

been lived, what has to be done is done, there is no more left to be done on this account.'

This the Blessed One said. The bhikkhus were glad, and they rejoiced at his words.

While this exposition was being delivered, the minds of those thousand bhikkhus were liberated from impurities, without attachment.

(Samyutta-nikaya, XXXV, 28)

UNIVERSAL LOVE

(Metta-sutta)

He who is skilled in good and who wishes to attain that state of Calm should act (thus):

He should be able, upright, perfectly upright, compliant, gentle, and humble.

Contented, easily supported, with few duds, of simple livelihood, controlled in senses, discreet, not impudent, he should not be greedily attached to families.

He should not commit any slight wrong such that other wise men might censure him. (Then he should cultivate his thoughts thus:)

May all beings be happy and secure; may their minds be contented.

Whatever living beings there may be—feeble or strong, long (or tall), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born—may all beings, without exception, be happy-minded!

Let not one deceive another nor despise any person whatever in any place. In anger or illwill let not one wish any harm to another.

Just as a mother would protect her only child even at the risk of her own life, even so let one cultivate a boundless heart towards all beings.

Let one's thoughts of boundless love pervade the whole world—above, below and across—without any obstruction, without any hatred, without any enmity.

Whether one stands, walks, sits or lies down, as long as one is awake, one should maintain this mindfulness. This, they say, is the Sublime State in this life.

Not falling into wrong views, virtuous and endowed with Insight, one gives up attachment to sense-desires. Verily such a man does not return to enter a womb again.

(*Suttanipata*, I. 8)

B L E S S I N G S

(*'Mangala-sutta*)

Thus have I heard:

The Blessed One was once living at the monastery of Anathapindika in Jeta's grove, near Savatthi. Now when the night was far advanced, a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came into the presence of the Blessed One, and, drawing near, respectfully saluted Him and stood on one side. Standing thus, he addressed the Blessed One in verse:

'Many deities and men, yearning after happiness, have pondered on Blessings. Pray, tell me the Highest Blessing!'

Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour—this is the Highest Blessing.

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course—this is the Highest Blessing.

Vast learning (skill in) handicraft, a highly trained discipline, and pleasant speech—this is the Highest Blessing.

Supporting one's father and mother, cherishing wife and children, and peaceful occupations—this is the Highest Blessing.

Liberality, righteous conduct, the helping of relatives, and blameless actions—this is the Highest Blessing.

To cease and abstain from evil, abstention from intoxicating drinks, and diligence in virtue—this is the Highest Blessing.

Reverence, humility, contentment, gratitude and the opportune hearing of the Dhamma—this is the Highest Blessing.