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Bodhisattva ideal pdf

Lesson 1 Bodhisattva Ideal 1 of 10 Teaching Buddhism about your life, about being who you are. The practice of Buddhism is about being willing to be close to yourself, with your features. So when we talk about compassion and the ideal of bodhisattva, we talk about how we, as ordinary people, with this body, this mind, this life, these problems, can find generosity, effort and wisdom right here and now. We understand that they are always available. Bodhisattva are beings devoted to everyone's awakening or enlightenment. They exist as guides and providers of care for suffering creatures. We learn about the lives of some bodhisatt, which are well known in the Buddhist tradition. They are models that illustrate life dedicated to eradicating suffering in the world. But as we go along, it is important to remember that once you are amazed with the urge or intention of taking on such a bodhisattva practice, you are included in the ranks of bodhisattvas. Bodhisattvas can be awesome in their power, radiance and wisdom, and they can be as ordinary as your neighbor next door. Bodhisattvas appear wherever they can be most useful. Buddha, or awakened, is a creature who has fully realized liberation from the suffering of delusions and conditioning. This awakening is realized through a deep empirical awareness of the non-core nature of all beings and all phenomena that are considered to be essentially untouched and clear. Buddhas see that everything is as good as it is. This understanding in a sense frees all beings who may not yet understand this truth of openness and freedom themselves because of their own confusion. Bodhisattva is a creature that does the work of the Buddhas, vowing to personally not agree to the salvation of the final Buddha until she or he can help all beings throughout the vast space of time and space to be completely free. Bodhisattva is a Buddha with rolled up sleeves. In the path of bodhisattva, we follow the teachings of generosity, patience, ethical behavior, meditative balance, and discernment about what is needed so that we can live as it benefits others. At the same time, we learn compassion for ourselves and see that we are not separated from the people we imagined to be separated from us. Me and others heal together. Any person who is on the way to a Buddha but has not yet reached his This article is about Buddhism. For the 2010 film, see Bodhisattva (film). For the song Styles Dan, see Countdown to Ecstasy. BodhisattvaA image of Bodhisattva in The Temple of Ploasan, Central Java 9th Century, IndonesiaSanskritबोधिसत्त्व (Bodhisattva) Paliबोधिसत्त (Bodhisatta) Burmeseတဝိသုတ် (bóidǝaʔ)Chinese菩提薩埵 (菩薩, 菩提萨埵 (菩萨), (p's), (Waide-Giles: p'u2-sa4), (Jyutping: pou4 tai4 saat3 do3) Japanese菩薩 (romaji: bosatsu) Khmerព្រហ្មវិហារ (Pothisat)Korean보살, 菩薩 (RR: bosal)Thaiโพธิสัตว์ (phothisat)Tibetanབོད་སྐད་ཀྱི་ཚིག་ལཱ་ཤེན་ཅུབ་སེམས་དཔལ་ (chang chub sems dpa) VietnameseBồ Tát菩薩InformationGenerated byTheravada, Mahayana, Vajrayana Religion Portal Part series onBuddhism Story Of Gautam Buddha's Timeline Before Sectarian Buddhism Tips Silk Road Transfer Of Buddhism Decline in the Indian Subcontinent Later Buddhists Buddhist Modernism DharmaConcepts Four Noble Truth Eight-Fold Path Dharma Wheel Five Aggregates The Resilient Suffering of the Non-Self-Dependent Origin Middle Way Void Morality Karma Revival Samsāra Cosmology of Buddhist Texts Buddhāvacaana Early Buddhist Texts Tipiṭaka Mahayana Sotras Pali Canon Tibetan Canon Chinese Canon Practices Three Jewels buddhist Ways to The Liberation of the Five Commandments Perfection Meditation Philosophical Reasoning Dedication Practice Merit Acceptance Memories of Wisdom Sublimes Enlightenment Help Enlightenment Ley Life Buddhist chanting Pilgrimage Nirvana Awakening four stages Arhat Pratyekabuddha Bodhisava Buddha Tradition The Rav'da, bodhisattva (/ˈboʊdiːˈsʌtrə/ BOH di-SUT-V) is any person who is on the way to Buddha. In early Buddhist schools, as well as in modern Buddhism, the erawada bodhisattva (Pali: bodhisatta) refers to anyone who has made the decision to become a Buddha, and has received confirmation or prediction from a living Buddha that it will be so. In Mahayana Buddhism, bodhisattva refers to all who gave birth to bodhicitta, a spontaneous desire and a compassionate mind to reach a Buddha for the benefit of all sentient beings. The concept developed refers to a reasonable being or sattve that develops bodhi or enlightenment - thus possessing the psyche of boddisattva; described as those who work to develop and illustrate loving kindness (metta), compassion (karush), sensitive joy (mudita) and composure (upekha). These four virtues are four divine abodes called Brahmavihara (inimitable). Early Buddhism and the relief of the Nikhī Gandharan school, depicting a bodhisattva (the future Buddha of Gautama), take a vow at the foot of the Buddha of Dipankara, the Art Institute of Chicago. In early Buddhism, the term bodhisattva is used in early texts to refer to Buddha Gautama in his previous life and in his youth in his present life during which he worked on his liberation. During his discourses to tell of his As a young contender, he regularly uses the phrase When I was an unenlightened bodhisatta... The term therefore means being that is connected to enlightenment, in other words, a person whose purpose is to become fully enlightened. The canon of Carly Bodhisatta (bodhisattva) is also described as a person who is still prone to birth, disease, death, sadness, desecration and delusion. Some of Buddha's previous lives as bodhisattva appear in Jataka's tales. According to the monk Theravad Bhikhu Bodhi, the path of bodhisattva is not taught in the earliest layers of Buddhist texts, such as Pali Nikaya (and their analogues, such as the Chinese Agams), which instead focus on the ideal of arachanta. The oldest known story about Gautama Buddha becoming a bodhisattva is the story of his encounter with the previous Buddha, Dipankara. During this meeting, the early incarnation of Gautama, a different name Sumedha, Megha, or Sumati offers five blue lotuses and spreads out his hair or whole body for D'pankara walking on, allowing to one day become Buddha. Depankara then confirms that they have reached the Buddha. Early Buddhist authors saw in this story evidence that the adoption of the resolution (abhinahara) in the presence of a living Buddha and its prediction/confirmation of the future of Buddha was necessary to become a bodhisattva. According to Drews, all known models of the path to Buddha evolved from this basic understanding. The path is explained in different ways by different schools of Nikay. In therav'da Buddhavaṃsa (1-2nd century BC), after receiving the prediction, Gautama took four asamkheyyas (innumerable eons) and a hundred thousand shorter kalpas (eons) to reach Buddha. At Sarvastivada's school, there were similar patterns about how Buddha Gautama became a bodhisattva. They held him it took three asamkheyyas and ninety-one kalpas (eons) to become a Buddha after his resolution (Pheidhana) before the past Buddha. During the first asamkhyeya, he is said to have encountered and served 75,000 Buddhas, and 76,000 in the second, after which he received his first prediction (Voyageur) of the future Buddha (prahidhana), which meant that he could no longer retreat from the path to the Buddha. Thus, the presence of a living Buddha is also necessary for Sarvastivada. Mahawibha explains that his discussion of bodhisattva's path is partly to stop those who are not really bodhisattva from giving themselves the vanity they are. Mahavastu of Mahāsāṃghika-Lokottaravādinov presents four stages of the bodhisattva path without giving a specific time frame (although it is said to achieve different asamkhyeya calpas): Resolution (prandhana), one makes its first permission to reach a Buddha in the presence of a Buddha. Continuing (analom), the person continues to practice until he meets a Buddha who will confirm his future as a Buddha. Irreversible (anivartan), at this stage can not be retreated. Later Therav'da Probably an early image of bodhisattva (Bimaran casket, 50 AD). Sri Lankan commentator Dhammapala, in his commentary on Kariyapitak, a text that focuses on the path of bodhisattva, notes that in order to become a bodhisattva, it is necessary to make a real decision in front of a living Buddha, which confirms that a person is irreversible (anivattan) from reaching Buddha. Nidānakāthi's comments, as well as comments by Buddhavaṃsa and Kariyapitaka, make it clear that a replacement (e.g. Bodhi tree, Buddha statue, or Stutu) cannot be used for the presence of a living Buddha, as only Buddha has the knowledge to make a reliable prediction. This is a common opinion, which is preserved today in the Orthodox Theravada. The idea is that any decision to reach Buddha can be easily forgotten or left during the eons ahead. The Burmese monk Lady Sayado (1846-1923) explains that while it is easy to take an oath about the future of the Buddha during the days when the Dharma disappeared from the world, it is very difficult to maintain the necessary behavior and vows. During such periods, it is easy to retreat, which is why a person is not truly a full bodhisattva until he receives recognition from a living Buddha. Because of this, it was and remains common practice in Theravada to try to create the necessary conditions to meet the future Buddha Maitreya and thus to receive a prediction from him. Medieval literature and inscriptions of the Travda inform the desire of monks, kings and ministers to meet With Maitreya for this purpose. Contemporary figures such as Anagarika Dharmapala (1864-1933), and U Nu (1907-1995) both sought to get a prediction from Buddha in the future and believed worthy actions taken for the benefit of Buddhism would help in their quest to become a bodhisvasat in the future. Over time, the term began to apply to other figures other than Gautama Buddha on the lands of Theravada, possibly because of Theayana's influence. The Erawada Abhayagiri tradition of Sri Lanka practiced Mahayana Buddhism and was very influential until the 12th century. The kings of Sri Lanka were often described as bodhisattvas, starting at least as far back as Sirisanghabodi (b. 247-249), which was famous for its compassion, took vows of the well-being of citizens, and was considered mahasatta (Sanskrit Mahasattva), an epithet used almost exclusively in Mahayana Buddhism. Many other Sri Lankan kings from the 3rd to 15th century were also described as bodhisattvas and their royal duties were clearly related to ten-Pramit's practice. In some cases, they openly claimed to have received predictions about a Buddha in past lives. A modern image of the bodhisattva resolution (prahidhana) in front of Dipankara. Theravadin Bhikhu and Valpol Rahul said that the ideal of bodhisattva is traditionally considered higher than that of Shrivaki not only in Mahayana, but also in Theravada Buddhism. He also quotes the 10th-century King of Sri Lanka, Mahinda IV (956-972 AD), in which, among other examples, the words no one but bodhisattva will become kings of prosperous Lanca were written. But the fact is that both Theravada and Mahayana unanimously accept the ideal of Bodhisattva as the highest... Although Theravada believes that someone may be Bodhisattva, it does not provide and does not insist that everything should be Bodhisattva, which is considered not practical-. Valpola Rahul, Bodhisattva Ideal in Buddhism , Jeffrey Samuels repeats this view, noting that while in Mahayana's Buddhism the path is held to be universal and for all, the way is held for all. Paul Williams writes that some modern masters of the therawada meditation in Thailand are popularly considered bodhisattvami. In Mahayana's Buddhism, The Early Mahayana Bodhisattva of Gandhara, Pakistan , Mahayana Buddhism of the 1-3rd Century (often also called Bodhisattveina, or Bodhisattva Car) is based mainly on the path of bodhisattva. This path was seen as more noble than becoming an archat or a lonely Buddha. According to David Drews, Mahayan Sutras unanimously depict a path beginning with the first occurrence of the thought of becoming a Buddha (prathamacittotp'da), or the initial appearance of bodhicitta, usually eons, before one first receives the prediction of the Buddha, and apply the term bodhisvaart from this point . One of Mahayana's earliest known mahayana texts, Ashashasasrika Prjshaparamita, provides a simple and concise definition of the term bodhisattva, which is also the earliest known definition of Mahayana. This definition is as follows: Because he has bodhi as his goal, so called bodhisattva-mahasatta. Ashashashasrika also divides the path into three stages. The first stage is that the bodhisattvas that first went in the vehicle (prathamayānaṣampraṣṭhita), that is irreversible (avinivartan'a) stage, and finally the third is bound by another birth (ekaj'vipratibaddha) as in, destined to become Buddha in the next life. Drews also notes that: When Mahayana Satra presents the stories of Buddhas and bodhisattva, first emerging from the idea of reaching the Buddha, they invariably portray it as occurring in the presence of Buddha, that they shared with all the well-known traditions of Nikia the understanding that this is a prerequisite for getting on the road. Also, while this key fact is often hidden in scholarships, they apparently never encourage anyone to become a bodhisattva or submit any ritual or other means to do so. Like the texts of Niki, they also consider the status of new or recent bodhisattv to be largely meaningless. For example, Ashashihasnrik states that as many bodhisattva, like the grains of sand in the Ganges, turn away from the desire for a Buddha, and that of the countless creatures that hang the bodhiditt and progress towards the Buddha, only one or two points are reached to become irreversible. Mural Padmapani in ajanta caves. India, 5th century Drews also adds that early texts like Anjashasrica treat bodhisattvas, which are beginners (Dicarmics) or not long, are set in a big car with contempt, describing them as blind, unreasonable, lazy and weak. Mahayana's early works identify them with those who reject Mahayana or leave Mahayana, and they are believed to be Srivaks (those on the Arhatian way). Instead of encouraging them to become bodhisattva, what early mahayana sutras like Anya do to help people determine if they have already received a prediction in a past life, or if they are close to that point. Anya provides a variety of methods, including forms of ritual or divination, methods relating to dreams and various tests, especially tests based on a person's reaction to hearing about the content in Ashashashasrik herself. The text states that meeting and accepting his teachings means that a person is close to receiving a dictation, and that if a person does not squeeze back, cringe or despair of the text, but firmly believes in it, then he is irreversible. Many other Mahayana sutras, such as Akshobhavyas and Śūrangamasamādhi Satra, present textual approaches to determine their status as advanced bodhisattva. They are mostly composed of their attitude to listen, believe, preach, proclaim, copy or memorize and read sutra. According to Drews, this assertion that simply believing in Mahayana Sutras meant that the man was an advanced bodhisattva was a departure from Nika's previous views on bodhisattvas. It has created new groups of Buddhists who have adopted the status of a bodhisattva of each other. Clay sculpture of bodhisattva. Afghanistan. 7th century Some of the earliest images of Bodhisattva's path in texts such as Ugraparipiccha and Sutra Samadhiraj. Early Sutra Rastrapalapariprccha also promotes solitary life meditation in the woods, away from the distractions of homeowners' lives. The waste is also very critical of monks living in monasteries and in cities, who are not considered to practice meditation and morality. Ratnagunasamkayagata also says that bodhisatta should conduct ascetic practices (dhutanga), free to roam without a home, practice paramita and train under the guidance of a guru to improve his meditative practice and implement Prajshaparamita. Some scholars used these texts to argue the forest hypothesis, the theory that bodhisattva's original ideal was associated with strict forest asceticism. But other scholars note that many other mahayana sutras do not contribute to this ideal by focusing on sutra-based practices. Some Mahayana sutras promoted another revolutionary doctrine, claiming that the three machines of Srivakayana, Pratekabudhayan and Bodhisattvayan were in fact just one vehicle (ekayan). It is best known promoted in Lotus Sutra, which claims that the very idea of three separate vehicles is only upaya, a skillful device invented by Buddha to get creatures of different abilities on the way. But eventually, they will be shown that there is only one car, the Ekayan, which ends in Buddha. Mature carving on the tree Iaralociteshvara. Liao China, 907-1125 Over time, Mahayana Buddhists developed mature systematic doctrines on the path of bodhisattva. The authors of various Shastre Madhyamaki (treatises) often represented a view of the ekayan. Texts and sutras associated with the School of Yogacara have developed another theory of three separate gotras or lines that are inherently predisposed to a person either to the vehicle of the arhat, pratyekabuddha or samyak-sambuddha (completely self-awake one). However, the term has also been used more broadly. According to the eight-century-old mahayana philosopher Haribhadra, the term bodhisattva can refer to those who follow any of the three vehicles, as they all work in the direction of bodhi (awakening). Thus, the specific term for Mahayana bodhisattva is mahisattva (great being) bodhisattva. According to the 11th century Bodhipatpradap Aitsha, the central defining feature of Mahayona Bodhisattva is the universal desire to put an end to the suffering of all sentient beings, which is called bodhicitta (heart tuned to awakening). Later Sanskrit Mahayana Buddhists also developed specific rituals and divine actions for the emergence of this absolutely central quality of bodhicitta, such as worship of the seven parts (Saptagapaya or Saptavidha Antarajja). This ritual form in the works of Shantidev Shantideva century) and includes: 26 Vandana (worship, bowing) Puja (worship of Buddha) Saran-gaman (going to the shelter) Papadesana (confession of bad deeds) Punyanumodana (rejoicing in the merits of good deeds himself and others) Adhyesana (prayer, pleading) and yakana (praying) - a request to the Buddhas and Bodhisattvas to continue preaching Dharma Atmabhawadi-parity (surrender) Twenty-five Bodhisattv descending from Heaven. Japanese painting, c. 1300 Modern Buddhism Mahayana follows this model and encourages everyone to lead to bodhicitta and ceremonially take bodhisattva vows. With these vows, you can promise to work to fully enlighten all sentient beings by practicing transcendental virtues or paramites. Related to different views on different types of yang or vehicles is a question of bodhisattva attitude to nirv'a. In the various texts of Mahayana you can distinguish two theories. One of those sides is the idea that bodhisattva should postpone its awakening until full Buddha (at this point ceases to reborn, which is a classic view of the nirvana). This view is promoted in some sutures, such as Paskavirisaisaisaika-prajshaparamita-sutra. The second theory is that there are two kinds of nirava, the nirvana of the arhat and an excellent type of nirvava called apatisitha (naughty), allowing Buddha to remain involved in the world. This doctrine is developed in Yogacara. As Paul Williams pointed out, the idea of aprati'itha nirva may have taken some time to develop and is not obvious in some of Mahayana's early literature, so while earlier sutras can sometimes talk about delay, later texts did not see the need to postpone the higher aprati'itha nirva. In this model, Yogacara bodhisattva definitely rejects and avoids the liberation of the zravak and Pratekabudd, described in Mahayona's literature as inferior or china (as in the fourth century Asaṅga years, yogakarabham) or as ultimately false or illusory (as in Lotus S'tr). The fact that bodhisattva has the ability to go this a lesser way, but instead chooses a long path to Buddha, is one of the five criteria by which one of them is considered bodhisattva. The other four are: to be human, to swear an oath to become a Buddha in the presence of a previous Buddha, and to receive a prophecy from this Buddha. Collecting bodhisattva. China, 6th century. Over time, a more diverse analysis of bodhisattva careers developed focused on their motivation. This can be seen in the Tibetan Buddhist teaching on three types of motivation for the generation of bodhicitta. According to Kun bzang bla ma'i gzhul lung, Kun bzang bla ma'i gzhul lung, bodhisattva can be motivated in one of three ways. They King-like bodhicitta - Striving to become Buddha first to help reasonable beings. A bodhicitta - strive to become a Buddha at the same time as other sentient beings. Shepherd as bodhicitta - Aim to become a Buddha only after all other sentient beings have done so. These are three types of people, but rather types of motivation. According to Patrol Rinpoche, the third quality of intention is the noblest, although the mode by which Buddha occurs is the first; that is, it is possible to teach others the path to enlightenment only after a person has reached enlightenment himself. The ritualized formulation of the bodhisattva's vows also reflects this order (becoming a Buddha so that others can then be taught to do the same). Bodhisattva vova ritual text, attributed to Nagurjuna, the second-third century AD, states the vow as follows: Just as the past of the Tatagat arhat samyaksambuddhas, with participation in the behavior of bodhisattva, generated by the desire for unsurpassed complete enlightenment, so that all beings will be liberated, all beings will reach complete nirvana, all beings will reach complete nirvana, all beings will be placed in the omnis whose name is so-and-so, from this time forward, generate a desire for unsurpassed full enlightenment, so that all beings will be liberated, all beings will be liberated, all beings reach complete nirvana, all beings will be placed in omniscient wisdom. The six perfections that make up the practice of bodhisattva should not

be confused with the actions of fragrant beings that bodhisattva swears to commit as soon as he or she is a Buddha. Six improvements are a mental transformation and should not benefit anyone. This can be seen from the story of Wesantara, the incarnation of Buddha Zchiamuni, when he was still a bodhisattva who commits the ultimate act of generosity by handing out his children to an evil man who mistreats them. However, Wessantara's generous act does indirect harm, however, the merit of the perfection of his generosity of fructifies when he achieves full enlightenment, like Buddha zchiamuni. Bodhisattva or levels Bronze statue of Bodhisattva Avalokiteshwara. Sri Lanka, c. 750 AD According to many traditions in Mahayana Buddhism, on the way to becoming a Bodhisattva Buddha passes through ten, and sometimes fourteen, foundations or bhams. Below is a list of ten bhams and their descriptions according to the Avatamsaka Sutra and Jewel Ornament Liberation, Gampopa's treatise, an influential teacher at the Kagyu Tibetan School. (Other schools offer several descriptions.) Before the bodhisattva arrives on the first ground, he or she must first pass the first two of the five paths: the path of accumulating the path of training Ten bases bodhisattva then can in the following three ways: Bhami 1 way of understanding bh'mis 2-7 way of meditation bh'mis 8-10 way no more learning Chapter of ten grounds in Avatamsaka Sutra refers to 52 stages. 10 Reasons: Great Joy: It is said that by being close to enlightenment and seeing the benefit to all sentient beings, man achieves great joy, hence the name. In this bhami bodhisattva practice all perfection (peramites), but especially emphasizing generosity (rona). Stainless: When performing a second bham, bodhisattva is free from the stains of immorality, so, this bhami is called stainless. Stressed perfection is a moral discipline (Ola). Glowing: The light of the Dharma is said to radiate to others from bodhisattva, which performs the third bham. Stressed perfection is patience (kuntary). Radiant: This bhami is said to be like radiating light that completely burns what opposes enlightenment. Stressed perfection is vivacity . Very difficult to train: Bodhisattva, who reach this land, seeks to help sentknkhist beings to maturity, and do not become emotionally involved when such beings react negatively, both of which are difficult to do. Stressed perfection is meditative concentration (dhen). Clearly Transcendent: Depending on the perfection of wisdom, bodhisattva is neither samsāra nor in the nirvas, so this state is obviously transcendent. Stressed perfection is wisdom (priyo). Gone from afar: The emphasis is on the perfection of skillful means (up'a) to help others. Real-estate: Stressed virtue is aspiration. This immovable bhami is a place where a person becomes able to choose his place of rebirth. Good discriminatory wisdom: Stressed virtue is self-awareness and non-me. The Dharma Cloud: Stressed virtue is the practice of primordial wisdom. After ten bhams, according to Mahayana Buddhism, man achieves complete enlightenment and becomes a Buddha. With 52 stages, Śūraṅgama Sutra recognizes 57 stages. With ten bases, various Vajray'na schools recognize 3-10 additional bases, mostly six more bases with version descriptions. Bodhisattva above the 7th ground is called mahasattva. Some bodhisattva, such as Samantabhadra, are also said to have already reached the Buddha. School doctrines Mural of bodhisattvas. China, Tang Dynasty, 7-9th century. Some sutras said the newcomer would take 3-22 countless eons (mahāsāṃkhyeya kalpas) to become a Buddha. Pure Earth Buddhism invites Buddhists to go to clean lands to practice as bodhisattva. The schools of Tiantai, Huayang, zen and Vajrayan say they teach ways to achieve a Buddha in one karmic cycle: Different traditions in Buddhism believe in specific bodhisattva. Some bodhisattva through tradition, but because of language barriers can be seen as separate entities. For example, Tibetan Buddhists believe in various forms of Chenrezyga, which is Avalokotheshwara in Sanskrit. Guanyin in China, Gwan Eum in Korea, Kuan Am in Vietnam and Cannon in Japan. Followers of Tibetan Buddhism consider the Dalai Lama and karmaps to be the emanation of Chenrezig, Bodhisattva of Compassion. The place of earthly bodhisattva acts, such as the achievement of enlightenment or the action of the Dharma, is known as bodhimania and can be a place of pilgrimage. Many temples and monasteries are known as bodhimans. Perhaps the most famous bodhimanya of all is the Bodhi tree, under which Shkyamachi reached the Buddha. In the tradition of Chinese Buddhism, there are four mountains that are considered bodhima'as for bodhisattvas, with each site having large monasteries and being popular for pilgrimages by both monastics and lay people. These four bodhimandas: Mount Putuo: Avalokotheshvara. Bodhisattva Compassion (Chinese: 觀自在菩薩, 觀世音菩薩, 觀音菩薩; pinyin: Guanzazi Perez, Guangshion Peresa, Guanyen Puse) Mount Emei: Samanthabhadra, Bodhisattva Practice (Chinese: 普賢菩薩, 普賢菩薩; pinyin: Pǔxián Peres) Goraut: Mashu, Bodhi 文殊菩薩s 文殊師利菩薩, 曼殊室利菩薩, 妙吉祥菩薩; pinyin: Vensho Peres, Venshujusule Perez, Munshiusul Perez, Mijisjhyong Peres) Gora Juhua: Kshitigarabha, Bodhisashtwa great howl (Chinese: 地藏菩薩, 地藏菩薩; pinyinin : Dazang Peja) Iconography and the popular mind Silver figure of the young Manjushri bodhisattva, Saiendra art in the early 9th century Central Java, the collection of the National Museum. In Buddhist art, bodhisattu is often referred to as a beautiful figure, often as a young prince with a serene expression and graceful manner. This is probably according to the description of Prince Siddhart Gautam as bodhisattva. The image of bodhisattva in Buddhist art around the world seeks to express the quality of bodhisattva; loving kindness (metta), compassion (karuna), empathic joy (mutita) and composure (uekha). Gender perceptions of some bodhisattv, primarily Avalokiteshwara, have sparked a conversation about the nature of bodhisattva's appearance. Chan Master Sheng Yong stated that Mahasatts, such as Avalokiteshwara (known as Guanyin in Chinese) are androgynous (Ch. 性別; pinyin: zh'ngx'ng), which explains their ability to manifest in male and female forms of varying degrees. While bodhisattvas are usually portrayed as conventionally beautiful, there are instances of them as angry and monstrous creatures. A notable example is the manifestation of Guanyin as a preta name Face (面燃土). This trail is commonly used among the Kings of Wisdom, among which The Mahayara Vidyarayao stands out by the female name and benevolent expression. In some images, her mountain takes on an angry look. This variation is also found among the images of Vajrapani. Gallery Permanent Bodhisattva. Gandhara, 2-3 century. Permanent bodhisattva. Gandhara, 2-3 century. Boddhisattva Vajrapani. Mendut near Borobudura, Central Java, Indonesia. Saylandran art c. 8th century. Golden Srivijayan Bodhisattva Avalokiteshwara, Muarabulyan, Jambi, Indonesia, 11th century. See also Bodhicharyavatara (Guide to Bodhisattva Lifestyle) Bodhisattvas Earth Bodhisattva swears by the Buddhist holidays Junzi Karuna (compassion in Sanskrit) List of bodhisattvas Vegetarianism in Buddhism quotes and Bodhisattva. 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