

MN 21
Majjhima Nikāya
The Middle Length Discourses

Kakacūpama Sutta
“Discourse on The Simile of the Saw”

Translated by Bhikkhu Candana
Copyright © Bhikkhu Candana 2024

I have personally heard this.

At one time, The Blessed One lived at the monastery offered by Anāthapiṇḍika in Jeta’s Park, in the City of Sāvattihī.

It was during that time, that the Venerable Moliyaphagga was spending much of his time associating with the Bhikkhunis. His association with them was such that, if any Bhikkhu were to blame or criticize any of the Bhikkhunis in the presence of the Venerable Moliyaphagga, he would become visibly upset and irritated by it. As a reaction, he spoke very much in favor of the Bhikkhunis, to protect them. And if any Bhikkhu were to blame or criticize the Venerable Moliyaphagga in the presence of the Bhikkhunis, they would then become upset and visibly irritated, and in their reaction, they would speak much in favor of him, as they tried to protect him.

This, therefore, was their association, the nature of the relationship held between the Venerable Moliyaphagga and the Bhikkhunis.

Then, a certain Bhikkhu came and approached The Blessed One, and after paying his respects, sat to one side, and said:

“Bhante, the Venerable Moliyaphagga has been spending much of his time associating with the Bhikkhunis. His association with them is such that, if any Bhikkhu were to blame or criticize any of the Bhikkhunis in his presence, he would become visibly upset and irritated by it. As a reaction, he then speaks very much in favor of the Bhikkhunis, as if protecting them.

“And if any Bhikkhu were to blame or criticize the Venerable Moliyaphagga in the presence of the Bhikkhunis, then they would become upset and visibly irritated, and in their reaction, they would speak much in favor of him, protecting him.

“This, therefore, is their association, Bhante, the nature of the relationship held between the Venerable Moliyaphagga and the Bhikkhunis.”

Then, The Blessed One addressed a certain Bhikkhu and said:

“Bhikkhu, in my name, go and tell the Bhikkhu Moliyaphagguna: ‘The Teacher wants to speak with you, friend.’

Thus, that Bhikkhu went and informed the Venerable Moliyaphagguna: “The Teacher wants to speak with you, friend.”

“Yes, friend,” replied the Venerable Moliyaphagguna, as he quickly came and approached The Blessed One. After paying homage to The Teacher, he sat to one side, and The Blessed One spoke these words:

“Phaggaṇa, is it true that you are spending much of your time associating with the Bhikkhunis, maintaining an association with them in such a way that, if any Bhikkhu blames or criticizes any of the Bhikkhunis in your presence, you become visibly upset and irritated by it? And further, as a reaction, you then speak very much in favor of the Bhikkhunis, as if protecting them?”

“Yes, Bhante. That is true.”

“But Phaggaṇa, as the son of a clansman, have you not willingly and through the faith in your heart, left the security of such a life, by deciding to go forth into homelessness?”

“Yes, Blessed Lord, I have.”

“Phaggaṇa, it is not appropriate nor suitable for the son of a clansman, who willingly and through the faith in his heart, has left behind him the security of such a life, and who decided to go forth into homelessness, to be spending much of his time with the Bhikkhunis!”

“Therefore, Phaggaṇa, if and when someone blames or criticizes the Bhikkhunis in your presence, you should give up any reactions or impulsive behavior that are more appropriate for those living the lay life, a reaction that is more fitting to the common person to engage in.

“Instead, Phaggaṇa, in such moments you should train yourself in this manner:

*‘My heart will not be shaken or become agitated, despite what I may hear!
I will not utter any evil words or behave in an unseemly manner,
as a reaction to what I am witnessing.
Instead, I will remain with a heart that is palpitating with compassion and loving kindness,
without an angry thought to be found within it.’*

“That, Phaggaṇa, is how you must train yourself.

“And even if, Phaggaṇa, anyone was to come and strike or beat any of those Bhikkhunis with their hands, or while using sticks or weapons, or throwing rocks at them, then, at that moment, you should respond with a trained attitude, by reflecting:

*‘My heart will not be shaken or become agitated, despite what I may hear!
I will not utter any evil words or behave in an unseemly manner,*

*As a reaction to what I am witnessing.
Instead, I will remain with a heart that is palpitating with compassion and loving kindness,
With not even a single thought of hate or anger, to be found within it.'*
“That, Phagguṇa, is how you must train yourself.

“And even, Phagguṇa, if someone were to blame or criticize you, in your face, again, you should train as earlier, by saying to yourself:

*'My heart will not be shaken or become agitated, despite what I may hear!
I will not utter any evil words or behave in an unseemly manner,
As a reaction to what I am witnessing.
Instead, I will remain with a heart that is palpitating with compassion and loving kindness,
With not even a single thought of hate or anger, to be found within it.'*

“That, Phagguṇa, is how you must train yourself.

“And if, Phagguṇa, someone was to come and strike or beat you with their hands, or while using sticks or weapons, or throwing rocks at you, then, at that moment, you should respond with a trained attitude, by reflecting:

*'My heart will not be shaken or become agitated, despite what I may hear!
I will not utter any evil words or behave in an unseemly manner,
As a reaction to what I am witnessing.
Instead, I will remain with a heart that is palpitating with compassion and loving kindness,
With not even a single thought of hate or anger, to be found within it.'*

“That, Phagguṇa, is how you must train yourself.

Then, The Blessed One turned and addressed the rest of the Bhikkhus gathered:

“Bhikkhus, there was a time in the past, where I gladdened the hearts of the Bhikkhus, by giving them a reason to limit their meals to only one per day, as I spoke to them these words:

'Bhikkhus, I partake of only one meal a day. By eating only one meal a day, I experience few ailments, few disorders, the body feels light, with more strength, and I remain in a comfortable state in the body, throughout the rest of the day, without any trouble.'

'Therefore, Bhikkhus, if you also start eating only one meal a day, then, you too will experience few ailments, few disorders, where the body will feel light and have more strength, while you remain in a comfortable state in the body, throughout the rest of the day, without any trouble.'

“After having spoken those words to them, those Bhikkhus did not require me to continue on reminding them of it; there was no need for prompting them any further. All that was necessary, was to continue encouraging them to stay mindful, maintaining their full awareness. For that itself was sufficient.

“Imagine, Bhikkhus, a chariot that is firmly harnessed to a group of thoroughbred horses, ready as it stood, stationed on the four crossroads of a smooth and easy to navigate plateau.

“Then, a skilled charioteer who happens to be a master at taming horses, approaches and by mounting the chariot, takes the reins in his left hand, and the whip in his right. Having taken off and driving the chariot skillfully and without any difficulty, he would smoothly guide them this way and that, wherever and whenever he wished.

“In just the same manner, Bhikkhus, those Bhikkhus did not require me to continue on reminding them of it; there was no need for prompting them any further. All that was necessary, was to continue encouraging them to stay mindful, maintaining their full awareness. For that itself, was sufficient.

“Therefore, Bhikkhus, you must dispel and move away from engaging in actions that are unskillful, and instead, only engage in doing actions that are skillful, and devote yourselves to those. That way, you will gain much and grow in your practice and development in this Dhamma and its Training.

“Imagine, Bhikkhus, that close to a village or town, there happened to be a park full of Sala Trees, but one which was being overwhelmed and crowded by an undergrowth of castor-oil weeds.

“Then, a certain man approaches the park, someone who desires to protect and nurture the wellbeing of those Sala Trees, and he starts uprooting all the weeds, which were robbing the moisture and suffocating those trees, as they spread. Thus, he removes and throws those weeds out, giving the Sala Trees their chance to grow tall, unimpeded and without any danger. Then, as a result, those Sala Trees in the park continued to grow and developed healthily and in safety.

“Now, in the same manner, Bhikkhus, continuously train yourselves so that you dispel and move away from engaging in actions that are unskillful, and instead, only engage in doing actions that are skillful, and devote yourselves to those. That way, you will gain much and grow in your practice and development in this Dhamma and its Training.

“Bhikkhus, once, here in this City of Sāvatti, there used to live a householder’s wife by the name of Vedehikā. Now, this rich householder’s wife had earned a praiseworthy reputation, where throughout the community they would claim:

‘Lady Vedehikā is gentle, she is kind and humble, always level-headed and calm.’

“Now, it so happened that this Vedehikā, the householder’s wife, had a slave girl named Kālī.

“This slave girl, Kālī, was smart, hard-working, and well-organized in whatever she did in her chores. One day, Kālī, the slave-girl, began thinking:

‘My mistress, Lady Vedehikā, is praised and recognized throughout the community as being gentle, kind, and humble, always level-headed and calm. But I wonder if in fact this happens to

be the case, really. What if, the fact might be different? Is she, in fact, as they say a calm person, who does not show or harbor any anger within, or is she the opposite? Or could it be that because I have been diligently working, doing all my chores on time, and not giving her any trouble, she is keeping her calm and is level-headed, where she does not become angry with me, nor harbors any rage or violence? Or is she the opposite of that, truly an angry person inside?

‘Now, what if I try and test my mistress, Lady Vedehikā, to examine if she truly is a gentle, humble, and calm person?’

“Thus, as she had planned it, the slave girl Kālī woke up late the next morning.

“Noticing her rising after her, the householder’s wife, Vedehikā, then called her out, scoldingly:

‘You there, Kālī! Why didn’t you get up early as you’re supposed to?’

‘There was no reason, my Lady,’ Kālī replied.

‘You evil wench! How dare you get up so late! And for no good reason?’

In saying these words, the mistress became visibly angry and upset at the slave girl.

Then Kālī, the slave girl, began thinking to herself:

‘So, it appears that my mistress might very well have anger in her, which it seems she does not show. Perhaps, so long as I continue being hard at work, getting up early in the morning before she does, being so well-organized, then she will be gentle, kind, and humble, level-headed, and calm. I think it’s best if I examine this further, to find out for sure.’

“Thus, the next morning, Kālī the slave girl, again decided to rise after her mistress, and even later in the day than previously.

“And again, the householder’s wife Vedehikā, called her out by saying:

‘Hey, you! Kālī! Why did you get up so late?’

‘For no reason, my lady.’

‘What is that, you wench? Why are you getting up late, all of a sudden, and without a reason?’

“Then, in addition to her becoming even more upset, the householder Vedehikā began swearing and hurling insults at Kālī, the slave girl by showing her displeasure, while mocking her in front of others.

“This led Kālī, the slave girl, to ponder further:

'It seems that my lady does in fact have a lot of anger within her, which remains hidden most of the time!

'So, it is clear to me now, that so long as I continue being hard at work, getting up early in the morning before she does, being so well-organized, then she will pretend to be gentle, kind, and humble, level-headed, and calm. I think it is best to test her further, to find out more.'

“Now, the next morning, Kālī the slave girl, woke up even later than the previous times, getting up much later than her mistress.

“And, as expected, the householder’s wife Vedehikā, called her out by yelling:

'Hey, you! Wench! You are still getting up late, I see. What was your reason this time?'

'No reason, my lady.'

'Oh, is that so, you wench? You get up later than your mistress, and for no reason, huh!'

“And in her aggression, the householder’s wife, Vedehikā, reached over and grabbed the rolling pin and with it, began attacking Kālī the slave girl, swearing at her while hitting her repeatedly in a fit of rage, and slashing Kālī’s head with her blows, until blood started gushing out from her.

“Meanwhile, Kālī the slave girl, with blood oozing from her ripped head injuries, ran outside crying and screaming, while getting the attention of everyone in the neighborhood, as she called out her mistress:

'See, ladies? Take a good look at the gentle and kind handywork of your dear friend! Observe the true nature of the so-called calm and level-headed one, my mistress Vedehikā!

'Now we all can finally see the truth of how she treats others, the reality of the calm one’s work... cracking open my head, her only slave girl, now all covered in blood, all because I simply woke up late!'

“Then, the householder’s wife Vedehikā gained herself a bad reputation, where those in her community began saying:

'Vedehikā, the householder’s wife is a monster, for she truly is rough and mean, lacking any kindness or gentleness, not at all humble, nor calm, or level-headed, but full of rage, indeed!'

“In the same manner, Bhikkhus, a Bhikkhu may appear to be utterly kind and sweet, soft-spoken, very gentle, and even peaceful, that is, *so long as* those around him do not confront him on a certain matter or try to question an aspect of his behavior. But it is *only* in such moments, namely, when he is touched by unpleasant experiences and especially when treated unfairly, that it can truly be seen and understood whether that Bhikkhu is indeed utterly kind and sweet, soft-spoken, very gentle, as well as peaceful.

“After all, Bhikkhus, I do not declare a Bhikkhu who behaves humbly to indeed be easy to instruct and admonish, so long as he is receiving support, such as his requisites of robes, alms food, dwelling, and medical attention whenever he may need them.

“And what is the reason for this?

“It is because such a Bhikkhu is one, who is clearly pretending to be easy to instruct and admonish, who is behaving humbly but for the mere sake of receiving support, such as his requisites of robes, alms food, dwelling, and medical attention whenever he may need them.

“Therefore, such a Bhikkhu certainly is *not* one who is easy to instruct or admonish, but in fact is a fraud, merely pretending to be humble.

“However, the Bhikkhu who is genuinely easy to instruct and admonish, and who truly behaves with humility is so, because he cannot be otherwise, for he utterly and genuinely respects, reveres, and worshipfully venerates the Dhamma, while dedicating his life to living and behaving according to the Dhamma.

“It is, therefore, for this reason itself, that I declare such a Bhikkhu to be easy to instruct and admonish, one who truly behaves with genuine humility, indeed.

“As such, Bhikkhus, you must train yourselves in this manner:

‘We shall be easy in our acceptance and willingness to receive instruction, guidance, and in being admonished, and thus truly behave with genuine humility. This, because of our deep reverence and respect for the Dhamma, which we worshipfully venerate, while dedicating our lives to living and behaving according to the Dhamma.’

“It is, therefore, in this manner that you should continue practicing and training every day, Bhikkhus!”

a. “This because, Bhikkhus, while speaking to you, the speech that others use might be stemming from any one of these five ways:

1. The words they say might be delivered at the right time, or at the wrong time
2. The words they say might be true, or false
3. The words they say might be kind, or mean
4. The words they say might be intended to benefit you, or to harm you
5. The words they say might be driven by mettā (loving-kindness), or by anger and hate

“Now, when others address and speak to you, admonish or highlight something about you, they may say words that are delivered at the appropriate time, or when it is neither the place nor the time for those words to be said; they may say things about you that are true, or that are completely false; they may say words that are kind and warm, or the opposite of it, speaking mean and harsh words to you; they may be saying things that are well-intentioned, to benefit you, or the opposite, words that are driven by malice, whereby their sole intention is to bring

harm to you; or they may say words that are impelled by mettā, and thus drenched in loving-kindness, or on the contrary, they are led by pure hatred and anger.

“In all these circumstances, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“Just like a man who comes with a shovel and a wheelbarrow, intending to empty out the earth of its soil, as he exclaims:

‘I will carve and empty out this whole entire earth! I will make all the dirt and dry soil on it disappear!’

“So, he goes on and starts digging and ploughing, scattering the dirt and dry soil here and there, spitting and even urinating on it, trying to make the earth disappear, as he keeps yelling at it:

‘Become emptied of earth! Be without earth!’

“Now, what do you think, Bhikkhus? Would he be able to make this great earth empty of earth?”

“No, Bhante! Because this great earth is vast and unending, it is impossible for anyone to make it become without dirt or dry soil! So, that man will only frustrate himself in the end, over-exhausting himself and thus become sorely disappointed, due to his futile efforts!”

b. “In the same way, Bhikkhus, while speaking to you, the speech that others use might be stemming from any one of these five ways:

1. The words they say might be delivered at the right time, or at the wrong time
2. The words they say might be true, or false
3. The words they say might be kind, or mean
4. The words they say might be intended to benefit you, or to harm you
5. The words they say might be driven by mettā (loving-kindness), or by anger and hate

“Now, when others address and speak to you, admonish or highlight something about you, they may say words that are delivered at the appropriate time, or when it is neither the place nor the time for those words to be said; they may say things about you that are true, or that are completely false; they may say words that are kind and warm, or the opposite of it, speaking mean and harsh words to you; they may be saying things that are well-intentioned, to benefit you, or the opposite, words that are driven by malice, whereby their sole intention is to bring harm to you; or they may say words that are impelled by mettā, and thus drenched in loving-kindness, or on the contrary, they are led by pure hatred and anger.

“In all these circumstances, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“Just like a man who comes with various colored dyes and paints, with reds, yellows, blues, and orange, as he exclaims:

‘I will draw and paint pictures in thin air! I will make pictures appear there, in space.’

“Now, what do you think, Bhikkhus? Would he be able to paint shapes and colors in space?”

“No, Bhante! Because space is immaterial and therefore has no shape to itself, no form, and thus no appearance, it is impossible for anyone to paint pictures in thin air! So, that man will only frustrate himself in the end, over-exhausting himself and thus become sorely disappointed, due to his futile efforts!”

c. “In the same way, Bhikkhus, while speaking to you, the speech that others use might be stemming from any one of these five ways:

1. The words they say might be delivered at the right time, or at the wrong time
2. The words they say might be true, or false
3. The words they say might be kind, or mean

4. The words they say might be intended to benefit you, or to harm you
5. The words they say might be driven by mettā (loving-kindness), or by anger and hate

“Now, when others address and speak to you, admonish or highlight something about you, they may say words that are delivered at the appropriate time, or when it is neither the place nor the time for those words to be said; they may say things about you that are true, or that are completely false; they may say words that are kind and warm, or the opposite of it, speaking mean and harsh words to you; they may be saying things that are well-intentioned, to benefit you, or the opposite, words that are driven by malice, whereby their sole intention is to bring harm to you; or they may say words that are impelled by mettā, and thus drenched in loving-kindness, or on the contrary, they are led by pure hatred and anger.

“In all these circumstances, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“Just like a man who comes with a grass torch that is ablaze, shouting as he does:

‘I will burn away, by heating up and scorching, the River Ganges, drying it up completely with my grass torch!’

“Now, what do you think, Bhikkhus? Would he be able to make the mighty River Ganges burn and dry up with his grass torch?”

“No, Bhante! Because the mighty River Ganges is vast and deep, it is impossible for anyone to make it burn and heat up, let alone dry it up with a grass torch! So, that man will only frustrate himself in the end, over-exhausting himself and thus become sorely disappointed, due to his futile efforts!”

d. “In the same way, Bhikkhus, while speaking to you, the speech that others use might be stemming from any one of these five ways:

1. The words they say might be delivered at the right time, or at the wrong time
2. The words they say might be true, or false
3. The words they say might be kind, or mean
4. The words they say might be intended to benefit you, or to harm you
5. The words they say might be driven by mettā (loving-kindness), or by anger and hate

“Now, when others address and speak to you, admonish or highlight something about you, they may say words that are delivered at the appropriate time, or when it is neither the place nor the time for those words to be said; they may say things about you that are true, or that are completely false; they may say words that are kind and warm, or the opposite of it, speaking mean and harsh words to you; they may be saying things that are well-intentioned, to benefit you, or the opposite, words that are driven by malice, whereby their sole intention is to bring harm to you; or they may say words that are impelled by mettā, and thus drenched in loving-kindness, or on the contrary, they are led by pure hatred and anger.

“In all these circumstances, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“Imagine, Bhikkhus, a bag made of catskin leather, that was properly beaten and threshed, smoothed, rubbed, softened, and polished without any wrinkles, whereby it was no longer rough and thus without any crackles.

“And then a man, bringing with him a stick, starts exclaiming:

‘I will take this bag made of catskin leather, that is now properly beaten and threshed, smoothed, rubbed, softened, and polished, without any wrinkles, and make it rough and crackle again with my stick!’

“Now, what do you think, Bhikkhus? Would he be able to take the softened and polished catskin leather, that is now properly beaten and threshed, therefore smooth, and with his stick, turn it back to being rough and crackled?”

“No, Bhante! Because the bag made of catskin leather has already been properly beaten and threshed, smoothed, rubbed, softened, polished, and now is without any wrinkles, whereby it is no longer rough, and thus without any crackles, the man would not be able to undo its softness by making it crackle again with his stick! So, that man will only frustrate himself in the end, over-exhausting himself and thus become sorely disappointed, due to his futile efforts!”

e. “In the same way, Bhikkhus, while speaking to you, the speech that others use might be stemming from any one of these five ways:

1. The words they say might be delivered at the right time, or at the wrong time
2. The words they say might be true, or false
3. The words they say might be kind, or mean
4. The words they say might be intended to benefit you, or to harm you
5. The words they say might be driven by mettā (loving-kindness), or by anger and hate

“Now, when others address and speak to you, admonish or highlight something about you, they may say words that are delivered at the appropriate time, or when it is neither the place nor the time for those words to be said; they may say things about you that are true, or that are completely false; they may say words that are kind and warm, or the opposite of it, speaking mean and harsh words to you; they may be saying things that are well-intentioned, to benefit you, or the opposite, words that are driven by malice, whereby their sole intention is to bring harm to you; or they may say words that are impelled by mettā, and thus drenched in loving-kindness, or on the contrary, they are led by pure hatred and anger.

“In all these circumstances, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“And even if, Bhikkhus, thugs and criminals were to grab hold of you and start cutting you in half with a two-handed saw, at that moment, *if* your heart becomes flooded with the defiling thoughts of evil against them, then you simply will no longer be practicing according to my Teaching, and thus, you would not be holding true to your duty in my Dispensation!

“Instead, Bhikkhus, in such moments, you must train yourselves by reflecting:

*‘Our hearts will not be shaken or become agitated, despite what we may hear!
We will not utter any evil words or behave in an unseemly manner,
As a reaction to what we are witnessing.
Instead, we will remain with a heart that is palpitating with compassion,
While defiantly shining the warmth of Mettā to the very person speaking to us thus.
With a heart that remains empty of hate or anger, throughout.*

*Thus, by starting with that person,
Our hearts will continue shining Mettā, ever so vividly and brilliantly,
To everyone in existence, everywhere,
As it boldly swells and expands boundlessly,
Without any resentment, demands, animosity, or fear.’*

“It is in this manner, Bhikkhus, that you should continue practicing and training yourselves.

“Thus, Bhikkhus, by constantly reflecting on and bringing to mind the instructions given to you here, in the simile of the saw, would you say that there would still be a type of ill-treatment of speech that you may receive, whether small and insignificant or large and significant, that might be too much, too great for you to bear or endure?”

“Absolutely not, Bhante!”

“Therefore, Bhikkhus, you must constantly reflect on and bring to mind the instructions I have just given you here, in this simile of the saw, for it will certainly be to your own benefit and happiness, for a very long time indeed.”

These were the words spoken by The Blessed One Himself, which on hearing, made all those Bhikkhus gathered there and listening to them, become utterly delighted and pleased.

Sādhū

Sādhū

Sādhū