

The Brahmavihāras

BASIC PRINCIPLES

§1. Then a brahman cosmologist went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, “Now, then, Master Gotama, does everything exist?”

“‘Everything exists’ is the senior form of cosmology, brahman.”

“Then, Master Gotama, does everything not exist?”

“‘Everything does not exist’ is the second form of cosmology, brahman.”

“Then is everything a Oneness?”

“‘Everything is a Oneness’ is the third form of cosmology, brahman.”

“Then is everything a plurality?”

“‘Everything is a plurality is the fourth form of cosmology, brahman. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications... consciousness... name-&-form... the six sense media.” — *SN 12:48*

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

§3. “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 [i.e., each animal’s body is the result of that animal’s kamma]. 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*

§4. “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*

§5. “Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant’s footprint is reckoned the foremost among them in terms of size; 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*

§6. 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 dearer to you than yourself?"

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

"No, Mallika. There is no one dearer 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 dearer to you than yourself?'"

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

"No, Mallika. There is no one dearer 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 thickly dear to themselves.
So you shouldn't hurt others
if you love yourself. — *Ud 5:1*

§7. 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, through a mind of good will, & through 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*

§8. “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*

§9. “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*

EXPRESSIONS OF METTA

§10. 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 Brahma 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

§11. “And how is one made pure in three ways by mental action? [1] There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, ‘O, that what belongs to others would be mine!’ [2] He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] ‘*May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!*’ [3] He has right view and is not warped in the way he sees things: ‘There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.’ This is how one is made pure in three ways by mental action.” — *AN* 10:176

§12. I have good will for the Virupakkhas,
 good will for the Erapathas,
 good will for the Chabyaputtas,
 good will for the Dark Gotamakas.

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

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

May all creatures,
 all breathing things,
 all beings
 —each & every one—
 meet with good fortune.

May none of them come to any evil.

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

snakes, scorpions, centipedes,
 spiders, lizards, & rats.
 I have made this safeguard,
 I have made this protection.
 May the beings depart.
 I pay homage
 to the Blessed One,
 homage
 to the seven
 rightly self-awakened ones. — *AN 4:67*

BRAHMAVIHARAS IN CONTEXT

§13. “And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve.” — *SN 45:8*

§14. “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*

§15. “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 lies, he refrains from lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned harsh speech, he refrains from harsh 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 with 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... empathetic joy... 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... empathetic joy... equanimity is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there." — SN 42:8

REWARDS

§16. "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

§17. "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

§18. "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: empathetic joy as an awareness-release.'

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

§19. “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

§20. “There is the case where a monk develops *mindfulness* as a factor for Awakening accompanied by good will, dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. He develops *analysis of qualities* as a factor for Awakening... *persistence* as a factor for Awakening... *rapture* as a factor for Awakening... *serenity* as a factor for Awakening... *concentration* as a factor for Awakening... *equanimity* as a factor for Awakening accompanied by good will, dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or he may enter & remain in the beautiful liberation. I tell you, monks, awareness-release through good will has the beautiful as its excellence—in the case of one who has penetrated to no higher release.

“And how is awareness-release through compassion developed, what is its destiny, what is its excellence, its reward, & its consummation?”

“There is the case where a monk develops *mindfulness* as a factor for Awakening accompanied by compassion... etc.... If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, ‘Infinite

space,' he enters & remains in the sphere of the infinitude of space. I tell you, monks, awareness-release through compassion has the sphere of the infinitude of space as its excellence—in the case of one who has penetrated to no higher release.

"And how is awareness-release through empathetic joy developed, what is its destiny, what is its excellence, its reward, & its consummation?

"There is the case where a monk develops mindfulness as a factor for Awakening accompanied by empathetic joy... etc.... If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of the sphere of infinitude of space, thinking 'Infinite consciousness,' he enters & remains in the sphere of the infinitude of consciousness. I tell you, monks, awareness-release through empathetic joy has the sphere of the infinitude of consciousness as its excellence—in the case of one who has penetrated to no higher release.

"And how is awareness-release through equanimity developed, what is its destiny, what is its excellence, its reward, & its consummation?

"There is the case where a monk develops mindfulness as a factor for Awakening accompanied by equanimity... etc.... If he wants—in the presence of what is loathsome & what is not—cutting himself off from both, he remains equanimous, alert, & mindful. Or, with the complete transcending of the sphere of infinitude of consciousness, thinking 'There is nothing,' he enters & remains in the sphere of nothingness. I tell you, monks, awareness-release through equanimity has the sphere of nothingness as its excellence—in the case of one who has penetrated to no higher release." — *SN 46:54*

ANTIDOTES FOR ANGER & ILL WILL

§21. "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*

§22. "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

§23. “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

§24. 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 a plane of deprivation, a bad destination, a lower realm, hell.' 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

§25. "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

§26. "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-handed 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

§27. “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 effluents [*asava*], enters & remains in the effluent-free awareness-release & discernment-release, 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*

§28. "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*

§29. "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*

§30. [*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*

§31. [*Ubbiri recalls the Buddha's words:*]

“‘Jiva, my daughter,
 you cry in the woods.
 Come to your senses, Ubbiri.
 84,000
 all named Jiva
 have been burned in that charnel ground.
 For which of them do you grieve?’”

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

Today—with arrow removed,
 without hunger, entirely
 Unbound—
 to the Buddha, Dhamma, & Sangha I go,
 for refuge to
 the Sage. — *Thig 3:5*

§32. 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*

§33. 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*

§34. 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*

A BASIS FOR AWAKENING

§35. “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.... Empathetic joy, 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

§36. "Wise & mindful, you should develop limitless concentration [i.e., concentration based on limitless good will, compassion, empathetic joy, 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

§37. "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

§38. Then Ven. Sariputta, having put on his robes and, taking his bowl & outer robe, went to Dhanañjani’s home. On arrival, he sat down on a prepared seat and said to him, “I trust you are getting better, Dhanañjani? I trust you are comfortable? I trust that your pains are lessening and not increasing? I trust that there are signs of their lessening, and not of their increasing?”

“I am not getting better, Master Sariputta. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword.... Extreme pains have arisen in my head, just as if a strong man were tightening a head-piercer around my head with a stout leather thong.... Extreme forces carve up my stomach cavity, just as if an expert butcher or his apprentice were to carve up the stomach cavity of an ox with a sharp butcher’s knife.... There is an extreme burning in my body, just as if two strong men, seizing a weaker man with their arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening.”

“What do you think, Dhanañjani? Which is better: hell or the animal womb?”

“The animal womb is better than hell, Master Sariputta.”

“... Which is better: the animal womb or the realm of the hungry shades?”

“... the realm of the hungry shades....”

“... the realm of the hungry shades or human beings?”

“... human beings....”

“...human beings or the Four Great King devas?”

“...the Four Great King devas....”

“...the Four Great King devas or the devas of the Thirty-three?”

“...the devas of the Thirty-three....”

“...the devas of the Thirty-three or the Yama devas?”

“...the Yama devas....”

“...the Yama devas or the Tusita devas?”

“...the Tusita devas....”

“...the Tusita devas or the Nimmanarati devas?”

“...the Nimmanarati devas....”

“...the Nimmanarati devas or the Paranimmitavasavatti devas?”

“...the Paranimmitavasavatti devas....”

“...the Paranimmitavasavatti devas or the Brahma world?”

“Did Master Sariputta say, ‘Brahma world’? Did Master Sariputta say, ‘Brahma world’?”

Then the thought occurred to Ven. Sariputta, “These brahmins are set on the Brahma world. What if I were to teach Dhanañjani the brahmin the path to union with the Brahmas?”

[So he said:] “Dhanañjani, I will teach you the path to union with the Brahmas. Listen and pay careful attention to that. I will speak.”

“As you say, master,” Dhanañjani the brahmin responded to Ven. Sariputta.

Ven. Sariputta said: “And what is the path to union with the Brahmas? There is the case where a monk keeps pervading the first direction [the east] with an awareness imbued with good will, 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 good will—abundant, expansive, limitless, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion... empathetic joy... 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. This, Dhanañjani, is the path to union with the Brahmas.”

“In that case, Master Sariputta, pay homage to the Blessed One’s feet with your head in my name and say ‘Lord, Dhanañjani the brahmin is diseased, in pain, severely ill. He pays homage with his head to the Blessed One’s feet.’”

So Ven. Sariputta—when there was still more to be done, having established Dhanañjani the brahmin in the inferior Brahma world—got up from his seat and left. Then, not long after Ven. Sariputta’s departure, Dhanañjani the brahmin died and reappeared in the Brahma world.

And the Blessed One said to the monks, “Monks, Sariputta—when there was still more to be done, having established Dhanañjani the brahmin in the inferior Brahma world—has gotten up from his seat and left.”

Then Ven. Sariputta 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, “Lord, Dhanañjani the brahmin is diseased, in pain, severely ill. He pays homage with his head to the Blessed One’s feet.”

“But why, Sariputta—when there was still more to be done, having established Dhanañjani the brahmin in the inferior Brahma world—did you get up from your seat and leave?”

“The thought occurred to me, lord, ‘These brahmins are set on the Brahma worlds. What if I were to teach Dhanañjani the brahmin the path to union with the Brahmas?’”

“Sariputta, Dhanañjani the brahmin has died and reappeared in the Brahma world.”
— MN 97

§39. “Mahanama, a discerning lay follower who is diseased, in pain, severely ill should be reassured by another discerning lay follower with four reassurances: ‘Be

reassured, friend, that you are endowed with verified confidence in the Awakened One... verified confidence in the Dhamma... verified confidence in the Sangha... virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.'

"Mahanama, when a discerning lay follower who is diseased, in pain, severely ill has been reassured by another discerning lay follower with these four reassurances, he should be asked: 'Friend, are you concerned for your mother & father?' If he should say, 'I am...,' he should be told, 'You, my dear friend, are subject to death. If you feel concern for your mother & father, you're still going to die. If you don't feel concern for your mother & father, you're still going to die. It would be good if you abandoned concern for your mother & father.'

"If he should say, 'My concern for my mother & father has been abandoned,' he should be asked, 'Friend, are you concerned for your wife & children?' If he should say, 'I am...,' he should be told, 'You, my dear friend, are subject to death. If you feel concern for your wife & children, you're still going to die. If you don't feel concern for your wife & children, you're still going to die. It would be good if you abandoned concern for your wife & children.'

"If he should say, 'My concern for my wife & children has been abandoned,' he should be asked, 'Friend, are you concerned for the five strings of human sensuality?' If he should say, 'I am...,' he should be told, 'Friend, divine sensual pleasures are more splendid & more refined than human sensual pleasures. It would be good if, having raised your mind above human sensual pleasures, you set it on the Devas of the Four Great Kings.'

"If he should say, 'My mind is raised above human sensual pleasures and is set on the Devas of the Four Great Kings,' he should be told, 'Friend, the Devas of the Thirty-three are more splendid & more refined than the Devas of the Four Great Kings. It would be good if, having raised your mind above the Devas of the Four Great Kings, you set it on the Devas of the Thirty-three.'

"If he should say, 'My mind is raised above the Devas of the Four Great Kings and is set on the Devas of the Thirty-three,' he should be told, 'Friend, the Devas of the Hours are more splendid & more refined than the Devas of the Thirty-three... the Contented Devas are more splendid & more refined than the Devas of the Hours... the Devas Delighting in Creation are more splendid & more refined than the Contented Devas... the Devas Wielding Power over the Creations of Others are more splendid & more refined than the Devas Delighting in Creation... the Brahma world is more splendid and more refined than the Devas Wielding Power over the Creations of Others. It would be good if, having raised your mind above the Devas Wielding Power over the Creations of Others, you set it on the Brahma world.'

"If he should say, 'My mind is raised above the Devas Wielding Power over the Creations of Others and is set on the Brahma world,' he should be told, 'Friend, even the Brahma world is inconstant, impermanent, included in self-identity. It would be good if, having raised your mind above the Brahma world, you brought it to the cessation of identity.'

"If he should say, 'My mind is raised above the Brahma worlds and is brought to the cessation of identity,' then, I tell you, Mahanama, there is no difference—in terms of release—between the release of that lay follower whose mind is released and the release of a monk whose mind is released." — *SN 55:54*

§40. "Again, 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 equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued

with equanimity: abundant, expansive, limitless, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Vehapphala [Sky-fruit] devas [the level of the Brahma worlds corresponding to the fourth jhana]. The Vehapphala devas, monks, have a lifespan of 500 eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry shades. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.”
— AN 4:125

§41. “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, empathetic joy, & equanimity.] — AN 4:126

§42. 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 effluents. 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 effluents 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 empathetic joy, & through equanimity.] — MN 52