



The Measureless Liberation of Mind (SN:41:7 //Cittasamyutta)

A wise one dwells pervading one quarter with a mind imbued with {loving-kindness},
 likewise the second quarter, the third quarter, and the fourth quarter.

Thus above, and so below, across and everywhere, to all as oneself,
 one dwells pervading the entire world with a mind imbued with {loving-kindness},
 vast, exalted, measureless, without hostility, without ill will.

One dwells pervading the entire world with a mind imbued with {compassion}, {altruistic joy}, and {equanimity}.
 Thus above, and so below, across and everywhere, to all as oneself,
 one dwells pervading the entire world with a mind imbued with {compassion}, {altruistic joy}, and {equanimity},
 vast, exalted, measureless, without hostility, without ill will.

These are called the Brahma-vihāras, the four immeasurables, the supreme divine abidings, the measureless liberation of mind.



Development of Loving Kindness (Karanīya-mettā Sutta)

One skilled in wisdom who wishes to attain liberation should act thus :

Able, virtuous, upright, diligent, gentle and humble, contented, easily satisfied, with few duties, simple in livelihood,
controlled in senses, discreet, modest, not proud or demanding in nature;
not doing even the slightest thing which the wise would not approve.

Developing and cultivating a mind of loving-kindness —

May all beings be safe, may all beings be happy.

Whatsoever living beings that exist, without exception,
weak and strong, small, medium and large, dwelling near and far,
subtle and gross, visible and invisible, born and unborn —

May all beings be happy.

Brahmavihāras / Four Immeasurables / Divine Abodes

Brahma-mettā-vihāra / Mettā-bhāvanā / Loving-kindness

Let none deceive another, or despise any being in any state, or despise anyone anywhere,
 or through anger or ill-will wish for another to suffer.

Just as a mother would guard her only child at the risk of her own life:
 one emanates loving-kindness towards all beings, cultivating the measureless liberation of mind.

Thus above, and so below, across and everywhere, to all as oneself, one dwells pervading the entire world
 with a mind imbued with loving-kindness, vast, exalted, measureless, without hostility, without ill will.

When standing, when walking, when sitting, when lying down, one abides thus diligent, ardent, and resolute,
 cultivating the measureless liberation of mind.

This is the Brahma-mettā-vihāra - the supreme divine abiding.
 Not fallen into delusion, virtuous and endowed with clear insight, liberated from all pleasure of the senses, one is beyond rebirth.



Nāgas (AN:4:67 - Anguttara Nikāya / The Book of Fours)

A number of monks approached Śākyamuni, The Buddha, paid homage to him, sat down on one side:
 Bhagavan, a certain monk here was bitten by a snake and died.

Śākyamuni :

Surely, wise ones, that one did not pervade the four royal families of Nāgas, with a mind of loving-kindness.
 For if he had done so, he would not have been bitten by a snake and died.
 I enjoin you, wise ones, to pervade the four royal families of Nāgas with a mind of loving-kindness,
 for your own security, safety and protection.

I have loving-kindness for the Earth Nāgas, for the Water Nāgas I have loving-kindness.
 I have loving-kindness for the Fire Nāgas; for the Wind Nāgas I have loving-kindness.

Brahmavihāras / Four Immeasurables / Divine Abodes

Brahma-mettā-vihāra / Mettā-bhāvanā / Loving-kindness

I have loving-kindness for footless creatures: { snakes, whales, dolphins, fish, jellyfish, worms... }
 For those with two feet I have loving-kindness: { eagles, hummingbirds, penguins, kangaroos, monkeys, humans... }
 I have loving-kindness for those with four feet: { bears, lions, rats, elephants, cows, deer, lizards, frogs... }
 for those with many feet I have loving-kindness: { bees, spiders, crabs, octopus, centipedes, insects... }

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

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

The Buddha is measureless, the Dharma is measureless, the Sangha is measureless; creeping things, snakes, scorpions, centipedes, spiders, lizards, and rats are finite. I have made a safeguard, I have made protection. Let the creatures live in peace.



The Simile of the Saw (Kakacūpama Sutta // MN:21:11)

There are five courses of speech that others may use when they address you - their speech may be:

1. timely or untimely, 2. true or untrue, 3. gentle or harsh, 4. connected with good or with harm,
5. spoken with a mind of inner kindness or inner hate.

Wise ones, you should train thus:

My mind will remain unaffected, and I shall utter no evil words;

I shall abide compassionate for others welfare, with a mind of loving-kindness, without inner hate.

I shall abide pervading others with a mind of loving-kindness, and starting with them, I shall pervade the all-encompassing world with a mind of loving-kindness, abundant, exalted, immeasurable, without hostility or ill will.

Even if bandits were to sever one savagely limb by limb with a two handled saw, one who gives rise to hatred and ill-will towards them has not mastered this teaching. It is wise to train yourself thus in the development, cultivation... and perfection of loving-kindness.

This will lead to your welfare and happiness for a long time.



The Sword (Samyutta Nikāya // Opammasamyutta // SN:20:5)

Suppose there was a sharp sword, and a man would come along thinking:

I will bend back this sharp sword with my hand or fist, twist it out of shape, and twirl it around...

That man would only experience fatigue and vexation.

So to, when one has developed and cultivated the liberation of mind by loving-kindness, made it a vehicle, made it a basis, stabilized it, exercised oneself in it, and fully perfected it -

if a being thinks they can overthrow one's mind,
 that being would only experience fatigue and vexation.

Therefore, it is wise to train yourself in the development, cultivation... and perfection of loving-kindness.



Benefits of Loving-kindness (Angutarra Nikāya // AN:8:1)

When the liberation of mind by loving-kindness has been pursued, developed, and cultivated, made as a vehicle and basis, carried out, consolidated, and properly undertaken, eight benefits are to be expected. What eight?

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| 1. One sleeps well, | 5. One is pleasing to spirits, |
| 2. One awakens happily, | 6. Deities protect one, |
| 3. One does not have bad dreams, | 7. Fire, poison and weapons do not injure one and, |
| 4. One is pleasing to human beings, | 8. If one does not penetrate further, one moves on to Brahmā-loka, the divine world. |

When the liberation of mind by loving-kindness has been pursued, developed, and cultivated, made as a vehicle and basis, carried out, consolidated, and properly undertaken... if a being thinks they can overthrow one's mind, that being would only experience fatigue and vexation.

For one who, ever mindful, develops measureless loving-kindness, the fetters thin out as one sees the destruction of the acquisitions.



Benefits of Loving-kindness (Angutarra Nikāya // AN:8:1)

Four Kinds of Acquisitions (Upadhi) :

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| 1. The Five Aggregates (khandha / skandha), | 3. Volitional formations (sankhāra / saṃskāra), |
| 2. Defilements (kilesa / kleśā), | 4. Sensual pleasures (kāmacchanda) |

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

Those royal sages who conquered the earth with it's multitudes of beings traveled around performing sacrifices: the horse sacrifice, the person sacrifice, sammāpāsa : the binding of human hearts, vāḷapayya : the spell of words by kind and convincing speech, and niraggala : the wide open giving of alms. All these are not worth a sixteenth part of a well developed loving mind, just as a host of stars cannot match a sixteenth part of the moon's radiance.

One who does not kill or enjoin killing, who does not conquer or enjoin conquest, one who has loving-kindness towards all beings and harbours no enmity towards anyone... this wise one becomes measureless, vast and profound.

