

Dharmette: Love (71) Upekkha Samadhi 2

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Hello and welcome to this series on love and in exploring a quantumist love, the deep love of equanimity that's considered by some Buddhists to be the fullest potential of love, the greatest capacity of love. It's supposed to have a kind of independent love, where love is independent. Love is not dependent on what other people do. That we don't compromise our capacity to keep an open heart, a balanced heart, a calm heart, a caring heart for others, no matter what they're like, what they're doing. This, of course, is phenomenally difficult. And there can be a lot of quick movements to justify that this isn't right, that there must be situations where we have to.

Our love must be compromised, must be changed or be unavailable or destroyed because of what people do. And that's for you to struggle with, that idea. But certainly in Buddhism, especially in meditation, it's a phenomenal capacity that we have as human beings to have this universal love, this uncompromising love, this love that's not dependent on anything, and have it not be there for any reason, but accept that it's the full radiance of the human heart, full capacity of resting in this love. And so to understand the *samādhi* of love, the *samādhi* of equanimous love, we have to really appreciate that at least temporarily we are allowing ourselves to love fully without any compromise, any dependency on anything. And it's just the same as with any other *samādhi*. Any other *samādhi* we go into is deep joy, a joy that's not dependent on anything in those minutes, just the radiance there. It's independent of the conditions of the world.

A happiness that's like that. A peace that's not dependent on anything in the world, at least in meditation, to know that the clear, clean, unpreoccupied heart-mind has this amazing capacity to be present, not dependent on anything. And so the same is true with love. And knowing that and saying yes to that allows us then in meditation to dip deep down into the

fullness of that, letting the surface mind quiet. The surface mind is the mind that is dependent on things, wants things, doesn't want things, is building stories and ideas and futures and pasts. We're choosing not to give energy to that. We're choosing for a few minutes not to continue with that.

It might happen on its own, but that's not where the directionality of choices. And so Buddhism puts a tremendous emphasis on choice, that we choose. There's an intentionality, there's a sense of purpose, there's a sense of dedication. Yes, I give myself to this, this breath, just this breath, nothing else, just this embodiment, nothing else. Just this joy and happiness and peace, just this fully, completely, as if it's everything. And we get a sense, as we go into deeper concentration, about the undesirability of the ways in which we get pulled away into distractions, into thoughts, into beliefs, into desires.

Yes. And it just feels so much more satisfying not to give in to those, but rather give ourselves over into, choose the *samādhi*, the subtleness, the peace. So the same is there with the *samādhi* of a quantumist love. We're choosing a kind of universal love to relax, keep our hearts open uncompromisingly, without exceptions, and we're choosing and we're giving ourselves a big yes to that. It's not passive, it's not wishful thinking, it's not, yes, you know, this is what I'd like to do, but, you know, there's all these exceptions and people who are difficult and I'm not sure, and so we get caught up in that surface mind. But we're saying, yes, for now, yes, love, love without compromise, love without exception. Later, maybe we have exceptions, but for now, let's give ourselves over to this.

And that one of the ways of giving ourselves over, to really kind of get behind it in a way, with equanimous love, is to, as part of the love, to grant people their autonomy, to grant people the dignity of making their own choices and making their own mistakes, right? To appreciate that each person makes choices for themselves. And they're making choices which maybe you can't have any say about, and so they're going to have to live with the consequences. And you have to live with the consequences sometimes, but you're not responsible for the consequences. You are responsive to them, and you might be generous, you might be kind, you might meet it in different ways. But the choices they make are theirs.

And I'll love you anyway. I'll keep my heart open anyway. I'll calmly be present in a full, embodied, kind way anyway. I'll be friendly anyway. And that's your choice. Others make their choice. I'll make my choice. And my choice is to keep the heart open. My choice is to love.

My choice is for at least these few minutes of meditation to give myself to an uncompromising, non-dependent love that's not dependent on what you do, what you don't do. And I'm confident that love is the healthy ingredient in a good human life. And so no matter what

you choose, I'm going to stay with that. So in giving ourselves over this yes, entering into *samādhi*, it's kind of like we're saying yes in the same way in which we would say yes to enter into a nice, warm, soft bed, you know, with a comforter or a nice, soft blanket. Yes, I get in here. Yes, I put my head in the pillow. Yes, here. Or dipping into a wonderful, refreshing pool of water.

There's no resistance to going in. It's no challenge. It's not too hot, not too cold. And yes, this is good. So we're saying every breath, choosing yes to love. Yes, realizing. And part of the swimming, part of the focal point for this equanimous love, is to have the idea, or to say the words, that you have your choices, I have mine, I choose love. You have your choices, I choose love, yes.

And that becomes a little bit of the gathering point, the continuity, the push on the scooter, the swim in the current. Yes, you have your choices, and even so, I will love, I will love. I will be open. And to do this in a way that allows the mind not to strain, not to push, but to settle and gather and dip into a state of love, something with a pleasure, the well-being of just being present, just being alive, just being here, deeply connected to maybe the deepest place of well-being we have inside. Yes, love.

So, the classic way of doing this in meditation is to choose a neutral person first, so that you have someone who you don't know enough about them that you really think it's complicated, where you feel like they're basically a good person, but you have no for or against them. And you're not necessarily going to have much to do with them or even talk to them. So that in this context, you get to explore provisionally, you get to experiment. How is it you can just keep opening to choose, yes, love, yes, let's keep it open, yes. And to do it with a neutral person then creates a reference point for doing it to people who are progressively more difficult to do it for.

And what's nice with all these *Brahma-vihāras*, these *samādhis* of love, is that the basic idea in them is you're not expected to do it perfectly. But what you are choosing to do is to go up against the edge where it starts becoming difficult. And not to feel bad about yourself, feel like something's wrong about you, but rather the opposite thing. Boy, this is good. Yes, I choose to be up where it's difficult because this is one of the great loving things to do, is to see where it's difficult and find out how to open up more, how to expand in a healthy, appropriate way. And to feel, wow, this is phenomenally fortunate to have come to a point in my life where I can learn to expand this love, to live in love, to feel love.

And this is one of the great gifts of Buddhism, is this amazing teaching on the meditations of love, the *samādhis* of love, where we really explore how to really get fully immersed, ab-

sorbed with a love which is not dependent on anything. So, thank you. And this principle that we go from where it's easiest to where it's next to, you know, it's a little bit more difficult. It might be that the neutral person is difficult for you. So maybe the next category.

And so now it's someone that you have some love for already, that your heart is easy to be loving or kind or appreciative of them, but they are a little complicated. There's exceptions and times you have to be cautious. And so now you want to choose someone who's very light, not a big challenge, but just a little, not so neutral, but a positive person. And it may be a friend, a distant friend or something. And then consider. So that'll be for tomorrow, but I tell you ahead of time, so maybe you can start thinking about this.

But in any case, experiment during the day, especially with strangers, times when no one needs to know, to see what it's like to open to that person, open the heart, and take them in, or accept them with a love which is not dependent on anything. And may this private, maybe secret life of today bring you much joy, much learning, stretching your heart to be more and more open. May we all love more. Thank you.