So Greetings, and this morning is the last of the five talks on anukampa. The concept, the Buddha used and discussed many times that I’m translating as care, sometimes translated as compassion. But I’m suggesting that compassion is wonderful and important as it is that it has a narrow, narrow or domain, narrow range of meaning, then the word care and that and that care, in addition to caring for people suffering, also cares for their welfare. And so people who are not particularly suffering, we just still caring for them. A kind of a general benevolence maybe for all beings and all circumstances. And I’m suggesting that this word care is simpler than attitudes, emotions, like loving kindness and compassion. The it requires less concepts, less ideas than what often is associated with compassion and love. That love and compassion as feelings are not always accessible to us. Because we can necessarily don’t necessarily love or which kept, you know, automatic goodwill to everyone we meet or automatic, you know, compassion for some people. It’s maybe a little bit you know, we can certainly work for that and try to develop a universal kindness and universal compassion. But it’s easier to do so, if we recognize that underneath those or as a foundation is a kind of tenderness of heart Kind of sensitivity of heart, residence of heart, that of the care of an accompany. One of the reasons as I’ve been saying, it’s been, I think, very useful to look at this word and distinguish it from compassion is that the Buddha used the word anukampa repeatedly as the motivation as the prompt for the actions in the world of how we live, caring for the welfare and happiness of others. And the word Karuna, often translated as compassion. The Buddha never used that word as as a motivation or an action or as a source from which to, you know, actually care and support and help people in the
world. very different than what how the word came to be understood later in Buddhism. But in this early tradition, there was just anukampa a word Which I think kind of got forgotten or lost or got subsumed underneath the word Karuna over the centuries. And by bringing forth this word unaccompanied, I found it very helpful for me to recognize something very simple, that that maybe is the foundation for these things. I’m interested in talking about this and exploring it because for a long time, I’ve been interested in the ethics of freedom, the ethics of awakening, what would that look like? What is the ethics of awakened people have liberated people? What’s the ethics of mindfulness when mindfulness becomes strong? And to answer that question, it might be best to to drop the word ethics, because it has a lot of associations in in English, that might not be really the right the very good fit for Buddhism are teachings of early Buddhism, which is my reference point. And the closest word in in the Buddhist language for the English word ethics is probably the word kusa law, which is usually translated into English as either wholesomeness or skillfulness. And so the question in the early Buddhism is, is what we’re doing skillful? Is it wholesome? And that gives you a little different flavor than asking is it ethical? And then many people will say the world ethics, the word for ethics in Buddhism is sila, Sheila. And it’s not quite right, that it’s okay to say that’s what it is. But again, if you go back to early Buddhist texts and see what how the word sila is used, it really the word really means a behavior. What we do, so much so that dica Bodie, in his latest translations of the poly suit does Now translate sila as virtuous behavior or virtuous, virtuous conduct, where the emphasis is the conduct and what we do. That action is important. And action has to do with how we live in the world and how we interact with people. And so another way of talking about the ethics of awakening the ethics of non attachment is to call it the conduct of awakening, the conduct of non attachment to what conduct comes and what conduct comes out of it, that is skillful, that is wholesome is part of the topic that I’m interested in. And certainly one of the inspiring statements of the Buddha with the word anukampa. That’s it really speaks to the actions that come out of awakening. Is this what the Buddha said when he to the first 60 people Who were his students practiced under him who became fully awakened. So there were 60 of them that guess they were traveling together. And they’d done what had to be done, they were liberated and free. And the Buddha made this statement to them. Travel fourth, for the welfare of many, for the, for the happiness, of many out of care for the world, for the good, the welfare and happiness of gods and humans. So here, oh, the Buddha’s instruction or two people who are awakened for what kind of conduct to have, what kind of behavior to be engaged in, is to go forth in order to support and promote the welfare and happiness And the good of others. So here intimately connected to awakening is this idea of go forth of care. And so as anukampa care than is really those, the source for enlightened behavior in the world. And we see that in the references to the Buddha where he teaches out of out of care out of out of anukampa. He visits people out of anukampa. And they, you know, the Buddha that’s kind of characterizes what the Buddha how the Buddha engages in his world and caring for the world and all his teaching, you know, maybe all this teaching was inspired by anukampa care. There’s a fascinating story of a doctor named Chiba, who is talking to the Buddha. And de Vaca says that the great God Brahma great Kind of overlord of the gods. He’s
characterized or he lives in with mind of the Divine abodes of loving. metta, Karuna, mudita, Pekka, loving kindness, compassion, sympathetic joy and equanimity. So these four flavors of a certain kind of love that’s characterized as Brahma. So the Jeeva says that I’ve heard that the god Brahma is characterized or has these states. Now that I see the Buddha, I see that you abide in loving kindness, you abide in compassion, you abide and sympathetic joy, you abide in equanimity. And the Buddha was response is very unusual. Maybe, to my in my mind, he says, No, don’t say that. However, if what you mean is that If I abide without the greed, hatred and delusion, that gives rise to ill will, gives rise to cruelty gives rise to displeasure, and gives rise to repulsion. Then I allow you to say that I abide in loving kindness, compassion, sympathetic joy, and equanimity. In other words, the Buddha is reluctant to have himself characterized as as living or being abiding in these four brahma vihara O’s, but he is willing to say that he abides without greed, hate and delusion that gives rise to the interpersonal behavior that is characterized by ill will or hatred, cruelty, displeasure and repulsion to what's going on there. And it’s almost as if, if there’s no greed, hate and delusion And then there is love then there is something that looks like care, compassion and all these things. So what is that, you know, in the absence of certain things, then looks like something else. So I want to give a small example of if you’ve met, some of you have heard that if there’s two people who look from the outside as if they’re patient, one person is patient. And they’re both in a very difficult situation, very challenging trying situation. And, and they both look like a very patient in this difficult circumstance. However, on the inside of the first person, the person all the person's buttons are pushed, it’s really stressful, really challenging. They’re constantly inside getting angry, irritated, upset, discouraged. And for that person, it’s a lot of work to keep reading To relax, to be mindful of what’s going on, to kind of stay connected to themselves so they don’t get caught in the reactivity. And they have very strong mindfulness. And so with all the work of paying attention, they are able to stay physically actively or visibly nonreactive it looks like they’re, you know, physically or behaviorally economists. And others say, look, that person's economists. The second person looks just as as patient. However, the second person has no buttons to be pushed inside the second person is not get doesn’t get irritated, doesn’t get angry, doesn’t get upset or discouraged. There’s no attachments or no kind of preoccupation or concerns or worries that are being triggered. And so for that person, patience is not something they have to do. They’re not working at being patient. It's an absence of Anger and irritation and things like that, that makes them seem like they're patient. So in that sense when Jeeva when Buddha replies to Jeeva I have the app if you can, you can refer to me as having being free of greed, having abandoned greed, hate and delusion. In that sense, you can say that I have loving kindness and compassion. And the and so it isn’t like compassion, loving kindness or something to be done. It was working on it. It’s somehow in that absence, it looks like what we would call loving kindness and compassion. If Jeeva had asked, Does the Buddha abide in anukampa? I suspect the Buddha said yes, that I allow you that I abide in and because And the Buddha really felt that someone who abides and then accompany them. They have abandoned, Ill, Ill will and hatred. It has said that to dwell in an account but for all beings, one abstains from harming them. When one has abandon ill will and hatred when abides with anukampa for the
world. So there are no combos the primary for the Buddha and a combo what's there that is willing to say is there when there's no greed, hate and delusion to care, this fundamental underlying situation of care. And so I'd like to end with this idea that few things at one time That this care that seems to be there with the absence of greed, hate and delusion is not an obligation. Sometimes when I hear teachings about compassion, it feels like I'm supposed to be this way and I need to cultivate it and I have to be in the world in a compassionate way. I think compassion is fantastic. But the idea that it's obligatory, feels a little bit oppressive little bit like Oh, really not good enough, I have to do this now. But the idea of that care is found through letting go of greed, hatred and delusion. The idea of awakening this deeper sensitivity natural sensitivity means that rather than being concerned with ethical responsibility for us to practice, we can be concerned with ethical response sitive responsivity, responsivity that we weren't concerned with. We want to To discover that place of ethical responsibility of skillful place where we can respond skillfully wholesomely to the world. And rather than discovering what our responsibilities are, we discover our capacity for responsibility. And my hope that as we discover this, that that translates that is applied to actively learning about the world enough to see, understand where it is that our lives cause harm caused damage to the world, where in our lives, we can benefit and support the world, that that responsivity really travels out through the Circles of Care out into the world. And so our Circles of Care become all inclusive. But in this place, where we do not succumb to greed, hatred and delusion So anukampa care, I hope that this has given you some food for thought and a new kind of concept and idea to explore yourself and maybe it has some value for you and interest and, and, and I hope so. So in a couple of minutes, I'm happy to take a few minutes of questions. And those of you who want to stay and the, and I'll say as a closing words that I'll continue with these Monday, morning sittings. And now for the next four weeks I'm going to theme for the talks will be the Four Noble Truths. Now that we've done, beauty last week, and and care this week, maybe we're ready in a different way than we would have otherwise been to look at this very important teaching and practice insight of the Four Noble Truths and next week, so we'll Do one week on each truth and go through the week kind of going into a deeper and deeper each truth. I hope and, and maybe now after beauty for a week and care for a week, we'll be ready next week to, to look at and explore the topic of suffering. So and thank you very much for being part of this and for those of you who are in the audio Dharma world or listening to this, thank you very much for being interested in following this series and, and that I had a chance to share something that was important for me and thank you. So. So yeah, can I teach you about the bra Can I speak about the Brahma vihara O's. Thank you, Sandy. Maybe that can be another theme for these early morning sittings. I can do maybe one week on each at some point. That'll be nice. And also IMC has this happy hour. That right now they're doing it this coming week, I think every afternoon, so that happy hours where they do their brahma vihara has met though and so forth. Can you also say that care is a direct liberation practice because it lessens greed, hate and delusion? Absolutely. I think that's a wonderful thing. So if you want to be free of greed, hate and delusion, go out there and try to care for people and care for the world. And but do so paying careful attention to what's going on inside of yourself. So that you can notice what gets in the way
of the care. You could notice how greed, hate and delusion operate. And there's a whole different perspective on attachment and clinging that can come in service than if we just sit and meditate. And it's very, very valuable and important and it's it's like its own path itself. It's very kind of heartwarming to see all that. Thank you and the good mornings. Very, very nice. And Genie Hi. Can you also say that care is a direct liberation practice because it lessens greed hate. Oh, that's the one I just answered. Thank you for the question. It seems a little hard to follow this chat box little bit So if you'll be patient a little bit, too Lh from Oh, stay there, Jeff group I wanted to I so appreciate you Lh that you're here almost every day and if I if I understood correctly you believe an accompany is a better foundation for ethics rather than compassion. Could you explain more about the relationship between mindfulness hopes and ethics? Yeah, well, is it better than compassion? The you know it’s a little tender and answer question or answer to give since compassion is really a foundation to many people's religious life, personal life and you know the foundation of what they do. I can say that for myself. That was also true that for decades, you know I felt or believed that compassion was at the heart of my life, my ethical life. And, but what I've learned over the last years have kind of discovered for myself, and especially when I discovered this word under compilers care, is that I had subsumed I had helped together, combined lumped together two different feelings or attitudes that existed within me, and saw them as being the same saw them both as compassion. Just as some translators translate on a compa and Karuna is compassion. I had no language to distinguish between a very simple, quiet tender, now I call it care, that has no object that has no in and of itself, like sitting quietly by myself and meditating that it just exists there is a carrying Enos without an object, and I called it compassion without an object. That's what I saw it as. and, and so, you know, and then it was other kinds of compassion where I encountered suffering in the world and clearly wanted to felt sympathy felt empathy and wanted to alleviate and so we start to go away that suffering. But now I I've separated out these two and simpler almost non conceptual place of, of care called care and and one of the ways I see this is that because compassion is under it depends how you define it to compassion is the concern for the suffering of others and wanting to have that suffering to to help or to go away. It is a little bit more conceptual. It's a little bit more involves the kind of self and other in some kind of simple way Whereas something that doesn't is not conceptual, doesn't involve self another. I used to call that care that tenderness as compassion because I had no distinction between them. But now I think I’d like to go along with the distinction that the Buddha does, and maybe call this care whether this is a little bit of a semantic issue, so it'd be a bit careful not to treat this as kind of some absolute difference between people. And Lh. I don't know if I guess you’re from Iran. And I think you said and if that means that you’re Iranian, maybe you’re interested. There's I had some discussion with an Iranian Dharma teacher, and about maybe doing an intro class online in Farsi. So if you stay if that actually happens, maybe you’re interested in that then and it will do it through IMC and be on the website. So this is a wonderful to have all this. I just love seeing you and Questions and, and so, so I want to thank you very much and and I look forward to more opportunities to be this way. And thank you very, very much