provides the ethical basis for **Chogyam Trungpa's** concept of "*ruthless compassion*"

*"To the conventional way of thinking, compassion simply means being kind and warm. This sort of compassion is described in the scriptures as "grandmothers love." You would expect the practitioner of this type of compassion to be extremely kind and gentle; he would not harm a flea. If you need another mask, another blanket to warm yourself, he will provide it. But true compassion is ruthless, from ego's point of view, because it does not consider ego's drive to maintain itself. It is "crazy wisdom." It is totally wise, but it is crazy as well, because it does not relate to ego's literal and simple-minded attempts to secure its own comfort." Chogyam Trungpa<sup>7</sup>*

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<sup>7</sup>Cutting Through Spiritual Materialism ©1973 Chogyam Trungpa, Shambhala Publications, Inc.

*“Ruthless Compassion”* is thus the process of offering valid **1<sup>st</sup> Principles** as well as offering merely pleasure and/or material gain to another human being in time, in an effort to alleviate their suffering or distress. The **man of 1<sup>st</sup> principles** ever seeks more knowledge of *“Existence Itself”*, saying *“O Lord, increase me in knowledge.”* Thus possibilities are without end on both sides, that of the self-manifestation of the temporally ineffable’s self knowledge as the atemporal Absolute **“I”** and that of the individualizing Self-realization of the **man of 1<sup>st</sup> principle’s** temporal decision making process.