

The Word of **THE BUDDHA**

“Rāhula, practice ‘loving-kindness’ meditation. Rāhula, when you practice ‘loving-kindness’ meditation, hostility will be abandoned.”

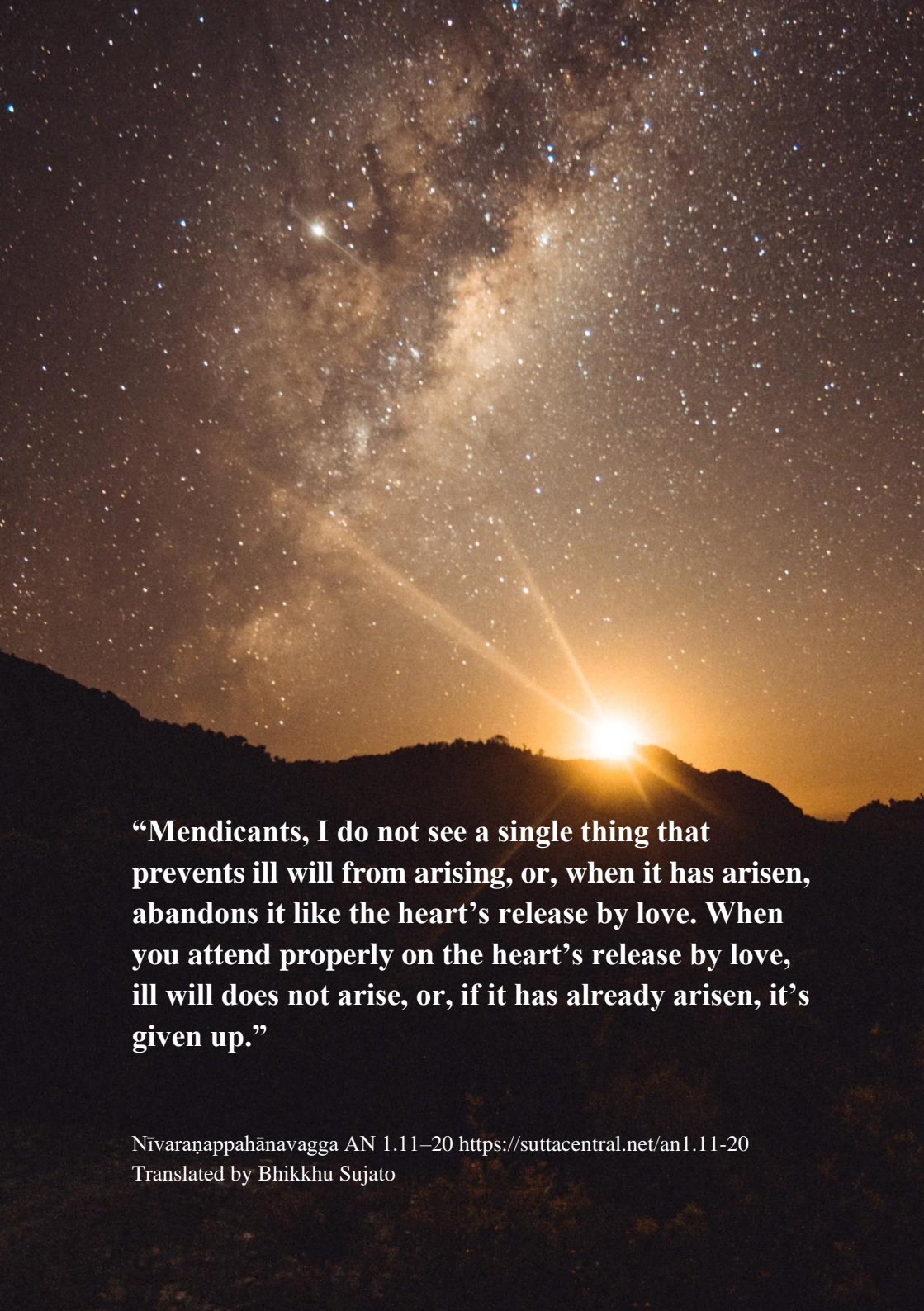
**LOVING
KINDNESS**

DEVELOPMENT

HANDBOOK

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

LOVING KINDNESS



“Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart’s release by love. When you attend properly on the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

Nīvaraṇappahānavagga AN 1.11–20 <https://suttacentral.net/an1.11-20>

Translated by Bhikkhu Sujato

**“Monks, these two people are hard to find
in the world. Which two?**

**The one who is first to do a kindness,
and the one who is grateful for a kindness
done and feels obligated to repay it.**

**These two people are hard to find in the
world.”**

<https://suttacentral.net/an2.118-129>

Āsāduppajaha Vagga AN 2.118–129 AN i.87

Translated by Thanissaro Bhikkhu



“The best of gifts is the gift of the teaching. The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who lends an ear.

The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom.”

Balasutta AN 9.5

<https://suttacentral.net/an9.5>

Translated by Bhikkhu Sujato



Contents

12	First Chapter
20	Benefit of Loving-Kindness
25	Six Things which Prevent Decline in the Community
29	Practice Dhamma to Abandon Unwholesome States
32	The Eleven Benefits of Love
35	The Development of Loving-kindness
40	Six Properties are Means of Escape
47	Warm-hearted (1st)
51	Warm-hearted (2nd)

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

- 55 The Accomplishment of Loving-Kindness, No Measurable Kamma Remains or Persists There
- 61 The Difference Between an Educated Noble Disciple and an Uneducated Ordinary Person
- 65 Four People Are Not Shared with Ordinary People
- 69 The Discourse at Kosambi
- 83 A Certain Monk Had Died after Having Been Bitten by a Snake Because of that Monk didn't Suffuse the Four Royal Snake Lineages with a Mind of Good Will
- 88 Five Ways in Which Others Might Criticize You
- 91 Developing Loving-Kindness Like the Great Earth
- 94 Developing Loving-Kindness Like the Space
- 97 Developing Loving-Kindness Like the River Ganges
- 100 Developing Loving-Kindness Like a Catskin Bag
- 103 The Simile of the Saw

- 106 Well-Spoken Words
- 109 Cultivates a Mind of Love even As Long
as a Finger-Snap
- 112 A Carer with Five Qualities Is Not
Competent to Care for a Patient
- 116 Eight Benefits of Loving-Kindness
- 120 Any Mendicant Who Has Not Developed
and Cultivated the Heart's Release by
Love Is Easy Prey for Non-Humans
- 123 Someone else Was to Develop a Heart of
Love, Even Just As long as It Takes to
Pull a Cow's Udder. The Latter Would Be
More Fruitful.
- 126 A Mendicant Has Developed the Heart's
Release by Love, Has Cultivated Tt,
Should Any Non-Human Think to
Overthrow Their Mind, They'll
Eventually Get Weary and Frustrated
- 129 A Path to Companionship with Brahmā
- 152 How Development Brahmvihara
- 160 How Is the Liberation of the Mind by
Compassion Developed?
- 172 A Monk Become One Following Practices
Fitting for Recluses

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

- 180 Anyone Who Slaughters a Living
Creature Specially for the Realized
One or the Realized One's Disciple
Makes Much Bad kamma
- 188 Advice to Puṇṇa
- 196 Queen Sāmāvatī Who have Loving-
Kindness
- 200 A Monk Should Set Up Five Qualities in
Himself Before Accusing Another
- 205 Getting Rid of Resentment
- 208 To Give Up These Three Things You
Should Develop Three Things
- 211 Three Types of Individuals to Be Found
Existing in the World
- 215 The Lord Suffused the Elephant Nālāgiri
with Loving-Kindness of Mind
- 221 How Practice When Others Speak in
Dispraise of The Buddha, or in Dispraise
of the Dhamma, or in Dispraise of the
Sangha
- 228 For Hatred Never Ends Through Hatred;
Hatred Only Ends Through Love
- 253 An Explanation of the Dhamma That's
Relevant to Oneself

- 261 Someone with Forty Qualities Is Cast
Down to Hell
- 264 If You Fear Pain,
If You Dislike Pain,
Don't Do Bad Deeds
Either openly or in Secret
- 267 How Practice When Anyone Criticizes
You in Your Presence
- 272 A Housewife Named Vedehikā
- 279 Five Drawbacks of Intolerance (1st)
- 282 Five Drawbacks of Intolerance (2nd)
- 285 Why Are You Angry?
- 288 Valuing Anger
- 291 Valuing Anger (2nd)
- 294 Someone with Four Qualities Is Cast
Down to Hell
- 297 Wrong Courses
- 300 An Assigner of Meals



FIRST CHAPTER

(The Buddha suffused Roja with a mind of loving-kindness)

When the Buddha had stayed at Āpaṇa for as long as he liked, he set out wandering toward Kusinārā with a large sangha of twelve-hundred and fifty monks. When the Mallians of Kusinārā heard that the Buddha was coming, they made an agreement that whoever did not go out to meet the Buddha would be fined five hundred coins.

At that time Venerable Ānanda had a friend called Roja the Mallian. As the Buddha was

approaching Kusinārā, the Mallians, including Roja, went out to meet him. Roja then went to Ānanda and bowed, and Ānanda said to him, “It’s noble of you to come out to meet the Buddha.”

“I’m not doing this as a service to the Buddha, the Teaching, or the Sangha. I’m doing it because I would get fined by the Mallians if I didn’t.”

Ānanda was disappointed with his friend. He went to the Buddha, bowed, sat down, and said, “Venerable Sir, Roja the Mallian is a well-known person. It would be of great benefit if such well-known people gained confidence in this spiritual path. It would be good if you would inspire confidence in Roja.”

“That’s not difficult, Ānanda, for the Buddha.”

And the Buddha suffused Roja with a mind of loving kindness, and then got up from his seat and entered a dwelling. When Roja was suffused with loving kindness, he acted just like a young calf looking for its mother: he went from

dwelling to dwelling, from precincts to precincts, asking, “Venerables, where is the Buddha staying, the perfected and fully Awakened One? I wish to see him.”

“In that dwelling, Roja, with the closed door. Go there quietly and slowly, enter the porch, clear your throat, and knock on the door. The Buddha will then open the door for you.”

Roja did what he had been told and the Buddha opened the door for him. Roja entered the dwelling, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Roja experienced the stainless vision of the Truth:

“Anything that has a beginning has an end.”

He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

And he said to the Buddha, “Venerable Sir, it would be good if the venerables would accept robes, almsfood, dwellings, and medicines from me, and not from others.”

“Roja, those who have seen the Truth with a trainee’s knowledge and vision, as you have, think like this. But Roja, let the monks receive both from you and from others.”

At this time in Kusinārā there was a succession of fine meals. Not being able to get a turn, Roja thought, “Why don’t I inspect the dining hall and then prepare whatever is lacking?” When he did, he saw that two things were missing: potherbs and fresh food made with flour. He then went to Venerable Ānanda and told what he had been

thinking, adding, “Venerable Ānanda, if I was to prepare potherbs and fresh food made with flour, would the Buddha accept it?”

“Well, Roja, let me ask the Buddha.” Venerable Ānanda told the Buddha what had happened and the Buddha said, “Allow it to be prepared, Ānanda.” And Ānanda passed the message on to Roja.

The following morning Roja prepared much potherb and fresh food made with flour and brought it to the Buddha, saying, “Venerable Sir, please accept the potherb and the fresh food made with flour.”

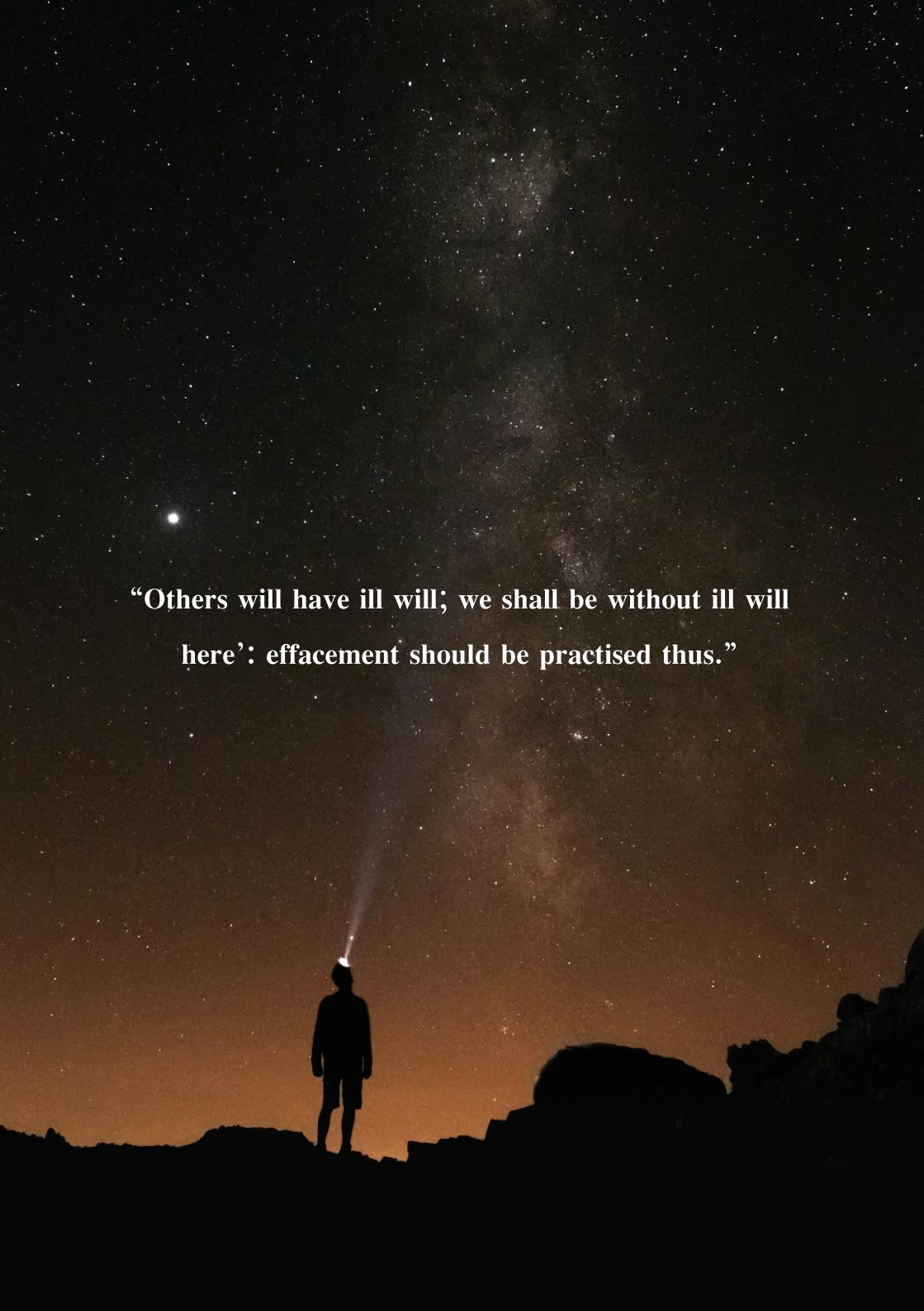
“Well then, Roja, give it to the monks.” He did, but the monks were afraid of wrongdoing and did not accept. The Buddha said, “Accept, monks, and eat.” And Roja personally served much potherb and fresh food made with flour to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha then instructed, inspired,

and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow you all potherbs and all fresh foods made with flour.”

Bhesajakkhandhaka Pli Tv Kd 6 <https://suttacentral.net/pli-tv-kd6>
Translated by Bhikkhu Brahmali





“Others will have ill will; we shall be without ill will here’: effacement should be practised thus.”

Benefit of Loving-Kindness

“Mendicants, don’t fear good deeds.

For ‘good deeds’ is a term for happiness. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. I developed a mind of love for seven years. As a result, for seven eons of the cosmos contracting and expanding I didn’t return to this world again. As the cosmos contracted, I went to the realm of streaming radiance. As it expanded, I was reborn in an empty mansion of Brahmā.

There I was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. These were my seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies. After conquering this land girt by sea, I reigned by principle, without rod or sword.

See the result of good deeds,
of skillful deeds, for one seeking happiness.
I developed a mind of love
for seven years, mendicants.
For seven eons of expansion and contraction
I didn't return to this world again.
As the world contracted
I went to the realm of streaming radiance.

And when it expanded
I went to an empty mansion of Brahmā.

Seven times I was a Great Brahmā,
and at that time, I was the wielder of power.
Thirty-six times I was lord of gods,
acting as ruler of the gods.

Then I was king, a wheel-turning monarch,
ruler of all India.
An anointed aristocrat,
I was sovereign of all humans.

Without rod or sword,
I conquered this land.
Through non-violent action
I guided it justly.
After ruling this territory
by means of principle,
I was born in a rich family,
affluent and wealthy.

It was replete with all sense pleasures,
and the seven treasures.

This was well taught by the Buddhas,
who bring the world together.

This is the cause of greatness
by which one is called a lord of the land.
I was a majestic king,
with lots of property and assets.

Successful and glorious,
I was lord of India.
Who would not be inspired by this,
even someone of dark birth.

Therefore, someone who cares for their own
welfare,
and wants to become the very best they can be,
should respect the true teaching,
remembering the instructions of the Buddhas.”



Six Things which Prevent Decline in the Community

I will teach you a further six things which prevent decline, listen to it, apply your minds well, and I will speak.”

“Very well, reverend Sir,” those monks replied to the Gracious One, and the Gracious One said this:

1) “For as long, monks, as the monks with friendly actions by way of the body will serve their fellow celibates, both in public and in private, surely growth, monks, is to be expected for the monks, not decline.

2) For as long, monks, as the monks with friendly actions by way of speech will serve their fellow celibates, both in public and in private, surely growth, monks, is to be expected for the monks, not decline.

3) For as long, monks, as the monks with friendly actions by way of the mind will serve their fellow celibates, both in public and in private, surely growth, monks, is to be expected for the monks, not decline.

4) For as long, monks, as the monks in regard to those righteous gains, received in accordance with the Teaching—whatever amount has been received in the bowl—will divide and share such gains with those who are virtuous, fellow celibates, and share them in common, surely growth, monks, is to be expected for the monks, not decline.

5) For as long, monks, as the monks are endowed with those virtues which are unbroken, faultless, unspotted, unblemished, productive of freedom, praised by the wise, not clung to, leading to concentration, and will live endowed with virtue amongst their fellow celibates who themselves possess such virtue, both in public and in private, surely growth, monks, is to be expected for the monks, not decline.

6) For as long, monks, as the monks are endowed with that which is Ariyan View, which leads out, which leads to the complete destruction of suffering for one who acts thus, and will live endowed with Right View amongst those who themselves possess such Right View, both in public and in private, surely growth, monks, is to be expected for the monks, not decline.

For as long, monks, as the monks will maintain these six things which prevent decline, and the monks will agree with these six things which prevent decline, surely growth, monks, is to be expected for the monks, not decline.”



Practice Dhamma to Abandon Unwholesome States

“Rāhula, practice ‘loving-kindness’ meditation.
Rāhula, when you practice ‘loving-kindness’
meditation, hostility will be abandoned.

“Rāhula, practice ‘compassion’ meditation.
Rāhula, when you practice ‘compassion’
meditation, cruelty will be abandoned.

“Rāhula, practice ‘rejoicing’ meditation. Rāhula, when you practice ‘rejoicing’ meditation, discontent will be abandoned.

“Rāhula, practice ‘equanimity’ meditation. Rāhula, when you practice ‘equanimity’ meditation, aversion will be abandoned.

“Rāhula, practice ‘non-beauty’ meditation. Rāhula, when you practice ‘non-beauty’ meditation, lust will be abandoned.

“Rāhula, practice ‘recognition of impermanence’ meditation. Rāhula, when you practice ‘recognition of impermanence’ meditation, the conceit of self-existence will be abandoned.

Mahārāhulovādasutta MN 62 <https://suttacentral.net/mn62>

Translated by Suddhāso Bhikkhu



The Eleven Benefits of Love

“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

What eleven?

You sleep at ease.

You wake happily.

You don't have bad dreams.

Humans love you.

Non-humans love you.

Deities protect you.

You can't be harmed by fire, poison, or blade.

Your mind quickly enters immersion.

Your face is clear and bright.

You don't feel lost when you die.

**If you don't penetrate any higher, you'll be
reborn in a Brahmā realm.**

You can expect eleven benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

**“Ha! I won!’ thinks the fool,
when speaking with harsh words.
Patience is the true victory
for those who understand.**

**When you get angry at an angry person
you just make things worse for yourself.
When you don’t get angry at an angry person
you win a battle hard to win.**

When you know that the other is angry,
you act for the good of both
yourself and the other
if you’re mindful and stay calm.

People unskilled in Dhamma
consider one who heals both
oneself and the other
to be a fool.”

Asurindakasutta SN 7.3 <https://suttacentral.net/sn7.3>
Translated by Bhikkhu Sujato



The Development of Loving-kindness

“Bhikkhus, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the mind-release of loving-kindness. The mind-release of loving-kindness surpasses them and shines forth, bright and brilliant.

“Just as the radiance of all the stars does not equal a sixteenth part of the moon’s radiance, but the

moon's radiance surpasses them and shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the mind-release of loving-kindness...

“Just as in the last month of the rainy season, in the autumn, when the sky is clear and free of clouds, the sun, on ascending, dispels the darkness of space and shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the mind-release of loving-kindness...

“And just as in the night, at the moment of dawn, the morning star shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the mind-release of loving-kindness. The mind-release of loving-kindness surpasses them and shines forth, bright and brilliant.”

For one who mindfully develops
Boundless loving-kindness
Seeing the destruction of clinging,
The fetters are worn away.

If with an uncorrupted mind
He pervades just one being
With loving kindly thoughts,
He makes some merit thereby.

But a noble one produces
An abundance of merit
By having a compassionate mind
Towards all living beings.

Those royal seers who conquered
The earth crowded with beings
Went about performing sacrifices:
The horse sacrifice, the man sacrifice,
The water rites, the soma sacrifice,
And that called “the Unobstructed.”

But these do not share even a sixteenth part
Of a well cultivated mind of love,

Just as the entire starry host
Is dimmed by the moon's radiance.

One who does not kill
Nor cause others to kill,
Who does not conquer
Nor cause others to conquer,
Kindly towards all beings—
He has enmity for none.

Mettābhāvanāsutta Iti 27
<https://suttacentral.net/iti27>
Translated by John D. Ireland



Six Properties are Means of Escape

“Monks, these six properties are means of escape.
Which six?

“There is the case where a monk might say,
‘Although good will has been developed,
pursued, handed the reins and taken as a basis,
given a grounding, steadied, consolidated, and
well-undertaken by me as my awareness-release,
still ill will keeps overpowering my mind.’ He
should be told, ‘Don’t say that. You shouldn’t

Speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: good will as an awareness-release.'

“Furthermore, there is the case where a monk might say, ‘Although compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still viciousness keeps overpowering my mind.’ He should be told, ‘Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued,

handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release—viciousness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from viciousness: compassion as an awareness-release.'

“Furthermore, there is the case where a monk might say, ‘Although appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.’ He should be told, ‘Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That

possibility doesn't exist, for this is the escape from resentment: appreciation as an awareness-release.'

“Furthermore, there is the case where a monk might say, ‘Although equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn’t exist, for this is the escape from passion: equanimity as an awareness-release.’

“Furthermore, there is the case where a monk might say, ‘Although the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn’t exist, for this is the escape from all signs: the signless as an awareness-release.’

“Furthermore, there is the case where a monk might say, ‘Although “I am” is gone, and I do not assume that “I am this,” still the arrow of uncertainty & perplexity keeps overpowering my

mind.’ He should be told, ‘Don’t say that. You shouldn’t speak in that way. Don’t misrepresent the Blessed One, for it’s not right to misrepresent the Blessed One, and the Blessed One wouldn’t say that. It’s impossible, there is no way that—when “I am” is gone, and “I am this” is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn’t exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, “I am.”’

“These, monks, are six properties that are means of escape.”

Nissāraṇīyasutta AN 6.13 <https://suttacentral.net/an6.13>
Translated by Thanissaro Bhikkhu



Warm-hearted (1st)

“Mendicants, there are these six warm-hearted qualities. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.



Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are

unbroken, impeccable, spotless, and unmarred,

liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

These are the six warm-hearted qualities.”



Warm-hearted (2nd)

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and

emancipating, and leads one who practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

Dutiyasāraṇīyasutta AN 6.12 <https://suttacentral.net/an6.12>
Translated by Bhikkhu Sujato



The Accomplishment of Loving-Kindness, No Measurable Kamma Remains or Persists There

“Bhikkhus, I do not say that there is a termination of volitional kamma that has been done and accumulated so long as one has not experienced its results, and that may be in this very life, or in the next rebirth, or on some subsequent occasion. But I do not say that there is making an end of suffering so long as one has not experienced the results of volitional kamma that has been done and accumulated.

“This noble disciple, bhikkhus, who is thus devoid of longing, devoid of ill will, unconfused, clearly comprehending, ever mindful, dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without enmity, without ill will. He understands thus: ‘Previously, my mind was limited and undeveloped, but now it is measureless and well developed. No measurable kamma remains or persists there.’

“What do you think, bhikkhus, if a youth were to develop the liberation of mind by loving-kindness from his childhood on, would he do a bad deed?”

“No, Bhante.”

“Could suffering affect him if he does no bad deed?” “No, Bhante. For on what account could suffering affect one who does no bad deed?”

“A woman or a man should develop this liberation of mind by loving-kindness. A woman or a man cannot take this body with them when they go. Mortals have mind as their core.

“The noble disciple understands: ‘Whatever bad deed I did here in the past with this deed-born body is all to be experienced here. It will not follow along.’ When the liberation of mind by loving-kindness has been developed in this way, it leads to non-returning for a wise bhikkhu here who does not penetrate to a further liberation.

“This noble disciple, bhikkhus, who is thus devoid of longing, devoid of ill will, unconfused, clearly comprehending, ever mindful, dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless,

without enmity, without ill will. He understands thus: ‘Previously, my mind was limited and undeveloped, but now it is measureless and well developed. No measurable kamma remains or persists there.’

“What do you think, bhikkhus, if a youth would develop the liberation of mind by equanimity, from his childhood on, would he do a bad deed?”

“No, Bhante.”

“Could suffering affect him if he does no bad deed?”

“No, Bhante. For on what account could suffering affect one who does no bad deed?”

“A woman or a man should develop this liberation of mind by equanimity. A woman or a man cannot take this body with them when they go. Mortals have mind as their core.

“The noble disciple understands: ‘Whatever bad deed I did here in the past with this deed-born body is all to be experienced here. It will not follow along.’ When the liberation of mind by equanimity has been developed in this way, it leads to non-returning for a wise bhikkhu here who does not penetrate to a further liberation.”

Karajakāyasutta AN 10.219 <https://suttacentral.net/an10.219>
Translated by Bhikkhu Bodhi



The Difference Between an Educated Noble Disciple and an Uneducated Ordinary Person

“Mendicants, these four people are found in the world. What four?”

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and

find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of Brahmā's Host. The lifespan of the gods of Brahma's Host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to

it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. ... they're reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons. ... they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world.”



Four People Are Not Shared with Ordinary People

“Mendicants, these four people are found in the world. What four?”

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole

world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

Furthermore, a person meditates spreading a heart full of compassion ...

rejoicing ...

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as

impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

These are the four people found in the world.”

Dutiyamettāsutta AN 4.126 <https://suttacentral.net/an4.126>
Translated by Bhikkhu Sujato



The Discourse at Kosambi

Thus have I heard.

On one occasion the Blessed One was dwelling at Kosambi, in Ghosita's Park. On this occasion, the monks at Kosambi were engaged in disputes, arguments, and contention; they were verbally assaulting each other. They could not persuade each other, and they were not persuaded by each other; they could not convince each other, and they were not convinced by each other.

Then a certain monk approached the Blessed One, venerated him, and sat to one side. When he was seated to one side, that monk said to the Blessed One, “Here, Bhante, the monks at Kosambi are engaged in disputes, arguments, and contention; they are verbally assaulting each other. They can not persuade each other, and they are not persuaded by each other; they can not convince each other, and they are not convinced by each other.”

Then the Blessed One addressed a certain monk: “Monk, go and summon those monks with my words: ‘The Teacher summons you.’”

“Yes, Bhante,” that monk replied to the Blessed One. He approached the monks and said to them, “The Teacher summons you.”

“Yes, Venerable,” those monks replied to that monk. They approached the Blessed One, venerated him, and sat to one side. When they were seated to one side, the Blessed One said to those monks, “Monks, is it true that you are

engaged in disputes, arguments, contention, and mutual verbal assault? Is it true that you can not persuade each other, and are not persuaded by each other; that you can not convince each other, and are are not convinced by each other?”

“Yes, Bhante.”

“Monks, what do you think? When you are engaged in disputes, arguments, contention, and mutual verbal assault, have physical actions... verbal actions... and mental actions based on loving-friendliness been established in regards to your co-practitioners, both publicly and privately?”

“Certainly not, Bhante.”

“Thus, monks, it is apparent that when you are engaged in disputes, arguments, contention, and mutual verbal assault, then physical actions... verbal actions... and mental actions based on loving-friendliness have not been established in regards to your co-practitioners, both publicly

and privately. Foolish men, what could you possibly know or see that leads you to engage in disputes, arguments, contention, and mutual verbal assault, such that you can not persuade each other, and are not persuaded by each other; that you can not convince each other, and are are not convinced by each other? Foolish men, this will lead to your long-lasting detriment and suffering.”

The Six Factors of Communal Harmony

Then the Blessed One addressed the monks:
“Monks, these six things are polite, create affection and respect, and lead to inclusiveness, non-contention, harmony, and unity. What six?

“Here, monks, a monk establishes physical actions based on loving-friendliness in regards to his co-practitioners, both publicly and privately. This is one thing that is polite, creates affection and respect, and leads to inclusiveness, non-contention, harmony, and unity.

“Monks, this is another one: A monk establishes verbal actions based on loving-friendliness in regards to his co-practitioners, both publicly and privately. This is another thing that is polite, creates affection and respect, and leads to inclusiveness, non-contention, harmony, and unity.

“Monks, this is another one: A monk establishes mental actions based on loving-friendliness in regards to his co-practitioners, both publicly and privately. This is another thing that is polite, creates affection and respect, and leads to inclusiveness, non-contention, harmony, and unity.

“Monks, this is another one: A monk unreservedly shares with his virtuous co-practitioners any possessions he has acquired properly – even the contents of his alms-bowl. This is another thing that is polite, creates affection and respect, and leads to inclusiveness, non-contention, harmony, and unity.

“Monks, this is another one: When living with his co-practitioners, a monk engages both publicly and privately in virtuous behaviors which are unbroken, undamaged, unstained, unblemished, liberating, praised by the wise, free of grasping, and conducive to concentration.

“Monks, this is another one: When living with his co-practitioners, a monk maintains both publicly and privately a perspective which is noble, salvific, and correctly leads the maintainer of that perspective to the elimination of suffering.

“Monks, these are six things that are polite, create affection and respect, and lead to inclusiveness, non-contention, harmony, and unity. Monks, of these six polite things, this is the best one, the all-inclusive one, the unifying one: the perspective which is noble, salvific, and correctly leads its maintainer to the elimination of suffering.

The Seven Factors of Stream-Entry

“Monks, what is the perspective which is noble, salvific, and correctly leads its maintainer to the elimination of suffering? Here, monks, a monk has gone to the forest, to the base of a tree, or to an empty building, and considers in this way: ‘Do I have an obsession which has not been abandoned, which can obsess my mind such that I will be unable to accurately know and see?’

Monks, if a monk is obsessed with sensual passion, then his mind is obsessed. Monks, if a monk is obsessed with aversion, then his mind is obsessed. Monks, if a monk is obsessed with lethargy and languor, then his mind is obsessed. Monks, if a monk is obsessed with restlessness and remorse, then his mind is obsessed. Monks, if a monk is obsessed with doubt, then his mind is obsessed. Monks, if a monk is intent upon this world, then his mind is obsessed. Monks, if a monk is intent upon the next world, then his mind is obsessed. Monks, if a monk is engaged in disputes, arguments, contention, and mutual verbal assault, then his mind is obsessed. He understands: 'There is no obsession in me which has not been abandoned, which could obsess my mind such that I would be unable to accurately know and see. My mind is well-directed for awakening to the truth.' This is the first knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘When I pursue, develop, and commit to this perspective, do I personally acquire tranquility and peacefulness?’ He understands: ‘When I pursue, develop, and commit to this perspective, I personally acquire tranquility and peacefulness.’ This is the second knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘Are there contemplatives and priests outside of this teaching¹ who have the same kind of perspective as I do?’ He understands: ‘There are no contemplatives and priests outside of this teaching who have the same kind of perspective as I do.’ This is the third knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘Do I have the disposition

of a person who has attained right perspective?’ And, monks, what is the disposition of a person who has attained right perspective? Monks, this is the disposition of a person who has attained right perspective: If he commits an offense for which rehabilitation is possible, then he quickly tells, discloses, and clarifies it to the Teacher or to wise co-practitioners; and after telling, disclosing, and clarifying it, he is restrained in the future. Monks, just as a young, undeveloped infant that touches a hot coal with its hand or foot quickly withdraws, in the same way, monks, this is the disposition of a person who has attained right perspective: If he commits an offense... he is restrained in the future. He understands: ‘I have the disposition of a person who has attained right perspective.’ This is the fourth knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘Do I have the disposition of a person who has attained right perspective?’ And, monks, what is the disposition of a person

who has attained right perspective? Monks, this is the disposition of a person who has attained right perspective: He makes an effort to do whatever needs to be done for his co-practitioners, while still having a strong commitment to training himself in heightened virtue, heightened mentality, and heightened wisdom. Just as a cow with a young calf watches the calf while grazing, in the same way, monks, this is the disposition of a person who has attained right perspective: He makes an effort to do whatever needs to be done for his co-practitioners, while still having a strong commitment to training himself in heightened virtue, heightened mentality, and heightened wisdom. He understands: ‘I have the disposition of a person who has attained right perspective.’ This is the fifth knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘Do I have the strength of a person who has attained right perspective?’ And, monks, what is the strength of a person who

has attained right perspective? Monks, this is the strength of a person who has attained right perspective: When the Dhamma-Vinaya² which has been declared by the Tathāgata is being taught, he listens to the Dhamma carefully, attentively, and wholeheartedly³. He understands: ‘I have the strength of a person who has attained right perspective.’ This is the sixth knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, this is another one: A noble disciple considers in this way: ‘Do I have the strength of a person who has attained right perspective?’ And, monks, what is the strength of a person who has attained right perspective? Monks, this is the strength of a person who has attained right perspective: When the Dhamma-Vinaya which has been declared by the Tathāgata is being taught, he acquires an understanding of its meaning⁴, he acquires an understanding of the Dhamma, and he acquires joy connected with the Dhamma. He understands: ‘I have the strength of

a person who has attained right perspective.’ This is the seventh knowledge that he has attained which is noble, transcendent, and not in common with ordinary people.

“Monks, when a noble disciple has these seven characteristics, he has sought out⁵ well the disposition that leads to realizing the attainment of stream-entry⁶. Monks, when a noble disciple has these seven characteristics, he has attained stream-entry.”

This is what the Blessed One said. Satisfied, those monks delighted in the Blessed One’s speech.

Kosambiyasutta MN 48 <https://suttacentral.net/mn48>
Translated by Suddhāso Bhikkhu



A Certain Monk Had Died after Having Been Bitten by a Snake Because of that Monk didn't Suffuse the Four Royal Snake Lineages with a Mind of Good Will

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now, at that time in Savatthi a certain monk had died after having been bitten by a snake. Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, just now in Savatthi a certain monk died after having been bitten by a snake."

“Then it’s certain, monks, that that monk didn’t suffuse the four royal snake lineages with a mind of good will. For if he had suffused the four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake. Which four?

The Virupakkha royal snake lineage,
the Erapatha royal snake lineage,
the Chabyaputta royal snake lineage,
the Dark Gotamaka royal snake lineage.

It’s certain that that monk didn’t suffuse these four royal snake lineages with a mind of good will. For if he had suffused these four royal snake lineages with a mind of good will, he would not have died after having been bitten by a snake.

I allow you, monks, to suffuse these four royal snake lineages with a mind of good will for the sake of self-protection, self-guarding, self-preservation.”

I have good will for the Virupakkhas,

good will for the Erapathas,
good will for the Chabyaputtas,
good will for the Dark Gotamakas.

I have good will for footless beings,
good will for two-footed beings,
good will for four-footed beings,
good will for many-footed beings.

May footless beings do me no harm.
May two-footed beings do me no harm.
May four-footed beings do me no harm.
May many-footed beings do me no harm.

May all creatures,
all breathing things, all beings
—each & every one—
meet with good fortune.
May none of them come to any evil.

Limitless is the Buddha,
limitless the Dhamma,
limitless the Sangha.
There is a limit to creeping things:

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

snakes, scorpions, centipedes,
spiders, lizards, & rats.
I have made this safeguard,
I have made this protection.
May the beings depart.
I pay homage to the Blessed One,
homage
to the seven rightly self-awakened ones.

*Ahirājasutta AN 4.67 <https://suttacentral.net/an4.67>
Translated by Thanissaro Bhikkhu*



Five Ways in Which Others Might Criticize You

Mendicants, there are these five ways in which others might criticize you.

**Their speech may be timely or untimely,
true or false,
gentle or harsh,
beneficial or harmful,
from a heart of love or from secret hate.**

When others criticize you, they may do so in any of these ways. If that happens, you should train

like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

That’s how you should train.

Kakacūpamasutta MN 21 <https://suttacentral.net/mn21>
Translated by Bhikkhu Sujato



Developing Loving-Kindness Like the Great Earth

Suppose a person was to come along carrying a spade and basket and say, ‘I shall make this great earth be without earth!’ And they’d dig all over, scatter all over, spit all over, and urinate all over, saying, ‘Be without earth! Be without earth!’

What do you think, mendicants? Could that person make this great earth be without earth?”

“No, sir.

Why is that? Because this great earth is deep and limitless. It's not easy to make it be without earth. That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.



Developing Loving-Kindness Like the Space

Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say, ‘I shall draw pictures on the sky, making pictures appear there.’

What do you think, mendicants? Could that person draw pictures on the sky?”

“No, sir. Why is that? Because the sky is formless and invisible. It’s not easy to draw pictures there.

That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.



Developing Loving-Kindness Like the River Ganges

Suppose a person was to come along carrying a blazing grass torch, and say, ‘I shall burn and scorch the river Ganges with this blazing grass torch.’

What do you think, mendicants? Could that person burn and scorch the river Ganges with a blazing grass torch?”

“No, sir.

Why is that? Because the river Ganges is deep and limitless. It's not easy to burn and scorch it with a blazing grass torch. That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.



Developing Loving-Kindness Like a Catskin Bag

Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. Then a person comes along carrying a stick or a stone, and says, ‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

What do you think, mendicants? Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

“No, sir. Why is that? Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. It’s not easy to make it rustle or crackle with a stick or stone. That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

“So, mendicants, you should frequently reflect on this advice, the simile of the saw. This will be for your lasting welfare and happiness.”

**Kakacūpamasutta MN 21 <https://suttacentral.net/mn21>
Translated by Bhikkhu Sujato**



The Simile of the Saw

Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

If you frequently reflect on this advice—the simile of the saw—do you see any criticism, large or small, that you could not endure?”

“No, sir.”

“So, mendicants, you should frequently reflect on this advice, the simile of the saw. This will be for your lasting welfare and happiness.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Kakacūpamasutta MN 21 <https://suttacentral.net/mn21>
Translated by Bhikkhu Sujato



Well-Spoken Words

“Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.

What five?

**It is speech that is timely,
true,
gentle,**

**beneficial,
and loving.**

Speech with these five factors is well spoken,
not poorly spoken. It's blameless and is not
criticized by sensible people.”

Vācāsutta AN 5.198 <https://suttacentral.net/an5.198>
Translated by Bhikkhu Sujato



Cultivates a Mind of Love even As Long as a Finger-Snap

“If, mendicants, a mendicant cultivates a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

“If, mendicants, a mendicant develops a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

“If, mendicants, a mendicant focuses on a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

Accharāsaṅghātavagga AN 1.51–60 <https://suttacentral.net/an1.51-60>
Translated by Bhikkhu Sujato



A Carer with Five Qualities Is Not Competent to Care for a Patient

“Mendicants, a carer with five qualities is not competent to care for a patient.

What five?

They’re unable to prepare medicine.

They don’t know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable.

They care for the sick for the sake of material benefits, not out of love.

They're disgusted to remove feces, urine, vomit, or spit.

They're unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

A carer with these five qualities is not competent to care for a patient.

A carer with five qualities is competent to care for a patient.

What five?

They're able to prepare medicine.

They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable.

They care for the sick out of love, not for the sake of material benefits.

They're not disgusted to remove feces, urine, vomit, or spit.

They're able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

A carer with these five qualities is competent to care for a patient.”



Eight Benefits of Loving-Kindness

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eight benefits are to be expected. What eight?”

- (1) “One sleeps well;**
- (2) one awakens happily;**
- (3) one does not have bad dreams;**
- (4) one is pleasing to human beings;**
- (5) one is pleasing to spirits;**
- (6) deities protect one;**
- (7) fire, poison, and weapons do not injure one; and**
- (8) if one does not penetrate further, one moves on to the brahmā world.**

“When, bhikkhus, the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eight benefits are to be expected.”

For one who, ever mindful, develops
measureless loving-kindness,
the fetters thin out as he sees
the destruction of the acquisitions.

If, with a mind free from hate,
one arouses love toward just one being,

one thereby becomes good.
Compassionate in mind toward all beings,
the noble one generates abundant merit.

Those royal sages who conquered the earth
with its multitudes of beings
traveled around performing sacrifices:
the horse sacrifice, the person sacrifice,
sammāpāsa, vājapeyya, niraggaḷa.

All these are not worth a sixteenth part
of a well-developed loving mind,
just as the hosts of stars cannot match
a sixteenth part of the moon's radiance.

One who does not kill or enjoin killing,
who does not conquer or enjoin conquest,
one who has loving-kindness toward all beings
harbors no enmity toward anyone.



**Any Mendicant Who Has Not
Developed and Cultivated the
Heart's Release by Love Is Easy
Prey for Non-Humans**

At Sāvattḥī.

“Mendicants, those families with many women and few men are easy prey for bandits and thieves. In the same way any mendicant who has not developed and cultivated the heart's release by love is easy prey for non-humans. Those

families with few women and many men are hard prey for bandits and thieves. In the same way a mendicant who has developed and cultivated the heart's release by love is hard prey for non-humans.

So, you should train like this: 'We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."



**Someone else Was to Develop a
Heart of Love, Even Just As long as
It Takes to Pull a Cow's Udder.
The Latter Would Be More
Fruitful.**

At Sāvattthī.

“Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long

as it takes to pull a cow's udder. The latter would be more fruitful.

So, you should train like this: 'We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

Okkhāsutta SN 20.4 <https://suttacentral.net/sn20.4>
Translated by Bhikkhu Sujato



A Mendicant Has Developed the Heart's Release by Love, Has Cultivated It, Should Any Non-Human Think to Overthrow Their Mind, They'll Eventually Get Weary and Frustrated

At Sāvattihī.

“Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought, ‘With my hand or fist I’ll fold this sharp spear over, bend it back, and twist it around!’

What do you think, mendicants? Is that man capable of doing so?”

“No, sir. Why not? Because it’s not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist. That man will eventually get weary and frustrated.”

“In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they’ll eventually get weary and frustrated.

So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”



A Path to Companionship with Brahmā

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Now at that time the brahmin student Subha, Todeyya’s son, was residing in Sāvattthī at a certain householder’s home on some business. Then Subha said to that householder, “Householder, I’ve heard that Sāvattthī does not lack for perfected ones. What ascetic or brahmin might we pay homage to today?”

“Sir, the Buddha is staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. You can pay homage to him.”

Acknowledging that householder, Subha went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, the brahmins say: ‘Laypeople succeed in the procedure of the skillful teaching, not renunciates.’ What do you say about this?”

“On this point, student, I speak after analyzing the question, not definitively. I don’t praise wrong practice for either laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching. I praise right practice for both laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

“Master Gotama, the brahmins say: ‘Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful. But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.’ What do you say about this?”

“On this point, too, I speak after analyzing the question, not definitively. Some work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

And what work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful? Farming. And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it

is farming. And what work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful? Trade. And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it's trade.

The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful. The renunciate life is like trade in that it's work with few requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful.”

“Master Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful.”

“If you don't mind, please explain these in this assembly.”

“It's no trouble when gentlemen such as yourself are sitting here.”

“Well, speak then, student.”

“Master Gotama, truth is the first thing. Austerity is the second thing. Celibacy is the third thing. Recitation is the fourth thing. Generosity is the fifth thing. These are the five things that the brahmins prescribe for making merit and succeeding in the skillful. What do you say about this?”

“Well, student, is there even a single one of the brahmins who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

“No, Master Gotama.”

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

“No, Master Gotama.”

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We declare the result of these five things after realizing it with our own insight’?”

“No, Master Gotama.”

“So, student, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of teachers, nor even the ancient hermits of the brahmins who says: ‘We declare the result of these five things after realizing it with our own insight.’

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does

not see. In the same way, it seems to me that the brahmins' statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.”

When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying, “The ascetic Gotama will be worsted!” He said to the Buddha:

“Master Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says: ‘This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones. But their statement turns out to be a joke—mere words, void and hollow. For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones? That is not possible.’”

“But student, does Pokkharasāti understand the minds of all these ascetics and brahmins, having comprehended them with his mind?”

“Master Gotama, Pokkharasāti doesn’t even know the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?”

“Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They’d say: ‘There’s no such thing as dark and bright sights, and no-one who sees them. There’s no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these things. I don’t know it or see it, therefore it doesn’t exist.’ Would they be speaking rightly?”

“No, Master Gotama. There are such things as dark and bright sights, and one who sees them. There is blue, yellow, red, magenta, even and

uneven ground, stars, moon and sun, and one who sees these things. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, Pokkharasāti is blind and sightless. It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? There are well-to-do brahmins of Kosala such as the brahmins Caṅkī, Tārukha, Pokkharasāti, Jāṇussoṇi, and your father Todeyya. What's better for them: that their speech agrees or disagrees with accepted usage?"

"That it agrees, Master Gotama."

"What's better for them: that their speech is thoughtful or thoughtless?"

"That it is thoughtful."

"What's better for them: that their speech follows reflection or is unreflective?"

“That it follows reflection.”

“What’s better for them: that their speech is beneficial or worthless?”

“That it’s beneficial.”

“What do you think, student? If this is so, does Pokkharasāti’s speech agree or disagree with accepted usage?”

“It disagrees, Master Gotama.”

“Is it thoughtful or thoughtless?”

“Thoughtless.”

“Is it reflective or unreflective?”

“Unreflective.”

“Is it beneficial or worthless?”

“Worthless.”

“Student, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. Pokkharasāti is obstructed, shrouded, covered, and engulfed by these five hindrances. It’s not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

There are these five kinds of sensual stimulation. What five? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

Pokkharasāti enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. It’s not possible for him to know or see or

realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?”

“If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance.”

“But it isn’t possible, except by psychic power. Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel. Rapture that’s apart from sensual pleasures and unskillful qualities is like a fire that doesn’t depend on grass and logs as fuel.

And what is rapture that’s apart from sensual pleasures and unskillful qualities? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which

has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is rapture that's apart from sensual pleasures and unskillful qualities.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This too is rapture that's apart from sensual pleasures and unskillful qualities.

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?"

"Generosity."

"What do you think, student? Suppose a brahmin was setting up a big sacrifice. Then two brahmins came along, thinking to participate. Then one of those brahmins thought: 'Oh, I hope that I alone

get the best seat, the best drink, and the best almsfood in the refectory, not some other brahmin.’ But it’s possible that some other brahmin gets the best seat, the best drink, and the best almsfood in the refectory. Thinking, ‘Some other brahmin has got the best seat, the best drink, the best almsfood,’ they get angry and bitter. What do the brahmins say is the result of this?”

“Master Gotama, brahmins don’t give gifts so that others will get angry and upset. Rather, they give only out of compassion.”

“In that case, isn’t compassion a sixth ground for making merit?”

“In that case, compassion is a sixth ground for making merit.”

“Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them: among laypeople or renunciates?”

“Mostly among renunciates, and less so among lay people. For a lay person has many requirements, duties, issues, and undertakings, and they can’t always tell the truth, practice austerities, be celibate, do lots of recitation, or be very generous. But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, practice austerities, be celibate, do lots of recitation, and be very generous. Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople.”

“I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.

Take a mendicant who speaks the truth. Thinking, ‘I’m truthful,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected

with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will.

Take a mendicant who practices austerities ... is celibate ... does lots of recitation ... and is very generous. Thinking, ‘I’m very generous,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will. I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.”

When he had spoken, Subha said to him, “Master Gotama, I have heard that the ascetic Gotama knows a path to companionship with Brahmā.”

“What do you think, student? Is the village of Naḷakāra nearby?”

“Yes, it is, sir.”

“What do you think, student? Suppose a person was born and raised in Naḷakāra. And as soon as they left the town some people asked them for the road to Naḷakāra. Would they be slow or hesitant to answer?”

“No, Master Gotama. Why is that? Because they were born and raised in Naḷakāra. They’re well acquainted with all the roads to the village.”

“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm. I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

“Master Gotama, I have heard that the ascetic Gotama teaches a path to companionship with Brahmā. Please teach me that path.”

“Well then, student, listen and pay close attention, I will speak.”

“Yes, sir,” replied Subha. The Buddha said this:

“And what is a path to companionship with Brahmā?”

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there. Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions. In the same way, when the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve

done don't remain or persist there. This is a path to companionship with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or

persist there. This too is a path to companionship with Brahmā.”

When he had spoken, Subha said to him, “Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life. Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Please, student, go at your convenience.” And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvattḥī in the middle of the day in an all-white chariot drawn by mares. He saw the student Subha coming off in the distance, and said to him, “So, Master Bharadvāja, where are you coming from in the middle of the day?”

“Just now, good sir, I’ve come from the presence of the ascetic Gotama.”

“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

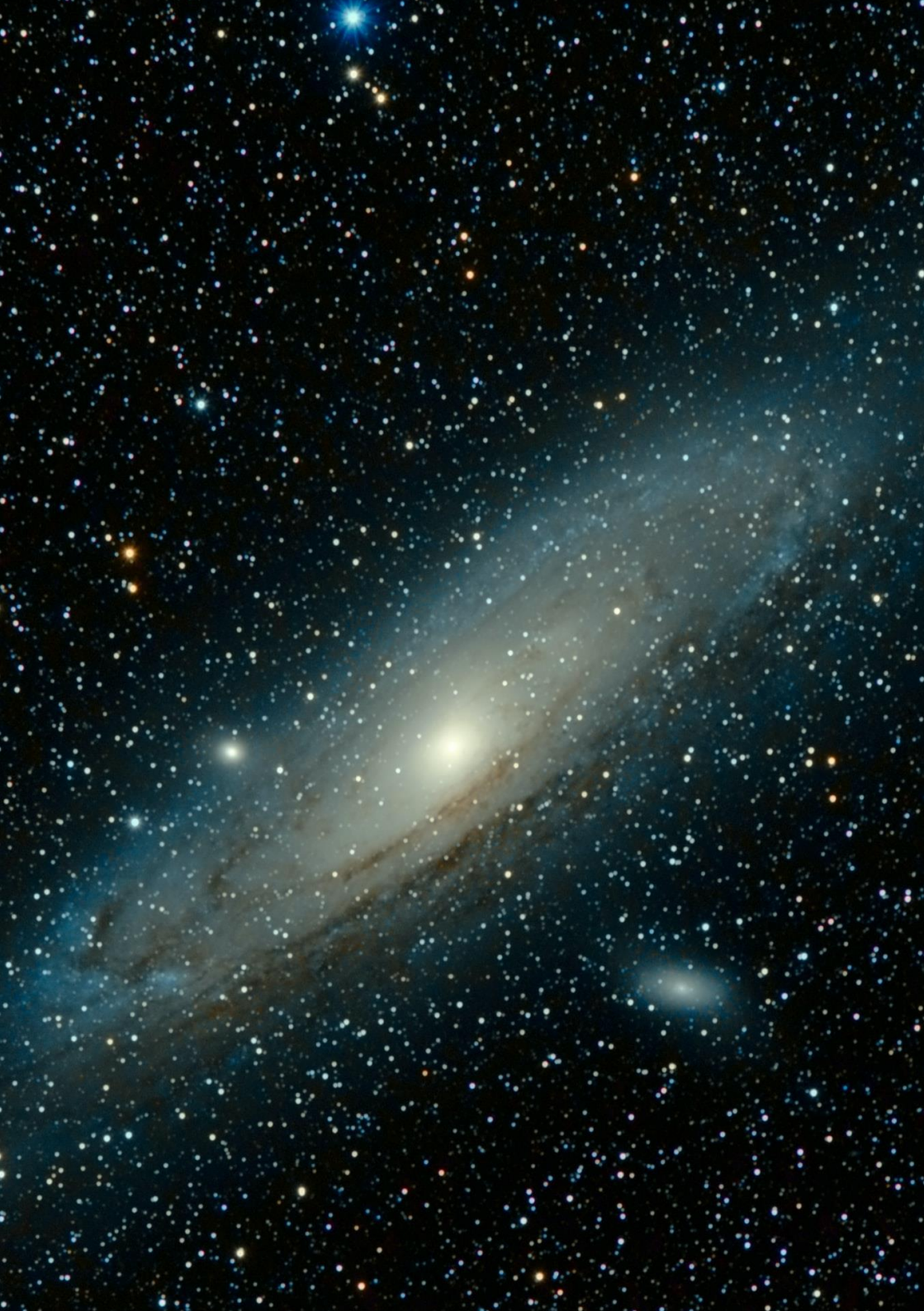
“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom? You’d really have to be on the same level to judge his lucidity of wisdom.”

“Master Bharadvāja praises the ascetic Gotama with lofty praise indeed.”

“Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans. The five things that the brahmins

prescribe for making merit and succeeding in the skillful he says are prerequisites of the mind for developing a mind free of enmity and ill will.”

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times, “King Pasenadi of Kosala is lucky, so very lucky that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!”



How Development Brahmavihara

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: “It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute.”

“But it is in just this way that some worthless men make a request but then, having been told the

Dhamma, think they should tag along right behind me.”

“May the Blessed One teach me the Dhamma in brief! May the One Well-gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One’s words. It may well be that I will become an heir to the Blessed One’s words.”

“Then, monk, you should train yourself thus: ‘My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.’ That’s how you should train yourself.

“Then you should train yourself thus: ‘Good-will, as my awareness-release, will be developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation,

you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: ‘Compassion, as my awareness-release... Appreciation, as my awareness-release... Equanimity, as my awareness-release, will be developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by

rapture... endowed with a sense of enjoyment;
you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: ‘I will remain focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should train yourself: ‘I will remain focused on feelings in & of themselves... the mind in & of itself... mental


qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort.”

Then that monk, having been admonished by an admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One,

circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: “Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.” And thus he became another one of the arahants.



A close-up photograph of a person's hand holding a small, rectangular, grey card. The card is held between the thumb and index finger, with the thumb resting on the bottom edge. The hand has black nail polish on the thumb and is wearing a silver ring with a dark stone on the ring finger. The card has the text "# Be kind" written in a black, cursive-style font. The background is a bright, slightly blurred blue sky with white clouds. The lighting is bright, creating a soft shadow on the card.

Be kind

How Is the Liberation of the Mind by Compassion Developed?

On one occasion the Blessed One was dwelling among the Koliyans, where there was a town of the Koliyans named Haliddavasana. Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to them: “It is still too early to walk for alms in Haliddavasana. Let us go to the park of the wanderers of other sects.”

Then those bhikkhus went to the park of the wanderers of other sects. They exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. The wanderers then said to them: “Friends, the ascetic Gotama teaches the Dhamma to his disciples thus: ‘Come, bhikkhus, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and dwell pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will.

Dwell pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without hostility, without ill will.

Dwell pervading one quarter with a mind imbued with altruistic joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with altruistic joy, vast, exalted, measureless, without hostility, without ill will.

Dwell pervading one quarter with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will.’

“We too, friends, teach the Dhamma to our disciples thus: ‘Come, friends, abandon the five hindrances ... all as above ... dwell pervading the entire world with a mind imbued with lovingkindness ... compassion ... altruistic joy ... equanimity ... without ill will.’ So, friends, what here is the distinction, the disparity, the difference

between the ascetic Gotama and us, that is, regarding the one Dhamma teaching and the other, regarding the one manner of instruction and the other?”

Then those bhikkhus neither delighted in nor rejected the statement of those wanderers. Without delighting in it, without rejecting it, they rose from their seats and left, thinking, “We shall learn the meaning of this statement in the presence of the Blessed One.”

Then, when those bhikkhus had walked for alms in Haliddavasana and had returned from the alms round, after their meal they approached the Blessed One. Having paid homage to him, they sat down to one side and reported to him the entire discussion between those wanderers and themselves.

The Blessed One said:

“Bhikkhus, when wanderers of other sects speak thus, they should be asked: ‘Friends, how is the

liberation of the mind by lovingkindness developed?

What does it have as its destination, its culmination, its fruit, its final goal?

How is the liberation of the mind by compassion developed?

What does it have as its destination, its culmination, its fruit, its final goal?

How is the liberation of the mind by altruistic joy developed?

What does it have as its destination, its culmination, its fruit, its final goal?

How is the liberation of the mind by equanimity developed?

What does it have as its destination, its culmination, its fruit, its final goal?’

Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation.

For what reason?

Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathagata or a disciple of the Tathagata or one who has heard it from them.

“And how, bhikkhus, is the liberation of the mind by lovingkindness developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness ... the enlightenment factor of equanimity accompanied by lovingkindness, based upon seclusion, dispassion, and cessation, maturing in release. If

he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein. If he wishes: ‘May I dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein. If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein. If he wishes: ‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’ he dwells perceiving the unrepulsive therein. If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending. Or else he enters and dwells in the deliverance of the beautiful. Bhikkhus, the liberation of mind by lovingkindness has the beautiful as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.

“And how, bhikkhus, is the liberation of the mind by compassion developed? What does it have as

its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by compassion ... the enlightenment factor of equanimity accompanied by compassion, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending. Or else, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that ‘space is infinite,’ he enters and dwells in the base of the infinity of space. Bhikkhus, the liberation of mind by compassion has the base of the infinity of space as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.

“And how, bhikkhus, is the liberation of the mind by altruistic joy developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by altruistic joy ... the enlightenment factor of equanimity accompanied by altruistic joy, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending, ’ then he dwells therein equanimously, mindful and clearly comprehending. Or else, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ he enters and dwells in the base of the infinity of consciousness. Bhikkhus, the liberation of mind by altruistic joy has the base of the infinity of consciousness as its culmination, I say, for a wise

bhikkhu here who has not penetrated to a superior liberation.

“And how, bhikkhus, is the liberation of the mind by equanimity developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by equanimity ... the enlightenment factor of equanimity accompanied by equanimity, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein... If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending. Or else, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ he enters and dwells in the base of nothingness. Bhikkhus, the liberation of mind by equanimity has the base of nothingness as its culmination, I

THE WORD OF THE BUDDHA
LOVING-KINDNESS DEVELOPMENT

say, for a wise bhikkhu here who has not penetrated to a superior liberation.”

Mettāsaḥagatasutta SN 46.54 <https://suttacentral.net/sn46.54>
Translated by Bhikkhu Bodhi



A Monk Become One Following Practices Fitting for Recluses

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct. Any robes, almsfood, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

And how does a mendicant not practice in the way that is proper for an ascetic?

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say. I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘death-dealer’—double-edged, hardened, and keen—covered and wrapped in the outer robe.

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe. You

don't deserve the label 'naked ascetic' just because you go naked. You don't deserve the label 'dust and dirt wearer' just because you're caked in dust and dirt. You don't deserve the label 'water immerser' just because you immerse yourself in water. You don't deserve the label 'tree root dweller' just because you stay at the root of a tree. You don't deserve the label 'open air dweller' just because you stay in the open air. You don't deserve the label 'stander' just because you continually stand. You don't deserve the label 'interval eater' just because you eat food at set intervals. You don't deserve the label 'reciter' just because you recite scriptures. You don't deserve the label 'matted-hair ascetic' just because you have matted hair.

Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They'd encourage you: 'Please, my dear, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess,

deviousness, deceit, bad desires, and wrong view.’ But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Imagine that just by going naked ... wearing dust and dirt ... immersing in water ... staying at the root of a tree ... staying in the open air ... standing continually ... eating at set intervals ... reciting scriptures ... having matted hair someone with covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They’d encourage you: ‘Please, my dear, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’ But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That’s why I say that you don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

And how does a mendicant practice in the way that is proper for an ascetic?

There are some mendicants who have given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

They see themselves purified from all these bad, unskillful qualities. Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched. No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and has arrived at the teaching and training proclaimed by a Realized One. Having

developed love, compassion, rejoicing, and equanimity in this way they gain inner peace. Because of that inner peace they are practicing the way proper for an ascetic, I say.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. They’re an ascetic because of the ending of defilements.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.



Anyone Who Slaughters a Living Creature Specially for the Realized One or the Realized One's Disciple Makes Much Bad kamma

At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, I have heard this: ‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on

purpose for him: this is a deed he caused.’ I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

In three cases I say that meat may not be eaten: it’s seen, heard, or suspected. These are three cases in which meat may not be eaten.

In three cases I say that meat may be eaten: it’s not seen, heard, or suspected. These are three cases in which meat may be eaten.

Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child

approaches and invites them for the next day's meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

"No, sir."

"Aren't they eating blameless food at that time?"

"Yes, sir. Sir, I have heard that Brahmā abides in love. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in love."

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I acknowledge it.”

“That’s exactly what I was referring to.”

“Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach

that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

"No, sir."

"Aren't they eating blameless food at that time?"

"Yes, sir. Sir, I have heard that Brahmā abides in equanimity. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity."

"Any greed, hate, or delusion that might give rise to cruelty, discontent, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to

arise in the future. If that's what you were referring to, I acknowledge it."

"That's exactly what I was referring to."

"Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.

When they say: 'Go, fetch that living creature,' this is the first reason.

When that living creature experiences pain and sadness as it's led along by a collar, this is the second reason.

When they say: 'Go, slaughter that living creature,' this is the third reason.

When that living creature experiences pain and sadness as it's being slaughtered, this is the fourth reason.

When they provide the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.”

When he had spoken, Jīvaka said to the Buddha:

“It's incredible, sir, it's amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Jivakasutta MN 55 <https://suttacentral.net/mn55>
Translated by Bhikkhu Sujato



Advice to Puṇṇa

So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

“Well then, Puṇṇa, listen and pay close attention, I will speak.”

“Yes, sir,” replied Puṇṇa. The Buddha said this:

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve,

welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I've given you this brief advice, what country will you live in?"

"Sir, there's a country named Sunāparanta. I shall live there."

"The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?"

“If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do hit you with their fists, what will you think of them then?”

“If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do throw stones at you, what will you think of them then?”

“If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do beat you with a club, what will you think of them then?”

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do stab you with a knife, what will you think of them then?”

“If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do take your life with a sharp knife, what will you think of them then?”

“If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists

because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. Some time later he became fully extinguished.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.



Queen Sāmāvatī Who have Loving-Kindness

THUS I HEARD:

At one time the Gracious One was dwelling near Kosambī, in Ghosita's Monastery. Then at that time when King Udena had gone to the pleasure park, the inner quarters of the palace were burnt down, and five hundred women died with Queen Sāmāvatī at their head.

Then many monks, having dressed in the morning time, after picking up their bowl and robe, entered Kosambī for alms, and after walking for alms in Kosambī, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side. While sat on one side those monks said this to the Gracious One:

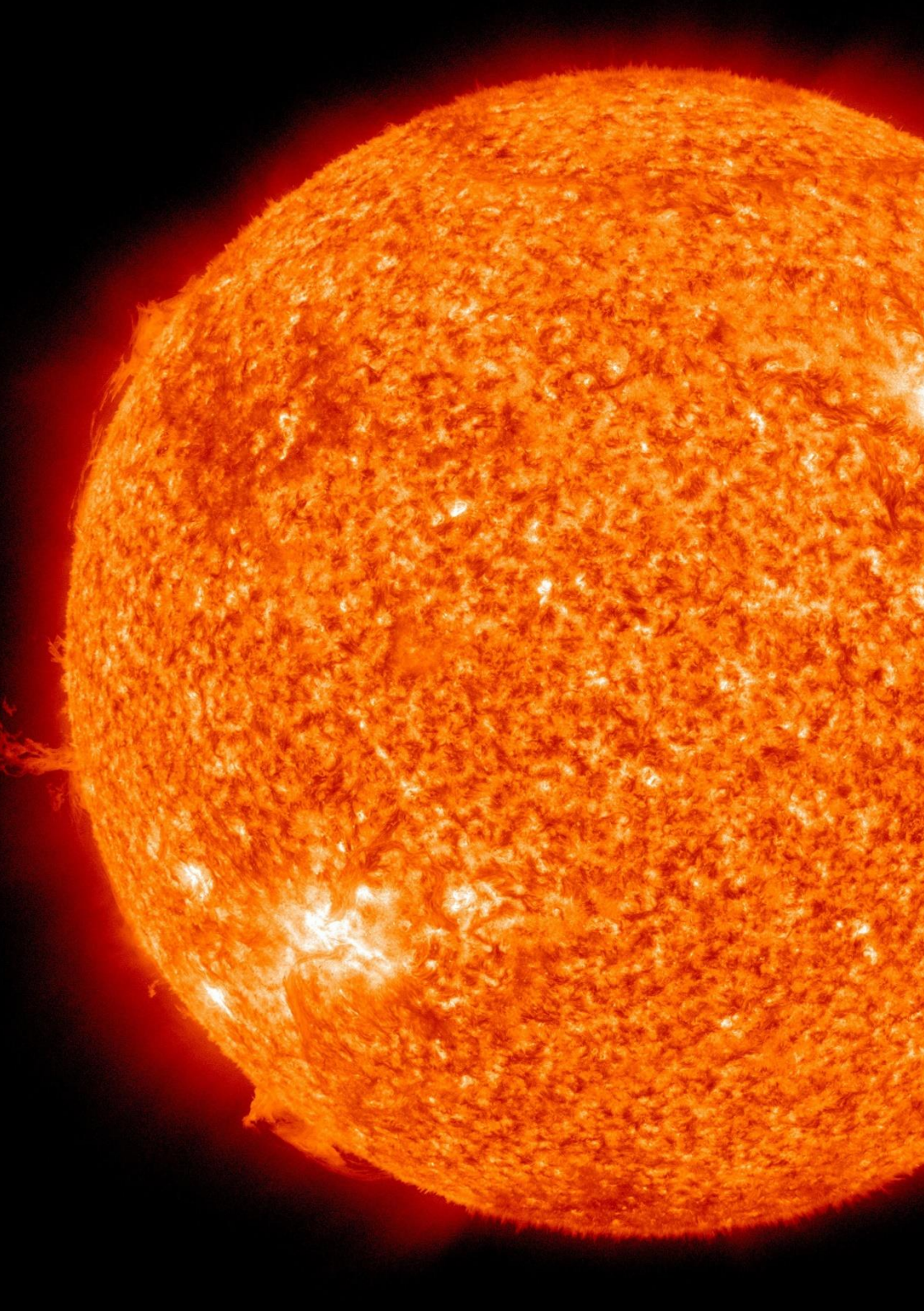
“Here, reverend Sir, when King Udena had gone to the pleasure park, the inner quarters of the palace were burnt down, and five hundred women died with Queen Sāmāvati at their head. What is the destination of the female lay followers, reverend Sir, what is their future state?”

“There are in this, monks, female lay followers who are stream-enterers, there are once-returners, there are non-returners, —none of those female lay followers died, monks, without having attained some result.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The world, in bondage to delusion, is looked on
as being beautiful,
The fool, in bondage to cleaving, is surrounded
by darkness.
It seems like it is eternal, but there is nothing to
hold to for the one who sees.”

Utenasutta Ud 7.10 <https://suttacentral.net/ud7.10>
Translated by Bhikkhu Ānandajoti



A Monk Should Set Up Five Qualities in Himself Before Accusing Another

“Sir, how many qualities should a monk set up in himself before accusing another?”

“He should set up five qualities in himself:

‘I’ll speak at an appropriate time, not at an inappropriate one;

I’ll speak the truth, not falsehood;

I'll speak gently, not harshly;

**I'll speak what's beneficial, not what's
unbeneficial;**

**I'll speak with a mind of good will, not with
internal ill will.”**

“How many qualities should a monk attend to in
himself before accusing another?”

“He should attend to five qualities in himself:
**compassion,
being of benefit,
sympathy,
the idea of clearing offenses,
and the idea of giving priority to the
training.”**

“When a monk has how many qualities, is he
unqualified to ask for permission to admonish
someone?”

“When he has five qualities: he is impure in bodily conduct; he is impure in verbal conduct; he is impure in livelihood; he is ignorant and incompetent; he is incapable of answering properly when questioned.”

But when a monk has five qualities, he is qualified to ask for permission to admonish someone: he is pure in bodily conduct; he is pure in verbal conduct; he is pure in livelihood; he is knowledgeable and competent; he is capable of answering properly when questioned.

“Sir, if a monk wishes to raise an issue, how many factors should be fulfilled?”

“Five factors should be fulfilled: He should reflect whether or not it’s the right time to raise the issue. If he knows it’s the wrong time, he shouldn’t raise it.

But if he knows it’s the right time, he should reflect further whether or not it’s a real issue. If he knows it’s not, he shouldn’t raise it.

But if he knows it's real, he should reflect further whether or not raising the issue will be beneficial. If he knows it won't, he shouldn't raise it.

But if he knows it will be beneficial, he should reflect further whether or not the monks who are on the side of the Teaching and the Monastic Law will take his side. If he knows that they won't, he shouldn't raise it.

But if he knows they will take his side, he should reflect further whether or not raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn't raise it.

But if he knows it won't, he may raise the issue. In this way, when five factors are fulfilled, he won't regret raising it.”



Getting Rid of Resentment

“Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?”

You should develop love for a person you resent. That’s how to get rid of resentment for that person.

You should develop compassion for a person you resent. ...

You should develop equanimity for a person you resent. ...

You should disregard a person you resent, paying no attention to them. ...

You should apply the concept that we are the owners of our deeds to that person: ‘This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.’ That’s how to get rid of resentment for that person.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”

“What nine things lead to distinction? Nine methods to get rid of resentment. Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me ...’ ... ‘They will do wrong to me ...’ ... ‘They did wrong by someone I love ...’ ... ‘They are doing wrong by someone I love ...’ ... ‘They will do wrong by someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.”

Dasuttarasutta DN 34 <https://suttacentral.net/dn34>

Translated by Bhikkhu Sujato

To Give Up These Three Things You Should Develop Three Things

“Mendicants, there are these three things. What three?

**Greed |lust|,
Hate,
And delusion.**

These are the three things.

To give up these three things you should develop three things. What three?

You should develop the perception of ugliness to give up greed |lust|,

You should develop love to give up hate,

You should develop wisdom to give up delusion.

These are the three things you should develop to give up those three things.”



Three Types of Individuals to Be Found Existing in the World

“Monks, there are these three types of individuals to be found existing in the world. Which three?

**An individual like an inscription in rock,
An individual like an inscription in soil,
And an individual like an inscription in water.**

“And how is an individual like an inscription in rock? There is the case where a certain individual is often angered, and his anger stays with him a

long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

“And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn’t stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn’t last a long time, in the same way a certain individual is often angered, but his anger doesn’t stay with him a long time. This is called an individual like an inscription in soil.

“And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. Just as an inscription in water immediately disappears and doesn’t last a long

time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. This is called an individual like an inscription in water.

“These are the three types of individuals to be found existing in the world.”

Lekhasutta AN 3.132 <https://suttacentral.net/an3.132>
Translated by Thanissaro Bhikkhu



The Lord Suffused the Elephant Nālāgiri with Loving-Kindness of Mind

Now at that time there was a fierce elephant in Rājagaha, a man-slayer, called Nālāgiri. Then Devadatta, having entered Rājagaha, having gone to the elephant stable, spoke thus to the mahouts: “We, my good fellows, are relations of the king. We are competent to put in a high position one occupying a lowly position and to bring about an increase in food and wages. Well now, good fellows, when the recluse Gotama is coming along this carriage road, then, having let loose this elephant, Nālāgiri, bring him down this carriage road.”

“Very well, honoured sir,” these mahouts answered Devadatta in assent.

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood together with several monks. Then the Lord went along that carriage road. Then those mahouts saw the Lord coming along that carriage-road; seeing him, having let loose the elephant Nālāgiri, they brought him down that carriage-road. The elephant Nālāgiri saw the Lord coming from afar; seeing him, having lifted up his trunk, he rushed towards the Lord, his ears and tail erect. Those monks saw the elephant Nālāgiri coming in the distance; seeing him, they spoke thus to the Lord:

“Lord, this elephant Nālāgiri, coming along this carriage-road, is a fierce man-slayer; Lord, let the Lord turn back, let the well-farer turn back.”

“Wait, monks, do not be afraid; this is impossible, monks, it cannot come to pass that anyone should deprive a Truth-finder of life by aggression;

monks, Truth-finders attain nibbāna not because of an attack.” And a second time ... And a third time these monks spoke thus to the Lord: “Lord, this elephant Nālāgiri, ... let the well-farer turn back.”

“Wait, monks, ... Truth-finders attain nibbāna not because of an attack.”

Now at that time people, having mounted up on to the long houses and the curved houses and the roofs, waited there. Those people who were of little faith, not believing, who were of poor intelligence, these spoke thus: “This great recluse is indeed lovely; he will be hurt by the bull elephant.” But those people who had faith and were believing, who were wise and intelligent, these spoke thus: “Soon, good sirs, the bull-elephant will come into conflict with the elephant (among men).”

Then the Lord suffused the elephant Nālāgiri with loving-kindness of mind. Then the elephant Nālāgiri, suffused by the Lord with loving-

kindness of mind, having put down his trunk, approached the Lord; having approached, he stood in front of the Lord. Then the Lord, stroking the elephant Nālāgiri's forehead with his right hand, addressed the elephant Nālāgiri with verses:

**“Do not, elephant, strike the elephant (among men), for painful, elephant, is the striking of the elephant (among men),
For there is no good bourn, elephant, for a slayer of the elephant (among men) when he is hence beyond.
“Be not proud, be not wanton, for the wanton reach not a good bourn;
Only that should you do by which you will go to a good bourn.”**

Then the elephant Nālāgiri, having taken the dust of the Lord's feet with his trunk, having scattered it over his head, moved back bowing while he gazed upon the Lord. Then the elephant Nālāgiri, having returned to the elephant stable, stood in his own place; and it was in this way that the elephant

Nālāgiri became tamed. Now at that time people sang this verse:

“Some are tamed by stick, by goads and whips.
The elephant was tamed by the great seer
without a stick, without a weapon.”

People looked down upon, criticised, spread it about, saying: “How evil is this Devadatta, how inauspicious, in that he tried to murder the recluse Gotama who is of such great psychic power, of such great might,” and Devadatta’s gains and honours declined; the Lord’s gains and honours increased.

Saṅghabhedakakkhandhaka Pli Tv Kd 17
<https://suttacentral.net/pli-tv-kd17>
Translatev]d by I.B. Horner, Bhikkhu Brahmali



How Practice When Others Speak in Dispraise of The Buddha, or in Dispraise of the Dhamma, or in Dispraise of the Sangha

On one occasion the Exalted One was travelling along the highway between Rājagaha and Nālandā together with a great company of bhikkhus, with about five hundred bhikkhus. At the same time the wanderer Suppiya was also travelling along the highway between Rājagaha and Nālandā together with his pupil, the youth

Brahmadatta. Along the way, the wanderer Suppiya spoke in many ways in dispraise of the Buddha, the Dhamma, and the Sangha. But his pupil, the youth Brahmadatta, spoke in many ways in praise of the Buddha, the Dhamma, and the Sangha. Thus these two, teacher and pupil, followed closely behind the Exalted One and the company of bhikkhus, making assertions in direct contradiction to each other.

Then the Exalted One together with the company of bhikkhus entered the royal rest-house in the Ambalaṭṭhika garden in order to pass the night. The wanderer Suppiya together with his pupil, the youth Brahmadatta, also entered the royal rest-house in the Ambalaṭṭhika garden in order to pass the night. There, too, the wanderer Suppiya spoke in many ways in dispraise of the Buddha, the Dhamma, and the Sangha, while his pupil Brahmadatta spoke in many ways in their praise. Thus these two, teacher and pupil, dwelt together making assertions in direct contradiction to each other.

When dawn broke a number of bhikkhus, after rising, assembled in the pavilion. As they sat together, the following conversation sprang up among them: “It is wonderful and marvellous, friends, how the Exalted One, he who knows and sees, the Worthy One, the perfectly enlightened Buddha, has so thoroughly penetrated the diversity in the dispositions of beings. For this wanderer Suppiya spoke in many ways in dispraise of the Buddha, the Dhamma, and the Sangha, while his own pupil, the youth Brahmadata, spoke in many ways in their praise. These two, teacher and pupil, followed closely behind the Exalted One and the company of bhikkhus, making assertions in direct contradiction to each other.”

Then the Exalted One, realizing the turn their discussion had taken, entered the pavilion, sat down on the prepared seat, and addressed the bhikkhus: “What kind of discussion were you holding just now, bhikkhus? What was the subject of your conversation?”

The bhikkhus replied: “When dawn had broken, Lord, after rising we assembled in the pavilion. As we sat here, the following conversation sprang up among us: ‘It is wonderful and marvellous friends, how the Exalted One, he who knows and sees, the Worthy One, the perfectly enlightened Buddha, has so thoroughly penetrated the diversity in the dispositions of beings. For this wanderer Suppiya spoke in many ways in dispraise of the Buddha, the Dhamma, and the Sangha, while his own pupil, the youth Brahmadata, spoke in many ways in their praise. These two, teacher and pupil, followed closely behind the Exalted One and the company of bhikkhus, making assertions in direct contradiction to each other.’ This, Lord, was the conversation we were having when the Exalted One arrived.”

“If, bhikkhus, others speak in dispraise of me, or in dispraise of the Dhamma, or in dispraise of the Sangha, you should not give way to resentment, displeasure, or animosity against them in your heart. For if you were to become angry or upset

in such a situation, you would only be creating an obstacle for yourselves. If you were to become angry or upset when others speak in dispraise of us, would you be able to recognize whether their statements are rightly or wrongly spoken?”

“Certainly not, Lord.”

“If, bhikkhus, others speak in dispraise of me, or in dispraise of the Dhamma, or in dispraise of the Sangha, you should unravel what is false and point it out as false, saying: ‘For such and such a reason this is false, this is untrue, there is no such thing in us, this is not found among us.’

“And if, bhikkhus, others speak in praise of me, or in praise of the Dhamma, or in praise of the Sangha, you should not give way to jubilation, joy, and exultation in your heart. For if you were to become jubilant, joyful, and exultant in such a situation, you would only be creating an obstacle for yourselves. If others speak in praise of me, or in praise of the Dhamma, or in praise of the Sangha, you should acknowledge what is fact as

fact, saying: ‘For such and such a reason this is a fact, this is true, there is such a thing in us, this is found among us.’

Brahmajāla Sutta DN 1 DN i 1 <https://suttacentral.net/dn1>
Translated by Bhikkhu Bodhi



For Hatred Never Ends Through Hatred; Hatred Only Ends Through Love

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At this time a certain monk had committed an offense. He regarded that offense as an offense, but there were other monks who did not. Sometime later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You have committed an offense. Do you recognize it?"

“I haven’t committed any offense that I should recognize.”

Soon afterwards the monks achieved unanimity and they ejected that monk for not recognizing the offense. But that monk was learned and a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the summaries; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. He went to his friends and said, “This isn’t an offense and so I haven’t committed one. I haven’t been ejected, since the legal procedure was illegitimate, reversible, and unfit to stand. Please side with me, Venerables, in accordance with the Teaching and the Monastic Law.” And he was able to form a faction. He then sent the same message to his friends in the country and again he was able to form a faction.

The monks who sided with him went to the monks who had ejected him and said, “This isn’t an offense and so this monk hasn’t committed one. He hasn’t been ejected, since the legal

procedure was illegitimate, reversible, and unfit to stand.”

They replied, “This is an offense and so this monk has committed one. He’s been ejected, since the legal procedure of ejection was legitimate, irreversible, and fit to stand. Venerables, don’t side with this monk who has been ejected.” But they still sided with that monk.

Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened.

Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejecting, and sat down on the prepared seat. He then said to those monks:

“Don’t always eject a monk just because it seems clear to you that he’s committed an offense.

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are

other monks who do. If those monks know, ‘This monk is learned and a master of the tradition; he is an expert on the Teaching, the Monastic Law, and the summaries; he is knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject this monk for not recognizing an offense, we won’t do the observance-day procedure with him. Because of this there will be arguments and disputes in the Sangha; there will be schism, fracture, and separation in the Sangha,’ and if they understand the gravity of schism, they should not eject that monk for not recognizing an offense.

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If those monks know, ‘This monk is learned and a master of the tradition; he is an expert on the Teaching, the Monastic Law, and the summaries; he is knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject this monk for not recognizing an offense,

we won't do the invitation procedure with him; we won't do the legal procedures of the Sangha with him; we won't share a seat with him; we won't drink rice porridge with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, and do acts of respect for one another according to seniority—because of this there will be arguments and disputes in the Sangha; there will be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they should not eject that monk for not recognizing an offense.”

The Buddha got up from his seat, went to those monks who were siding with the ejected monk, and sat down on the prepared seat. He then said to those monks:

“If you have committed an offense, don't refuse to make amends for it just because you think that you haven't committed it.

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If that monk knows, 'These monks are learned and masters of the tradition; they are experts on the Teaching, the Monastic Law, and the summaries; they are knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They are unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. Moreover, if these monks eject me for not recognizing an offense, they won't do the observance-day procedure with me. Because of this there will be arguments and disputes in the Sangha; there will be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others.

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If that monk knows, 'These monks are learned and masters of the tradition; they are experts on the Teaching, the Monastic

Law, and the summaries; they are knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They are unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. Moreover, if these monks eject me for not recognizing an offense, they won't do the invitation procedure with me; they won't do the legal procedures of the Sangha with me; they won't share a seat with me; they won't drink rice porridge with me; they won't sit in the dining hall with me; they won't stay in the same room with me; we won't bow down, stand up, raise our joined palms, and do acts of respect for one another according to seniority—because of this there will be arguments and disputes in the Sangha; there will be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others." The Buddha then got up from his seat and left.

Soon those monks who sided with the ejected monk did the observance-day procedure and the

legal procedures of the Sangha right there within the monastic boundary. But the monks who had ejected him went outside the boundary and did the observance-day procedure and the procedures of the Sangha there. One of the monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what was happening.

The Buddha replied: “If those monks who side with the ejected monk do the observance-day procedure and the legal procedures of the Sangha right there within the monastic boundary, and it’s in accordance with the motion and announcements as I have laid them down, then those procedures are legitimate, irreversible, and fit to stand. And if you, the monks who did the ejecting, do the observance-day procedure and the legal procedures of the Sangha right there within the monastic boundary, and it’s in accordance with the motion and announcements as I have laid them down, then those procedures too are legitimate, irreversible, and fit to stand. This is so because you belong to a different Buddhist sect.

There are these two grounds for belonging to a different Buddhist sect. Either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. And there are these two grounds for belonging to the same Buddhist sect. Either one makes oneself belong to the same Buddhist sect, or a unanimous assembly re-admits one who had been ejected for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view.”

At this time the monks were arguing and disputing in the dining halls in inhabited areas, displaying improper physical and verbal behavior, such as grabbing one another with their hands. People complained and criticized them, “How can the Sakyan monastics act like this?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can monks act like this?”

They told the Buddha. He had the Sangha gathered and questioned the monks: “Is it true, monks, that monks are acting like this?”

“It’s true, Sir.”

The Buddha criticized them ... and after criticizing them he gave a teaching and addressed the monks:

“When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, ‘We won’t display improper physical and verbal behavior, such as grabbing one another with our hands.’ When the Sangha is divided, but the monks are behaving in accordance with the Teaching and are on friendly terms, they should sit down one seat apart.”

The monks were also arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were unable to resolve that legal issue. A certain monk went to the Buddha,

bowed, and told him what was happening, adding, “Venerable Sir, it would be good if you went to those monks out of compassion.” The Buddha consented by remaining silent.

The Buddha then went to those monks, sat down on the prepared seat, and said, “Enough, monks, don’t quarrel and dispute.”

A certain monk who spoke contrary to the Teaching replied, “Wait, Sir. You are the Lord of the Teaching and there is no need for you to be concerned. Just enjoy the happiness of the present life. We’ll face the consequences of this quarrelling and disputing.” The Buddha repeated his appeal to those monks, but got the same reply.

2. The account of Dīghāvu

The Buddha then said,

“At one time in Benares, monks, there was a king of Kāsī called Brahmadata. He was rich and powerful, had many vehicles and transport

animals, and possessed a large kingdom and much wealth. Then there was Dīghīti, the King of Kosala, who was poor and had little power, who had few vehicles and transport animals, and who possessed only a small kingdom and little wealth.

At one time King Brahmadata, armed with his fourfold army, marched out to attack King Dīghīti. When King Dīghīti heard about this, he reflected on King Brahmadata's superior wealth and power and concluded, 'I'm incapable of repelling even a single strike from Brahmadata. Let me flee the town before he arrives.'

And he fled the town together with his queen. King Brahmadata then conquered and seized King Dīghīti's army, vehicles, and transport animals, as well as his country and wealth.

King Dīghīti and his wife set out for Benares. When they eventually arrived, they stayed in the house of a potter on the edge of the town, disguised as wanderers.

Soon the queen became pregnant. She craved to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords. She told the King, and he replied, ‘How are we going to achieve that when we’re in such a difficult situation?’

‘If I don’t get it, I’ll die.’

At that time King Brahmadatta had a brahmin counselor who was a friend of King Dīghīti. King Dīghīti went to his friend and told him about his wife’s pregnancy and craving. The brahmin replied, ‘Well then, let me see the queen.’

The queen then went to that brahmin. When he saw her coming, he got up from his seat, put his upper robe over one shoulder, raise his joined palms, and uttered a heartfelt exclamation three times:

‘You have the King of Kosala in your womb!’
And he added, ‘Be pleased, lady. You’ll get to see the fully equipped fourfold army arrayed on even

ground at sunrise and to drink water from the washing of swords.’

The brahmin counselor then went to King Brahmadatta and said, ‘The omens are such, Sir, that tomorrow you should have the fully equipped fourfold army arrayed on even ground at sunrise and have the swords washed.’ The king told his people to act accordingly. And as a consequence, the queen was able to satisfy her craving.

When the pregnancy matured, the queen gave birth to a son. They called him Dīghāvu. Soon enough Prince Dīghāvu became self-reliant. King Dīghīti thought, ‘This King Brahmadatta has caused us much misfortune; he’s taken our army, our vehicles and transport animals, and our country and wealth. If he finds out about us, he will kill all three of us. Let me take Prince Dīghāvu to live out-of-town.’ And he did just that. As he was living outside of town, Prince Dīghāvu was soon training in all branches of knowledge.

At this time King Dīghīti's old barber was living at King Brahmadata's court. On one occasion he saw King Dīghīti and his wife staying in that potter's house, disguised as wanderers. He then went to King Brahmadata and told him. The King ordered his people to get King Dīghīti and his wife. When they had done so, he said, 'Bind their arms behind their backs with a strong rope. Shave their heads and parade them from street to street, from intersection to intersection, to the beat of a harsh drum. Then take them out of town through the southern gate, cut them into four pieces, and place the pieces at the four directions.' Saying, 'Yes, Sir,' they bound and shaved King Dīghīti and his wife as instructed, and paraded them from street to street, from intersection to intersection, to the beat of a harsh drum.

Just then Prince Dīghāvu thought, 'I haven't seen my parents for a long time. Why don't I pay them a visit?' When he entered Benares, he saw what was happening to his parents. As he went up to them, King Dīghīti said to him, 'My dear Dīghāvu, see neither long nor short. For hatred

never ends through hatred; hatred only ends through love.’

The people there said to King Dīghīti, ‘You’re insane, King Dīghīti, you’re babbling. Who is Dīghāvu? And who is he saying this to?’

‘I’m not insane; I’m not babbling. The wise will understand.’

King Dīghīti repeated what he had said to the Prince a second and a third time, and events unfolded as before.

Then, when the parading was finished, the people took King Dīghīti and his wife through the southern gate and cut them into four pieces. They placed the pieces at the four directions, set up guard, and departed.

Prince Dīghāvu entered Benares, brought back some alcohol, and gave it to the guards. When they were lying drunken on the ground, he collected sticks, built a funeral pyre, and lifted his

parents' bodies on top. He then lit the pyre, and raising his joined palms, he circumambulated it with his right side toward it.

Just then King Brahmadata was up in his best stilt house and he saw Prince Dīghāvu circumambulating the pyre, raising his joined palms. He thought, 'No doubt this is a relative of King Dīghīti. This is surely a sign of trouble for me, in that nobody has told me.'

The Prince then went into the wilderness and cried his heart out. Wiping away his tears, he entered Benares and went to the elephant stables next to the royal compound. He said to the elephant trainer, 'Teacher, I wish to learn your profession.'

'Well then, young brahmin, learn it.'

Soon the Prince was getting up early in the morning, before singing sweetly and playing his lute in the elephant stables. King Brahmadata, too, was getting up early, and he heard that music.

He asked his people who it was, and they replied that it was a young brahmin who was an apprentice of such-and-such an elephant trainer.’

‘Well then, bring him here.’

They brought the Prince, and the King asked him whether he was the one who had been singing and playing the lute. When the Prince confirmed that it was he, the King said, ‘Well then, sing and play right here.’ Dīghāvu consented and did his best to please the King. The King said, ‘Young brahmin, please attend on me,’ and the Prince agreed.

The Prince then got up before the King and went to bed after him. He willingly performed any services and was pleasant in his conduct and speech. Soon the King put the Prince in an intimate position of trust.

On one occasion the King said to the Prince, ‘Harness a chariot and we’ll go hunting.’ He did as asked and said to the King, ‘Sir, the chariot is ready. You may leave at your convenience.’ The

King then mounted the chariot and the Prince drove it. But he drove it away from the army.

When they had gone a long way, the King said to the Prince, ‘Unharness the chariot. I’m tired and I want to lie down.’ He did as asked and then sat down cross-legged on the ground. The King lay down, resting his head on the Prince’s lap. And because he was tired, he quickly fell asleep. The Prince thought, ‘This King has caused us much misfortune. He took our army, our vehicles and transport animals, and our country and wealth. He killed my mother and father. This is a good opportunity for me to take revenge.’ And he drew his sword from its sheath.

He then thought, ‘At the time of his death, my father said to me, “My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.” It would not be proper of me not to follow my father’s advice.’ And he returned the sword to its sheath.

A second and a third time he had the same thoughts, ‘This King has caused us much misfortune. He took our army, our vehicles and transport animals, and our country and wealth. He killed my mother and father. This is a good opportunity for me to take revenge.’ And he drew his sword from its sheath.

and a third time he had the same thoughts, ‘At the time of his death, my father said to me, “My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.” It would not be proper of me not to follow my father’s advice.’ And each time he ended up returning the sword to its sheath.

Then King Brahmadata suddenly got up, frightened and alarmed. The Prince asked what was the matter, and the King said, ‘Just now, I dreamed that Prince Dīghāvu, the son of Dīghīti the King of Kosala, attacked me with a sword.’ Seizing the King’s head with his left hand and drawing his sword with his right hand, the Prince said to the King, ‘Sir, I’m that Prince Dīghāvu,

the son of Dīghīti the King of Kosala. You have caused us much misfortune. You took our army, our vehicles and transport animals, and our country and wealth. You killed my mother and father. This is a good opportunity for me to take revenge.'

The King bowed down with his head at the Prince's feet and said, 'Dear Dīghāvu, please spare my life.'

'Who am I to spare your life? Sir, it's you who should spare mine.'

'Well then, Dīghāvu, if you spare my life, I'll spare yours.'

The King and Dīghāvu spared each other's lives. They shook hands and made a vow not to harm one another.

The King said to the Prince, 'Well then, Dīghāvu, harness the chariot and let's go.' He did as asked and said to the King, 'The chariot is ready. You

may leave at your convenience.’ The King mounted the chariot and the Prince drove it. And he drove it so that it soon rejoined the army.

When he was back in Benares, the King gathered his court and said, ‘If you saw Prince Dīghāvu, the son of Dīghīti the King of Kosala, what would you do to him?’

They variously replied, ‘Sir, we would cut off his hands;’ ‘We would cut off his feet;’ ‘We would cut off both his hands and feet;’ ‘We would cut off his ears;’ ‘We would cut off his nose;’ ‘We would cut off both his ears and nose;’ ‘We would cut off his head.’

‘This is Prince Dīghāvu, the son of Dīghīti the King of Kosala. You shouldn’t do anything to harm him. I’ve spared his life and he’s spared mine.’

Soon afterwards the King said to Dīghāvu, ‘Dīghāvu, what’s the meaning of that which your father told you at the time of his death?’

‘When he said, “Not long,” he meant, “Don’t harbor hate for a long time.” When he said, “Not short,” he meant, “Don’t hastily break with your friends.” And when he said, “For hatred never ends through hatred; hatred only ends through love,” he was referring to your killing of my mother and father. For if I had killed you, those who wish you well would have killed me, and those who wish me well would in turn have killed them. In this way the hatred would never end through hatred. But now you have spared my life and I’ve spared yours. In this way hatred ends through love.’

The King thought, ‘It’s amazing how wise Dīghāvu is, in that he’s able to fully understand the meaning of his father’s brief statement.’ And he gave him back his father’s army, his vehicles and transport animals, and his country and wealth, and he also gave him his own daughter.

In this way, monks, those kings who had the authority to punish were actually patient and gentle. But right here you, who have gone forth

on this well-proclaimed spiritual path, shine when you are patient and gentle.”

A third time the Buddha said to those monks, “Enough, monks, don’t quarrel and dispute.” And for third time that monk who spoke contrary to the Teaching replied, “Wait, Sir. You are the Lord of the Teaching. There is no need for you to be concerned. Just enjoy the happiness of the present life. We’ll face the consequences of this quarreling and disputing.”

The Buddha thought, “These foolish men are in the grip of emotions. It’s not easy to persuade them,” and he got up from his seat and left.



Veludvāreyyasutta SN 55.7 <https://suttacentral.net/sn55.7>
Translated by Bhikkhu Sujato

An Explanation of the Dhamma That's Relevant to Oneself

So I have heard.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate. The brahmins and householders of Bamboo Gate heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some

announced their name and clan, while some kept silent. Seated to one side they said to the Buddha: “Master Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“Householders, I will teach you an explanation of the Dhamma that’s relevant to oneself. Listen and pay close attention, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is the explanation of the Dhamma that’s relevant to oneself?

It’s when a noble disciple reflects: ‘I want to live and don’t want to die; I want to be happy and recoil from pain. Since this is so, if someone were

to take my life, I wouldn't like that. But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: 'If someone were to steal from me, I wouldn't like that. But if I were to steal from someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to have sexual relations with my wives, I wouldn’t like it. But if I were to have sexual relations with someone else’s wives, he wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to distort my meaning by lying, I wouldn’t like it. But if I were to distort someone else’s meaning by lying, they wouldn’t like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it. But if I were to break someone else from their friends by divisive speech, they wouldn’t like it either. ...’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to attack me with harsh speech, I wouldn’t like it. But if I were to attack someone else with harsh speech, they wouldn’t like it either. ...’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to annoy me by talking silliness and nonsense, I wouldn’t like it. But if I were to annoy someone else by talking silliness and nonsense, they wouldn’t like it either.’ The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?’ Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the

giving up of talking nonsense. So their verbal behavior is purified in three points.

And they have experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And they have the ethical conduct loved by the noble ones ... leading to immersion. When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha, “Excellent, Master Gotama! ... We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”



Someone with Forty Qualities Is Cast Down to Hell

“Someone with forty qualities is cast down to hell. What forty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is cast down to hell.

Someone with forty qualities is raised up to heaven. What forty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is raised up to heaven.”

AN 10.224 <https://suttacentral.net/an10.224>
Translated by Bhikkhu Sujato



Source: <https://suttacentral.net/ud5.4> Kumāraka Sutta Ud 5.4 Ud 51
Translated by Bhikkhu Ānandajoti

**“If You Fear Pain,
If You Dislike Pain,
Don’t Do Bad Deeds
Either openly or in Secret”**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time, between Sāvattḥī and the Jeta Grove, several boys were tormenting some fish.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. He saw the boys tormenting the fish. He

went to them and said, “Boys, do you fear pain?
Do you dislike pain?”

“Yes, sir,” they replied. “We dislike pain.”

Then, understanding this matter, on that occasion
the Buddha expressed this heartfelt sentiment:

**“If you fear pain,
if you dislike pain,
don’t do bad deeds
either openly or in secret.**

**If you should do a bad deed,
now or in the future,
you won’t be freed from suffering,
though you fly away and flee.”**



How Practice When Anyone Criticizes You in Your Presence

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time, Venerable Phagguna of the Top-Knot was mixing too closely together with the nuns. So much so that if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even

instigated disciplinary proceedings. And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings. That's how much Phagguna of the Top-Knot was mixing too closely together with the nuns.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

So the Buddha addressed a certain monk, "Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the teacher summons him."

"Yes, sir," that monk replied. He went to Phagguna of the Top-Knot and said to him, "Reverend Phagguna, the teacher summons you."

"Yes, reverend," Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Is it really true, Phagguna, that you’ve been mixing overly closely together with the nuns? So much so that if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings? And if any mendicant criticizes you in those nuns’ presence, they get angry and upset, and even instigate disciplinary proceedings? Is that how much you’re mixing overly closely together with the nuns?”

“Yes, sir.”

“Phagguna, are you not a gentleman who has gone forth from the lay life to homelessness?”

“Yes, sir.”

“As such, it’s not appropriate for you to mix so closely with the nuns. So, if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will

remain full of compassion, with a heart of love and no secret hate.’ That’s how you should train.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’ That’s how you should train.



A Housewife Named Vedehikā

Once upon a time, mendicants, right here in Sāvattḥī there was a housewife named Vedehikā. She had this good reputation: ‘The housewife Vedehikā is sweet, even-tempered, and calm.’ Now, Vedehikā had a bonded maid named Kālī who was skilled, tireless, and well-organized in her work.

Then Kālī thought, ‘My mistress has a good reputation as being sweet, even-tempered, and

calm. But does she actually have anger in her and just not show it? Or does she have no anger? Or is it just because my work is well-organized that she doesn't show anger, even though she still has it inside? Why don't I test my mistress?'

So Kālī got up during the day. Vedehikā said to her, 'What the hell, Kālī!'

'What is it, madam?'

'You're getting up in the day—what's up with you, girl?'

'Nothing, madam.'

'Nothing's up, you bad girl, but you get up in the day!' Angry and upset, she scowled.

Then Kālī thought, 'My mistress actually has anger in her and just doesn't show it; it's not that she has no anger. It's just because my work is well-organized that she doesn't show anger, even

though she still has it inside. Why don't I test my mistress further?'

So Kālī got up later in the day. Vedehikā said to her, 'What the hell, Kālī!'

'What is it, madam?'

'You're getting up later in the day—what's up with you, girl?'

'Nothing, madam.'

'Nothing's up, you bad girl, but you get up later in the day!' Angry and upset, she blurted out angry words.

Then Kālī thought, 'My mistress actually has anger in her and just doesn't show it; it's not that she has no anger. It's just because my work is well-organized that she doesn't show anger, even though she still has it inside. Why don't I test my mistress further?'

So Kālī got up even later in the day. Vedehikā said to her, ‘What the hell, Kālī!’

‘What is it, madam?’

‘You’re getting up even later in the day—what’s up with you, girl?’

‘Nothing, madam.’

‘Nothing’s up, you bad girl, but you get up even later in the day!’ Angry and upset, she grabbed a rolling-pin and hit Kālī on the head, cracking it open.

Then Kālī, with blood pouring from her cracked skull, denounced her mistress to the neighbors, ‘See, ladies, what the sweet one did! See what the even-tempered one did! See what the calm one did! How on earth can she grab a rolling-pin and hit her only maid on the head, cracking it open, just for getting up late?’

Then after some time the housewife Vedehikā got this bad reputation: ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don’t encounter any disagreeable criticism. But it’s when they encounter disagreeable criticism that you’ll know whether they’re really sweet, even-tempered, and calm. I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, almsfood, lodgings, and medicines and supplies for the sick. Why is that? Because when they don’t get robes, almsfood, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish. But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish. So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we

honor, respect, revere, worship, and venerate the teaching.’ That’s how you should train.

Kakacūpamasutta MN 21 <https://suttacentral.net/mn21>
Translated by Bhikkhu Sujato



Five Drawbacks of Intolerance (1st)

“Mendicants, there are these five drawbacks of intolerance. What five?”

Most people find you unlikable and unloveable.
You have lots of enmity and many faults.
You feel lost when you die.
And when your body breaks up, after death,
you’re reborn in a place of loss, a bad place, the
underworld, hell.
These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five?

Most people find you dear and lovable.
You have little enmity and few faults.
You don't feel lost when you die.
And when your body breaks up, after death,
you're reborn in a good place, a heavenly realm.

These are the five benefits of tolerance.”

Paṭhamaakkhantisutta AN 5.215 <https://suttacentral.net/an5.215>
Translated by Bhikkhu Sujato

“What nine things lead to distinction? Nine methods to get rid of resentment. Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me ...’ ... ‘They will do wrong to me ...’ ... ‘They did wrong by someone I love ...’ ... ‘They are doing wrong by someone I love ...’ ... ‘They will do wrong by someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.”

Dasuttarasutta DN 34 <https://suttacentral.net/dn34>

Translated by Bhikkhu Sujato



Five Drawbacks of Intolerance (2nd)

“Mendicants, there are these five drawbacks of intolerance. What five?”

Most people find you unlikable and unlovable.

You’re cruel and remorseful.

You feel lost when you die.

And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five?

Most people find you likable and lovable.
You're neither cruel nor remorseful.
You don't feel lost when you die.
And when your body breaks up, after death,
you're reborn in a good place, a heavenly realm.
These are the five benefits of tolerance.”

Dutiyaakkhantisutta AN 5.216 <https://suttacentral.net/an5.216>
Translated by Bhikkhu Sujato



Tissasutta SN 21.9 <https://suttacentral.net/sn21.9>
Translated by Bhikkhu Bodhi

Why Are You Angry?

At Savatthi. Then the Venerable Tissa, the Blessed One's paternal cousin, approached the Blessed One, paid homage to him, and sat down to one side—miserable, sorrowful, with tears streaming down. Then the Blessed One said to him:

“Tissa, why are you sitting there, miserable, sorrowful, with tears streaming down?”

“Because, venerable sir, the bhikkhus have attacked me on all sides with sharp words.”

“That, Tissa, is because you admonish others but cannot bear being admonished yourself. Tissa, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others but cannot accept admonition in turn. This is proper for you, Tissa, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others and accept admonition in turn.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

**“Why are you angry? Don’t be angry!
Non-anger is better for you, Tissa.
It is to remove anger, conceit, and scorn,
That the holy life is lived, O Tissa.”**



Valuing Anger

“Mendicants, these four people are found in the world. What four? **People who value anger, or denigration, or material possessions, or honor rather than the true teaching.** These are the four people found in the world.

These four people are found in the world.

What four?

People who value the true teaching rather than anger, or denigration, or material possessions, or honor.

These are the four people found in the world.

Mendicants who value anger and denigration,
possessions and honor,
don't grow in the teaching
that was taught by the perfected Buddha.

But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching
that was taught by the perfected Buddha.”



Valuing Anger (2nd)

“Mendicants, these four things oppose the true teaching. What four? **Valuing anger, denigration, material possessions, and honor rather than the true teaching.** These are the four things that oppose the true teaching.

These four things are the true teaching. What four? **Valuing the true teaching rather than anger, denigration, material possessions, and honor.** These are the four things that are the true teaching.

A mendicant who values anger and denigration,
possessions and honor,
doesn't grow in the true teaching,
like a rotten seed in a good field.

But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching,
like well-watered herbs.”

Dutiyakodhagarusutta AN 4.44 <https://suttacentral.net/an4.44>
Translated by Bhikkhu Sujato



Someone with Four Qualities Is Cast Down to Hell

“Mendicants, someone with four qualities is cast down to hell. What four?

**They value anger,
or denigration,
or material possessions,
or honor rather than the true teaching.**

Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four?

They value the true teaching rather than anger,
or denigration,
or material possessions,
or honor.

Someone with these four qualities is raised up to heaven.”

Kodhagarusutta AN 4.84 <https://suttacentral.net/an4.84>
Translated by Bhikkhu Sujato



Wrong Courses

“Bhikkhus, there are these four ways of taking a wrong course. What four?”

One takes a wrong course because of desire.

One takes a wrong course because of hatred.

One takes a wrong course because of delusion.

One takes a wrong course or because of fear.

These are the four ways of taking a wrong course.”

“Bhikkhus, there are these four ways of not taking a wrong course. What four? One does not take a wrong course because of desire, because of hatred, because of delusion, or because of fear. These are the four ways of not taking a wrong course.”

If through desire, hate, fear, or delusion one transgresses against the Dhamma, one’s fame diminishes like the moon in the dark fortnight.

If one does not transgress the Dhamma through desire, hate, fear, or delusion, one’s fame becomes full like the moon in the bright fortnight.



An Assigner of Meals

“Bhikkhus, if an assigner of meals possesses four qualities, he is deposited in hell as if brought there. What four? He takes a wrong course because of desire, because of hatred, because of delusion, or because of fear. If an assigner of meals possesses these four qualities, he is deposited in hell as if brought there.

“Bhikkhus, if an assigner of meals possesses four qualities, he is deposited in heaven as if brought

there. What four? He does not take a wrong course because of desire, because of hatred, because of delusion, or because of fear. If an assigner of meals possesses these four qualities, he is deposited in heaven as if brought there.”

Those people uncontrolled in sensual pleasures, who are unrighteous, not revering the Dhamma, gone astray through desire, hate, and fear are called a stained assembly.

Such is said by the Ascetic who knows.

Therefore, those good persons who are praiseworthy, firm in the Dhamma, who do nothing bad, unswayed by desire, hate, and fear, are called an elite assembly.

Such is said by the Ascetic who knows.

“Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.”

Dutiyamārapāsasutta SN 4.5 <https://suttacentral.net/sn4.5>
Translated by Bhikkhu Bodhi



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“There is the case where an individual keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with good will. Thus, he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with good will: abundant, expansive, immeasurable, free from hostility, free from ill will. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.”

Dutiyamettāsutta AN 4.126 <https://suttacentral.net/an4.126>
Translated by Thanissaro Bhikkhu

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