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Mettā Sahagata Sutta  
The “Accompanied by Lovingkindness” Discourse | S 46.54
or, Vism 4.49: Halidda,vasana Sutta, The Discourse at Halidda,vasana  
Theme: How lovingkindness leads to awakening
Translated by Piya Tan ©2003

1 Introduction

This sutta is quoted by the Visuddhi, magga,1 where it is called Haliddavasana Sutta, as a means to liberation by way of cultivating lovingkindness. The unique teaching of this sutta is that one could apply any of the four divine abodes (brahma, vihāra) to the seven awakening-factors (sambojjhāṅga) to gain spiritual liberation. How this works is explained in the Āṭṭhakaṇāgarā Sutta (M 52) thus:

He considers this and understands it thus: “This first…, second…, third…, fourth dhyana2 is conditioned and willfully produced (abhisaṅkhataṃ abhisaṅcetavitāṇī), and whatever is conditioned and willfully produced is impermanent, subject to cessation.” If he is steady in this, he attains the destruction of the cankers. But if he does not attain the destruction of the cankers because of that desire for the Dharma (dhamma, rāga), that delight in the Dharma (dhamma, nandī), Then, with the destruction of the five lower fetters,3 he becomes one spontaneously reborn [in the Pure Abodes]4 and there attain final nirvana, without ever returning from that world.

(M 53/1:349-353)

This famous passage explains a method for cultivating “insight preceded by calmness” (samatha, -pubb’āngamā vippassanā), that is, calmness followed by insight, one of the four methods of attaining “the direct knowledge of arhathood” mentioned in the Yoganaddha Sutta (A 4.170). Having first attained a dhyana, the meditator emerges from it and reviews it as a state arising from conditions, especially volition (cetanā). In this way, he ascertains its impermanence, and then, contemplates the dhyana with insight into the three characteristics of impermanence, suffering and non-self. The four methods of attaining arhathood listed in the Yoganaddha Sutta are as follows:

(1) Insight preceded by calmness (samatha, pubb’āngamā vippassanā).5
(2) Calmness preceded by insight (vippassanā, pubb’āngamā samatha).
(3) The twin cultivation of calmness and insight (samatha, vippassanā yuganaddha).
(4) The mind is seized by restlessness caused by higher mental states (dhamma uddhacca, viggahitaṃ manasassan hoti) but there comes a time when the mind becomes concentrated, leading to the cultivation of the path.

(A 4.170/2:157), SD 41.5

The Mahā Māluṅkya, putta Sutta (M 64.9-15) give a slightly different way of cultivating insight on the basis of the dhyanas. On attaining any of the first 7 dhyanas, that is, up to the base of nothingness, the meditator then, emerges from it and reviews whatever aggregates (form, feeling, perception, formations, consciousness) within that dhyana to be “impermanent, suffering, a disease, a tumour, a barb, a calamity,  

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1 Vism 9.119/324, where the “highest limit” of each of the four divine abodes is discussed.
2 On this new convention, see this Intro below.
3 The 10 fetters (sanyojanā) are: Self-identity view (sakkāya, diṭṭhi), doubt (vicicchā), attachment to rules and rites (sīla-b, bata, parāmāsa), sensual lust (kāma, rāga), repulsion (pātīgha), greed for form existence (rūpa, rāga), greed for formless existence (arūpa, rāga), conceit (māna), restlessness (uddhacca), ignorance (avijjā) (S 5:61, A 5:13, Vbh 377). In some places, no. 5 (pātīgha) is replaced by illwill (vyāpāda). The first 5 are the lower fetters (orambhāgiya), and the rest, the higher fetters (uddhambhāgiya).
4 That is, reborn in the Pure Abodes (suddh’āvāsa), the 5 highest heavens of the 4th-dhyana form world (rūpa,- loka) where only non-returners assume their last birth to become arhats and nirvana. These worlds are Āviha (“Non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akanittiḥā (Highest) (D 3:237, M 3:103, Vbh 425, Pug 42-46).
5 More literally, “Insight preceded by calmness.”
The two chief disciples, Sāriputta and Moggallāna, attained awakening by applying both calmness and insight. Sāriputta, however, gained deliverance through wisdom while Moggallāna gained deliverance of mind. For this reason, the Buddha declares that “The difference here is in their faculties, I say!” (M 1:437), that is, between the predominance of the concentration faculty and of the wisdom faculty.

2 The 5 perceptions

The Metta Sahagata Sutta only briefly mentions the 5 perceptions (on how to overcome the two primary mental hindrances: lust and hate) for each of the divine abodes [§§ 12-15]. The 5 methods are, however, discussed in detail in the Tika Ṭhakā ṭaka Sutta (A 5.144).6

The word “unrepulsive” (appātiša) in the sutta may refer to persons or things that are either attractive or indifferent. The Paṭissambhidāmaṅgga explains the 5 perceptions thus:7

(1) In the case of an agreeable object (eg as sensually attractive person), one either pervades it with the thought of founlessness or regards it as impermanent.
(2) In the case of a disagreeable object (eg a hostile person), one either pervades it with lovingkindness or regards it as physical elements.8
(3) One pervades both agreeable and disagreeable objects with the thought of founlessness or regards them as impermanent; thus one perceives both as repulsive.
(4) One pervades both disagreeable and agreeable objects with lovingkindness or regards them as physical elements; thus one perceives both as unrepulsive.
(5) Avoiding both disagreeable and agreeable objects, having seen a form with the eyes, heard a sound with the ears, smelt smells with the nose, tasted tastes with the tongue, felt a touch with the body, cognized a mind-object with the mind, one is neither glad nor sad, but abides in equanimity towards that, mindful and fully aware. (Pm 22.26/2:212 f; Vism 12.36/381 f)

Suttas like the Indriya Bhaṅga Sutta (M 152)9 show that the arhats have fully mastered these 5 contemplations. In the Tika Ṭhakā ṭaka Sutta, they are taught to awakened monks for overcoming the 3 un wholesome roots. The Aṅguttara Commentary says that the last item (5) is “the six-factor ed equanimity (cha-laṅga ‘upekkhā), similar to, though not identical with, that possessed by the arhats.” (AA 3:290)

3 Liberation through the divine abodes

3.1 The 4 Divine abodes and the 7 awakening-factors. The closing section of the Metta, sahagata Sutta [§§ 12-15] shows how, when a monk (that is, a meditator) cultivates the awakening-factors—mindfulness, dharma-investigation, effort, zest, tranquillity, concentration and equanimity—“accompanied by” (saha, gate) by one of the divine abodes—lovingkindness, compassion, gladness and equanimity10—it can lead to liberation. Here Bodhi makes this interesting note:

6 A 5.144/3:169 @ SD 2.12.
7 Here arranged according to the Aṅguttara listing. See § 12c & n. For diagram, see SD 2 (Table 4).
8 “Elements,” dhātu. The analysis of the elements (dhātu, vavatthāna), the last of the 40 traditional meditation methods, is described in great detail at Vism 11.27-119/347-371. The method is given in brief in Mahā Satipaṭṭhāna S (D 22/2:294 f), SD 13.2, and Satipaṭṭhāna S (M 10,12/1:57 f), SD 13.3, and in detail in Mahā Hatthi, padippamā S (M 28,6-28/1:185-191), SD 6.16, Rāhul’ovāda S (M 62,8-17/1:421-425), SD 3.11, and Dhātu Vibhaṅga S (M 140,13-18/3:240-243), SD 4.17.
9 M 152,11-16/3:301, SD 17.13.
10 For stock def see: Cakkavaṭṭi Sīha, nāda S (D 26,28a(4)/3:48), SD 36.10 (said to be “in the wealth for a monk (bhikkhuno bhogasmiñ),” Saṅgiti S (D 33,1.11(6)/3:223); Mahā Vedalla S (M 43,31/1:297), SD 35.1, Aṭṭhaka.-
This conjunction of the awakening-factors with the four divine abodes is unusual. On their own momentum the divine abodes lead to rebirth in the brahmā world rather than to Nibbāna (see M 2:82,24-27, 207-8; A 2:128-9). When integrated into the structure of the Buddha’s path, however, they can be used to generate concentration of sufficient strength to serve as a basis for insight, which in turn brings awakening. A striking instance is at M 1:351,18-352,2 [M 52.4-11, Aṭṭhaka,nāgara S]. [SA]: The monk develops the three jhānas based on lovingkindness, Then, takes this as a basis for developing insight and attains arahantship. The awakening factors are developed by insight and the path. 

(S:B 1911 n109)\(^{11}\)

Each of these four practices comprises two further practices: the cultivation of the awakening factors (accompanied by the respective divine abode) by which one is freed, and a choice of either (a) one of the five perceptions, or (b) a dhyana (temporary liberation)—the scheme is here summarized.\(^{12}\)

**Awakening-factor accompanied by** | **(a) the 5 perceptions** | **(b) dhyanas (ie liberation, vimokkha)**
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[§12] Lovingkindness | one of the 5 perceptions | the liberation by the beautiful.
[§13] Compassion | " | the base of infinite space.
[§14] Gladness | " | the base of infinite consciousness.
[§15] Equanimity | " | the base of nothingness.

### 3.2 THE BEAUTIFUL (SUBHA)

The “beautiful” (subha) here refers to dhyana, while the term “beauty element, or beautiful element” (subha,dhātu), refers to both the dhyana and its object, namely, a dhyana arisen on the basis of lovingkindness (Pm 2:39).

The Attha,sālinī, the Commentary on the Dhamma,sāngani, however, takes “the beautiful” here as referring to dhyana attainment through a colour device (kasina) that is fully purified (DhsA 191).\(^{13}\) As Analayo notes, this gloss goes against the teachings of the Paṭisambhidā, magga (2009:146 f).\(^{14}\)

### 3.2 THE 8 LIBERATIONS (AṬṭHA, VIMOKKHA).

The dhyana-states mentioned above form the third, fourth, fifth and sixth of the eight liberations (aṭṭha, vimokkha), and are listed in the Mahā Sakul’udāyi Sutta (M 77).\(^{15}\)

The 1st liberation is that of one with physical form who sees physical forms (rūpi, rūpāni, passati).

The 2nd liberation is that of one who does not see physical form internally, but sees physical forms externally (ajjhattam arūpa, saññi bahidhā rūpāni, passati).

The 3rd liberation is that of one liberated after contemplating the idea of the beautiful (subhan’t’eva adhimuto hoti). This is said in reference to the attainment of form dhyana (rūpa, jhāna) by means of concentrating the mind on perfectly pure and bright colours as the kasina-object. The Paṭisambhidā, magga says that this mental state is also produced through the culti-

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\(^{11}\) Cf Aronson 1984:23 f, who is uncertain of this teaching.


\(^{13}\) See Satta Dhātu S (S 14.11/2:150 f. There are 10 kasinas, viz earth, water, fire, wind, blue, yellow, red, white, light and space: see *Bhāvanā*, SD 15.1 (9.2) & (Diag 8.1).

\(^{14}\) See §12 below & *Attha Vimokkha*, SD 62.5.

\(^{15}\) M 77.22/2:12 f.; MA 3:255; the 4 dhyanas here are also listed in Satta Dhātu S (S 14.11/2:149-151). Only the 4 dhyanas mentioned here are noted in detail. For the 8 liberations (vimokkha), see Mahā Nidāna S (M 15), SD 5.17 (10).
vation of the divine abodes (brahma, vihāra), as a result of which all beings appear perfectly pure and glorious, and thus the mind turns to the beautiful (Pm 5.20/2.39).

These first three are said in connection with kasiṇa meditation by way of the “bases of sovereignty” or “bases for transcendance” (abhībhāyatana), that is, one of the 8 stages of mastery over the senses through dhyāna (jhāna). The following four (4-7) are the formless attainments (ariyā samāpatti):

The 4th liberation. Through the utter transcending of the perception of physical form, the passing away of the perception of impingement [patigha, sense-contact], and non-attention to the perception of diversity, contemplating, “Space is infinite,” one enters and dwells in the base of the infinity of space.

The 5th liberation. Through the utter transcending of the infinity of space, contemplating, “Consciousness is infinite,” one enters and dwells in the base of the infinity of consciousness.

The 6th liberation. Through the utter transcending of the base of the infinity of consciousness, contemplating, “There is nothing,” one enters and dwells in the base of nothingness.

The 7th liberation. Through the utter transcending of the base of nothingness, one enters and dwells in the base of neither-perception-nor-nor-perception. This is the seventh liberation.

The 8th liberation. Through the utter transcending of the base of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling.

The Commentary on the Mahā Sakul'udāyi Sutta (M 77) says that these liberations are the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object (MA 3:255, cf 255-259).

4 Textual convention

This sutta translation applies a new convention, namely, a conflated headword (in italics, may or may not be in bold) whose components should be listed out individually in the full reading, as in the following examples, both from §13 which in part repeats §12:

Here, bhikshus, a monk cultivates the awakening-factors accompanied by compassion…

“May I dwell (practising one of) the 5 perceptions…”

In the first sentence, the 7 awakening-factors should be recited out individually [§12 for the list]. In the second, the five perceptions should similarly be listed out in their separate sentences [§12 for their list].

Alternatively, this convention could apply a computer programming technique by the use angle brackets, thus

Here, bhikshus, a monk cultivates (the awakening-factors) accompanied by compassion…

“May I dwell (practising one of the 5 perceptions)…”

However, some may regard this as being somewhat pedantically technical, so it is left to personal need and choice.

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16 Mahā Parinibbāna S (D 16.3.24/2.110); Mahā Sakuludāyi S (M 77.22/2.13); Abhibhāyatana S (A 8.65/4:305), Kosala S (A 10.29/5:61). Dhamma, saṅgāṇī apparently regards the abhibhāyatana as being “concerned with the mastery and facility in certain aspects of jhāna practice” (Gethin, 2001:267). See Dhs 45-52 where the 8 abhibbāyatana (with slight variations from the Nikāya formulation) are treated as an aspect of jhāna that is of the form realm (rūpāvacara); cf DhsA 187-190. See BDict: abhibhāyatanā.

17 M 77.22/2.13.

18 See Aṭṭha Vīmokkha, SD 62.5.

19 This is a conflated headword whose components should be listed out individually in the full reading.
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S 46.54

[115] 1 At one time the Blessed One was dwelling among the Koliyas.20 There was a town of the Koliyas named Halidda, vasana.21
2 Then, in the morning, some monks, having dressed and taken their bowls and robes, entered Haliddasana for alms.
3 Then, it occurred to them:
   “It is still too early22 to walk for alms in Halidda, vasana. Let us go to the park of the wanderers of other sects.”

The wanderers’ claim
4 Then, those monks went to the park of the wanderers of other sects. They exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down at one side.

The wanderers Then, said to them:
5 “Avuso [Friends], the recluse Gotama teaches the Dharma to his disciples thus:
   ‘Come, bhikkhus, abandon the 5 hindrances, mental impurities that weaken wisdom,23 and (1) dwell with a heart of lovingkindness,24 suffusing one quarter;
   so, too, the second; so, too, the third; so, too, the fourth;
   thus above, below, across, everywhere, and to everyone as well as to oneself,
   one dwells suffusing all the world with lovingkindness
   that is vast, grown great [exalted],25 immeasurable, without hate, without ill-will.”26 [116]

20 The Koliyas were a tribe neighbouring on the east of the Sakyas, both of whom were separated by the river Rohini (Tha 429). The Koliyas had two main towns, Rāmagama (the capital; identified with Rampur Deoriya in the district of Basti in Oudh) and the other Devadaha (Mahā Māyā’s home town).
21 It is also at Halidda, vasana that the Buddha gives the teachings of Kukkura, vatika S (M 57/1:387-392), SD 23.11. MA explains that the town was so called because at the time of its building, people wore saffron coloured garment (haliddu, vattha, vatthā) to celebrate a festival (nakkhata) (MA 3:100). Vasana can mean either “clothing” or “habitat.”
23 “Abandon the five hindrances, mental impurities that weaken wisdom,” pañcaṇīvarane pahāya cetaso upakkilese paññāya dubbalikarane. From the Pali here, it is clear that upakkilese qualifies pañca, nīvarane. Otherwise, the upakkilesa is a term for 16 mental impurities or lesser defilements explained in M 7.3, 128.27, 30; Vism 20.105. See BDict: upakkilesa.
24 This passage on lovingkindness and the other 3 on compassion, gladness and equanimity, constituting the 4 divine abodes, are stock: Cakkavattī Siha, nāda S (D 26, 31/3:78), SD 36.10, says that it is “the wealth for a monk (bhikkhuافظ bhağasmi).” Saṅgīti S (D 33, 11/6:3:223), calls it “the immeasurables” (appamañña). Mahā Vedalla S (M 43, 1/1:297), SD 35.1, (Ceto, vimutti Anuruddha S (M 127, 4/7:3:146 f), SD 54.10 & Go, datta S (S 41.7,-5/4:296), SD 60.4, call it “the immeasurable freedom of mind” (appamāna ceto, vimutti). According to Attha, nāgara S (M 52, 11/1:3:31 f) = Dasama Gaha, pati S (A 11.17/5:344), SD 41.2, if one stabilizes these states, reflecting on its impermanence, etc, one attains arhathood; if not, one attains non-return. (Majjhima) Jivaka S (M 55, 6/1:369), SD 43.4, presents the Buddha as Brahmac. Dhānañjāni S (M 97, 32-33/2:195), SD 4.9, and (Brahma, vihāra) Subha S (M 99, 24/27/2:207 f), SD 38.6, call it the path to companionship with Brahmac (communion with God). (Saṅgha) Upasatha S (A 4.190, 4/2:184), SD 15.10b, concerns one “attained to Godliness,” brahma-patta. Pm 5.20/2:39 calls them “freedom that is focussed on only the beautiful,” subhan teva adhimutto hoti ti vimokkho; Vbh 13/272-276 (sutta, niddesa), 276-282 (abhiddhamma, niddesa), 282-284 (comy). For a table of refs, see SD 38.5 (2.1.3.2).
25 The mind “grown great” (maha-g, gata) or exalted perception refers to the mind in dhyana, ie in the form sphere (riñṇa-vacara). See Catutthā Jhāna Pañha S (S 40.4), SD 24.14 (4).
that is vast, exalted, boundless, without hate, without ill-will.

(2) Dwell with a heart of compassion, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with compassion
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(3) Dwell with a heart of gladness, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with gladness
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(4) Dwell with a heart of equanimity, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with equanimity
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.’

6  We, too, avuso, teach the Dharma to our disciples, thus:

(1) dwell with a heart of lovingkindness,” suffusing one quarter;
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with lovingkindness
that is vast, grown great [exalted],28 immeasurable, without hate, without ill-will.29

(2) Dwell with a heart of compassion, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with compassion
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(3) Dwell with a heart of gladness, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to oneself,
one dwells suffusing all the world with gladness.

The recurrence of these last two phrases—“without hate, without ill will”—attests to the fact that lovingkindness is the basis for all the other three abodes, ie, they are actually a refinement of lovingkindness applied on deeper and broader levels. On the directions of lovingkindness, see SD 38.5 (2.1.3.2).

This passage on lovingkindness and the other 3 on compassion, gladness and equanimity, constituting the 4 divine abodes, are stock: Cakka, vatti Sīha.nāda S (D 26,31/3:78), SD 36.10, says that it is “the wealth for a monk (bhikkhuno bhogasmiṁ).” Saṅgīti S (D 33,1.11(6)/3:223, calls it “the immeasurables” (appamāṇa). Mahā Vedalla S (M 43,31/1:297), SD 35.1, (Ceto,vimutti) Anuruddha S (M 127,4-7/3:146 f), SD 54.10 & Go,datta S (S 41.7,-5/4:296), SD 60.4, call it “the immeasurable freedom of mind” (appamāṇa ceto.vimutti). According to Āṭṭhaka-nāgara S (M 52,8-11/1:351 f) = Dasama Gaha,pati S (A 11.17/5:344), SD 41.2, if one stabilizes these states, reflecting on its impermanence, etc, one attains arhathood; if not, one attains non-return. (Majjhima) Jīvaka S (M 55,6/1:369), SD 43.4, presents the Buddha as Brahmā. Dhānānjanī S (M 97,32-33/2:195), SD 4.9, and (Brahma,-vihāra) Subha S (M 99,24-27/2:207 f), SD 38.6, call it the path to companionship with Brahmā (communion with God). (Saṅgha) Uposatha S (A 4.190,4/2:184), SD 15.10b, concerns one “attained to Godliness,” brahma-p.patta.
Pm 5.20/2:39 calls it “freedom that is focussed on only the beautiful,” subhan t’eva adhimutto hoti ti vimokkho; Vbh 13/272-276 (suita,niddesa), 276-282 (abhidhamma,niddesa), 282-284 (comy). For a table of refs, see SD 38.5 (2.1.3.2).

The mind “grown great” (maha-g.gatā) or exalted perception refers to the mind in dhyana, ie in the form sphere (rūpāvaca). See Catuttha Jhāna Pañha S (S 40.4), SD 24.14 (4).

The recurrence of these last two phrases—“without hate, without ill will”—attests to the fact that lovingkindness is the basis for all the other three abodes, ie, they are actually a refinement of lovingkindness applied on deeper and broader levels. On the directions of lovingkindness, see SD 38.5 (2.1.3.2).
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(4) Dwell with a heart of equanimity, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself; 
one dwells suffusing all the world with equanimity 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.’

7 So, avuso, what here is the distinction, the disparity, the difference between the ascetic Gotama and us, that is, [117] in terms of Dharma teaching or in terms of instruction?30

7.2 Then, the monks neither approved of the wanderers’ word nor rejected it. Neither approving of it nor rejecting it, they rose from their seats and left, thinking:

7.3 “We shall learn the meaning of this statement in the presence of the Blessed One.”

The monks report to the Buddha

8 Then, when those monks had walked for alms in Haliddavasana and had returned from the alms-round, after their meal, they approached the Blessed One.

9 Having paid homage to him, they sat down at one side and said this to the Blessed One:

9.2 “Here, bhante, early in the morning, we, having dressed and taken their bowls and robes, entered Haliddavasana for alms.

9.3 Then, bhante, it occurred to us:

‘It is still too early to walk for alms in Haliddavasana. Let us go to the park of the wanderers of other sects.’

9.4 Then, bhante, we went to the park of the wanderers of other sects. We exchanged greetings with those wanderers and, when we had concluded their greetings and cordial talk, sat down at one side.

The wanderers then said to us:

9.5 ‘Avuso, the recluse Gotama teaches the Dharma to his disciples thus:

“Come, bhikshus, abandon the 5 hindrances, mental impurities that weaken wisdom,”31 and

(1) dwell with a heart of lovingkindness, suffusing one quarter; 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself; 
one dwells suffusing all the world with lovingkindness 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(2) Dwell with a heart of compassion, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself; 
one dwells suffusing all the world with compassion 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(3) Dwell with a heart of gladness, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself; 
one dwells suffusing all the world with gladness 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

30 SA on S 46.52 says that the teacher of other non-Buddhist sects do not have any original teachings on the five hindrances and the seven awakening-factors. When they teach their own disciples they resort to the Buddha’s teachings on these topics. Rupert Gethin points out, however, that the sutta itself does not go so far as the Comy, but only stresses the differences between the two ways of teaching (1992:180).

31 “Abandon the five hindrances, mental impurities that weaken wisdom,” pañcanivaraṇe pahāya cetaso upakkilese pahāya dubhalikaraṇe. From the Pali here, it is clear that upakkilese qualifies pañca nivaraṇe. Otherwise, the upakkilesa is a term for 16 mental impurities or lesser defilements explained in M 7.3, 128.27, 30; Vism 20.105. See BDict: upakkilese.
(4) Dwell with a heart of equanimity, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself, 
one dwells suffusing all the world with equanimity 
that is vast, grown great [exalted]. [118] immeasurable, without hate, without ill-will.”

9.6 We, too, avuso, teach the Dharma to our disciples, thus:
(1) dwell with a heart of lovingkindness, suffusing one quarter; 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself, 
one dwells suffusing all the world with lovingkindness 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(2) Dwell with a heart of compassion, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself, 
one dwells suffusing all the world with compassion 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(3) Dwell with a heart of gladness, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself, 
one dwells suffusing all the world with gladness 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

(4) Dwell with a heart of equanimity, he dwells suffusing one quarter, 
so, too, the second; so, too, the third; so, too, the fourth; 
thus above, below, across, everywhere, and to everyone as well as to oneself, 
one dwells suffusing all the world with equanimity 
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.'

9.7 So, avuso, what here is the distinction, the disparity, the difference between the ascetic Gotama 
and us, that is, in terms of Dharma teaching or in terms of instruction?”

9.8 Then, bhante, we, neither approved of the wanderers’ word nor rejected it. 
Neither approving of it nor rejecting it, we rose from our seats and left, thinking:
9.9 “We shall learn the meaning of this statement in the presence of the Blessed One.”

The Buddha’s answer
10 “Bhikkhus, when wanderers of other sects speak thus, they should be asked:
10.2 ‘Avuso, how is the liberation of mind by lovingkindness cultivated?
What does it have as its goal, its utmost, its fruit, its end?32
10.3 Avuso, how is the liberation of mind by compassion cultivated?
What does it have as its goal, its utmost, its fruit, its end?
10.4 Avuso, how is the liberation of mind by gladness cultivated?
What does it have as its goal, its utmost, its fruit, its end?
10.5 Avuso, how is the liberation of mind by equanimity cultivated?
What does it have as its goal, its utmost, its fruit, its end?’
10.6 Being asked thus, those wanderers would not be able to reply and, further, they would be annoy-
ed.

11 What is the reason for that? Because it would be beyond their ken (to answer the question).
11.2 I do not see anyone, bhikkhus, in this world with its gods, its Māras, and its Brahmās, this 
generation with its recluse and brahmans, its rulers33 and people,
11.3 who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from them. [119]

(A) LIBERATION OF MIND BY LOVINGKINDNESS

12 And how, bhikshu, is the liberation of mind by lovingkindness cultivated? What does it have as its goal, its utmost, its fruit, its end?

The 7 awakening-factors (1)

12.2 Here, bhikshu, a monk cultivates the awakening-factor of mindfulness (sati sambojjhaṅga), accompanied by lovingkindness,

supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering),
and ripens in the letting go (of defilements).

12.3 He cultivates the awakening-factor of dharma-investigation (dhamma, vicaya sambojjhaṅga), accompanied by lovingkindness,

supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and ripens in the letting go (of defilements).

12.4 He cultivates the awakening-factor of effort (viriya sambojjhaṅga), accompanied by lovingkindness,

supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and ripens in the letting go (of defilements).

12.5 He cultivates the awakening-factor of zest (pīti sambojjhaṅga), accompanied by lovingkindness,

supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and ripens in the letting go (of defilements).

12.6 He cultivates the awakening-factor of tranquillity (passaddhi sambojjhaṅga), accompanied by lovingkindness,

supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and ripens in the letting go (of defilements).

12.7 He cultivates the awakening-factor of concentration (samādhi sambojjhaṅga),

33 deva, here in the sense of “devas by convention” (sammati, deva), i.e. kings. The other 2 types of deva are “gods by rebirth” (upapatti, deva) and “gods by purification” (visuddhi, deva), i.e. the Buddhas, Pratyeka Buddhas and arhats. (Nc 307 KhA 123).

34 See above Intro (2).

35 “Accompanied by lovingkindness,” mettā, sahagataṁ.

36 virāga, also “dispassion.” See Intro above.

37 That is, “cessation of suffering” (nirodha).

38 MA says that there are 2 kinds of letting go or relinquishment (of suffering) (vossagga): “giving up” (pariccāga), i.e. the abandonment of defilements, and “entering into” (pakkhandana), i.e. culminating in nirvana.
accompanied by lovingkindness,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

12.8 He cultivates the awakening-factor of equanimity (upekkhā sambojjhāga),
accompanied by lovingkindness,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

The 5 perceptions (1)

12.9 (1) If he wishes thus,
‘May I dwell perceiving the repulsive in the unrepulsive,’
he dwells perceiving the repulsive therein.

(2) If he wishes thus,
‘May I dwell perceiving the unrepulsive in the repulsive,’
he dwells perceiving the repulsive therein.

(3) If he wishes thus,
‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’
he dwells perceiving the repulsive therein.

(4) If he wishes thus,
‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’
he dwells perceiving the unrepulsive therein.

(5) If he wishes thus,
‘May I dwell rejecting both the unrepulsive and the repulsive, and dwell in equanimity, mindful and fully aware,’
he dwells therein equanimously, mindful and fully aware.

12.10 Or else, he enters and dwells in the liberation by the beautiful (subha vimokkha). 40

12.11 Bhikshus, the liberation of mind by lovingkindness has the beautiful as its highest point, 41 I say, for a wise monk here who has not penetrated to a higher liberation. 42

(B) LIBERATION OF MIND BY COMPASSION

13 And how, bhikshus, is the liberation of mind by compassion cultivated?
What does it have as its goal, its utmost, its fruit, its end?

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39 These 5 perceptions occur at Tikāṇḍaka S (A 5.144.2/3:169), SD 2.12, where they are explained in some detail; see also Indriya,bhāvanā S (M 152.11-16/3:301 f), SD 17.13. For further details, see Paṭisambhidā, magga (Pm 22.26/2:212 f) and Vism 12.36/381 f. See Intro 2.

40 See foll 2 nn.

41 “Highest point,” parama, rendered as “utmost” above [§10].

42 SA: This teaching is for the benefit of one who is unable to attain arhathood after reviewing formations based on dhyana through lovingkindness. In his long note, Bodhi discusses some problems in Comy and summarizes this cultivation in terms of the 4 divine abodes thus: “(1) one who abides in lovingkindness can easily apply his mind to a beautiful colour kasina and quickly attain the beautiful liberation (ie, jhāna based on a colour kasina); (2) one who abides in compassion recognizes the danger in form and thus cultivates the base of the infinity of space, which is the escape from form; (3) one who abides in gladness apprehends the joyful consciousness of beings and thus easily enters the base of the infinity of consciousness; and (4) one who abides in equanimity is skilled in diverting his mind from joy and pain, and thus can easily divert it to the absence of any concrete entity in the base of nothingness.” (S:B 1911 n111)
The 7 awakening-factors (2)
13.2 Here, bhikshus,
a monk cultivates the awakening-factor of mindfulness (sati sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.3 He cultivates the awakening-factor of dharma-investigation (dhamma, vicaya sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.4 He cultivates the awakening-factor of effort (viriya sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.5 He cultivates the awakening-factor of zest (pīti sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.6 He cultivates the awakening-factor of tranquillity (passaddhi sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.7 He cultivates the awakening-factor of concentration (samādhi sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).
13.8 He cultivates the awakening-factor of equanimity (upekkhā sambojjhāṅga),
accompanied by compassion,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

The 5 perceptions (2)
13.9 (1) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.
(2) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein.
(3) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein.
(4) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’ he dwells perceiving the unrepulsive therein.
(5) If he wishes thus, ‘May I dwell rejecting both the unrepulsive and the repulsive, and dwell in equanimity, mindful and fully aware,’ he dwells therein equanimously, mindful and fully aware.

13.10 Or else, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ he enters and dwells in the base of infinite space. [120]

13.11 Bhikshus, the liberation of mind by compassion has the base of the infinity of space as its highest point, I say, for a wise monk here who has not penetrated to a higher liberation.

(C) LIBERATION OF MIND THROUGH GLADNESS

14 And how, bhikshus, is the liberation of mind by gladness cultivated?
What does it have as its goal, its utmost, its fruit, its end?

The 7 awakening-factors (3)

14.2 Here, bhikshus, a monk cultivates the awakening-factor of mindfulness (sati sambojjhaṅga), accompanied by gladness,
accompanied by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

14.3 He cultivates the awakening-factor of dharma-investigation (dhamma, vicaya sambojjhaṅga), accompanied by gladness,
accompanied by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

14.4 He cultivates the awakening-factor of effort (viriya sambojjhaṅga), accompanied by gladness,
accompanied by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

14.5 He cultivates the awakening-factor of zest (pītī sambojjhaṅga), accompanied by gladness,
accompanied by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

14.6 He cultivates the awakening-factor of tranquillity (passaddhi sambojjhaṅga), accompanied by gladness,
accompanied by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).
14.7 He cultivates the awakening-factor of concentration (samādhi sambojjhāṅga),
accompanied by gladness,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

14.8 He cultivates the awakening-factor of equanimity (upekkhā sambojjhāṅga),
accompanied by gladness,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

The 5 perceptions (3)

14.9 (1) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.
(2) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein.
(3) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein.
(4) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’ he dwells perceiving the unrepulsive therein.
(5) If he wishes thus, ‘May I dwell rejecting both the unrepulsive and the repulsive, and dwell in equanimity, mindful and fully aware,’ he dwells therein equanimously, mindful and fully aware.

14.10 Or else, completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ he enters and dwells in the base of infinite consciousness.

14.11 Bhikshus, the liberation of mind by gladness has the base of infinite consciousness as its highest point, I say, for a wise monk here who has not penetrated to a higher liberation.

(D) LIBERATION OF MIND THROUGH EQUANIMITY

15 And how, bhikshus, is the liberation of mind by equanimity cultivated?
What does it have as its goal, its utmost, its fruit, its end?

The 7 awakening-factors (4)

15.2 Here, bhikshus,
a monk cultivates the awakening-factor of mindfulness (sati sambojjhāṅga),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).

15.3 He cultivates the awakening-factor of dharma-investigation (dhamma, vicaya sambojjhāṅga),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripen in the letting go (of defilements).
15.4 He cultivates the awakening-factor of **effort** (*viriya sambojhaṅga*),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

15.5 He cultivates the awakening-factor of **zest** (*pīti sambojhaṅga*),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

15.6 He cultivates the awakening-factor of **tranquillity** (*passaddhi sambojhaṅga*),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

15.7 He cultivates the awakening-factor of **concentration** (*samādhi sambojhaṅga*),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

15.8 He cultivates the awakening-factor of **equanimity** (*upekkhā sambojhaṅga*),
accompanied by equanimity,
supported by seclusion,
by the fading away (of lust),
by the cessation (of suffering), and
ripened in the letting go (of defilements).

### The 5 perceptions (4)

15.9  (1) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.

(2) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein.

(3) If he wishes thus, ‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein.

(4) If he wishes thus, ‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’ he dwells perceiving the repulsive therein.

(5) If he wishes thus, ‘May I dwell rejecting both the unrepulsive and the repulsive, and dwell in equanimity, mindful and fully aware,’ he dwells therein equanimously, mindful and fully aware.

15.10 Or else, completely transcending the base of the infinity of consciousness,
aware that ‘there is nothing,’ he enters and dwells in the base of nothingness.

15.11 Bhikshus, the liberation of mind by equanimity has the base of nothingness as its highest point,
I say, for a wise monk here who has not penetrated to a higher liberation.”

— evam —
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