

2015-12-16 Dharmette Inspiration For Practice Inspiration For Compassion

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SPEAKERS

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It's interesting that this time of year, we're still getting darker or a few more days is both the time of year that people celebrate and feel all kinds of recognition of community. meeting together to celebrate, to give gifts to celebrate, to acknowledge the changing of the seasons, all kinds of things is also a time and very challenging for some people. Some people find that the darkness of this time is hard, the cold some people find that things get more busy right now and more stressful this time of year. Some people find that it's you know, it's Time for more family connections, which can be very wonderful and families connections can have their challenges, more of that. And we have our challenges of our society more widely and some people can be much, much more tender feel much more like they're touching areas of great challenge and hardships and tragedy in their lives. And we can meet those challenges, either with resistance, or without resistance. And with resistance, they tend to be harder and more difficult. We're certainly more difficult to be with when we're in resistance. When we're we're difficult for ourselves. If we're all tight and tense. It's less interesting to be in your body less interesting to be in your heart and your in your mind. If it's all tense and tight and resistant, it's just not a pleasant place to be Or we can meet it without resistance. And part of the advantage of meeting without resistance is that we become a better place to be, you know, rather than recoiling from ourselves because it's so difficult in here, it can maybe feel more welcoming, more interesting to be here and the heart and the body and the mind, be here for ourselves. And in a meeting the challenges in this tragedies and the sufferings of our life without resistance. There are two important concepts in Buddhism, about how to respond. And the Buddhist words are Samvega and Karuna. And Samvega has different people will explain it differently. But it's a certain kind of both Karuna and Samvega is a stirring of the heart of the mythology of the word is kind of the heart is spin to be stirred up the heart. To quivers, or, or resonates with what's going on. And Samvega is the is a quivering of the heart of movement of the heart that inspires a person or a books in person, a strong desire to practice, to practice mindfulness to practice, path of liberation, to really kind of enter into this Buddhist practice in a bigger way. Because to try to come to the, to the bottom of our own attachments are our own fears, our own greed and our own resistance and in most city, we do for not only for our own sake, but we do it for the sake of the world around us. Someone needs to do this inner work of clarifying the heart and opening it up and freeing it. And so that certain kind of passion for practice a path passion for liberation, a passion for truth that could be that, you know, that is a response to challenges in real life. Yes, it's challenging is difficult. And I'm going to try to use this, the energy of that challenge to really try to practice more thoroughly. So that's the word Samvega. And the Karuna is the word for compassion. And so this is the is meet the tragedies and challenges of our life with compassion. and compassion is not just simply the quivering of the heart, kind of the empathy that we might feel in the suffering and tragedy and challenges of life. But it's can

also come to the desire both these have desires. Saṃvega comes with a desire for practice. Karuna comes with the desire to alleviate that suffering, to make a difference.

So it's a little bit more than a kind of self love for love for others or it comes actually with it. Desire met, you know wish that made people be free of their challenges fear their suffering. And that compassion can be directed towards oneself, it can be directed towards others, depending where the greatest need is probably both places. And so to, to meet challenges with resistance, there's not much space for compassion. And so to learn how to let go of resistance to soften the heart, and let's kind of start Don't Don't, don't tighten up or tense around the challenges. But see if you can stay relaxed, soften, soften the body soften and adjust and allow it to come out to take it in. Because then there's a much better chance that you will respond with either Saṃvega or compassion. You won't be overwhelmed by the suffering, but rather you use the suffering and the tragedies to be destroyed. And that part of yourself that feels it has agency feels that they can do something, that we're not the victim of our life. But we have the ability to step forward and make a difference. Saṃvega the differences? Yes, I can practice with this. I don't have to be a victim to this. I can find my way out of it. I can find my freedom. Karuna is I'm not a victim, they're not a victim. There's not you know, it's not the hopeless, there is hope. I can do something. If we're expecting other people to do something always other people should help other people should do something. You know, I think that's kind of limits our own agency, our own freedom. But if we think that our world begins with ourselves, and that we can make a difference, even if I'd be very small, and to feel empowered to feel inspired, yes, I would like to alleviate the suffering of this person. Certainly the suffering of myself I care, I feel that through my caring, I will act, do something. And if nothing else, just, if it's if your compassion for yourself, maybe sit down in a quiet place, and let your heart hear how much you care for yourself and how you value yourself for someone else, depends what's appropriate. But don't underestimate that even a teeny speck a small step of acting, begins giving you the question expression to your freedom to your agency to your power to respond to the world.

So in Buddhist practice week, look first, is there is there resistance or it's a no resistance. If there's a resistance, what's going on in the world, then that's where practice is to look at that. If there's no resistance, then we can see is what's being called forth inside of us saṃvega, or karuna. And in some situations, Karuna, or compassion is not really the right thing. But saṃvega might be. So what comes to mind most strongly is that we have all kinds of tragedies in the world around us. And it's unlikely that some, you know, all the tragedies you read about in the news are ones that you're going to respond to directly and offer help for and do something about. But you can use the energy of that the impact that has on you the resonance that has in your heart, to inspire you to be more dedicated in your practice. So you're practicing not only for yourself, but you're practicing for the people in Syria. you're practicing for the people. In San Bernardino, you're practicing for people all over. You practice is not done in isolation. So no matter what the tragedy or the challenge, you come into the impact that has on your heart or you can come through you and come out in one of two ways, either as Saṃvega or as Karuna. And both of them are part of our strength. They're part of our, what's very valuable inside of us beautiful things in different times different responses, sometimes saṃvega, sometimes karuna, sometimes both. And so at this time of year, if you find yourself in situations where it doesn't make sense, to, for to active Karuna, to do something to alleviate suffering directly, because whatever reason that might be then you can channel that into more energy for your practice.

And if you find that If you don't have the ability to kind of pour more energy into your practice, somehow that's not the right thing. Maybe there's more space than to offer Karuna compassion to the world around you. Both of those are extremely valuable. And my guess is that my faith that whichever one you take, they'll bring on the other one sooner or later as a partner. So I hope that this time of year,

these next few weeks goes well for you. I hope that your practice supports you through these times. And I hope that your capacity for compassion support you through this times. And so you start the new year. Kind of energized to do more of it for the new year. So thank you