

# Sutta Passages

# On Kindness

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# On Kindness

What is mettā according  
to the Suttas?

*TO ALL A FRIEND...*

**1. Theragātha 14.1.**

*Khadiravaniyarevata*

Since I've gone forth from the lay life to homelessness, I'm not aware of any intention that is ignoble and hateful, "May these beings be killed! May they be slaughtered! May they suffer!"— I'm not aware of such an intention in this long, long time. I am aware of kindness, immeasurable and well-developed; built up gradually as it was taught by the Buddha. To all a friend, to all a comrade, compassionate for all

beings, I develop a mind of kindness, always delighting in goodwill.

## METTĀ IN ATTITUDE AND ACTION

### 2. MN 128.12 Upakkilesa Sutta - Imperfections

*[On one occasion the Buddha was living at Kosambi, in Gosita's Park, when monks there had gotten into serious arguments and quarrels and were deep in disputes, "stabbing each other with verbal daggers". The Buddha tried to appease them, but they would not listen. Instead, one of the monks told him to mind his own business and not interfere. Thereupon the Buddha gathered his few belongings and left. First, he went to see the monk Bhagu, who seems to have been living peacefully on his own. Then he visited three monks, Anuruddha, Nandiya, and Kimbila, who were living together in a bamboo park, sincerely practicing in supportive harmony. When*

*the Buddha arrived there, the following took place:]*

The park keeper saw the Blessed One coming in the distance and told him: “Do not enter this park, recluse. There are three clansmen here seeking their own good. Do not disturb them.”

9. The venerable Anuruddha heard the park keeper speaking to the Blessed One and told him: “Friend park keeper, do not keep the Blessed One out. It is our Teacher, the Blessed One, who has come.” Then the venerable Anuruddha went to the venerable Nandiya and the venerable Kimbila and said: “Come out, venerable sirs, come out! Our Teacher, the Blessed One, has come.”

10. Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. Then those three venerable ones

paid homage to the Blessed One and sat down at one side, and the Blessed One said to them: “I hope you are all keeping well, Anuruddha, I hope you are comfortable, I hope you are not having any trouble getting almsfood.”

“We are keeping well, Blessed One, we are comfortable, and we are not having any trouble getting almsfood.”

11. “I hope, Anuruddha, that you are all living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

“Surely, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

“But, Anuruddha, how do you live this way?”

12. “Venerable sir, as to that, I think this way: ‘It is a gain for me, it is a great gain for me that I am living with such companions in the holy life.’ I maintain bodily acts of kindness towards these venerable ones both openly and privately; I maintain verbal acts of kindness towards them both openly and privately; I maintain mental acts of kindness towards them both openly and privately. I consider: ‘Why should I not set aside what I wish to do and do what these venerable ones wish to do?’ Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, venerable sir, but one in mind.”

The venerable Nandiya and the venerable Kimbila each spoke likewise, adding: “That is how, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

13. “Good, good, Anuruddha. I hope that you all abide diligent, ardent, and resolute.”

“Surely, venerable sir, we abide diligent, ardent, and resolute.”

“But, Anuruddha, how do you abide this way?”

14. “Venerable sir, as to that, whichever of us returns first from the village with almsfood prepares the seats, sets out the water for drinking and for washing, and puts the refuse bucket in its place. Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it, and he sweeps out the refectory. Whoever notices that the pots of water for drinking, washing, or the latrine are low or empty takes care of them. If they are too heavy for him, he calls someone else by a signal



of the hand and they move it by joining hands, but because of this we do not break out into speech. But every five days we sit together all night discussing the Dhamma. That is how we abide diligent, ardent, and resolute.”

*THE NATURE OF  
METTĀ AND RELATED  
DHAMMA-QUALITIES*

***3. Sn I. 8 Kindness - Mettā  
Sutta***

143. This is what should be done by one skilled in the good, having made the breakthrough to that peaceful state:

he should be able, upright, and very upright,  
amenable to advice and gentle,  
without arrogance.

144. [He should be] content and easily supported,  
of few duties and a frugal way of living;

of peaceful faculties and judicious,  
courteous, without greed when  
among families.

145. He should not do anything,  
however slight,  
because of which other wise people  
might criticize him.

May all beings be happy and secure;  
may they be inwardly happy!

146. Whatever living beings there are  
whether frail or firm, without  
omission,  
those that are long or those that are  
large,  
middling, short, fine, or gross;

147. whether they are seen or unseen,  
whether they dwell far or near,  
whether they have come to be or will  
come to be,  
may all beings be inwardly happy!

148. No one should deceive another,  
nor despise anyone anywhere.

Because of anger and thoughts of aversion

no one should wish suffering for another.

149. Just as a mother would protect her son,

her only son, with her own life, so one should develop toward all beings

a state of mind without boundaries.

150. And toward the whole world one should develop kindness,

a state of mind without boundaries - above, below, and across -

unconfined, without enmity, without adversaries.

151. Whether standing, walking, sitting,

or lying down, as long as one is not drowsy,

one should resolve on this mindfulness:

they call this a divine dwelling here.

152. Not taking up any views,

possessing good behavior, endowed  
with vision,  
having removed greed for sensual  
pleasures,  
one never again comes back to the  
bed of a womb.

Why practice mettā?  
What are the benefits?

#### *4. AN 11.15 Kindness*

“Bhikkhus, when the liberation of the mind by kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eleven benefits are to be expected. What eleven?

(1) “One sleeps well; (2) one awakens happily; (3) one does not have bad dreams; (4) one is pleasing to human beings; (5) one is pleasing to non-human beings; (6) deities protect one; (7) fire, poison, and weapons do not

injure one; (8) one's mind quickly becomes concentrated; (9) one's facial complexion is serene; (10) one dies unconfused; and (11) if one does not penetrate further, one fares on to the brahmā world.

“When, bhikkhus, the liberation of the mind by kindness has been repeatedly pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eleven benefits are to be expected.”

## *5. AN 8.1 Kindness*

If, with a mind free from hate, one arouses loving kindness toward just one being, one thereby becomes good. Compassionate in mind toward all beings, a noble person generates abundant merit.

## *6. AN 7.62 Do Not Be Afraid of Merit*

“Bhikkhus, do not be afraid of merit. This is a designation for happiness, that is, merit.

“I recall that for a long time I experienced the desirable, lovely, agreeable result of merit that had been made over a long time. For seven years I developed a mind of kindness. As a consequence, for seven eons of world-dissolution and evolution I did not come back to this world. When the world was dissolving, I fared on to the [realm of] streaming radiance. When the world was evolving, I was reborn in an empty mansion of Brahmā. There I was Brahmā, the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of mastery. I was Sakka, ruler of the devas, thirty-six times. Many hundreds of times I was a wheel-turning monarch, a righteous king who ruled by the Dhamma, a

conqueror whose rule extended to the four boundaries, one who had attained stability in his country, who possessed the seven gems. I had these seven gems, that is: the wheel-gem, the elephant-gem, the horse-gem, the jewel-gem, the woman-gem, the treasurer-gem, and the adviser-gem as the seventh. I had over a thousand sons who were heroes, vigorous, able to crush the armies of their enemies. I reigned after conquering this earth as far as its ocean boundaries, not by force and weapons but by the Dhamma.

## 7. *SN 20.4 Pots of Food*

At Sāvaththī. “Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow’s udder, either in

the morning, at noon, or in the evening, this would be more fruitful than the former.

“Therefore, bhikkhus, you should train yourselves this way: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ This way should you train yourselves.”

## *8. It 27; 19–21 The Development of Kindness*

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

“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 liberation of mind by kindness. The liberation of mind by kindness surpasses them and shines forth, bright and brilliant.

“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 liberation of mind by kindness. The liberation of mind by kindness surpasses them and shines forth, bright and brilliant.”

## 9. SN 10.4 Maṇibhadda

On one occasion the Blessed One was dwelling among the Magadhans at the Maṇimālaka Shrine, the haunt of the yakkha Maṇibhadda. Then the yakkha Maṇibhadda approached the Blessed One and in the Blessed One’s presence recited this verse:

“It is always good for the mindful one, the mindful one thrives in happiness. It is better each day for the mindful one, and he is freed from enmity.”

[The Blessed One:]

“It is always good for the mindful one, the mindful one thrives in happiness. It is better each day for the mindful one, but he is not freed from enmity.

“One whose mind all day and night  
Takes delight in harmlessness, who  
has lovingkindness for all beings—  
For him there is enmity with none.”

### ***10. SN 46.51 Nutriment***

“And what, bhikkhus, is the  
denourishment that prevents  
un arisen ill will from arising and  
arisen ill will from increasing and  
expanding? There is, bhikkhus, the  
liberation of mind through loving  
kindness: frequently giving careful  
attention to it is the denourishment  
that prevents un arisen ill will from  
arising and arisen ill will from  
increasing and expanding.

### ***11. AN 6.13 Escape***

(1) “Here, a bhikkhu might say the  
following: ‘I have developed and  
cultivated the liberation of the mind  
by kindness, made it my vehicle and  
basis, carried it out, consolidated it,  
and properly undertaken it, yet ill

will still obsesses my mind.’ He should be told: ‘Not so! Do not speak like this. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by kindness, make it one’s vehicle and basis, carry it out, consolidate it, and properly undertake it, yet ill will could still obsess one’s mind. There is no such possibility. For this, friend, is the escape from ill will, namely, the liberation of the mind by kindness.’

(2) “Then, a bhikkhu might say the following: ‘I have developed and cultivated the liberation of the mind by compassion, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet the thought of harming still obsesses my mind.’ .... There is no such possibility. For this, friend, is the escape from the thought of harming,

namely, the liberation of the mind by compassion.'

(3) "Then, a bhikkhu might say the following: 'I have developed and cultivated the liberation of the mind by altruistic joy, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet discontent still obsesses my mind.' ... There is no such possibility. For this, friend, is the escape from discontent, namely, the liberation of the mind by altruistic joy.'

(4) "Then, a bhikkhu might say the following: 'I have developed and cultivated the liberation of the mind by equanimity, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet lust still obsesses my mind.' ... There is no such possibility. For this, friend, is the escape from lust, namely, the liberation of the mind by equanimity.'

## *12. MN 62.18 Mahārāhulovāda Sutta - The Greater Discourse of Advice to Rāhula*

18. “Rāhula, develop meditation on kindness; for when you develop meditation on kindness, any ill will will be abandoned.

19. “Rāhula, develop meditation on compassion; for when you develop meditation on compassion, any cruelty will be abandoned.

20. “Rāhula, develop meditation on altruistic joy; for when you develop meditation on altruistic joy, any discontent will be abandoned.

21. “Rāhula, develop meditation on equanimity; for when you develop meditation on equanimity, any aversion will be abandoned.

22. “Rāhula, develop meditation on unattractiveness; for when you develop meditation on unattractiveness, any lust will be abandoned.

“Rāhula, develop meditation on the perception of impermanence; for when you develop meditation on the perception of impermanence, the conceit ‘I am’ will be abandoned.

### **13. MN 97.32 Dhānañjāni Sutta - To Dhānañjāni**

*[The brahmin Dhānañjāni, a friend of the venerable Sāriputta, did not lead a good life. It was said of him: “He plunders brahmin householders in the name of the king, and he plunders the king in the name of the brahmin householders. His wife, who had faith and came from a clan with faith, has died and he has taken another wife, a woman without faith who comes from a clan without faith.” Being approached by the venerable Sāriputta he replied: “How can we be diligent, Master Sāriputta, when we have to support our parents, our wife and children, and our slaves, servants, and workers; when we have to do our duty towards our friends and companions, towards our kinsmen and relatives, towards our guests,*

*towards our departed ancestors, towards the deities, and towards the king; and when this body must also be refreshed and nourished?" The venerable Sāriputta then convinced him that he could be doing all that in harmless and wholesome ways. On a later occasion Dhānañjāni got very sick and asked for the venerable Sāriputta to visit, who accepted the invitation and talked to him about all the possible realms of rebirth, whereupon Dhānañjāni acknowledged that the Brahmā world would be the best place among them. The meeting then continues as follows:]*

Then the venerable Sāriputta thought: "These brahmins are devoted to the Brahma-world. Suppose I teach the brahmin Dhānañjāni the path to the company of Brahmā?" [And he said:] "Dhānañjāni, I shall teach you the path to the company of Brahmā. Listen and attend closely to what I shall say."—"Yes, sir," he replied. The venerable Sāriputta said this:



32. “What is the path to the company of Brahmā? Here, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with kindness, abundant, exalted, immeasurable, without hostility and without ill will. This is the path to the company of Brahmā.

33–35. “Again, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with compassion...with a mind imbued with altruistic joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable,

without hostility and without ill will. This too is the path to the company of Brahmā.”

36. “Then, Master Sāriputta, pay homage in my name with your head at the Blessed One’s feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.’”

Then the venerable Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done. Soon after the venerable Sāriputta had left, the brahmin Dhānañjāni died and reappeared in the Brahma-world.

37. Then the Blessed One addressed the bhikkhus this way: “Bhikkhus, Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done.”

38. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said: “Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.”

“Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, why did you rise from your seat and leave while there was still more to be done?”

“Venerable sir, I thought this way: ‘These brahmins are devoted to the Brahma-world. Suppose I teach the brahmin Dhānañjāni the path to the company of Brahmā.’”

“Sāriputta, the brahmin Dhānañjāni has died and has reappeared in the Brahma-world.”

## ***14. AN 4.126 Kindness (2)***

(1) “Here, bhikkhus, some person dwells pervading one quarter with a

mind imbued with kindness, likewise the second quarter, the third quarter, and the fourth quarter. In the same way above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with kindness, vast, exalted, measureless, without enmity, without ill will. He contemplates whatever phenomena there pertain to form, feeling, perception, volitional activities, and consciousness as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. With the breakup of the body, after death, he is reborn in companionship with the devas of the pure abodes. This is a rebirth not shared with worldlings.

[The same is said regarding pervading the entire world with compassion, altruistic joy, and equanimity.]

## 15. AN 11.16 *Dasama*

(5)“ Again, householder, a bhikkhu dwells pervading one quarter with a mind imbued with kindness, likewise the second quarter, the third quarter, and the fourth quarter. In the same way above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with kindness, vast, exalted, measureless, without enmity, without ill will. He considers this and understands it this way: ‘This liberation of the mind by kindness is constructed and produced by volition. But whatever is constructed and produced by volition is impermanent, subject to cessation.’ If he is firm in this, he attains the destruction of the taints. But if he does not attain the destruction of the taints because of that lust for the Dhamma, because of that delight in the Dhamma, then, with the utter destruction of the five lower fetters, he becomes one of spontaneous birth, due to attain final nibbāna there without ever returning from that world.

[The same is said regarding pervading the entire world with compassion, altruistic joy, and equanimity.]

“This, too, is one thing properly expounded by the Blessed One, the Arahant, the Perfectly Enlightened One who knows and sees, such that if a bhikkhu dwells in it ... he attains the as-yet-unattained unsurpassed security from bondage.

# How to develop Mettā?

## 16. *Theragātha 14.1.* *Khadiravaniyarevata*

Since I've gone forth from the lay life to homelessness, I'm not aware of any intention that is ignoble and hateful.

“May these beings be killed! May they be slaughtered! May they suffer!” — I'm *not* aware of such an intention in this long, long time. I *am* aware of kindness, immeasurable and well-developed; built up gradually as it was taught by the Buddha.

To all a friend, to all a comrade, compassionate for all beings, I develop a mind of kindness, always delighting in goodwill.

## *17. AN 4.67 Snakes*

I have kindness for footless creatures;  
for those with two feet I have kindness.  
I have kindness for those with four feet;  
for those with many feet I have  
kindness.

May footless beings not harm me;  
may no harm come to me from those  
with two feet;  
may four-footed beings not harm me;  
may no harm come to me from those  
with many feet.

May all beings, all living things,  
all creatures, every one,  
meet with good fortune;  
may nothing bad come to anyone.

## *18. Sn I. 8 Kindness - Metta Sutta*

145... May all beings be happy and  
secure;

may they be inwardly happy!

146. Whatever living beings there are



whether frail or firm, without  
omission,  
those that are long or those that are  
large,  
middling, short, fine, or gross;  
147. whether they are seen or unseen,  
whether they dwell far or near,  
whether they have come to be or will  
come to be,  
may all beings be inwardly happy!  
148. No one should deceive another,  
nor despise anyone anywhere.  
Because of anger and thoughts of  
aversion  
no one should wish suffering for  
another.  
149. Just as a mother would protect  
her son,  
her only son, with her own life,  
so one should develop toward all  
beings  
a state of mind without boundaries.  
150. And toward the whole world

one should develop kindness,  
a state of mind without boundaries -  
above, below, and across -  
unconfined, without enmity, without  
adversaries.

151. Whether standing, walking,  
sitting,  
or lying down, as long as one is not  
drowsy,  
one should resolve on this  
mindfulness:  
they call this a divine dwelling here.

### *19. Ud 5:1 The King - Rāja Sutta*

Thus have I heard. On one occasion the  
Blessed One was staying near Sāvaththī  
at Jeta's Grove, Anāthapiṇḍika's  
monastery. And on that occasion King  
Pasenadi Kosala had gone with Queen  
Mallikā to the upper palace. Then he  
said to her, "Mallikā, is there anyone  
dearer to you than yourself?"

"No, great king. There is no one dearer  
to me than myself. And what about

you, great king? Is there anyone dearer to you than yourself?”

“No, Mallikā. There is no one dearer to me than myself.”

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, “Just now, lord, when I had gone with Queen Mallikā to the upper palace, I said to her, ‘Mallikā, is there anyone dearer to you than yourself?’

“When this was said, she said to me, ‘No, great king. There is no one dearer to me than myself. And what about you, great king? Is there anyone dearer to you than yourself?’

“When this was said, I said to her, ‘No, Mallikā. There is no one dearer to me than myself.’”

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Searching all directions  
with your mind,  
you find no one dearer

than yourself.

In the same way, others  
are each dear to themselves.

So you shouldn't hurt others  
if you love yourself.

## ***20. MN 21.6,11,20 Kakacūpama Sutta - The Simile of the Saw***

19. "... When others address you,  
their speech may be timely or  
untimely; when others address you,  
their speech may be true or untrue;  
when others address you, their  
speech may be gentle or harsh; when  
others address you, their speech may  
be connected with good or with  
harm; when others address you, their  
speech may be spoken with a mind  
of kindness or with inner hate.

Herein, bhikkhus, you should train  
this way: 'Our minds will remain  
unaffected, and we shall utter no evil  
words; we shall abide compassionate  
for their welfare, with a mind of  
kindness, without inner hate. We  
shall abide pervading that person

with a mind imbued with kindness; and starting with him, we shall abide pervading the all-encompassing world with a mind similar to a catskin bag\*, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

20. "Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of kindness, without inner hate. We shall abide pervading them with a mind imbued with kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with kindness, abundant, exalted, immeasurable, without

hostility and without ill will.’ That is how you should train, bhikkhus.

21. “Bhikkhus, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, that you could not endure?”—“No, venerable sir.”—“Therefore, bhikkhus, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

## ***21. MN 7.13 Vatthūpama Sutta - The Simile of the Cloth***

14–16. “He abides pervading one quarter with a mind imbued with compassion...with a mind imbued with altruistic joy...with a mind imbued with equanimity, likewise the second, likewise the third,

likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

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\* The “mind similar to a catskin bag” refers to the following simile given prior in the same Sutta: *“Bhikkhus, suppose there were a catskin bag that was rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said: ‘There is this catskin bag that is rubbed... rid of rustling, rid of crackling. I shall make it rustle and crackle.’ What do you think, bhikkhus? Could that man make it rustle or crackle with the stick or the potsherd?” — “No, venerable sir. Why is that? Because that catskin bag being rubbed... rid of rustling, rid of crackling, it is not easy to make it rustle or crackle with the stick or the potsherd. Eventually the man would reap only weariness and disappointment.”*