

Balancing Compassion for Self and Others from a Buddhist Perspective

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Presenter

This presentation is offered by Ruth Gottfried Ph.D.

Under the auspices of the Applied Compassion Training (ACT), at Stanford University School of Medicine's Center for Compassion and Altruism Research & Education (CCARE).



Establishing Pure Motivation

May compassion become your compass and passion
A guiding light for you and yours and all creation

Learning Agenda

Introduction

WE ARE
HERE!

Establishing Pure Motivation



Opening Practice

Definition of Compassion

Definition of Self-Compassion

Tender vs. Fierce Self-Compassion

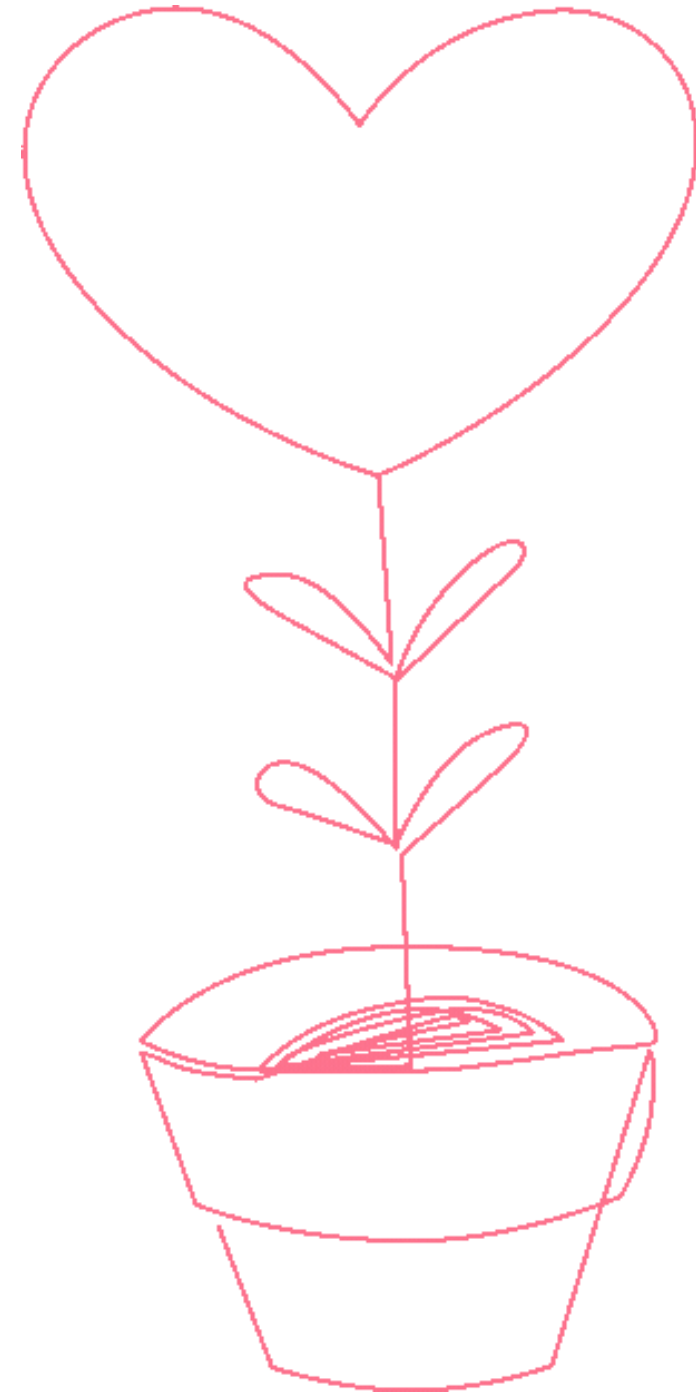
Generous vs, Judgmental Interpretations

The 'Flows' of Compassion

Closing Practice

Dedicating the Merits

COMPASSION



Compassion signifies a sensitivity to the suffering of self and others, with a deep commitment to try to relieve the suffering (Dalai Lama, 1995).

Offering compassion to others while excluding the self, is seen as drawing an artificial distinction between the 'interbeing' of all human beings (Hahn, 1987).

'Interbeing' is a term coined by Thich Nhat Hanh that refers to all phenomena being interdependent (Hahn, 1987).

INTERBEING

"There is a cloud floating in each sheet of paper.
Without a cloud there is no rain, without rain, the trees cannot grow, and without trees, there is no paper.
The cloud is essential for the paper to exist.
If the cloud is not here, the sheet of paper cannot be here either.
So, we can say that the cloud and the paper inter-are"

- Thich Nhat Hanh -



SELF-COMPASSION

Self-compassion is a process that entails being touched by one's own suffering, wishing to alleviate one's own suffering, and actively treating oneself with warmth and concern
(Neff, 2022)

“For someone to develop genuine compassion towards others,
first he or she must have a basis upon which to cultivate compassion,
and that basis is the ability to connect to one’s own feelings and to care for one’s own welfare –
Caring for others requires caring for oneself”

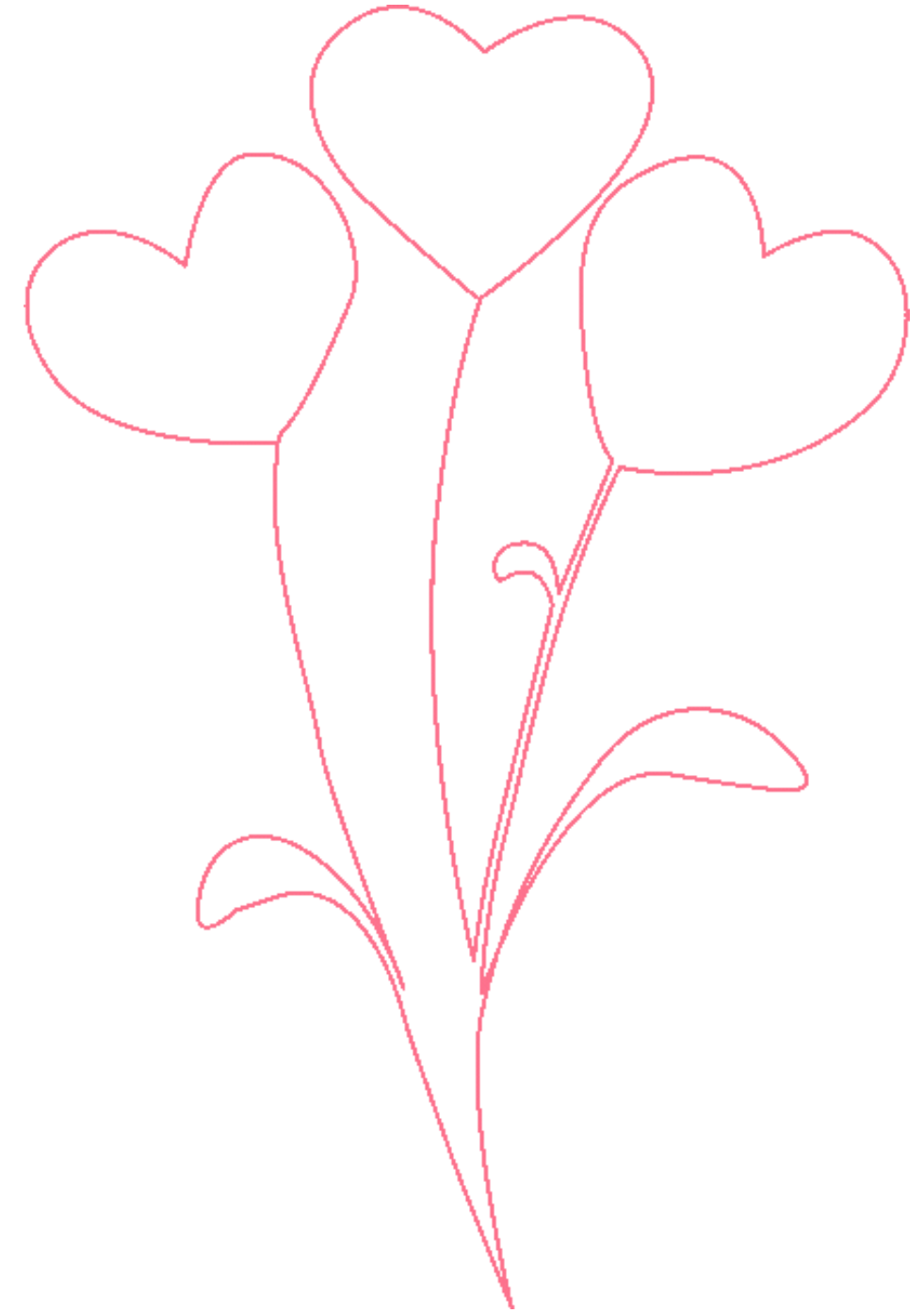
- Dalai Lama -



SELF-COMPASSION

Neff (2022) further conceptualizes self-compassion as comprising three elements which contrast with three opposing mental states:

- 1) Self-kindness vs. self-judgment
- 2) Common humanity vs. Isolation
- 3) Mindfulness vs. over-identification



TENDER & FIERCE SELF-COMPASSION

Tender Self-Compassion

Inwardly nurturing, comforting,
being present with our distress/pain,
and offering ourselves self-care.

Fierce Self-Compassion

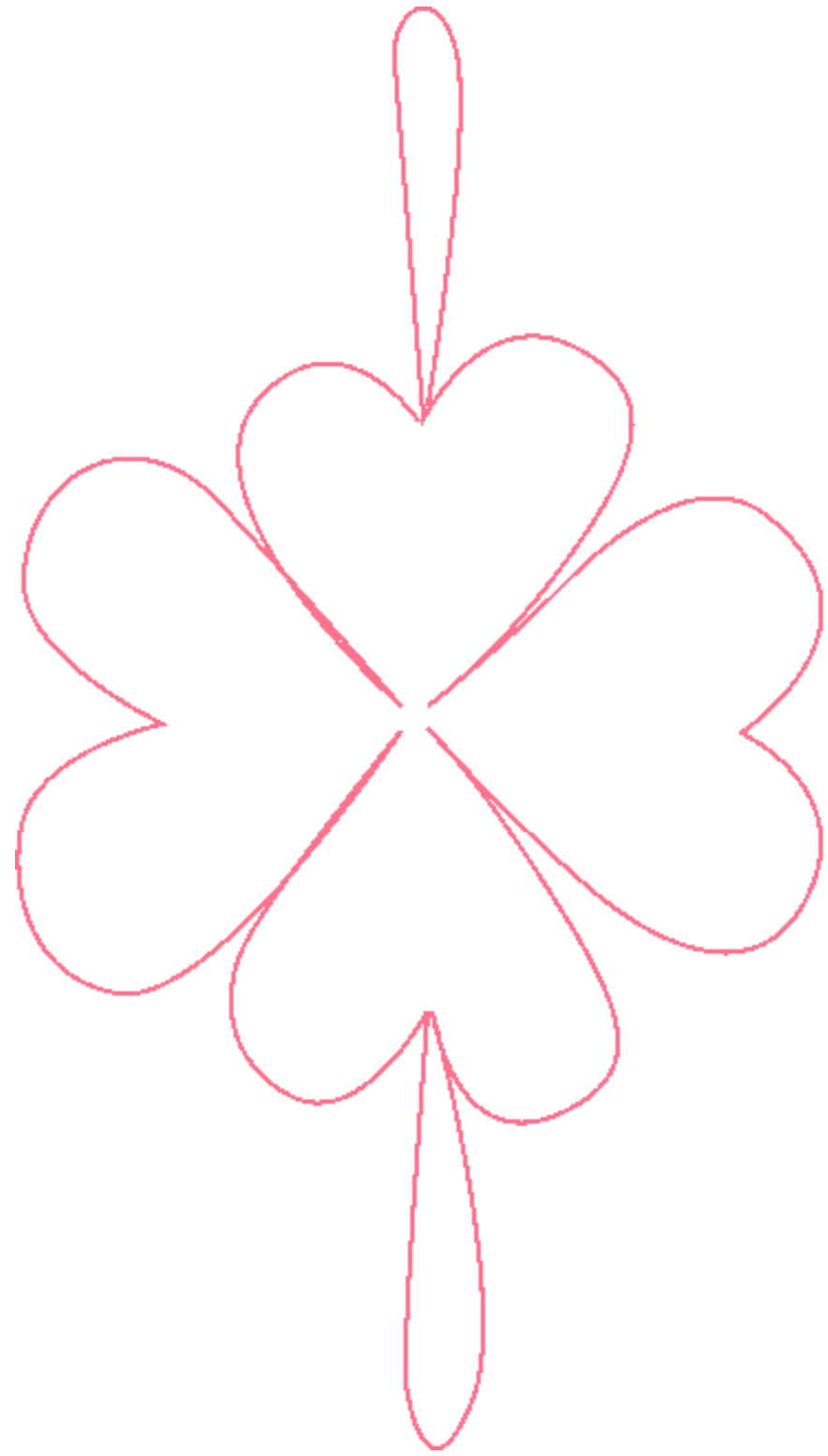
Outwardly taking action to protect,
provide, draw boundaries, stand up &
seek justice for ourselves.

GENEROUS VS. JUDGMENTAL INTERPRETATIONS

Listed below are three types of generous interpretations associated with offering others compassion (Worline & Dutton, 2017):

- 1) Withholding judgment
- 2) Imbuing others with dignity
- 3) Cultivating presence

THE 'FLOWS' OF COMPASSION



Compassion can 'flow' in the following ways (e.g., Quaglia et al., 2021):

- 1) From self to self
 - 2) From self to others
 - 3) From others to self
 - 4) From others to others
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Dedicating the Merits

May whatever merits gained from this presentation be dedicated to all those who are suffering, to the compassionate caregivers caring for them, and to a more compassionate world for us all

