Okkhā Sutta

The Discourse on the Rice-pots | S 20.4

Chinese Āgama SĀ 1253 = T2.344b25-344c5

Theme: Lovingkindness yields greater benefit than generosity
Translated by Piya Tan ©2003; rev 2010

Introduction

Two related suttas—the Okkhā Sutta (S 20.4) and the Cūḷ‘accharā Sutta (A 1.6.3)—show that lovingkindness (mettā) is a quality of the radiant mind (pabhassara citta). The Okkhā Sutta states that when the mind is directed to a wholesome thought, in this case, lovingkindness, even for a brief moment, it is of great benefit.

Giving a hundred pots of food in the morning, or at midday, or in the evening, are very generous acts. However, such a giving, being material, only goes so far, especially when the giving becomes routine, without giving a thought to the true condition of the recipients.

Lovingkindness is the unconditional acceptance of others, accepting them just as they are beginning there. In other words, we wish the recipients well and happy: the giving is done with unconditional love. The motivation behind such giving is that the recipients would be able to gain the strength to be able to become healthily independent in due course, unless of course if they are incapacitated in some way that prevents them from doing so.

The Discourse on the Rice-pots

S 20.4

1 Staying at Sāvatthī.

2 “Bhikshus, if one were to give a hundred pots (of food) in the morning; if one were to give a hundred pots (of food) at midday; if one were to give a hundred pots (of food) in the evening; but if one were to cultivate a mind of lovingkindness in the morning, even for a moment that it takes to milk a cow by a pull at the udder-teat; or, if one were to cultivate a mind of lovingkindness at midday, even for a moment that it takes to milk a cow by a pull at the udder-teat;
or, if one were to cultivate a mind of lovingkindness in the evening, even for a moment that it takes to milk a cow by a pull at the udder-teat;

—this would be of greater fruit than these (the 3 kinds of giving).\textsuperscript{5}

3 Therefore, bhikshus, you should train yourselves thus:
   ‘We will cultivate the liberation of mind by lovingkindness, often cultivate it, make a habit of it, make it our basic practice, keep it constant, build it up, fully undertake it.’
   Thus, bhikshus, you should train yourselves.”

\textit{— evaṁ —}

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\textsuperscript{5} That is, when compared to insight cultivation, cf \textit{Velāma S} (A 9.20/4:395 f), SD 16.6.