



*Social Values
In The Metta Sutta*

Bhante Bokanoruwe Dewananda

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Let's bring Aurora (Sun Beams) of peace to every corner of the world by practicing loving-kindness very sincerely, because that is what is lacking in the modern society of the world.

This, humble work of mine is dedicated with a
devotion filled mind to
my beloved parents, who
brought me into this world,

all Dhamma teachers
who paved the way for the
Buddhist Monastic Order

and all supporters who did so much to bring this to
completion

Bhante Bokanoruwe Dewananda

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FOREWORD

I am so blessed to have been asked by Bhante Dewananda to write the foreword for his book. For all who are reading this, you have been given a great gift. Bhante Dewananda is now a part of something meaningful. He has used his knowledge and spread it to you through his words.

The Metta Sutta is a collection of words from the Buddha that can be understood in a myriad of ways; however, most cannot understand them at all. Bhante Dewananda has defined the *Metta Sutta*, and has also given room for your own interpretation. This is the greatest level of understanding that you can receive from the Buddha's words.

This book is a great gift from Bhante Dewananda in conveying his ideas on the *Metta Sutta*. A pearl is hidden inside the shell of an oyster. While most deliverances of the *Metta Sutta* are given in the shape of an oyster, Bhante Dewananda has peeled the layers away in order for us to see the beauty of the pearl within. This is the greatest gift that one can receive.

I have the privilege of being at the Houston

Buddhist Vihara where Bhante Dewananda resides. I am thankful to be in the presence of such an experienced mind from where this book sprang from. I wish Bhante the best of luck in his future endeavors and I wish all readers the best of luck in finding the true meaning of the *Metta Sutta*.

-SANGEETHA LEWKEBANDARA

INTRODUCTION

In countless reflective moments, I have considered writing about the Buddhist Concept of '*Metta*'. On many occasions, I've encountered pearls of wisdom on this holy topic, but the deeper meanings seemed clandestinely hidden in the sands of time. The time has now arrived for my overflowing love of '*Metta*' to be released into the world. It is with great honor that I invoke thankful blessings to everyone who has lent me a helping hand in this challenging endeavor; presenting my ideas of "*Metta*" in the format of a book. Many have encouraged me in this regard, and I radiate thankful merits to them all. I would like to mention some of them by name with my deepest and most heartfelt gratitude.

My sincere gratitude first goes to Venerable Dimiyawe Amarawansa Nayaka Thero and Venerable Bootawatte Saranankara Nayaka Thero, (judicial prelate for Malyasia) the abbot of the Sri Lankaramaya in Malaysia who supported my education and guided me in the proper path. I would also like to express special gratitude to Venerable Dr. Karadetiyanā Gunaratana Thero, the abbot of the Maha Karuna Buddhist Society in Singapore, who paved the way for my overseas

mission by supporting me always and without hesitation. I would also like to thank Venerable Katugastota Uparatana, Adhikarana Sanghanayake Thero (judicial prelate for North America) who as abbot of the Maryland Buddhist Vihara in United State of America gave me his great help in my pursuit of this work.

Dr. Nissanka Kumarawansa and Dhamma friends from Auckland, New Zealand sponsring for the printing of my book helped me to bring this my noble effort into the book form. Therefore, I would like to invoke all my belssed thoughts upon them for their success and wellbeing and spiritual attainment.

The late Mr. Poddalgoda opened the way for me to set foot on this distant American land, when years ago I was unable to even think of leaving my remote Sri Lankan village of Bokanoruuwa to visit Sri Lanka's capital of Colombo. "May he be in the peace of Nibbana". I was blessed by being invited to the Florida Buddhist Vihara. I will always remember Venerable Kokkavita Wipulasara Thero, resident monk Venerable Morathota Ananda Thero and Venerable Kendagolle Amitha Thero, with extreme gratitude. They, and their beloved devotees, have facilitated my pursuit of the completion of this book.

Mr. Vijaya Samarawikrama, a senior lecturer in the Taylors University in Malaysia, gave me his great help by proof reading and editing some of this book. Therefore, I would like to take this moment to remember them all with my deepest gratitude. My very special thanks are due with Mr. Josten Ma who did final proof reading.

Lastly, I would like to remember and give thanks to everyone who helped me in many hundreds of other ways. The Kanthi Weliwatta family encouraged me in this endeavor and facilitated many necessary steps. They will always have my special thanks for their great acts of kindness. My especial thanks are due the printer, cover designer and Sangeetha Lewkebandara who did nice formatting of the book.

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CHAPTER ONE

Namo Tassa Bhagavato Arahato Saṃmā Sambuddhassa

METTA SUTTA - DISCOURSE ON LOVING KINDNESS

*Karaṇīyamatthakusalena yaṃ taṃ santaṃ padaṃ
abhisamecca*

Sakko ujū ca sūjū ca suvacocassa mudu anatimānī

*Santussako ca subharo ca appakicco ca sallahukavutti
Santindriyo ca nipako ca appagabbho kulesu ananugiddho*

*Na ca khuddaṃ samācare kiñci yena viññū pare
upavadeyyuṃ*

Sukhino vā khemino hontu sabbe sattā bhavantu sukhittā

*Ye keci pāṇa bhūtatthi tasā vā thāvarā anavasesā vā
Dīghā vā ye mahantā vā majjhimā rassakāṃkatulā*

*Diṭṭhā vā yeva addhiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vāsabbe sattā bhavantu sukhittā*

*Na paro paraṃ nikubbetha nātimaññetha kattha cinam
kañci*

Byārosanā paṭighasaññā nāññamaññassa dukkhamiccheya

*Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakke
Evampi sababhūtesū mānasaṃ bhāvaye aparimānaṃ*

Mettaṃ ca sabbalokasmiṃ mānasaṃ bhāvaye aparimānaṃ

Uddham̐ adho ca tiriyaññi ca asambādhamaṃ averamaṃ asapattamaṃ

*Tiṭṭhamaṃ caramaṃ nisinno vā sayāno vā yāvātassa
vigatamiddho*

Etaṃ satiṃ adhiṭṭheyya brahmametaṃ vihāraṃ idhamāhu

*Diṭṭhiñca anupagamma sīlavā dāssanena sampanno
Kānesu vineyya gedhamaṃ nahi jātu gabbhaseyyamaṃ punaretīti.*

Mettasuttaṃ niṭṭhitaṃ

CHAPTER TWO

THE CONCISE MEANING OF THE METTA SUTTA

*Karaṇīyamatthakusalena yaṃ taṃ santam̐ padaṃ
abhisamecca
Sakko ujū ca sūjū ca suvacocassa mudu anatimānī*

He who is skilled in welfare, who wishes to attain that state of calm (Nibbana), should act thus: he should be able, upright, perfectly upright, obedient, gentle, and humble.

*Santussako ca subharo ca appakicco ca sallahukavutti
Santindriyo ca nipako ca appagabbho kulesu ananugiddho*

Contented, easily supported, with few duties, of right livelihood, with senses calmed, prudent, not imprudent, not greedily attached to families.

*Na ca khuddam̐ samācare kiñci yena viññū pare
upavadeyyurū
Sukhino vā khemino hontu sabbe sattā bhavantu sukhittā*

He should not do the slightest thing for which other wise men might censure him. May all beings be happy and secure, may they keep themselves happy!

*Ye keci pāṇa bhūtatti tasā vā thāvarā anavasesā vā
Dīghā vā ye mahantā vā majjhimā rassakāṃkatulā*

Whatever living beings there may be: feeble or strong, long

or big, medium or short, tiny or huge, without exception;

*Diṭṭhā vā yeva addhiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vāsabbe sattā bhavantu sukhittā*

Seen or unseen, those dwelling far or near, those who are
born or those who are yet to be born, may all beings be
happy!

*Na paro paramṃ nikubbetha nātimaññetha kattha cinam
kañci
Byārosanā paṭighasaññā nāññamaññassa dukkhamiccheya*

Let none deceive another, nor despise any person
whatsoever in any place. Let him not wish any harm to
another out of anger or ill-will.

*Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakke
Evaṃpi sababhūtesū mānasaṃ bhāvāyeyā aparimānaṃ*

Just as a mother would protect her only child at the risk of
her own life, even so, let one cultivate a boundless heart
towards all beings.

*Mettaṃ ca sabbalokasmiṃ mānasambhāvāyeyā aparimānaṃ
Uddham adho ca tiriyaṇ ca asarībādhamaṃ averaṃ asapattaṃ*

Let one cultivate thoughts of boundless love for the whole
world: above, below, and across without any obstruction,
without any hatred, without any enmity.

*Tiṭṭham caraṃ nisinno vā sayāno vā yāvātassa
vigatamiddho*

THE CONCISE MEANING OF THE METTA SUTTA

Evam̐ satim̐ adhiṭṭheyya brahmamettaṃ vihāraṃ idhamāhu

Whether one stands, walks, sits, or lies down, as long as one is awake, one should develop this mindfulness. This they say is the noblest living here.

*Diṭṭhiṅca anupagamma sīlavā dassanena sarīpanno
Kāmesu vineyya gedham̐ nahi jātu gabbhaseyyam̐ punaretīti.*

Not falling into wrong views, being virtuous and endowed with insight, by discarding attachment to sense desires, never again is one reborn in a womb.

CHAPTER THREE

WHAT IS MEDITATION?

First of all I wish to draw your attention to how meditation is defined in various dictionaries. Webster's Universal College Dictionary has defined meditation as: "to engage in thought or contemplation; reflect". Different writers have defined the word 'meditate' literally. Buddhism has borrowed this word from English to introduce Buddhist *Bhāvanā*. It is formulated as: *Bhāva+ nā*. Here *bhāva* literally means condition, nature or becoming and adding the suffix "nā" into *bhāva* has made the term "*Bhāvanā*" that means to develop, dwell, increase, cultivate or contemplate. The Pali English Dictionary compiled by T.W. Rhys David has described this term thus: "*Bhāva*-producing, dwelling on something, putting one's thought to, application, development by thought or meditation, cultivation of mind".

All those definitions agree that the term "meditate" gives the meaning of "developing" in common. The Buddhist term *Bhāvanā* too very clearly indicates this same idea. So, *Bhāvanā* is developing and cultivating. Then, developing and cultivating what? Meditation is developing concentration and wisdom. Cultivating the mind or mental faculties is called *samatha bhāvanā / citta bhāvanā*- concentration meditation, and developing wisdom is *vipassanā bhāvanā/paññā bhāvanā*- - insight meditation. Wise men, who are well established in good conduct and being ardent & skillful, have developed mind (concentration meditation) and wisdom (insight meditation) continuously are able to disentangle all tangles and bondages in their lives.

WHAT IS MEDITATION?

*Sīle patitthāya naro sapañño
Cittam paññam ca bhāvaye
Ātāpi nipako vīro
Ko imam vijaṭṭhaye jaṭam
(SN Jata Sutta Desam)*

The Buddha has explained the actual natures of the undeveloped and developed mind in detail in the *Anguttara Nikaya* (the collection of gradual sayings) in the division of the *Akammaniya*.

*“Nāhaṃ bhikkhave aññaṃ eka dhammampi samanupassāmi,
yaṃ evaṃ abhāvitaṃ mahato anattāya saṃvattati,
yathayidaṃ cittaṃ. Cittaṃ bhikkhave abhāvitaṃ mahato
anattāya saṃvattatati.”*

“No other thing do I know, O monks, that brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind truly brings suffering”.

*“Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi,
yaṃ evaṃ bhāvitaṃ mahato atthāya saṃvattati,
yathayidaṃ cittaṃ. Cittaṃ bhikkhave bhāvitaṃ mahato
atthāya saṃvattati”*

“No other thing do I know, O monks, that brings so much happiness as a developed and cultivated mind. A developed and cultivated mind truly brings happiness”.

It is very obvious that there is a big distinction between *abhāvita citta* (unrestrained mind) and *bhāvita citta* (restrained mind). One with an undeveloped mind easily becomes excited, agitated and restless. His behavior is so

demeaning; perhaps he even behaves like an uncivilized animal. You may have your own experiences with regard to how you behaved with an undeveloped mind. One with a developed mind does not easily give in to excitement, agitation, and restlessness. His behavior is so excellent that he behaves like a gentleman. Meditation paves the way to change the mind from an undeveloped state to a developed state. You may wish to walk on this path; the beginning is good, the middle is good, and of course the end is good. The path is open for everyone, so do not delay. Do not waste time thinking, because thinking is not meditation. Determine to start meditation or transcendental development.

This path has been described very systematically by the Buddha. One who wants to develop the mind must first be righteous and generous by practicing *dāna* (generosity) *sīla* (morality) that establishes a proper foundation for *bhāvanā* (meditation). Together they are called the three kinds of meritorious deeds.

Craving (*rāga*), anger (*dosa*) and delusion (*moha*) contaminate the human mind. Therefore, they are called the main unwholesome roots (*akusala mūla*). Acting from craving, anger and delusion, people create destruction and despair for themselves and others.

Non-greed (*vīrāga*), non-hatred (*vītadosa*) and non-delusion (*vītamoha*) purify the mind. Therefore, they are called wholesome roots of good deeds (*kusala mūla*). By practicing: non craving, non-hatred and non-delusion, humans develop success for themselves and others as well.

From the Buddhist philosophical point of view, mind and matter (*nāma and rūpa*), is conditioned by *Viññāna*

WHAT IS MEDITATION?

(consciousness) (*Viññāṇa paccayā nāma rūpaṃ*). Mind is forerunner of all states and it is chief. Humans have obtained a very special potential i.e. thinking power, so the human mind is able to control the world. Once the Buddha said that “the world is led by the mind - *cittena nīyati loko - cittaṇa parikassati*” - in the *Citta Sutta* (Discourse on Mind) in the *Samyutta Nikāya*, therefore, controlling of the mind is beneficial.

A restrained mind achieves happiness and success (*cittassa damato sādhu cittaṃ dantaṃ sukhāvahaṃ*). By what way can the mind be restrained? It can only be tamed by practicing meditation. Meditation is the last phase of the gradual and systematic process of the threefold meritorious deed, i.e. *dāna* (generosity) *sīla* (morality) and *bhāvanā* (meditation). The method to develop the mind; destroying all mental defilements is called *citta* or *samatha bhāvanā* - concentration meditation-. It is actually the foundation of insight meditation (*Vipassanā bhāvanā*). Therefore, one must develop concentration meditation in his or her early stage of the practice in order to successfully practice insight meditation. *Samatha* is like the first step of a ladder. It enables one to climb to the top. Before developing of the insight meditation; its initial step is mindfulness.

There are mainly two kinds of sickness according to the *Rogasutta* (Discourse on ailment) of *Indriya Vagga* in the *Angutta Nikāya* Volume IV:

*Dissanti bhikkhave sattā kāyikena rogena ekampi vassaṃ
ārogyaṃ paṭijānamānā. Dvepi vassāni ārogyaṃ
paṭijānamānā. Tīnīpi vassāni ārogyaṃ paṭijānamānā.
Cattāripi vassāni ārogyaṃ paṭijānamānā. Pañcapi vassāni
ārogyaṃ paṭijānamānā. Dasapi vassāni ārogyaṃ*

*paṭijānamānā. Vīsatimpi vassāni ārogyam paṭijānamānā
Timsampi vassāni ārogyam pañijānamānā. Cattārisampi
vassāni ārogyam paṭijānamānā. Paññāsampi vassāni
ārogyam paṭijānamānā. Vassasatampi. ārogyam
paṭijānamānā*

“Oh, Venerable monks, there are two ailments. What two are they? They are bodily and mental ailments. Monks, there are sentient beings acknowledging freedom from bodily ailments for one year, for two years, for three years, for four years, for five years, for ten years, for twenty years, for thirty years, for forty years, for fifty years, or even for a hundred years. Yet Monks, sentient beings acknowledging freedom from mental ailments even for a moment are rare in the world, unless they are arahants.

The illness of the mind is more dangerous and critical than physical ailment. People become ill mentally due to frustration and other unnecessary reasons. These causes will affect the major sickness of the mind:

- Lack of contentment with possessions
- Craving for glory, fame and acceptance
- Lack of right understanding
- Insatiable desire for materialism
- Imbalanced livelihood
- Having a desire to achieve unnecessary fame, acceptance and wealth
- Unnecessary and unsuitable involvement with the modern media
- Over estimating of one’s own capacity, capability and skill
- Imbalance between income and expenditure
- Chasing after new fashions one after another
- Lack of time management

Lack of management of rescores

Samatha Bhāvanā has been recommended for the cure of mental illness which is caused by the above reasons. All the root causes of mental sickness can be eradicated by developing insight meditation. The *Sallekha Sutta* in *Majjhima Nikaya* enumerates forty- four mental illnesses and the way to overcome them.

“Idha kho pana vo cunda sallekho karaṇṇyo: pare vihiṃsakā bhavissanti. Mayamettha avihimsakā bhavissānāti sallekho karaṇṇyo. Pare pāṇātipātā bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissānāti sallekho karaṇṇyo. -re-”

“Cunda, purifying should be done thus: Others will be cruel, we will refrain from practicing cruelty. Others will be destroyers of life, we will not destroy life. Others will take what is not given; we will abstain from taking what is not given. Others will lead an unholy life; we will lead a life of celibacy. Others will tell lies; we will abstain from telling lies. Others will talk maliciously; we will abstain from malicious talk. Others will talk roughly; we will abstain from rough talk. Others will talk frivolously; we will abstain from frivolous talk. Others will covet; we will abstain from coveting. Others will have an angry mind; we will not be angry. Others will have a wrong view; we will have a right view. Others will speak wrong words; we will speak right words. Others will have wrong actions; we will have right actions. Others will have a wrong livelihood; we will have a right livelihood. Others will have wrong effort; we will have right effort. Others will have wrong mindfulness; we will have right mindfulness. Others will have wrong concentration; we will have right concentration. Others will

have wrong knowledge; we will have right knowledge. Others will have wrong liberation, we will be rightfully liberated. Others will be overpowered by sloth and torpor; we will overcome sloth and torpor. Others will be excited, we will not be excited. Others will doubt; we will overcome doubts. Others will be angry, we will not be angry. Others will bear grudges; we will not have a grudge. Others will be hypocritical; we will be free from hypocrisy. Others will be merciless, we will be merciful. Others will be jealous, we will not be jealous. Others will be selfish, we will not be selfish. Others will be crafty, we will not be crafty. Others will be deceitful, we will not be deceitful. Others will be stubborn, we will not be stubborn. Others will be conceited, we will not be conceited. Others will be unruly, we will be gentle. Others will have evil friends, we will have good friends. Others will be negligent, we will be diligent. Others will be without faith; we will be with faith. Others will be shameless, we will be shameful. Others will be remorseless, we will be remorseful. Others will have little learning; we will learn much. Others will be lazy; we will be with aroused effort. Others will be confused; we will be with mindfulness established. Others will be not wise, we will be wise. Others will hold to views tenaciously, we will give up wrong views quite easily. Cunda, purifying should be done in this manner. Cunda, I say, that even the arousing of thoughts for meritorious things is of much benefit."

Bad tendencies can directly affect one's mental state. So, the Buddha advises and encourages his disciples to avoid bad mental tendencies by developing their positive qualities, in order to cultivate mental health. One will be able to establish mental health depending on one's own diligent practice and understanding of meditation. Basically psychotic and

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neurotic problems of mankind occur due to unwholesome and evil human tendencies. An undeveloped mind catches on to those unwholesome mental qualities such as: sloth & torpor (*thīnamiddha*), agitation (conceit) (*uddhata*), doubt (uncertainty) (*vicikicchā*), anger (*kodha*), contracted enmity (*baddhavera*), depreciation of another's worth (ingratitude) (*makkha*) superiority (rivalry) (*yugaggaha*), jealousy (ill-will, envy) (*issaā*), greed; (miserliness; stinginess) (*macchariya*), craftiness, (fraudulence, cheating) (*saṭṭha*), fraud, (deceit) (*māyā*), hardness, (stiffness, callousness) (*taddha*), undue estimate of oneself, (conceit, arrogance) (*adhimāna*), obstinacy, (disobedience) (*dubbaca*), bad companionship (*pāpamitta*), negligence; (laziness; permissiveness) (*appamāda/pamatta*), unfaithfulness (*asaddhā*), shamelessness (shyness) (*ahiri*), ill-versedness, (little learning) (*appassuta*), remorselessness (*anottā*), laziness, (indolence, inactiveness) (*kusīta*), poor-memory (ill-sanity), very easily and they bring one into mental disorder and stressfulness. Wise and diligent followers of the Buddha always make an effort to cultivate the opposite of these bad mental attitudes by diligently practicing meditation.

The Buddha has pointed out in the *Girimananda Sutta* (Discourse to Girimananda Thera) in the *Anguttara Nikāya* that human beings become sick when their bile (*pitta*), phlegm (*semha*), wind (*vāta*) and other external factors become unbalanced. The quotation from the Sutta is:

“Diseases originate from bile, from phlegm, from wind, from conflict of the humors, from changes of weather, from adverse conditions (faulty department), from devices (practiced by others), from *kamma-vipaka* (results of kamma); and cold, heat, hunger, thirst, excrement, and

urine.' Thus a monk dwells contemplating the disadvantages (dangers) in this body. This Ānanda, is called contemplation of disadvantage (danger).

Mental ailments originate basically based on evil volitional thoughts like *rāga* (greed), *dosa* (anger) and *moha* (delusion) while physical diseases are caused by the bile, phlegm and wind. A traditional physician first of all gives relevant medicine to make the patient vomit in order to make sure his medicine works properly before proceeding with the proper medication course. Doing so, he hopes to make the body respond to medicine by controlling bile, heat, wind, and phlegm of the patient. Likewise, meditators should develop these qualities *vīrāga* (passionless-ness), *vītadosa* (non-annoyance) and *vītamoha* (non-ignorance) by overcoming *rāga* (craving), *dosa* (anger) and *moha* (ignorance) in order to continue their practice perfectly without any disruptions.

CHAPTER FOUR

THE REASON FOR PREACHING THE METTA SUTTA

This commentary statement is useful to understand the reason for preaching the *Metta Sutta* (Discourse on Loving-kindness).

*“Tesam bhagavā parittatthāya kammaṭṭhānatthāya ca imam
suttamabhāsi, ayam tāva samkhepo”*

This commentary presents two reasons for preaching of the discourse on loving-kindness. First is for the protection of the monks who went to the forest for meditation and the second as an object of meditation.

A group of five hundred monks, who were disgusted in the worldly life, paid a visit to the Buddha when He was dwelling at the Jetavana Monastery and they requested instructions from the Buddha for their meditation. They went to the base of the Himalaya Mountain after receiving objects to practice meditation. At the beginning they observed the rainy season retreat at a village which was located on an attractive sandy bank between other villages and the Himalayas, and it was inhabited by divine beings. All deities came down from the trees out of respect for the monks thinking they would not stay long. But after a while they saw the monks were overstaying, and they were not pleased. Then they started to create many problems - like a showing dreadful forms, making fearful sounds, spreading an intolerable stench to make the meditators leave. The monks who were weak physically and mentally because of

the disturbances were unable to focus on their meditation practice. They stayed on even though they were suffering terribly and bore their physical and mental uneasiness, without informing this incident to the head-monk.

However, one day they paid a visit to the head monk who noticed that the monks were weak and pale and unhappy. So he asked them, do you have any inconvenience or anxiety? They narrated all that was going on with them.

Then, the head monk advised them “Venerable monks, the Buddha has given us permission to observe the rainy season retreat either on the full moon day of July (*pera vas*) or the full moon day of August (*pasu vas*). Therefore, go to the Buddha and get more instructions in connection with your meditation and return and observe the rains retreat again without disturbing your observation of the rainy retreat accordingly. They approached the Buddha, and explained all that had taken place during their stay in the forest.

The Buddha listened to them and later instructed them thus: “Monks, you don’t have any other suitable and ideal place for your practice except this forest. Therefore, first learn this discourse on loving kindness (*Metta Sutta*) and go to the same place and recite it once a month during your mental cultivation. And also you can discuss the doctrinal points of the *Sutta* in your assembly. Then it will stand for you as a protective means and a good object of meditation”. Further, the Buddha said “all fear and calamities will disappear and you will receive love and affection from those divine beings when you cultivate *Metta Sutta* in a good manner”.

They went back and started meditation as instructed by the

THE REASON FOR GIVING THE METTA SUTTA

Buddha. In a few days' time all the divine beings became friendly towards them and gave due protection for them. All the monks cultivated spirituality very well, during the rainy season, without any fear or dangers and finally all attained *Nibbāna*.

CHAPTER FIVE

TERMINOLOGY OF WORDS IN THE SUTTA

The *Metta Sutta* which we find in the *Suttanipāta* is short but it is well-known by all of us. It is often referred to as the *Karanīya Metta* or *Metta Sutta*. As noted in previous chapter a group of forest monks who were disturbed by tree spirits learned this Sutta. The Buddha advised them to practice loving-kindness towards all beings. Then those spirits tolerated their presence happily and cooperated. In this chapter, I hope to elaborate all the terms of the *Sutta* in detail for the benefit of readers and practitioners.

Metta - Loving-kindness

Let us focus on the first word *Metta*. It means loving-kindness. There are four sublime abodes: *Mettā*, *Karunā*, *Muditā*, and *Upekkhā*. They teach us about love and the first is *Metta*. It is a very pleasant human quality which everyone in the society should develop. *Metta* is not limited only to the Buddhist society; it must spread everywhere universally and transcend any worldly barriers like caste, race, color, class, country and so on. *Metta* is universal love, so we cannot stick any label on *Metta* such as Buddhist *Metta*, Christian *Metta* and so on. Even though it has been introduced by the Buddha, it is not just a only Buddhist characteristic; it should be a great asset for the human race.

“*Mittassa Bhāvo Mettam*” is how Buddhism defines *Metta*, Pure nature of a friend is called *Metta* (oving-kindness). More excellent and impressive expressions on *Metta* can be found in the *Pāli* Canon. “There is, O monks, the monk with a mind-full of Loving kindness pervading first one direction,

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then a second one, then a third one, then a fourth one, just so above, below and all around, and everywhere, identifying all himself , he pervades the whole world with loving kindness, with mind well developed, unbounded, free from hate and ill-will”.

Karaṇīya

Means ‘ought to be done’. The term *karaṇīya* indicates the meaning “the fact that something has to be done”. And also it denotes duty and obligation. *Metta Sutta* describes what qualities have to be developed by the practitioners, before beginning the loving kindness practice. The things which develop someone’s welfare are what “have to be done”. According to the commentary, what should be done means that one should follow actions which lead one towards welfare and spiritual attainment. Three fold meritorious deeds *dāna* (Alms-giving), *sīla* (Morality), *bhāvanā* (Meditation), and three fold training, (*adhisīla*) higher morality, (*adhicitta*) higher consciousness, (*adhipaññā*) higher wisdom, belong to the category of what has to be done by the practitioner. The first step of morality is *cāritta* (Morality consisting of performance/ customary conduct) and *vāritta* (Morality consisting of avoidance). The five precepts can be conducted in both these ways. These are very basic rules for people who want to lead their lives virtuously and peacefully. The next step is to keep the eight precepts which are more advanced than the five precepts.

Uttama sīla (Great morality), *maha sīla*, (advanced morality) *pātimokkhasamvara* (moral practice in codes of discipline) *sīla*, and *maggaphlasamppayuta sīla* (moral practice in the transcendental path) comprise higher

morality. All precepts under the eight precepts come under the category of higher morality. These rules lead people towards nobleness, so called great morality. There are many unworthy things which monks should not do; refraining from these are called *maha sīla* (advanced morality). They are listed in the *Brahmajāla Sutta* of the *Dīgha Nikāya* in this way:

01. Dancing (*naccam*)
02. Singing (*gītam*)
03. Playing musical instruments (*vāditam*)
04. Watching shows at fairs (*pekkham*)
05. Ballad recitations (*akkhānam*)
06. Hand music (*pāṇissaram*)
07. The chanting of poetry (*vetālam*)
08. Tam tam playing (*kumbhathūnam*)
09. Watching fantasies (*sobhanagarakam*)
10. Acrobatic feats by Caṇḍālas (*caṇḍālas-vamṣa-dhopanam*)
11. Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails
12. Bouts at quarter- staff, boxing, wrestling
13. Sham-fights, roll-calls, manoeuvres,

Pātimokkhasamvara Sīla

Being well disciplined both in mind and body is called *Pātimokkhasamvara Sīla*- under control of the codes of discipline. It is based on faith (confidence). It is divided into what has to be done and what has not to be done. The practitioner will gain protection and satisfaction because he or she protects these observances without breaking them

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even at the risk of his or her life.

To practice it well, one must know *ācāra* and *gocara*. The protection of the rules and regulations, which monastic authority enacted, not being transgressed is called *ācāra*. In other words, abstention from unjustified and ill-behavior is called *ācāra* in Buddhism. Not going to the places which were prohibited by religious law is called *gocara*. Behavior against good conduct is *anācāra*. It can be either physically or mentally. Going on unsuitable journeys, dwelling in unsuitable places, visiting unsuitable places, ill-behavior in front of the most senior monks are examples of physical ill-behavior. Unworthy and impolite talk are examples of verbal ill-behavior.

Gocara – Suitable bases

There are three suitable bases which are conducive for one's spiritual growth. They are:

Upanissaya - suitable condition

Ārakkhaka - protection

Upanibandha – close connection

They are directly related with one's discipline. A good companion (honest friend) (*Kalyāna Mitta*) who influences discipline is called *upanissaya*. Doing all activities that safeguard one's safety is called *ārakkhaka gocara* (protection bases). Being mindful of every action in our life is called *upanibandha*. Thus, protection of the major and minor disciplinary codes is called *pātimokkhasamvara sīla*.

One who has gone forth in this dispensation of the Buddha

should abstain from the twenty-one kinds of wrong livelihood and fulfill the four kinds of morality:

1. Fundamental discipline according to the pātimokkha rules, which is guided by faith or confidence (*saddhā*). (*pātimokkhasamvara sīla*)
2. Sense-faculty discipline, which is guided by mindfulness (*satisampajañña*). (*Indriyasamavara sīla*)
3. Right livelihood, which is guided by energy (*virīya*). (*Ājīvapārisuddha sīla*)
4. Reflection on the proper use or requisites which is guided by wisdom (*pañña*). (*prattayasammissita sīla*)

Adhicitta-higher consciousness

The mind which transcends ordinary consciousness is called *adhicitta* -higher consciousness. The higher consciousness develops spirituality and transcends the sensual pleasure sphere resulting based on concentration-*samatha*. Then, gradually it enables discernment of the truth and reality of the five aggregates knowing things as they are - impermanence, suffering and impersonal. One, who achieves this mental level, receives the eight absorptions of the fine-material and immaterial spheres. This mind is called *adhicitta*-higher consciousness and also it is called *maggaphalasampayutta citta*-the mind oriented towards the transcendental path and fruition. Insight meditation-*Vipassanā Bhāvanā* develops this mental aspect.

Fine material and immaterial absorptions are the result of *Samatha Bhāvanā*. Insight meditation leads people towards

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Emancipation–*Nibbāna*. Insight meditation is quite a difficult practice. The things which should be known by the insight meditation practitioner are:

01. The seven stages of purification (*sapta visuddhi*)

01. Purification of Morality (*sīla visuddhi*)
02. Purification of Mind (*citta visuddhi*)
03. Purification of View (vision) (*diṭṭhi visuddhi*)
04. Purification of overcoming doubt (*kankhāvitaraṇa visuddhi*)
05. Purification of what is path and not path (*maggāmagga ñāna dassana visuddhi*)
06. Purification of knowledge and vision of the path-progress (*paṭipadā ñāna dassana visuddhi*)
07. Purification of knowledge and vision (*ñāna dassana visuddhi*)

02. Three main characteristics: (*tilakkhana*)

01. Impermanence (*anicca*)
02. Suffering (*dukkha*),
03. Impersonality (*anatta*)

03. Three fold contemplations(*anupassanā*)

01. Contemplation of impermanence (*aniccānupassanā*)
02. Contemplation of painfulness (*dukkhānupassanā*)

03. Contemplation of impersonality
(*anattānupassanā*)
04. Nine insights (*nava vipassanā*)
 01. Knowledge consisting of contemplation of rise and fall
(*udayabbyānupassanā-ñāna*)
 02. Knowledge consisting of contemplation of dissolution
(*bhangānupassanā-ñāna*)
 03. Knowledge consisting of contemplation of awareness of fearfulness
(*bhayatūpaṭṭhāna-ñāna*)
 04. Knowledge consisting of contemplation of misery
(*ādinavānupassanā-ñāna*)
 05. Knowledge consisting of contemplation of aversion
(*nibbidānupassanā-ñāna*)
 06. Knowledge consisting of contemplation of the desire for deliverance
(*muccitukamytānupassanā-ñāna*)
 07. Knowledge consisting of reflecting of contemplation
(*paṭisankhānupassanā-ñāna*)
 08. Knowledge consisting of contemplation of equanimity regarding all formations of existence
(*sankhārupekkhānupassanā-ñāna*)
 09. Knowledge consisting of contemplation of adaptation to truth
(*saccānulomikānupassanā-ñāna*)

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05. Three fold Liberation (*tevidha vimoksha*)

01. The emptiness liberation (*suññata-vimokkha*)
02. The unconditional-liberation (*animitta vimokkha*)
03. The desireless liberation (*appaṇihita vimokkha*)

06. Three fold contemplation of liberation

(*tevidha vimokkha mukha*)

01. Contemplation on emptiness liberation (*suññatānupassanā*)
02. Contemplation on unconditional liberation (*animittānupassanā*)
03. Contemplation on desireless liberation (*appaṇihitānu-passanā*)

It is not so important to find a permanent place or time schedule for practicing insight meditation but what is important and essential are relaxation (rest) and enthusiasm. The results of meditation practice depend on the perseverance of the practitioner.

We look at the things around us, like a tree, earth, sea, animals, and houses, weeds and so on. We get knowledge through our seeing and it is also vision but it is totally different from *Vipassanā*. One who sees things as they truly are; is called *Vipassanā*. He experiences that all conditioned things are subjected to change, creating suffering and showing no self or personality therein. This is a major

distinction between insight and just mere seeing. A practitioner knows that the five aggregates arise, exist and destroy; so he understands that there is no permanence, happiness, and self. That is what we called insight (*Vipassanā*); to see things as they really are.

The origin of suffering is craving (*taṇhā*) and it is just like a snare which ties us from one existence to another. This terrible craving keeps us wandering in *Samsara* and it pulls beings into the darkness from moment to moment. Therefore, desire must be uprooted from us completely, and when that happens, ignorance is destroyed as well. Once we destroy the darkness of delusion (*avijjā*), immediately, will arise within us, the vision (divine eye) (*cakkhum udapādi*), the knowledge (*ñānam udapādi*), the wisdom (*paññā udapādi*), the science (*vijjā udapādi*), and the inner light (*āloko udapādi*).

Adhipaññā-higher wisdom

Adhipaññā is another factor which consists of the three fold training. It is sometimes introduced as morality of the higher wisdom. There are a host of defilements and cankers that should be annihilated gradually by noble persons at each of the stages when they attain different supramundane levels through their practice. This process will end when a person attains the last stage of saint-hood. Then only is higher consciousness maintained as the mind is fully freed from all defilements. Such mind has been described in the Buddhist Scripture by different names as noble mind, meditation mind, the mind based on the eight fine material and immaterial absorptions, and the mind which exists on the transcendental path.

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Akaraṇīya – has not been done

It is very important to get some knowledge on what has not been done by one, who wants to be, skilled in welfare. First, he should know the four fold moral transgressions:

01. The Transgression of morality (*sīla vipatti*)
02. The Transgression of view (*diṭṭhi vipatti*)
03. The Transgression of good conduct (*ācāra vipatti*)
04. The Transgression of livelihood (*ājīva vipatti*)

These four fold moral failures should be understood well by the meditator as they could be hindrances for meditation. If you do not understand their real nature, you might become involved in them unknowingly and lose all benefits of the meditation practice. Thoughts about profit, fame (glory), kinsmen, sexual intercourse (enjoying partners' touch, very frequent association with partners in agreeable conversation, looking at partners with lustful mind, keen listening of the partners' sweet voice, recollecting the past entertainments with partners, longing for carnal pleasure, desire for divine happiness), are hinderances and harmful to noble conduct.

These factors, i.e. *khanḍa*, *chiddra*, *sabala*, and *kalmāsa* break precepts disorderly over the each rules. The breaking of the observed precepts either at the beginning or at the end of the rules is *khanḍa*. The breaking of the observed precepts in the middle of the rules is called *chiddra*. The breaking of

the observed precepts is called *sabala*. The breaking of the observed precepts that are observed one after another in rules is called *kalmāsa*.

The term '*anesanā*' literally means 'wrong ways of earning'. According to the codes of discipline, monks are not allowed to earn their requisites by wrong ways of earning. The commentary of the *Catubhānavāra Pāli* says that there are 21 wrong ways of earning for monks to earn what they require:

01. Giving bamboo sticks to the devotees with intention to make them like monks. (*veludāna*)
02. Giving betel leaves (*pattadāna*)
03. Giving flowers (*pupphadāna*)
04. Giving fruits (*phaladāna*)
05. Giving tooth brushes (*dantakaṭṭha Dana*)
06. Giving water to wash the face (*mukhodaka Dāna*)
07. Giving water for a bath (*sinānadāna*)
08. Giving powder which can used for the body (*cunṇadāna*)
09. Giving clay (*mattikādāna*)
10. Staying deceptively with the attendants (*cātukamyatā*)
11. Talking less truth but more untruth (*muggasuppyatā*)
12. Caddling children by putting them on the lap (*pāribhaṭṭatā*)
13. Corresponding and sending out laypeople's letters (*jangapesanika*)
14. Giving medical treatment to lay people who are not allowed (*vejjakamma*)
15. Corresponding and sending out laypeople's

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- messages (*dūtakamma*)
16. Receiving property like land by doing service for others (*pahena gamanam*)
 17. Receiving more by donating less (*pinḍapati pinḍadānānuppadānam*)
 18. Giving bribery desiring more profits
 19. Teaching architecture (*vatthu vijjā*)
 20. Involving in telling of auspicious times (*nakakhatta vijjā*)
 21. Reading physical signs and marks (*anga vijjā*)

These restrictions are introduced to help monks to be independent and free from hinderances and bondages before and during the practice.

Buddhist meditation is a very systematic method which includes all instructions. It is a complete system that should be undertaken with earnestness in order to guarantee good results. It is really impossible to obtain benefits by merely practicing carelessly. There are so many important prerequisites that should be known by the practitioner before he or she begins meditation. Those things are covered under the term '*karaṇīya*' (have to be done) whereas the things that should not be done by the practitioner are mentioned under the term of '*akaraṇīya*'. Both are wholesome undertakings for all practitioners. When they understand both *karaṇīya*' and *akaraṇīya*' really they are very perfect in developing the proper states which can be very useful for meditation. One who is skilled in welfare (*attha*) knows what should be done (*karanīyam*), and what should not be done (*akaranīyam*).

Now let's focus on how lay people should practice to be

skilled in wholesome behavior. By practicing eight precepts, indeed, they can become skillful. They should observe eight precepts with right livelihood in order to make it very meaningful in the process of becoming skillful in well-being. This observation is unlike the eight precepts observed on *Uposatha* Day. These precepts can be practiced by a lay man or woman throughout their lives. To observe it, one can make a promise to oneself 'henceforth throughout my life, I will not break any rule out of these eight':

1. I undertake the practice of refraining from killing any living beings.
2. I undertake the practice of refraining from taking things that do not belong to me.
3. I undertake the practice of refraining from in sexual misconduct.
4. I undertake the practice of refraining from telling lies.
5. I undertake the practice of refraining from the practice slander
6. I undertake the practice of refraining from speaking harsh and rude words.
7. I undertake the practice of refraining from speaking frivolously.
8. I undertake the Precept to refrain from wrong means of livelihood.

In addition to the above eight one can have a pure livelihood by undertaking the following precept. *Ājīvaatṭhamaka sīla* includes the right livelihood. (I will abstain from earning a living by taking life, stealing, sexual misconduct, telling lies, or selling animals, weapons, flesh, poisons, or intoxicants).

Dasa Palibodha - Ten obstacles

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There are ten obstacles that should be given up by the yogi prior to the commencing of meditation. They are:

- Dwelling place - *āvāsa*
- Family - *Kula*
- Gain/acquisition - *lābha*
- Group/ associates - *gaṇa*
- Work/activities - *kammanta*
- Journey/tour/travel - *gamana*
- Friends and relatives - *ñāti*
- Sickness - *ābādha*
- Teaching *Dhamma* - *Grantha*
- Psychic power - *ruddhi*

*(Āvāso ca kulam lābho gano kammam ca pañcamam
Addhānam ñāti ābādho gantho iddhīti te dasa) (VSM)*

1. *Āvāsa* is a place where one practices meditation. It should not be a very complicated, stuffy, or congested place. The meditator must select a clean and simple dwelling place where he can develop meditation without much external disturbances. A house or hall, which is full of furniture and commodities, is not suitable for a yogi to practice meditation without distraction.

2. *Kula* is family. If practitioner of meditation is very concerned about his or her devotees, friends, and relatives, it will be an external obstacle for practice. Therefore, one should not cling to the family and associates unnecessarily. If one has various contacts with society and social institutions, one must spend time for its benefit. In doing this, one may lose time for the cultivation of meditation. Therefore, one should not spend too much time with family

matters.

3. *Lābha* is gain or acquisition. Gain increases more craving. Craving is a terrible defilement. One, who accommodates insatiable desires in one's mind, spends more time fulfilling them. If someone becomes more popular and famous, he or she will invite more receiving. Monks in the Buddhist order get more contributions and offerings from their devotees when they show improvement in their spiritual path. Householders too receive many presents and gifts and other things in accordance with their connection to the social institutions and associates. Such receiving or gain could be an obstacle for one's practice of mindfulness. Therefore, the meditator should not be enslaved to gains.

4. *Gaṇa* is a group of associates or followers. We have many followers and associates according to our social contacts. Monks in a monastery have a relationship with their students and devotees. Men and women in the society have many relationships with their, friends and family, colleagues, and so forth. Much unnecessary relationship is, indeed, a major obstruction for meditation. So, one, who practices meditation, must avoid too many associations (avoid overwhelming number of associations and should have a few manageable associations).

5. *Kammanta* is work or activities. In the current society, everyone is quite busy with his or her own work, duties, and performances. Though you are busy with your own thing, you must put all of it aside when you are ready to practice meditation; otherwise, it could be a big distraction to your meditation.

6. *Gamana* is journey or travel. If you are forced to visit

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somewhere by yourself or on behalf of others, after that you are free to practice meditation. It means that you should finish all your jobs and businesses before you commence meditation. It will contribute to your transcendental attainment.

7. *Ñāti*: Friends and family, sisters and brothers, and teachers belong to *ñāti*. If you have to do some duties and responsibilities towards them, do it yourself or arrange for someone to do that before your meditation. Then you are free to practice meditation without any interference. You should not focus on any family matters or external things when you practice meditation.

8. *Ābādhā* is sickness. If you suffer from a long-lasting disease or illness, you must first recover from that before proceeding to the practice of meditation. We, indeed, should be free from all mental and physical illness before meditating. If not, it could be disturbing to the practice of mindfulness.

9. *Grantha*: Here *Grantha* indicates imparting *Dhamma* to followers and studying of the Teaching and *Dhamma*. One who is studying and teaching some *Dhamma* or other course cannot develop meditation properly as he is busy with his own job. Therefore, first, he must finish his studying and later he can start meditation in due order. You have to pay due attention to your mindfulness when you are not entertaining any other personal agendas. If you do regular studies or teaching, you should have a suitable arrangement for your daily academic activities before you begin your meditation; if not, you will experience some mental stresses while practicing.

10. *Iddhi* is psychic power. Here *iddhi* means mundane psychic power, which directly disturbs *Vipassanā* (insight meditation). Miraculous power or mental supernatural abilities, like reading on other's mind, walking on water, or sitting in space can be achieved by practicing mundane *Jhāna*, yet to keep them in a stable position one will have much difficulty protecting the *Samādhi* concentration. If one is unable to practice concentration very often, such absorption of the fine-material sphere will vanish. On the other hand, if one accommodates aggressive or lustful thoughts in the mind, all of a sudden, that mundane supernatural power will be lost. Therefore, no time will be available to practice *Vipassanā*, as time is allocated in protecting that awareness. Once we establish concentration, however, we must proceed towards *Vipassanā* (insight meditation). We should not spend much time in concentration. It should be cultivated as a foundation for insight meditation.

Beside these major obstructions there are some other minor things that should be worked on by the practitioner for his or her own individual purity as they could obstruct the practice.

- Physical cleaning by cutting long hair, beard, and nails
- Sewing of the decaying robes or old robes
- Washing robes and upper garments if they are unclean
- Keeping bowls, chairs and other things and surrounding in a tidy condition.

These are the things which have to be done by the

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practitioner as preliminary activities (*pubba kicca*) to keep the mind stable when meditation has started.

Atthakusala - clever in finding what is beneficial

The term '*atthakusala*' literally means competence. It means both material and spiritual skill. One, who wishes for development in this life and hereafter, must have competencies. They are the main factors for successes in both areas. It is a general saying that "where there is no competence there is no success".

There is no person or institution that was successful without related skills of the object or task in the world. In this context, we have to pay attention to both terms *atthakusala* and *anattakusala*. *Kusala* is common to both. Literally '*kusala*' has few meaning: skill, cleverness, good action and merits. By adding *attha* and *anatta* before *kusala* these terms become: *attha+kusala* - *atthakusala* which means good and virtuous (profitable) and *anatta+kusala* - *anattakusala* which means bad and evil (unprofitable). Understanding *atthakusala* and *anattakusala* is conducive for one's success and betterment. So, it can be identified as '*arthānārthañāna*' knowledge of both good and bad.

The twenty-one wrongful earnings listed earlier are included in unskilled welfare. Skillful welfare are: Not being associated with family, by not going to disreputable places, not being associated with kings, ministers, ascetic practitioners and their disciples, not visiting the places where non-faith, blame, despising, insulting and abusing prevail, not associating with families that disturb the quest for *Nirvānic* peace, by not associating with monks who

disturb the quest for liberation.

If someone protects the four kinds of higher conduct, i.e. *pātimokkhasamvara sīla* (morality of collection of precepts contained in disciplinary codes), by faith, *indriyasamvara sīla* (morality of subjugation of senses), by mindfulness, *ājīvapārisuddha sīla* (morality of purity of livelihood), by energy, and *prattayasannissita sīla* (morality of restraint connected with the four requisites), by wisdom, not breaking any one of them is called “skilled in welfare”.

There are two hundred thirty four (234) rules of morality in the collection of the precepts contained in disciplinary codes that monks have to be developed in their monastic life. Restraint in the gravest transgression or ecclesiastical offence of the rules for monks, *pārājikā*, *sanghādisesa*, (a grave offence) *thullaccya*, *pācittiya*, *pāṭidesāṇiya*, *dukkata*, *dubbāsita* (insulting words), is called *pātimokkhasamvara sīla*. The senses and their relevant contacts i.e. visual objects, audible objects, olfactory objects, gustative objects, tactile objects and thoughts must be controlled by monks mindfully. It is called *indriyasamvara sīla*. The purity of livelihood: obtaining four requisites without being associated with unworthy ways is called purity of livelihood. It should be developed with energy. Utilization of the four requisites while contemplating (*paccavekkhana*) is called *prattayasannissita sīla*. These are wholesome skills in welfare of those who practice meditation for attaining *Nibbāna*. If a monk makes an attempt to observe those precepts just as a bird protects her eggs or a semara deer protects its tail (*semara valgaya*) or a mother protects her only child even at the risk of her life, or as a man protects his only eye, it is called “skilled in welfare”.

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However, the Buddha taught us to find mental peace and to realize *santam padam -Nibbāna*. Every wise monk and nun, man and woman should wish to attain *Nibbāna* which is the complete ending of craving and suffering. One, who does not want to attain *Nibbāna*, really does not know its significance or perhaps might think that it is some kind of self-denial. So, it is very noble to understand that *Nibbāna* is the Supreme Bliss. The *Metta Sutta* further elaborates attributes or qualities that should be understood (*Abhisamecca*) by the practitioner who develops meditation for the attainment of *Nibbāna*.

Sakko - Able, possible, clever

Sakko literally means the ability and skill that someone has to do things constructively. This literal meaning may change according to individuals and their responsibilities. Therefore, its meaning is vast. A monk who meditates in a forest determined to achieve *Nirvanic* Bliss should be skillful in the necessary activities that help him achieve his ultimate goal, without any concern for his life. And also, he should be clever in other minor matters like concentration meditation, observing the rainy retreat, using robes and bowls and so on. These skills, especially, should be practiced by the forest dwelling monks (*vanavāsi*).

As a note in passing: although they are very rare today, there are some monks who practice spirituality while dwelling in a forest. Voluntarily they have dedicated and sacrificed their lives for detachment of the self.

It is very obvious that a large number of monks in both traditions *Theravāda* and *Mahāyāna* are not dwelling in a

forest but in the villages and cities. They do so to serve devotees' religious, cultural and social needs and to protect the Buddha's dispensation. This is a large group and they contribute a tremendous and priceless service toward the Buddhist Order. However, some people belittle the great service that they provide for the sake of Buddhism. According to the traditional classification, they belong to a training group living in the village. This is, indeed, an inheritance of the monks; therefore, monks should be skilled and competent in learning the word of the doctrine (*Pariyatti*) well. Village and city monks, especially, are committed to sharing what they had learned of the doctrine with their followers. The norms and practice that are imparted by the *Pariyatti Sāsana* would lead to *Paṭipatti Sāsana* which finally lead to their cultivation of the *Paṭiveda Sāsana* (Realization). *Paṭiveda* is the Ultimate Goal of the Buddhist Practice. However, village and city monks have more responsibilities to look after the different fields and aspects in the society than forest monks since Buddha's time. Therefore, they should adjust to modern social attitudes in order to satisfy the needs of their followers who live in the contemporary society. If a monk is unable to adapt to the changes, indeed, the society would reject them. This will cause degeneration of the three fold dispensation.

No matter whether a person is a monk or a lay man, he has to face and experience social issues. It is a very natural principle. Perhaps, some of us turn this matter into a controversial debate as they do not understand that monks should go through some of the social issues and experiences since most of the monks are still worldly and are not enlightened. They are part of the society who share and care our discomforts and comforts. A monk is a living being,

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even though he has renounced. He lives in the society as member of the society. Therefore, he is involved with religious, cultural, ethical, historical, and educational development in the society. If he is not involved with such social needs actively, gradually, he could be left out. Then he will become burden to the society.

Therefore, there is an evolution that has taken place in the monkhood based on contemporary social needs. Monks are not responsible for this change, of course: modern social conditions are responsible. Yet, we should emphasis that monks are indeed individually responsible to ensure that the adaptations in accordance with the essence of monkhood. Monks should have the ability to face and help resolve social problems without creating any controversial.

Meditators should have confidence and energy to practice morality, concentration and wisdom. Mere faithful veneration and wishful prayers are not much use in the attainment of *Nibbana*. Pious thoughts produce merits but they alone do not allow one to reach the ultimate goal. The king *Sakka* obtained his high position by his great perseverance and ability. He was able to perform good deeds, so he became *Sakka*. Some of us want to gain spiritually higher states but our practice is inferior in morality, concentration, and wisdom. We are strongly attached to sensory pleasure rather than discipline. If we do not practice morality, concentration, and wisdom properly, we will always be further away from the realization of *nibbana* just like *Māra* (evil-one).

Uju ca suju ca – straight, perfectly upright

The term '*uju*' literally means straight but '*suju*' gives the explicit meaning 'pure heart or thought unmixed with unworthy thoughts (perfect upright).' In the latter, word-'*uju*' is modified by the prefix '*su*' (*su+uju*). This is an indispensable quality that should be developed by any meditation practitioner. That is why it is emphasized '*suju*' as perfect upright. One should be completely straightforward and upright in one's performance mentally, verbally and physically in order to reach the final goal.

Suvaco - obedient

It seemingly denotes 'gentle words or speech' but it literally means obedient. It is a noble human quality. Accepting advice and instructions meekly and gently is called '*suvaco*'-obedient. Some of us are not ready to accept admonishment or constructive criticism which would help our success both materially and spiritually. Venerable *Rāhula*, when he was a novice monk in his training threw a handful of sand toward sky and made an earnest wish, "May I be admonished as many times as there are grains of sand in my hands'. Such noble ones are capable of successful spiritual progress.

Mudu - Gentle, soft, mild, tender

A refined nature in mental, physical and verbal behavior is called *mudu*. The mind plays a main role to build up soft tendencies within us. Restraint in mind, word and body, avoiding cruel, crude, aggressive, unruly, violent, arrogant and coarse behavior, is called a gentle human nature which is necessary for one's overall success. Any one, who realizes this and admires humanity, should take up this quality sincerely. Regarding monks, according to the commentary, they should not deliver any kind of messages for lay

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devotees nor should they receive any gifts wishing to get recognition or work against the monks' disciplinary code. Monks should win people's support and respect by their decent and gentle way of speaking, behavior and acting.

Anatimāni – humility

It is the opposite of pride. *Na+atimani* becomes *anatimāni* which means 'not conceited'. One should be humble just like ear of paddy which bends down toward earth in its process of ripening (maturity). Noble ones, who are in spiritual progress, are never puffed up with conceit on account of their caste, lineage, beauty, praise, education, class or any other meaningless circumstances. Venerable *Sāriputta* was the wisest among disciples in the Buddhist Order but he was very humble. One day he was walking along on a foot-path on his alms round. While walking, the hem of his robe was touching the road but he was unaware of it. A novice monk noticed that and told him 'Venerable Sir, one side of your robe is touching the road'. Ven. Sariputta very humbly admitted his fault of negligence.

Santussako – contentment

It is a great quality that should be developed by everyone in the society. It literally means joy. "Contentment is the greatest wealth" –*Santuṭṭhi paramam dhanam*". "Due to wordly human tendency greed drives a person's behavior and we can see differences in greed drive behavior among people according to the extent of greed they possess". They are not always fully satisfied with anything as they have insatiable needs. Yet, Buddhism says that one who wishes to attain higher mental states should be contented with whatever is available, whatever one has or to live within

one's means. Monks in the Buddhist Order are reminded to be happy with four requisites. It is explained how they should use those requisites with contentment. The contentment itself results in a certain level of happiness. The monks in their monastic life have to practice contemplation when utilizing the four requisites, the *paccavekkhanā* - contemplation on four requisites.

If a monk is invited for a nutritious and healthy lunch (*dāna*) by a rich devotee in a house or some other place like a restaurant, he may accept, but he is not allowed to *expect* such an invitation. If a monk desires delicious healthy foods it could become a cause for his dissatisfaction due to expectations. Those who behave in such way would not be able to gain any noble achievement.

As far as domestic families are concerned, simplicity is better than complexity. A householder and his offspring should be content to live within their income, of course, not beyond that. If they cross over their budget indeed they will fall into many family problems. Therefore, it is better to be contented (*santussaka*) always with what you have.

Subharo – easily supported

It is also a noble quality that has to be developed by the meditator. It literally means easily satisfied or supported. There are some people who are not frugal with what they have, and some who are thrifty with little. Why? They have different natures or characteristic. For example: There may be very different characteristics among the members even in the same family. Some of them can be supported easily but not others. Some are greedy and difficult to satisfy. A few of

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them can be frugal and can manage their affairs with anything they receive. If a monastic practitioner pursues greed and satisfaction of desires; not paying due attention to practice, he will not achieve any transcendental path or fruition in this life or hereafter. One, who is easily supported, in fact, will lead a very simple life, and he or she would not have a stressful life. Their way of behavior will be very pleasant and peaceful. Therefore, let us adapt this noble quality in our lives.

Appakicco - fewer duties

Everybody in the modern society is quite busy with their own individual and social commitments. It means that they are fully occupied with the heavy engagements of daily workloads; therefore, they do not enjoy fewer duties (*appakicca*). However, people have their own excuses when they are invited to practice *Dhamma*. If you lead your life with few duties that are necessary; rather than doing lots of work, of course, you will be very happy and peaceful and you can practice *Dhamma* well. If you really want to practice meditation sincerely, you should not disturb yourself with any unnecessary bondages and responsibilities. Monks in the monastery may have some kinds of duties which have to be performed in order to keep the dwelling place tidy and to look after other resident monks. So, they must manage their commitments but not allow them to interrupt their main purpose, (i.e. practice of the meditation).

Time Management is so important for everyone who is busy with several activities. Monks know 'how to manage their time' doing all things that have to be done within a time frame. So, they spend most of their time for meditation and

Dhamma study. If a monk cannot find a certain time to practice meditation in his own place, he can move to another place where he can practice it without any obstruction. If not, he will lose sight of his main purpose.

There was a monk who constantly sweeping the rooms and temple compound. One day he saw another elderly monk was meditating as usual. A thought came to his mind while sweeping “why does this monk always meditate and not do sweeping’? The arahant monk knew what he was thinking. Then he advised him, “Friend sweep twice in the morning and evening and spend the rest of the time on meditation”. As advised by the *Arahant* he meditated and eventually attained *Arahantship*. All rubbish was heaped in piles as he had stopped sweeping any more. All co-resident monks decided that he had become negligent but the *Arahant* monk explained to them that he had been heedless before, but not now. Concerning this change of attitude, the Buddha uttered this verse.

“Whoever was heedless before and afterwards is not; such a one illumines this world like the moon freed from clouds’.
(Dhd V 172)

Sallahukavutti –light livelihood

The term ‘*sallahukavutti*’ is a combination of the two words – *sallahuka* + *vutti*. *Sallahuka* means light or frugal. *Vutti* means conduct, habit, practice or livelihood. Therefore, this *sallahukavutti* literally means having a habit of light livelihood. There is no complication of the monk’s life as there is in domestic life. A monk’s life is simple, frugal, simple and light as a bird’s life that bears only the weight of

two wings. – ‘*sapattabāro sakuno viya*’. So, they can go anywhere without any burden and responsibility as a bird flies freely in the sky (*sakuno viya uḍḍeti*). A monk only should have three robes and an alms-bowl. In short, a monk’s life is just like the sky – ‘*abbhokāsova pabbajjā*’. The sky is an open space. So, there is no room for attachment in a monks’ livelihood. They carry only these few requisites when they travel anywhere. So, their travelling is easier, not like the journeys of the lay people. People who live in the domestic life do not lead a light and a simple life. That is why the Buddha said that ‘it is a place for defilements’ – *rajassāyatanam’ti*

Santindriyo – with restrained senses

We correspond with the external world through our sense organs. Basically, we have six senses: eye, ear, nose, tongue, body, and mind. It is good for a meditator to control these senses. Untamed sense organs disturb one’s practice of meditation directly or indirectly. When a meditator grasps or contacts a certain object through his eyes, ear, nose, tongue, body, or mind, it could become a hindrance to meditation.

The eye-sense organ receives pleasant or unpleasant visible forms. The ear-sense organ receives (always contacts) pleasant or unpleasant audible objects (sound). The nose-sense organ receives (always contacts) pleasant or unpleasant odor (smell). The tongue-sense organ receives (always contacts) pleasant or unpleasant gustative objects (taste). The body-sense organ receives (always contacts) pleasant or unpleasant tactile objects (impression). The mind receives (always contacts) pleasant or unpleasant thoughts.

It does not matter whether objects are pleasant or unpleasant, because they will obstruct meditation. Therefore, a practitioner must control the six-senses.

On coming into contact with a pleasant or unpleasant form through eye, one should not specify what it is in details. He should just be aware of what is seen - '*ditthe ditthamattarū bhavissati*' - when seeing become aware of it as seen. He should just be aware of what is felt through sense perceptions like nose, tongue and touch - '*mute mutamattam bhavissati*'- when feeling become aware of it as feeling. He should just be aware of what is heard - '*sute sutamattam bhavissati*'- when hearing become aware of it as hearing. If one can mindfully restrain his sense contact thus, there will not be any opportunity for the arising of sensory defilements in one's mind. An essential factor in this restraint of senses faculties is mindfulness. The Dhammapada says:

"Good is restraint in the eye; good is restraint in ear; good is restraint in the nose; good is restraint in the tongue.'

"Good is restraint in deed; good is restraint in speech; good is restraint in mind; good is restraint in everything".

A relevant short story for this point comes from the *Visuddhimagga* (The Path of Purification): During the Anuradhapura period in Sri Lanka, there was a quarrel between a husband and his wife. The wife left home as she wasn't able to control her anger. Later, the husband went looking for her and on the way he met a monk who was walking along the road very mindfully. He greeted the monk and asked "Venerable, did you see a lady going along

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this road”? The monk answered, ‘I saw a skeleton moving along the road but I never noticed that whether it was a woman or a man.’

Another story from the same commentary is: A senior monk meditated for thirty years living in a cave away from the village. A group of monks from the village visited him and they were so enchanted with this forest environment. So, they praised the beauty of the flowering trees and carvings and paintings on the inside ceiling of the cave. Commending them, the meditative monk said that ‘only now brothers have I noticed the carvings on the ceiling. I knew that the tree was full of flowers when I saw the flowers on the cave compound. His comment directly reminded the visiting young monks to be always restrained in their sense faculties. Those young monks allowed their eyes to wander in search of sensory pleasure in the environment immediately upon their arrival. The senior monk was an *Arahant*, so, he reacted only with what was necessary for his spiritual happiness. The external look of meditating monks is very serene and composed as they have developed their inner cultivation. Therefore, monks keep a watchful guard over their sense organs. Their behavior should be calm and polite as it is helpful for meditation in fulfilling its primary requirement.

Kulesuananugiddho - not being attached to families

There are two words, i.e. *kulesu* and *ananugiddho*. *Kula* means family and *ananugiddho* means not to adhere. The term *kulesuananugiddho* brings together these two words and gives the meaning “not being very closely attached to families”. If a monk keeps a close relationship with regard to

such families, of course, it would be an obstructive matter to his burden free practice. Therefore, he should be neither so close nor partial in dealing with lay-benefactors – have non-discreminatory behavior towards lay-benefactors. It is better to maintain detachment, non-bias, impartiality, and non-prejudice when the monks work with their devotees without considering or grasping them as their own supporters. If a monk has some unnecessary commitments, ill-disciplined and associates closely with lay followers, he might hesitate to advise them at opportune moments or when they are on the wrong path. Such monks cannot radiate their loving thoughts to everyone impartially and also they cannot cultivate ‘*Metta*’ genuinely as their affection, attachment, and closeness can easily spoil their loving thoughts in the guise of kindness and loyalty.

Na ca khuddamsamācare – should not resort to even minor transgressions

It says that one should not do even very minor acts which would disturb one’s genuine cultivation of *Metta* that can bring censure from the wise. If it is a fault no matter whether it is small or not, eventually it would grow into a major fault bringing more discomforts to one’s life. “Therefore, do not let something that can be cut by knife to grow so it needs an axe to cut.” This is embedded in the Buddhist culture in Sri Lanka as a folk saying.

An ancient *Jātaka* story (*Tilamuṭṭhi*) describes how a student, when he became a king of Benares, fell victim to his thoughts of taking revenge from his teacher. *Brahmadatta*, son of the king of Benares, was sent to *Takkasila* to study. One day, when going to bathe with his teacher, he ate seeds

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(white seeds-sesame) from an old woman, who had spread them in the sun to dry. It was essentially stealing from the poor woman. He repeatedly stole in this manner on three different days; on the third day the woman reported him to the teacher and he was beaten. When *Brahmadatta* ascended to the throne, he sent a message for the teacher, wishing to avenge this insult by killing him. The teacher did not obey until the king had grown older, but when he went to meet the king, the sight of him rekindled the king's hatred, and he ordered to put him to death. But the teacher spoke to him, telling him that if he had not been corrected in his youth, he would today be a highway robber. Convinced that the teacher's action had been due to a desire for his welfare, *Brahmadatta* asked his forgiveness and showed him all honor.

Kiñci, yena viññū pare upavadeyyum - He should not do the slightest thing for which other wise men might censure him

This line of the verse expresses that one should not perform any minor or major fault which would be a cause for other's censure, critics, and agitation'. In other words, one should not do any wrongful things that can be censured by the wise. If you resort to even the slightest transgressions, gradually they develop into prevalent major behavior, just like making an ant-hill with very little soil that is collected each moment by the white-ants. You know what happened to innocent prince *Ahinsaka*. First he started to collect fingers to make a garland of human fingers in order to honor a respected teacher, but at the end he became a highway-robber gaining the name '*Angulimāla*'. People were afraid even when they just heard his name. So, it is better not to do any errant act even for fun.

Sukhino vā khemino hontu - may you be happy! May you be safe!

It teaches us 'how to radiate loving-thoughts for others' benefits. From a Buddhist point of view, in an ideal society, no one should only think of one's own selfish needs. All must share what they have with others. Buddhism advises us, first you be happy, safe, and successful and then share your happiness, safety, and success with others. So, we, in our Buddhist culture, share our loving thoughts with each other saying "may all beings be well and happy! May they be secure! "

Sabbe sattā bhavantu sukhittā - may all beings keep themselves happy!

This line advises us to radiate loving kindness sincerely to all beings. While practicing meditation on loving kindness, one should cultivate sincere feelings of universal love thus: "May all beings keep themselves happy, may they feel secure."

Everyone wishes to be happy and free from anxiety and fear. Comparing others' such feeling is same to me; one should wish their happiness. For practitioners, the Buddha recommends a gradual development of the threefold practice i.e. morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). The gradual practice is relevant in developing loving-kindness as well.

A practitioner should begin to develop concentration on loving - kindness towards himself before radiating to others,

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being firmly established in morality with right action, right speech, and right livelihood. Beside this cultivation, he has to cultivate the above explained fifteen qualities to further purify his conduct. Then his mental tendencies will be adequately pure to practice loving-kindness.

Ye keci pānabhūtatthi - whatever living beings there may be

This line refers to all beings who breathe in and out, having five aggregates. They are called '*pañcavokārabhavika*' - five constituents of beings. '*Bhutatthi*' means that which holds a one constituent of being -*ekavokāra*. The formless world is considered as *catuvokāra*- four constituents of beings. These all beings are integrated under the terms of *pāṇa* and *bhūta* in Buddhist explanation.

Tasāvā - movable,

Tasā literally means movable or feeble. Not strong enough to be long lasting. Those who have many impurities mentally are not capable of mind development. They are referred to in Buddhism as '*tasā*'. According to the holy texts, all beings that have never gone beyond the non-returner stage - *anāgāmi* are called *tasā*. They are called thus because they have desire, fear, and excitement until they attain Arahanta-hood. They are also called '*sekha*' - one who is on the course to perfection.

Thāvarā vā - immovable

Those who are free from desire, ill-will, and delusion are called '*thāvara*'. They do not change even when they experience something like fear, desire, or other negative

thing. They are strong mentally. As stipulated in the *Mangala Sutta* '*phutthassa loka dhammehi cittam yassa na kampati*' – they are worthy persons who do not shake with the eight vicissitudes. *Tādi-* firm in practice, and *asekha* – (one who has finished restraint) are other names for them. All beings whatsoever that live in the entire universe are included in these two words (*sekha-asekha*) nothing left – *anavasesā*. All beings are categorized in the *Metta Sutta* when it explains 'how to radiate loving-kindness'. This noble view is stressed by the term '*anvasesā*'.

The *Metta Sutta* helps to direct us to those to whom we should radiate loving kindness. It has listed out various beings that live in this universe in endless numbers. They are listed by their adjectives and not by name as it could be a long process. Now, let's have simple meanings for all those adjectives:

Dīghā: The Creeping or crawling like serpents, cobras, python, are called long beings.

Mahantā: Like an elephant, unicorn that has a big body are called extensive beings.

Majjhimā: Beings that have medium sized bodies, like cows, horses, and buffalo are called medium beings.

Rassa: The creatures that have tiny bodies, like ants, flies are called tiny beings.

Anuka: The creatures that cannot be seen by the eye are called anuka - microscopic.

Thūlā: The creatures that have a round or oval shaped body, like some fish, tortoises are called *thūlā*.

Diṭṭhā: All visible living beings.

Addiṭṭhā: Other beings that cannot be observed by our biological eyes. Some beings like some sea creatures, divine

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beings, demons, and ghosts may be invisible due to their miniscule size or as they stay in the bottom of the soil, underground, divine realm, or hell.

Dūre: The beings which live away from you.

Avidūre: The beings live nearer to you.

Simply, the beings which live associating with our body and out of the body are considered as '*dūra*' and '*avidūra*'. On the other hand, the beings that stay in a confined area are called '*avidūra*' and those that stay outside the confined area are called '*dūra*'. In other words, the beings that stay in our dwelling places, villages, and in the vicinity are called '*avidūra*'. Those who live out of dwelling places are called '*dūra*'. To reach some one over the phone who we know very well is not difficult whether you are living far or near. Loving-kindness can be reached at any distance, just like a television telecasting. It is through a mental greach. How long will it take for you to think of a family member living in the same house? Within the same duration, you can think of your family member who lives abroad or faraway. It depends on how your mind is disposed or your attitude towards them. If you are so close to them, you can think of them at once. If not, it takes few seconds more to reach them. Anecdotal evidence exists about this case of connectivity between people. Perhaps, we feel or think very suddenly of our loved ones and relatives at the same time when they are in trouble like an accident even if we are geographically far away from them.

Bhūtā vā sambhavesī vā: those who are born or those who are yet to be born

These two terms denote various meanings giving an

opportunity for debate among the scholars. Those who are born and those who are to be born are called '*bhūta*', *sambhavesī*. The beings that are in search of another existence are called '*sambhavesi*' (*sambhava+esi*). They are ordinary, so they will be born again not like *Arahntas*. According to the commentary, some beings will be born in '*aṇḍaja*' (oviparous, born of an eggs) or *jalābuja* (born in a placenta (viviparous) and they called *sambhavesi*' until they come out. They are called '*bhūta*' the moment they are born. *opapātika* (born spontaneously) and *Sansedaja* (born from moisture) beings are called '*sambhavesi*' at the first consciousness moment and they become '*bhūta*' at the second consciousness moment. The beings that are born in a certain state are called '*Sambhavesi*' until they change to another state from their original state. After that they are called *bhūta*'.

Thus, having taught to whom we should extend loving kindness, the *Metta Sutta* gives important advice on not causing any grief or sorrow and non-beneficial actions upon the beings.

Sabbe sattā bhavantu sukhittā – May all beings be happy

May all beings be happy. May all beings be happy in body and mind; may they keep themselves happy. While visualizing living beings, one diffuses loving-kindness towards them.

Na paro param nikubbetha – let none deceive another

People in the society differ character-wise. Some of us deceive others in ways that should not be done. Human

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beings are civilized. Therefore, they should not deceive, blame, abuse, and despise any one individually or communally. Civilized people are not supposed to cause any harm or resentment or suffering to others in the society. A man who deceives others does not have loving kindness, compassion and good will for others.

Ñātimaññetha katthacinam kañci -Nor despise any person whatsoever in any place

It indicates that one should not think of dominating others. One should not imagine that others are inferior. It is not good to think 'I am the best person'. It means that one is completely free from arrogance & pride. Despising anyone in the society for any matter is mental rudeness. May be some people in the society are full of faults and inferior in character, but they do not deserve to be despised but they deserve compassion.

Appagabbho- humility

People in society become proud for many reasons. They show their arrogant thinking about their caste, lineage, knowledge, power, wealth, beauty, culture, faith, religion, and so on. But it is not a good quality. Of course, it could be a cause of one's degeneration of spiritual attainment. Therefore, one who is interested in the practice of loving kindness must destroy his pride before the start of the practice.

Byārosanā patighasaññā: no cultivation of harm or anger

Let him who practices loving kindness, not cultivate

attitudes of any harm or ill-will towards others. This line says to us that one should not wish any harm to another out of repulsion and deceitful thoughts. Acting with erroneous attitudes towards others is considered a serious fault in Buddhism. People, who do not understand the significance of loving-kindness, should not deceive others by thinking in the following manner:

1. I am greater than any other great ones.
2. I am equal to the great one.
3. I am inferior to other great ones.
4. I am greater than one who has equal virtues.
5. I am equal to one who has equal virtues.
6. I am inferior to one who has equal virtues.
7. I am greater than one who has inferior virtues.
8. I am equal to one who has inferior virtues.
9. I am inferior to one who has inferior virtues.

It says that one should radiate ones' loving kindness to every one surpassing all boundaries, not despising others based on such self-based thoughts. The Buddha has shown us 'how to develop loving kindness' by the simple admonition: "May one neither cause physical harm nor verbally abuse others. Let one not have any perception of hatred or ill-will towards others".

Nāññamaññassa dukkhamiccheyya: Let them not wish each other harm

Let one not wish that suffering should happen to others. If somebody causes you trouble, in return you might not wish that they will meet with trouble, like an accident, loss. But even if ordinary people may do so, the loving kindness

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practitioner is absolutely forbidden from doing so. In the early stages of developing meditation on loving-kindness, one should eradicate all such negative thoughts and resentment by reflecting mindfully on the dangers and disadvantages of anger and hatred.

Mātā yathā niyam puttam āyusā ekaputtamanurakkhe:

Just as a mother would guard her only child

All mothers have so much love for their children. If they have only one child; really they will protect it just like her eye. This simile says that a mother would protect her only child at the risk of her own life. It expresses a mother's love and affection that she has for her only child. There is no label that is common to every mother in the world. A mother's love is a wonderful nature to every mother. This is true not only human mothers but also mothers of birds and animal. We can consider how far a mother's love affects the existence of living beings. There are so many incidents that prove that 'a mother is ready to sacrifice her life for the sake of her only child.' We should radiate loving kindness over innumerable living beings just as a mother would protect her child even at the risk of her own life. It is a universal love and it is an outstanding mental state which is free from emotions and conditional love. It flows beyond all boundaries like color, caste, creed, religion, faith and so on so forth. This means that you should practice boundless loving kindness.

Evampi sabbabhūtesu, mānasam bhāvaye aparimānam:

Even so towards all beings, let him cultivate boundless mind

Even so, let him cultivate a boundless and immeasurable

loving heart towards all beings. This line states that there is no limit and restriction in loving kindness. These noble thoughts should emerge in a continuous process as a water stream. Then, all doors will be closed for negative feelings and thoughts such as ill-will, resentment, jealousy and so on. Then, the mind becomes pure and stable.

Mettañca sabbalokasmi mānasam bhāvaye aparimānam:
Let thoughts of boundless love pervade the whole world

This line of the stanza directs us to extend our innumerable loving thoughts towards all other living beings in the entire world.

*Uddham adho ca tiriyañca, asambādham
averamasapattam:*
Above, below and across, without any obstruction, hatred,
and enmity

Let one who radiates one's boundless universal love upon all living beings, those who live above (*uddham*), below (*adho*), and across (*tiryam*) without any obstruction (*asambādham*), without any hatred (*avera*), and without any enmity (*asapattam*). We, as human beings should extend loving kindness universally with pure hearts avoiding negative emotions and thoughts such as hostility, enmity, ill-will, hatred and so on, not make it difficult for others. If your loving kindness is so strong and well developed, it cannot be dominated by any evil or negative forces. It is not easy to burn a log which was in the water for a long time. In the same way, well developed and unshakable boundless loving kindness cannot be easily dominated by any hatred. If there is any negative emotion, one cannot develop loving

kindness.

Tiṭṭham caram nisinno va, sayāno yāvatāssa vigatamiddho:
Whether he stands, walks, sits, or lies down, as long as he is awake

This line says that there is no specific time frame or place to cultivate *Metta* (loving-kindness). If you are awake, you should develop loving-kindness at all time, whether you are standing (*tiṭṭham*), walking (*caram*) sitting (*nisinno*), or lying down (*sayānova*). This is a continuous process. If you continue the practice without any lapse of your practice, then your meditation will be very effective. If you do not practice continuously, the mind will be distracted by the emerging of defilements and as a result your awareness will be affected.

Etam satim adhiṭṭheyya, brahmametam vihāramidhamāhu:
He should develop this mindfulness. This they say is the highest conduct here

Being embodied in the noble qualities mentioned above, one should develop this mindfulness. He has to keep on practicing loving-kindness that they say is the noblest living (*brahmametam vihāramidhamāhu*). Your sincere and genuine cultivation brings you towards firm establishment (*adhiṭṭheyya*) of mindfulness. It should be a continuous practice until achieving of the single-pointedness (*cittakaggatā*) that ultimately leads to absorption (*Jhāna*). Then you are fully freed from hindrances and the mind transforms into deep stillness and that there will be no impurities and you will dwell in sublime living (*brahmavihāra*).

Diṭṭhiñca anupaggaṃma, sīlavā dāssaṇena saṃpaṇṇo:

Not falling into (wrong) views, virtuous and endowed with vision

This stanza describes what is (*paṭilabha*) obtained by the person who lives cultivating unlimited loving-kindness. What is it? A noble one never holds on to wrong views of personality-belief. He never falls into wrong views again, being virtuous and embodied with insight. Having developed mental tranquility (*cittakaggatā*), possessing absorption one should meditate on thoughts of loving-kindness with bare attentiveness. Therefore, he sees things as they truly are dispelling ego-belief (*atta-diṭṭhi*) and will not cling to (*anupaggaṃma*) wrong views (*micchā-diṭṭhi*). One is able to attain Stream-entry when one develops insight, whereby one is endowed with (*saṃpaṇṇo*) the transcendental state (*sīlavā*) achieved through insight view (*dāssaṇena*).

It is further said that one who develops insight becomes a noble person (*ariyapuggala*) having reached stream-winning by uprooting three fetters (personality view, doubt, and ritualistic observances). Therefore, he will never be born in to a mother's womb again (*kāmesu vineyya gedham, na hi jātuggabbhaseyyam punareti*"ti). If one develops further insight based on this loving kindness gaining a higher state of the practice, sensual pleasure (*kāmesu*) will be defeated (*vineyya*), and he will become a non-returner. Therefore, he does not return to a mother's womb (*gabbhaseyyam*) again (*punam*).

I have made an effort to describe all terminologies of the

TERMINOLOGY OF WORDS IN THE SUTTA

Metta Sutta in this chapter. Knowledge of these words from doctrinal and philosophical points of view are very important for meditators. Therefore, I have elaborated on those terms very briefly here for the benefit of readers and meditation practitioners.

CHAPTER SIX

VALUES OF THE KARANIYA METTA SUTTA

Human beings are very important in society. Society is created by individuals, social connections are not constrained by the geographical limitations. It means that individuals are a unique part of the society. They form the society. Therefore, the human social environment can be peaceful and calm based on human values and norms that they develop following their faith, culture, and tradition. All religions emerged in the world stress on ethics as their main foundation of social values in society. Buddhism plays an outstanding role in this aspect, more than the other religions in the world. Almost every discourse uttered by the Buddha contained ethical instructions and teachings for the followers that create a peaceful and harmonious societies. The facts and details contained in the discourse on loving-kindness - *Karaniya Metta Sutta*- is directly relevant to establishing such a society. Those *Sutta's* contents and the essence can be admired from several different angles. So, first, let's focus on the social values of the *Sutta*.

All members of society, irrespective of social status, basically aspire to have a well-established, organized, and disciplined society in order to live happily, peacefully, and without any violations of their rights. It is their basic and main human aspiration. People in modern society have been organized in different ways to protect their rights. If we can have governments and people to live according to the Buddhist ethics and culture, indeed, there will be a peaceful and disciplined environment in the society. The *Karaniya Metta*

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Sutta includes valuable guidelines for those who wish to achieve spiritual attainments but those instructions are equally appropriate for one's material development too. First of all, let's enumerate those important directions before we describe them in detail:

01. *Sakko*: being proficient in every action
02. *Ujū*: having the quality of uprightness (straight)
03. *Sūju*: having the quality of unshakable uprightness
04. *Suvaco*: being obedient
05. *Mudu*: gentleness bodily, verbal, and mental gentleness
06. *Anatimāni*: Not being proud
07. *Santussaka*: having contentment in what we get
08. *Subhara*: easy maintainability in life
09. *Appakicca*: having few activities (not so busy)
10. *Sallahukavutti*: having a simple living style
11. *Santindriya*: having restrained senses
12. *Nipaka*: being wise, developing wisdom
13. *Appagabbha*: having calmness, not being dogmatic
14. *Kulesuananuggiddho*: not being attached to family unnecessarily
15. *Na ca khuddam samāc
are kiñci yena viññu
pare upavadeyyum*: not doing even any minor

fault or mistake that could be
condemned by the wise

Economic growth in the country alone is not sufficient to measure the social development of the country. There are some other important factors that must definitely be taken into consideration in relation to the measuring of country development. These few are very important in this matter.

01. Reducing the death rate
02. Increasing good health condition
03. Increasing the economic growth rate
04. Increasing the life expectancy
05. Instilling and protecting democratic rights in the society
06. Increasing discipline in the society
07. Increasing genuine freedom in the society
08. Increasing co-existence among groups and individuals in the society
09. Increasing equal job opportunities in the society
10. Increasing equanimity in the society
11. Increasing security in the society
12. Inculcating ethical behavior in the society
13. Increasing mankind's overall happiness in the society
14. Increasing mankind's freedom of thought
15. Increasing mankind's freedom of expression in the society

If all citizens in a country develop the noble qualities laid out in the *Sutta* then society will attain the final outcomes by fulfilling all the above mentioned factors for social

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development. These facts mentioned in the *Sutta* are conducive to both material and spiritual development in the society. They also bring happiness and discipline to the society.

Metta Bhāvanā gives especial mental strength to the practitioner, who practices it sincerely. This practice subdues negative forces and evil thoughts from his mind. When we develop loving-thoughts as a meditation practice, indeed, we feel a tremendous inner transformation and it breeds strength and mental power of awareness. Positive energies or righteous thoughts like: patience, friendliness, non-violation, mercy, compassion, and so on have the inherent power to heal the human mind. The human mind is sometimes agitated, sometimes distracted whenever it meets with different objects externally. Meditation on loving-kindness can sprinkle the cool water of compassion on such a restless mind in order to soothe it. Once we extend our unconditioned love towards every living being irrespective of caste, color, class, race, breed, tribe, country and so forth, we can easily overcome our negative or evil thoughts such as jealousy, ill-will, resentment, restlessness, maliciousness, suspicion, perplexity, grudges, greed, ignorance, conceit, cruelty, doubt, aggressive thoughts. That is, thoughts that arise in the mind to harm to others. When mind is freed from such unworthy thoughts, the mind establishes serenity and sanity within.

The human mind is very vivid and pure at its original state and it is luminous like a diamond mirror. It is very powerful and strong at the beginning but it defiles itself gradually as it becomes involved with various external things (objects) taken by the sense organs. It is like a river. The river is clean

at its original place but it becomes polluted on its journey towards the ocean as it mixes with the many rubbish and trash. Sometimes it becomes gross due to wind storms or whirlpools or whirlwinds. In the same manner, our mind too becomes gross or vicious when it is dominated by the many kinds of defilements. So, its inherent purity will turn into impurity resulting in the defeat of the power of the mind. *“Pabhassaramidaṃ bhikkhave cittaṃ, taṃ ca kho āgamtuhehi upakkilesehi uapakkiliṭṭhaṃ”* (A.N.)

This nature of the human mind has revealed in the *Vatthupama Sutta* (The Simile of the Cloth) of the *Majjhima Nikaya*.

“Seyyathāpi bhikkhave vatthṃ saṅkiliṭṭhaṃ malaggahita... Evameva kho bhikkhave citte saṅkiliṭṭhe duggati pāṭikaṅkhā”.

“Seyyathāpi bhikkhave vatthṃ parisuddhaṃ... Evameva kho bhikkhave citte asaṅkiliṭṭhe sugati pāṭikaṅkhā”.

“Monks, when a dyer dips a piece of cloth, which is impure dirty and stained, in some dye or other, whether blue or yellow or red or pink or crimson, it would absorb a bad hue and take on an impure color since the cloth is unclean and stained, in the same manner, monks, when the mind is defiled a bad state can be expected”.

“Monks, suppose a cloth were clean and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, crimson, it would absorb the dye well and be pure in color. Since the cloth is clean and stainless, so too, monks, when the mind is undefiled, a good state can be expected”.

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The *Sutta* lists the main defilements which cloud ruin the original brightness of the mind. They are sixteen in number:

1. Unrighteous greed
(ravenousness) - *abhijjha visam lobha*
2. Ill-will - *byāpāda*
3. Anger - *kodha*
4. Hostility or malice - *upanāha*
5. Denigration - *makkha*
6. Dominance - *palāsa*
7. Envy - *issā,*
8. Jealousy, or avarice;
selfishness - *macchariya,*
9. Hypocrisy or deceit - *māyā,*
10. Fraud - *sātheyya*
11. Obstinacy, obduracy - *thambha,*
12. Presumption or rivalry;
Impetuosity - *sārambha,*
13. Conceit - *māna*
14. Arrogance, haughtiness - *atimāna,*
15. Vanity or pride - *mada,*
16. Negligence or heedlessness;
in social behavior, this leads
to lack of consideration. - *pamāda,*

All these defilements, inherently, have the ability to destroy the clarity of the human mind. We can understand these defilements as thieves. They always aim to enter the mind using many weaknesses of our senses. They have the power to attack whenever our alertness is down. When the mind becomes weak due to encountering of evil sensory objects, defilements will immediately attack. Such long established defilements can be dispelled by practicing meditation while preventing entry of any new defilement. Defilements are

always prominent in the unguarded mind. Meditation develops mental power, capability and clarity to curtail defilements.

Even if you are not a meditator, you can discern the power and strength of your mind with the following illustration most probably everyone experiences in one way or another. Everyone possesses travel experiences in one's own country or abroad. Just reflect on your own experience. If you have been to Japan or New Zealand or a distant place in the previous year, at this very present moment you can go there mentally in a split second from the place where you are standing. The power and potency of the human mind is unimaginable. Distance is not a problem. You will reach any distant place and you can return within few seconds. That is just with an undeveloped ordinary mind. If one develops mind through meditation, destroying all defilements and cankers, one develops mental capabilities, strength and power to achieve utmost favorable consequences.

All modern sophisticated machines, equipment and instruments have been invented using mankind's mental power. *Ven. Moggallana* having gone to the six heavens and four hells returned to the Buddha within a split of second as he had developed his mind through meditation. Meditation is simply not just a mere wishful thought; it is actually practice. It is the only way for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, and for the realization of freedom from all bondages.

“Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā

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*sokaparidavānaṃ samatikkamāya dukkhadomanassānaṃ
atthaṅgamāya ñāyassa adhigamāya nibbānassa
sacchikiriyāya. yadidaṃ cattāro satipaṭṭhānā.”*

In fact, meditation is a mental experiment carried out in the laboratory of one's life. One can enjoy its marvelous benefits in this very life. For that, first of all, one should understand its wonderful power and strength and should practice it.

Present day education specialists have introduced very important aspects of education, i.e. the development of personality as a main aspect of education. Recognizing the special skills and capability of a person through the development of personality, one can direct the development and benefits of society and persons as well. There are many methods introduced by scholars in western and oriental countries which can be used for the development of personality. Two thousand six hundred years ago, the Buddha said that social development is possible by improving inner ability, skills and human potentials. Paliscriptures provide several evidences on this matter. The '*Karaniya Metta Sutta*' reveals remarkable facts that can help advance the present day field of personality development.

The qualities described in the *Sutta* can greatly influence spiritual as well as the material development. It is obvious for us that we can gain wonderful results by daily practicing these qualities. Adoption of teachings from the *Karaniya Metta Sutta* in modern education will neither cause any inconvenience nor difficult.

Mangala Sutta discourse on blessing describes the great

nature of a person who climbed up to the summit of achievement as thus:

*“Puṭṭhassa loka dhammehi
Cittam̐ yassa na kaṃpati
Asokaṃ virajaṃ khemamaṃ
Etaṃ mangalamuttamaṃ”*

Well organized education has the ability to discipline a difficult person and help him not to be dominated by *loka-dhamma*, i.e., conditions which are necessarily connected with life in this world. There are primarily eight such worldly conditions: gain and loss (*lābha and alābha*), honor and dishonor (*yasa and ayasa*), praise and blame (*nindā and pasannasā*), pain and joy (*sukha nad dukkha*). Buddhism guides people to live unaffected by these conditions. Buddhism frequently advises us to “perfect oneself before you making others perfect”. ‘*Attanāmeva paṭhamaṃ patirūpe nivesaye*’.

Social stability or a peaceful society depends on ethics and discipline that prevails in everyone. Moral principles vary from society to society. Therefore, it is not easy to establish a globally homogenous society. We have to live to a certain extent as separate nations and races in the world until we can establish a fair-minded society. Every country sustains its own cultural and ethical norms based on its belief system. Therefore, indeed, citizens in a contry are bound to lead their lives respecting their common norms and moral principles. All members in the society must recognize those conventional norms and moral principles and sincerely adhere to them.

Human societies are built up on foundations of religion,

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constitution, legal system and culture. If the society ignores or condemns its norms and moral principles the structure of such a society would collapse. Therefore, everyone must follow and understand these norms and moral principles as their due obligations. Here, basically, morality teaches us good and bad. From a Buddhist perspective right livelihood (*sammā ājīva*) provides such a moral framework for the society.

One who develops one's life with these noble qualities such as skill development, respect for good and uprightness, fair policy, flexibility, refinement of mental and verbal demeanor, non-conceit, living in contentment with what is available, easier sustenance, living with fewer activities, light existence, being restrained in senses, automatically pays due respect to law and order in the society. Such a person is not far away from approaching a noble society. Such behavior will adversely affect neither the person nor society. Of course, such a one will be honored by everyone as an ideal person. Association with such a person will be a blessing to everyone in the society. There are basically two aspects for every circumstance. One side symbolizes the positive while the other end denotes the negative. The positive side always represents ethics or moral values. The negative side is opposite of moral values. For example:

Positive side	Negative side
<i>Sammā</i> (right)	<i>Micchā</i> (wrong)
<i>Kusala</i> (skill)	<i>Akusala</i> (non-skill)
<i>Puñña</i> (merits)	<i>Pāpa</i> (demerits, sinfulness)
<i>Sāra</i> (essence)	<i>Asāra</i> (insignificance)
<i>Pañḍita</i> (wise)	<i>Bāla</i> (unwise)
<i>Kalyāna</i> (good)	<i>Pāpa</i> (bad, evil)

<i>Sādhu</i> (good)	<i>Asādhu</i> (bad)
<i>Sevitabba</i> (associable)	<i>Na sevitabba</i> (non-associable)
<i>Karaṇīya</i> (to be done)	<i>Akaraṇīya</i> (not be done)

The *Metta Sutta* deals with different aspects. There are basically three parts in the *Sutta*. The first part, i.e. lines 2 to 10, which are in the first, second and third stanzas, lays out the wholesome aspects (qualities) that should be developed by the loving-kindness practitioner in his daily life. The second part, i.e. stanzas 4 to 9 describes different methods or techniques of meditation on loving-kindness which helps the practitioner to gain higher serenity (*Samādhi*). Finally, the third part presents the practical outcomes namely the personal, social and empirical values of loving-kindness.

The merits accrued by the ten bases of meritorious actions, (*dasapuñña kiriyavatthu: dāna* - generosity, *sīla* - morality, *bhāvanā* - meditation, *apacāyana* - reverence, *veyyāvacca* - service, *pattānumodanā* - transference of merits, *abbhānumodanā* - rejoicing in others' merits, *desanā* - expounding the doctrine, *dhamma savana* - listening to the doctrine, and *ditthijukamma* - straightening one's right views), can be further developed by practicing *Metta* - loving-kindness. *Metta* is an enabling factor for the maturity in tenfold acquisition of merits. *Metta* is also one of the ten perfections (*pāramitā*) and its development will enable it upto their maximum level.

The practice of *Metta* is just like a tree coming into existence. First one must have the seed and then a place where it can be grown. It should be cared for properly by the farmer providing water, fertilizer, and weeding. If these are not done, indeed, it would never survive. If the farmer was

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knowledgeable about nurturing the tree from the time, it was sown and it will be beautifully laden with flowers, leaves, sprouts and tasty fruits. In fact, the tree would attract many insects and it would spread its fragrance all around. In the same manner, one who plants a seed of loving-kindness should care for it properly until it reaches maturity. The first part of the *Metta Sutta* is like the growing period of the tree. Presented in another way-: the observer must be alert and mindful as just like a farmer who nurtures a tree.

In the second phase since it had grown strong, the tree spreads its fragrance; its shoots; its sprouts; it blooms nice blooms; it gives tasteful fruits; it gives shade to travelers. Similarly, the meditator on loving-kindness can extend his fragrance, fruits, and shadow of sincere and genuine practice of healthy thought to each and everyone in the world unconditionally when he reaches the second part of the practice. The first part of *Metta* motivates people to develop a life styles and pattern of behavior that is beneficial and noble for him and others as well. *Metta*, as contemplation, results in that spiritual awakening whereby one's whole life can transform in a constructive way.

The third part or aspect of *Metta* directs all practitioners to embrace the application of spiritual love which can bind entire society together under one umbrella and finally, it would lead individuals towards transcendental realization.

The human mind is like a vast storehouse of different types of positive and negative energies. When negative forces became powerful, then it will cause an inward explosion (or implosion) and when the positive energies are powerful, then it will bring calm within. The spiritual potentiality and

insight of the mind are to be developed while avoiding all evil energies or tendencies. There are many beautiful volitional thoughts as beautiful as pearls in the mind that can bring transcendental bliss. This tremendous inward potential of positive energies can only be fully developed by the practice of *Metta*. Maturing forces of the mind through the practice of *Metta* will ripen the dormant positive nature in the mind. The *Mangala Sutta* (discourse on highest blessing) says that, being affected through interpersonal relationship, one will turn towards proper path to choose the right conditions for the past merits to (ripen) produce results. That is what exactly *Metta Sutta* teaches us. Simply not associating with wrong company and living in a civilized society is not enough; the appropriate mental attitudes must be developed by *Metta*.

Right conduct always brings happiness and peace to our mind. There is no opportunity to create worry or discomfort or frustration in the human mind when it is in a happy and peaceful mood. Ethics establishes a good atmosphere in the human society. Ethics, in the Buddhist context, can be defined as the right discipline or behavior. This is the result of immediate psychological effect of an ethical behavior. Besides, right conduct paves the way to a happy rebirth to carry on one's spiritual practice life after life until liberation is attained. One who follows good conduct based on Buddhist ethics, takes into practice in his daily life right speech - *sammā vācā*, right action - *sammā kaṃmanta*, and right livelihood - *sammā ājīva* of the eight fold Path.

Buddhist ethics is twofold, namely *cāritta* (accomplishment of certain moral codes or customs) and *vāritta* (precepts of avoidance). *Metta Sutta* has elaborated all necessary facts

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which are important for the practice of loving-kindness under “*karāṇīya*” – what is to be done as *cāritta*. They are mentioned in first few stanzas and they are listed in the beginning of this chapter. *Vāritta* is covered by next stanza. *Vāritta* has been gathered under *akaraṇīya* – what is not be done according to the *Sutta*.

*“Na ca khuddaṃ samacare
Kinñci yena viññu pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā”*

“He should not do the slightest thing for which other wise men might censure him. May all beings be happy and secure, may they keep themselves happy!

Accomplishment (*cāritta*) and refraining (*vāritta*) are thus done when we express our sincere thoughts bodily and verbally and do actions that are not mixed with defilements. The situation of inner happiness, peace and altruistic joy of the mind established by purity based upon the *Metta* is extended by the practitioner saying, as in the conclusion of the stanza:

“May all be well and secure”!
“May all beings be happy”!

The ethics of *Metta* thus provide us a great opportunity to enhance our *Dhamma* practice here and now as well as to continue spiritual practice in the next existence, and at the same time give us fearlessness and security - *abhayaḍāna* and *khemadāna*.

Today, we need to motivate everyone in the society to

implement healthy cooperation between individual and society. The behavior pattern and traits given by the *Metta Sutta* throw light on how meaningful interactions between both individuals and society can be incorporated into a human being's mental culture.

Everyone has abilities. Abilities are different from one another and we put these into practice in different ways. It can be developed as a talent or skill but it manifests itself in actions well, while not causing harm or hurt others. We, sometimes, create inconvenience for others when we are in social, political or religious activities. Some of us habitually create these troubles. Therefore, the Buddha advises us to consider three things before acting in order to minimize inconvenience to others:

01. *Attādhīpateyya* consideration based on yourself
02. *Dhammādhīpateyya* consideration based on doctrine
03. *Lokādhīpateyya* consideration based on the world

When develop your abilities in various ways, you should not create any inconvenience to other, if you contemplate on how it affects your own prestige and social status. One who thinks "I am able" -*sakko*, perhaps, may become proud, and then he becomes unable to extend *Metta*. The practitioner must develop inner purity being "upright-*ujū*, perfectly upright-*sūjū*, obedient - *suvaro*, gentle -*mudu*, and humble - *anattimāni*.

One who is contented-*santussako*- with what he has is 'easy to support' *subhāro*. When trying to satisfy their insatiable desires people do not care about social justice or humanity or law and order or righteousness. We witness this among

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some of the people in the contemporary world. It seems that mankind is gradually becoming very selfish.

Everyone in the society needs basic requirements –food, shelter, drinks and medicine. They are basic human right in the society; no one has any right to consume natural resources insatiably just for his or her own satisfaction without considering others and future of the country and the environment.

Modern man, running after the insatiable selfish desires, destroy paddy-fields in order to set up new super markets or housing schemes. Sometimes, some countries fill up sea or ocean to expand an airport or to make a new town or shopping complex. Some people construct houses along the borders of waterways and other common places in the city and village to quench their demand for shelter but they do not care about how it affects others' conveniences and society. We have a huge ocean and it is our great asset. A country's beaches give it nice and splendid views while bringing foreign exchange through foreign tourists. But greedy nationals destroy such beautiful beaches and coastal areas by making unauthorized houses, huts and shop stalls. To our disappointment and sadness our politically blinded and corrupted society is ready to pass off such unlawful and unfair acts as proof of human skill and ability. People do such unlawful and unfair acts based on unwholesome thoughts. How can it be considered as a skillful act? People involved in such activities since declining the human qualities from the society. An uncontended man is not as easy to support as a contented one. A dissatisfied one cannot be pleased even by rains of gold (*na kahāpana vassena...*). Contentment is the greatest wealth –“*santutthi paramam*

dhanam". *Metta* is always for distributing that wealth without any discrimination.

Frugality is better than over consumption. It is an outstanding trait. Unfortunately, there is a trend in the current society to misinterpret 'frugality' as miserliness (stinginess). If you are moderate on your own needs or do not spend unnecessarily, it does not mean you are stingy. Actually, you will show your refinement to that extent if you are able to control your daily requirements as an example to others. The more materialistic life is unhappier since it cannot fulfil its too many needs. The diminution of needs is a very suitable yardstick to judge the mental health in a materialistic society. *Metta* can sprinkle the cool water of loving-kindness over the men who are in a rat race for money in the materialistic society.

Money driven and ego-centered life is dominated not only by the different needs but also uneasiness, restlessness, depression, stress, frustrations, and anxiety. As a result, everyone in society are busy and overly active due to lack of moderation and self-restraint. A man who lives with few duties, of course, is happy. One should practice *Metta* - loving-kindness- which enriches the well-being and calmness of all, developing humane qualities of sober humanism just paying attention to few meaningful and selected tasks and duties (*appakicco*) which leads us to optimal well-being.

We are living in a pleasure - seeking, competitive and possession-directed society. This is a trouble oriented society. So, always many kinds of troubles and problems that come up suddenly thrust their invisible hands upon us

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pulling our lives into miserable states. *Metta Sutta* recommends for this society a simple way of life (living lightly) –*sallahukavutti-*, which reorients one’s complex, outlook and behavior. Though a man lives in a simple and in a gentle way; he is efficient and effective, so he trains his senses (*santindriyo*) being well controlled. Therefore, he is able to naturally and effectively establish mental health through his meditation because his sense-faculties are calmed.

Metta in practice improves one’s prudence –*nipako-*, that is to say, wisdom. The varied forms of *metta* towards every living being can be developed by the wise and sagacious practitioner in his daily practice. To be “not impudent, nor greedy about families” –*appagabbho kulesu ananugiddho-* protects the person of *Metta* from indulging in self-righteousness of any form.

All *Metta* practitioners are advised to abstain even from the slightest immoral thing like social conventions which would be a cause for blame by the wise people. One should always behave showing that “exemplary personal behavior is better than advice”. It is insufficient just being good without taking into proper consideration the welfare and well-being of both oneself and others’. Exemplary life nurtured by *Metta* is for the benefit of all, and for the benefit of entire society.

Well established administration and management is the main and indispensable fact for the better existence of a country or a society. If there is no far-sighted and successful governing mechanism in the country or society or at home, surely, it will go astray. Therefore, a far-seeing, well-designed and well-set up management and ruling system is

inevitable for every social institution and government in the country. All countries in the world use conventional legislations and traditions to ensure a good governing system. However, well established law and order just is not good enough for this purpose if the citizens of the country are unlawful and uncivilized. So, every country needs well-behaved citizens.

The Buddha, not involved in politics but instructed his contemporary politicians daily by giving valuable advice. His ideal behavior is a very important role model for today. Once He said that every righteous ruler must follow the ten duties of a king -*dasarājadhamma*- for the benefit of a nation:

<i>Dāna</i>	generosity
<i>Sīla</i>	morality
<i>Pariccāga</i>	charity/donation
<i>Ajjava</i>	uprightness
<i>Maddava</i>	softness/mildness
<i>Tapam</i>	penance
<i>Akkodho</i>	non-hatred
<i>Avihimsā</i>	non-violence
<i>Khanti</i>	patience
<i>Avirodhatā</i>	absence of opposition

When kings implemented the above great norms, then later on they developed them as royal legislation or policies in the country. Among the ten, uprightness, mildness, non-hatred, non-violence, patience, and non-opposition are connected with the virtues of loving-kindness. A benevolent attitude in the mind is the foundation of those norms. If the inhabitants of a country are virtuous, indeed, that society naturally becomes civilized. The members of such a society promote

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mutual understanding, relationships, self-respect, trust, co-existence, love, and unity. Just imagine how easy it will be to govern such a society or a social institution. Rational persons will agree that disappearance of human virtues and qualities from the society has shattered the social foundation of modern society. The discourse on loving-kindness presents a host of instructions that leads constructively to better social administration of a country.

It is obvious that governing a country or society is really very difficult when corruption, lawlessness, injustice, unrighteousness, and unruliness prevail. *Metta* norms pave us the ways of avoiding such evils.

Ten qualities which lead to Buddha-hood (perfection) are the most important practices in Buddhism. They are definite qualities for enlightenment. They are:

<i>Dāna pārami</i>	generosity
<i>Sīla pārami</i>	morality
<i>Nekkhammapārami</i>	renunciation
<i>Paññā pārami</i>	wisdom
<i>Viriya pārami</i>	energy
<i>Khanti pārami</i>	patience
<i>Sacca pārami</i>	truthfulness
<i>adiṭṭhāna pārami</i>	resolution
<i>Metta pārami</i>	loving-kindness
<i>Upekkhā pārami</i>	equanimity

These are called '*Buddhakāraṅga Dhamma*', meaning factors that lead to full Enlightenment. It says that the one who develops these factors to perfection will become a Buddha. The being who will reach the pinnacle of great wisdom by

developing ten perfections is recognized as a Buddha. *Metta* is a perfection out of ten that helps making such a great one.

Gotama Bodhisattva received a revelation from former *Dīpankara* Buddha. Though *Gotama*, the *Bodhisattva* possessed the capabilities to liberate himself from *Samsara* at that time, he gave up that opportunity thinking of others' liberation from their suffering and he determined to be enlightened by developing ten perfections. In his *Metta* practice, not only did he donate material things but also he donated his own physical limbs for the sake of others in order to accomplish his *Metta - Pārami*. The evidences are available in recorded Pāli literature of this matter.

We can value *Metta Sutta* as a *Sutta* of protective power. This *Metta Sutta* was taught by the Buddha to a group of monks who really wanted spiritual blessing to ward off their mental distress as they encountered resistance from deities while they were meditating in the forest. It is mentioned in the commentary that the *Sutta* can be used as a meditation subject for a meditator.

CHAPTER SEVEN

SOME IMPORTANT CANONICAL NOTES THAT SUPPORT THE VALUES OF LOVING- KINDNESS

There are some very relevant discourses in the *Pāli* canon which emphasize the values, power, energy, benefits and significance of loving-kindness meditation. It is important to understand those aspects of meditation on loving-kindness based on these discourses.

During the time of the Buddha, a monk was stung by a poisonous serpent and he died. Monks reported this incident to the Buddha and He delivered this discourse - *Khanda Paritta* stating "if he had practiced loving-kindness over all the groups of serpents, he wouldn't have been stung by the serpent". Therefore, basically, this *Sutta* teaches us about loving-kindness and that practice is conducive for restraint, protection and one's own chanting. This discourse lists out the names of the four groups of serpents. The serpent groups are:

01. *Virupakkha*: the name of overlord of *Nāgas* (cobra)
02. *Erāpatha*: the name of overlord of *Nāgas*
03. *Chabbyāputta*: the name of overlord of *Nāgas*
04. *Kanhāgotamaka*: the name of overlord of *Nāgas*

According to the commentary, there are another four clans of serpents.

- | | |
|-------------------------|---------------------------------------|
| 01. <i>Daṭṭha visa</i> | the serpent which
poisons by sting |
| 02. <i>Diṭṭha visa</i> | the serpent poisons by
sight |
| 03. <i>Phuṭṭha visa</i> | the serpent poisons by
touch |
| 04. <i>Vāta visa</i> | the serpent poisons by
wind |

This *Sutta* basically advises the monks on loving-kindness towards those four serpent clans. It also advises us to be friendly with loving thoughts towards these beings, for example *apāḍaka* (beings with no feet, snakes), *dipāḍaka* (beings with two feet, men, and birds), *catuppāḍaka* (beings with four feet, elephants, and horses), *bahuppāḍaka* (beings with many feet, scorpions, centipedes). There are special (*odissaka*) ways mentioned in the *Sutta* about whom should we radiate loving-kindness to and also it tells us to show loving-kindness to all living beings in general (*anodissaka*). The *Sutta* ends enumerating qualities of the *Buddha*, *Dhamma*, and *Sangha*. Again, the *Sutta* instructs disciples to reflect on all noble virtues of the seven Buddha's, i.e. *Vipassi*, *Sikhi*, *Vessabhu*, *Kakusanda*, *Konagamana*, *Kassapa*, and *Gotama*. According to the *Sutta*, one should think of the well-being of every one reflecting on the power and qualities of the Triple Gem. He should radiate loving-thoughts saying "may I be well and happy!" and he should reflect "may all unpleasant ones be away from me" without hating them. The *Buddha* is limitless in his virtues and qualities, the *Dhamma* is limitless in its virtues and qualities, the *Sangha* is limitless in its virtues and qualities, but these groups of serpents, insects and other beings have limited qualities. They are snakes, scorpions, centipedes, spiders,

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lizards, mice. Their safety has been ensured by me; their protection has been ensured by me. May these beings return to their abodes! I who have thus safeguarded and protected them, the Buddha.

Mettānisanasa Sutta in *Anguttara Nikāya* lists some advantages in a brief way. On one occasion the Blessed One was living near *Savatthi* in *Jetavana* at *Anathapindika's* monastery. Then he addressed the monks saying, "Monks." – "Venerable Sir," said the monks, by way of reply. The Blessed One then spoke as follows:

‘Monks, one who develops loving kindness can expect eleven benefits. He is able to attain emancipation of heart as he practices loving kindness frequently and as he has made a habit of practicing thoroughly. Of course, he is accustomed to practice as he undertakes loving kindness thoroughly.

Basically, ten advantages out of the eleven would be gained in this very life and one is for the next life. It is really quite difficult to be born as a human being – “*kiccho manussa paṭilābho*’. It is most difficult to maintain or practice ‘humanity’ in our society, even if we are born as human beings. The *Mettanisansa Sutta* says that the major need for developing humanity is the loving kindness practice. This is a good answer to people who criticize saying that ‘Buddhism is only for next life’.

Buddha saw a volcano when he was wandering in the country of *Kosala*. Stopping there the Buddha preached Dhamma to the monks who were following him, taking the volcano as a simile. A monk in the order, who accepts and partakes of the four requisites that are immoral, will burn

and suffer in miserable and awful realms just like this volcano. Then, the Buddha said that a monk who practices loving kindness even for little time deserves the alms given by the devotees. Third, fourth and fifth discourses of the *Accharāsaṅghāṇā Vagga* (For the fraction of a second) in *Anguttara Nikāya* has enumerated values of the loving kindness practicing thus:

Bhikkhus, the *bhikkhu* practicing loving kindness for the fraction of a second, does not neglect *jhāna*, and does his duties in the dispensation of the teacher, as he consumes the country's alms food without a debt. How much benefite it will bring, if he makes much of this?

Princess *Samavati* was subjected to the vicious and spiteful actions of *Magandhi*, but she tolerated it all, instead radiating loving thoughts to her enemy. Therefore, she was honored by the Buddha in his Order, placing her in the first position of developing loving kindness among female disciples—(*etadaggaṃ bhikkhave mama savikanam upasikanam mettaviharinam yadidam samawathi*).

Second *Sārāṇīya Sutta* in *Anguttara Nikāya* (*Chakkanipāta - Sārāṇīya - Vagga*) describes very important facts in connection with noble living with co-resident monks in a temple.

“Chayime bhikkhave dhammā sārāṇīyā piyakaraṇā garukaraṇā sangahāya avivādāya sāmaggīyā eki bhāvāya samvattanti. Katame cha”:

“Idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvīcevaraho ca.

*Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo
sangahāya avivādāya sāmaggīyā ekībhāvāya samvattati”.*

Bhikkhus, these six things are for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity. What six?

Here, *Bhikkhus*, the *Bhikkhu* is established in bodily thoughts of loving kindness towards the co-associates in the holy life, openly and secretly. This is for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

If the associated monks in a monastery, exchange their loving bodily actions (*mettārikāya kammam*), loving verbal actions (*mettāvacī kammam*), and loving mental actions (*mettāmano kammam*), towards one another in a friendly manner even in their presence and absence, certainly, they would develop kindness, respect, unity, and togetherness. This is a thing or matter that they shall remember in the monastery. Then, they develop spiritual intimacy or very strong relationships among them, which would be impossible to separate like milk and water.

Āghāpaṭṭivinaya Sutta in *Anguttara Nikāya (pañcakanipāta - āghāta - Vagga)* describes very important facts in connection with noble living by developing loving-kindness.

*Pañcime bhikkhave. āghātaṭṭivinayā yattha bhikkhuno
uppanno āghāto sabbaso paṭṭivinetabbo. Katame pañca:*

Bhikkhus, there are five ways of repressing anger through

which the *bhikkhu* should repress all arisen anger. What five?

This *Sutta* basically explains about a dominant human disposition, anger (*āghāta*). It is a negative or evil human trait. And it is really a very dangerous human tendency that is why, the Buddha stated – “*kuddho attham na vijānāti*” – one who gives into anger does not know distinction between good and bad (welfare and cruelty). It is a malicious emotion which arises very naturally in the human mind and it brings downfall to humans and the entire society. This mental attitude is introduced with these synonymous words: hatred, animosity, resentment, ill will. According to this *Sutta* “Loving Kindness” can be used as an antidote to anger.

*Yasmiṃ bhikkhave, puggale āghāto jāyetha, mettā tasmim
puggale bhāvetabbā. Evaṃ tasmim puggale āghāto
paṭivinetabbo.*

Bhikkhus, when anger has arisen towards a certain person, loving-kindness should be developed towards the person. Thus the anger can be suppressed.

Sambodhipakkhiya Sutta in *Anguttara Nikāya* (*navakanipāta - Sambodhi - Vagga*) has given very important facts in connection with living a noble life by developing loving-kindness.

*Asubhā bhāvetabbā rāgassa pahānāya. Mettā bhāvetabbā
vyāpādaṃ pahānāya. ānāpānasati bhāvetabbā
vitakkupacchedāya. Aniccasaññā bhāvetabbā
asmimānasamugghātāya, aniccasaññino bhikkhave*

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*bhikkhuno anattasaññā saṇḍhāti. Anattasaññā
asmimānasamugghātāṃ pāpunāti, diṭṭheva dhamme
nibbānanti.*

This *Sutta* basically elaborates the ways to destroy certain burning defilements in the human mind. By developing satisfaction one can subdue or dispel greed. By developing loving-kindness one can subdue or dispel hatred. By developing meditation one can subdue or dispel discursive (or hindering) thought. By developing the perception of impermanence one can subdue or dispel egoistic attitudes - 'I am or myself'. Monks, one who has developed the perception of impermanence, the perception of non-self gets established. One with the perception of non-self completely destroys the perception 'I am' and here and now enjoys extinction. Passion (*rāga*), ill-will (*vyāpāda*), reflexion (thought) (*vitakka*), egotism (the pride of self) (*asmimāna*), are negative circumstances which disturbs one's liberation. This *Sutta* emphasizes that one should dispel them completely in one's spiritual path in order to be awakened. Then they will gain nibbānic bliss in this very life - *diṭṭheva dhamme nibbānanti*.

Doṇa Sutta in *Anguttara Nikāya Pañcakanipāta - Soṇa - Vagga*) has given very important facts in connection with living a noble life by developing loving kindness.

"Kathañca doṇa, brāhmaṇo brahmasamo hoti"?
*"Idha doṇa brāhmaṇo ubhato sujāto hoti mārito ca pitito ca,
saṃsuddhagahaṇiko yāva sattamāpitāna..... So evaṃ
pabbajito samāno mettāsahagatena cetasā ekam disam
pharito vīharati".*

Dona, who is the Brahmin similar to *Brahma*?

Here, *Dona*, the Brahmin is well born on both sides; on the mother's and father's side. He is of pure descent up to the seventh great grandfather, not spoiled and not censured.

So evaṃ pabbajito samāno mettāśahagatena cetasā ekam disaṃ pharivā viharati. Tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhī sabbattatāya sabbāvantaṃ lokam mettāśahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharivā viharati..... So ime cattāro brahmavihāre bhāvetvā kāyassa bheda parammaraṇā sugatiṃ brahmalokaṃ uppajjati.

“Having gone forth, he abides pervading one direction with thoughts of loving-kindness. Likewise, he abides on the second, third, fourth sides, above, below and across, in every respect; on the whole, the entire world with thoughts of loving-kindness. He abides with great thoughts of loving-kindness, immeasurable without enmity. He abides pervading one direction with thoughts of compassion ... re ... intrinsic joy ... re ... with equanimity ... re ... So also, he abides on the second, third, fourth-sides, above, below and across, in every respect, on the whole, the entire world. He abides with great thoughts of equanimity immeasurable without enmity. He develops these four divine abidings. After death he is born in the world of *Brahma*. *Dona*, thus the Brahmin is similar to *brahma*”.

Brahmanic faith prevailed in Pre-Buddhist India. This belief taught that all animate and inanimate, movable and immovable, visible and invisible things in the world were created by the unseen almighty *Brahma*. This ancient Indian society believed that at the end everything they will enter into the entity of all mighty God - *Brahma*. It was a very

popular interpretation in India. But the Buddha put a new definition upon that Hindu concept delivering the *Doṇa Sutta* to his contemporary society. A man who is pure from both sides of the mother and father, having ordained in the Order, will born be in a *Brahma* world after his death if he develops loving-kindness, compassion, equanimity, and altruistic joy with the thought of non-violence.

Every historical Buddha had the embodiment of extraordinary characteristics. Really, the Buddha was the compassionate one for all living beings. We can recognize all those excellent qualities and characteristics by examining his biography in the *Apadāna Pāli*. It says that with loving-kindness, observing the entire world at dawn with a compassionate eye was his great and excellent practice.

*Sabbesu bhutesu nidhāya daṇḍam
Aviheṭṭhayaṃ aññataramhi tesam
Mettena cittena hitānukampi
Eko care khaggavisāṇa kappo*

Noble ones live in the world like a rhinoceros who lives bravely in the forest, preventing violence from every living being, not violating anybody, with the thoughts of unconditional love and empathy towards the entire world. Further, *Apadāna Pali* -one book of the minor collection of the discourses (*Khuddaka Nikāya*) - maintains that great people are those who abiding in loving-kindness, are friendly with all living beings. They never consider that they are great and others are not. And also, they never condemn others at any time, aggrandizing themselves. It is mentioned in *Apadāna Pāli* thus:

Mettā vihāriṇo ete - Hitesī sabbapāṇinam

Anuttukkaṃsakā sabbe - Na te vambhanti kassaci

Currently in the society, what is really taking place? It seems that everyone goes astray struggling for wealth, titles, and position, power, in the society. Such arrogant people in the current society consider they alone are great while others are not so in every matter.

Udumbarika Sutta (Dīgha Nikāya - Pāthika Vagga) presents very important teachings in connection with living a noble life by developing loving-kindness. It is revealed that the admiration and greatness of seeing the four directions with a loving mind and abiding in loving-kindness subdues the five hindrances that weaken wisdom.

*“So ime pañcanīvaraṇe pahāya, cetaso upakkilese, paññāya
dubbhīkarāṇe mettā sahaḡatena cetasā ekam disam pharitvā
viharati - tathā dutiyam.. re... appamaṇena averena
abyāpajjhena viharati.”*

Singālovāda Sutta (Dīgha Nikāya - Pāthika Vagga) presents us more important advice in connection with living a noble life by developing loving-kindness. It is stated thus:

*Pañcahi kho gahapatiputta thānehi kulaputtana uparimā
disā samaṇabrāhmaṇā paccupaṭṭhātābbā mettena
kāyakammaṇa, mettena vacīkammaṇa, mettena
manokammaṇa, anāvaṭṭadvāratāya, āmisānuppādāṇena.*

"A householder, in these highest five ways, should support ascetics and Brahmins by:

- (i) loving deeds
- (ii) loving words
- (iii) loving thoughts

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- (iv) keeping an open house to them
- (v) supplying their material needs

Some important information in relation to the developing of loving-kindness is stated in the *Sangāti Sutta of the Dīgha Nikāya*. According to the *Sutta*, a loving mind develops, when it is cultivated repeatedly, when it becomes lighter and lighter like a cloud, when it is established in perfection, when it reaches completion, and when it is trained well, there will be no room for hatred (ill-will) anytime in such a mind.

“Aṭṭhānametaṃ āvuso anvakaso yaṃ mettāya cetovimuttiyā bhāvītāya -re- susamāradhāya. Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati. Nissaraṇaṃ hetaṃ āvuso byāpādassa yadidaṃ mettā ceto vimutti.”

Cūlagosingasāla Sutta in Majjhima Nikāya has more advice in this connection: *“Idha mayhaṃ bhante evaṃ hoti: 'lābhā vata me suladdhaṃ vata me, yohaṃ eva rūpehi sabrahmacārīhi saddhiṃ viharāmi' ti. Tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvīceva raho ca. Mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvīceva raho ca. Mettaṃ manokammaṃ paccupaṭṭhitaṃ āvīceva raho ca. Tassa mayhaṃ bhante evaṃ hoti: 'yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vatteyya' nti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho bhante kāyā Ekañca pana maññe citta' nti”*.

“The Blessed One addressed Venerable Anuruddha: Anuruddha, are you alright. Do you have any fatigue owing

to want of food? Venerable sir, we are alright, we have no fatigue owing to lack of food. Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes? Venerable sir, we are united like milk and water, friendly, without a dispute and abide seeing each other with friendly eyes. Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes? Venerable sir, this thought occurs to me, it is a gain for me that I live with such co-associates in the holy life. So openly and secretly, I abide with bodily actions of loving-kindness towards these venerable ones openly and secretly. With verbal actions of loving-kindness towards these venerable ones openly and secretly, with mental actions of loving-kindness towards these venerable ones openly and secretly, sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are many in bodies but one in mind”.

This story shows us that Venerable. *Anuruddha*, *Bhaddiya* and *Kimbila* developed their fraternal harmony abiding in loving-kindness. They had developed loving bodily action, loving verbal action, and loving mental action towards one another reciprocally. It is stated that developing benevolence and loving thoughts are the foundation of the good friendship. They were bound together by heart though they were separated in bodies. Their sincere association teaches us how to develop sincere associations in the society. It is an ideal example for current society where conflicts prevail. This story reveals how society and nations must live in spirit of co-existence in the modern world. And their association

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based on friendliness proves the excellent benefit of a practical approach in developing loving-kindness.

As mentioned in *Saṃyutta Nikāya*, one will gain a satisfactory life, relaxation, leisure, rest, dispassionateness, and cessation having cultivated loving-kindness sincerely and practiced frequently. The text states:

*“Mettā bhikkhave bhāvitā bahulīkatā mahato
phāsuvihāraya samvattati –re- vivekanissitaṃ,
virānissitaṃ, nirodhanissitaṃ, vossagga parināmi.”*

Sedaka Sutta of the *Saṃyutta Nikāya* gives some details in relation to cultivation of loving-kindness. According to this *Sutta*, one, who protects others with a loving and sympathetic mind, will automatically protecte himself.

*“Kathaṅca bhikkhave paraṃ rakkhanto attānaṃ rakkhati,
khantiyā, avihiṃsāya, metta cittāya anuddyatāya. Evaṃ
kho bhikkhave paraṃ rakkhanto attānaṃ rakkhati.”*

Maṃbhadda Sutta (*Yakkha Saṃyutta* in *Saṃyutta Nikāya*) states that if someone leads a harmless way of living day and night, spreading loving thoughts over all living beings, indeed, he has no spiteful or hateful mentality on anybody. It is stated in the *Sutta* as below:

*Yassa sabbamahorattaṃ ahiṃsāya rato mano,
Mettaṃ so sabbabhūtesu veraṃ tassa na kenacīti.*

Okkhāsa Sutta (*Saṃyutta Nikāya*) reveals that an exercise of meditation on loving-kindness even for a little time is more beneficial than giving alms –(*Dāna* – generosity)

*“Yo bhikkhave pubbaṇahasamayaṃ okkhāsatāṃ dānaṃ
dadeyyaṃ. re.. yova pubbaṇha samayaṃ antamaso gaddūna
mattaṃpi mettaṃ cittaṃ bhāveyya.. idaṃ tato
mahapphalataraṃ.”*

In the *Ratana Sutta* in the *Khuddakapāṭi* – *Khuddaka Nikāya*, the Buddha gives advice to all deities to extend their protection with loving thoughts towards any persons in the human world who make offerings to them.

*“Tasmāhi bhutānisāmetha sabbe
Mettaṃ karotha mānusiyaṃ pajāya”*

Accordingly, give good attentiveness, to all beings. Show your love to humans who bring offerings to you day and night. Guard them zealously.

On one occasion, the Buddha mentioned in the *Dhammapada Pāli*, that a monk who abides in loving-kindness with due devotion to the Buddhist Order certainly achieves liberation – freedom from all suffering - having eradicated all mental formations.

*“Mettāvihāri yo bhikkhu pasanno buddhasāne adhigacche
padaṃ santaṃ saṃkhārūpasāṃ sukhaṃ.”*

Mettācetovimutti Sutta of the *Itivuttakapāṭi* – *Khuddaka Nikāya* expresses this idea about loving kindness- *Metta*.

*“Yo na hanti na ghātetī – Na jināti na jāpye
Mettā bhātabbā - byāpādassa pahānāya”*

If someone is not harmful to anyone, will not take violent action by any form, or will not defeat, will not hurt anyone,

and if he radiates loving kindness towards all living beings, he has no animosity in his heart at any time.

Puññakiriyavatthu Sutta (Itivuttakapāli – Khuddaka Nikāya) states that one who expects their own well-being and success should develop meritorious actions; that is, giving (*dāna*-Liberality-Generosity), living in spiritual calm (*samacariyā*) with loving-kindness (*Metta*). It says:

*“Puññameva so sikkheyya āyataggam̐ sukhudriyam̐
Dānam̐ ca samacariyā ca mettacittam̐ ca bhāye”*

Khaggavisāṇa Sutta (Cullaniddesa Pāli – Khuddaka Nikāya) expresses this idea about the loving-kindness:

*“Mettam̐ upekkham̐ karuṇam̐ vimutti
Āsevamāno muditam̐ ca kāle
Sabbena lokena avirujjhamāno
Eko care khaggavisāṇakappo”*

It says that if someone resides at suitable occasions or times in the sublime abodes, i.e. *Mettā* - loving-kindness, *Karuṇā* - compassion, *Muditā* - appreciative joy, and *Upekkhā* - equanimity, it enables one to live in the world alone like a horned rhinoceros not being in conflict with the whole world. *Itivuttaka Pāli* further shows the great significance of loving-kindness in a very interesting way.

“Just as whatever light there is in the stars, all is not worth the sixteenth part of the moon’s; even so, whatever kind of meritorious deeds there are, all are not worth the sixteenth part of meditation on loving-kindness – *Metta Bhāvanā* (*Sutta 27*).”

CHAPTER EIGHT

THE TECHNIQUES FOR PRACTICING LOVING KINDNESS

Loving-kindness is emotionless. It involves very pure thoughts based on a clean and good heart. It is obvious that loving-kindness must be radiated towards all living beings without any discrimination in terms of race, color, caste, class, social state or size or nature. There is no personality belief in the loving-kindness practice. You are not allowed to kill any living beings purposely. You have to have equal compassion towards all living beings as the Buddha Himself practiced it. Some of us may have the tendency to kill tiny beings like mosquitoes, dangerous snakes, scorpions, fly, fleas, and ants thinking their lives are not so important and they always disturb us. Actually, it is wrong; they also have a right to live their own lives. All beings must live on the earth to make it ecologically balanced. The Buddha who realized this fact recommended that monks use a strainer when they collect river water in order to avoid killing even microscopic insects. Therefore, we as human beings who understand the importance of all living beings must practice loving-kindness towards the entire world considering that there is only one world and we will share it together.

First Method: Begin by extending loving-kindness towards yourself:

Ahaṃ Avero Homi:

May I be free from ill-will!

Ahaṃ sukhi homi:

May I be well and happy!

Ahaṃ Avyāpajjo Homi:

May I be free from suffering!

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Ahaṃ Anīgo Homi: May I be free from trouble!

Ahaṃ sukhī attānaṃ pariharāmi: May I keep myself in happiness!

Aham Dukkhaṃ muccāmi: May I be free from suffering!

Aham Yathā-laddha-sampattito mā vigacchāmi: May I not be parted from the good fortune I have attained!

Aham Kammassako homi: I am the owner of my kamma and must inherit its results!

Second Method: extending loving-kindness to your parents, teachers, relatives, and friends:

Ahaṃ Viya Mayhaṃ Mātāpitaro,

Ahaṃ Viya Mayhaṃ Ācariyupajjhāyā,

Ahaṃ Viya Mayhaṃ Hita Sattā,

Ahaṃ Viya Mayhaṃ Majjhattikasattā,

Ahaṃ Viya Mayhaṃ Verī Sattā,

Averā Hontu, sukhi hontu, Abyāpajjā Hontu, Anīghā Hontu,

Sukhī Attānaṃ Pariharantu, Dukkhaṃ Muñcantu, yathā

laddhā Sampattito mā Vigacchantu Kammassakā!

As I, may my parents,

As I, may my preceptors, and teachers

As I, may the being intimate to me,

As I, may all the beings indifferent to me,

As I, may all the beings not friendly to me,

be free from ill-will, be well and happy, be free from suffering, be free from troubles, be kept in happiness themselves, be free from oppression, and not be deprived of the gains they have rightfully acquired!

Third Method: extending loving-kindness to the beings of your house and other dwellings

*Imasmim̐ Vihāre, Imasmim̐ Gāne, Imasmim̐ nagare,
Imasmim̐ raṭṭhe, Imasmim̐ Jambudīpe, Imasmim̐ Cakkavāle,
Sabbe Sattā Averaṅ Hontu, sukhi hontu, Abyāpajjā Hontu,
Anīghā Hontu, Sukhī Attānaṃ Pariharantu, Dukkhā
Muñcantu, yathā laddhā Sampattito mā Vigacchantu
Kammassakā!*

May all living beings who live in this temple,
May all living beings who live in this village,
May all living beings who live in this city,
May all living beings who live in this country,
May all beings living in this universe,
Be free from ill-will, be well and happy, be free from
suffering, be free from troubles, be kept in happiness
themselves, be free from oppression, not be deprived of the
gains they have rightfully acquired!

Fourth Method: Then extend loving-kindness to all kinds of
living beings in all directions:

*Puratthimāya Disāya, Dakkhiṇāya Disāya, Pacchimāya
Disāya, Uttarāya Disāya, Puratthimāya Anudisāya,
Dakkhiṇāya Anudisāya, Pacchimāya Anudisāya, Uttarāya
Anudisāya, Hetṭhimāya Disāya, Uparimāya Disāya, Sabbe
Sattā, Sabbe Pāṇā, Sabbe Bhūtā, Sabbe Puggalā, Sabbe
Attabhāva Pariyāpannā, Sabbe Itthiyo, Sabbe Purisā, Sabbe
Ariyā, Sabbe Anariyā, Sabbe Devā, Sabbe Manussā, Sabbe
Amanussā, Sabbe Vinipātikā, Petā, Averaṅ Hontu, sukhi
hontu, Abyāpajjā Hontu, Anīghā Hontu, Sukhī Attānaṃ
Pariharantu, Dukkhā Muñcantu, yathā laddhā Sampattito
mā Vigacchantu Kammassakā!*

May All Living Beings, Persons, Individuals, Women,
Ladies, Men, Noble Ones, wordly Ones, Divine Beings,

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Human Beings, Non-human Beings, Animals, Beasts, Ghosts, those Living in the direction of the East, South, West, North, South-East, South-West, North-East, North-West, lowest point and highest point be free from ill-will, be well and happy, be free from suffering, be free from troubles (affliction), be beneficiaries of happiness, be free from oppression, not be deprived of the gains they have rightfully acquired!

Fifth method: Extending loving-kindness to the guardian deities of your house:

*Imasmim gehe ārakkhadevatā averā hontu, sukhi hontu,
Abyāpajjā Hontu, Anīghā Hontu, Sukhī Attānaṃ
Pariharantu, Dukkhā Muñcantu, yathā laddhā Sampattito
mā Vigacchantu Kammassakā!*

May the guardian deities in this house be free from ill-will, be well and happy, be free from suffering, be free from troubles (affliction), kept in happiness themselves, be free from oppression, not be deprived of the gains they have rightfully acquired!

Meditation is for everyone. It is open to every mind which is ready for practice. It is essential for all human-beings. We need meditation in order to establish mindfulness or one-pointedness of our mind. There is no discrimination, such as religion or race or caste or color or geographical demarcation or limits in the practice of meditation. All most all major religions have emphasized its very significant aspect. Meditation has been used to search for inner peace and harmony since the beginning of human civilization in the world. Basically, the main religious schools in history, like

Buddhism, Hinduism, Christianity and Islam have introduced such practices for their followers to gain spiritual attainments. And it is found in a several Indian belief system too. Mental purity can be gained through meditation. So, it is a very essential feature of religious practice.

Prior to Buddhism, Indian religious leaders and sages used various methods to gain their inner harmony and peace. "*Yoga*" is one method. Ancient Indians believed that they will acquire divinity when they cultivate the mind. So, *Yoga* means yoking or joining mind to divinity. They practice *Yoga* in different poses with the desire to reach the state of divinity. Although *yoga* is not a field of my expertise I can state that, the term "*Yoga*" was never used in early Buddhist teaching. The *Sāṅkya* School is a well-established religious school in India which existed before Buddhism and it was this School which developed the practice known as *Yoga* in India.

Buddhist meditation is not a carbon copy of *yoga* or any such practice. There is no historical or religious evidence or basis to prove that Buddhism has borrowed meditation practices from the *yoga* practice.

Stress prevails in every corner of the world as an epidemic disease. Most people in the society suffer from stress. It is flourishing in present day society. It is a very frequently conversation topic. Basically, stress develops in a human mind through the lack of meditation or mental development. Mental imbalance gives us various diseases such as heart disease, coronary disease, cancer, lung disease, mental & physical problems, cirrhosis of the liver, migraine, irritable bowels syndrome, insomnia, anxiety, premenstrual

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syndrome, panic attacks, lower levels of stress hormones, lower level of blood pressure, high blood pressure and asthma. Mental stress is the main cause which leads to suicide in the modern society.

Modern technology and industrialization have pushed man towards laziness or inactiveness and meanwhile have increased their desires. Very sophisticated machines that have come into being as a result of the modern high technology to serve men. So humans have become lazy. People's desires are rapidly increasing. 'Super markets' have been set-up in different places worldwide, and they act as foundations for people's desires. When customers enter into a shopping complex, they let their grasping mind go astray. A modern supermarket is a place where we can fulfill our desires. Our mind is restless whenever we are there. Desires related to modern products are coming one after another just like a water-spring. They flow through our mind competitively. Modern man is in a rat-race in order to satisfy insatiable desires. From morning to late at night, people are running and pursuing after one another. People work tirelessly aiming to satisfy their own endless needs. By nature (in general) humans develop desires and spend more time during working hours to fulfill desires than to care for their bodies.

Practicing *Metta Bhāvanā* (meditation on loving-kindness) is very important to overcome mental stress. It is very simple and essential. It is a very popular practice currently all over the world. This is how it is to be practiced:

First we must develop benevolence and good thoughts, concentrating on a particular object. In the case of *metta* the

object is a person. Then we should radiate those lovely thoughts towards all living beings for their well-being and mental consolation. First radiate loving-kindness towards yourself and gradually extend universally.

May I be well and happy!

May I be free from mental stress!

May I be free from suffering!

May I be free from enmity, anxiety, ill-will and jealousy!

May my parents be well and happy, as I am well and happy myself!

May my parents be free from mental stress, as I am free from mental stress myself!

May my parents be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May my wife be well and happy, as I am well and happy myself!

May my wife be free from mental stress, as I am free from mental stress myself!

May my wife be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May my husband be well and happy, as I am well and happy myself!

May my husband be free from mental stress, as I am free from mental stress myself!

May my husband be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

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May my children be well and happy, as I am well and happy myself!

May my children be free from mental stress, as I am free from mental stress myself!

May my children be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May my brother(s) be well and happy, as I am well and happy myself!

May my brother(s) be free from mental stress, as I am free from mental stress myself!

May my brother(s) be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May my sister(s) be well and happy, as I am well and happy myself!

May my sister(s) be free from mental stress, as I am free from mental stress myself!

May my sister(s) be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May my friends be well and happy, as I am well and happy myself!

May my friends be free from mental stress, as I am free from mental stress myself!

May my friends be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

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May my neighbors be well and happy, as I am well and
happy myself!

May my neighbors be free from mental stress, as I am free
from mental stress myself!

May my neighbors be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my classmates be well and happy, as I am well and
happy myself! May my classmates be free from mental
stress, as I am free from mental stress myself!

May my classmates be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my peers be well and happy, as I am well and happy
myself!

May my peers be free from mental stress, as I am free from
mental stress myself!

May my peers be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my officemates be well and happy, as I am well and
happy myself!

May my officemates be free from mental stress, as I am free
from mental stress myself!

May my officemates be free from enmity, anxiety, ill-will
and jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my well-wishers be well and happy, as I am well and
happy myself!

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May my well-wishers be free from mental stress, as I am free
from mental stress myself!

May my well-wishers be free from enmity, anxiety, ill-will
and jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my colleagues be free from mental stress, as I am free
from mental stress myself!

May my colleagues be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my pleasant and dearest ones be well and happy, as I
am well and happy myself!

May my pleasant and dearest ones be free from mental
stress, as I am free from mental stress myself!

May my pleasant and dearest ones be free from enmity,
anxiety, ill-will and jealousy, as I am free from enmity,
anxiety, ill-will and jealousy myself!

May my employees be well and happy, as I am well and
happy myself!

May my employees be free from mental stress, as I am free
from mental stress myself!

May my employees be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my teachers be well and happy, as I am well and happy
myself!

May my teachers be free from mental stress, as I am free
from mental stress myself!

May my teachers be free from enmity, anxiety, ill-will and

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jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May my all relatives be well and happy, as I am well and
happy myself!

May my all relatives be free from mental stress, as I am free
from mental stress myself!

May my all relatives be free from enmity, anxiety, ill-will
and jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May all workers be well and happy, as I am well and happy
myself!

May all workers be free from mental stress, as I am free from
mental stress myself!

May all workers be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May all farmers be well and happy, as I am well and happy
myself!

May all farmers be free from mental stress, as I am free from
mental stress myself!

May all farmers be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May all officers be well and happy, as I am well and happy
myself!

May all officers be free from mental stress, as I am free from
mental stress myself!

May all officers be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

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May all citizens be well and happy, as I am well and happy myself!

May all citizens be free from mental stress, as I am free from mental stress myself!

May all citizens be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May all rulers and ministers be well and happy, as I am well and happy myself!

May all rulers and ministers be free from mental stress, as I am free from mental stress myself!

May all rulers and ministers be free from enmity, anxiety, ill-will and jealousy, as I am free from enmity, anxiety, ill-will and jealousy myself!

May all divine beings be well and happy, as I am well and happy myself!

May all divine beings be free from suffering, as I am free from suffering myself!

May all divine beings be comfort, as I am comfort myself!

May all monks be well and happy, as I am well and happy myself!

May all monks be free from suffering, as I am free from suffering myself!

May all monks be comfort, as I am comfort myself!

May all Bodhisattvas be well and happy, as I am well and happy myself!

May all Bodhisattvas be free from suffering, as I am free from suffering myself!

May all Bodhisattvas be comfort, as I am comfort myself!

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May my all enemies be well and happy, as I am well and
happy myself!

May my all enemies be free from mental stress, as I am free
from mental stress myself!

May my all enemies be free from enmity, anxiety, ill-will and
jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May all unpleasant ones be well and happy, as I am well and
happy myself!

May all unpleasant ones be free from mental stress, as I am
free from mental stress myself!

May all unpleasant ones be free from enmity, anxiety; ill-will
and jealousy, as I am free from enmity, anxiety, ill-will and
jealousy myself!

May all footless beings be well and happy, as I am well and
happy myself!

May all footless beings be free from suffering, as I am free
from suffering myself!

May all footless beings be in comfort, as I am in comfort
myself!

May all biped beings be well and happy, as I am well and
happy myself!

May all biped beings be free from suffering, as I am free
from suffering myself!

May all biped beings be in comfort, as I am in comfort
myself!

May all quadruped beings be well and happy, as I am well
and happy myself!

May all quadruped beings be free from suffering, as I am

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free from suffering myself!

May all quadruped beings be comfort, as I am comfort
myself!

May all many footed beings be well and happy, as I am well
and happy myself!

May all many footed beings be free from suffering, as I am
free from suffering myself!

May all many footed beings be in comfort, as I am in comfort
myself!

May all visible and invisible beings be well and happy, as I
am well and happy myself!

May all visible & invisible beings be free from suffering, as I
am free from suffering myself!

May all visible & invisible beings be in comfort, as I am in
comfort myself!

May all short & long beings be well and happy, as I am well
and happy myself!

May all short & long beings be free from suffering, as I am
free from suffering myself!

May all short & long beings be in comfort, as I am in comfort
myself!

May all crawling beings be well and happy, as I am well and
happy myself!

May all crawling beings be free from suffering, as I am free
from suffering myself!

May all crawling beings be in comfort, as I am in comfort
myself!

May all ghosts be well and happy, as I am well and happy
myself!

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May all ghosts be free from suffering, as I am free from
suffering myself!

May all ghosts be in comfort, as I am in comfort myself!

May all demon beings be well and happy, as I am well and
happy myself!

May all demon beings be free from suffering, as I am free
from suffering myself!

May all demon beings be in comfort, as I am in comfort
myself!

May all living beings in the North (direction), be well and
happy, as I am well and happy myself!

May they be free from suffering, as I am free from suffering!

May they be in comfort, as I am in comfort myself!

May all living beings in the South (direction), be well and
happy, as I am well and happy myself!

May they be free from suffering, as I am free from suffering!

May they be in comfort, as I am in comfort myself!

May all living beings in the West (direction), be well and
happy, as I am well and happy myself!

May they be free from suffering, as I am free from suffering!

May they be in comfort, as I am in comfort myself!

May all living beings in the East (direction), be well and
happy, as I am well and happy myself!

May they be free from suffering, as I am free from suffering!

May they be in comfort, as I am in comfort myself!

May all living beings in the North-West (direction), be well
and happy, as I am well and happy myself!

May they be free from suffering, as I am free from suffering!

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May they be in comfort, as I am in comfort myself!

May all living beings in the North-East (direction), be well and happy, as I am well and happy myself! May they be free from suffering, as I am free from suffering!

May they be in comfort, as I am in comfort myself!

May all living beings in the South-west (direction), be well and happy, as I am well and happy myself!
May they be free from suffering, as I am free from suffering!
May they be in comfort, as I am in comfort myself!

May all living beings in the South-East (direction), be well and happy, as I am well and happy myself!
May they be free from suffering, as I am free from suffering!
May they be in comfort, as I am in comfort myself!

May all living beings in the Zenith be well and happy, as I am well and happy myself!
May they be free from suffering, as I am free from suffering!
May they be in comfort, as I am in comfort myself!

May all living beings below be well and happy, as I am well and happy myself!
May they be free from suffering, as I am free from suffering!
May they be in comfort, as I am in comfort myself!

May all living beings be well and happy, as I am well and happy myself!

May all living beings be free from suffering, as I am free from suffering myself!

May all living beings be in comfort, as I am in comfort myself!

The way of radiating boundless loving-kindness

“May all be filled with joy and peace,
May all beings everywhere,
The strong and the weak,
The great and the small,
The meek and the powerful,
The short and the long,
The subtle and the gross:
May all beings everywhere,
both seen and unseen,
Dwelling far off or nearby,
Being, or waiting to become:
May all be filled with lasting joy.
Let no one deceive another,
Let no one anywhere despise another,
Let no one out of anger or resentment
Wish blessing to anyone at all.
Just as a mother with her own life
protects her child, her only child, from hurt,
so within yourself let grow
a boundless love for all creatures.
Let your love flow outward through the whole universe
To its full height, depth, and broad extent,
Then, as you stand or walk,
Sit or lie down,
As long as you are awake,
Strive for this with a one pointed mind:
Your life will bring heaven to earth.”

The World Honored One, the Buddha paid great attention to mankind's spiritual development. Though meditation, based

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on sense objects is the main reason for achieving spiritual attainment, mental & physical cleanliness is also one of the main and very important reasons for spiritual attainment.

The mind is not calm and steady. It does not stay at one-point or object for a long time. It changes after every 17 mental modes. Our mind goes astray in every possible way. It ponders, thinks, wonders and imagines constantly on various objects. Mind is interrelated with external sense fields, that is, form, corporeality (*rūpa*) sound, audibility (*sadda*) smell, odour (*gandha*) taste, flavor (*rasa*) and touch (tangibility) (*poṭṭhabba*). Their internal sense fields are eye (*cakkhu*), ear (*sota*), nose (*ghāna*), tongue (*jivhā*), and body (*kāya*).

The *Dhammapada* explains how the mind functions in the *Citta Vagga* (division of mind).

*Dūrangaman ekacaram - Asarīram guhāsayan
Ye cittan saññamessanti - Mokkhanti
marabandanam*

Mind goes far from us but alone. It doesn't have body. Mind dwells in a cave. One who subdues mind is freed from the bond of *Māra* (Evil-One)

To subdue our unrestrained mind the best method is meditation. A meditator must understand the five (cling on) aggregates (*pañcūpādākkhandha*), that is, *rūpa* (corporeality) *vedanā* (sensations) *saññā* (perception) *sankhāra* (mental formation) and *viññāṇa* (consciousness). They and their own phenomena are sense objects which designate the function of the mind. With this basic

knowledge, a practitioner should concentrate on a single object. The Four Foundations of Mindfulness is a way to get proper knowledge and awareness in right way. Right view and right wisdom are very important to make concentration steady. Buddhist meditation is human oriented and positive. It is not negative; it is a productive and practical system. It is a method which explains what is essential for human life. Meditation that sharpens mindfulness, introduces to us the essential as essential and the inessential as inessential. Meditation based on right mindfulness has the potential to distinguish wholesome things from unwholesome things and vice versa. One who gets right understanding through meditation does not adhere to the aggregates any more. So, the Buddha has stressed the significance of mindfulness in every phenomenon.

Let us examine the term “*samādhi*”; we first come across it in the *Dhammacakkappavattana Sutta* (the discourse of the turning wheel of the Dhamma) as *Sammā Samādhi* under the section on the Middle Path. The Buddha defined this word 2600 years ago. One who treads on the Middle Path gains proper vision (*cakkhukaraṇi*) insight knowledge (*ñāṇakaraṇi*) inner peace (*vūpasama*) higher wisdom (*abhiññā*) and enlightenment (*sambodhi*) as a results of mental development in the Middle Path.

Generally exercising mental one-pointedness is meditation. *Atthasālini* commentary has pointed out that steadiness of bringing the object to the mind is one-pointedness or meditation. (Note: in the case of *Metta* practice the object is the thought of *Metta*) At this moment mind stabilized in itself -*vitakka* (applied thought) *vicāra* (sustained thought)

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Pīti (zest) and *sukha* (happiness). At this stage mind does not move 'to and fro' owing to flurry or perplexity. Normally mind declines when flurry and perplexity arise.

The *Paṭisambhidhā Magga* defines the term *samādhi* in many different ways. A few definitions are as follows:

Strong steadiness of the mind is concentration (*samādhi*).

As *samādhi* leads mind towards equilibrium (mental balance) it is called concentration (*samādhi*).

It is called concentration (*samādhi*) because it conquers non-equilibrium of the mind.

It is called concentration (*samādhi*) as it brings equanimity to the mind.

It is called concentration (*samādhi*) as opposed to non-equilibrium of the mind.

Buddhists must cultivate both heart and head equally. Here, heart refers to loving-kindness, compassion and softness of the mind and head indicates wisdom. The practice of tranquility meditation develops mind (*mana*) most prominently *samādhi* (concentration) while wisdom and penetrative knowledge is developed by the practice of insight meditation. Both are crucial capabilities for man's liberation. It is simply important for material success too. For example, these two are like a blind man and a crippled man. The blind man is unable to walk alone himself because of his blindness and the crippled man too, cannot to walk alone as he is a cripple, but if they agree to assist one another (reciprocally), they certainly would succeed in their venture. Likewise, if a man's heart and head work together equally, no matter whether it is spiritual or material success, will come to human beings.

There are many thoughts in one's sub-consciousness. They remain like a spark of fire in the ashes. When someone blows over the ashes, at once, they flare up. In a similar manner, thoughts are activated when they impact with the external objectives. Those thoughts are very pure and clean in their original state yet they become healthy or unhealthy when they are involved with wholesome and unwholesome activities. Healthy thoughts, such as loving-kindness, compassion, appreciative joy, equanimity, unity, co-existence, harmony and mental alleviation, bring us mental peace, right understanding and everlasting happiness. On the other hand, unhealthy thoughts like ill-will, jealousy, hatred, conceit, anger, lust, greed, ignorance and maliciousness bring about subsequent results which are the complete opposite of the above positive side. They are really obstructions for transcendental achievement. Therefore, we can use all advantages, by the proper practice of meditation for the development of healthy thoughts and the eradication of unhealthy thoughts.

Of two meditational systems *samatha* meditation (concentration meditation) is related directly with heart while *Vipassana* meditation (insight meditation) deals with wisdom. A man, who is concerned only about the heart, is good in character but he is far from having right understanding, so he can't achieve Nibbanic Bliss. On the other hand, a man who develops only the head (wisdom), is very close to attainment of Nibbana, but he lacks compassion or goodness of heart. Therefore, both aspects are equally very important to mankind. One must develop both in parallel in the meditation practice.

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Some people can say that the practice of insight meditation is definitely connected with the insight development (wisdom), so it wouldn't help to develop the heart or noble human qualities like compassion, loving kindness, etc. This may make the meditator a heartless and unkind person like a murderer who does not have love and compassion for other living beings. The Buddha always encourages us to practice the sublime mental states (*brahmavihara*), i.e. loving-kindness (*mettā*), compassion (*karunā*) appreciative joy (*muditā*) and equanimity (*upekkhā*) throughout our whole life to be good Buddhists. Meditation makes a perfect and a disciplined person and meditation on loving-kindness makes a disciplined and a kindhearted person.

During the Buddha's time, all monks and nuns depended on lay devotees for their requisites. Men and women who became monks and nuns in Buddhist Order, having given up all assets, intended to achieve liberation by uprooting all root causes of endless *dukkha*. Therefore they fully concentrated on that main purpose and mostly practiced meditation while receiving all the necessary four requisites from the devotees. So, there was a good mutual and strong relationship between the monastery and lay devotees since olden days. The devotees knew monks' necessities through their experience and provided them to the monastery at the right time. In return, monastery radiated protection, safeguards and blessing towards them by chanting "*Karaniyametta Sutta*". They think thus: "We practice *Metta*, the sublime divine abodes genuinely and honestly; by the truth of that genuine practice, "may you all be well and happy!" The Buddha taught us that this is the way that has to be developed by the monks and nuns to become free from being in a devotee's debt. Therefore, all monasteries

are bound to practice meditation on loving kindness daily, having very compassionate thoughts upon their benefactors. This proper cultivation benefits monastery and householders. Indeed, a practitioner will gain eleven kinds of benefits from this cultivation. One, who develops loving-kindness properly, is qualified to achieve those subsequent results in this very life and hereafter. It has been pointed out in the *Mettanisansa Sutta*:

"Monks, for one whose awareness is cultivated through good will, developed, pursued, handed the reins and taken as a basis, given grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?

"One sleeps easily, wakes up easily, and dreams no evil or scary dreams. One is dear to human beings, dear to non-human beings. The Devas protect one. Neither fire nor poison nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and – if penetrating no higher – is headed for the *Brahma* world

CHAPTER NINE

THE BENEVOLENT PROFITS OF LOVING KINDNESS

S*amatha Bhāvanā* - tranquilizing meditation brings us *samāhitamcittam* - composed mind. One is able to develop a collected mind meditating on loving-kindness. So, it is a good object for concentration meditation. Basically, the loving-kindness practice makes our mind calm, serene and concentrated. Then, such a collected mind will be settled with bare awareness and that awareness paves the way to induce insight and it leads to liberated from suffering by destroying all defilements. Now, let's concisely count the benefits of the cultivation of loving-kindness. One who practices loving-kindness sincerely, certainly, would benefit in this very life and here after. Eleven kinds of benefits can be achieved, according to the *Mettānisansa Sutta*- by the loving-kindness practitioner. Which eleven?

01. *Sukham supati*: sleeps easily.
02. *Sukham pañibujhati*: awakes easily.
03. *Na pāpakam supinam passati*: dreams no evil dreams.
04. *Manussānam piyo hoti*: one is dear to human beings.
05. *Amanussānam piyo hoti*: one is dear to non-human beings.
06. *Devā rakkhanti*: one is protected by the divine beings.
07. *Nāssa aggim vā visam vā sathtam vā kamati*: neither fire, poison nor weapons can touch (harm) one.
08. *Tuvaṭam cittam samādhiyai*: one's mind gains

concentration quickly.

09. *Mukhavanno vippasīdati*: one's complexion is bright.
10. *Asammūllova kālam karoti*: one dies consciously.
11. *Uttarim appaṭivijjhanto Brahmālokūpago hoti*: one will be reborn in the higher *Brahma* world.

“These are the eleven advantages that can be wished for by one whose awareness radiates through good will that is cultivated, developed, pursued.

Sukham supati: sleep easily.

When sleeping mind delves into sub-consciousness. It is a great comfort, relaxing, and this is the time when one can be freed from endless problems and torments even temporarily. It is a privilege that human beings get from nature. Yet, due to some kind of physical and external problems, some of us cannot enjoy the sound sleep that we inherit as a reward of nature. Therefore, most of us scream, snore, agitate, hoot, lament, talk nonsense, and dream while sleeping. Then we wake up in the morning. It is our routine. Basically, most of us talk about our sleepless nights in the morning. Nowadays, insomnia has been recognized as a very common problem.

Sleeplessness has increased in society as a deep-rooted disease among the people. “Long is the night for wakeful people”. If we do a survey on this matter among a selected hundred people as a sample, ninety percent possibly say that they suffer from insomnia. People have become fed-up with so much tension and depression that creates family and social problems and difficulties. They have no consolation or

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inner harmony. They are in a very difficult situation and spend their lives with manifold troubles. In order to be free from this hard life, they work like machines from morning until bed-time in this consumer society. If they go to bed at night with all that, then, how is it possible to have sound sleep? Some of us do not get sound sleep, because we plan what should be done on the next day, during our sleeping time. Therefore, if someone wishes to have a nice and comfortable sleep, one must go to the bed leaving behind all unnecessary obstructions like the next day's planning, future plans, every bill payment, children's problems, family concerns, financial problems, social problems, and any other matter that could affect sleep.

People need at least six hours of comfortable and dreamless sleep to sustain good health. You will feel fresh and comfortable when waking up in the morning if you get a nice sleep in the night. You work hard for eight hours with your many family and social commitments, so, you need energy. A successful and useful day basically depends on your sleep. Therefore, you must have a good sleep every day in order to cover all schedules of the day. One who sincerely develops loving-kindness daily sleeps well. *Metta* removes all anxiety, fear, depressions, tension, and all other burning sensations; therefore, a person can sleep anywhere fearlessly whenever the need arises. As they have developed the mind through goodwill, they do not lie awake tossing and turning in the bed and they do not fret about things that they have done or not done.

Sukham patibujjhati-awakes easily.

One who sleeps happily wakes up happily. Your sound

sleep makes you wake up well. Then you can start your day very happily. Waking up in the early morning gives us a great opportunity to welcome a beautiful and pleasant day. Our great Lord Buddha slept only a few hours each night throughout his whole life time. He started his service for the people in the early morning after his morning meditation. He did all his compassionate service for the sake of many. His schedule began early each day. He shows us a magnificent and ideal example by doing so.

Morning time is so beautiful. Birds sing while the sun rises. Trees provide fresh air. Time in the morning is so quiet, so it would be suitable for serious studies or tasks that need proper attention and focus. It is the most suitable time even for meditation. Everyone in the society is busy with their personal and social commitments. They have to manage all those tasks within a short time. Time is just like a melting ice-bar. So, people must manage their valuable time. Everyone in the family will go out in the morning for their daily activities. So, you need time to get ready. If you get up late, you do not have enough time to prepare and you will do everything in a hurry. On waking up in the early morning, one is able to become aware instantly being refreshed from a sound sleep and one becomes ready for the day. One who does not sleep well cannot warmly welcome the day. Basically, they become lazy, yawn, and become inactive for some time even after waking up. But a loving-kindness practitioner does not feel such discomforts after awakening.

Na pāpakam supinam passati: dreams no evil dreams.

Sometime scary, confusing and evil dreams come to our

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consciousness when we fall asleep. It is a fact that can be proven psychologically. Our sub-consciousness awakes while we are sleeping. The things that are not come to true in our everyday activities indeed might occur in our dreams. The shadows of our thinking, and action that we do in the day time while awake are sunk in our sub-consciousness. Dreams are mental volitions which come to the mind when we are in the state of neither sleeping nor awakening. These are mixed volitions and are not related one another. They are absolutely separate individually. There are some who become afraid during sleep and others who scream as a result of their dreams. *Metta* practitioners have no nightmares and see no demons or ghosts. They sleep well as they have right thoughts.

Manussanam piyo hoti: one becomes dear to human beings.

We live among people and all our activities are connected with society. Therefore, as human beings, we hope to have recognition, appreciation, love and affection, reliability, and good-will. They affect our life psychologically. If we do not maintain those aspects among us, it is sure that society will degenerate gradually. Everybody likes *Metta* practitioners and they are friends of everybody. All good people wish to be associated with them. They speak well and are gentle with others, so everyone seeks out their company. People consider their appearance as a blessing, so others become happy when they see *Metta* practitioners and unhappy when they leave. Everyone in the society loves men and women who practice loving-kindness as they do not do any wrong and illegal activities. They talk gently and politely and behave in a sane manner. So, they are very pleasant and trustworthy. Therefore, human beings love and like them.

Amanussanān piyo hoti: one is dear to non-human beings.

Non-human beings are called 'amanussa'. Most of them have no capabilities to develop supreme qualities like human beings. Beings like demons, ghosts, and animals are unable to differentiate between good and bad. They cannot think right. They simply survive with an undeveloped mind. But even they love loving-kindness practitioners and protect them.

Devārakkhanti: One is protected by the divine beings.

Deities also love them, so they always protect them from harm and danger that might happen. The Buddha taught this *Metta Sutta* to make deities friendly with monks who were ready to practice meditation under their tree abodes. First all divine beings together felt disturbed by the presence of meditative monks close to their tree shelters. But after sometime they wanted the tree abodes for themselves. Therefore, they tried to drive the monks away from their forest grove by manifesting various kinds of unpleasant sights and terrible sounds but eventually they became so friendly with all the monks, entirely transformed their negative attitudes and protected them from many types of dangers since the monks practiced loving-kindness as instructed by the Buddha. Perhaps, some of you do not believe that such beings live invisibly in the world. But they do exist and protect good people from danger.

Aggim vā visam vā sattam vā: neither fire, nor poison nor weapons can touch one.

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Fire, poison, and weapons are means that can be used for killing a person. But if you develop loving-kindness sincerely, these dangers cannot cause harm to you. If you practice loving-kindness regularly, it is certain that you will live longer. Pet lovers live longer because they love animals. This is a common belief in modern society. Loving-kindness is a positive force that arises in the human mind. This positive energy arises from the meditation practice. As long as this positive energy is in the mind, it will remain calm and peaceful as it is devoid of defilements. Then, mind becomes a strong energy and danger cannot affect such a mind.

Tuvatam cittam samādhīyai: one's mind gains concentration quickly.

Mind frequently changes. Various distractions always change the mind. Stopping of the scattering nature of the mind and focusing on a particular object is called concentration (*samadhi*). The meditator who develops loving-kindness has a mind which is free from mental turbulence and such a mind cannot be dominated by extraneous external objects or physical pain or stray mental thoughts. Loving-kindness meditation should be developed by the insight meditator who is intent on developing the Four Foundations of Mindfulness as it is a pre-requisite. Whenever possible, while meeting a meditation master during an interview, daily mealtime, before sleeping, when there is no specific programme, he should practice loving-kindness as a means of establishing concentration. It is good to reflect on others' well-being in every possible opportunity in our daily life; thinking "let my actions not disturb others' concentration". He quickly attains concentration as he is sincere in his loving-kindness practice.

Mukhavanno vippasidati: one's complexion is bright.

Basically, most people in the modern society seem to be unhappy (*domanassa*) (melancholy). They may have many kinds of mental turbulences and other physical problems. When they reflect always on those unpleasant problems, indeed, they will reflect unhappy mood on their faces. But loving-kindness practitioners are free from all that, therefore, they will reflect a pleasant and serene complexion always. So, their faces look very serene like a rose. Everyone is their friend and they are everyone's friend. They do not accommodate any kinds of bad qualities, such as jealousy, ill-will, hatred, malevolent thoughts, greed, and anger and so on. They are totally free from those evil qualities, so their blood circulation is very clear. This is why, their faces are so bright.

Asammūllova kālam karoti: one dies consciously.

Death is a bitter experience and no one can describe its bitterness as his or her true experience. It is really a struggle for one who has done more evil things. Such people really suffer badly at the last moment. But a loving-kindness practitioner is unafraid at the last moment. He or she will not be confused in dying and will die peacefully like princess *Sumana*. A practitioner is unafraid of death because he or she has eradicated distractions through the practice of loving-kindness.

Brahmalokupago hoti: one will be born in the higher *Brahma* world.

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The ultimate goal of meditation, even if it is *Metta Bhāvanā* (meditation on loving-kindness) or some other form of meditation, is attaining liberation (*Arahanta*). One who sincerely develops loving-kindness meditation, perhaps gains arahanta-hood in this very life. If not, definitely, he or she will be reborn in the higher realms of existence where he or she will enjoy a long life. It is a noteworthy fact that ten advantages of *Metta Bhāvanā* practice out of the eleven bring benefits for the practitioners in this very life. We hold firmly a misunderstanding that meditation would be more beneficial for the next life. It is very wrong. Its benefits can be obtained in this life itself.

GLOSSARY OF THE METTA SUTTA

1. *Meatta*:- It reveals friendship (*mittassabhāvo mettam*), likeability, and friendliness. This is an outstanding and very meaningful *sutta*. It mainly covers Buddhist meditation, ethics and philosophy. In a broader sense, it shows us the way to approach and practice unconditional love.
2. A good friend always wishes his friend's spiritual and material wellbeing and success. They never wish to harm them. They are very honest. Their heart always fills with genuine *Metta*. *Karaniyametta* and *Anuruddha Suttas* signify its utmost significants that we should take into practice in our lives.
3. *Metta* extinguishes one's burning heart with various kinds of defilements like craving, ill-will, illusion, malicious thoughts, jealousy, resentment and so on just like the water extinguishes fire.
4. *Metta* cleanses one's mind by removing all kinds of unwholesome thoughts and keeps one's bodily appearance and complexion in tidy.
5. It is a simple but profound form of meditation. One, who practices loving-kindness very sincerely, indeed, will enrich his life spiritually and materially as well.
6. One, who develops *Metta* very genuinely, certainly, radiates not only towards those in front of his naked eye but also to all invisible beings.
7. Buddhist teaching explains *Metta* - loving-kindness in a way of everyone can understand very easily. It paves the way towards transcendental achievement.
8. It is for everyone who knows its values and there is no any specific confinement in practicing of loving-kindness either in time manner or society group.

GLOSSARY OF THE METTA SUTTA

9. *Metta* is unconditional pure thoughts that should be cultivated by one irrespectively any unworthy circumstances like a race, color, caste, religion, faith, tradition, rich, poor, disability, undesaility, dignity, indignity and so on.
10. Eleven consequenses that gain by practicing *Metta* is encounted of the *Mettānisansa Sutta*. All has elaborated in chapter nine.
11. All social values can develop in the society if we practice loving-kindness accurately.
12. The Buddha who highly admires *Metta* said that Buddhism is based on compassion and loving-kindness.
13. Aminosity will never end by animosity but it can be ended by *Metta*.
14. The Buddha was always smiling not being impatient and there is no any aggressive or provocative unnecessary dispute in his life. All took place in his life in a very friendly manner.
15. There should not have any short of discrimination in *Metta* practice as Buddha done in his cultivation. He radiated to equally every-one.
16. Social imbalance, conflicts, injusties, all global wars can remove from every society by true and effectie praticte of loving-kindness.
17. *Metta* is not emotional, sentimental, ordinary, conditional, sensual love.
18. The inherent meaning of the term *Metta* is far beyond from the meaning that exposes by the English word, like loving-kindness, harmlessness, sympathy, that we borrow from the English Lanuage. Through these words, indeed, we cannot present what Buddha intended by that accurately. It has very significant,

accurate, better, and wider meaning than English words.

19. Simply the term '*love*' in English connotes wordly love. It is incomparable with the concept of *Metta* in Buddhism as it is not sentimental, emotional and ordinary. It is a very pure thought that arises in a worthy and virtuous one's heart unconditionally. Oxford English Dictionary describes '*love*' with few words like warm affection, attachment, and affectionate devotion. *Metta* is free from wordly pleasure and it is not mix with craving, hatred, and delusion.
20. One should practice love oneself before rediation for other's inner peace and harmony. Everyone in the society should protect one's own *Metta* just as a mother protects her own a child like her eyes at any risk. If we can radiate our sincere *Metta* even in a lower degree indeed the modern world will be hamornious and happier place for every inhabitants of the world.
21. It is really not effect *Metta* just by mere varbale saying-: (*Sabbe sattā averā hontu* (may all beings be free from enmity and danger) *Sabbe sattā abyapajjhā hontu* (may all beings be free from mental suffering) *Sabbe sattā anighā hontu* (may all beings be free from physical suffering) *Sabbe sattā dukkhā muccantu* (may all beings be free from suffering) *Sabbe sattā sukhi attanam pariharantu* (May all beings protect themselves joyfully) without internalization. So, it is a really practice not a mere uttering.

1	Karaṇīya	Ought to be done,
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GLOSSARY OF THE METTA SUTTA

	Attha	Grammatically it indicates participle, duties, obligation Welfare, use, wealth, need, want, gain and meaning
	Kusala	Clever in finding what is beneficial, clever in exposition
2	Yam	Which, whatever thing, because of,
3	Tam Yamtam	This, it Whatever it is, which is intended
4	Santam	Calmed, peaceful, foot, foot step, position, place, reason, a line of stanza, cause, the final rest, nibbana,
5	Padam	a word,(section, portion, parts, way)
6	Abhisamecca,	Having understood thoroughly
7	Sakko	Able, possible, capable, ompetent, skillful,
8	Ujū	Straight, upright
9	Ca	And
10	Sūjū	Strong upright
11	Suvacocassa	Obedient, meek, compliant
12	Mudu	Soft, mild, tender

13	Na Mānī. Anatimānī.	Not , no Proud, humility Not proud, non-humility
14	Santussako	Content, glad, joy
15	Subharo	Easily supported or satisfied
16	Appa Kicco Appakicca	Small, a little, insignificant, Duty, activity, performance, The fewer duties
18	Sallahukavutti Santa+Indriya Santindriyo	Light, frugal, conduct, practice, habit, usage, livelihood, simple living Restrain, tame, composure Sense organ Restrained senses (breeding)
19	Nipako	Clever, prudent, wise,
20	Appagabbho	Not proud, impudent
21	Kulesu	Family, clan, caste
22	Ananugiddho.	Not attached, no relation
23	Na	Not, no, nor, nay
24	Khuddam	Small, inferior; insignificant
25	Samācare	Conduct, behavior;
26	Kiñci	Something
27	Yena	Because of; where
28	Viññū	Wise; a wise man; scholar

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29	Pare	Others;
30	Upavadeyyuṃ	To blame; insult
31	Sukhino	Happiness, comforts
32	Vā	Or, either - or
33	Khemino	Safe, calm, full of peace
34	Bhavantu (Bhavati)	May have (to become. to exist, to be)
35	Sukhita Sukhitattā	Happy, bless, glad one who has a happier life
36	Ye	Someone , a person whosoever
37	Keci	Someone ,
38	Pāṇa	Being, vitality, life, breath
39	Bhūta Pāṇabhūtatti	Become, born, produced, / element, a ghost, living being living beings, one who has life (person)
40	Addiṭṭhā	Unseen
41	Dūre	Far, at distance,
42	Vasanti	Stay, live, dwell, abide,
43	Dīghā	Long
44	Mahantā	Big, great, extensive
45	Majjhimā	Middle, medium, moderate;central
46	Rassa	Short, dwarfish, stunted

	Aṇu (ka) Thūlā (Rassakāṇukathūlā)	A very small particle, an atom, very tiny Gross, rough, fat, massive, huge (short, tiny, huge)
47	Diṭṭhā	Seen, vision
48	Yeva	Even, just, also
49	Nāti (a+ati) Atimaññetha Nātimaññetha	Not, nor, - gone beyond, over, Up to To despise Do not despise
50	Katthaci	In any place, somewhere
51	Avidūre	Near, not far, neighborhood
52	Bhūtā	Become, born, produced, /element, a ghost, living being
53	Sambhavesī	One who is seeking a birth
54	Paro	Other
55	Param	Other
56	Nikubbetha	Protect , secures, safeguard,
57	Yathā	Like, as in relation to; according to, just as, in whatever way
58	Niyam	Only , one's own
59	Puttam	A son,
60	Kañci	What, something

GLOSSARY OF THE METTA SUTTA

61	Rosana Byārosanā	Enragement Enragement,Resentment,angr- yness
62	Paṭigha Saññā Paṭighasaññā	Anger, repulsion, collision perception, sense, mark, name, recognition, gesture a perception of anger (animosity)
63	Aññamaññassa Nāññamaññassa (na+aññama ññassa)	One another, each other, mutually do not wish harm to one another
64	Dukkham Iccheyya Nāññamaññassa Dukkhamic cheyya	Suffering, harm, pain, wish , will not wish harm to one another
65	Mātā	Mother,
66	Aparimānaṃ	Limitless, immeasurable
67	Mettaṃ	Loving-kindness, love, friendliness
68	Sabbalokasmiṃ	To whole world
69	Āyusā	Age, at the risk of her life,
70	Ekaputtamanurakkhe	Only one child protects
71	Evampi	Thus, in this way , even so
72	Sabba Sabbabhūtesū	All, entire, whole, full On All living beings
73	Mānasam	Mind, intention

74	Bhāvaye	Develop, cultivate, increase
75	Sambādhaṃ A+sambādhaṃ	Obstruction, hindrances, obstacles, calamities, torment without obstruction
76	Averaṃ	Friendliness, loving-kindness, kindness, free from enmity
77	Asapattaṃ	Without enmity, peaceful
78	Mānasaṃ	Mind, intention
79	Bhāvaye	Develop, cultivate, increase
80	Aparimānaṃ	Boundless, no boundary, unlimited
81	Uddhaṃ	Upper, upward
82	Adho	Below, down, beneath, under
83	Tiriyañca	Across; transversely
84	Etaṃ	That, this
85	Satiṃ	Memory, mindfulness,
86	Adhiṭṭheyya	Having stood in firmly, having firmly determined
87	Tiṭṭhaṃ	To stand, stay, abide, remain, last
88	Caraṃ	walk
89	Nisinno	Sit down
90	Sayāno	Sleeping, lying down
91	Yāva Yāva+tassa	Up to, as far as, so far that, as long as

GLOSSARY OF THE METTA SUTTA

92	Vigata Middho Vigatamiddho	Gone away, ceased, deprived of, being without torpor, drowsiness, awareness
93	Dassanena	By clear vision, sight, intention, insight
94	Sampanno	Accomplished , successful, complete, abounding in, endowed with
95	Kāmesu	Sensuous pleasure, lust,
96	Brahmametaṃ	The noblest living
97	Vihāraṃ	Live, abide, dwell, sojourn
98	Idha Āhu Idhamāhu	Here, in this world/existence has said thus , they said
99	Ditṭhi+ñca	Dogma, theory, belief
100	Upagamma anupagamma (na+upagamma)	Approach, fall having not fallen
101	Sīlavā	Virtuous one
102	Gedhaṃ	Greed, lust aversion
103	Nahi	Not,
105	Jātu	Surely, undoubtedly
106	Vineyya	Having removed, fit to be trained
107	Puna Punaretīti (puna+ na+ eti)	Again again will not come or born

108	Gabbhaseyyaṃ	Conception in a womb
109	Niṭṭhitaṃ.	Has ended

*Let's bring aurora (sun beams) of peace
to every corner of the world by
practicing loving-kindness very
sincerely, because that is what is
lacking in the modern global society in
the world.*

Bhante Bokanoruwe Dewananda

Dr. Nissanka Kumarawansa and Dhamma friends from Auckland, New Zealand sponsoring for the printing of my book helped me to bring this my noble effort into the book form. Therefore, I would like to invoke all my blessed thoughts upon them for their success and wellbeing and spiritual attainment.



I am pleased to write this introduction on behalf of Banthe Bokanoruwe Dewananda Thero. I have known Banthe Dewananda for almost two years through meditation sessions, electronic exchange, and personal meetings and also, and most important, academic work accomplished. Being myself a professor and a researcher on the area of Feminism, Cultural Studies and Literary Theory, I am very interested in spirituality.

In my search for alternatives ways of presenting the subject of Religions to my students, I have found in Banthe Dewananda's teachings of Buddhism a most enlightened source.

As shown in his Curriculum Vitae, Bhante Dewananda. has various academic degrees from his native country, Sirilanka, as well as for University of Delhi. He also obtained degrees in various languages adding more breath to his humanistic profile.

I was delighted when I had the opportunity to read the manuscript of his book, now published in English in 2000: Social Aspects of Early Buddhism. I was honored to help him in the modification of the manuscript to fit into the American publishing houses norms and I got the benefit of talking to him about his research. I am convinced that with his publication he has enhanced the understanding of an historical approach to Religion not only to Buddhism. His new book is "Social Values in the Metta Sutta". It really would drawback attention of all towards practicing in Metta. I hope readers who read this book self-restrain to look after their fellow beings well after their reading. Actually it is very valuable for current society where the values are declining.

I have the privileged of being a member of the Buddhist Vihara, in Tampa, Florida, where Bhante was the Resident monk. As well as other members, I am very happy to have him an as teacher of Pali classes, Buddhist meditation methods, and as a Dharma instructor. He is very diligent in promoting exchanges among us, and in creating new setting for the better understanding of Buddha teaching. He is a great organizer of events and a true leader.

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