

The Religious Level of Love

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. Audio recordings are now available from www.suanmokkh.org and www.bia.or.th. The following is a transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the volunteer and the Buddhadāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com).

Those of you, friends who are interested in Dhamma, today we will study, examine, and investigate concerning the word ‘love’ on the religious level. In Buddhism it is popular to distinguish things on two levels. Whenever we examine or study something, we look at it on these two levels.

The first is the household life, the level of the household life, of homes and families and then the second level is that, which doesn’t have anything to do with the household. So when we want to look at something, we will look at it on both of these levels. Ordinarily we just use the word ‘love.’ But when it is mixed up with defilement and selfishness, then we call it *rāga* (lust).

However when it is spiritual, when it’s under the guidance of mindfulness and wisdom, then we call it *mettā-karuṇā* or in short ‘loving kindness’ [*mettā*]. So we have these three different terms, ‘love,’ ‘lust,’ and ‘loving kindness.’ We should be able to see how distinctly clear these different terms are.

Ordinarily people just play around with this word ‘love.’ They don’t look at it deeply or carefully. They just play with it or treat it very superficially. And so it is seldom properly understood. Please don’t play with love because it is something very profound, very hard to understand. Almost mysterious. So we must be very careful to understand it properly.

What we call 'love' is the heart of religion, of culture, of ethics. But because we haven't managed it or adjusted it, adapted it properly, there are still many problems remaining in religion, culture, and ethics.

We've looked at the world around us. There are people who are generally unable to love each other. And even when we look at religion, the different religions can't even smile together. There is no smiling between the religions. So even in this world we still separate and break into parties and factions.

In the ordinary world people are unable to genuinely love each other, and even in religious matters, which is very sad, they're unable to love each other. To even love within the religions is something that is far from perfect. If we use love improperly it becomes hot like a fire. If we use love correctly, it is cool like water. But if we misunderstand love, then it becomes just another kind of insanity. Therefore let all of us do our best to understand love correctly. This is most appropriate in an era when the world is full of chaos, confusion because people are unable to love each other.

Please begin by clearly distinguishing between these three words we have mentioned.

The lowest level is lust. The ordinary common level is love. And then the highest level is what we call 'loving kindness,' *mettā*. The difference is quite distinct. Actually the difference is vast and also rather secret. So please examine this to see these differences.

According to Dhamma principles it's quite easy to distinguish these three words.

If it's a purely an instinctual thing, if it comes from the instincts and is merely instinctual, it is called *pema* in Pāli which in Thai, we can say *rak* or English 'love.' This is the ordinary instinctual level.

When it has to do with the instinct but this instinct has been developed in a defiled way. So that it becomes a defilement. Then in Pāli it is called *kāma* or *rāga* which in Thai we use the same words. Which both of these essentially mean 'lust.' This is when the instinct has been developed in a defiled way.

If it has to do with the instinct, which has been developed in an enlightened way, that means it's developed wisely, then in the Pāli language it's called

mettā or in Thai *metta*, *maitri* which has to do with friendship, friendliness or it's often translated 'loving kindness.'

This is the third level or aspect of love. You by yourself can see clearly that there is the level which has to do solely with the instinct. And then there is the level that has to do with the instincts but they have changed into defilement. And then there is the level having to do with the instincts which changes into enlightenment or wisdom. There are these three distinct aspects to love.

Now we'll look at each of these in some details. We'll examine the love which is purely instinctual. The instinctual love which has changed into defilement and the instinctual love which has changed into enlightenment or enlightened love.

We will look at the first one. The purely instinctual aspect first. This merely instinctual level occurs when there is no real understanding. There is just the instinct. There is no understanding. So we say there is *moha* (delusion).

There is also *upādāna* (attachment). Love is attached to as the lover, the beloved and so on. And so on this merely instinctual level, there is still delusion or attachment or we can say in short *avijjā* (not-knowing, ignorance). The instinctual level still contains a lot of attachment, *upādāna*. This level can be quite powerful and strong to the degree that we would die for each other, or one would die for each other. For example a mother would die for her child. Just as we can see amongst animals. This is the way of measuring the strength of this instinctual love. It can have quite a bit of attachment, to the degree that one would die for the thing one loves. So we call it *pema*, the ordinary kind of love, which is full of *moha*, delusion. Meaning that it isn't understood, it is lacking in mindfulness and wisdom. This love is quite strong but it is not understood. The love of life, the love of oneself. These are the fullest forms of *pema* and yet they are still full of *moha*, delusion. This kind of love is still mixed up with selfishness because it wants to get something. It wants to take or have something. It wants to receive something. So this ordinary love is still mixed up with selfishness. So this ordinary level of love is still quite deluded or lacking in wisdom. You can't quite say that it is wrong nor can you say that it is good. It's neither wrong nor good. It's just this ordinary *pema* that comes from or with *moha*, with not knowing, with lack of understanding, with delusion.

Nonetheless, this kind of love is necessary. This instinctual love is necessary for reproduction. If we didn't have this kind of love, although it is still rather

ignorant, there's nothing wise about it, if there wasn't this kind of love, then all the species would go extinct. So we should understand that, although this love is still somewhat foolish or stupid, it still is necessary.

Next, we can look at the kind of love which comes from the instinct, which has been developed into defilement. The original natural instinct can be changed through ignorance into defilement. So this defiled instinct has its own particular kind of love.

Nature has arranged things so that there is this reproduction instinct. And then nature has arranged so that living things have sexual organs. And then when the glands or hormones reach a certain state of maturity, then there are certain feelings and sensations which lead the instincts to the kind of love which is defiled.

This love that comes from the defiled instincts has a great deal of moha that is non-understanding, improper understanding, or delusion. And there is a lot of attachment mixed up with it as well. So even with this kind of love, one will die for the things one loves. People will die for each other, because of these strings, of the delusions and attachment. Although in these two cases one would die for the object of one's love, they're not the same. For example when a mother dies for her child or the child dies for her or his mother, that is one level or one aspect, one way.

But when a lover dies for his or her lover, that's a much different situation. Although both of them, both kinds of love, end in one dying for the object of one's love, there is quite a difference in the love itself.

So now the pure instinctual love of pema has been transformed into the lust which comes from the defiled instincts. But to see the difference this ordinary instinctual love and lust will enable us to understand what we call 'love' correctly.

This love which comes from the defiled instincts is one that thinks only of getting, of taking, of receiving, from the other. This is a love where the delusion is very strong, the attachment is most powerful and so this love is only thinking of getting, taking, receiving. In short this lust is really just a form of insanity. You can call this, the love which has lost its way, because this love has become totally selfish. It's the love which is a lie. It's false love. It's the love that only wants to get, to take, to have, to receive. And so it's become a lie. It's just full

of selfishness. It desires only to respond to this defilement. It's the love that is totally motivated by defilement. The world is undergoing all sorts of terrible problems because of this defiled love. There are all kinds of wicked crimes. There are people who kill each other and kill themselves. There are all kinds of insanities that are results of this defiled love. And so we can say this dishonest love, this lie of love, is bringing about many crises in this world.

Now we come to the third kind of love, the love that arises from the instincts which have been transformed into *bodhi*. *Bodhi* means 'awakening,' 'enlightening.' So these are the instincts which are transformed by wisdom which brings us to a whole another kind of love.

Our instincts can develop in either way. In either a defiled or an enlightened way.

With children, we can see this very carefully. Depending on how they are raised, the instinctual love can develop in either direction. If children are raised correctly, if the parents know what they are doing, then the love of the child becomes more and more intelligent and that is very healthy for both the child and others. But if we raise our children foolishly, then this instinctual love becomes more and more selfish, more and more dangerous for the child as well as others.

So mothers and fathers must be very careful. They must be responsible about this, to make sure that the child's love develops in an enlightened way.

When the surroundings are proper, when there is correct training, then the ordinary *pema* is transformed into *mettā*. This can happen with the children as well as adults. Even *rāga*, even the lust, if it isn't too excessive, if it isn't too much, even this lust can be transformed into *mettā*.

These things aren't fixed, they depend on the surrounding, the conditions and how they are trained. None of these things are fixed. So the *pema* can develop into either enlightened *mettā* or into defiled lust. It's not fixed. And so there is always the chance to transform them into *mettā*.

Ordinarily the enlightened love, intelligent wise love of *bodhi* doesn't need that one would die, doesn't require that we die for each other unlike the other two kinds of love, the more foolish or even the stupid level of love. But in certain special circumstances, certain very special situations, the conditions may require that one dies because of love.

And so this self-sacrifice can even happen with the third kind of love, the *mettā* that comes from wisdom. When due to appropriate reasons, out of this wise love of *mettā*, one person may sacrifice his or her life for the benefit of many, for the benefit of the country or large numbers of people, when there are appropriate reasons, even this intelligent love can lead to self-sacrifice. But this is much different than the stupid self-sacrifice of ordinary love or the insane sacrifice of lust. One can die for what one loves on all of these levels. But one is intelligent, one is foolish, and one is just flat out insane and ridiculous.

There is stories we've read in the paper during World War II, we don't know if it's true or not, but it's quite interesting, that during the Second World War, there was a single Japanese pilot in one plane, which carried a large bomb, would deliberately crash or kamikaze into the British ships in Singapore. And so one man could take out an entire ship.

This is the result of this extreme self-sacrifice. And so this is how through intelligence one can know how to use a certain method, to get such large results. In this kind of intelligent love there's no thought of getting, of receiving. There is just a pure self-sacrifice. It's much different than the defiled love that thinks only of its own advantage and benefit, the selfish kind of love. So there is a great difference between the two.

The instincts which have been transformed into *bodhi*, the enlightened instincts, lead to what we call the *brahma-vihāras* (the dwellings, the highest dwellings, the Brahma dwelling, or the homes of the gods).

These *dhammas* (qualities) arise from the instinctual love that has been transformed in an enlightened way. These *brahma-vihāras*, these highest dwellings, have amongst them different levels but all of them come from this enlightened intelligent love. These *brahma-vihāras*, these highest dwellings of the mind, whether in the ancient times before the Buddha or in later times, even in the present, as well as if these occur in the future, will always arise from the ordinary instinctual love which has been transformed by *bodhi* into enlightened love.

Now we come to a certain perspective which must be examined. This is the fact that even this love is associated with *attā* ('self'). If love is yet foolish or if it is even stupid, the ordinary *pema* or the defiled *rāga*, both of these kinds of love increase *attā*. They increase the sense of self and its strength. So if there is

still ignorance then this love becomes more and more selfish and so it increases the self.

However, if it's the love that comes from the enlightened instincts, then this is a love that decreases self. This enlightened awakened love, this intelligent love, seeks to overcome selfishness and so it lessens the self, it weakens the ego. This is the kind of love that wants to overcome violence and conflict and so it lessens the self and the selfishness. This kind of love has tremendous value. This is the love which is the basic foundation of our religion. This love that seeks to weaken, to decrease the self and selfishness. We can probably say that human beings have thought up the way of practice called the *brahma-vihāras*. This development of these four divine dwellings, this is almost certainly the results of this love that seeks to overcome the self, to weaken and decrease the self. In this essential religious impulse to weaken, to contain, restrain, and weaken the self. This has led to the ideal of practicing the four brahma-vihāras.

If we study the history of religion in India, if we read the old sacred texts that describe the evolution of religion in India, we will see that the practice of going off into the forest to develop the brahma-vihāras preceded all the religions.

This came before the systematized religion. The hermits, the recluses, the sages would go off to meditate on these four brahma-vihāras. This was done with the belief that after death, they would go to live as a Brahma god in some other Brahma world somewhere. Through this belief they developed these practices long long ago. And then this knowledge has been passed on from generation to generation, from way back then and it has become an ancient tradition which was passed along into the Hindu tradition and it even was passed along into Buddhists times. And then Buddhism accepted it as this ancient tradition which had been handed down and then it is still being handed down until today. This is called *sanantana-dhamma* (an ancient tradition which has been handed down since before we can remember).

So in Buddhism the brahma-vihāras are accepted as *sanantana-dhamma*, as an ancient tradition and it has the highest value, the highest benefit is in that it overcomes all malice, all enmity. Any thoughts of vengeance, of malice are done away with by these four brahma-vihāras which have been handed down since ancient times.

There is no real peace in this world because these four brahma-vihāras are lacking.

So this world is full of crime and competition, aggression and conflict. There are all kinds of disputes and conflicts between employers and employees, because they lack these brahma-vihāras. As soon as the employers have these brahma-vihāras and the employees too, then all the disputes and industrial problems and labor problems will be ended, when there are these brahma-vihāras overcoming all malice, anger, and enmity.

The brahma-vihāras, this most excellent love, have been taught in all the religions. It's a basic foundation in all religions that there are these excellent forms of love.

And it's more profound than often people think, because most religions teach that these brahma-vihāras are not for just among human beings but they apply also to animals as well. In our relations with animals we should depend upon the brahma-vihāras.

Now even some religions, some religious sects say, even teach that the brahma-vihāras apply also to plants. Plants are living things and so we should deal with them with these four brahma-vihāras. This is more or less the case in Buddhism. For the monks, the bhikkhus (fully ordained monks) one of the training rules forbids us to damage a living plant and so this principle of practicing the brahma-vihāras towards all living things exists in Buddhism also.

It's important, it's necessary that each of you reflect upon, examine, and deeply consider how we are to use the brahma-vihāras in this modern world of ours so that there can be peace. Each of us must ask ourselves and deeply ponder, how we can bring peace into this world. How we can adapt and apply the brahma-vihāras so that there will be peace. If we are unable to extend these most excellent loves to all things, if we are not yet able to love each other, or we can't extend this love to animals and to plants, then we must first train to master our minds. If we can master our minds in the highest way, such as through practicing mindfulness with breathing, then it will be possible, it'll be easy to have the brahma-vihāras towards all people, towards all living things. But first, we must master our minds if we are to do this.

Next, we'll look at the question, 'whose duty is it to bring these brahma-vihāras to the modern world? We'll look at things on the political level. We'll

see that the politicians totally lack the brahma-vihāras. In social matters, in social functions which we organize inside up, we hardly ever think of the brahma-vihāras. We think about the benefits we will get, the material advancement, the technological progress, the development and so on. In all of our social organizations and systems and functions, we hardly ever consider these four excellent loves.

And so in the end these social things are full of competition. There's lots of crime and corruption and people even end up killing each other. In economics and industry they only think of increasing their own benefit, increasing one's own profit.

Nobody thinks in economics and industry, they don't ever consider the brahma-vihāras. They don't have the numbers, these don't fit into their little equations. They only think in terms of personal profit and advantage.

Or in the cooperative movements, in these cooperatives organizations, the majority of people are thinking of just getting something out of it, they are primarily interested into their personal benefit. So the cooperatives aren't founded in the brahma-vihāras and the majority of them fail.

Or those that still exist are full of corruption and injustice. And we should look at the last thing. At religion. The religions can't even smile together. The different religions think only of converting people to their own religion, of taking over the world so that the whole world belongs to just one religion.

In these kinds of religions, in this sort of religion that thinks only of competition and conquest, there are none of these brahma-vihāras. There is no real love. And so the religions can't smile together, they can't cooperate. They just create more problems for the world. And if this is the case even with religion, then on what is the world going to rely? Where is the world going to find any refuge?

So in the end we are left with ourselves since we can't depend on the politicians, the economists, the industrialists or even the organized religions. All that we can depend on are ourselves. It's up to each of us to develop, to bring the brahma-vihāras into the world.

By developing our minds, especially through practicing mindfulness with breathing, we'll have the mastery over our minds that will enable us to have the

brahma-vihāras. When we've trained our minds well enough, the brahma-vihāras will be no problem.

And so in the end, you can't look to anybody else, to bring about these brahma-vihāras, to bring peace into the world. It's up to each of us to practice, to master our own mind, so that we have the brahma-vihāras.

To make this development easier, we are going to examine the benefits or the results received from having the brahma-vihāras. It helps if we understand the benefits that naturally arise from having these four excellent loves.

One excellent benefit that we can all easily realize is that the brahma-vihāras will eliminate selfishness from this world. Through the brahma-vihāras we can eliminate selfishness. The very intense and strong selfishness in the people of this planet, of this world, is now challenging religion.

This very intense selfishness in modern people means that people laugh at, have no respect for religion. They consider it something silly and worthless because their minds are so dominated with selfishness. And so now religion has this great competitor or we could even say enemy in this intense selfishness of modern humanity. But these brahma-vihāras can weaken, decrease, and eliminate that selfishness, so that we can even call it the highest grace for humanity. When humanity can be freed of this very terrible and destructive selfishness.

With less selfishness this world will cool down. The less selfishness there is, the more the world will cool off. Instead of all the heat that's been generated by competition, aggression, violence, and selfishness. Back in the old days, in the ancient times when civilization wasn't near so developed, things were much cooler. There was far less anxiety and war because people hadn't yet gotten so obsessed with the material comfort, with luxury, with technology, with pillaging the earth in order to have material progress, technological development.

So through the brahma-vihāras overcoming selfishness so we can get out of these cycles of competition, aggression, violence and destruction of the environment. then the world will have a chance to cool down, to cool off. It's rather funny that the world that didn't know how to make ice back in the days before they have refrigerators, when they couldn't make ice, it was colder than the times when the world knows how to make ice.

Now we got refrigerators and freezers and air conditioners all over the place, but the world is hotter than before we had these things. In the past we did know how to make ice but there was a lot more peace than in these days where we can make as much ice as we want, but we can't make peace.

If the people from the ancient times, from long long ago, even when people weren't wearing clothes, if we go back, if one of these people came to see our modern world and saw our, you know, all this electricity and all this recording equipment and our technology, they would have great respect for these achievements of humanity. They would respect us and even honor us. But then, when they looked around, started to look for peace and couldn't find any, when they saw that in this modern technological world there is almost no peace anymore, then they would laugh in our faces. They would laugh so hard their teeth would fall out. The more selfish we are, the more we lack the brahma-vihāras and the more we lack the brahma-vihāras the less there is peace.

Please examine these three things together. That as selfishness increases, the brahma-vihāras decrease, and as the brahma-vihāras decrease, peace cannot be found, peace disappears. We should understand this connection well and then do whatever we can to increase the brahma-vihāras so that we can have peace in our world.

In Buddhism people like to speak about the world of Sri Ariya Metteyya Buddha, the Buddha of universal love and compassion. In Christianity there's the second coming of the Messiah that will bring universal love. In the Hindu tradition, they speak of the coming of Kalki which has the same meaning as in Thai, Phra Si Araya Mettrai – *Metteyya* comes from the word 'friendliness' or 'love' this is traditionally thought of as the Buddha of universal love.

These worlds that people all over the world are looking forward to will never come as long as we are living selfishly, as long as each of us permits ourselves to be selfish, as long as each of us is still weak in the brahma-vihāras. Then there is no way that the Messiah will return or that the Buddha of universal love will come.

But when we overcome selfishness and fully develop the brahma-vihāras, then the Buddha of universal love will appear naturally.

So his is a kind of scrutiny, a detailed subtle investigation of the different meanings of love which we must do. It is very important that we scrutinize this carefully in order to see the proper differences and distinction.

So that it will enable us to solve the problem of love, to transform love into the form that is beneficial for the world. The lowest level of love, that of *rāga*, is to love with *kāmuṣādāna* (which means ‘attachment to sensuality’). When we love with sensuous attachment, such as with young people, when young men and women are in love, with all kinds of sensual sexual desires, that is this lowest form of love.

Then the ordinary natural kind of love is still mixed up with *attavādupādāna* (attachment to ‘I’ and ‘mine, attachment to ‘self’). Ordinary love still happens through this attachment. In their love there is still the ‘me’ and ‘mine.’ So we should examine it carefully to see both its good side and its bad side, the pluses and the minuses. For example how the love of parents for children, to see what kind of results it brings. Or the love of a teacher for her or his students to see that there are benefits but there are also problems as long as love is concerned with attachment to ‘self,’ attachment to ‘me’ and ‘mine.’ Although it’s better than the lower form of love, there is still a certain amount of burden and heaviness as long as there is attachment to ‘self.’

And then the highest form of love, we would like to say, is love through *dhammuṣādāna* (‘attachment to Dhamma’). The love that comes from and with attachment to Dhamma. But let us be honest, and say that that this word *dhammuṣādāna* you won’t find it in the Pāli scriptures. In fact it’s a word that we’ve just made up. Some people will criticize us for doing so, but there is such a thing. Although the word doesn’t appear in the old book, but there is a kind of love that comes from attachment to what is correct. When we see that we are all comrades in birth, illness, aging, and death, when we see that it is necessary and correct to work together, to help each other, when we attach to this correctness, to what is right, to what needs to be done, we can call that *dhammuṣādāna*.

When there’s this *dhammuṣādāna* motivating the love, then this gives us the third kind. Please don’t forget that we made this word up ourselves, but nonetheless it points to a reality.

Let’s repeat this once again.

Youth, young men and women love each other with *kāmuṇāḍāna*, attachments to sensuality to sex.

Parents love their children with the love of *attavāḍuṇāḍāna* which is attachment to ‘self,’ to ‘I’ and ‘mine.’

And then pure love, the love of friends, those who are kin, are kindred in birth, aging, illness, and death. This pure kind of love is through *ḍhammuṇāḍāna*, ‘attachment to Dhamma.’

Next we would like to consider relationship, the way we are related.

One kind of relationship is the relationship through lust, the relationship through selfish desire, through ignorance, through attachment. This is one kind of relationship. The other sort of relationship is the relationship that is free of delusion, free of ignorance. It’s unselfish and there is no attachment, there is non-attachment.

Both are ways or means or kinds of relationship, but they are totally different. One is very heavy, is full of problems and pains, the other kind of relationship is light, free, and very good.

Now, even the brahma-vihāras can go astray. If there is not proper mindfulness and wisdom, we are not really aware and understanding. Then the brahma-vihāras can lead to involvement or to being caught up or bound up in some things.

So when the brahma-vihāras are not pure, it can lead to heaviness and problems just the same.

But when the brahma-vihāras are pure, there isn’t this attached involvement. There is nothing that ties one up. One isn’t tied down by it. So there is nothing too heavy or oppressive when the brahma-vihāras are pure. So even the brahma-vihāras have their pure and unpure form. The results of which are quite different.

Our love of husband, wife, children, parents, even our love for our pets, for most of us this love has ties. There are ties that bind us in these forms of love and so they lead to problems, to friction, to pain and suffering.

But the love of the noble ones – the noble ones, in their love there are no ties. We are not tied together, there is no trap in the love and so it is totally free. It is totally independent, light. There is nothing heavy or burdensome about that

kind of love. So the true brahma-vihāras, the pure brahma-vihāras are the forms of love that lead to the overcoming of selfishness, the lessening and the ending of selfishness. If they are true brahma-vihāras then ‘self’ will be steadily overcome.

But when there are false brahma-vihāras, then they are full of ‘I’ and ‘mine’ and then in the end they never set us free.

Now this ‘I’ and ‘mine,’ ‘me’ and ‘mine,’ kind of brahma-vihāras, this kind of love may go back to the ancient times, but then it was steadily improved and then, when we find it in Buddhism or maybe when it appears in Christianity. If it is the pure form of the brahma-vihāras, then it overcomes the ‘I’ and ‘mine.’ It’s the way of letting go of self and of selfishness.

If the brahma-vihāras are not yet pure, they are still mixed up with attachments, then there will be still problems, but when there is no more attachment, then there is no more problem.

So even what we call ‘love,’ if it still has problems, if our love is still troublesome or problematic, then it is not yet good enough. It’s not yet really love.

So love must be free of problems. We must know how to love so that it doesn’t create any trouble for anyone. In short we can express this in just a few words.

The kind of love that still bites its owner is not the brahma-vihāras; the love that doesn’t bite its owner, this kind of love can be called the *brahma-vihāras*.

So any sort of love that is still biting its owner should not be considered the highest kind of love or true love, but the kind of love that doesn’t bite anybody, this is the meaning of the *brahma-vihāras*.

Now you ought to be able to tell the difference because each of you has experienced both kinds of love. You’ve experienced the love that is turned around and bit you, but you have also experienced the kind of love that didn’t bite you, that didn’t turn on you.

If it still bites us, then it’s not the brahma-vihāras, but the love that doesn’t bite anyone or anything, this is the brahma-vihāras. Please know how to discriminate correctly between these two kinds of love. It’s very important that we can tell the difference, that we understand the difference deeply.

Or another way of putting it, the love that brings peace is the brahma-vihāras. The love that doesn't bring peace, that just brings more problems, more confusion, more turmoil that is not the brahma-vihāras.

So what kind of our love, what kind of love does our world have now? If it isn't it correct then hurry up and straighten out the problem. Hurry up and improve love so that it is the kind that we need.

To have the real genuine brahma-vihāras it's necessary to develop our minds, to train our minds through mindfulness with breathing. Once we have sufficient mastery over our minds, we can choose without any trouble the right kind of love. It won't be a problem. It won't be any difficulty in having the right kind of love, once we've trained our minds properly.

Please don't waste any time in doing so.

So whether in your study, your investigation of dependent origination or in your practice of mindfulness with breathing, may it always lead, may it ever lead to more full and correct *brahma-vihāras*. That you will get the true benefit from what is called 'Dhamma' or what we call 'religion.'

So thank you for listening. You have taken quite a bit of patience and endurance. If it's been difficult for you, we ask your forgiveness, but we hope that you will be able to practice Dhamma in the way that we have discussed. We hope that you will have the greatest success in doing so.

Thank you and that ends today's talk.

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