

# 2002-07-28: Buddhist Love

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## SUMMARY KEYWORDS

people, person, love, emotions, arise, child, compassion, heart, desire, life, happening, buddha, radiance, happiness, feel, passion, loving kindness, cultivate, meditation practice, happy

## SPEAKERS

Gil Fronsdal

So last week I was at for the last week since my Sunday onward then until Friday, I was at Tassajara. And, and I was leading a retreat down there for about 27 people, 28 people. And the theme was the Buddhist teachings on love. And it was lovely to be at Tassajara to do this because one of my wonderful experiences in my encounter with Buddhism Buddhist practice, was to discover so many different intense qualities of love which can arise out of Buddhist practice. And there's talked about in the Buddhist teachings. And Tassajara was probably one of the first places where I discovered really strongly the quality of loving kindness and remember, going back to Socrates last couple of days, I remember back, you know, 20 years since I was there and remembered It was like to sometimes walk the passive Sahara and feel like every step I was taking was a step of love, intense, you know, feeling of warmth and well being kind of radiating kind of kindness and love. Just with a stepping, walking mindfully around there and the breathing, you know, remember how it was like to breathe back then in the discovery through practice Tassajara. And before that in other places, almost like how to breathe, you know, for the first time through meditation practice in the great freedom of the chest and the heart and diaphragm in the belly kind of just breathing quite freely and feeling the great warmth and kind of love that could come just with simply breathing. So it was really nice for me to be there are also the weight loss memory was very strong, which I talked about was the experience of being there at the Sahara, and being there for about maybe a year and a half for some time. And then we don't we hardly got much news from outside when you were there. It's Kind of isolated in the Big Sur mountains and kind of some ways shut off from the world or in the wintertime, don't go out there in much. And somehow rather a more or less current Newsweek magazine ended up in my hand with pictures of the bombing of Israeli bombing of Beirut in the refugee camps there back in 1982, maybe 8182 and with graphic photographs and headlines and reports about what was going on, and feeling a tremendous pain and feeling of compassion well up inside of me, because partly in the context of hearth being so open and close to Harlan, being familiar with Beirut having been there a little bit as a Windows but 11 in it, you know, feeling like this was happening in my own backyard in a sense and, and very powerful experience of compassion arising in the sense became very fast. For much of my rest of the rest of

the orientation in my life so the Buddhist teaching on love so it was the week was on on that. And what are the what are the Buddhist teachings on love. There are four types of love that's talked about in by the Buddha. And usually they're called the Brahma brahma vihara. 's in Pāli or Sanskrit. And they are loving kindness, compassion, sympathetic joy, and equanimity. equanimity that that should be a kind of love is often a little bit a surprise, but does have to do with love. And maybe I'll convey some of that as we go through here. There's a beautiful analogy that's given to capture the quality of how this is these these these kinds of love. And that is a mother who has four children. And there's a relatively newborn child, the baby There is an older child who's with the classic textbook and he called it an invalid to someone who's quite sick. And the third child, older child is in the taxi in the flesh of youth. So doesn't say what that means, but I suppose it means that they're flush with the vigor of a young person that delights of exploring the world, maybe just beginning their, their, I don't know, whatever, see young people forgotten.

And, and then

the and then the oldest child is someone who's established as an adult and his family's going well and career wise is going well and everything kind of going well and established. And so for the first child who's a newborn baby and kind of the anticipation of seeing, you know, babies healthy and loved and in good circumstances and you kind of wish, you know, you kind of see kind of a head head down through the next maybe years and decades, the future of this child and growing up and you really want this child to be well, you concerned about the child's welfare and you kind of want to just be this child to thrive. And so this feeling of wanting the child's best, the best best for the child. Sometimes you will have a baby blessing ceremonies like we did for my child when he was born. And it mostly people sat around in circle and wished him well you know, which you know, really wish the best of him and told him that you know that his community was going to be there for him and support him and all these wonderful things, which I wonder how much he remembers. But it was nice for the community nice for the parents. To hear all this and nice for all of us kind of express our sense of welfare of the, of the of the kid. And this is the quality of loving kindness metta. goodwill concerned with the welfare, the kind of love that really wants welfare for someone and One of the reasons why a young child is given as an example is with a young child for the most part, it's much can be easier to see the unconditioned, unconditional nature of it, where, you know, you love his newborn child, and you're not expecting it to have scintillating conversation back, or you're not expecting you to, you know, they don't think smile until six weeks. So you don't even expect you know, to get any kind of smile back, you know, in recognition, you don't really expect much in the back from a young child. There's not an exchange kind of relationship, which sometimes it can be with love relationships. It just seems you know, it's kind of almost a tug of war kind of radiance of your heart, you you encounter this young child, some people, you know, like a parent sometimes will feel that. And so this points to this very important quality of loving kindness is that it's a kind of love which is unconditional, which exists there regardless of what the other person does or doesn't do. It does not really about what the other person does or doesn't do. And certainly not about the person living up to our expectations or what we want or all kinds of things. So the loving kindness is, is just something that radiates from us directly, freely given no expectation.

And when it's really well developed, it can't be disappointed. Because it doesn't belong to that realm of human relationships, where we need something returned, we need to establish something in return. So even someone who is a criminal, or someone who's done horrible things, it's possible to find some way to have love for them, and maybe look very different, the kind of love that it would be towards someone who you really respect a lot for what they do and how they live their lives. But loving kindness is something which can be it's a quality of the heart, wanting welfare wanting. Sometimes it's called a kind heart, a kind heart which can be radiated out to all beings any beings regardless of age. How they are, and it's more quality of your heart. Your card is kindly and so it doesn't really matter what the person does, the person can, you know, get angry with you, and your kind heart is so secure in itself, that the kind heart is not threatened or upset or challenged by even someone saying unkind things to you. The second one is second love is compassion. And that's the mother with her invalid child sick child. And the mother, obviously, you know, the love is expressed in the form of wanting the child's welfare. It's very concerned about the child's welfare goes to doctors that all kinds of things help the child and, you know, it's kind of you know, certainly is a heavier missense form of love when you encounter suffering. But when love encounters suffering, compassion is the form it takes. It's said in some in some schools of Buddhism, that loving kindness is the basic the base foundational form of love. And then if it's like water, then the flows forth from you. And depending on the, you know, the container flows into it takes different shapes and things it may be poor analogy, but so when loving kindness encounters suffering, it takes the shape of compassion. And at this retreated Tassajara we did we do this guided meditations on loving kindness for two and a half days or so three days. And then we switched to compassion and guided meditation on compassion. And boy, we won't get heavy.

Afterwards, you know, it's going to change the tone of everything, because appropriately because when you encounter suffering, the quality of that love is different. The third kind of love is sympathetic joy, where the mother feels you know, the flush of youth, the kid is maybe having some success in life is maybe me just getting married or something's happening here that the mother just feels delight and joy, that how it's going and their success. happening and the possibility happening there. And so the mother feels, you know, the sympathetic joy shares in the joy of someone else. And that's the shape or the that loving kindness takes from someone you encounter someone else's happy. You don't you could you don't necessarily wish them well, exactly because they're already well, you might wish them well, their wellness to continue, I guess. But you know, they're already well, you sharing that happiness. And it's a lovely thing to do when someone shares in your happiness with you. Or you can share in someone else's happiness, though It's often said to be quite hard to experience that kind of happiness and joy. Can you hear everybody hear me, okay? Just be working. So the experience that kind of happiness, that kind of happiness can be hard because of it some tendency towards jealousy or resentment for other people being happy, and I'm not getting it, you know? But anyway, it's a beautiful thing. Quality Again, perhaps it's easier with the analogy of a parent and a child because parents, you know, really want the wants these things. And the D in Buddhism is to start appreciating the kind of love which is easy. It's almost natural to have, perhaps towards relatives, perhaps towards friends, people who say that there's natural, and you're not asked to get rid of it, you know it, as you know, to deny it. What you're asked to do is to expand it, so that it includes all beings. So it doesn't

become partial. So it's only for certain beings, or for certain people, but it becomes impartial, and becomes universal, boundless as the word is often used. So you feel the joy and delight of other people and you share in that joy and delight. I don't know how well it worked. But one of the guided meditations I did the retreat was I asked people to imagine all the joy and delight and success and happiness that's happening at this moment in the whole entire world of all these billions of people that we have, and imagine it all bunched together in one big You know, glowing ball right in front of you, and just kind of sit there and the glow of this all this collective happiness. You know, and it's, it's nice. And then the fourth kind of love is equanimity. And so this is where the mother definitely has a lot of warmth. The heart is loving and warm and soft and tender, perhaps towards this older, oldest child, but everything's going well. mother doesn't have to wish the child well, mother doesn't have to have compassionate be concerned about the child. And the person's not maybe not, you know, you know, having great success and happiness, but it's gone pretty well. So the mother mostly feels well things are good not to be so concerned but that child and I just feel like when enmity and ease and those are kind of maybe feeling of deep satisfaction or happiness or well being, that that kind of lack of a name really comes with the love to radiance, the warmth, warmth of heart, that is settled at ease with how things are One important aspect of this kind of love of equity Amity is that it doesn't take responsibility for the happiness or suffering of someone else. And for me, that's probably been the most important theory to learn around this fourth kind of law of equanimity, where suddenly realized, where I where I declare that I don't have as much responsibilities. My initial inclination is whether someone's happy or sad, you know, I don't want to take care of everyone sometimes. And sometimes take responsibility. You know, I said it if I do differently, or whatever, but there's something very profound to realize that ultimately, those people make their own choices. And it doesn't mean that you become cold or aloof. But if you don't get this hook of the heart or the anxiety, that oh, I have to kind of get heavy, you're anxious because it's not happening the way it should. It might not be happening the way it should. But the hook is personal responsibility. makes some sense. So these are the four kinds of love and They're very important in Buddhism, especially in tera, vaada, Buddhism, early Buddhism and there they provide access to some of the most sublime and important emotions and virtues. Short of what can arise through liberation, enlightenment, the Buddha encouraged people to develop them and cultivate them and especially in a relationship to other people. They're often taken as being the teachings about how to be in relationship to other people.

They're often taught or understood to be kind of foundational for the whole Buddhist path, which I like very much because it means that the Buddhist path occurs well founded in having healthy relationships the world around us. There's one passage in the suttas with a Buddha says imagine that there is an easily access accessed pond with clear delightful refreshing reef crushingly cool water. If a tired, parched and thirsty person scorched and exhausted by hot weather came across this pond, the water would be used to quench both the person thirst and hot weather fever. It is the same for a person who becomes a contemplative, becomes a spiritual practitioner. And after learning of the Buddhist teachings and way of life, cultivates loving kindness, compassion, sympathetic joy and equanimity. From this, the person gains inner peace and because of this inner peace, cultivates what is appropriate for a contemplative beautiful, the idea that these four kinds of love, bring a level of inner

peace. And I think they do because in that in that they become a radiance of our own heart. That is not dependent on what's happening in the external world in terms of getting something in return in terms of something which helps define us which feel which satisfies our you know, Maybe self centered desires or needs. These kinds of love don't belong to that category. They don't belong to those emotions, which have a relationship which arise out of craving, arise out of aversion, arise out of fear or confusion. If we study our minds and hearts probably recognize that often enough, the emotions that we have arise out in some relationship to desire and craving, or aversion or fear, perhaps confusion sometimes. And the whole point of the Buddhist path is to learn how to like or find out how to let go of these qualities, these unhelpful qualities as a foundation as for the emotional life that we live, emotion life is a very important part of human life. It's a very important part of Buddhist spiritual life. And I was very surprised as I started doing Buddhist practice. The degree to which it was an emotional path, a warm hearted path, very emotional and filled with emotions, with their emotions not rooted in these what's sometimes called the passions. There's a very interesting controversy. It existed a couple of centuries after the Buddha, where there's a group of monks who said that because the Buddha was care is characterized in the discourses as being passionless, that he must have been incapable of love. And, and so, the rejoinder that people that are the mainstream Buddhists of the time kind of responded and said, No, that's not accurate. First of all, if you read the records, the Buddha was often filled with compassion and love, and he's, that's how he's depicted. And so the record just simply doesn't show that he was, you know, not capable of love. And in addition, he taught the importance of it. He encouraged everyone to develop compassion and loving kindness. It's unlikely unlikely he would have encouraged people to develop unless he felt it was a really important part of the spiritual life. And something that he felt. The confusion arises over the word that's used as translate nothing. English is passion. And they exist. And it's very interesting because the same confusion exists in English over the word passion, as an ancient India over the word raga. raga is if it's if it means any strongly motivated emotion, and a strong motivation, fueled by strong emotions, then probably you'd have if the Buddha doesn't have that, and probably you have to conclude that in fact, the Buddha is free of you know, this is done is not capable of any emotion at all. But if you understand raga to mean that was powerfully motivated emotions, which are rooted in obsessive craving. So for example, we talked about the lust for power, lust for sex lust for money. If passion means that kind of passion for money, the passion for sex, the passion for power. If you're talking about that kind of raga, then certainly the Buddha would be free from that. So the same confusion exists sometimes in English around the word passion, because passion has come in the last.

I don't know so well. But in the last couple of decades, a very favorite word for a lot of people here in California. And people use it's very important to live a life that's passionate people want to have a passion. People often ask a Dharma teacher after Dharma talk, what's wrong with passion and I think passion is really important part of life and, and, and feel really troubled to hear any suggestion that the Buddha is free of all passion. And, but but I think the word passion has been the definition of it has changed over time. And just kind of it's shifted and changed just like the word pride has shifted over the centuries. two centuries ago, the word pride was considered really one of the sins was a sinful as a bad thing to be prideful. And now we've, you know, pride has become, the meaning of the word has



been changed and now it's something mostly it's used in a positive sense. Passion in Greek means been suffering. And the sometimes passion refers to this kind of, you know, passion of lust and passion that kind of grabs us and we don't have you know, kind of beside yourself and making choices maybe week later we regret. So, the Buddha what what the Buddha was free from was emotions founded in craving, in a version in fear, and greed in greed, hate and delusion and fear. What is the emotional life of someone who has no greed, hatred or delusion or fear? seemingly, there's a lot of emotion still left and there's a lot possibility to be motivated into these other emotions. And in fact, as greed and as fear and hate become less part of a person, the beautiful thing that happens is that it's almost as if they block those other capacities to feel the emotions, to feel love, the various kinds to feel happiness and joy, to feel faith, which is an emotion, emotion, sense of devotion or inspiration or enthusiasm, a sense of ardency kind of to see you kind of passionate energy and involvement with what we're doing in a healthy way.

contentment, equanimity, tranquility, peace. There's a lot of things that a lot of things we can call the kind of the helpful emotions that arise much more easy when we're not consumed by our fear and hate. It can be a slow process to awaken those but that's part of the beautiful About the practice is slowly the heart becomes solid.

There are some other words that can be translated from the Buddhist tradition which can be transferred could be translated by the English word love. And that's because the English word love is a multi Vaillant word it's a support voice to only four letters right and it's its burden to have so many different meanings and we use it you know so casually and so heavily and so you know, every possible way you know, I just love Chinese food, you know? And you know, and then you know, you know, we perhaps as someone we know is dying we're there by their bedside you say I love you that says carry so much meaning and weight and heartfelt message that I love you that we use the word love and you know the whole range in between and And so you know, in so many different kinds of love that are included in the word, our English word love, that it's hard to know whether we're talking about the same thing when people two people are definitely talking. But another word that could be translated is love. Love is Pema. And panda in Buddhism has the connotation of meaning, affection entangled with craving. So there's your craving as you want something. It isn't just simply a radiance of the heart, feeling this warmth and delight and another person's existence or this heartfelt connection with someone. But there's a one thing as part of that I want something. And one thing is necessarily a bad thing. Though it can create a tremendous amount of suffering. They're wanting, you know, to have something and I think what's unfortunate is if people only think that love exists, together with getting something in return or getting some desire fulfilled, then I think it becomes a kind of, you know, a one or two dimensional life, to understand the radiance of love that doesn't require nothing in return opens up to this kind of three dimensionality of life. And I talked about the three dimension dimensional because it's not just focused in one dimension towards that object towards getting that. And often, I think often enough, people want love, they think they want love. And sometimes what they want is they feel lonely, and they want somehow that loneliness to be somehow settled or filled by some contact with a person or they feel fear, they feel maybe insecurity or they feel, you know, sexual, powerful

sexual yearnings, and they have these desires around that. And so love you know, or the relationship the intimate relationship becomes in place to fulfill these other needs. One of them this thing is one of the very important lessons I got in

my life

and I got it relatively Early when I was about 20 or so, I believe maybe 20 was I was in college in the end of the spring semester by the end of the spring semester I had fallen in love with a couple of different people.

But they didn't know they didn't know it.

And and

any case I had

a girlfriend

but you know these two lovely people, and then I just and so that summer summer vacation came along and I went off my summer vacation. And I spent a lot of time out in nature kind of long time, solitary time. And so that was still kind of filled with kind of the, these these two people who are new people new kind of love objects or whatever.

And, and I decided that beginning that summer that it was quite okay to have a Fantasy Life somehow with young men as begin to fantasize and various things and while you might not have, you know, fantasies are fine enough to inhibit my fantasies and but by giving free rein to them. And since I spent a lot of time kind of more or less alone in nature, there's a lot of time to be in my fantasies. And so fantasies were often went to the direction of these two people. And so I got to spend a lot of time with that. And what I realized after some time, was that there was a difference between my my love of them, my appreciation of them, my warm delight and just knowing who these people are and the kind of feeling of kind of happiness light headlight happiness that arise whenever I thought about them because it seemed like such a lovely people and my desire for them with various kinds. And when I started, there were two different things, then I was able to separate them a little bit, see a gap between them. And I was able then to really appreciate the sense of the light, that loving the light of who they were, from my desire, and I got to do is actually got to choose more to hang out there. And it became to some point various moments at least easier to just let go completely of those desires for the person and just really appreciate that the warm love it needs nothing in return. So in recognizing that Pema it means affection mixed up mixed up with craving. We're not asked to get to abandon that. Actually, it's easy then to throw the baby out with the bathwater, because the affection entangle with craving might have a real beautiful affection might be real kind of love. Maybe one of these brahma vihara And if you

kind of just throw it out because it causes pain or it seems like he's neediness as part of it, it'd be very unfortunate when we try to do that with mindfulness is to tease out separate out that which is kind of the heart's innate capacity to radiate from that need and that desire or that fear that might be entangled with it, and separated out enough so that we cannot have them entangled and choose to follow the channels to choose to be enforced or to rest in the hearts radians. This has saved me a lot of grief growing, you know, into my 20s and so and, and made life a lot easier. And I you know, saved me from making you know, it, you know, helped me make less mistakes that I've made. Because I didn't sometimes didn't feel like I'm where I needed to act on. Sometimes very intense feelings of love back sometimes feel for the people. That being a Tassajara. Again, Tassajara is a Zen monitor. Where they have many, many months at a time of intensive meditation practice monastic life and it's a great place to kind of for the heart to kind of soften and open up and relax. And it's often common commented that Tassajara is a place where people fall in love with each other easily. And because you know when your heart is really awesome, you know, soft and open and receptive and just feeling other people's delight and they're feeling yours and you know, you know, things happen and, and this certainly happened to me and for the most part, I stayed out of trouble because I could see the difference between my desire and my you know, just I'm able just to appreciate kind of rest and time to kind of rest or relax back into this radiance and just bask in it at times. So love is sometimes considered In the popular culture is something that happens to you, you fall into love is the expression and, or is, you know, is Canada and why do you love that person? It's chemistry, you know, which means I don't have no idea why it's there. But, but, but, you know, these things happen, you know, these elements kind of came together with chemistry, you know, and, you know, chemical combinations of things, you know, take many different forms,

you know, sometimes they're explosive, you can put

your own chemicals together, you know, and, and, and so, then sometimes you put certain chemicals together and they separate and sometimes they mix and sometimes they become solid, sometimes they vaporize, you know, and so it's

you know, it's a chemistry What does that mean? And so the

something just happens, you know,

in the Buddhist tradition, love is not left to chance, but rather something that can be cultivated. And our capacity to love is something that can be developed. And as developed becomes something that becomes easier to have and more regular part of the person closer at hand ready to happen, ready to kind of just to be a default mode, perhaps the first person you learn various skills and abilities and wisdom around the topic of love. And so they're available to you in all kinds of settings. And love them becomes a much more common part of your life. I know 20 years ago, I would have thought that any thing besides chemistry, anything was the natural arising of love. I would have considered artificial you



can't manufacture love, you can't make it happen. And anything is artificially made up that's not really love and doesn't count. And perhaps there's some truth to that, but we can expand our capacity you know, If love is an accident, if we accept that, then practice makes this accident accident prone. And so we can cultivate the capacity, that's more likely going to happen. And it can be as simple as taking the time to appreciate people. So one of the exercises I had people do at this retreat this last week, we had about a four hour break in the afternoon in this very intensive retreat that we were involved in. And so I set them off with a four hour break and asked them for one afternoon to do people watching and to look at people and you know, the monasteries and just watch people the other people the guests and the other people who work there and stuff and see what can you appreciate in those people. Take the time to look at those people and see look at their eyes, look at their hearts look at them somehow. And can you find some way of appreciating them? Look at receiving cedar loveliness because the proximate cause For the arising of loving kindness is seeing the goodness and the loveliness and other people. Now, are people only lovely when you stop taking, you know, when you when you look at them, you know, when you when you finally stop and take it easy and been time looking at them and appreciating them, you know until you take the time until that very small window of five minutes, we stopped to kind of look at them like this, you know, appreciate them. They're not lovely at all, you know, just, you know, you kind of made it happen by looking at them for five minutes. And, you know, they're probably lovely five minutes before also or, you know, the day before, you know, probably lovely much of the time. So one of the causes of

the more accident, accident prone

is just simply taking the time, to love people to look at them to somehow learn to appreciate them. Give them the time of day. And the people watching spend the time. You know, having a kind of eyes having the kind of mind that's not preoccupied all the time. With your own thoughts and concerns, kind of listens more deeply or looks more deeply or settles back and just watches the person or they don't even know you're watching them but, but somehow taking them in, take the time to do it, take both the physical time, but take the mental time. So the mind is not in other places and activities, but who is this person, really see the person simply sitting opposite someone and not talking and looking very gently at their chest or their eyes or their face generally tends to produce a lot of tenderness. Just if you have that kind of intimate time of looking at people and being with people. So developing a capacity of love can be simply developing our capacity to give ourselves a little bit more time in the day to feel it's valuable to look at people to sense people more to get to know people more. Is it is it you know, it's I know it's very easy in life, to think that a lot of other things Things are much more important than just you know people watching sitting there on the sidewalk you know, and watching people go by and appreciating them or watching your friends. It can seem petty and small thing until you realize that small little habits, small practices, we do build up momentum over time, until they become really strong part of who we are. And love the capacity to love each other is one of the most beautiful things human beings can do on this planet. And it's you know, it's doesn't need to be said how much the world needs to have that. But it maybe does need to be said, there probably most of you need it. Not for that because it's morally your obligation to love other people. But it's just like one of the most healing

things for your heart for yourself. When the most beautiful things for you to experience. One of the high pinnacles of human life is to be able to feel this warmth and delight and in relationship to other people, it becomes irradiance. And I occurred to me in the retreat to say to people to people in Crete, that they're supposed to become full of themselves. I think in English does not have to be a kind of good thing to be right your your person is full of himself or herself. But you could be full of yourself, in a sense, filled with this loving kindness, filled with a sense of love. So it's a practice and the practice of filling ourselves with love is one of the important Buddhist practices. And so there's more than just taking the time to appreciate people, they're actually you take, including yourself, please take time to appreciate yourself. There are practices which we did on the retreat, we meditative practice, you sit in meditation, and you try to connect with your desire, your intention, your motivation, for people's welfare, for their best for their happiness, if you want their happiness, which is a kind of the love of the mother. With their newborn child, you just find that intention that wish that desire that you have which you consider to be healthy appropriate can be unless it's mixed up with other things like expectation and demand. And maybe we can try to get a strong sense of the person that you want to cultivate this loving kindness towards. Maybe imagine them use your powers of visualization. And then you give voice to that intention. And giving voice to our intentions to our feelings and emotions is one of the ways to let them grow and develop. So it's done through this loving kindness practice where you do it in silence and meditation. But for example, if you do it towards a friend you imagine your friend and sense it or think about your friends some way hold the friend there front of you. And then you see to see if you can find out even a rudimentary wish that your friend be happy. Some desire you want really want the best for your friend and then you With a very gentle voice as gentle as you can, a silent voice in your back of your mind. You kind of say, may it be, may you be happy, may you be safe. May you be healthy. May you be at ease. And each time you say those words, you? Well, there's many ways of doing this practice each person finds their own. But I find it very helpful to pause at the end of saying, may you be happy. And in that pause, kind of like plunging into that silence or plunging into that pause is I let go of any other thoughts that never has arisen? Because the mind is very easy. You know, start thinking especially think on different tracks, but something else

but you enter into a sound you let go of any tendency to think the best you can at least soften it. And while you let go of any other thoughts, I try to sink into the meaning or the intention of feeling that's behind that particular word. May you be happy. So it's meditative in that you're letting go of your distractions. You're having this concentration on these particular things, the phrases the image of the person, your motivation. And those are concentration practices steadying the mind, and it helps kind of water the seeds of that intention it grows. As intention grows, sometimes the feeling of happiness, the light of love grows, grows in the person. And as it grows, instructions is to allow suffuse to fill your whole being. And in fact, not only feel your well being, but to fuse it out beyond the boundaries of your body, and have a sense of love that radiates out from you in all directions boundlessly for all beings.

As the as the mind gets concentrated during these phases, doing loving kindness practice, it turns out that a concentrated mind is much more fertile ground or receptive growth. round four. being changed, conditioned, transformed, informed by these intentions, you're stating, the mind which is distracted

and concerned by all kinds of preoccupations, is not really going to take in these seed words the seed intentions are sometimes referred to us down in the deep recesses of the mind, the hearts of the mind, and the mind of the heart, the heart of the mind. And when the when you're able to get your mind very still and very concentrated, saying those phrases, which is really deep down to the roots of your being, and helps exchange that soften it to transform it, it's very, very powerful to do this. And as it kind of becomes almost like a disposition that becomes partly who you are, your your, your disposition, tends to move towards become more kindly disposed to people, you're kind. You may be more compassionate so Some people will cultivate this as a meditation practice as their only practice for days, weeks, months, years at a time. There are stories of monks in Thailand, monks and nuns, who this is the primary meditation practice is a practice of loving kindness and just being around them, you feel this tremendous radiance, of law of delight of kindness of warmth. And it's great. I would think

this is probably a kind thing to stuff on time. So I hope that I was able to convey a little bit to you how important it is in Buddhist spirituality, these four forms of love. And I hope that perhaps, inspires a little bit maybe to appreciate them and maybe be inspired maybe to try them out to experiment with them. More about them. And if nothing else, appreciate that each of you has the capacity to feel the these four logs and has the capacity to express them in your life with others and with yourself. And it's not something foreign to who you are. It's as if it's innate to you what your heart really is. And all you need to do is get out of the way enough for them to radiate and shine forth. So may all of you be happy. May all of you be filled with joy and delight. May all of you live your life with ease, and peace. May all beings be happy. Thank you