

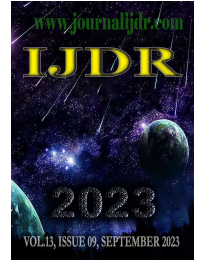


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## THE APPLICATION OF THE CONCEPT ŚŪNYATĀ IN THE CONTEMPORARY WORLD

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### ABSTRACT

In the Buddhist tradition, the concept of *śūnyatā*, or emptiness, offers profound insights into the nature of reality and human existence. While traditionally studied within the context of Buddhist philosophy, *śūnyatā* holds relevance beyond its religious origins and can be applied in the modern world. This article explores the application of *śūnyatā* in various aspects of contemporary life, including personal transformation, alleviating suffering, fostering harmonious relationships, promoting ethical decision-making, and integrating mindfulness practices. By embracing the principles of *śūnyatā*, individuals can navigate the complexities of the modern world with greater clarity, compassion, and wisdom. This article aims to shed light on how the understanding of emptiness can bring about transformative shifts in personal growth, societal well-being, and the quest for meaning and fulfillment in the modern era. By examining the interplay between *śūnyatā* and different facets of contemporary life, this article provides insights and practical guidance for individuals seeking to apply the teachings of *śūnyatā* in their daily lives, ultimately contributing to a more harmonious and compassionate world.

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## INTRODUCTION

The concept of *śūnyatā*, often translated as "emptiness" or "voidness," is indeed a central teaching in Buddhism, particularly in *Mahāyāna* Buddhism<sup>1</sup>. It asserts that all phenomena lack inherent or independent existence, including concepts, objects, and even the self. Instead, they are interdependent and contingent upon various causes and conditions. Understanding *śūnyatā* encourages individuals to examine and challenge their attachments, perceptions, and conceptual frameworks. Recognizing the lack of inherent existence can transcend rigid views and extreme positions, leading to a more flexible and open-minded approach to life. This can be applied to various aspects of human existence, including personal relationships, societal structures, intellectual pursuits, and spiritual growth. Diverse perspectives and approaches may exist regarding the specific applications and implications of *śūnyatā* in various fields and aspects of life, so the writer wishes to express some opinion about how the concept *śūnyatā* improves the quality of life and how to apply the knowledge of *śūnyatā* into the matter of the modern society.

**Śūnyatā enhances the quality of life:** While *śūnyatā* is not typically framed as a theory of developing the quality of life in Buddhism, it does offer insights and practices that can contribute to a higher quality of life. By understanding and applying the teachings of *śūnyatā*, individuals can cultivate qualities such as wisdom, compassion, equanimity, and non-attachment, which can lead to a more fulfilling and meaningful existence. The practice of *śūnyatā* encourages individuals to cultivate mindfulness and awareness of the present moment, allowing them to fully engage with their experiences and find joy and contentment in the simple aspects of life. By transcending dualistic thinking and embracing the fluidity and relativity of existence, individuals can navigate challenges and changes with greater resilience and adaptability. The practice of employing methodologies to comprehend the concept of *śūnyatā* assumes great significance due to its status as an intrinsic truth, ascertained by the Buddha through meditative exploration. It should be noted that this truth predates the advent of the Buddha himself. *śūnyatā* primarily conveys the notion of emptiness, directly alluding to the truth inherent in both mundane and ultimate phenomena. However, it also encompasses the critical method of criticism through which the truth of *śūnyatā* is brought to the fore, specifically by negating the notion of ultimacy and absoluteness concerning that which is inherently relative and non-ultimate. *Śūnyatā* represents relativity and conditionality, embodying the mundane truth that is

<sup>1</sup>Gay Watson, *Philosophy of Emptiness* (Reaktion Books, 2014), 31.

unveiled by relinquishing preconceived notions of ultimacy and absoluteness about specific entities, concepts, and conceptual frameworks. Moreover, as the ultimate truth, *śūnyatā* represents the unconditioned and indivisible nature underlying existence's conditioned and contingent aspects. This is elucidated by subjecting the imagination of the ultimacy of the conditioned to critical examination, thereby challenging the division between the conditioned and the unconditioned. The first type of criticism and the truths it reveals are referred to as *śūnyatā*, while the second type is, strictly speaking, *śūnyatā* of *śūnyatā*. However, both types are frequently bracketed within *śūnyatā* without always clarifying the distinction.<sup>2</sup> In fact, without *śūnyatā*, the truth is not the truth. As a result, *śūnyatā*'s truth is relevant not only to Buddhism but also to the philosophy of truth itself. The practice of *Bodhicitta* and the aspiration for enlightenment can be viewed as the primary motivations for the cessation of *kliṣṭa avidyā* (ignorance or defiled).

The pleasure we experience daily results from positive attitudes, whereas the suffering we endure results from negative attitudes. Then, it is up to the mind, and we have great freedom to stop experiencing suffering and to achieve pleasure by abandoning the unvirtuous and transforming the mind into a virtuous one. Then it awakens a desire for supreme Enlightenment to benefit the world, lead it to happiness, free beings from suffering, and acquire all the truths of Buddhism; this application leads to *śūnyatā* realization from various perspectives of anthropology, metaphysics, epistemology, and spirit. D.T. Suzuki contends that one's life is not worth living if the existence of relative world results from *avidyā* (ignorance) and, as a result, has no ultimate reality, as all things are considered illusory and empty.<sup>3</sup> Therefore, we must distinguish the moral value of existence from the ontological issue of phenomenology. Moreover, all things are *śūnyatā* and illusory so long as they are particular things and are not thought of about all that is Suchness and reality, so the practical aspects not only provide a more comprehensive understanding of the nature of *śūnyatā* in Buddhist traditions but also demonstrates, most importantly, that the doctrine of *śūnyatā* will bring the right ways to solve social conflicts, human problems, and offer true happiness. When all things are viewed through the eyes of wisdom, one realizes that the individual, family, and constituent elements of the universe are all *śūnyatā*. A man's life has become relevant in the present and future, and one exists in a world where all things are *śūnyatā*, with no good or bad, merit or sin, or conditional circumstances. If we engage in virtuous deeds in this life, we will achieve the same result in the next, i.e., the law of *karma* or the causal relationship of life. This cannot be denied, as it is the fundamental principle of *Mahāyāna* philosophy. When the doctrine of *śūnyatā* is applied to daily life, we will view life from an entirely new perspective. Our lives with *śūnyatā* remain the same, but our views change according to each individual's maturity and wisdom. The practice of *śūnyatā* doctrine cannot be explained solely on similarities or distinctions.

**The wisdom of *śūnyatā* to destroy suffering and liberate from *saṃsāra*:** By the Buddhist philosophy, the application is incontestable. However, to conform to the various spiritual foundations and modes of thought, every individual's practical sagacity and maturity would be required. This implies that the practices are identical but that a strong mind is required to use the doctrine of *śūnyatā* and its power to destroy suffering and liberate from *saṃsāra* in this existence. Because when we have *prajñā* (wisdom), we can see that all things are essentially *śūnyatā*, and we can traverse the ocean of suffering. As SN 22.122 mentioned that: "A virtuous *Bhikkhu* should carefully attend to the clinging as impermanence, as suffering, as sickness, as swelling, as an arrow, as pain, as illness, as alien, as decay, as emptiness, as not-self."<sup>4</sup> No

longer will we be consumed by the distinction between "I" and "mine" or "myself." All of society's selfish struggles will be extinguished.

To comprehend *śūnyatā* and achieve *prajñā*, we must recognize that everything in this world is an illusion. As in SĀ 273, the Buddha says

Monk, like two hands coming together, produces sound, conditioned by the eye and [visible] forms, creates visual consciousness, and these three things together create contact. [Conditioned by] Contact gives rise to feeling, perception, and action. All these *dharma*s (phenomena) are non-self and impermanent. This impermanent self is not eternal, not a stable, changing self. Why is that? Monk, this is the *dharma* (nature) of birth, aging, death, and rebirth. Monk, all compounded things (Skt. *saṃskārāḥ*, P. *saṅkhārā*) are like an illusion, a flame, momentarily ceasing, not really coming (or arising), not really going (or ceasing). Therefore, monk, you should know, rejoice in this, and remember this: all activities are empty; empty of permanent, eternal state, unchanging nature; not-me-and-not-belonging-to-themselves.<sup>5</sup>

When we realize this to be accurate, there will be no reason for disputes, discord, or dualistic concepts of self-versus others. Peace will appear in the light of *śūnyatā* from this perspective.

Consequently, in the realm of *śūnyatā*, all phenomena are paradoxes devoid of inherent reality. At the same time, as is commonly seen, they are illusory. The concept of *śūnyatā* merges compassion and wisdom, which originates in the field of *śūnyatā*. It does not originate from *puḍgalātmā* (self) and intellect but from realizing things as essence themselves.<sup>6</sup> Thus, this field establishes that knowing is also non-knowing. As a result, the *prajñā* in Buddhist teaching primarily refers to comprehending or perceiving the nature of *śūnyatā*. The primary determining factor is the nature of *śūnyatā*.

We must acknowledge that everything in the present is causal and that we only live and die once. We should not pursue or adhere to illusions because all matter is temporary and causes suffering. Instead, the realization of non-self leads to *śūnyatā*. All of us are stuck in this circle of birth, old age, death, and rebirth. This is not a unique condition that only applies to certain types of creatures; it applies to all humans. It is a process that encompasses all individuals. This procedure is ongoing, and we are currently immersed in it. This is an essential factor to consider. We will realize the actual realization of *śūnyatā* if we are aware of the ongoing process of evolution. To attain *śūnyatā*, one must go beyond aspiration and practice the doctrine of *śūnyatā* through cessation of *avidyā* (ignorance), which brings freedom from all suffering. On the other hand, we must assist and advise those who lack understanding for them to realize *śūnyatā* and regress within *avidyā*.<sup>7</sup>

Therefore, we must understand and implement the *śūnyatā* in our daily lives. If the *śūnyatā* has yet to be realized or is absent from the practice, finding the freedom and circumstances to practice perfectly is exceedingly tricky. At least, as true practitioners, one can aspire for happiness in future lives when rebirth occurs in the higher realms of *vijñāna*. The wisest attains the everlasting pleasure of *nirvāṇa*, liberation from the entire cycle of existence. Therefore, this dharma's ultimate condition is emptiness, which cannot be the subject of thought processes of language determinations. Human thought and language always dichotomise reality according to their laws and the categories within which they operate. Because of this difficulty, the

See Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 970.

<sup>5</sup>SĀ 273 at T02, no. 99, p. 72c8-16

<sup>6</sup>K. Venkata Ramanan, *Nāgārjuna's Philosophy as Presented in the Mahā-Prajñāpāramitā-Sāstra* (1998), 57.

<sup>7</sup>K. Venkata Ramanan, *Nāgārjuna's Philosophy as Presented in the Mahā-Prajñāpāramitā-Sāstra* (1998), 242.

<sup>2</sup>K. Venkata Ramanan, *Nāgārjuna's Philosophy as Presented in the Mahā-Prajñāpāramitā-Sāstra* (New Delhi: Motilal Banarsidass Publishers, 1998), 172-173.

<sup>3</sup>Daisetz Teitaro Suzuki, *Outlines of Mahāyāna Buddhism* (London: Luzac and Company, 1907), 140.

<sup>4</sup>*bhikkhunā ime pañcupādānakkhandhāniccato dukkhato rogato gaṇḍato sall ato aghato ābāhato parato palokato suññato anattatoyoniso manasi kātabbā.*

Buddha taught that the ultimate reality, *nibbāna* is not definable.<sup>8</sup> And the wisest among us will recognize that we can reach the ultimate objective of Enlightenment if we use *śūnyatā* to benefit all humans in every circumstance, based on a correct perspective. Engaging in the profound practices of the *śūnyatā* path allows us to purify and expunge negative *karma* and take the necessary steps toward enlightenment in every precious moment of our lives. *śūnyatā* doctrine's practice becomes extremely valuable because all of these qualities and accomplishments result in a fully enlightened being. In the suffering of the eternal cycle of life and death, if one constantly endeavors to develop a pure mind basking in *śūnyatā*, then one will advance step by step by transforming one's attitudes and behavior and eventually gaining insight into the profound subjects of *śūnyatā*.<sup>9</sup> To sum up, *śūnyatā* may not be explicitly presented as a theory of developing the quality of life; its teachings and practices can undoubtedly contribute to a more balanced, compassionate, and fulfilling way of living. It offers a transformative perspective that challenges fixed views and encourages personal growth and ethical conduct, ultimately leading to an enhanced quality of life.

**Śūnyatā and contemporary matters:** Presently, under the influence of modern science, one views oneself as a random product of solely natural causes, born and dying in the universe and oblivious to one's true aspirations that lead to suffering. The initial problem of suffering arises in the individual's *viññāna*, followed by the relationships between families and communities at various levels of social order. In daily existence, humans are confronted with problems and endeavor to find a solution. These problems can be societal, medical, cultural, and so forth. The *śūnyatā* principle helps one comprehend that life is constantly changing, and one realizes the necessity for stability throughout negative moments, such as anxiety, worry, and boredom, which develop from interaction and circumstances and cause suffering. Every day, instability and insecurity increase, and life seems to become more and more perilous. Such as, in SN 12.20, after explaining Dependent Origination, the Buddha says:

And what, monks, is the *dharma* of Dependent Origination? Aging and death (and birth, becoming, attachment, desire, feeling, contact, the six sense spheres, name and material form, consciousness, activities, ignorance) are impermanent (*aniccam*), compounded things (or conditioned things, *saṅkhatam*), arising by condition (*paṭiccasamuppannam*), having the nature of perishability, (*khayadhammam*), the nature of decay (*vayadhammam*), fading away (*virāgadhammam*), cessation (*nirodha-dhammam*).<sup>10</sup>

According to this viewpoint, an individual's consciousness contains the essence of conduct, which encourages him to seek benefits and be ambitious. Their mental and psychological makeup is geared toward satisfying their needs, and they consider only what is advantageous to their natural selves, regardless of right or wrong, merits or demerits. Suppose one understands that the essence of existence is to reflect with conditioned self-*viññāna* intellect on the unconditioned *viññāna* of reality. In that case, one realizes that the five aggregates vanish successively. Because the self is the center of the mind in a human being, when one encounters positive or negative conditions that arise from greed to benefit the self, a sensation of rage occurs when obstacles are placed in the path of self-interest.

All of these problems result from *avidyā*, or ignorance and attachment resulting from a misunderstanding of the true nature of the external

universe and the nature of the human being. One needs to remember that everything is *śūnyatā*. According to William James, human knowledge and understanding emerge in the following manner: man's intellectual activity consists almost entirely in substituting a conceptual order for the perceptual hierarchy of self from which his experience originates.<sup>11</sup> Therefore, the nature of man is derived from the *ātman* (self); without it, life cannot exist on this planet; However, one must also recognize that all *Dharmas* are the essence of *puḍgalanairātmya* (selflessness person) and are in a perpetual state of flux. As in SĀ 273, the Buddha says, "All these *dharmas* (phenomena) are non-self and impermanent. This impermanent self is not eternal, not a stable, changing self"<sup>12</sup>. From this perspective, we must always follow the doctrine of *śūnyatā* for our minds to be enlightened and illuminated by wisdom (*prajñā*). This comprehension of man's true and ultimate nature and its effects on his existence eradicates suffering. According to Buddhist teachings, the practice of *śūnyatā* doctrine liberates one from suffering and aids in achieving ultimate enlightenment or Buddhahood; however, if one does not realize the emptiness of *śūnyatā*, one cannot attain liberation. Here, the emphasis is on liberty and the realization that *śūnyatā* is the only path to achieving liberty. With the completion of inherent *śūnyatā* in the essence of things, the practice of the way of *śūnyatā* is meaningful.

In the *Mahāyāna* philosophy, we desire Enlightenment or Buddhahood for the benefit of all beings. Before attaining ultimate enlightenment through the practice of the *Mahāyāna* path, one must also realize *śūnyatā* with the omniscient mind through human conduct that affects the individual and society. Individuals must therefore cultivate the seed of compassion and cultivate morals to confront adverse circumstances with self-assurance. This type of practice sharpens superlative *viññāna* and cultivates the best soil for the realization of *śūnyatā* of non-existence. As a result, all suffering is caused by the mind, which develops *śūnyatā* realizations in them, dissolves our worries, and ends the cycle of life and death. With the completion of *śūnyatā*, it is possible to solve all of the world's problems. The realization of *śūnyatā* aids in overcoming difficulties and afflictions in the present and ultimately leads to permanently eradicating all suffering. With an understanding of these elements, one can apply Buddhist teachings to daily life. If one lives by the *śūnyatā* principle, *prajñā* will emerge, and one's lifestyle will improve. It's like a man traveling in the dark who suddenly realizes where he's going because he saw the light of *śūnyatā*, which frees him from infirmities and allows him to find peace and respite from all disagreements with others. Then both man and the earth will be at peace. It is said that the peace and happiness of the entire world, the peace and happiness of societies, the peace and happiness of families, the peace and happiness in an individual's life, and even the peace and happiness of animals and plants, etc., all depend on the practice of expressing kindness to one another. To benefit humanity through applying *śūnyatā* doctrine in the world requires compassion. It is essential to comprehend the *śūnyatā* framework now that we have grasped the concept of doctrines and their life application. This philosophy is satisfied when *śūnyatā*'s profound wisdom is used to cultivate compassion. Because the nature of *śūnyatā* is the fundamental determinant for its application in the present life and the future, comprehending or perceiving the nature of *śūnyatā* is the predominant meaning of wisdom in texts. The practical and realistic goal of practicing *śūnyatā* ideology is compassion, a warm heart, serving others, assisting others, respecting others, and being less selfish. By adhering to these practices, one can attain longer-lasting pleasure and benefits. Suppose one investigates the meaning of life and is motivated by this inquiry to cultivate a decent heart full of compassion and love. In that case, one will spend each day of their life becoming more valuable and meaningful to others.<sup>13</sup> The majority of us solve problems in daily life by consulting external sources.

<sup>8</sup>Pesala, *The Debate of King Milinda: An Abridgement of the Milinda Panha* (Penang: Inward Path Publisher, 2001), 157.

<sup>9</sup>David Loy, "The Path of No-Path: Sankara and Dogen on the Paradox of Practice," *Philosophy East and West* 38, no. 2 (1988): 127-46, <https://doi.org/10.2307/1398696>.

<sup>10</sup>*Katame ca, bhikkhave, paṭiccasamuppannā dhammā? Jarāmaraṇam, bhikkh ave, aniccam saṅkhatam paṭiccasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam.* See Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 551.

<sup>11</sup>William James, *Some Problems of Philosophy: A Beginning of an Introduction to Philosophy* (New York: Green Wood Press, 1974), 33.

<sup>12</sup>SĀ 273 at T02, no. 99, p. 72c8-16

<sup>13</sup>Encyclopedia of Buddhism, Robert E. Buswell, Jr. (ed.), 58.

Their approach to issue-solving provides us with short-term relief. However, we realize *sūnyatā* and concentrate on the interior mind. In that case, we will attain lasting benefits, and realizing *sūnyatā* will eliminate all human suffering and internal problems. By considering that all of the essential terms have the same meaning in this context, one can gain insight into the nature of the universe. It may be associated with the levels of *sūnyatā*, but further investigation is necessary to validate this. So the practitioner must rely on his own perspective to apply *sūnyatā* to his life. The mind is pure when it experiences a pleasant sensation. Happiness and suffering are no longer invested in external items. *Sūnyatā* can therefore be applied to both physical and psychic phenomena. The fundamental premise that underlies the notion of benefiting from nature by living in harmony with it is the interconnectedness of phenomena. Both the expressions "controlling the mental aspects of nature" and "controlling the psyche" accurately capture this idea. Given that *sūnyatā* encompasses both physical and mental phenomena, it becomes imperative to genuinely derive benefits from nature. Consequently, embracing the meditation of *sūnyatā* entails cultivating a distinct awareness of phenomena and comprehending how to derive benefits from nature. Moreover, to truly benefit from nature is to coexist harmoniously with it; harmonious coexistence with nature equates to liberation, and liberation entails emancipation from the influence of craving, attachment, and ignorance. Living without attachment is synonymous with embodying *pudgalanairātmya* (selflessness of the person) and *dharma nairātmya* (selflessness of phenomena), enabling one to perceive and engage with things through an understanding of the causal processes at play in daily life. Due to its abstract character, *sūnyatā* is said to be determinate and not dualistic. The principles that demonstrate the oneness of all human beings are the manifestation of *sūnyatā*. Thus, the distinctions between one and many, existence and nonexistence, are merely conceptual and not fundamental. This illusion's genesis and dissolution in the light of *sūnyatā* were examined. The researcher intends to demonstrate that the philosophical concept of *sūnyatā* is a path to enlightenment that will bring all human beings to their senses. To become wise, one must recognize that thought has no essence; controlling thought is controlling oneself. Those who cannot control themselves want to control others, so they enact laws that restrict the actions of others but not their own. As a result, corruption expands globally, and through bribery, evil emerges. Eventually, all societies recognize evil as the path to prosperity, hedonism, and greed. People in society lose their capacity for wisdom and adopt irresponsible behaviors that are detrimental to both their and society's spirit. Those with the most agitated minds are inflicting and bringing violence to the world. If all minds focused on *sūnyatā* and understood *sūnyatā*, and there was no underlying essence in violence, the world's intellectual riches would expand. Instead of treading the path of diminutive destruction, everyone should compassionately strive toward the intellectual progress of humanity on a higher, more tranquil, and tranquil level. Violence results from an impolite mind; peace, compassion, and altruism result from a refined mind.

It is believed that life is impermanent, and so is *sūnyatā*, or non-self, which signifies that reality is non-dual in nature. Although the perception of *sūnyatā* is rooted in analytical thought, the perception itself is considered *sūnyatā* of discursive reflection. This concept of impermanence, and by extension, of change and becoming, gave birth to the idea of the non-self. Because no phenomenal entity has a personality, nothing can be termed permanent. Then, Impermanence came to signify the temporary character of everything that falls under the phenomenon. This concept of Impermanence has significant implications for human behavior. The application is indisputable within Buddhist philosophy. However, adapting to the various spiritual foundations and thoughts would depend on each individual's practical wisdom and maturity. This suggests that the techniques are not different, but the mind must be strong to apply *sūnyatā* philosophy and its power to eradicate pain and liberate *samsā* rain this incarnation. Because when we have *prajñā*, we can see that all things are essentially *sūnyatā*, and we can traverse the ocean of suffering. We will no longer be preoccupied with distinguishing between me, "mine," or "myself." It will eradicate all selfish struggles

in society. The purpose of living an ethical existence is to escape the inherent suffering of *samsāra*.<sup>14</sup> Skillful behaviors condition the mind positively and lead to future satisfaction, whereas unskillful actions do the opposite. Ethical discipline also provides mental stability and the freedom to cultivate mentally through practice *sūnyatā*. The researcher hopes that those who comprehend how *sūnyatā* practice can be utilized to experience the *sūnyatā* of all phenomena personally will find this article interesting. This article also shows that Buddhist philosophy must be made aware of the evolution of the *sūnyatā* idea and its application to the modern world. Because the former places greater emphasis on personal experience in realizing the *sūnyatā* of all phenomena, whereas the primary focus of this study is *sūnyatā* doctrine, which leads to an intellectual understanding of it for application in the real world. This entire article examines the use of *sūnyatā* and other related doctrines in modern society.

## CONCLUSION

To sum up, this article compels us to consider the nature of humans and the nature of the external universe, which employs the *sūnyatā* idea in practice because it is essential to sit down and take a break from the hectic schedules of life to study human existence. Furthermore, as a side note, the researcher is not attempting to prove or disprove anyone's life perspectives but instead presenting unique, speculative, and appealing philosophical viewpoints of *sūnyatā* on life. The researcher has also attempted to explain how one can cultivate within oneself the knowledge and experience of *sūnyatā* to attain happiness and enlightenment in the present. The path that leads to the cessation of suffering, which is the essence of the external world, and the most profound level of *avidyā* cessation within the right view's comprehension of *sūnyatā*.<sup>15</sup> The *viññāna* of *kuśala* provides insight into *sūnyatā*, allowing one to walk the path of practice. Thus, the practical way of the concept of *sūnyatā* in Buddhism entails a transformative understanding of nature's reality, fostering non-attachment, compassion, and wisdom. By realizing the interdependence and emptiness of all phenomena, people can free themselves from suffering and work diligently for the welfare and enlightenment of all sentient beings.

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<sup>14</sup>Lobsang Phuntsok Lhalungpa, *The Life of Milarepa: A New Translation from the Tibetan* (New York: E.P. Dutton, 1977), 166.

<sup>15</sup>Ringu Tulku and Rosemarie Fuchs, *Daring Steps toward Fearlessness: The Three Vehicles of Buddhism* (Ithaca, NY: Snow Lion Publications, 2005), 38-39.