So good morning. And so today I’ll continue with the second talk and five talk series on anukampa. And I’ll talk more about it as if you just coming today for the first time. It’s a word that I translated as care. And so yesterday I can introduce this topic by giving a very personal story around my relationship with the Buddhist concepts of Buddhist attitudes of compassion, loving kindness and care on anukampa. And one of the reasons I, I was so personal with it yesterday, was that some of what I’m going to do this week and especially today, is a little bit more scholarly. Can we say and hopefully Not too much though. But I want to really I want to kind of really pull out this, this word uncomfort and meaning that what it is out of the ancient texts ancient teachings of the Buddha, because I think it’s a wonderful aspect of these ancient teachings that are under appreciated, and to highlight it and bring it forth so that we can benefit from that. So, so it touches or points to some capacity that we have inside. That gives us some clarity that this particular capacity that has a place in a wonderful place in our lives in our in our life in the world. So the, as I said yesterday, the word anukampa is often translated in the in English in that trend. of the Buddhist teachings as compassion, which is quite wonderful. And we could just leave it that way and that would be nice. But it’s the other word that’s translated as compassion is Karuna. And most people associate Karuna with the word compassion so much. So, they see an English translations, compassion, they assume probably that it’s Karuna, that in the original. However, the word anukampa is much more common in the suttas, then is the word Karuna. And it has a wider range of meanings than Karuna. The, probably how to compose the word is
appears some like three times as many times as the word Karuna. But even more interesting is the word Karuna as compassion has a very narrow meaning. It really mostly occurs almost entirely occurs in two formulaic passages that can be repeated repeatedly, all over the these ancient teachings. And one of them is referring to the, the practice of the Divine to bindings that brahma vihara goes on on Karuna. And there’s a beautiful, very beautiful. One of these for me one of these two formulaic passages. You know, I think it’s quite beautiful. It talks about practicing under Karuna and deep meditation, where the mind is quite concentrated still radiant open, and then becomes kind of a field for expansive Karuna. To the passages one abides pervading the East with a mind accompanied with Karuna and likewise the south, the West and the north, above the low horizontally, everywhere and all over. One pervades the whole world with a mind accompanied with Karuna, extensive expanded limitless, free from cruelty. And meaning it’s if you’re able to kind of imagine a long, kind of interactive imagination, this mind that’s so expensive this awareness of the scope of attention or scope of, of imagination, where the mind the awareness spreads so wide, that the whole world is pervaded with Karuna with compassion. So that’s one of the two formulaic passages that repeats over and over again. It doesn’t say what Karuna is that nowhere in the sutras is Karuna defined, and there’s no obvious clear indication that it should in fact, be defined by The English word compassion, it just along custom that we’ve done that the other formulaic passage where the word Karuna appears, is also most likely meditation state. And that is the, the liberation of mind based on Karuna. And liberation of mind here is not awakening, but rather than meditative liberation or freedom from the hindrances from kind of ordinary attachments. And we’re also it’s kind of come to by Karuna with maybe compassion. So that’s quite beautiful. And I’m inspired by that and and it’s very meaningful for me to read about this and have some, some maybe minimal contact with this kind of experience in my own practice. In contrast to that, to those formulaic passages, or this, the Buddhist teaching says very little about Karuna. But he does Buddh does talk a lot about anukampa and it talks about it in many different ways. And I wanted to share some of these ways. The Buddha is described as having anukampa for the welfare of people, and I translate uncompromised care as having care for the welfare of people or the Buddha says, whatever, talking to his monastic students would ever should be done by a caring teacher, out of care for his disciples desiring the welfare that I have done for you. So, here the out of teachers has the is described by the address To anukampa under come bucha and, and out of compassion anukampa out of care. So a caring teacher out of care, desiring their welfare. The other desire that’s connected to a compa is desiring people's happiness, happiness and welfare. Now this could be seen as compassion, to want people's welfare and happiness. But generally I think that when we think about compassion, we feel that it's an attitude or a response to suffering in the world. We feel empathy we feel with we have the, the suffering, and we want to do something about it. We want to help alleviate it or we want it to go away in some way. We want people to not suffer That, in fact is the Oxford English Dictionary definition by May. I know it’s a little bit strange maybe, to give that and which is I have it here somewhere. So the dictionary says, a strong feeling of sympathy for people who are suffering and a desire to help them. So a strong feeling of sympathy for people who are
suffering and a desire to help them. I mean that is inspiring and very meaningful and has been kind of an orienting, organizing principle of my life, my Buddhist life, my Buddhist work and what I have lived my life so I certainly don't want to diminish the great value of that. But under compa focuses on the happiness and welfare Someone who's not suffering much, or maybe they’re not suffering at all. It's still possible to care about their welfare and their happiness without tuning into their suffering. And so that's why I see a compa as being a broader and meaning than compassion. If compassion is defined as having empathy, sympathy for people who are suffering and desire to help them, then it has a limited range of meaning, whereas desiring the welfare and happiness has a wider range. And, and so, try to find a word to translate under compa. I've settled for now on the word care. And it seems that the word care is the most common word is a very common word in India, time to the Buddha, and even right to the present moment. It's still a common word in the Indian languages. And sometimes people speaking English you know Indian Indian languages will translate uncompromised compassion. So it certainly has an association with that. But in the ancient texts of the Buddha, it seems to have a different meaning. And one of the wonderful things extreme examples of it that I wanted to share of how this word encompass in everyday word is Buddha talks about parents as having unaccompanied for their children. Now, I certainly I hope that parents have compassion for their children. And they also have Buddha says that good friends have under compa for their friends, and hopefully I hope that that we have compassion for our friends, when it's needed when it's appropriate. But I know that if my friends were constantly non stop Continuously having compassion for me, I think I would feel a little bit overwhelmed a little bit oppressed by that even like, you know, very limited in that kind of exchange of feelings. However, if they had care for me, for my welfare and happiness, that I feel like, that's kind of what I like, that's what I expect. I've cared for their happiness and welfare and that can be continuous that's more open, that's more allowing, that's not kind of seeing me through a particular lens of how I'm suffering and how I want that suffering to be over. I think it's appropriate to have caring feelings that are very deep and wonderful, that are more extensive or wider in nature than only compassion. And so the word unaccompanied has that role. The Buddha said that child care providers, I don’t know what the Pali is right now. It's that's a modern English word. But childcare providers also have a new compa care. And when people give to others accept donations and jacks so generosity, the Buddha refers to that as being done out of an account under compa. As opposed to compassion, again, not everyone who we want to make offerings to give gifts to, is that gift being given out of compassion for their suffering, but rather just because we care about them, and we want them to be well and happy. And so we offer them for their welfare. And I think that for me, again, refer back to me that if every time someone gave me something, it was out of sympathy for my suffering care for my suffering. You know, I would kind of feel a little bit troubled, you know, very fortunate that my wife often makes dinner while I'm kind of here at work at IMC and if I came home And everyday felt like it was out of compassion for poor Gil that you know that she was offering the meal. I think that I would feel a little bit you know, I don't know it'd be a little hard for me but you know to offer a doubt of care and my welfare and happiness it's a beautiful thing and
generous thing and you know generally quite happy that to be the recipient of this and and for the Buddhist monastics he's a monastic students, he instructed them or what he does he said that he praises not just instructed to instruct said the Buddha praises and it's a kind of strong word. He praises tender care, tender concern, protection and care towards Lay families. To those people who are not monastic. monastics, monastics should have concern offer concern, protection and care under comes back towards laypeople. So, so over and over again we see that the acts of generosity of acts of caring for the world the activity of caring for the world is expressed through this word under compa. The word Karuna, translated as compassion is never expressed that way in the suttas. It has a very particular domain of meaning, which seems to have to do mostly with meditation practice a certain kind of state of meditation when goes into, without really any reference directly to other people, and accompany as a social emotions and accompanies how we meet people we enter into the world with care for their happiness and their wealth. Fair. And so. So that's one way and now of highlighting the importance and the significance of this word anukampa. And I'll continue over the next few days to do so. And in the meantime, these 24 hours, you might want to consider a little bit for yourself, the distinction between compassion, and some of the other ways of caring for people. And is there a way of wishing for the welfare and happiness of people that you have? That is distinct from compassion? And is there a vowel? Is there a value in teasing these apart? Is it a there's a role in your life, of living and acting out of the welfare and happiness of others? So thank you for listening and, and I'm happy to share this very profound aspect of our human hearts. Care. Thank you