

THE DELIVERANCE OF THE HEART

through

UNIVERSAL LOVE

(Mettā - cetovimutti)



Bhikkhu Kaṭukurunde Nāṇananda

Pothgulgala Dharmagrantha Dharmasravana Mādhyā Bhāraya

Pothgulgala Dhamagrantha
Dharmasravana Mādhyā Bhāraya

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P.D.D.M.B.

Kandy

2013.07.07

**THE DELIVERANCE OF THE HEART
THROUGH
UNIVERSAL LOVE
(*Mettā-cetovimutti*)**

Bhikkhu K. Ñāṇananda

ISBN 978-955-41497-5-5

Published by
Pothgulgala Dharmagrantha Dharmasravana Mādhyā
Bhāraya
Sri Lanka
2015

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First Impression – 2015

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Web Site: www.seeingthroughthenet.net

Printed by
Quality Printers (Pvt) Ltd.
17/2, Pangiriwatta Rd, Gangodawila, Nugegoda.
Tel: 011 4 870 333

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Deliverance of the Heart
through
Universal Love

First Edition – 2015 September

Sponsored by the P.D.D.M.B.



Universal Love

*‘To every heart that throbs –
To every being that feels.’*

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Prologue

*The Buddha – Fully Enlightened
Proclaimed to the world
A Deliverance of the Heart
Through Universal Love*

*A boundless love
Unlimited to all
Be they frail or stable
Big or small*

*Seen or unseen
Near or far
Born or to be born
May they all be well*

*No narrow confines
Centred on self
As dear or hateful
Or as neutral*

*No fence for defence
Or else for offence
Just a peg in the centre
To survey the world*

*As above or below
Or around me to all
A limitless love
Unhindered by hate*

*While standing or walking
Seated or lying down
So long as wakeful
Have mettā at heart*

*Even as a mother
Who gives her life
For her only son
That he may live*

*So should one develop
Towards all beings a heart
Imbued with love
Measureless, boundless.*



Introduction

The acceptance of the fact that all beings wish to be happy is the basis for arousing thoughts of *mettā*. In developing *mettā* it becomes a spontaneous wish and issues in a few words like “May all beings be happy!” One can overcome such negative emotions like ill-will, anger and hate which limit, imprison and defile the mind and experience a blissful deliverance of the heart through the practice of boundless *mettā*.

The deliverance of the heart through *mettā* made known by the Buddha is a simple meditation, which even a child can practice. A child yet unfamiliar with the conventional names of directions could radiate the six directions with *mettā* as ‘in front’ and ‘behind’, ‘to the left’ and ‘to the right’ and ‘above’ and ‘below’, or else simpler still, as ‘above, below and around’ (*‘uddham adho ca tiriyañcā’*). The Buddha’s advice is that all men, women and children should practice this Deliverance of the Heart through universal love.

Although this is the Buddha’s behest due to some complicated exegesis in the commentarial period, the original message of the Deliverance of the Heart through *mettā* receded to the background. *Visuddhimagga*, (Path of Purification) which is regarded as the textbook by meditation teachers today, recommends a method of breaking down of barriers between oneself and one’s dear person, the neutral person and the hostile person as the means of attaining the Deliverance of the Heart through *mettā*. This is not at all in accordance with the content of the *Metta sutta*. This mode of exegesis relies on building barriers and breaking them down as an approach to that Deliverance of the Heart through *mettā*.

The reason for this pervert commentarial trend is a wrong attitude born of an incorrect understanding of the relation between *mettā* and friendship (*mittatā*). Simply because *mettā* is opposed to ill-will or enmity, it should not be equated to

friendship or amity. Many meditation masters today begin their instructions with the definition ‘*Mettā* is friendship’ by taking seriously the apparent similarity between ‘*mettā*’ and ‘*mittatā*’ (friendship). True enough when it comes to pronunciation, *mettā* and *mittatā* are similar. But the very difference between *mettānisamsa sutta* and *mittānisamsa sutta* is a telling argument against such confusion. The fact that the advantages of *mettā*, which the Buddha has highly praised in the *mettānisamsa sutta*, are by far greater and more excellent than those of friendship listed in *mittānisamsa sutta* would be clear to whoever compares these two discourses. Here is a ‘ready-reckoner’ for ascertaining the wide disparity between friendship and *mettā*.

- | | |
|------------------------------------|--|
| 1. Friendship is private | <i>Mettā</i> is common. |
| 2. Friendship is inter-personal | <i>Mettā</i> is universal |
| 3. Friendship is narrow | <i>Mettā</i> is broad |
| 4. Friendship is a bond | <i>Mettā</i> is a deliverance |
| 5. Friendship requires two persons | <i>Mettā</i> can be practiced alone |
| 6. Friendship is limited | <i>Mettā</i> is limitless, immeasurable, boundless and great |

Mettā to oneself?

The Buddha’s injunction is that one should take the axiom ‘one is dear to oneself’ as a self-evident illustration and develop *mettā* towards others depending on that conviction. But *Visuddhimagga* misinterprets that injunction and recommends developing *mettā* to oneself as the first step. Meditations on ‘Divine Abiding’ (*Brahmavihāra*) are solely concerned with our attitude towards others. The gravity of the blunder of ignoring this fact comes to light in the *Visuddhimagga* account of the breaking down of the barriers between oneself, one’s dear person, neutral person and hostile person. Venerable *Buddhaghosa* gives as a possible instance a case of four monks living together of whom three represent the dear, the neutral and the hostile to the

fourth. Then bandits approach the fourth monk and demand a monk to be killed for some human oblation. It is said that if he has broken down the barriers he cannot allow them to take the other three nor can he offer himself because self-sacrifice is equivalent to not having mettā for oneself! So it seems according to this way of reasoning we have to conclude that the *Bodhisatta*, who even as an animal sacrificed his life for others, had no mettā for himself!

The Buddha says that one should develop *mettā* towards all beings with the self-abnegating love of a mother to her only son. But Venerable *Buddhaghosa* recommends a practice of *mettā*, which goes against the spirit of the Buddha word. What sort of Deliverance of the Heart can that kind of approach lead to? In pervading the directions with thoughts of *mettā* one has to be aware of one's position only as a peg in the center with which to survey the world as above, below and all around. Apart from that, the Buddha has never sanctioned a selfish attitude of developing *mettā* to oneself. The object of *mettā* is not a group of persons discriminated as one's dear, not dear or neutral but the totality of living beings which the Buddha has presented as five universals.

The Five Universal Categories:

‘..... ye keci pāṇabhūtatthi

‘..... whatever beings there are

1. *tasā vā thāvarā vā anavasesā*
whether feeble or stable – without exception
2. *dīghā vā ye mahantā vā majjhimā rassakāṇukathulā*
whether long or large, middling, short, minute or massive
3. *diṭṭhā vā ye va addiṭṭhā*
whether seen or unseen
4. *ye ca dūre vasanti avidūre*
whether they live far or near
5. *bhūtā vā sambhavesī vā*
whether already come into being or seeking birth

sabbe sattā bhavantu sukhitattā

May all beings be happy at heart.

So one should not get incarcerated within the narrow confines of oneself, one’s dear, neutral and hostile marked out by a selfish standpoint but pervade or radiate the six directions with *mettā*, towards the above five universal categories. In pervading the directions, the method followed at present is to include names of the directions in the chant in an unrealistic and imaginary way, as for instance “May all beings in the Eastern direction be well and happy! May all beings in the Western direction be well and happy!” and so on. However, in the discourses we never find any such mention of directions by name when it comes to this particular meditation technique. On the other hand, the method of developing *mettā cetovimutti* recommended there is the pervasion of one direction (*ékaṃ disaṃ*), the second direction (*duṭṭiyaṃ disaṃ*), the third direction (*tatiyaṃ disaṃ*), the fourth direction (*catutthim disaṃ*), above (*uddham*) and below (*adho*) with

thoughts of *mettā*. The implication is that it should be realistic and experiential taking the direction from where one sits. The conventional names of directions are irrelevant.

From Limit to Limitlessness

What we mean by ‘experience’ in this context is not only the limited visible range of the meditator according to the above mentioned six-fold reckoning, but the limitless range a meditator could mentally experience with his ‘mind’s eye’ based on that limited visual range. The preliminary perception of the six directions taken with one’s fleshly eye could be made the basis for encompassing all being seen and unseen, big and small. The open eye can see only what is there in the limited visual range. The closed eye can take in a limitless range. To extend the thought of *mettā* from limit to limitlessness and from the finite to infinity is to experience mentally. The chanting of names of the directions or reciting a list of provinces and countries is not the correct way of developing *mettā*. The directional pervasion of *mettā* as upwards, downwards and all around for which the scaffolding is put up with oneself at the centre, ends with the measureless thought of *mettā* that is so pervasive as to obliterate the centre itself.

Not ‘duty-bound’ – but everyday ‘pay-day’

We invite the readers to estimate the practical value of the ideas presented in this little volume with an unbiased mind instead of dismissing them as a revolutionary attempt to go against tradition. By introducing the Deliverance of the Heart through *mettā* which had long been relegated to the background, as a simple but fruitful meditation with immense benefit which even a little child, a woman or a man could practice, might bring about a great spiritual revival in the society. Not only to the teachers and pupils in the field of education but also to the employers and the employed in other vocations too, this simple thought of *mettā* would go a long way in helping them to

overcome the pernicious intolerant atmosphere in the society today. If the set of advantages listed in *Mettānisamsa Sutta* is held out as the day-to-day profits in developing *mettācetovimutti*, even in the state service the concept of duty would be displaced by an honest and sincere attitude of ‘self-service.’ Thereby an encouraging prospect of daily-bonus in reaping the advantages of meditation would emerge. Be it at home, or on the way, while in the vehicle or at school, in the office or in the hospital, this spontaneous wish of Universal Love could bring tolerance, happiness and contentment even to a life full of hardship and dire need.

True Wealth

The pervert practice of developing *mettā* to oneself sanctioned by tradition has gone to the extent of recommending the development of *mettā* towards one’s limbs. It is like someone who had lived away from his home showing ‘hospitality’ to himself upon his return! How can one who goes on doing *mettā* to one’s own body develop repulsiveness of one’s own body as a meditation for attaining Deliverance from *samsāra*? The traditional method of developing *mettā* recommends a system of first piling up a store of *mettā* by developing it towards oneself and then distributing it to one’s dear person, neutral person and hostile person. It seems that a lack of understanding of the difference between worldly wealth and spiritual wealth has created this confusion of values. If one esteems the positivistic attitude from the materialistic point of view, one should first become wealthy by hook or by crook and then be a philanthropist. But according to the spiritual standpoint which recognizes charity and liberality as a ‘noble wealth’ (*ariyadhana*) one becomes ‘wealthy’ to the extent of being unselfish. That child, that woman and that man who becomes wealthy by pervading *mettā* in all directions towards the five universals cited in the *Metta sutta* recalling the attitude of a mother who sacrifices her life for her darling child, becomes spiritually wealthy. There is nothing to

prevent one from directing that powerful beam of *mettā* to one person on occasion, drawing freely from that vast store of spiritual wealth.

Queen Sāmāvati was a female lay-disciple who was declared by the Buddha as the foremost among the ‘*Mettā*-dwellers’. The Buddhist literature records the miracles she performed through the thought of *mettā*. If there is a trend towards developing ‘*mettā cetovimutti*’ emulating such exemplary characters, a sincere and benevolent attitude could emerge in place of the narrow, self-centered, competitive one-upmanship prevalent in the society today. It would be a deliverance to those sections of the society oppressed by numerous social iniquities.

A Doorway to Nibbāna

The Deliverance of the Heart through universal love would not only be a doorway to that social liberation sought after by present-day sociologists, but would serve as a doorway to liberation from *Samsāra*. According to the *Aṭṭhakanāgara sutta* of the *Majjhima Nikāya*, it is one of the eleven doorways to Deathless *Nibbāna* (*amataadvārā*). That is because one can realize the supreme bliss of Deathlessness by developing insight meditation based on *mettā cetovimutti*. The Deliverance of the Heart through *mettā* has in it a unification of the mind by an experience of oneness based on the universal tendency in all living beings namely, the desire for happiness – disregarding the multifariousness of beings in general. It is easy to direct a concentrated mind gone to oneness from multiplicity, to insight meditation. *Mettā cetovimutti* enables one to overcome hatred out of the three taints greed, hatred and delusion as well as ill-will which is one of the five hindrances. In that sense too it is a doorway to *Nibbāna*.

‘Loving Kindness’ or ‘Universal Love’?

In my earlier writings, I often used the more widely accepted term ‘Loving Kindness’ for ‘*mettā*’. But it is a hybrid term between ‘*mettā*’ and ‘*karunā*’ (compassion or kindness), which could easily be confused. On the other hand, the word ‘love’ has overtones rather monopolized by carnal love. In this work I have opted for the less obnoxious term ‘Universal Love’, as it is a key to the sublimation of a basic impulse nearer the Heart.

‘Heart’ or ‘Mind’?

The rendering ‘Deliverance of the Heart’ for ‘*cetovimutti*’ might be a poser to some scholars. The word ‘*ceto*’ has something of an ambivalence in meaning between ‘mind’ and ‘heart’ as pointed out by lexicons. In fact the term *cetovimutti* is usually translated as ‘Deliverance of the Mind’. Granted that in Buddhist psychology it is not always easy to put some terms into watertight compartments as regards definition, ‘*cetovimutti*’ upon occasion could be rendered by ‘Deliverance of the Mind’. But when it comes to the subject of Divine Abidings (‘*Brahmavihāra*’) I prefer the term ‘HEART’. Without getting involved in the insoluble problems in modern psychology regarding the seat of the mind (cardiac theory), I propose to address this little volume to the ‘Heart’ rather than to the ‘Mind’. It is no secret that in this war-torn world there is a rapacious and heartless quest for knowledge (‘science’!) and a disastrous neglect of the HEART – which cannot be ‘By-passed’!

Let this humble gift of Dhamma contribute its mite towards the fulfillment of that crying need and usher in World Peace.



Abbreviations

- A. *Anguttara Nikāya*
Dhp. *Dhammapada*
G.S. Gradual Sayings
M. *Majjhima Nikāya*
S. *Saṃyutta Nikāya*
Sn. *Sutta Nipāta*
Thag. *Theragāthā*

1. The Way to Develop Mettā

‘..... *sukhino vā khemino hontu*

‘..... may they be happy and safe

sabbe sattā bhavantu sukhitattā

may all beings be happy at heart

ye keci pāṇabhūtatti

whatever beings there are

tasā vā thāvarā vā anavasesā

whether frail or stable – none excepted

dīghā vā ye mahantā vā

whether long or large

majjhimā rassakāṇukathulā

middling, short, minute or massive

diṭṭhā vā ye va addiṭṭhā

whether seen or unseen

ye ca dūre vasanti avidūre

those dwelling far or near

bhūtā vā sambhavesī vā

born or seeking birth

sabbe sattā bhavantu sukhitattā

may all beings be happy at heart

na paro param nikubbetha

Let one not deceive another

nātimaññetha katthaci naṃ kañci

nor despise anyone anywhere

byārosanā paṭighasañña

in anger and with malicious intent

nāññamaññassa dukkhamiccheyya

let no one wish ill for another

mātā yathā niyaṃ puttāṃ – āyusā ekaputtamanurakkhe
Just as a mother would protect her son – her only son at
the risk of her life

evampi sabbabhūtesu – mānasā bhāvaye aparimāṇāṃ
so let him towards all beings develop a boundless heart

mettañca sabbalokasmiṃ mānasā bhāvaye aparimāṇāṃ
a mind imbued with *mettā* in the whole world, let one
develop boundlessly

uddhaṃ adho ca tiriyañca
upward, downward and across

asambādhaṃ averaṃ asapattaṃ
unimpeded with no hate or enmity

tiṭṭhaṃ caraṃ nisinno va
whether standing, walking or seated

sayāno vā yāvatassa vigatamiddho
or lying down as long as one is awake

etaṃ satim adhiṭṭheyya
let one resolve this mindfulness

brahmametaṃ vihāraṃ idhamāhu
this, they say is the Divine Abiding here.

– Excerpts from *Metta Sutta*. Sn. p 25f.



2. Blessings of Mettā

- I. *“Mettāya bhikkhave cetovimuttiyā*
“Monks, the Deliverance of the Heart through Universal
Love

āsevitāya – when cultivated
bhāvitāya – when developed
bahulīkatāya – when much practiced
yānikatāya – when made a vehicle
vatthukatāya – when made a foundation
anuṭṭhitāya – when established
paricitāya – when consolidated
susamāraddhāya – when properly undertaken

ekādasānisamsa pāṭikaṅkhā
eleven advantages maybe expected.

1. *sukhaṃ supati* – sleeps well
2. *sukhaṃ paṭibujjhati* – wakes up refreshed
3. *na pāpakam supinam passati* – has no evil dreams
4. *manussānam piyo hoti* – He is dear to human beings
5. *amanussānam piyo hoti* – He is dear to non-human beings
6. *devatā rakkhanti* – deities protect him
7. *nāssa aggi vā visam vā sattham vā kamati* – neither fire nor poison nor weapon can harm him
8. *tuvaṇam cittaṃ samādhiyati* – Mind gets easily concentrated
9. *mukhavaṇṇo vippasīdati* – facial complexion becomes pleasing
10. *asammūlho kālaṃ karoti* – dies unconfused

11. *uttariṃ appaṭivijjhanto brahmalokūpago hoti* – If one penetrates no further, gets born in the Brahma world.
– Excerpts from *Mettānisansa Sutta*. A. V 342

II. *yo ca mettāṃ bhāvayati
appamāṇaṃ patissato
tanusaṃyojanā honti
passato upadhikkhayaṃ*

Whoever develops *mettā*
Measurelessly, mindfully
His fetters get thinned out
As he sees the destruction of ‘assets’

*Ekampi ce pāṇamaduttḥacitto
Mettāyati kusalo tena hoti
Sabbepi pāṇe manasānukampaṃ
Pahūtamariyo pakaroti puññaṃ*

Even for one being – with ungrudging mind
One has *mettā* – he is skillful to that extent
If for all beings he has sympathy at heart
That noble one would heap up much merit

– A. IV 151f.

- III. “Monks, he who makes an offering of hundred pots of rice in the morning, hundred pots of rice at noon and hundred pots of rice in the evening and he who develops *mettā* in the morning for as long as it takes to pull a cow’s udder, develops *mettā* at noon as long as it takes to pull a cow’s udder and develops *mettā* in the evening as long as it takes to pull a cow’s udder, out of these two, the latter’s (gift of) *mettā* is more fruitful than the former’s offering.

Therefore, monks, thus should you train yourselves: ‘The Deliverance of the Heart through *mettā* would be developed by us, much practiced, made a vehicle, a foundation, established, consolidated and properly undertaken.’ Monks, thus should you train yourselves.”

– *Ukkā Sutta*, S. II 264

IV. “Supposing, monks, there is a spear with a sharp point. A man comes saying: ‘I will blunt, bend and twist this sharp-pointed spear with my palm or wrist.’”

“What do you think monks, is that man able to blunt, bend or twist that sharp-pointed spear with his palm or wrist?”

“No, indeed, Venerable Sir.”

“Why is that?”

“That spear Venerable Sir, is sharp-pointed. It is not easy to blunt, bend or twist it with the palm or wrist. That man will only get wearied and vexed by it.

Even so, monks, by whomsoever the Deliverance of the Heart through *mettā* is developed, much practiced, made like a vehicle, a foundation, established, consolidated and properly undertaken, if a non-human being thinks of distracting his mind only that non-human being himself would get wearied and vexed. Therefore, monks, thus should you train yourselves: ‘The Deliverance of the Heart through *mettā* would be developed by us, much practiced, made a vehicle, a foundation, established, consolidated and properly undertaken.’ Monks, thus should you train yourselves.”

– *Satti Sutta*, S. II 265



3. How to Quell Anger and Dwell on Mettā

1. (i). Remember the Wise-old “SAW”

“Even were bandits savagely to sever you limb from limb with a two handled saw, he who entertained hate in his heart on that account would not be one who carried out my teachings.”

– *Kakacūpama Sutta*, M. I 21

(ii). “*Uppajjate sace kodho
āvajja kakacūpamaṃ*”

– *Brahmadatta Thera*, Thag.

If anger arises, reflect on the simile of the “SAW.”

2. Bear up! Like a “dumb-bell” (but with a difference).

“*sace neresi attānaṃ
kaṃso upahato yathā
esa pattosi nibbānaṃ
sārambho te na vijjati*”

– *Daṇḍa Vagga*, Dhṃ.

“If you restrain yourself like a broken bronze, you have already reached appeasement (*nibbāna*) and there will be no cross talk for you.”

(Note: A broken bronze vessel does not give out reverberations or echoes, when struck.)

3. A protective Mantra:

“Let them abuse me, beat me, kill me –
I’ll have *Mettā* – Unconditional *Mettā*.”

(Note: Repeat this formula non-stop in times of danger to your *Mettā*. *Mettā* = Universal Love)

For a practical illustration, see *Puṇṇovāda Sutta*, M III 267.

4. A reliable triumvirate:

Khanti – mettā – anuddayatā

Forbearance – Universal Love – Sympathy.

5. ‘I see no error made which I could not have made Myself’ * (i.e. given the same amount of delusion)

* An “antiseptic” for rash itchings and irritations that may come up while handling the suffering, erring, humanity.

Symptoms: nausea, c-a-r-ping (not coughing), ‘holier than thou’ feeling, stiffness, righteous indignation.

Contra-indications: Discontinue treatment if “self-pity” sets in.

Directions for use: Just rub it in.

6. “Large-heartedness” – the way to Deliverance of the heart through *Mettā*. (*Mettā cetovimutti*)

- (i). Accommodation – no problem
(Accept them with all their weaknesses)
- (ii). Reception – Cordial
(Receive them with the warmth of friendship)
- (iii). Atmosphere – Free
(Let them ventilate their grievances)

7. Switch on to *Mettā* for a floodlit scene of a gloomy world:

“*Subhaparamāham bhikhave mettācetovimuttiṃ vadāmi*”

“Monks, I say that Deliverance of the Heart through *Mettā* has beauty as the highest aim.”

– S. V 119

8. “Touch” the feeble and the stable with *Mettā*

“*mettāya phasse tasathāvarāni*” – *Sāriputta Sutta*, Sn.

9. Veto all hateful impulses on the basis of the 5 ways of quelling malice (*āghāta – paṭivinaya*). – A. III 185

- (i). “Monks, to whatsoever person malice is arisen, towards him universal love (*mettā*) should be developed.
- (ii). “Monks, to whatsoever person malice is arisen, towards him compassion (*karuṇā*) should be developed.
- (iii). “Monks, to whatsoever person malice is arisen, towards him equanimity (*upekkhā*) should be developed.
- (iv). “Monks, to whatsoever person malice is arisen, towards him unmindfulness and inattention (*asati amanasikāro*) should be exercised.
- (v). “Monks, to whatsoever person malice is arisen, towards him the attitude of taking into account the fact that he is the owner of his own deeds (*kammassakatā*) should be adopted. “That Venerable one is the owner of his own deeds, heir to his own deeds, deeds are the matrix for him, deeds are his kin, deeds are his refuge, he will become the heir of whatever he does.”

10. The “bad-tempered” are good whetstones for Forbearance.

*“Ubhinnamattham carati
attano ca parassa ca
param sankupitam n̄atvā
yo sato upasammati”*

– Sakka Saṃyutta, S. I 122

“He works for the weal of both
his own and of the other
who on seeing the other enraged
mindfully calms himself down.”

11. Get rid of your worn-out skin!

One occasion for Anger is injured self-pride. Supposing you make a blunder and your friends are poking fun at you. The best thing to do now, is to have a hearty laugh at yourself – to join with them in poking fun at yourself. Your friends will soon realize that now there is no one to poke fun at – no real object for any malicious delight – for they are now pelting stones at the discarded worn-out skin of a serpent.

*“Yo ve uppatitam vineti kodham
visaṭam sappavisam va osadhehi
so bhikkhu jahāti orapāram
urago jiṇṇamiva tacam purāṇam”*

– Uraga Sutta, Sn.

He who can curb his wrath
as soon as it arises
like timely antidote will check
snake’s venom that so quickly spreads
such monk gives up
the here and beyond

just as a serpent sheds
its worn-out skin.

(– Tr. Ven. Nyanaponika
“The worn out skin” – Wh. 241/242)

12. Plead for your client the Accused, before the prejudiced judge – “Anger N Hate”

Take the cue from Venerable Sāriputta’s discourse on the five ways of quelling malice with regard to five types of persons. (A. III 186ff, G.S. III 137ff. – A study of the discourse is ‘advocated’ for greater clarity.)

The 5 types of clients:

- (i). One whose ways are impure in deed but pure in word.
- (ii). One whose ways are impure in word but pure in deed.
- (iii). One whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm.
- (iv). One whose ways are impure both in deed and word, and obtains no such clarity or calm.
- (v). One whose ways are pure both in deed and word, and who obtains mental clarity, mental calm.

Plead for mitigation, mercy or innocence as the ‘case’ maybe. (See ch.4)

13. *Mettā* enables you to discover uncut-diamonds where earlier you found mere chunks of charcoal.

14. How best to treat a ‘patient’ who is angry and hateful towards you:

- (i). Bathe him with ‘**Mettā**-water’ – to cool him down

- (ii). Apply fragrant ‘**Mettā**-soap’ – to remove his dirt of hate
- (iii). Use the ‘**Mettā**-towel’ on him – that he may not catch the chill of remorse.
- (iv). Soothe him with ‘**Mettā**-balm’ – to cure his irritations and old wounds.

15. Build the bund of ‘*Khanti*’ – forbearance – well above the level of the marshy wasteland of ‘ill-will’ and turn the river of ‘*Mettā*’ to overflow it in cascades.

16. A word of *Mettā* leaves pleasing overtones for others and serene undertones for oneself.



4. Five ways of Quelling Malice

The five ways of quelling malice with regard to the following five types of persons as ‘advocated’ by venerable Sāriputta.

Five types of persons:

1. One whose ways are impure in deed but pure in word.
2. One whose ways are impure in word but pure in deed.
3. One whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm.
4. One whose ways are impure both in deed and word and obtains no such clarity or calm.
5. One whose ways are pure both in deed and word and who obtains mental clarity, mental calm.

1. “Therein friends, in regard to that person whose ways are impure in deed but pure in word, how should one quell one’s malice towards him?

Just as friends, a rag-robe wearer in seeing a rag in the street, having pressed down one end of it with left foot and spread out from the other end would tear off whatever part of it that is usable and taking it go his way, even so with regard to that person whose ways are impure in deed but pure in word, his impure ways in deed should not be attended to, but those pure ways in word he has, should be attended to. That is how malice with regard to that person should be quelled.

2. Therein friends, in regard to that person whose ways are impure in word but pure in deed, how should one quell one’s malice towards him?

Supposing, friends, there is a pond covered with moss. Then a man comes there oppressed by heat, overcome by heat,

parched up and thirsty. He would go down into the pond, part the moss with both his hands, sweep them aside this way and that way, drink with his clasped palms and go his way. Even so, with regard to that person whose ways are impure in word but pure in deed, his impure ways in word should not be attended to at that time but his pure ways in deed should be attended to. That is how malice with regard to that person should be quelled.

3. Therein friends, in regard to that person whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm, how should one quell one's malice towards him?

Suppose, friends, there is just a little water in a cow's footprint. Then a man comes oppressed by heat, overcome by heat, weary, parched up and thirsty. It would occur to him thus: Now here is a little water in a cow's footprint. If I were to try to drink it with my palms or with a receptacle, it would get churned up and undrinkable. What if I were to go down on all fours and drink it like a cow and go my way? And he would go down on all fours, make a cow's draught of it and go his way. Even so with regard to that person whose ways are impure both in deed and word, yet from time to time obtains mental clarity, mental calm, those impure ways in deed he has, should not be attended to at that time, and those impure ways in word he has should not be attended to at that time, but that mental clarity, mental calm that he obtains from time to time, that alone should be attended to at that time. That is how malice in regard to that person should be quelled.

4. Therein friends, in regard to that person whose ways are impure both in deed and word, and obtains no such clarity or calm, how should one quell one's malice towards him?

Suppose, friends, there is a diseased, miserable, grievously ill person who has set upon a journey and for him a village is far off in front and far off from behind, and he would not get suitable food, would not get suitable medicine, would not get a proper attendant, would not get someone to lead the way to the village. Another man going the same way would see him and arouse compassion for him, arouse pity for him, arouse sympathy for him, with the thought: It would be good if this man were to get suitable food, suitable medicine, a proper attendant and someone to lead the way to the village. Why so? Let not this man meet with misfortune here itself. Even so, friends, with regard to that person whose ways are impure both in deed and word and obtains no mental clarity, mental calm even from time to time, compassion should be aroused, pity should be aroused, sympathy should be aroused with the thought: It would be good if this venerable one would give up bodily misconduct and develop bodily good conduct, give up verbal misconduct and develop verbal good conduct, give up mental misconduct and develop mental good conduct. Why so? Let not this venerable one, when his body breaks up, after his death be reborn in hell. That is how malice with regard to that person should be quelled.

5. Therein friends, in regard to that person whose ways are pure both in deed and word, and obtains mental clarity, mental calm from time to time, how should one quell one's malice towards him?

Supposing, friends, there is a pond of clear water, pleasant water, cool water, pure water with nice fords, charming, surrounded by various kinds of trees. Then a man comes oppressed by heat, overcome by heat, parched up and thirsty. He would plunge into that pond, bathe in it, drink from it and coming out of it, would sit or lie down under the shade of a tree there itself. Even so, friends, with regard to that person whose ways are pure both in deed and word and obtains

mental clarity, mental calm from time to time, those pure ways in deed he has, should be attended to, those pure ways in word he has, should be attended to, and that mental clarity, mental calm he gets from time to time, that should be attended to. That is how malice with regard to that person be quelled. Friends, on coming into contact with a person who is pleasing all round, the mind becomes pleased.

These, friends, are the five ways of quelling malice whereby a malice arisen in a monk should be completely quelled.

– A. III 186ff.



5. There is Strength in Forbearance

Then, monks, Brahmadata, the King of *Kāsi*, spoke thus to Prince Dīghāvu: ‘Do you, my good youngster, attend on me.’ Then monks, Prince Dīghāvu answered ‘Yes, Sire’, in assent to Brahmadata, the King of *Kāsi*. Then monks, Prince Dīghāvu became an early riser than Brahmadata, the King of *Kāsi*, he lay down later, he was a willing servant, eager to please, speaking affectionately. Then, monks, Brahmadata, the King of *Kāsi*, soon established Prince Dīghāvu in a confidential position of trust.

Then monks, Brahmadata, the King of *Kāsi*, spoke thus to Prince Dīghāvu: ‘Well now, good youngster, harness a chariot, I will go out hunting.’ And, monks, Prince Dīghāvu having answered ‘Yes, Sire’, in assent to Brahmadata, the King of *Kāsi*, having harnessed a chariot spoke thus to Brahmadata, the King of *Kāsi*: ‘A chariot is harnessed for you, Sire, for whatever you may think it is now the right time.’

Then monks, Brahmadata, the King of *Kāsi*, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that the army went by one way and the chariot by another. Then monks, Brahmadata, the King of *Kāsi*, having gone far, spoke thus to Prince Dīghāvu: ‘Well now, good youngster, unharness the chariot; as I am tired. I will lie down.’ And, monks, Prince Dīghāvu having answered ‘Yes, Sire’, in assent to Brahmadata, the King of *Kāsi*, having unharnessed the chariot, sat down cross-legged on the ground. Then, monks, Brahmadata, the King of *Kāsi*, lay down and having laid his head on Prince Dīghāvu’s lap, and because he was tired he fell asleep at once.

Then, monks, it occurred to Prince Dīghāvu: ‘This Brahmadata, King of *Kāsi*, has done us much mischief; he has stolen our troops and vehicles and territory and storehouses and granaries, and he has killed my parents. This could be a time

when I could show my wrath, and he drew his sword from its sheath. Then monks, it occurred to Prince Dīghāvu: ‘My father spoke to me thus, at the time of his dying: ‘Do not you, dear Dīghāvu, look far or close, for dear Dīghāvu, wrathful moods are not allayed by wrath, wrathful moods, dear Dīghāvu, are allayed by non-wrath.’ It would not be suitable for me to transgress my father’s words, and he replaced his sword in its sheath. And a second time, monks, it occurred to Prince Dīghāvu: ‘This Brahmadata....., when I could show my wrath’, and he drew his sword from its sheath. And a second time it occurred to Prince Dīghāvu: ‘My father spoke to me thus..... It would not be suitable for me to transgress my father’s words’, and again he replaced his sword in its sheath. And a third time.... and again he replaced his sword in its sheath. Then monks, Brahmadata, King of *Kāsi*, frightened, agitated, fearful, alarmed, suddenly got up. Then monks, Prince Dīghāvu spoke thus to Brahmadata, King of *Kāsi*, ‘Why do you, Sire, frightened... suddenly get up? He said: ‘As I was dreaming here, my good youngster, the son of *Dīghīti*, the King of *Kosala*, attacked me with a sword. That is why I, frightened, suddenly got up.’

Then, monks, Prince Dīghāvu, having stroked the head of Brahmadata, the King of *Kāsi*, with his left hand, having drawn his sword with his right hand, spoke thus to Brahmadata, the King of *Kāsi*, ‘I Sire, am Prince Dīghāvu, that son of *Dīghīti*, the King of *Kosala*. You have done us much mischief. **Our troops, vehicles, territory, storehouses and granaries were stolen by you, and my parents were killed by you. This could be a time when I could show my wrath.** Then monks, Brahmadata, the King of *Kāsi*, inclining his head towards Prince Dīghāvu’s feet, spoke thus to Prince Dīghāvu: ‘**Grant me my life, dear Dīghāvu, grant me my life, dear Dīghāvu.**’

‘How am I able to grant life to a king?
It is a king who should grant me life.’

‘Well then dear Dīghāvu, you grant me life and I will grant you life.’

Then, monks, Brahmadata, the King of *Kāsi*, and Prince Dīghāvu granted life to one another and they took hold of (one another’s) hands and they made an oath to do (one another) no harm. Then, monks, Brahmadata, the King of *Kāsi*, spoke thus to Prince Dīghāvu: ‘Well then, dear Dīghāvu, harness the chariot; we will go away.’ And, monks, Prince Dīghāvu having answered: ‘Yes Sire’ in assent to Brahmadata, the King of *Kāsi*, having harnessed the chariot, spoke thus to Brahmadata, the King of *Kāsi*: ‘The chariot is harnessed for you Sire, for whatever you may think it is the right time.’ Then, monks, Brahmadata, the King of *Kāsi*, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that soon it met the army.

Then, monks, Brahmadata, the King of *Kāsi*, having entered Benares having had the ministers and councillors convened, spoke thus: ‘If, good sirs, you should see Prince Dīghāvu, the son of *Dīghīti*, the King of *Kosala*, what would you do to him?’ Some spoke thus: ‘**We, Sire, would cut off his hands; we Sire, would cut off his feet; his ears, his nose, his ears and nose,... we Sire, would cut off his head.**’

Then, monks, Brahmadata, the King of *Kāsi*, said: ‘This, good sirs, is Prince Dīghāvu, the son of *Dīghīti*, the King of *Kosala*; there is no occasion to do anything (against him); life was granted by him to me and life was granted by me to him.’

Then, monks Brahmadata, the King of *Kāsi*, spoke thus to Prince Dīghāvu: ‘Concerning that, dear Dīghāvu, which your father said to you at the time of dying: ‘**Do not you, dear Dīghāvu, look far or close, for dear Dīghāvu, wrathful moods are not allayed by wrath, wrathful moods, dear Dīghāvu, are allayed by non-wrath**’, what did your father mean? He said:

‘Concerning that, Sire, which my father said to me at that time of dying – **‘not far’** means, **do not bear wrath long**. This is what my father said to me at the time of dying, when he said **‘not far’**. Concerning that, sire, which my father said to me at the time of dying **‘not close’** means: **‘do not hastily break with a friend’**. This is what my father said to me, Sire, at the time of dying, when he said **‘not close’**. Concerning that Sire, which my father said to me at the time of dying: ‘for, dear Dīghāvu, **wrathful moods are not allayed by wrath’** means: my parents were killed by a king, but if I were to deprive the king of life and those who desired the king’s welfare would deprive me of life and those who desired my welfare would deprive the king of life; thus that wrath would not be settled by wrath. **But now that life is granted to me by a king and life is granted to a king by me, thus is wrath settled by non-wrath**. This is what my father said to me, Sire, at the time of dying when he said: ‘for, dear Dīghāvu, wrathful moods are not allayed by wrath, wrathful moods, dear Dīghāvu, are allayed by non-wrath.’

Then, monks, Brahmadata, the King of *Kāsi*, thinking: ‘Indeed it is marvellous, indeed it is wonderful that this Prince Dīghāvu is so clever that he understands in full, the matter which was spoken by his father in brief’, **gave back his father’s troops and vehicles and territory and store-houses and granaries and gave him his daughter..**

Book of Discipline IV pp 495ff.

Excerpts from *Vinaya Mahāvagga Dīghāvubhānavāra*

*‘Na hi verena verāni – sammantīdha kudācanam
averena ca sammantī – esa dhammo sanantano’*

– *Dhp. V. 5*

*‘Never by hatred are hatreds appeased
Only by non-hatred are they appeased
This is the Eternal Law.’*

6. Mother and Child

The birth of a child is, at the same time, the birth of a mother into the world.

Child is the symbol of a mother. That love for the child, that tenderness of the heart which characterises a mother, is so significant that it is often associated with the change of red blood into milk.

“*Mettā*” – usually rendered by that cross-bred term loving kindness, is the universal love for which the mother’s love for her child is the unit. The Buddha speaking about *mettā* says for instance, “Just as a mother would protect her only child even at the risk of her own life, so should one develop a boundless heart towards all beings.”

A mother is not only born with the child she brings forth, she also grows up with the child she brings up. Her growth is in terms of the other three Divine Abidings or *Brahma Vihāra* – compassion, sympathetic joy and equanimity. In bringing up her child, sometimes a mother has to be stern and tactful. Her soft tender love matures into a compassionate sternness, when the child is passing through the unruly boyhood and reckless adolescence. But that hardness of her heart melts at the correct moment, like butter.

The child has now reached manhood. He can stand on his own feet with enviable self-confidence. The mother also grows up with sympathetic joy enjoying the fruits of her labour. Her complacency, like curd, is serene and has nothing meddlesome about it.

The bringing forth and the bringing up is over. The time comes now to let go of the attachments and involvements regarding the child. But for that separation too, the mother, now

mature in her experience, is fully prepared with equanimity. Like a pot of ghee, she is not easily upset.

Universal love, compassion, sympathetic-joy and equanimity are the four Divine Abidings a mother practices in a limited sense in the course of her motherly care for the child. Charity begins at home. These four are homely virtues in the first instance, to be remembered like milk, butter, curd and ghee. The four Divine Abidings are to be developed, however, in a boundless measure until one's heart is fully released in them. A mother bears testimony to the practicability and the reciprocal value of these Divine Abidings, which hold the prospects of spiritual growth, peace and harmony for the society at large.



7. Mettā as a Holy vow (The Nine – factored Uposatha)

“Monks, the nine-factored *Uposatha* when observed is of great fruit of great benefit, of great effulgence, of great effluence.

Monks, how observed does the nine factored *Uposatha* become of great fruit, of great benefit, of great effulgence, of great effluence?

1. Here monks, a noble disciple reflects thus: As long as they live, the *arahants* abandon depriving living beings of life, abstain from it, they have put aside the cudgel, put aside the weapon, are conscientious, full of pity and dwell compassionate towards all living beings. I too shall abandon and abstain from depriving living beings of life, this night this day and dwell having put aside the cudgel and the weapon and be conscientious, full of pity and compassionate towards all living beings. Even by this factor, I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this first factor.
2. As long as they live *arahants* abandon taking what is not given, abstain from it, take only what is given, expect only what is given, and dwell with a pure mind free from thievish intent. I too shall abandon and abstain from taking what is not given, take only what is given, expect only what is given, this night, this day and dwell with a pure mind free from thievish intent. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this second factor.
3. As long as they live *arahants* abandon unchastity and dwell chaste, keeping aloof from the vulgar practice of sexual

intercourse. I too shall abandon unchastity, this night, this day and dwell chaste keeping aloof from the vulgar practice of sexual intercourse. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this third factor.

4. As long as they live *arahants* abandon lying and abstain from it, they speak the truth, are devoted to the truth, reliable, worthy of confidence, are no deceivers to the world. I too shall abandon lying and abstain from it, this night, this day and speak the truth, be devoted to the truth, worthy of confidence, not being a deceiver to the world. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this fourth factor.
5. As long as they live *arahants* abandon and abstain from intoxicated drinks, which cause heedlessness. I too shall abandon and abstain from intoxicating drinks, which cause heedlessness, this night, this day. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this fifth factor.
6. As long as they live *arahants* eat only at one time of the day, abstaining from taking food at night, not eating at improper hours. I too, this night, this day shall eat only at one time of the day, abstaining from taking food at night, not eating at improper hours. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this sixth factor.
7. As long as they live *arahants* keep aloof from dance, song, music and shows as well as from the use of garlands, perfumes, ointments, adornments and cosmetics. I too, this night, this day shall keep aloof from dance, song, music,

shows as well as from the use of garlands, perfumes, ointments, adornments and cosmetics. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this seventh factor.

8. As long as they live the *arahants* avoid high and luxurious couches, using only a low couch, be it a bed or a layer of straw. I too, this night, this day shall avoid high and luxurious couches, using only a low couch, be it a bed or a layer of straw. Even by this factor I am emulating the *arahants* and thereby *Uposatha* too would be observed by me. He is endowed with this eighth factor.
9. Herein, monks, a noble disciple dwells pervading one direction with thoughts imbued with *mettā*. Likewise the second direction..., likewise the third direction,... likewise the fourth direction and thus above, below and around everywhere and equally, he dwells pervading the entire world with his thoughts imbued with universal love, abundant, exalted, measureless, free from enmity and free from affliction. He is endowed with this ninth factor.

Monks, the nine factored *Uposatha* observed in this way, is of great fruit, of great benefit, of great effulgence, of great effluence.”

– A. IV. 388ff.



8. The Deliverance of the Heart and The Law of Kamma

“Monks, I do not say that there is an ending of actions (*kamma*) intentionally done and heaped up without experiencing the results and that too either in this very life, or in the next life or in future lives. Nor do I say monks, that there is an ending of suffering without having experienced the results of actions intentionally done and heaped up.

Monks that noble disciple, thus free from covetousness, free from ill-will, undeluded, fully aware and mindful pervades one direction with thoughts imbued with *mettā* (Universal Love), likewise the second, likewise the third, and likewise the fourth. Thus upwards, downwards and across all around and all over the world he dwells pervading with thoughts imbued with *mettā* abundant, grown great, boundless, free from wrath and anger. He knows thus: ‘Earlier my mind was petty and undeveloped. But now my mind is boundless and well developed. Whatever limited *kamma* that has been done could not leave any residue there, that would not withstand it.’ What do you think, monks if this boy from his childhood itself would develop Deliverance of the Heart through *mettā*, will he do an evil deed? “No indeed, Venerable Sir.” Will suffering touch a person who does not do an evil deed? “No indeed, Venerable Sir. How can suffering touch one who does not do an evil deed, Venerable Sir?”

Monks, the Deliverance of the Heart through *mettā* should be developed by any woman or man. A woman or a man cannot take along her or his body at death. Monks, this mortal person has a mind within him. He understands thus: ‘Whatever evil deed that has been done by me in the past with this body produced by *kamma*, all that has to be experienced here. It will not follow me.’ Monks, the Deliverance of the Heart through *mettā* thus

developed conduces to non-returnership in the case of a monk who does not penetrate to a higher Deliverance here.

With a mind imbued with *karuṇā* (compassion),.... with a mind imbued with *muditā* (altruistic joy),.... with a mind imbued with *upekkhā* (equanimity) he pervades one direction, likewise the second,... likewise the third,.... likewise the fourth,..... Thus upwards, downwards, and across all around and all over the world he dwells pervading with thoughts imbued with *upekkhā* abundant, grown great, boundless, free from wrath and anger. And he knows thus: ‘Earlier my mind was petty and undeveloped. But now my mind is boundless and well developed. Whatever *kamma* that has been done that would not leave any residue there, that would not withstand it.’ What do you think monks, if this boy from his childhood itself would develop Deliverance of the Heart through *upekkhā*, will he do any evil deed? “No indeed, Venerable Sir.” Will suffering touch a person who does not do an evil deed? “No indeed, Venerable Sir. How can suffering touch one who does not do an evil deed, Venerable Sir?”

Monks, the Deliverance of the Heart through *upekkhā*, should be developed by any woman or man. A woman or man cannot take along her or his body at death. Monks, this mortal person has a mind within him. He understands thus: Whatever evil deed that has been done by me here in the past, with this body produced by *kamma*, all that has to be experienced here. It will not follow me. Monks the Deliverance of the Heart through *upekkhā* thus developed conduces to Non-returnership in the case of a monk who does not penetrate to a higher Deliverance here.”

– *Karajakāya Sutta*, A. V. 299



9. Blowing of the Conch

At one time the Fortunate One was dwelling at the Mango Grove of *Pāvārika* in *Nālandā*.

Then Asibandhakaputta, the headman, the disciple of Nigaṇṭha Nātaputta approached the Fortunate One, worshipped him and sat on one side.

The Fortunate One addressed him as he was seated on one side and said:

“Headman, how does Nigaṇṭha Nātaputta teach his Dhamma to the disciples?”

“Venerable Sir, this is how Nigaṇṭha Nātaputta teach his Dhamma to the disciples: ‘Whoever destroys life is destined to downfall, to hell, whoever takes what is not given is destined to downfall, to hell, whoever misconducts himself sexually is destined to downfall, to hell, whoever speaks falsehood is destined to downfall, to hell, whatever way one dwells in for the most part, thereby one is led.’ It is in this way Venerable Sir, that Nigaṇṭha Nātaputta teaches Dhamma to his disciples.”

“So headman, whatever way one dwells in for the most part by that is one led. If this is the position, then no one is destined to downfall to hell according to the words of Nigaṇṭha Nātaputta.”

“What do you think headman as to that man who destroys life by night or by day from time to time, which is more – the time he destroys life or the time he does not destroy life?”

“Venerable Sir, as to that man who destroys life by night or by day from time to time, less is the time he spends destroying life. On the other hand more is the time he does not destroy life.”

“So headman, whatever way one dwells in for the most part by that is one led. If this is the position, no one is destined to downfall to hell, according to the words of Nigaṇṭha Nātaputta.”

“What do you think headman as to that man who takes what is not given by night or by day from time to time, which is more – the time he spends taking what is not given or the time he does not take what is not given?”

“Venerable Sir, as to that man who takes what is not given by night or by day from time to time, less is the time he spends taking what is not given. On the other hand more is the time he does not take what is not given.”

“So headman, whatever way one dwells in for the most part, by that is one led. If this is the position, no one is destined to downfall to hell, according to the words of Nigaṇṭha Nātaputta.”

“What do you think headman as to that man who misconducts himself sexually by night or by day from time to time, which is more – the time he misconducts himself sexually or the time he does not misconduct himself sexually?”

“Venerable Sir, as to that man who misconducts himself sexually by night or by day from time to time, less is the time he spends misconducting himself sexually. On the other hand more is the time he does not misconduct himself sexually.”

“So headman, whatever way one dwells in for the most part by that is one led. If this is the position, no one is destined to downfall, to hell, according to the words of Nigaṇṭha Nātaputta.”

“What do you think headman as to that man who speaks falsehood by night or by day from time to time, which is more – the time he spends speaking falsehood or the time he does not speak falsehood?”

“Venerable Sir, as to that man who speaks falsehood by night or by day from time to time, less is the time he spends speaking falsehood. On the other hand more is the time he does not speak falsehood.”

“So headman, whatever way one dwells in for the most part by that is one led. If this is the position, no one is destined to downfall, to hell, according to the words of Nigaṅṭha Nātaputta.”

Herein headman a certain teacher speaks thus and is of this view: Whoever destroys life is destined to downfall, to hell. Whoever takes what is not given is destined to downfall, to hell. Whoever misconducts himself sexually is destined to downfall, to hell. Whoever speaks falsehood is destined to downfall, to hell. In that teacher, headman, a disciple is greatly pleased.

And it occurs to him: My teacher speaks thus and is of this view: Whoever destroys life is destined to downfall, to hell. I have destroyed life in the past, and he takes up this view: Now I am destined to downfall, to hell. Headman, if he does not give up that saying and that thought and does not relinquish that view, he will go to hell as if brought there and dropped. My teacher speaks thus and is of this view: Whoever takes what is not given is destined to downfall, to hell. I have taken what is not given in the past. And he takes up this view: Now I am destined to downfall, to hell. Headman, if he does not give up that saying and that thought and does not relinquish that view, he will go to hell as if brought there and dropped. My teacher speaks thus and is of this view: Whoever misconducts himself sexually is destined to downfall, to hell. I have misconducted myself sexually in the past. And he takes up this view: Now I am destined to downfall, to hell. Headman, if he does not give up that saying and that thought and does not relinquish that view, he will go to hell as if brought there and dropped. My teacher speaks thus and is of this view: Whoever speaks falsehood is destined to downfall, to hell. I have spoken falsehood in the past. And he takes up this view: Now I

am destined to downfall, to hell. Headman, if he does not give up that saying and that thought and does not relinquish that view, he will go to hell as if brought there and dropped.

But then headman, a *Tathāgata* arises in the world, the Worthy, Fully Enlightened, endowed with knowledge and conduct, well gone, a knower of the world, the incomparable teacher of tameable men, teacher of gods and men, the Enlightened, the Fortunate one. He censures in various ways the destroying of life, condemns it and says: “Abstain from destroying life.” He censures the taking of what is not given, condemns it and says: “Abstain from taking what is not given.” He censures sexual misconduct condemns it and says: “Abstain from sexual misconduct.” He censures speaking of falsehood, condemns it and says: “Abstain from speaking falsehood.” In that teacher a disciple is greatly pleased and he reflects:

“The Fortunate One censures in various ways the destroying of life, condemns it and says: ‘Abstain from destroying life.’ I have in the past taken life to some extent or other. The fact that in the past I have destroyed life to some extent or other is not proper, it is not good. Even if I were to get remorseful on that account, that evil deed done cannot be undone. Having so reflected, he gives up that destroying of life. He becomes one who has abstained from destroying life in the future. That is how that evil deed is abandoned. Thus is that evil deed transcended.

The Fortunate One censures in various ways the taking of what is not given, condemns it and says: ‘Abstain from taking what is not given.’ I have, in the past, taken what is not given to some extent or other. The fact that I have, in the past taken what is not given to some extent or other is not proper, is not good. Even if I were to get remorseful on that account, that evil deed done cannot be undone. Having thus reflected, he gives up that practice of taking what is not given and abstains from taking what

is not given in the future. Thus is that evil deed abandoned. Thus is that evil deed transcended.

The Fortunate One censures in various ways sexual misconduct, condemns it and says: ‘Abstain from sexual misconduct.’ I have, in the past, committed sexual misconduct to some extent or other. The fact that I have, in the past committed sexual misconduct to some extent or other is not proper, it is not good. Even if I were to get remorseful on that account, the evil deed done cannot be undone. Having thus reflected, he gives up that practice of sexual misconduct and abstains from sexual misconduct in the future. Thus is that evil deed abandoned. Thus is that evil deed transcended.

The Fortunate One censures speaking of falsehood, condemns it and says: ‘Abstain from speaking falsehood.’ I have, in the past, spoken falsehood to some extent or other. The fact that I have, in the past spoken falsehood to some extent or other is not proper, is not good. Even if I were to get remorseful on that account, that evil deed done cannot be undone. Having thus reflected, he abandons that speaking of falsehood and abstains from speaking falsehood in the future. Thus is that evil deed abandoned. Thus is that evil deed transcended.

Abandoning the destroying of life he abstains from the destroying of life. Abandoning the taking of what is not given, he abstains from taking what is not given. Abandoning sexual misconduct he abstains from sexual misconduct. Abandoning the speaking of falsehood he abstains from speaking falsehood. Abandoning frivolous talk he abstains from frivolous talk. Abandoning covetousness he dwells free from covetousness. Abandoning malevolent ill-will he has thoughts free from ill-will. Abandoning wrong view he becomes one with Right View.

Headman, that noble disciple thus free from covetousness, free from ill-will, undeluded, fully aware and mindful, dwells

pervading one direction with thoughts imbued with *mettā*, likewise the second direction, likewise the third direction, likewise the fourth direction, thus upwards, downwards and across everywhere equally the entire world he dwells pervading with thoughts imbued with *mettā* abundant grown great, boundless, free from wrath and anger.

Just as, headman, a powerful blower of a conch would with little difficulty make known its blowing to the four directions, even so headman, the Deliverance of the Heart through *mettā* when thus developed and much practiced, whatever limited *kamma* there be that will not leave any residue, will not withstand it. And as to that noble disciple, headman, thus free from covetousness and ill-will, undeluded, fully aware and mindful with thoughts imbued with *karuṇā* (compassion), with thoughts imbued with *muditā* (altruistic joy) ,..... with thoughts imbued with *upekkhā* (equanimity) dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, thus upwards, downwards and across everywhere equally the entire world he dwells pervading with thoughts imbued with *upekkhā* abundant, grown great , boundless, free from wrath and anger.

Just as headman, a powerful blower of a conch, would with little difficulty, make known its blowing to the four directions even so, headman, the Deliverance of the Heart through *upekkhā* when thus developed and much practiced, whatever limited *kamma* there be that will not leave any residue, will not withstand it.

When this was said, Asibandhakaputta, the headman said this to the Fortunate One: It is excellent, Venerable Sir, it is excellent. Even as one would, Venerable Sir, turn upright a thing turned upside down, disclose a thing concealed, tell the way to one who had lost his way, hold up an oil torch in the darkness, so that those with eyes will see forms, even so in various ways has

the Dhamma been expounded by the Fortunate One. Venerable Sir, here I go to the Fortunate one as refuge to the Dhamma and to the order of monks. May the Fortunate One consider me a lay disciple who has sought his refuge from this day onwards to the end of my life.

– *Saṅkha Sutta*, S. IV. 317ff.



10. The Salt-Crystal

“Monks, whoever says this: ‘In whatever way a man does a *kamma* in the same way he experiences it’ – In that case, monks there is no scope for dwelling the holy life and no opportunity is apparent for rightly ending suffering. On the other hand, monks, whoever says this: ‘If this man does a *kamma* the result of which is to be experienced in a particular way, he experiences its result in just that way – in that case, monks, there is scope for dwelling the holy life and an opportunity is apparent for rightly ending suffering.

Herein monks, in the case of a certain person even an evil deed done – though of little account leads him to hell. On the other hand monks, in the case of another person a similar evil deed of little account done is to be experienced in this very life and not even the minutest fraction of it remains – what to say of more?

Monks, in the case of what sort of a person is an evil deed of little account done lead him to hell?

Herein, monks, there is a person who is undeveloped in deportment, undeveloped in morality, undeveloped in concentration, undeveloped in wisdom and is mean, non-plussed and messy. In the case of such a person, monks, even an evil deed of little account done, leads him to hell.

Monks, in the case of what sort of a person is a similar evil deed of little account done to be experienced in this very life and not even the minutest fraction of it remains – what to say of more.

Herein, monks, a certain person is developed in deportment, is developed in morality, is developed in concentration, is developed in wisdom, is not mean but

gentlemanly and broadminded. In the case of such a person, monks, a similar evil deed of little account done is experienced in this very life and not even the minutest fraction of it remains - what to say of more.

Supposing, monks, a man would put a salt crystal into a vessel with a little water. What do you think, monks, will that little water in the vessel become salty and undrinkable by that salt crystal?"

"Yes, Venerable Sir."

"Why is that?"

"That water in the vessel Venerable Sir is little. It is made salty and undrinkable by that salt crystal."

"Supposing, monks, a man would put a salt crystal into the river *Ganges*. What do you think monks, will that *Ganges* river become salty and undrinkable by that salt crystal?"

"No, indeed, Venerable Sir"

"Why is that?"

"There is that great mass of water in the river *Ganges*. It will not become salty and undrinkable by that salt crystal."

"Even so, monks, herein even an evil deed done though of little account, in the case of one person leads him to hell. But a similar evil deed of little account done by another person is experienced in this very life and not even the minutest fraction of it remains – what to say of more.

In what sort of a person monks, does even an evil deed of little account done lead him to hell? Herein, monks, a certain person is undeveloped in deportment, is undeveloped in morality,

is undeveloped in concentration, is undeveloped in wisdom, is mean, non-plussed and messy. In the case of such a person monks, even an evil deed of little account done, leads him to hell. In what sort of a person, monks, a similar evil deed of little account done is experienced in this very life and not even the minutest fraction of it remains – what to say of more? Herein, monks, a certain person is developed in deportment, is developed in morality, is developed in concentration, is developed in wisdom, is not mean but gentlemanly and broadminded. In the case of such a person, monks, a similar evil deed of little account done, is experienced in this very life and not even the minutest fraction of it remains – what to say of more?”

– *Loṇaphala Sutta*, A. I 249ff.



11. The Right way of Practice for a Recluse

“Monks, how does a monk become one who has entered upon the right way of practice for a recluse? In whatever monk with covetousness that covetousness is abandoned, in one with ill-will that ill-will is abandoned, in one with anger that anger is abandoned, in one with enmity that enmity is abandoned, in one with contempt that contempt is abandoned, in one with domineering that domineering is abandoned, in one with envy that envy is abandoned, in one with avarice that avarice is abandoned, in one with deceit that deceit is abandoned in one with fraud that fraud is abandoned, in one with evil wishes those evil wishes are abandoned, in one with wrong view, that wrong view is abandoned. Monks, by abandoning these taints of a monk, these faults of a monk, these offals of a monk, which are occasions for downfall and sufferings in bad bournes, I say, a monk is one who has entered upon the right way of practice for a recluse.

He sees himself purified of all these evil unskillful states, as free from them, and as he sees himself purified of all these evil states and free from them, joy arises in him. To one who has joy, happiness arises. In one with happy mind body becomes tranquil. One who is tranquil in body experiences bliss. In a blissful one, the mind gets concentrated.

With thoughts imbued with *mettā*, he pervades one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around everywhere equally the entire world he pervades with thoughts imbued with *mettā*, abundant, grown great, boundless, and free from wrath and anger. With thoughts imbued with *karuṇā* (compassion) with thoughts imbued with *muditā* (altruistic

joy), with thoughts imbued with *upekkhā* (equanimity)

Supposing, monks, there is a pond of clear water, pleasant water, cool water, with beautiful sandy fords and charming. A man comes from the eastern direction oppressed by heat, overcome by heat, wearied parched and thirsty. He on coming to that pond would quench his thirst for water, would dispel the distress of heat. A man comes from the western direction..... A man comes from the northern direction.. A man comes from the southern direction... . From wherever a man comes, oppressed by heat, overcome by heat, wearied, parched and thirsty, he on coming to that pond would quench his thirst for water, would dispel the distress of heat.

Even so, monks, if from a *khottiya* family one has gone forth from home to homelessness, he on coming to this teaching and discipline develops *mettā*, *karuṇā*, *muditā* and *upekkhā* in this way and gets inward calmness. By inward calmness, I say he has entered upon the right way of practice for a recluse. If from a *Brahmin* family.... If from a *Vessa* family.... If from a *Sudda* family... From whatever family one goes forth from home to homelessness..... By inward calmness, I say, he has entered upon the right way of practice for a recluse.

– *Cūla Assapura Sutta*, M. I. 283ff.



12. A Doorway to the Deathless

Thus have I heard: At one time Venerable Ānanda was dwelling at *Beluvagāma* in *Vesāli*. At that time the householder Dasama of *Aṭṭhakanāgara* had arrived in *Pāṭaliputta* on some business. Then the householder Dasama of *Aṭṭhakanāgara* approached a certain monk in *Kukkuṭārāma* and having worshipped him sat on one side. Seated on one side Dasama, the householder of *Aṭṭhakanāgara* addressed that monk and said: “Venerable Sir, where is Venerable Ānanda dwelling now? We would like to see Venerable Ānanda.” Householder, that Venerable Ānanda is dwelling at *Beluvagāma* in *Vesāli*. Dasama, the householder of *Aṭṭhakanāgara*, after settling his business in *Pāṭaliputta* approached Venerable Ānanda at *Beluvagāma* in *Vesāli*. Having approached him he worshipped Venerable Ānanda and sat on one side. Thus seated the householder Dasama of *Aṭṭhakanāgara* said this to Venerable Ānanda:

“Venerable Sir, Ānanda, is there one Dhamma preached by that Fortunate One, the Worthy, Fully Enlightened who knows and sees, wherein a monk dwelling diligently ardent and resolute, would get his unemancipated mind emancipated, undestroyed influxes destroyed and unattained freedom from bondage attained.”

“There is, householder one Dhamma preached by that Fortunate One..... freedom from bondage attained.”
“Venerable Sir, Ānanda, what is that one Dhamma preached by that Fortunate One..... freedom from bondage attained.”

“Herein, householder, a monk, quite secluded from sense-desires, secluded from unskillful mental states, enters upon and dwells in the first *jhāna* which is accompanied by applied and sustained thought with happiness and bliss born of seclusion. He reflects thus: Even this first *jhāna* is specifically prepared and specifically thought out. And he understands: Whatever is

specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he attains the destruction of influxes. If he does not attain the destruction of influxes due to that very attachment to Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too, O' householder, is one Dhamma preached by that Fortunate One, the Worthy, Fully Enlightened who knows and sees wherein a monk dwelling diligently, ardent and resolute would get his unemancipated mind emancipated, undestroyed influxes destroyed, and unattained freedom from bondage attained.

Moreover, householder, a monk by the stilling of thoughts applied and sustained enters upon and dwells in the second *jhāna*, which has internal confidence and unification of mind without applied and sustained thought with happiness and bliss born of concentration. He reflects thus: Even this second *jhāna* is specifically prepared and specifically thought out, and he understands: whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too, householder, is one Dhamma preached by that Fortunate One, the Worthy, Fully Enlightened, who knows and sees wherein a monk dwelling diligently, ardent and resolute would get his unemancipated mind emancipated, undestroyed influxes destroyed and unattained freedom from bondage attained.

Moreover, householder, a monk with the fading away of happiness as well, dwells in equanimity and mindful and fully aware, he feels bliss with his body about which the noble ones announce 'He dwells in bliss who has equanimity and is mindful'

and enters upon and dwells in that third *jhāna*. He reflects thus: Even this third *jhāna* is specifically prepared, specifically thought out, and he understands: whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too, householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, with the abandoning of pleasure and pain and with the previous disappearance of joy and grief, he enters upon and dwells in the fourth *jhāna*, which has neither pain nor pleasure and has the purity of mindfulness due to equanimity, he attains to and abides in the fourth *jhāna*. He reflects thus: Even this fourth *jhāna* is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too, householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, a monk pervades one direction with thoughts imbued with *mettā*, likewise the second direction, likewise the third direction, likewise the fourth direction, thus upwards, downwards and across all around everywhere equally the entire world he pervades with thoughts imbued with *mettā*, abundant, exalted, measureless and free from wrath and affliction.

He reflects thus: Even this Deliverance of the Heart through *mettā* is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, a monk pervades one direction with thoughts imbued with *karuṇā* (compassion)..... with thoughts imbued with *muditā* (altruistic joy),..... with thoughts imbued with *upekkhā* (equanimity), likewise the second direction, likewise the third direction, likewise the fourth direction, thus upwards, downwards and across all around everywhere equally the entire world he pervades with thoughts imbued with *upekkhā*, abundant, exalted, measureless, and free from wrath and affliction. He reflects thus: Even this Deliverance of the Heart through *upekkhā* is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, a monk with the complete surmounting of perceptions of matter with the disappearance of the perceptions of resistance, with non-attention to perceptions of

variety being aware of ‘Infinite Space’ he enters upon and dwells in the sphere of ‘Infinity of Space’. He reflects thus: Even this attainment of the Sphere of ‘Infinity of Space’ is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, a monk by completely surmounting the sphere of Infinity of Space aware of Infinity of Consciousness enters upon and dwells in the sphere of Infinity of Consciousness. He reflects thus: Even this attainment of the Infinity of Consciousness is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This too householder, is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

Moreover, householder, by completely surmounting the sphere of Infinity of Consciousness being aware that ‘There is nothing’, he enters upon and dwells in the Sphere of Nothingness. He reflects thus: Even this attainment of the Sphere of Nothingness is specifically prepared, specifically thought out, and he understands: Whatever is specifically prepared and

specifically thought out is impermanent, is of a nature to cease. With that stance he reaches the destruction of influxes. If he does not reach the destruction of influxes, due to that very attachment to the Dhamma, that very delight in the Dhamma, by the destruction of the five lower fetters, becomes one of spontaneous rebirth to attain perfect extinction there, not liable to return from that world. This householder is one Dhamma preached by that Fortunate One..... and unattained freedom from bondage attained.

When said thus, the householder Dasama of *Aṭṭhakanāgara* said this to Venerable Ānanda: “Just as Venerable Sir, Ānanda, a man searching for one opening to a treasure, would at once hit upon eleven openings to that treasure, even so, Venerable Sir, Ānanda, while searching for one Doorway to the Deathless, I have had the opportunity to hear about eleven Doorways to the Deathless. Just as Venerable Sir, a man were to have a house with eleven doors, when the house is on fire, he would be able to save himself through any one of these eleven Doorways to the Deathless, even so, Venerable Sir, I would be able to make good my escape through any one of these eleven Doorways to the Deathless. Venerable Sir, these followers of other sects search for a fee as a tribute to their teachers. Why should I not make an offering to Venerable Ānanda.”

Then the householder Dasama of *Aṭṭhakanāgara* assembled the congregation of monks resident at *Pāṭaliputta* and *Vesāli* and offered them delicious food with his own hands. He also presented a pair of cloths to each monk and a triple robe to Venerable Ānanda. He had a dwelling worth five hundred built for Venerable Ānanda.

– *Aṭṭhakanāgara Sutta*, M. I. 349ff.



*'Mettāvihārī yo bhikkhu
pasanno buddhasāsane
adḥigacche padam̐ santam̐
saṁkhārūpasamam̐ sukham̐'*

– Dhp. V. 368

*'The monk who abides in Universal Love
Pleased in the Buddha's behest
May attain to that state of peace
The blissful stilling of preparations'*



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* Buddhist Publication Society P.O. Box. 61, Kandy
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35. ප්‍රතිපත්ති පූජාව	(2003)
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47. පටිච්ච සමුප්පාද ධර්මය - 1 වෙළුම	(2012)
48. පටිච්ච සමුප්පාද ධර්මය - 2 වෙළුම	(2014)
49. පටිච්ච සමුප්පාද ධර්මය - 3 වෙළුම	(2014)
50. පටිච්ච සමුප්පාද ධර්මය - 4 වෙළුම	(2014)
51. සක්මනේ නිවන	(2012)
52. තපෝ ගුණමගිම	(2013)
53. කමී චක්‍රයෙන් ධර්ම චක්‍රයට	(2013)

* බෞද්ධ ග්‍රන්ථ ප්‍රකාශන සමිතිය, තැ.පෙ. 61, මහනුවර.