

Karaṇīya Metta Sutta

Discourse on Loving Kindness

1. One skilled in good wishing to attain that state of peace Nibbāna should act thus: he should be clever upright, exceedingly upright, obedient, gentle and humble.
2. He should be content, easy to support, with few duties, living lightly, controlled in senses, discerning, courteous and unattached to families.
3. One should not do any slight wrong which the wise might censure. May all beings be happy and secure! May all beings have happy minds!
4. Whatever living beings there may be without exception: timid or fearless; long or large, medium, short, subtle or gross,
5. Visible or invisible, living near or far, born or coming to birth, may all beings have happy minds!
6. Let no one deceive another, nor despise anyone anywhere. Neither from anger nor ill will should anyone wish harm to another.
7. As a mother would risk her own life to protect her only child, even so towards all living beings, one should cultivate boundless loving-kindness.
8. One should cultivate for all the world a heart of boundless loving-kindness, above, below, and all around, unobstructed, without hatred or resentment.
9. Whether standing, walking or sitting, lying down or whenever awake, one should develop this mindfulness. This is called “divinely dwelling here.”
10. Not falling into wrong views, but virtuous and possessing right view, removing desire for sensual pleasures, one comes never again to birth in the womb.

Mettānisaṃsa Sutta

Discourse on the Benefits of Loving Kindness

Thus have I heard: On one occasion the Blessed One was living in Sāvatti at Jetavana, at Anāthapiṇḍika's monastery. Then the Blessed One addressed the monks saying, "Monks." "Oh Bhante," replied those monks to the Blessed One. The Blessed One taught this discourse:

Monks, there are eleven benefits to be expected from the liberation of the heart through the practice of loving-kindness, through the familiarizing with it, through the development of it, through making much of it, through making a habit of it as a vehicle, through making a basis of it in the mind, through training the mind well on it, through practicing it well, and through undertaking it well.

What are the eleven?

1. One sleeps well.
2. One wakes in comfort.
3. One has no evil dreams.
4. One is dear to human beings.
5. One is dear to non-human beings.
6. The deities protect one.
7. Neither fire, nor poison nor weapon can affect one.
8. One can concentrate the mind quickly.
9. One's facial complexion is serene.
10. One dies without any confusion.
11. If one does not attain a higher stage of enlightenment, one will be reborn in the brahma world.

Monks, these eleven benefits are to be expected from the liberation of the heart through the practice of loving-kindness, through the familiarizing with it, through the development of it, through making much of it, through making a habit of it as a vehicle, through making a basis of it in the mind, through training the mind well on it, through practicing it well, and through undertaking it well.

The Blessed One taught this discourse. Delighted, those monks rejoiced at the words of the Blessed One.

From The Numerical Discourses, 11:15