**Namo Buddaya!.**

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.

**Caturārakkhā- Four-Fold Protective Contemplations**

A virtuous monk should practice • the four-fold protective contemplations; • namely, recollection on the Buddha, • thoughts on loving kindness • reflection on the impurities • and mindfulness of death.

**Loving-Kindness Meditation**

I desire happiness, • others also desire happiness. Having compared oneself with others, • one should practice loving kindness • towards all beings, • by realizing • that everyone desires happiness.

May I be free from sorrow • and always be happy! • May those who desire my welfare, • those who are indifferent towards me, • and those who hate me, • also be happy.

May all beings living in this area • be well and happy • and those in other countries • in this universe • also be well and happy.

May all beings living in the whole universe • be well and happy. May each individual who has been born • be well and happy. May various types of beings in the whole universe • always be well and happy.

Likewise, women, men, • the noble and the ignoble, • gods, humans, those in planes of misery • and those living within the ten directions, • may all these beings be happy!.........................................................................................

**4. Rice Pots**

At Sāvatthī. “Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful. So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

**5. A Spear**

At Sāvatthī. “Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought: ‘With my hand or fist I’ll fold this sharp spear over, bend it back, and twist it around!’ What do you think, mendicants? Is that man capable of doing so?” “No, sir. Why not? Because it’s not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist. That man will eventually get weary and frustrated.”

“In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they’ll eventually get weary and frustrated. So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

**With Anuruddha** - (middle discourses 127)

…………………………….“Sir, some senior mendicants have come to me and said: ‘Householder, develop the limitless release of heart.’ Others have said: ‘Householder, develop the expansive release of heart.’ Now, the limitless release of the heart and the expansive release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?” “Well then, householder, let me know what you think about this. Afterwards you’ll get it for sure.” “Sir, this is what I think. The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing.” “The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing. This is a way to understand how these things differ in both meaning and phrasing.

And what is the limitless release of the heart? It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

And what is the expansive release of the heart? It’s when a mendicant meditates resolved on pervading the extent of a single tree root as expansive. This is called the expansive release of the heart. Also, a mendicant meditates resolved on pervading the extent of two or three tree roots … a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean. This too is called the expansive release of the heart. This is a way to understand how these things differ in both meaning and phrasing.

Householder, there are these four kinds of rebirth in a future life. What four? Take someone who meditates resolved on pervading ‘limited radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of limited radiance. Next, take someone who meditates resolved on pervading ‘limitless radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of limitless radiance. Next, take someone who meditates resolved on pervading ‘corrupted radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance. Next, take someone who meditates resolved on pervading ‘pure radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance. These are the four kinds of rebirth in a future life.

There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance. It’s like when a person brings several oil lamps into one house. You can detect a difference in their flames, but not in their radiance. In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.

There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident. It’s like when a person takes those several oil lamps out of that house. You can detect a difference both in their flames and also in their radiance. In the same way, when the deities go their separate ways, a difference both in their color and also in their radiance is evident.

It’s not that those deities think: ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that’s where they take pleasure. It’s like when flies are being carried along on a carrying-pole or basket. It’s not that they think: ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those flies cling, that’s where they take pleasure. In the same way, it’s not that those deities think: ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that’s where they take pleasure.”

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha: “Good, Venerable Anuruddha! I have a further question about this. Do all the radiant deities have limited radiance, or do some there have limitless radiance?” “In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance.” “What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?”

“Well then, Reverend Kaccāna, I’ll ask you about this in return, and you can answer as you like. What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates resolved on pervading as expansive the extent of a single tree root, or two or three tree roots?” “When a mendicant meditates on two or three tree roots.”

“What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates resolved on pervading as expansive the extent of two or three tree roots, or a single village district …

two or three village districts …

a single kingdom …

two or three kingdoms …

this land surrounded by ocean?” “When a mendicant meditates on this land surrounded by ocean.” “This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance.”

“Good, Venerable Anuruddha! I have a further question about this. Do all the radiant deities have corrupted radiance, or do some there have pure radiance?” “In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.” “What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”

“Well then, Reverend Kaccāna, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose an oil lamp was burning with impure oil and impure wick. Because of the impurity of the oil and the wick it burns dimly, as it were. In the same way, take some mendicant who meditates resolved on pervading ‘corrupted radiance’. Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated. Because of this they practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance. Suppose an oil lamp was burning with pure oil and pure wick. Because of the purity of the oil and the wick it doesn’t burn dimly, as it were. In the same way, take some mendicant who meditates resolved on pervading ‘pure radiance’. Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated. Because of this they don’t practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance. “This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha: “Good, Venerable Anuruddha! Venerable Anuruddha, you don’t say: ‘So I have heard’ or ‘It ought to be like this.’ Rather, you say: ‘These deities are like this, those deities are like that.’ Sir, it occurs to me: ‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’” “Your words are clearly invasive and intrusive, Reverend Kaccāna. Nevertheless, I will answer you. For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

When he had spoken, Venerable Abhiya Kaccāna said to Pañcakaṅga the master builder: “You’re fortunate, householder, so very fortunate, to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”

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**A Horn Blower**………………………………………………………………………………They give up killing living creatures. They give up stealing. They give up sexual misconduct. They give up lying. They give up divisive speech. They give up harsh speech. They give up talking nonsense. They give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

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

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

When he said this, Asibandhaka’s son the chief said to the Buddha: “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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**219. The Body Born of Deeds**

“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

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

They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

What do you think, mendicants? Suppose a child had developed the heart’s release by love from their childhood on. Would they still do any bad deed?” “No, sir.”

“Not doing any bad deed, would they still experience any suffering?” “No, sir. For if they don’t do any bad deed, from where would suffering afflict them?”

“This heart’s release by love should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.

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

They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

What do you think, mendicants? Suppose a child had developed the heart’s release by equanimity from their childhood on. Would they still do any bad deed?” “No, sir.”

“Not doing any bad deed, would they still experience any suffering?” “No, sir. For if they don’t do any bad deed, from where would suffering afflict them?”

“This heart’s release by equanimity should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.”

**62. Don’t Fear Good Deeds**

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

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

“See the result of good deeds, - of skillful deeds, for one seeking happiness.

I developed a mind of love - for seven years, mendicants.

For seven eons of expansion and contraction - I didn’t return to this world again.

As the world contracted - I went to the realm of streaming radiance.

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

Seven times I was a Great Brahmā, - and at that time I was the wielder of power.

Thirty-six times I was lord of gods, - acting as ruler of the gods.

Then I was king, a wheel-turning monarch, - ruler of all India.

An anointed aristocrat, - I was sovereign of all humans.

Without rod or sword, - I conquered this land.

Through non-violent action - I guided it justly.

After ruling this realm - by means of principle,

I was born in a rich family,- affluent and wealthy.

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

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

This is the cause of greatness - by which one is called a lord of the land.

I was a majestic king, - with lots of property and assets.

Successful and glorious, - I was lord of India.

Who would not be inspired by this, - even someone of dark birth.

Therefore someone who loves themselves, - aspiring to transcendence,

should respect the true teaching, - remembering the instructions of the Buddhas.”

**27. The Development of Loving-kindness**

This was said by the Lord…

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

“Just as the radiance of all the stars does not equal a sixteenth part of the moon’s radiance, but the moon’s radiance surpasses them and shines forth, bright and brilliant, even so, whatever grounds there are for making merit productive of a future birth, all these do not equal a sixteenth part of the mind-release of loving-kindness…

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

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

For one who mindfully develops- Boundless loving-kindness

Seeing the destruction of clinging,- The fetters are worn away.

If with an uncorrupted mind- He pervades just one being

With loving kindly thoughts,- He makes some merit thereby.

But a noble one produces- An abundance of merit

By having a compassionate mind- Towards all living beings.

Those royal seers who conquered- The earth crowded with beings

Went about performing sacrifices:- The horse sacrifice, the man sacrifice,

The water rites, the soma sacrifice,- And that called “the Unobstructed.”

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

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

One who does not kill- Nor cause others to kill,

Who does not conquer- Nor cause others to conquer,

Kindly towards all beings—He has enmity for none.

This too is the meaning of what was said by the Lord, so I heard.