

Brahmaviharas Gleaned in the Selected Works of the 14th Dalai Lama: Implications on Noted Filipino Students' Values

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Abstract— Nowadays, the complexities of life have led to negativity which threatens the very core of love in people's hearts and minds. Contemporary men live in a world struggling to rehabilitate themselves from disharmony. His Holiness, the 14th Dalai Lama has given a lifetime of selfless devotion to the pursuit of solutions in service of mankind, with insightful ideals within his literary masterpieces. Thus, this qualitative study analyzed His Holiness' selected literary works pointing out events and situations on how the Brahmaviharas of the Buddhist tradition are manifested in his works. Findings of the analysis revealed that agape can be traced back to the early days of Buddhism and is expressed in many of its teachings; that His Holiness manifested the fundamental tenets of agape, which underscore the Brahmaviharas or loving-kindness, compassion, sympathetic joy and equanimity; and that readers may draw out implications on Filipino students' values specifically their *mapagkandiling pagmamahal*, *pagkamahabagin*, *kaligayahan* and *kahinahunan* from his writings. By practicing the Brahmaviharas, a great feeling of contentment may result from gratitude and appreciation of life's simple joys even during unprecedented times.

Keywords— Agape, Brahmaviharas, Compassion, Equanimity, Filipino Students' Values, His Holiness The 14th Dalai Lama, Loving-kindness, and Sympathetic Joy.

I. INTRODUCTION

Love plays a significant role as an enduring theme for people of diverse cultures. An ever-present motive in movies, theater, and literary works, love appeals to people of all ages. With love's nature being the driving force of philosophy, man has formulated theories that range from love being merely physiological in nature, to postulating the more spiritual nature of love that affords man the rightful claim to be in touch with divinity.

Manifestly, love is generally recognized with diverse array of significations. The first essential feature of love is referred to as *eros* just as the Greeks knew of romantic, passionate love. It is regarded as an exulted and exquisitely idealistic love, typically between a woman and a man, which eventually leads to happiness, family and offspring. This reiterates the fact that inner peace within a family radiates outwardly to a nation's peaceful state and motivates them to nurture love in their personal lives. *Philia* is another essential feature of love which is all about

enduring friendship, affectionate love, family love and an embodiment of culture and beliefs. It pertains to love for the soul with its value and power anchored on the holder's level of soulful awareness. Finally, the highest attainable feature of love is *agape*, referring to God's love for His creation and vice-versa, which includes an altruistic love for human race and other sentient beings. *Agape* prioritizes the beloved's welfare and does away with self-interest, pride, and mundane concerns. It conveys genuine love with the sense of responsibility in a human's acceptance of another for all his or her strengths as well as having the energy, patience and understanding to help transform positively his or her beloved's weaknesses. *Agape* is echoed in the principles of His Holiness the 14th Dalai Lama. Born Lhamo Döndrub, Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso emphasizes the moral significance of neutral love toward others via human presence in the abstract.

Tenzin Gyatso, from the Gelug School of Tibetan Buddhism, leads the India-based Tibetan government and is undoubtedly the world's foremost spiritual leader [1]. Highly regarded and revered, his embodiment of the highest integrity and humility of a simple Buddhist monk endeared him to people throughout the world, not only for his courage and determination, but also for his gift of inspiring and educating others who are drawn to learning the highest religious and ethical principles available [2]. A recipient of over 150 awards and honorary doctorates for his clear statements on non-violence, peace, compassion, inter-religious harmony and universal responsibility [3], his books and lectures are masterpieces. Having authored and co-authored over 110 books, he hones his already exceptional command of the English language by occasionally writing poems to underline his views. He has held talks with religious frontrunners in numerous events, fostering harmony and understanding among religions [3]. As the spiritual and temporal leader of a distressed Tibetan nation, this simple Buddhist monk imbibes a sense of humor and refreshing warmth on top of his wisdom, eloquence and generosity, while demonstrating his noble ideas in practice. Hoping to inspire others, his eloquently written works offer a glimpse of his multifaceted teachings that convey a universal message to humanity with considerable gravity, width, depth and literary mastery [2].

This Tibetan Buddhist monk described *agape* in his selected works as the selfless, sacrificial, unconditional love, and the care about the best interest and well-being of the other people regardless of how those persons make another person feel. Furthermore, it is always seen as the highest feature of love synonymous to the *Brahmaviharas* or the Four Immeasurables specifically loving-kindness, compassion, sympathetic joy, and equanimity, that stretch and expand the scope and quality of *agape*.

Garcia (1988) [4] looks at literature as the foremost among the humanities of those instrumentalities by which man becomes completely human. As a mirror and an expression of life, literature initiates the readers into looking at the world around them, at the people surrounding them, and finally into their inner selves. Great literature, according to Anderson (2009) [5] is often profoundly philosophical, and great philosophy is often great literature. For literature to live up to its function in the society and take its rightful stride, it has to have some undertones of philosophy. Many writers are still patronized not only because of the intrinsic worth of their literary works but also for the philosophical content of their writings. Literature and philosophy are related on two notes: first, they are both manifestations of social consciousness; and second, they are both constructions of

language, according to Oladipo (1993) [6]. He cited that these two disciplines are considered as social phenomena since they are born out of human experiences and they often deal with very ideational themes that spring from a meditative musing on life's experiences. They both reflect the search for better discernment and dealing with the challenges of human existence. Philosophy unfolds concepts and clarifies them, while literature engages these words to share figures, ideas, and moral principles and to elaborate these realities.

Moreover, literature is interconnected with history in the sense that both have to do with different emotions and ways of thinking. To truly understand literature, one must read "between the lines" and understand the context of the author as well as how people live and think. On the other hand, to understand history, one must understand the context when the work was written. Both literature and history are considered arts because both can shape the way how people view life [7]. Thus, this study was directed by the theory that literature can be a writer's channel in unveiling the philosophical and historical dimensions of the *agape* and the *Brahmaviharas*. It is significant to note that a philosopher manifests the yearning to seek answers to some underlying questions, which engage human reality. At this point, it is but fitting to say that the 14th Dalai Lama is a philosopher, for he has pondered on the predicament of human existence.

Delving deeper into the writings of His Holiness, one can discern the manifestations and implications of the *Brahmaviharas* as explained by the writer on specific Filipino students' values. Based on the said *Brahmaviharas*, *agape* holds the same mark as that of the representative Tibetan character: loving and caring, meek, and innocent of the malevolence of the modern world.

The works of His Holiness take on a cape of sincerity and simplicity to prompt the Filipinos, for the most part the students, to take time to breathe and rest from the complications of everyday life and to find simple happiness and joy in being agents of compassion and goodwill to others.

Being a lecturer, the researcher has witnessed that the young age group particularly in the Philippines has a preference for the mundane concerns of day-to-day life. The family values seem to be gradually declining and day by day it looks as if more and more students are starting to think individually instead of collectively in the society. Instead of nurturing closer family ties and camaraderie among their fellow youth, individuals are slowly separating their own identity and virtually simulating a

world wherein everything is made possible excluding true friendship and social values.

Life is short and before individuals know it, they are faced with the reality that they have spent much of their lifetime without really being able to manifest genuine love. They then come to the rude awakening that they did not measure up to the great ideal of concern for others. Thus, it is imperative that people study the *Brahmaviharas* because in this modern world and during this extraordinary time, people seemed to become so preoccupied with work, technological gadgets, household chores and a lot of other concerns. Because of this, they tend to forget that they work for their families who have actually been neglected by them for such a long time. It is important to study these virtues because life has become so complicated that hatred, jealousy, and other negative feelings eat up the very foundations of love in young and old people alike. It is important to relearn this basic need for genuine love which is so powerful if only people would internalize it and not place so much emphasis on material things.

This literary critique's germaneness is underscored by its importance to a number of individuals. This study may motivate the academic managers to facilitate the inclusion of developmental projects, and programs in educational institutions to guarantee that the practice of *agape* specifically the *Brahmaviharas* are incorporated in the academe. This study may also be valuable for the working professionals for the reason that the selected works may present in the West some precious jewels from the Asian practice of Buddhism. Likewise, they may be inspired to organize *agape* workplace initiatives that may help the working people as regards how to embrace the *Brahmaviharas*, clarify life goals, tackle stress and revitalize working relationships within their workplaces. This paper will be supportive of the College instructors' methodology in literature instruction as an investigation into the application of literary approaches and theories in literary analysis. In addition, this may provide them with opportunities to touch the concept of *agape* or the *Brahmaviharas* in their literature courses and open their students' hearts and minds to the noted implications of the said virtues. Moreover, this paper may help the students in treating literature as a work of art characterized from other texts through content, and eventually deepen their regard for wisdom stories from various traditions; guided meditation practices and experiences of practices; gentle anecdotes and life coaching advises and teachings of His Holiness and inspire them to involve in literary analysis as an academic initiative. Results of the paper may benefit the researcher by honing her skills relative to the treatment of

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materials as well as in the analyzing the theme in the literary genres. Likewise, this study may enlighten her on the process of drawing out literary theories and utilizing critical approaches in literary analysis. Finally, future researchers may be able to conduct studies of the same style as that of the present research for scholarly refinement to have a cross dissection of life's perspectives.

II. OBJECTIVES OF THE STUDY

The study primarily aimed to trace the historical root of *agape* in the Buddhist tradition, to identify the manifestations of the *Brahmaviharas* in the selected works of His Holiness, the 14th Dalai Lama, and their implications on noted Filipino students' values.

III. MATERIALS AND METHODOLOGY

3.1 Research Design

This study employed the qualitative method of research in analyzing the *Brahmaviharas* manifested in His Holiness the 14th Dalai Lama's representative literary works. Qualitative content analysis, which is a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns [8], was also utilized. Likewise, the historical and philosophical approaches were used as bases for analysis. Other approaches in literary criticism such as the sociological, cultural and psychological approaches that may be employed in the study were not included in the analysis.

Human experiences are delineated by cultural, social, and political influences; hence they are interwoven with the said concepts, according to Ary, et al. (2006) [9]. Therefore, the principles in the context of a Buddhist builder of peace were considered in the analysis of the identified literary works, as these provide substantial and significant insights on the author's motivations relative to his core principle. Patton (2002) [10] cited that qualitative data analysis aims to point out the emergence of concepts, insights, patterns, and themes, thus, this research likewise utilized textual analysis, a systematic technique in message handling and context analysis [11]. In this research, data analysis was centered accordingly on searching for patterns and drawing out insights from His Holiness' literary narratives.

3.2 Materials for Criticism

The representative literary works analyzed were the 14th Dalai Lama's *The Art of Happiness: A Handbook for Living*, *The Compassionate Life*, *Emotional Awareness*:

Overcoming the Obstacles to Psychological Balance and Compassion and selected messages entitled Universal Responsibility and the Global Environment, Compassion and Individual, A Human Approach to World Peace, the Global Community, Loving-kindness and True Compassion. These literary works constituted the primary and twining sources of the study. The said literary pieces were chosen because of their correlation with the cited theme and subthemes, specifically, how the selected works manifested *Brahmaviharas* in the selections. Other literary works of the 14th Dalai Lama which have undertones of the *Brahmaviharas* were excluded in the study.

3.3. Treatment of Materials

The essential features in the treatment of materials were well-thought-out in the pursuit of this study. Literature, like all the other arts, has certain standards by which all selections can be measured for evaluation and analysis. The general norms cited by Garcia, et al. (2000) [12], by which all literary pieces can be measured for evaluation and analysis served as the researcher's guide in the selection of works that were included in the study. These comprise: universality, permanence, suggestiveness, intellectual value, spiritually value, style and artistry.

As regards the quality of universality, it is worth mentioning that the identified literary pieces are timely and timeless. They are always relevant and appeals to everyone, anytime, anywhere since they deal with basic and essential feelings, fundamental truths and universal conditions. With reference to the quality of permanence, it is significant to note that the selected works endure and their appeal is lasting. Great literature is not amenable that any beautiful thing will perish. These works may be read and re-read as each reading gives new discernments and pleasures and opens new realms of experiences and meanings.

In relation to the quality of suggestiveness, it is of great essence that the chosen literary pieces manifest appeal not only to the intellect but more so to emotions and imagination. It is not so much what they say as what they awaken in the readers that constitute their charm. They open a gateway through which the imagination crosses the threshold a new world of music, beauty, love, and many other values. With regard to the quality of being intellectually valuable, it is essential to cite that the identified literary works stimulate the thought. They help the readers to enrich their mental life by making them realize the fundamental truths about human nature and life.

In connection to the quality of being spiritually valuable, it is noteworthy to mention that the selected works have underlying moral message that can elevate the

readers' psyche by articulating ethical values which make them better persons. This ability to inspire is part of the spiritual value of literature. With reference to the quality called style; it is important that the selections have their distinctive quality, form or type. They share the unique way in which the authors view life, arrange their thoughts and articulates them. Distinguished works are made remarkable by their worth remembering substance and distinctive style. And finally, relative to artistry, it is significant to note that the chosen works appeal to the readers' sense of beauty. The selections, like all art forms are expressions of life fashioned in forms of truth and beauty. They are the reflection of some truth and beauty in the world but which remain unseen until brought to the readers' attention by some perceptive souls.

In subjecting the materials to internal and external criticism and analysis, the signification and reliability of the statements in the aforementioned sources were carefully chartered and analyzed. With reference to this, the researcher was free in her own view to defend her understanding and review of each literary piece according to the desired sensibilities in relation to the concept of *Brahmaviharas* evoked in her, by delineating the appropriateness of the language to the theme, the significance of the language to the situation, and the suitability of the language to the literary pieces in order to draw out the philosophical and moral treatment of the selected works. Substantial effort was centered on the task of recording texts or making notes by means of concepts and categories; connecting and combining abstract concepts; extracting the essence; organizing meaning; analyzing and interpreting the quoted lines; and drawing conclusions.

IV. RESULTS AND DISCUSSIONS

4.1. The Historical Root of *Agape* in the Buddhist Tradition

History tells that the tradition of *agape* or unconditional love is not exclusive to any religion. It is found in all religious traditions of the world including Buddhism, Christianity, Islam, and many others. The Buddhist tradition and religion, which gives particular emphasis on unselfishness, caring and seeking peace, provides many models and instances of *agape* through published literatures and practices. Thus, in order to trace the roots of *agape* in the Buddhist religion, it is essential to understand the beginnings of Buddhism itself.

Siddharta Gautama was born with a silver spoon in his mouth, being a 5th century B.C.E. prince from then-Indian State of Kapilavastu, now part of Nepal. It is worth noting

that Buddhism was the result of the lessons learned by a royal blood in his decision to give up the best in life in exchange for spirituality.

After many years of wandering and asceticism, Buddha recognized his true nature. He realized that his own thinking was the only impediment averting him to attain the spiritual understanding he had been seeking for many years. He was able to get rid of this hindrance when he became fully aware that his sense of self as a separate and isolated individual was a misconception. Thus, he broke free from desire and suffering and was called the "Awakened One" or "The Buddha."

Buddha preached his first sermon in a deer park in the small town of Sarnath outside modern Banaras. There, he delineated the Four Noble Truths. These four interrelated spiritual truths underscore suffering as characteristic of human existence; that it is caused by ones longing for pleasure and avoidance of pain; that it is not necessary to suffer; and that there is a path to end suffering.

His preaching moved many who heard him speak. He began to gather disciples and these followers became the first *sangha*, or community of monks. Initially, only men followed the Buddha as monks. Later, women were allowed to become nuns, but they have many restrictions reflecting the social customs of the time. At the outset, Buddha objected to this but was later persuaded by his disciple Ananda to admit them, according to Buddhist texts. Some of the early writings also implied that women must first be reborn as men because they could not become enlightened.

The oldest accounts show that Buddhist enlightenment were achieved by men and women alike with the help of Buddhist pioneers called *arhats*. Their distinct grassroots approach in personally spreading Buddhist teachings by foot contributed much to the growth of Buddhism.

Being a student of Buddhism necessitated the strictest of requirements for a human being, as only the humblest among men can give up everything for the sake of enlightenment. It was typical for an aspiring Buddhist to be subjected to the most strenuous of physical and mental tests as a way of making sure that all obstacles to learning the Buddhist way of life are removed. This personal sacrifice does not pertain to one merely giving up worldly riches, pleasures and privileges, but even requires a person to give up basic rights like one's own family, identity, and even dignity.

Some aspirants who find it hard to comply with this requirement are given the chance to be lay followers. In addition to following the five precepts of being truthful, not taking a human life or another man's possession, not

committing illicit sexual acts and turning away from intoxicants, they are also required to provide full-time Buddhist monks their basic essentials for survival, namely food, shelter and clothing. This merits them a chance to still experience rebirth and eventually be able to pursue spiritual enlightenment.

Joining the *sangha* was open to everyone regardless of social class. Many monks came from the poorest of the poor as well as from the most affluent of families. Even more were the lay people, whose contributions span from basic provisions to land donations that became places for teaching and meditation, shelters from nature's harshest conditions and even permanent abodes, offering respite for the wandering monks. The establishment of a system of order for the wanderers paved the way for the proliferation of Buddhist monasteries, and this sign of steady growth bothered political leaders to such an extent that they began to see Buddhist monks as potential threat to power. This rising tension between Buddhists and politicians was somehow subdued when two influential rulers, whose political might commanded the respect of their peers, converted to Buddhism. This was not entirely to the relief of the monks alone, but proved beneficial to rulers who received much higher accord from religion on top of their erstwhile high political status. Buddha's legacy of a better society was fulfilled as Buddhism brought forth social stability and equality, as advocated by fair and just leaders who were guided by Buddhist morals.

Magadha's Chandragupta Maurya unified the Indian Empire several centuries after Siddharta Gautama Buddha's death. His throne's eventual heir Ashoka was a Buddhist convert, but the casualties of his victorious campaign in the northeastern Indian state of Kalinga awakened the previously reluctant Buddhist in him. This enlightenment caused Ashoka to fully apply Buddhist Dharma to his leadership and governance, and with this he became one of India's prominent contributors in the spread of Buddhism. The numerous pillars with Buddhist inscriptions, Buddhist Temples and monastic shelters he had erected made him a prime example of a true Buddhist leader.

To other people in Buddha's lifetime like the *Brahmans*, or people who believe in the universal God *Brahma*, the four elements of love are essential to be able go to heaven after death. These are called the *Brahmaviharas*. According to Buddhism, they are called Immeasurables, because they believe that if men practice them, they will grow every day until they embrace the whole world. Men will become happier, and everyone around them will become happier, as well.

Buddha addressed life concerns in a respectful way that allowed them to incorporate Buddhist teachings regardless of religion. With the Brahmans, for example, Buddha taught how to remove anxiety and sorrow by practicing the Immeasurable Mind of Compassion. Sadness can be avoided by practicing The Immeasurable Mind of Joy. Likewise, The Immeasurable Mind of Equanimity removes hatred, aversion and attachment in a man's heart.

In this sense, it is significant to note that the application of Buddhist principles can remove ill consequences of negativity and promote positive results in life. As early as the beginning days of Buddhism, unselfish love is seen as a great force behind the very foundation of the religion. Thus, one can already see the emergence of *agape* love in the historical pages of Buddhism. As seen in the connection made between the two, Buddhism was a product of *agape*. The principle of caring for others, a characteristic of the Buddhist religion, paved the way for Buddhism to be born. Acts of charity and self-denial, acts which suggests unselfish, selfless love, are examples of the display of *agape* love. The history of *agape* in Buddhism is made evident by establishing the common denominator of the two. The scripture also stated that out of sacrifice on behalf of the suffering of the people of the world, the religion of Buddhism was created.

Such is the extent that *agape* has in the religion of Buddhism that it sprawls even in its practices of meditation, mindfulness and teachings. It is now said that Buddhism was born out of *agape*, that the nature of *agape* shaped the foundation of Buddhism. Caring and compassion is the mutual characteristic with Buddhism. Early in its historic foundation, *agape* was the basis for major teachings that the religion imparted to its devotees.

As one can see from the foregoing brief overview of the history of Buddhism, *agape* is one of the basic founding principles of Buddhism. Motivated by love and compassion, the founder of Buddhism strived to help others find love. This clearly states the early stint of unselfish love, *agape* love, in the early days of Buddhism. *Agape* love, though not directly stated or referred to in the beginning of Buddhism, seems to play a big role in the establishment of principles and teachings of the religion.

In terms of the doctrines of *agape* in Buddhism, the 14th Dalai Lama made some reference to the age-old "Path of Buddha" and the revised "Five Mindfulness Trainings" or "The Four Immeasurable Minds" to correlate teachings and traditions of the past to living in the modern world [13].

4.2 The Manifestations of the *Brahmaviharas* in the Selected Works of His Holiness the 14th Dalai Lama

In the Buddhist tradition, the teachings on *agape* or true love offered by the Buddha are called the *Brahmaviharas* or the Four Immeasurables. The word *vihara* is used to refer to an abode or a dwelling place and the word *brahmavihara* means the dwelling place of the God Brahma. Buddhists called these teachings the *Brahmaviharas* namely: *maitri* or loving-kindness, *karuna* or compassion, *mudita* or sympathetic joy, and *upeksha* or equanimity. They are said to be the four aspects of true love within every man and everything. They are considered as one of the most central of Buddhist tenets. They are not called Immeasurables because of their size, but because their one fundamental quality is unconditional [14] and because of the belief that if men practice these virtues, the love in their hearts will grow so much that it cannot be measured [15].

These *Brahmaviharas* or Four Immeasurables represent the luminosity attained by the enlightened heart. Also, generally recognized as the Four Sublime States, these ideals are said to be the loftiest and noblest qualities of love that humans should strive to attain and exemplify through the manner by which they relate with all sentient beings. By being guided by these pristine attributes of love, humanity can rightfully serve as the prime source of hope for all sentient beings, providing solutions for everyday personal and social conflicts, and healers of the afflicted victims of all struggles known throughout existence. These lofty qualities of love level social barriers, build harmonious communities, awaken generosity long forgotten within men, and revive joy and hope long-abandoned [16]. A mind that has attained to that boundlessness of the *Brahmaviharas* will not harbor any racial, national, religious or class hatred [17]. In Buddhist teachings it is said that there are four divine states of mind which are naturally and unceasingly experienced by those who are enlightened.

Maitri (Loving-kindness). *Maitri* or Loving-kindness is an attitude of universal love that is radiated to all living beings in the world without discrimination [18]. It can be gleaned from the selected works of His Holiness that loving-kindness is the wish of happiness for all [19]. He emphasized that life be defined by a sense of universal responsibility that encompasses all sentient beings, requiring humanity to cultivate the virtue of loving-kindness by focusing on a specific individual as focal point of meditation before extending the scope of concern to further encompass all sentient entities. He advised humans to ardently repeat this meditation practice toward one person at a time, beginning with a neutral person, or one

who inspires no strong feelings in them, as the object of meditation, after which they must extend meditation toward friends, families, and eventually, particular enemies [20]. For him, generosity is the most genuine expression of a rather inner virtue of loving-kindness [21].

With reference to the First *Brahmavihara*, readers only need a thorough self-realization of their innate wish for universal happiness in order to generate the state of pure and boundless loving-kindness, like that of a mother whose care and understanding radiates toward those in need of the same sublime love and nurturing comfort she provides to her children. Loving-kindness is selfless, unconditional, and devoid of expectations of rewards or compensation. It frees the heart from selfish desires, possessiveness, resentment and hatred, and fills it with generosity, sympathy, benevolence, and a universal concern for the welfare of others. Loving-kindness extending throughout all sentient beings renders it sublime, limitless and immeasurable.

Karuna (Compassion). *Karuna* or Compassion refers to wanting sentient beings to be free from suffering. It is said that to generate genuine compassion, one needs to realize that oneself is suffering, that an end to suffering is possible, and that other beings similarly want to be free from suffering [22]. It can be learned from the selected works of His Holiness that compassion is the nonaggressive, nonviolent and nonharming mental state that wishes to free others from suffering, and entails a sense of respect for others [23]. Compassion is the unbearable feeling at the sight of other's suffering. One's depth of compassion depends on his level of understanding of the severity of another being's suffering [24]. True compassion is not merely an emotional response but a commitment firmly rooted on reason, devoid of expectations, and focused on the sufferer's needs [25]. It is unaffected by a sufferer's negative behavioral response, and wishes to overcome another's suffering irrespective of whether the sufferer be friend or foe. A Buddhist guru's aspiration is to develop genuine compassion for all of creation.

With the second *Brahmavihara*, readers can generate the mind of compassion from within themselves, as the sincere wish to free all living beings from suffering and its causes, is an innate human nature. This ascends from a genuine concern for others and manifests as selfless acts of physical and spiritual charity. Compassion renders man able to assist others in discerning, peaceful, and skillful ways, unaffected by strong feelings of sadness. It moves the heart and dissolves atrocity, egocentricity, and prejudices. Humankind's compassion must encompass all

living beings throughout all domains of existence for it to become sublime, limitless, and immeasurable.

Mudita (Sympathetic Joy). *Mudita* or Sympathetic joy centers on finding joy in the happiness and success of others. It implicitly suggests looking for the good in others and learning to recognize and appreciate what good there is [26]. It can be gleaned from the selected works that one of the greatest factors in practicing sympathetic joy is in finding one's happiness in the happiness of others [27]. His Holiness highlighted that humans are a result of others' actions, therefore there is hardly a moment of their lives when they do not benefit from other's activities. For this reason, mankind's happiness arises in the context of their relationships [27]. Altruism holds the key to mankind's happiness as individuals, families, nations, and an international community. Thus, man's happiness when good things happen to others, opens up a very large number of chances to be happy. A vital source of happiness is tranquility, or mental calmness [27]. Any foe, no matter how powerful, cannot strike directly at man's tranquility because it is formless. Man's happiness or joy can only be destroyed by its real enemy, man's own anger.

Relative to the third *Brahmavihara*, readers likewise spawn the mind of sympathetic joy from within, as the genuine desire that all living beings be linked to supreme joy beyond all sorrow is an innate virtue. With the immeasurable quality of being able to rejoice in the happiness and blessings received by others, man is able to truly appreciate and be inspired by the positive qualities and virtuous deeds of others. Altruistic joy frees the heart from aversion, dualistic views, envy, jealousy, and self-centeredness that divide people. For sympathetic joy to become sublime, limitless, and immeasurable, it must encompass all living beings throughout all realms of existence for it.

Upeksha (Equanimity). *Upeksha* or Equanimity is a perfect, unshakable balance of mind, rooted in insight [28]. It can be learned from the selected works that equanimity begins with an unbiased outlook towards those who people love or get along with easily, as well as avoiding to keep distance from those they do not get along with or even worse, those who have hurt them. His Holiness cited that regardless of diversity, humankind is all the same [29]. Regardless of class, he believed that all have the same basic nature and need for food, shelter, safety, and love [30]. They all aspire happiness, shun suffering and want the best for their family and loved ones. They all experience pain when they suffer loss, and feel joy when they achieve what they seek. On this elemental level, culture, ethnicity, language, philosophy, and religion make no difference. His Holiness believes that it is insignificant

to dwell on external differences, because humankind's basic natures are the same. With a shared need for love, it is promising for humans to feel that any individual they meet, in whatever circumstances, is a brother or sister. Regardless of faith or creed, people must lead a good life because despite all philosophical differences, all major world religions have the same potential to create good human beings [29].

In connection with the fourth *Brahmavihara*, equanimity is generated from within the readers, awakening the innate virtue that drives a person to sincerely wish that all beings be rescued from the bonds of attachment, conceit, aversion and hostility. Equanimity is the ability of one's heart to maintain composure, to be impartial, to be balanced, to be calm and collected, and to be impervious to the distractions of stressful emotions. It allows one to accept all beings or circumstances with all impartiality that negates having to draw the lines among friends, foes, or strangers. It gives wisdom for one to be able to regard every sentient being as equal. It affords one the serenity that frees the heart from aversion, prejudice, indifference and hatred. Equanimity requires to be extended toward all of creation for it to be sublime and immeasurable. Considered to be the most difficult to cultivate, equanimity serves as the most essential and the guide of all four immeasurables.

Likewise, these *Brahmaviharas*, also considered to be the Divine Abodes of the enlightened spirit, pertain to the highest qualities of love that break down the walls that divide men, and level the ground by which social classes' feet are unequally planted. These four qualities foster harmony in communities and awaken the dormant quality of generosity within humanity, and this gives new life to the flames of hope and joy to those in need.

Mankind has long since been chronically afflicted by the ill-effects of conceit, delusion, greed, anger, sorrow, loneliness, and many other symptoms of negativity. Having been astray from the path of a noble heart, humanity is indeed in distress, and is in need of a cure for its dying soul. The *Brahmaviharas* give hope to mankind's afflicted spirit by nurturing the seeds of compassion, wisdom and love. By cultivating these Immeasurables, through deep contemplation and dedicated practice, a reaffirmation of life can be achieved, one that radiates from an individual's heart toward all of humanity. By exemplifying the qualities of *agape* love in one's daily activities, the mind thus becomes saturated with positive energy and the spirit thus will feel at home in its divine abode.

The Venerable Nyanaponika summed up the interdependence of the *Brahmaviharas* by stating that *agape* love imparts to equanimity its fervor, selflessness and boundless nature. Compassion guards equanimity from cold indifference, away from indolent, selfish isolation [29]. Compassion drives equanimity constantly into the battlefield until it attains perfection. Sympathetic joy provides the mild serenity to equanimity, softening its stern appearance, as is the divine smile of the Enlightened One [31].

4.3 The Implications of the 14th Dalai Lama's *Brahmaviharas* on Noted Filipino Students' Values

An in-depth analysis of the 14th Dalai Lama's Four Immeasurables revealed implications on noted Filipino student's values, which include the following:

First, the 14th Dalai Lama's teaching of *maitri* or loving-kindness may help the Filipino students in nurturing the value of *mapagkandiling pagmamahal* or the goodwill, warmth and kindness toward themselves, their loved ones and their lives as a whole. Cultivated, the resultant positivity amplifies and revitalizes a wide range of personal resources like mindfulness, purpose in life and social support. It decreases indisposition, which, in turn, increases life's satisfaction and diminishes depressive symptoms. The students must first practice it by looking deeply within themselves and accepting what lies within. Having the seeds of *agape* within, they can develop this energy source by loving unconditionally without expectations. In deeply understanding others, including those who have wronged them, the capacity to love is guaranteed. With constant practice, the desire to strive towards what is good, what is true and what is beautiful will come naturally.

Second, the 14th Dalai Lama's practice of *karuna* or compassion may foster among the Filipino students the virtue of *pagkamahabagin* or responding to another person's need, anxiety, distress, or pain with humane kindness. It imbibes not only the desire to alleviate pain, but also the capability to do so. This virtue will help them to practice cognizance in order to have the best understanding of the nature of another person's suffering and to take part in its change. In order to understand the heart of things that they may understand the nature of suffering, it is essential for students to practice meditation, as this develops compassion and shows ways out of suffering; that they must be determined not to ignore suffering; that instead, they should be committed to finding ways and personally interact with those who feel pain, that they may profoundly understand their dilemma and help them transform pain into compassion.

Thirdly, the 14th Dalai Lama's practice of *mudita* or sympathetic joy may help the Filipino students in appreciating the true value of *kaligayahan* or contentment which emanates from internal aspects like faith. They will learn the smart way to enjoy life and to bring never-ending joy to others regardless of the situation. Within this message is the thought that true love has no place for pride as true love entitles the casualty the right to ask the cause of suffering for his or her help. In meditation is joy and joy does away with pride.

Fourth, the 14th Dalai Lama's practice of *upeksha* or equanimity may instill among the Filipino students the virtue of *kahinahunan* or the state of even-mindedness unaffected by biases and preferences, notwithstanding the presence or absence of pleasure or pain. This state is manifested as a balanced reaction to joy and misery, protecting one from emotional anxiety. Students will also learn the value of non-attachment, non-discrimination, and unbiased understanding with neither prejudice nor utterance of foul words.

Nothing can dampen the Filipino students' mood once they learn how to conjure the virtues of loving-kindness, companion, joy and equanimity. Cultivating these four immeasurable minds through daily practice will increase their baseline level of happiness and bring forth lasting joy.

By practicing the *Brahmaviharas*, meditation and spiritual mindfulness will bring about lasting joy. This will radiate and extend to everyone around the student, who makes it a character-forming habit of being keen to the positivity of his surroundings. A great feeling of contentment may result from gratitude and appreciation of life's simple joys even during unprecedented times.

V. CONCLUSIONS AND RECOMMENDATIONS

The historical root of *agape* can be traced back to the early days of Buddhism and is manifested in many teachings of the said religion. From the selected literary pieces, His Holiness the 14th Dalai Lama elaborated on the *Brahmaviharas* known as *maitri*, *karuna*, *mudita* and *upeksha* as concrete expressions of man's deepest love. The implications of the said *Brahmaviharas* on noted Filipino students' values can be discerned and distinguished from the 14th Dalai Lama's selected works. With His Holiness' teachings on the *Brahmaviharas*, specifically loving-kindness, compassion, sympathetic joy and equanimity, Filipino students may glean insights that resound concrete expressions of man's deepest love in ways that appeal most to the contemporary youth. From the foregoing analysis and conclusions, the researcher

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offers the following recommendations: That the working professionals employ this study in their mainstream disciplines, lives and surroundings, incorporating *agape* in the workplace through initiatives that challenge people of all ages working in various sectors to live lives based on the *Brahmaviharas*; that media practitioners be inspired to develop methodical and motivational strategies that incorporate these values into mass media to trigger change in cultural attitudes, norms and behaviors that would prove beneficial to their audiences; that college instructors of literature may include this study in teaching literature, utilizing the appropriate materials, media, and literary theories in their lectures in order to develop their students' appreciation and sense of value and guide them in the synthesis of the philosophy that is best to embody; that the students of literature may realize the value of the *Brahmaviharas* and inspire them to connect their values system with the distinctive values highlighted by His Holiness' works as well as inspire them to immerse in literary analysis as an academic endeavor; that through this research, members of the community may recognize that the virtue of the *Brahmaviharas* is most effective when it exudes the positive interdependence among people, groups, organizations and nations; and that future researchers conduct other literary works in a common path toward academic enhancement with a thorough and insightful dissection of life to further substantiate the present study.

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