So, I feel some happiness to be able to talk or consider this a Buddha the Buddha's concept or teaching or use of the word, anukampa the word the part kampa means to shake and anu means towards or with. and this resident says this word anukampa. I, I think a very I think the best translate The Buddha says that he does anukampa is that that are some people ask him and one of the kind of maybe it's a common colloquial expression in ancient India, when someone is sick or someone wants and request the Buddha to come to see them, they asked him please out of care could be out of compassion. But I think that out of care for me out of consideration for me, please come to visit. The Buddha said to teach out of care. And, and he also received and people want to give him food for example, he receives it out of care out of some kind of in the relationship to them. And one of the things I wanted to emphasize today that this word care is a relational world word. It's a word that exists and it was a concept that occurs and event that occurs in relationship to people to really ship to others. And that for the Buddha, it seems like he assumes that we live in a relational world. And he emphasizes a tremendous amount, but without using the English word, relationship, or in relation, I don't know of many I can't remember any place seeing any English translation, the word relationship or in relation to so people looking for that and value that it's missing. But it's arbitrary how we translate some of these words from ancient language. But we find a lot of words that are closely connected to that. We have to Buddha was always was thinking seemingly regularly was thinking in ways that were used conditionality. That's the English word we use, that things exist in in relationship. They Just because of conditions, things exist independence is an English word that's used for Polly. So things
exist independence to each other in relationship to each other on the basis of other things. Think
Some things are said to exist like two straws have read to read. straws have read the plant and
they’re leaning against each other and they hold each other up. So they live in relationship to
other exists in relationship to each other holding each other up the exists because they’re in
relationship. And for the Buddha, everything that exists is to be conditioned. Everything means
that everything that exists exists in relationship to other things. And in terms of our behavior, are
there people, the Buddha, as far as I can read, over and over and over again took the teachings
religious teaching spiritual teaching of Israel. Time and repeatedly reframe them in the context of
a relationship to other people in terms of what we might call ethics, in terms of, of how we would
relate to other people out of our goodness, out of non greed, non hatred and non delusion, as
opposed to relating to people out of greed, hatred and delusion. And, you know, tremendous
emphasis on greed, hate and delusion and the Buddha's teachings. And becoming free event as a
definition of liberation is putting liberation in a relational context. Because greed and hatred,
especially hatred, but greed and hatred have a lot to do with the relational way we are in the
world and with other people. And so over and over again, the Buddha's coming back to this and
one of the my favorite ways I think I said yesterday, is when the Buddha defined a person of great
wisdom. He said a person of great wisdom is concerned with the welfare of oneself, welfare of
others, welfare of self and others, and welfare for the whole world. So where does that come from
this concern for the welfare of everything self other, the whole world? Where does that come
from? If it doesn't come from obligation doesn't come from a logical kind of idea, this is what we
should do. And it comes out of, for example, someone who spends a lot of time meditating, the
chances are it wells up as a responsivity his response to this relational world that we live in, we
are influenced by others, we feel others, they feel us and as this capacity to settle, deeper and
deeper and and the obstructions fall away, we touch into this place of resonance, this place of
anukampa where we know, maybe close to the idea maybe the English idea empathy. And so
ethics then doesn't come from following rules. It comes from being in touch with this place where
things vibrator resonate or where this goodness exists where we feel in a deep, heartfelt way, this
being in relationship to the world around us or how we met, there’s a mutual supporter we are.
And so for the Buddha, it seems that this kind of place you just assumed to be there. And as
people develop spiritually, it just assumed more and more that of course, that's what they’ll
operate from. And it seems like the Buddha's care for the world, the Buddha's way in which
engaging and teaching for the world came out of this place of anukampa. it's a different place
than metta. Karuna. mudita upekkha loving kindness, compassion Certainly, sympathetic joy is a
little more conceptual and recognizing something wonderful that's happening there. And upekkha
equanimity, maybe as a brahma vihara also comes from kind of it's understood to be kind of a
wisdom understanding, having a bird's eye view perspective. cultivates and develops people who
care, maybe care in fierce ways and strong ways and wise ways. This is a very inspiring idea for
me, and I hope that all of us as we continue to develop this practice, we clearly see the
connection between this practice and becoming people who have anukampa anukampa
anukampa for the whole world. Thank you very much.