

BRINGING WISDOM TO THE BRAHMAVIHARAS

§1. “I don’t envision a single thing that is as quick to reverse itself as the mind—so much so that there is no satisfactory simile for how quick to reverse itself it is.” — AN 1:48

§2. “Monks, have you ever seen a moving-picture show?”

“Yes, lord.”

“That moving-picture show was created by the mind. And this mind is even more variegated than a moving-picture show. Thus one should reflect on one’s mind with every moment: ‘For a long time has this mind been defiled by passion, aversion, & delusion.’ From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

“Monks, I can imagine no one group of beings more variegated than that of common animals. Common animals are created by mind. And the mind is even more variegated than common animals. Thus one should reflect on one’s mind with every moment: ‘For a long time has this mind been defiled by passion, aversion, & delusion.’ From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.” — SN 22:100

§3. “Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn’t discern that as it has come to be, which is why I tell you that—for the uninstructed run-of-the-mill person—there is no development of the mind.”

“Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it has come to be, which is why I tell you that—for the well-instructed disciple of the noble ones—there is development of the mind.” — AN 1:51-52

§4. “To the extent that there are animals—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, or neither percipient nor non-percipient—the Tathagata, worthy & rightly self-awakened, is reckoned the foremost among them. In the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.” — AN 10:15

§5. “This is the way leading to discernment: when visiting a priest or contemplative, to ask: ‘What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, when I do it, will be for my long-term harm & suffering? Or what, when I do it, will be for my long-term welfare & happiness?’” — MN 135

BODILY FABRICATION

§6. “In-&-out breaths are bodily; these are things tied up with the body. That’s why in-&-out breaths are *bodily fabrications*. Having first directed one’s thoughts and made an evaluation, one then breaks out into speech. That’s why directed thought & evaluation are *verbal fabrications*. Perceptions & feelings are mental; these are things tied up with the mind. That’s why perceptions & feelings are *mental fabrications*.” — MN 44

§7. The Blessed One said, “Monks, do you develop mindfulness of in-&-out breathing?”

When this was said, Ven. Arittha replied to the Blessed One, “I develop mindfulness of in-&-out breathing, lord.”

“But how do you develop mindfulness of in-&-out breathing, Arittha?”

“Having abandoned sensual desire for past sensual pleasures, having done away with sensual desire for future sensual pleasures, and having thoroughly subdued perceptions of irritation with regard to internal & external events, I breathe in mindfully and breathe out mindfully.”

“There is that mindfulness of in-&-out breathing, Arittha. I don’t say that there isn’t. But as to how mindfulness of in-&-out breathing is brought in detail to its culmination, listen and pay close attention. I will speak.”

“As you say, lord,” Ven. Arittha responded to the Blessed One.

The Blessed One said, “And how, Arittha, is mindfulness of in-&-out breathing brought in detail to its culmination? There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

“[1] Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ [2] Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ [3] He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ [4] He trains himself, ‘I will breathe in calming bodily fabrication (the in-and-out breath).’ He trains himself, ‘I will breathe out calming bodily fabrication.’

“[5] He trains himself, ‘I will breathe in sensitive to rapture.’ He trains himself, ‘I will breathe out sensitive to rapture.’ [6] He trains himself, ‘I will breathe in sensitive to pleasure.’ He trains himself, ‘I will breathe out sensitive to pleasure.’ [7] He trains himself, ‘I will breathe in sensitive to mental fabrication (feeling & perception).’ He trains himself, ‘I will breathe out sensitive to mental fabrication.’ [8] He trains himself, ‘I will breathe in calming mental fabrication.’ He trains himself, ‘I will breathe out calming mental fabrication.’

“[9] He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’ [10] He trains himself, ‘I will breathe in satisfying the mind.’ He trains himself, ‘I will breathe out satisfying the mind.’ [11] He trains himself, ‘I will breathe in steadying the mind.’ He trains himself, ‘I will breathe out steadying the mind.’ [12] He trains himself, ‘I will breathe in releasing the mind.’ He trains himself, ‘I will breathe out releasing the mind.’

“[13] He trains himself, ‘I will breathe in focusing on inconstancy.’ He trains himself, ‘I will breathe out focusing on inconstancy.’ [14] He trains himself, ‘I will breathe in focusing on dispassion [*literally, fading*].’ He trains himself, ‘I will breathe out focusing on dispassion.’ [15] He trains himself, ‘I will breathe in focusing on cessation.’ He trains himself, ‘I will breathe out focusing on cessation.’ [16] He trains himself, ‘I will breathe in focusing on relinquishment.’ He trains himself, ‘I will breathe out focusing on relinquishment.’

“This, Arittha, is how mindfulness of in-&-out breathing is brought in detail to its culmination.” — SN 54:6

PERCEPTIONS OF HAPPINESS

§8. I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta’s Grove, Anathapindika’s monastery. Now at that time King Pasenadi Kosala was together with Queen Mallika in the upper palace. Then he said to her, “Is there anyone more dear to you than yourself?”

“No, your majesty,” she answered. “There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?”

“No, Mallika. There is no one more dear to me than myself.”

Then the king, descending from the palace, 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: "Just now I was together with Queen Mallika in the upper palace. I said to her, 'Is there anyone more dear to you than yourself?'"

"No, your majesty," she answered. "There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?"

"No, Mallika. There is no one more dear to me than myself."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Searching all directions
with your awareness,
you find no one dearer
than yourself.
In the same way, others
are fiercely dear to themselves.
So you shouldn't hurt others
if you love yourself.

— Ud 5:1

§9. The Blessed One said, "Once upon a time, monks, a bamboo acrobat, having erected a bamboo pole, addressed his assistant, Frying Pan: 'Come, my dear Frying Pan. Climb up the bamboo pole and stand on my shoulders.'"

"As you say, Master," Frying Pan answered the bamboo acrobat and, climbing the bamboo pole, stood on his shoulders.

"So then the bamboo acrobat said to his assistant, 'Now you watch after me, my dear Frying Pan, and I'll watch after you. Thus, protecting one another, watching after one another, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'"

"When he had said this, Frying Pan said to him, 'But that won't do at all, Master. You watch after yourself, and I'll watch after myself, and thus with each of us protecting ourselves, watching after ourselves, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'"

"What Frying Pan, the assistant, said to her Master was the right way in that case.

"Monks, the establishing of mindfulness is to be practiced with the thought, 'I'll watch after myself.' The establishing of mindfulness is to be practiced with the thought, 'I'll watch after others.' When watching after yourself, you watch after others. When watching after others, you watch after yourself.

"And how do you watch after others when watching after yourself? Through pursuing [the practice], through developing it, through devoting oneself to it. This is how you watch after others when watching after yourself.

"And how do you watch after yourself when watching after others? Through endurance, through harmlessness, and through a mind of kindness & sympathy. This is how you watch after yourself when watching after others.

"The establishing of mindfulness is to be practiced with the thought, 'I'll watch after myself.' The establishing of mindfulness is to be practiced with the thought, 'I'll watch after others.' When watching after yourself, you watch after others. When watching after others, you watch after yourself." — SN 47:19

REWARDS OF THE BRAHMAVIHARAS

§10. "Monks, for one whose release of awareness through good will is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?"

“One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. Devas protect one. Neither fire, poison, nor weapons can touch one. One’s mind gains concentration quickly. One’s complexion is bright. One dies unconfused and—if penetrating no higher—is headed for the Brahma worlds.” — AN 9:16

§11. “Now, Kalamas, one who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here-&-now:

“‘If there is a world after death, if there is the fruit of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, the heavenly world.’ This is the first assurance he acquires.

“‘But if there is no world after death, if there is no fruit of actions rightly & wrongly done, then here in the present life I look after myself with ease—free from hostility, free from ill will, free from trouble.’ This is the second assurance he acquires.

“‘If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?’ This is the third assurance he acquires.

“‘But if no evil is done through acting, then I can assume myself pure in both respects.’ This is the fourth assurance he acquires.

“One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires these four assurances in the here-&-now.” — AN 3:66

§12. “This is the escape from ill will: good will as an awareness-release....

“This is the escape from viciousness: compassion as an awareness-release....

“This is the escape from resentment: appreciation as an awareness-release.’

“This is the escape from passion: equanimity as an awareness-release.” — AN 6:13

§13. “There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

“Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body (unable to resist the influence of pleasure), undeveloped in virtue, undeveloped in mind (unable to resist the influence of pain), undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

“Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the unlimited. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

“Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?”

“Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink.”

“Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?”

“No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink.”

“In the same way, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.” — *AN 3:101*

ANTIDOTES FOR ANGER & ILL WILL

§14. “These seven things—pleasing to an enemy, bringing about an enemy’s aim—come to a man or woman who is angry. Which seven?

“...When a person is angry—overcome with anger, oppressed with anger—then even though that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger.

“...When a person is angry—overcome with anger, oppressed with anger—then even though he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless....

“... When a person is angry—overcome with anger, oppressed with anger—then even when he suffers a loss, he thinks, ‘I’ve gained a profit’; and even when he gains a profit, he thinks, ‘I’ve suffered a loss.’ When he has grabbed hold of these ideas that work in mutual opposition [to the truth], they lead to his long-term suffering & loss

“... When a person is angry—overcome with anger, oppressed with anger—then whatever his wealth, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow—righteous wealth righteously gained—the king orders it sent to the royal treasury [in payment of fines levied for his behavior]....

“... When a person is angry—overcome with anger, oppressed with anger—whatever reputation he has gained from being heedful, it falls away,

“... When a person is angry—overcome with anger, oppressed with anger—his friends, companions, & relatives will avoid him from afar....

“... When a person is angry—overcome with anger, oppressed with anger—he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then—on the break-up of the body, after death—he reappears in the plane of deprivation, the bad bourn, the lower realms, in hell, all because he was overcome with anger.

“These are the seven things—pleasing to an enemy, bringing about an enemy’s aim—that come to a man or woman who is angry.” — *AN 7:60*

§15. “There are these ten ways of subduing hatred. Which ten?

- [1] “Thinking, ‘He has done me harm. But what should I expect?’ one subdues hatred.
 [2] “Thinking, ‘He is doing me harm. But what should I expect?’ one subdues hatred.
 [3] “Thinking, ‘He is going to do me harm. But what should I expect?’ one subdues hatred.

[4] “Thinking, ‘He has done harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred. [5] “Thinking, ‘He is doing harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred. [6] “Thinking, ‘He is going to do harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred.

[7] “Thinking, ‘He has aided people who are not dear or pleasing to me. But what should I expect?’ one subdues hatred. [8] “Thinking, ‘He is aiding people who are not dear or pleasing to me. But what should I expect?’ one subdues hatred. [9] “Thinking, ‘He is

going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One does not get worked up over impossibilities.
"These are ten ways of subduing hatred." — *AN 10:80*

§16. Ven. Sariputta said: "When a person is impure in his bodily behavior but pure in his verbal behavior, how should one subdue hatred for him? Just as when a monk who makes use of things that are thrown away sees a rag in the road: Taking hold of it with his left foot and spreading it out with his right, he would tear off the sound part and go off with it. In the same way, when the individual is impure in his bodily behavior but pure in his verbal behavior, one should at that time pay no attention to the impurity of his bodily behavior, and instead pay attention to the purity of his verbal behavior. Thus the hatred for him should be subdued.

"When a person is impure in his verbal behavior, but pure in his bodily behavior, how should one subdue hatred for him? Just as when there is a pool overgrown with slime & water plants, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. He would jump into the pool, part the slime & water plants with both hands, and then, cupping his hands, drink the water and go on his way. In the same way, when the individual is impure in his verbal behavior but pure in his bodily behavior, one should at that time pay no attention to the impurity of his verbal behavior, and instead pay attention to the purity of his bodily behavior. Thus the hatred for him should be subdued.

"When a person is impure in his bodily behavior & verbal behavior, but periodically experiences mental clarity & calm, how should one subdue hatred for him? Just as when there is a little puddle in a cow's footprint, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. The thought would occur to him, 'Here is this little puddle in a cow's footprint. If I tried to drink the water using my hand or cup, I would disturb it, stir it up, & make it unfit to drink. What if I were to get down on all fours and slurp it up like a cow, and then go on my way?' So he would get down on all fours, slurp up the water like a cow, and then go on his way. In the same way, when an individual is impure in his bodily behavior & verbal behavior, but periodically experiences mental clarity & calm, one should at that time pay no attention to the impurity of his bodily behavior... the impurity of his verbal behavior, and instead pay attention to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued.

"When a person is impure in his bodily behavior & verbal behavior, and does not periodically experience mental clarity & calm, how should one subdue hatred for him? Just as when there is a sick man—in pain, seriously ill—traveling along a road, far from the next village & far from the last, unable to get the food he needs, unable to get the medicine he needs, unable to get a suitable assistant, unable to get anyone to take him to human habitation. Now suppose another person were to see him coming along the road. He would do what he could out of compassion, pity, & sympathy for the man, thinking, 'O that this man should get the food he needs, the medicine he needs, a suitable assistant, someone to take him to human habitation. Why is that? So that he won't fall into ruin right here.' In the same way, when a person is impure in his bodily behavior & verbal behavior, and who does not periodically experience mental clarity & calm, one should do what one can out of compassion, pity, & sympathy for him, thinking, 'O that this man should abandon wrong bodily conduct and develop right bodily conduct, abandon wrong verbal conduct and develop right verbal conduct, abandon wrong mental conduct and develop right mental conduct. Why is that? So that, on the break-up of the body, after death, he won't fall into the plane of deprivation, the bad destination, the lower realms, purgatory.' Thus the hatred for him should be subdued.

"And as for a person who is pure in his bodily behavior & verbal behavior, and who periodically experiences mental clarity & calm, how should one subdue hatred for him?

Just as when there is a pool of clear water—sweet, cool, & limpid, with gently sloping banks, & shaded on all sides by trees of many kinds—and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. Having plunged into the pool, having bathed & drunk & come back out, he would sit down or lie down right there in the shade of the trees. In the same way, when an individual is pure in his bodily behavior & verbal behavior, and periodically experiences mental clarity & calm, one should at that time pay attention to the purity of his bodily behavior... the purity of his verbal behavior, and to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued. An entirely inspiring individual can make the mind grow serene.

“These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely.” — *AN 5:162*

§17. “When you give birth to hatred for an individual, you should develop good will for that individual... you should develop compassion for that individual... you should develop equanimity toward that individual... you should pay him no mind & pay him no attention... you should direct your thoughts to the fact of his being the product of his actions: ‘This venerable one is the doer of his actions, heir of his actions, born of his actions, related by his actions, and has his actions as his arbitrator. Whatever action he does, for good or for evil, to that will he fall heir.’ Thus the hatred for that individual should be subdued.” — *AN 5:161*

§18. “Suppose that a man were to come along carrying a hoe & a basket, saying, ‘I will make this great earth be without earth.’ He would dig here & there, scatter soil here & there, spit here & there, urinate here & there, saying, ‘Be without earth. Be without earth.’ Now, what do you think—would he make this great earth be without earth?”

“No, lord. Why is that? Because this great earth is deep & enormous. It can’t easily be made to be without earth. The man would reap only a share of weariness & disappointment.”

“In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth—abundant, expansive, limitless, free from hostility, free from ill will.’ That’s how you should train yourselves....

“Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will—abundant, expansive, limitless, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?” — “No, lord.”

“Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare & happiness.” — *MN 21*

ANTIDOTES FOR PARTIALITY

§19. “From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother at one time in the past is not easy to find.... A being who has not been your father.... your brother.... your sister.... your son.... your daughter at one time in the past is not easy to find.

“Why is that? From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries—enough to become disenchanted with all fabrications, enough to become dispassionate, enough to be released.” — *SN 15:14-19*

§20. [*Patacara recounts the Buddha's words:*]

“You don't know
 the path
 of his coming or going,
 that being who has come
 from where?—
 the one you lament as ‘my son.’

But when you know
 the path
 of his coming or going,
 you don't grieve after him,
 for that is the nature
 of beings.

Unasked,
 he came from there.
 Without permission,
 he went from here
 —coming from where?—
 having stayed a few days.
 And coming one way from here,
 he goes yet another
 from there.

Dying in the human form,
 he will go wandering on.
 As he came, so he has gone—
 so what is there
 to lament?”

Pulling out
 —completely out—
 the arrow so hard to see,
 embedded in my heart,
 he [the Buddha] expelled from me
 —overcome with grief—
 the grief over my son.

Today—with arrow removed,
 without hunger, entirely
 Unbound—
 to the Buddha, Dhamma, & Sangha I go,

for refuge to
the Sage.

—*Thig 6:1*

§21. “Once in this same Savatthi there was a woman whose mother died. Owing to her mother’s death she went mad, out of her mind, and wandering from street to street, crossroads to crossroads, would say, ‘Have you seen my mother? Have you seen my mother?’ It’s through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.

“Once in this same Savatthi there was a woman whose father died... whose brother died... whose sister died... whose son died... whose daughter died... whose husband died. Owing to his death she went mad, out of her mind, and wandering from street to street, crossroads to crossroads, would say, ‘Have you seen my husband? Have you seen my husband?’

“Once in this same Savatthi there was a man whose mother died. Owing to her death he went mad, out of his mind, and wandering from street to street, crossroads to crossroads, would say, ‘Have you seen my mother? Have you seen my mother?’

“Once in this same Savatthi there was a man whose father died... whose brother died... whose sister... son... daughter... wife died. Owing to her death he went mad, out of his mind, and wandering from street to street, crossroads to crossroads, would say, ‘Have you seen my wife? Have you seen my wife?’ ...

“Once in this same Savatthi there was a wife who went to her relatives’ home. Her relatives, having separated her from her husband, wanted to give her to another against her will. So she said to her husband, ‘These relatives of mine, having separated us, want to give me to another against my will,’ whereupon he cut her in two and slashed himself open, thinking, ‘Dead we will be together.’ It’s through this line of reasoning that it may be understood how sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.” — *MN 87*

§22. “Monks, these four things are born. Which four? Affection is born of affection. Aversion is born of affection. Affection is born of aversion. Aversion is born of aversion.

“And how is affection born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, ‘This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.’ He gives rise to affection for them. This is how affection is born of affection.

“And how is aversion born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, ‘This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.’ He gives rise to aversion for them. This is how aversion is born of affection.

“And how is affection born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, ‘This individual is displeasing, unappealing, & not charming to me. Others treat this individual as displeasing, unappealing, & not charming.’ He gives rise to affection for them. This is how affection is born of aversion.

“And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, ‘This individual is displeasing, unappealing, & not charming to me. Others treat this individual as

pleasing, appealing, & charming.’ He gives rise to aversion for them. This is how aversion is born of aversion.

“Monks, these are the four things that are born.

“Now, on the occasion when a monk... enters & remains in the first jhana... then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

“On the occasion when a monk... enters & remains in the second jhana... the third jhana... the fourth jhana, then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

“On the occasion when a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & release of discernment, having directly known & realized them for himself right in the here & now, then any affection of his that is born of affection is abandoned, its root destroyed, made like a palm stump, deprived of the conditions of existence, not destined for future arising. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palm stump, deprived of the conditions of existence, not destined for future arising.” — *AN 4:200*

§23. So Ven. Ananda & Cunda the novice went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ananda said to him, “Lord, just now Cunda the novice said to me, ‘Venerable sir, Ven. Sariputta has attained total Unbinding. Here are his bowl & robes.’ It was as if my body were drugged, I lost my bearings, things weren’t clear to me, on hearing that Ven. Sariputta had attained total Unbinding.”

“But, Ananda, when he attained total Unbinding, did Sariputta take the aggregate of virtue along with him? Did he take the aggregate of concentration... discernment... release... the aggregate of knowledge & vision of release along with him?”

“No, lord.... It’s just that he was my instructor & counselor, one who exhorted, urged, roused, & encouraged me. He was tireless in teaching the Dhamma, a help to his companions in the holy life. We miss the nourishment of his Dhamma, the wealth of his Dhamma, his help in the Dhamma.”

“But, Ananda, haven’t I already taught you the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It’s impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.

“Just as if the largest limb were to fall off of a great tree composed of heartwood, standing firm; in the same way, Sariputta has attained total Unbinding from this great community of monks composed of heartwood, standing firm. What else is there to expect? It’s impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.

“Therefore, Ananda, each of you should remain with your self as an island, your self as your refuge, without anything else as a refuge. Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge. And how does a monk remain with his self as an island, his self as his refuge, without anything else as a refuge? How does he remain with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. This is how a monk remains with his self as an island, his self as his refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as his refuge, without

anything else as a refuge. For those who—now or after I am gone—remain with their self as an island, their self as their refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as their refuge, without anything else as a refuge, they will be the highest of the monks who desire training.” — *SN 47:13*

§24. Ven. Sariputta said, “Friends, just now as I was withdrawn in seclusion, this train of thought arose to my awareness: ‘Is there anything in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair?’ Then the thought occurred to me: ‘There is nothing in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair.’”

When this was said, Ven. Ananda said to Ven. Sariputta, “Sariputta my friend, even if there were change & alteration in the Teacher would there arise within you no sorrow, lamentation, pain, distress, or despair?”

“Even if there were change & alteration in the Teacher, my friend, there would arise within me no sorrow, lamentation, pain, distress, or despair. Still, I would have this thought: ‘What a great being, of great might, of great prowess, has disappeared! For if the Blessed One were to remain for a long time, that would be for the benefit of many people, for the happiness of many people, out of sympathy for the world; for the welfare, benefit, & happiness of human & divine beings.’”

“Surely,” [said Ven. Ananda,] “it’s because Ven. Sariputta’s I-making & mine-making and conceit-obsessions have long been well uprooted that even if there were change & alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair.” — *SN 21.2*

§25. How blissful it is, for one who has nothing.

Those who are expert
are people with nothing.

See how they suffer, those who have something,
people bound in mind
with people.

— *Ud 2:6*

BRAHMAVIHARAS IN CONTEXT

§26. This is to be done by one skilled in aims
who wants to break through to the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.

Do not do the slightest thing
that the wise would later censure.

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
weak or strong, without exception,
long, large,
middling, short,
subtle, blatant,
seen & unseen,

near & far,
 born & seeking birth:
 May all beings be happy at heart.

Let no one deceive another
 or despise anyone anywhere,
 or through anger or irritation
 wish for another to suffer.

As a mother would risk her life
 to protect her child, her only child,
 even so should one cultivate a limitless heart
 with regard to all beings.
 With good will for the entire cosmos,
 cultivate a limitless heart:
 Above, below, & all around,
 unobstructed, without hostility or hate.
 Whether standing, walking,
 sitting, or lying down,
 as long as one is alert,
 one should be determined on this mindfulness.
 This is called a sublime abiding
 here & now.

Not taken with views,
 but virtuous & consummate in vision,
 having subdued desire for sensual pleasures,
 one never again
 will lie in the womb.

—*Khp* 9

§27. “What do you think, Rahula: What is a mirror for?”

“For reflection, sir.”

“In the same way, Rahula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection.

“Whenever you want to do a bodily action, you should reflect on it: ‘This bodily action I want to do—would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful bodily action, with painful consequences, painful results?’ If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily action with painful consequences, painful results, then any bodily action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily action with pleasant consequences, pleasant results, then any bodily action of that sort is fit for you to do.

“While you are doing a bodily action, you should reflect on it: ‘This bodily action I am doing—is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?’ If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

“Having done a bodily action, you should reflect on it: ‘This bodily action I have done—did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful bodily action, with painful consequences, painful results?’ If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily action with painful consequences, painful results, then you should

confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful bodily action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.

[Similarly with verbal and mental actions, with the following difference for mental actions:] “Having done a mental action, you should reflect on it: ‘This mental action I have done—did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful mental action, with painful consequences, painful results?’ If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental action with painful consequences, painful results, then you should feel distressed, ashamed, & disgusted with it. Feeling distressed... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.

“Rahula, all those brahmans & contemplatives in the course of the past who purified their bodily actions, verbal actions, & mental actions, did it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

“All those brahmans & contemplatives in the course of the future who will purify their bodily actions, verbal actions, & mental actions, will do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

“All those brahmans & contemplatives at present who purify their bodily actions, verbal actions, & mental actions, do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

“Thus, Rahula, you should train yourself: ‘I will purify my bodily actions through repeated reflection. I will purify my verbal actions through repeated reflection. I will purify my mental actions through repeated reflection.’ That’s how you should train yourself.” — *MN 61*

§28. “Monks, these six conditions are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

“There is the case where a monk is set on bodily acts of good will with regard to his fellows in the holy life, to their faces & behind their backs....

“Furthermore, the monk is set on verbal acts of good will with regard to his fellows in the holy life, to their faces & behind their backs....

“Furthermore, the monk is set on mental acts of good will with regard to his fellows in the holy life, to their faces & behind their backs....

“Furthermore, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life....

“Furthermore—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration—the monk dwells with his virtue in tune with that of his fellows in the holy life, to their faces & behind their backs....

“Furthermore—with reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering & stress—the monk dwells with his views in tune with those of his fellows in the holy life, to their faces & behind their backs....

“These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.” — *AN 6:12*

§29. “A disciple with faith in the Tathagata reflects: ‘The Blessed One in a variety of ways criticizes & censures the taking of life, and says, “Abstain from taking life.” There are living beings that I have killed, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.’ So, reflecting thus, he abandons right then the taking of life, and in the future refrains from taking life. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

“[He reflects:] ‘The Blessed One in a variety of ways criticizes & censures stealing... indulging in illicit sex... the telling of lies, and says, “Abstain from the telling of lies.” There are lies that I have told, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.’ So, reflecting thus, he abandons right then the telling of lies, and in the future refrains from telling lies. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

“Having abandoned the taking of life, he refrains from taking life. Having abandoned stealing, he refrains from stealing. Having abandoned illicit sex, he refrains from illicit sex. Having abandoned the telling of lies, he refrains from telling lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned coarse speech, he refrains from coarse speech. Having abandoned idle chatter, he refrains from idle chatter. Having abandoned covetousness, he becomes uncovetous. Having abandoned ill will & anger, he becomes one with a mind of no ill will. Having abandoned wrong views, he becomes one who has right views.

“That disciple of the noble ones, headman—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with good will... compassion... appreciation... equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, expansive, limitless, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through good will... compassion... appreciation... equanimity is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there.” — *SN 42:8*

§30. “And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve....

“And what is right effort? (1) There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. (2) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen. (3) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. (4) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.” — *SN 45:8*

§31. “A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?

“There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself

is consummate in the knowledge & vision of release and encourages others to be consummate in the knowledge & vision of release.” — *AN 5:20*

§32. “And who is the individual who practices for his/her own benefit and for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion. Such is the individual who practices for his/her own benefit and for that of others.” — *AN 4:96*

A BASIS FOR AWAKENING

§33. “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, given a means of transport, 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, given a means of transport, 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.... 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.” — *AN 8:63*

§34. “Wise & mindful, you should develop limitless concentration [i.e., concentration based on limitless good will, compassion, appreciation, or equanimity]. When, wise &

mindful, you have developed limitless concentration, five realizations arise right within yourself. Which five?

“... ‘This concentration is blissful in the present and will result in bliss in the future’ ‘This concentration is noble & not connected with the baits of the flesh’ ‘This concentration is not obtained by base people’ ‘This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint’ ‘I enter into this concentration mindfully, and mindfully I emerge from it.’

“Wise & mindful, you should develop limitless concentration. When, wise & mindful, you have developed limitless concentration, these five realizations arise right within yourself.” — *AN 5:27*

§35. “There is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn’t leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn’t leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn’t leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool’s embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn’t leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool’s embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching

of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.” — *AN 4:178*

§36. “There is the case where an individual keeps pervading the first direction [the east]—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, limitless, 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.”

[Similarly with compassion, appreciation, & equanimity.] — *AN 4:126*

§37. Ananda: “Then again, a monk... keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with good will—abundant, expansive, limitless, free from hostility, free from ill will. He reflects on this and discerns, ‘This awareness-release through good will is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation.’ Staying right there, he reaches the ending of the mental fermentations. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total wasting away of the first five Fetters—he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world.

“This too, householder, is a single quality declared by the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—where the unreleased mind of a monk who dwells there heedful, ardent, & resolute becomes released, or his unended fermentations go to their total ending, or he attains the unexcelled security from the yoke that he had not attained before.”

[Similarly with awareness-release through compassion, through appreciation, & through equanimity.] — *MN 52*

Ahaṃ sukhito homi—*May I be happy.*

Niddukkho homi—*May I be free from stress & pain.*

Avero homi—*May I be free from animosity.*

Abyāpajjho homi—*May I be free from oppression.*

Anigho homi—*May I be free from trouble.*

Sukhī attānaṃ pariharāmi—*May I look after myself with ease.*

(METTĀ — GOOD WILL)

Sabbe sattā sukhitā hontu.

May all living beings be happy.

Sabbe sattā averā hontu.

May all living beings be free from animosity.

Sabbe sattā abyāpajjhā hontu.

May all living beings be free from oppression.

Sabbe sattā anighā hontu.

May all living beings be free from trouble.

Sabbe sattā sukhī attānaṃ pariharantu.

May all living beings look after themselves with ease.

(KARUṆĀ — COMPASSION)

Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

(MUDITĀ — APPRECIATION)

Sabbe sattā laddha-sampattito mā vigacchantu.

May all living beings not be deprived of the good fortune they have attained.

(UPEKKHĀ — EQUANIMITY)

Sabbe sattā kammaṣakā kamma-dāyādā kamma-yoni kamma-bandhū kamma-ṭṭisaraṇā.

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

Yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Whatever they do, for good or for evil, to that will they fall heir.

Karaṇīya Mettā Sutta
The Discourse on Lovingkindness

Karaṇīyam-attha-kusalena yantaṃ santaṃ padaṃ abhisamecca,
This is to be done by one skilled in aims

Who wants to break through to the state of peace:

Sakko ujū ca suhujū ca suvaco cassa mudu anatiṃānī,
Be capable, upright, & straightforward,

Easy to instruct, gentle, & not conceited,

Santussako ca subharo ca appakicco ca sallahuka-vutti,
Content & easy to support, with few duties, living lightly,

Sant'indriyo ca nipako ca appagabbho kulesu ananugiddho.
With peaceful faculties, masterful, modest, & no greed for supporters.

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyum.
Do not do the slightest thing that the wise would later censure.

Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.
Think: Happy & secure, may all beings be happy at heart.

Ye keci paṇa-bhūtatthi tasā vā thāvarā vā anavasesā,
Whatever beings there may be, weak or strong, without exception,

Dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā,
Long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre,
Seen & unseen, those who live nearby & far away,

Bhūtā vā sambhavesi vā sabbe sattā bhavantu sukhitattā.
Born & seeking birth: May all beings be happy at heart.

Na paro paraṃ nikubbetha nātimaññetha kathaṃ nam kiñci,
Let no one deceive another or despise anyone anywhere,

Byārosanā paṭigha-saññā nāññam-aññassa dukkham-iccheyya.
Or through anger or irritation wish for another to suffer.

Mātā yathā niyaṃ puttaṃ āyusā eka-puttam-anurakkhe,
As a mother would risk her life to protect her child, her only child,

Evam-pi sabba-bhūtesu māna-sambhāvaye aparimāṇaṃ.
Even so should one cultivate a limitless heart with regard to all beings.

Mettaṅca sabba-lokasmim māna-sambhāvaye aparimāṇaṃ,

With good will for the entire cosmos, cultivate a limitless heart:

Uddham adho ca tiriyañca asambādham averam asapattam.

Above, below, & all around, unobstructed, without enmity or hate.

Tiṭṭhañ'caram nisinno vā sayāno vā yāvatassa vigatam-iddho,

Whether standing, walking, sitting, or lying down,

as long as one is alert,

Etam satim adhiṭṭheyya brahmam-etam vihāram idham-āhu.

One should be resolved on this mindfulness.

This is called a sublime abiding here & now.

Diṭṭhiñca anupagamma silavā dassanena sampanno,

Not taken with views, but virtuous & consummate in vision,

Kāmesu vineyya gedham, Na hi jātu gabbha-seyyam punaretiti.

Having subdued desire for sensual pleasures,

One never again will lie in the womb.

Khandha Paritta ***The Group Protection***

Virūpakkhehi me mettam Mettam Erāpathehi me

Chabyā-puttehi me mettam Mettam Kaṇhā-Gotamakehi ca

*I have good will for the Virupakkhas, the Erapathas, the Chabya descendants,
& the Black Gotamakas.*

Apādakehi me mettam Mettam di-pādakehi me

Catuppadehi me mettam Mettam bahuppadehi me

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

Mā maṃ apādako himsi Mā maṃ himsi di-pādako

Mā maṃ catuppado himsi Mā maṃ himsi bahuppado

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

Sabbe sattā sabbe paṇā Sabbe bhūtā ca kevalā

Sabbe bhadraṇi passantu Mā kiñci pāpam'āgamā

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

Appamaṇo Buddho, Appamaṇo Dhammo, Appamaṇo
Saṅgho,

Limitless is the Buddha, limitless the Dhamma, limitless the Sangha.

Pamāṇa-vantāni sirim̐-sapāni,

Ahi vicchikā sata-padi uṇṇānābhī sarabū mūsikā,

There is a limit to creeping things—snakes, scorpions, centipedes, spiders, lizards, & rats.

Katā me rakkhā, Katā me parittā, Paṭikkamantu bhūtāni.

I have made this safeguard; I have made this protection. May the beings depart.

So'ham̐ namo Bhagavato, Namō sattannaṃ Sammā-sambuddhānaṃ.

I pay homage to the Blessed One,

homage to the seven Rightly Self-awakened Ones.

MP3 files of these chants can be downloaded from www.dhammatalks.org.

Look for the files "Sublime Attitudes," "Karaniya Metta Sutta," and "Khandha Paritta."