CHAPTER-II

Different kinds of Mettā and the ways of its cultivation

Introduction

The present chapter will mention all kinds of Mettā in detail based on The Theravāda Buddhist texts. Further it discuss how Mettā should be practiced according to the desires of an individual. There are different methods to cultivate Mettā, like to whom should be sent the Mettā and in which direction, and what intention should be of the person who send the Mettā etc; will be discussed in this chapter.

As mind as the fore-runner in all mental phenomena and all activities, the Buddha laid stress on the purity of mind and not of the body, for which one has to remove the mental defilements first. The wrongly directed mind is most harmful to a man. It motivates a man to perform wrong and sinful deeds. The Buddha said on the contrary, a rightly directed mind does more welfare than any other person in the world. The Buddha said in the cittavagga of Dhammapada as “Na tamā mātāpitā kayirā, aṅnēvāpica nātakā”.

The Buddha’s loving-kindness is described in the Dhammapada Attakatha,( Yamaka vagga) Devadatta story thus:-

Vadhake devadattamhi, sore aṅgulimālake.

Dhanapāle rāhule ca, sabbattha samamānaso.29

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29 Dha, Vol-1,p-94.
The Buddha exercised *Mettā* equally towards His own son *Rāhula*, His adversary *Devadatta*, His attendant *Ānanda*, His admirers and His opponents.

This loving-kindness should be extended in equal measure towards oneself as towards friend, foe and neutral alike. Suppose a bandit were to approach a person travelling through a forest with an intimate friend, a neutral person and an enemy, and suppose he were to demand that one of them be offered as a victim. If the traveler were to say that he himself should be taken, then he would have no *Mettā* towards himself. If he were to say that anyone of the other three persons should be taken, then he would have no *Mettā* towards them.

Such is the characteristic of real *Mettā*. In exercising this boundless loving-kindness oneself should not be ignored. This subtle point should not be misunderstood, for self-sacrifice is another sweet virtue and egolessness is yet another higher virtue. The culmination of this *Mettā* is the identification of oneself with all beings (*sabbattatā*), making no difference between oneself and others. The so-called ‘I’ is lost in the whole. Separatism evaporates. Oneness is realized.

There is no proper English equivalent for this graceful *Pāḷi* term *Mettā*. Goodwill, loving-kindness, benevolence and universal love are suggested as the best renderings.

A benevolent attitude is the chief characteristic of *Mettā*. He who practises *Mettā* is constantly interested in promoting the welfare of others. He seeks the good and beautiful in all but not the ugliness in others.
Introduction to Mettā (Loving-kindness)

What is love? What are the qualities of metta? How many kinds of love are there? Is love as taught by the Buddha different from our general understanding of love? Love is very much used as a popular word, and it is a part and parcel of our daily vocabulary. We write about it, we speak about it, read about it, and we think about it. Many of us consider it as the very essence of life. We throw about slogans such as Love, not war and so on. For the word Love was given several definitions in the English Dictionary, Oxford, and Cambridge etc. According to them, love means affection, attachment, devotedness, devotion, fondness, passion and so. These are the synonymous terms for love. They all refer to sentimental, worldly love. Therefore, the Pāḷi word Mettā has no full English equivalent; there is no exact English equivalent of the Pāḷi word Mettā because this Mettā is much more than ordinary affection - warm affection.

The Pāḷi word Mettā is a multi-significant term meaning loving-kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and non-violence. Commentarial texts defined in the Pāḷi piṭaka literature gave several explanations on the mettā as a strong wish for the welfare and happiness of others (parahita, parasukha kāma) etc. Essentially mettā is an altruistic attitude of love and friendliness as distinguished from mere cordiality based on self-interest. Through mettā one refuses to be offensive and renounces bitterness, resentment and hostility of every kind, he instead develops a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True mettā is devoid of negative perspectives such as self-interest, etc. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which
grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. *Mettā* always thinks how I shall carry out for others by means of the best way.

*Mettā* makes one a pure character of well-being and safety for others. Just as a mother gives her own life to protect her child, so *mettā* only gives and never wants anything in return. *Mettā* is the protective and immensely patient attitude of a mother who forbears all difficulties for the sake of her child and ever protects it despite its misbehavior. *Mettā* is also the attitude of a friend who wants to give one the best to further one's well-being. If these qualities of *mettā* are sufficiently cultivated through *mettābhāvanā* the meditation on universal love, the result is the acquisition of a tremendous inner power which preserves, protects and heals both one and others.

Apart from its higher implications, in today’s world, *mettā* is a pragmatic necessity. In a world menaced and threaten by all kinds of destructiveness, *mettā* indeed, word and thought is the only constructive means to bring about concord, peace and mutual understanding.

In this chapter, the second main theme of thesis which aims at exploring various aspects of *mettā* both in theory and in practice. The examination of the doctrinal and ethical side of, *Itivuttaka, Suttanipāta* and *Sattakanipāta Pāḷi* we find frequent references to *Mettā*. In connection with the study of *Metta Sutta* in the *Kuddakapāṭha* from the khuddakanikāya along with this topic further we will also survey several other short texts which dealt with *mettā*. The explanation of *mettābhāvanā*, the meditation on universal love, will give the practical directions for developing this type of contemplation as set forth in the main meditation texts of the *Theravāda*
Buddhist tradition, the *Visuddhimagga*, the *Paṭisambhidā-magga*, and *Vibhaṅga*, etc.

**Three Types of Pema (Love)**

The term *Pema* is the name of *taṇhā* (craving), *rāga* (lust), and *samudaya* (attachment), etc. In the *Dhammapada*, the term of piya is used as a synonym of the word *pema*. Hence, in its text the Buddha expounds as *Piyato (pemato) jāyate soko, piyato (pemato) jāyate bhayaṁ*.\(^{30}\) It means, The one who has extreme affection or endearment, attachment to someone or something (to sensual pleasures) begets sorrow, fear. Those two terms are also used for the love exchanged between sons and daughters, brothers and sisters, husbands and wives or members of a family, relatives, etc. The ancient teachers have defined the word mettā as *Pema*. It is also translated as Love by those teachers. Love meant by mettā is a specialised term while love meant by *Pema* is a general one. Therefore, *Pema* is divided into three kinds:

i. *Taṇhā pema,*

ii. *Gehassita pema,* and

iii. *Mettā pema,* of these three:

i. *Taṇhā Pema* is love between men and women and is generated by craving, greed, etc. It is defined in the *Nettivibhāvinīṭikā* as *Chasu rūpādīsu pavattam taṇhāpemaṁ*.\(^{31}\) This love is called as mettā of lovers on each other. When this mettā is lost between them and is replaced by hatred, anger (*pemā*


\(^{31}\) NvṬ, p.186, line.11.
dosojāyati) craving (taṅhā) and other negative thoughts, the unity is broken, the essence is destroyed and the lives of the lovers fall apart. Mettā between lovers is confined to the loved one. It is not directed at anyone else. It is directed only at the loved one. It is, therefore, limited. It embraces only loved one. As a result, there arises a conflict between the loved one and the others. When conflict arises, there can be no peace in that locality. Mettā between lovers is called as Taṅhāpema.

ii. Gehassita Pema is also a form of mettā. It is attachment between husbands and wives, parents and children, among brothers and sisters etc, and is based on living together in the same house. This kind of love is called as mettā of the members of a family on one another. When this mettā goes away and dosa comes into the family, there will be no more unity in the family. The essence will be gone. Then solidarity will break down. This family mettā is confined to only the members of each family. It does not go beyond it. As family mettā is thus limited, it has the nature of conflict. As long as it has the nature of conflict, there can never be peace. Therefore, family mettā is called Gehassita Pema which means love depending on the member of a family.

Gehassitatapemanti ettha gehasaddena geheṭhitā mātubhagini ādayo ajjhattikañātakā gahitā. Tesu mātupemādivasena uppanno sineho gehassitatapam.33

Mettā of taṅhā pema (lovers mettā) and mettā of gehassita pema (family mettā) as above mentioned cannot bring into being true happiness and peace in the world because they are not wholesome, they are not pure

33 SdṬ, Vols.ii, p.315, line.3.
love, the both of them are based on passion (tāṇhārāga), greed (lobha) and attachment (saṁyojana, gantha) etc.

iii. *Mettā Pema* is loving-kindness or unbounded benevolence shown towards others for their well-being. It is Adosa, non-hatred (*mettā-pema*). This love is entirely free from attachment or desire to live always together with others. This kind of love is called as *mettā* of noble ones on the world. Only the nobles can love the world with this kind of *mettā*. Because they can love the world with such a kind of *mettā*, they become the noble ones. Limitless *mettā* and nobility of nature have no cause and effect relationship with each other. The love of noble ones in this world can be called as *Pāramī mettā*. One who loves the world with *Pāramī mettā* is said to be a human being living the life of a *Brahma*.

*Mettā* connected with craving means the erotic sentiment, or sexual love. *Mettā* connected with the household life means affectionate love, or *mettā* for family and friends. Neither of these are associated with moral mental states. Craving involves lust and affectionate love involves greed. Similarity and dismilarity of the terms of *pema* or *piya* and *mettā* is that *pema* or *piya* expects benefits of oneself and benefits of one's relatives, close friends, etc related to one. *Mettā* is expecting nothing from others. It expects beings to be happy and peaceful by way of catering for them through *mettā*.

*Mettā* connected with loving-kindness means a desire for the well-being of others. This does not mean being attached to others, nor does it mean a desire to be with others. It means being pleased when hearing of the well-being of others no matter how far away they may be. *Mettā* is pure and

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34 *Paramānaṁ kammaṁ pāramī. (Pāramī means deeds of the noble ones or gifted one.) Siṅkhandhavaggaṭīkā (SiṬ, vols.i, p.67.)*
noble and is one of the Divine Abiding (Brahma-vihāra), along with compassion (Karunā), sympathetic joy (Muditā), and equanimity (Upekkhā). They are called the four boundless states (Appamaññā), for they can be developed with regard to innumerable beings. And they are also called Brahma-vihāra, Divine abodes or Sublime states, because they are the mental dwellings of the Brahmā divinities in the Brahma world.

Mettā karunā muditā upekkhā ceti imā catasso appamaññāyo nāma brahmavihāro ceti ca pavuccati.35 Mettā karunā muditā upekkhāceti imā cattāro brahmavihāroca.36

Three Aspects of the cultivation of Mettā

The Metta Sutta37 is expounded to the monks when it cultivates meditation practice for being safe and sound by the Buddha. The Metta Sutta consists of three parts each of which focuses on a distinct aspect of mettā:

(i) Fundamental rules and principles for the Practice of Loving kindness.

(ii) Techniques of Cultivation of Loving-kindness.

(iii) The Genuine Practice of Universal Love.

Fundamental rules and principles for practice of Loving-kindness

Metta Sutta was delivered by the Buddha first time for the five hundred, the first retreat monks. In this Sutta, it first describes fifteen virtues, which are primary for those who are desirous of developing mettā. They should be endowed with, these fifteen Virtues which are known in Pāḷi

36 Vism, Vols.i, p.107, lne.7, PP,p.113.
as fifteen Mettāpubbhāga, i.e. virtues to be endowed it’s before developing mettā. One who practises loving-kindness of meditation (mettābhāvanā) should possess and undertake fifteen qualities as mentioned below before cultivating loving-kindness.

One must be:

(i) Capable of practising (Sakko)
(ii) Frank and right (Uju)
(iii) Upright and honest (Suhuju)
(iv) Docile or disposed to obedience (Suvaco)
(v) Gentle (Mudu)
(vi) Not proud and arrogant (Anatimāni)
(vii) Easily contented (Santussako)
(viii) Easy to support (Subharo)
(ix) Not so busy or free from care (Appakicco)
(x) Moderate in the way of living (Sallahukavutti)
(xi) Serene of faculties (Santindriyo)
(xii) Prudent and wise (Nipako)
(xiii) Free from rudeness (Appagabbho)
(xiv) Free from attachment to both male and female benefactors (Kulesu ananugiddho)
(xv) One who does not do even the slightest thing to verify what other wise men might condemn. (Na ca khudda mā care kiñci)\(^{38}\)

They cover that aspect which requires a thorough and systematic application of loving-kindness in one’s day to day life and conduct.

\(^{38}\) Khu, p.10, line.20. Sn, p.300, line.13.
The Techniques of Cultivation of *Mettā*

The second part is techniques of cultivation of Loving-kindness. It is to develop *mettā* either mentally or verbally by reciting. *Metta Sutta* explains how to develop *mettā* after becoming endowed with these fifteen virtues saying, *Sukhino vā khemino hontu, Sabbasattā bhavantu sukhitattā* etc. How to develop *mettā* as taught in the *Metta Sutta* is given by way of three methods as follows:

(i) *Sabbaśaṅgāhika mettā*. It does mean that *mettā* is developed in an all inclusive manner of covering all beings,

(ii) *Dukabhāvanā mettā*. It means *mettā* is developed by dividing beings into two groups, and

(iii) *Tikabhāvanā mettā*. It means *mettā* is developed by dividing being into three groups.

**How to develop *Sabbaśaṅgāhika mettā***

Of these three ways of development of mettā, *Sabbaśaṅgāhika mettā* is explained in *Pāli* as suffusing thus:

(i) *Sabbe sattā sukhino hontu*, May all kinds of beings be happy.

(ii) *Sabbe sattā khemino hontu*, May all beings be free from harm and danger.

(iii) *Sabbe sattā sukhitattā hontu*, May all beings be happy both in body and mind.
If one develops mettā according to this explanation one ought to keep reciting and contemplating as above mentioned. This is the development of Sabbasaṅgāhika mettā as taught in the Metta Sutta.

**How to develop Dukabhāvanā Mettā**

The second one is Dukabhāvanā mettā. The Dukabhāvnā mettā is divided as follows: There are four pairs of beings, namely,

i. *Tasa thāvara duka*, the pairs of frightened and unfrightened beings,

ii. *Diṭṭhādiṭṭha duka*, the pair of seen and unseen beings,

iii. *Dūrasantika duka*, the pair of far and near beings, and

iv. *Būtasambhavesī duka*, the pair of Arahats\(^{39}\) and worldlings together with learners.

*Mettā* should be cultivated after distinguishing beings into two different kinds as follows.

i. May all those worldlings and noble learners who are frightened and may those Arahats who are unfrightened, without exceptions, be happy both physically and mentally. Contemplating thus is development of *Tasa thāvara duka bhāvanā mettā*.

ii. May all those beings seen and unseen, without exception, be happy both physically and mentally. Contemplating thus is development of *Diṭṭhādiṭṭha duka bhāvanā mettā*.

iii. May all those beings living afar and near, without exception, be happy both physically and mentally. Contemplating thus is development of *Dīra santika duka bhāvanā mettā*.

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\(^{39}\) Arahat means one who has attained the fourth and final Magga, Arahattamagga.
iv. May all those beings, who are Arahats, and those who are worldlings and learners, (or those who have been born and those who are still in the womb of their mothers), without exception, be happy both physically and mentally. Contemplating thus is development of Būta sambhavesī duka bhāvanā mettā.

The above mentioned four ways of development of mettā is called as Dukabhāvanā mettā, that is mettā developed after dividing beings into two groups.

How to develop Tikabhāvanā Mettā

The last one is Tikabhāvanā mettā. This Tikabhāvanā mettā is of three kinds. They are:

i. Dīgha rasa majjhima tika, the set of three of tall, short, and medium beings,

ii. Mahantānuka majjhima tika, the set of three of large, small and medium beings,

iii. Thūlānuka tika, the set of three of fat, thin and medium beings.

Such kind of mettā should be developed after distinguishing the beings in three different kinds as followss.

(i) May those beings who have a long bodies, may those beings who are short, and then May those beings whose bodies are neither long or nor short or “May all those beings who have medium sized stature, without exception, be happy both physically and mentally. Contemplating thus is development of Dīgha rasa majjhima tikabhāvanā mettā.
(ii) May all beings who have huge bodies, May all beings who have small and tiny bodies, May all medium sized beings who are neither large nor small in their bodies, or May all beings who have medium sized bodies, without exception, be happy both physically and mentally. Contemplating thus is development of Mahantānuka majjhima tikabhāvanā mettā.

(iii) May all beings whose physical structure is round and fat, May all beings whose physical structure is very tiny and thin, May all beings who have medium sized physical structure, May all fat, tiny, and medium sized beings, without exception, be happy both physically and mentally. Contemplating thus is development of Thūlānuka majjhima tikabhāvanā mettā.

These three ways of development of mettā in the aforesaid is called as Tikabhāvanā mettā, that is mettā developed after dividing beings into three groups.

The Manner of Developing Mettā for the Lack of Unmerited misery and suffering

Since those three kinds of mettā, sabbasaṅghāhika mettā, Dukabhāvanā mettā and Tikabhāvanā mettā in the foregoing are thoughts of loving-kindness, and develop looking at others's prosperity and happiness, with a good wish they are called Hitasukhākāma patthanā mettā. What has now been stated describes techniques of Cultivation of Loving-kindness and the manner of developing mettā with a view to bring about prosperity and wealth. Thereafter, it has been instructed how to develop mettā hoping to get liberated from unmerited misery and sufferings.
There are different kinds of people with different sorts of behaviour in different aspect of life such as social, financial, political, and religious affairs, etc. From every aspect of life based on the situation, fraudulent dealings or deception and dishonesty, etc, may take place, and next one is that if the other person is slighted or ignored by one with egoism, it would be sinful to the person who slight or ignores. A person who is slighted will feel bad and very much depressed. Some people who get great rank may ignore or slight an outsider or junior officer if that person calls on him on duty. Even some of the Mahā theras, senior monks are likely to neglect or ignore the junior monks. Those who are thus slighted or neglected may feel painful and become extremely unhappy. There is hardly any doubt that the person who slights the other has no loving-kindness (mettā) towards the other for having failed to put himself in another’s shoes. Moreover, if one person physically assaults the other or abuses or incites the other to do harm and causes injury to the other person, such a person will have committed a vice. Hereafter when circumstances become unfavorable, he will meet various kinds of suffering for akusala, bad deeds, he has committed. The person who is subject to ill-treatment presently suffers. In order to avoid such kind of suffering and for the sake of getting respect from one and another, the Buddha has instructed us to develop mettā bhāvanā in the following manner.

(i) May one be able to refrain himself from cheating the other person and also escape from becoming a victim of fraud.

(ii) May not one fail in courtesy or respect to any other person.

(iii) May one be free from thoughts to slight the other and be friendly towards others.
(iv) May one be free from ill-will to cause misery to the other by making an assault physically.

(v) May one be free from ill-will to cause misery to the other by word of mouth.

(vi) May one be free from ill-will to cause misery to the other by evil thoughts.

(vii) May one be free from ill-will to cause misery to the other by physical action, speech and thoughts.

Contemplating thus is development of *Ahitasukhakāma patthanā mettā*. It does mean thoughts of loving-kindness developed with good desire to see others free from misfortune and not suffering.

*Naparoparam nikubbetha. Nātimaññetha, katthaci na kiñci,*

*Byārosanāpaṭighasaṅa, naññamañnassa, dukkhamiccheyya.*\(^{40}\)

**The Genuine Practice of Universal Love (Mettā)**

The last one, third part is the Genuine Practice of Universal Love. The real *Mettā* is that of warm, kind feeling for others, wishing for their welfare. It is soft, caring and tender, it is unselfish, no expecting anything in return. In the *Assālāyanasutta*\(^{41}\) of the *Majjhimapanaṅsa Pāli*, the Buddha taught that the thoughts of *mettā* could be cultivated by anyone regardless of any social strata. *Mettā* is common for all. It is also lofty, transcending all barriers of creed, sex, race, nationality, and all classes of men and women kings and peasants, Brahman and outcast, bankers and beggars, holy man and robbers, etc. Without making any distinction even enemies and friends

\(^{40}\) Khu, p.301, line.7  
and the evil and good man, one cares and tends towards all living beings with equality in one’s mind.

_Sabbepi hi cattāro vaṇṇā pahonti asmiṁ padese averaṁ abyābajjam mettacittāṁ bhāvetum_.\(^{42}\) _Mettā pāpakalyāṇajanesu vibhāgam akatvā samāṁ pavattati_.\(^{43}\)

It extends to all sentient living beings in the universe, including insects, fishes, animals and spirits, etc. Hence, it is said in the _Namakkāraṭīkā_ as _Dayati gacchati vibhāgam samāṁ akatvā sattesu samāṁ pavattatīti dayāā (mettā)._\(^{44}\) In addition to this, the _Jātaka Atthakathā_ talks about the outlook of _mettā_ as _Sabbesu sattesu mettacittena hitacittena muducittena bhavitabbaṁ_.\(^{45}\) That is _mettā_ taught by the Buddha works for the evaporation of ill-will and it is based on treating other people with kindness, softness and the wishes of other’s welfare without making the slightest distinction between social strata.

The true _mettā_ is not petty or passionate attachment to a person and it has no sexual connotation just like love between lovers, and husband and wives, etc. It is not conditional, it has no boundary. The real _mettā_ seeks and delights in the welfare of others, and then wishes for other’s comfort, goodness and happiness and wishes for other’s freedom from all pain and suffering. For this reason, the _Namakkāraṭīkā_ states the concept of _mettā_ is as _Dayati dadāti sattāna abhayaṁ etāyāti dayā, mettā_.\(^{46}\) It means that _mettā_ gives beings safety and freedom from danger, it is for all beings. It is said

\(^{42}\) Ibid.Vols.ii, p.358, line.7. MLS, Vols.ii, p.343
\(^{43}\) NmkṬ, p.62, line.6
\(^{44}\) Ibid, p.62, line.8.
\(^{45}\) J.A, Vols.i, p.531, line.8.
\(^{46}\) NmkṬ, p.62, line.7
that the genuine *mettā*, it carries out fearlessness, freedom from danger, for all beings. It gives just for the sake of giving, expecting nothing in return.

Let us take an example mentioned in the two texts, *Dhammapada* and *Visuddhimagga*. The *Dhammapada* express that one who wishes happiness should not beat others and all living beings tremble at the rod, and fear to die; to all living beings life is dear. Therefore, one should treat one’s fellows as oneself and neither strike nor kill.

\[\text{Attano sukhaṁ patthanena hi paraṁ paharituṁ na vattati.}^{47}\]

\[\text{Sabbe tasanti daṇṭassa, sabbesaṁ jīvitaṁ piyaṁ.}\]
\[\text{Attānaṁupamaṁkatvā, na haneyya, na ghātaye.}^{48}\]

In the *Visuddhimagga*,\(^9\) it is said by the Commentator that one ought to think the welfare and interest of others as one’s own, thinking: Just as I want happiness and fear at suffering and just as I want to live and not to die, so also others want happiness and fear at suffering and want to live and not to die.

\[\text{Ahaṁ sukhiṁ homī ti bhāvayato pana yathā ahaṁ sukhakāmo dukkhapaṁikkūlo jīvitukāmo amaritukāmo ca evam aṅñepi sattāti attānaṁ sakkiṁ katvā aṅṅasattesu hitasukhakāmatā uppajjati.}^{50}\]

Thus, Commentary on *Metta Sutta* shows the wish and attitude of the Buddhists toward all beings: One who seeks his own happiness by not oppressing others ought to consider as well for others as *Sabbe sattā sukhino*

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47 DhA, Vols.ii, p.33, line.4.
48 Dhp, Daṇḍavagga, Verses.No.129.
49 Ānāmoli, Bhikkhu, The Path of Purification, (Singapore Buddhist Meditation Centre, Singapore, 1999), p.323.
50 Vism, Vols.i, p.289, line.6.PP.p.323.
hontu: May all beings be well and happy. Sabbe sattā khemino hontu: May they be free from harm and danger. Sabbe sattā sukhitattā hontu: May they themselves be happy both in body and mind, etc. 51

Mettā as Mother’s Love for All Living beings

The Love that is familiar with people and mettā which is mentioned in the Early Buddhist literature was explained in the foregoing. Here let's take an example about Buddhist mettā. The mettā taught by the Buddha was without a desire to possess but with a desire to help, to sacrifice, self-interest for the welfare and well-being of humanity. This mettā is without any selection or exclusion. If one selects a few good friends and excludes unpleasant persons, then one has not property grasped of this mettā. Mettā is not merely brotherly feeling but a principle for all to practise. It is not merely benevolent thought but performing charitable deeds, active ministry for the good of one and all.

On the subject of the concept of mettā, in the Pāli Pitaka literature such as Kuddakapātha, Visuddhimagga, Paṭisambhidhā-magga and Itivuttaka, etc, in which occurs several times how to behave towards all living beings show that Mettā, pure loving-kindness embraces all beings everywhere, in every corner of the world, either on earth or in the sky or in heaven and then it also embraces all beings higher or low, without measure. This mettā is entirely different from sensual lust which was confident as love in the world today. Love which is familiar with people is related to lust, craving, hate, sorrow, etc. It is like a fire which burns very easily. But true

51 SnA.i, p.185, line.9. KhuA, p.208, line.11.
mettā has a cooling effect like the soft touch of gentle hand-soft, but firm-without changing its sympathy. So it only creates calm, pleasant atmosphere.

The Buddha has chosen an example to explain what love is. It is the love of a mother. He taught in the Metta Sutta, Discourse on Loving-Kindness as Mātā yathā niyāṁ puttamāyusā, ekaputtamanurakkhe evampi sabbabhtesu mānasam bhāvaye aparimānī, etc. The meaning is that just as a mother, even at the risk of her life loves and protects her child-the only child-so let a man cultivate this universal love towards the whole universe; below, above, around, unstinted, unmixed with any felling of opposing interest. Let him remain steadfastly in this state of mind, all the while from the time he awakes, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world.

This is the model revealed by the Buddha to the world. This is the appeal to every heart. It is service for all in the form of mother's love. Does a mother radiate her love in bringing up of her child? Can anyone express this deathless love of a mother for her child that she has within her heart? If we consider a mother's love for her child we will find that it is boundless. Therefore it is called Appamaññā in Pāli. It has no limit. The love of a mother who has only one child is the example chosen by the Buddha. In the Kuddakapāṭha Ṭṭṭhakathā, it is said by the Commentator about the definition of mother's love as Yathā mātā niyāṁ putta attani jātaṁ orasaṁ puttaṁ, taṁca ekaputtameva āyusā anurakkhe, tassa dukkhāgamanappañībā hanatthaṁ attano āyumpi cajitvā tam anurakkhe. Evampi sabbabhūtesu idam mettāchaṁ mānasam bhāvaye.  

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52 Khu, p.11, line.10. Sn, p.301, line.9. The Suttanipāta, Trans, H. Saddātissa, p.15.
53 Khu, p.212, line.3. SnA, Vols.i, p.188, line.13
It means even if the child is in danger, mother will risk her own life and protect her son in order to remove all dangers. Likewise the loving mind (mētācitta) is developed to all beings.

**Three Categories of Activities on Mettā**

Mettā taught by the Buddha is not merely theological, but it also paves the way for the practice in day to day life. The Buddha taught three categories of Mettā. They are:

1. Mettākāyakamma,
2. Mettāvacākamma, and
3. Mettā manokamma.\(^5^4\)

(1) **Mettā kāyakamma**

In respect of service of mettā on the other persons, elucidations as to how to help, how to treat are given in detail in the Pāli Piṭaka Commentarial Texts. In the Dīghanikāya, Anguttaranikāya, and Vinaya Commentary, etc, mention that Mettākāyakamma is physical activities such as giving him gifts, washing his face, and so forth, which were initiated by a loving mind.

Mettena kāyakammenāti mettacittavasena pavattitenamukhadhovanādi kāyakammena.\(^5^5\) Or physical activities done with a loving mind. Mettā- kāyakammanti mettacittena kattabbānkāyakammaṁ.\(^5^6\) Or physical

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\(^5^5\) DA, Vols.ii, p.176, line.5.

activities caused by way of loving mind. Mettaṁkāyakammanti metta-cittavasena kattabbaṁ pavattam kāyakammaṁ.⁵⁷

When monks motivated by a loving mind, maintain proper conduct etc, (Ābhisamācārika),⁵⁸ or attended to the Buddha by means of all kinds of services, this is called Loving physical activity. When householders go to reliquary, relic or enlightenment tree (Bodhi tree) for the sake of veneration, go to invite monks at the monks monastery, go to meet the monks when they see them enter the village for the sake of alms food, take their alms bowls, Offering seat to them and so forth, these are called their Loving physical activity. Bhikkhūnaṁ mettacittenapi mettaṁ kāyakammaṁ nāma. Satthu vattaparivattakaranena ca mettaṁ kāyakammaṁ. Gihīnaṁ cetiya-vandanatthāya .p. mettaā kāyakammaā nāma.⁵⁹

All bodily gestures for the benefit of others arise out of good-will, and loving-kindness and are called Mettā kāyakamma.

(II) Mettā vacīkamma

Mettā vacīkamma is loving verbal activities such as announcing the time for washing the face and so forth, initiated by loving mind. And also having heard some teaching and just saying the word, Sādhu bhante (Venerable one, you said well) is called as Mettākāyakamma. Mettena vacīkammenāti mettacittavasena pavattitena mukha-dhovanakālaroceanādinā

⁵⁷ MA, Vols.ii, p.142, line.3. SāratthaṬ, Vols.iii, p.357, line.3.
⁵⁸ In the Visuddhimagga Ābhisamācārika is given definition that abhisamācārioti uttamasamācāro. Sikkhāpadāni khuddānu-khuddāṇi vuttāni. Idaṁ abhisamācāriyaṁ. (Vism, Vols.i, p.12, Line.1.) The meaning is the best kind of behavior. It is training precepts called ‘lesser and minor’ (Khuddānu-khudda). Nānamoli, Bhikkhu, The Path of Purification, (Singapore Buddhist Meditation Centre, Singapore, 1999) p.11.12.
When the monks, motivated by a loving mind, teach the descriptions of correct conduct, explain the object of meditation, or teach the *dhamma*, and chant three *Pitaka* (Three Baskets) which contains the words of Buddha, these are called Loving verbal activity. (*Mettā vacīkamma*) Householders’ loving verbal activities occur when they say, Let us go to reliquary; let us go to the enlightenment tree for the sake of veneration. Let us create an opportunity for the *dhamma* to be heard. Let us go offer homage lamps, garlands, and flowers and so on and so forth, these are called Loving verbal activity. (*Mettā vacīkamma*) *Bhikkhūna* *metti* *vacana* *m* *metta* *vacīkamma* *nāma*. *Gihīna* *p* *veyyā vacca karoth’ti kathanakāle metta vacīkamma *nāma*.61

All verbal gestures for the benefit of others arisen out of good-will, and loving-kindness and are called *Mettā vacīkamma*.

(iii) *Mettā manokamma*

*Mettā manokamma* is loving mental activities such as taking care of his body at the proper time, sitting in a isolated spot and initiating mental activities in the following way, May the teacher be free from illness, free from trouble. May he be happy.

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60 DA, Vols.ii, p.176, line.9.
Mettena manokammenāti kālassa evaṃ sāriparājaggaṇaṁ katvā vivittāsane nisiditvā Satthā arogo hotu, abyāpajjo sukhī'ī evaṃ pavattitena manokammaṃ.\(^{62}\)

When the monks start early, attend to their bodies, go to the cleaning near the stupa and perform their customary activities, sit down at isolated spot and think, May the monks in this monastery be happy; may they be free from enimity and free from trouble, this is their loving mental activity. *(Mettā manokamma)* Bhikkhūnaṁ pātovā .p. abyāpaṭiṭhati evam cintanāṁ mettaṁ manokammaṁ nāma.\(^{63}\)

When the householders think, May the noble one be happy; may they be free from enimity and free from trouble, this is their loving mental activity. *(Mettā manokamma)* Gihīnaṁ ayā sukhī hontu, averā, abyāpajjhāti cintanāṁ mettaṁ manokammaṁ nāma.\(^{64}\)

All mental power arising from inner, purified mind for the benefit of other beings, far or near, arising out of good-will, and loving-kindness are called Mettā manokamma.

**Two Kinds of Mettā (Sammukha and Parammukha Mettā)**

In the Commentarial Texts such as Dīghanikāya, Majjhima-nikāya, Anguttaranikāya etc, mettā is also divided into two; Sammukha and Parammukha Mettā. Of these two:

(i) *Sammukha mettā kāyakamma* means carrying out three kinds of loving physical, verbal, and mental activities *(kāyakamma, vacīkamma, and

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\(^{62}\) Ibid, Vols.ii, p.176, line.11.

\(^{63}\) Ibid, Vols.ii, p.122, line.3.

\(^{64}\) DA, Vols.ii, p.122, line.3. MA, Vols.1, p.293, line.6. AA, Vols.iii, p.90, line.3.
manokamma mettā) in the presence of others. When Elder monks (mahāthera) go to help the young monks in preparing their robes, this is called Loving physical activity in the presence of others. Furthermore, all acts of homage (Sāmicikamma) such as washing the feet of the elders, greeting them respectfully, funning them, and so forth are also called as Loving physical activity in the presence of others. Navakānaṁ cīvarakammā dīsu .p. Therānampana pānahovana .p. Sammukhā mettam kāyakammāṁ nāma.65

(ii) Parammukha mettā kāyakamma means carrying out the three loving physical, verbal, and mental activities (kāyakamma, vacīkamma, and manokamma mettā) in the absence of others. If either youth or elder monks leave wooden articles in disorder and a monk keeps then carefully without creating contempt, as if he had left them in disorder himself, this is called Loving physical activity in the absence of others. Ubbayehi pi dunnikkhittā-nāṁ .p. parammukhā mettaṁ kāya-kammāṁ nāma.66

(iii) Sammukhā mettā vacākamma means respectful words such as, The Elder Deva, the Elder Tissa, constitute loving verbal activities in the presence of others. Such kind of performance is called as Loving verbal activity in the presence of others. Devathero Tissatheroti evāṁ paggayha vacanaṁ sammukhā mettaṁ vacīkammāṁ nāma.67

(iv) Parammukhā mettā vacīkamma means when the Elder Deva and Elder Tissa are not in the monastery and a monk asks Where is our Elder Deva, Elder Tissa? When will they come back? Such kind of lovely words

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65 DA, Vols.ii, p.122, line.4.
are also called as Loving verbal activity in the absence of others. *Vihāre asantām pana.evam mamāyanavacanaṃ parammukhā mettaṃ vacākammaṃ nāma.*

(v) *Sammukhā mettā mano-kammmā* means looking warmly at others with fond, affectionate, loving eyes in the presence of others. Such kind of performance is called as Loving mental activity in the presence of others. *Mettā sinehasiniddhāni.p. olokanāmisammukhā mettā mano-kammmā nāma.*

(vi) *Parammukhā mettā mano-kammmā* means reflecting, May the Elder *Deva* and the Elder *Tissa* be free from illness and free from discomfort, in the absence of others. Such kind of action is also called as Loving mental activity in the absence of others. *Devatthero Tissathero arogo hotu, appābādhoti samannāharaṇaṃ parammukhā mettā mano-kammmā nāma.*

**Attitude of three monks on Mettā**

In the *Cūlagosiṅga Sutta* of the *Mūlapaṇṇāsa Commentary Majjhimanikāya* elaborates on two kinds of *mettā* (*Sammukha* and *Parammukha mettā*) aforesaid, with reference to the attitudes of three monks named *Anuruddha, Nandiya and Kimila*. With regard to this, it is given in detail in the following passages based on the Commentary.

i. *Anuruddha* sees that one of the two other monks living with him leaves a bed, or chair, a piece of wooden, clay articles outside
monastery in disorder. He does not blame by thinking, who used this? He picks the articles up and keeps them on as if he had left them in disorder himself, or he takes care of the situation that requires it. These are called Loving physical activities in the presence of others. *Saha vasantesu ekena mañjapāñham vā. sammukhāmettaṁ kāyakammaṁ nāma hoti.*

ii. One of the monks goes away and leaves his bed, seat, or monks' requisites in disorder. Just as above he arranges these things or takes care of the situation that requires it, these are called Loving physical activities in the absence of others. *Ekasmiṁ pakkante tena dunnikkhitaṁ p. Parammukhā mettaṁ kāyakammaṁ nāma hoti.*

iii. When he lives together with the other two and connects them in sweet and pleasing conversation and he engages them in friendly or courteous conversation, religious talks and chanting, and then he asks them questions or answers their questions, and so forth; these are called “Loving verbal activities in the presence of others”. *Saha vasantassa pana tehi saddhim.p.evamādikaraṇe.p. Sammukhā mettaṁ vcīkamma nāma hoti.*

iv. When the two Elders go away and he relates their virtues by saying, my dear friends, the Elder Nandiya and Kimila are endowed with correct conduct in such and such a way. They maintain such and such practices (*Ācārasampanno*), and so on, this is also called Loving verbal

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72 MA, Vols.ii, p.142, line.4.
74 MA, Vols.ii, p.142, line.8.
75 Ācārasampanna means paying respect to the Buddha, in those who live together, being endowed with shy and fear from doing wrong, being cultured in the living, dressing, moderated in the using of food, being guarded in the act of faculties (*Indriya*), in the movement of bodily postures, (*Iriyāpatha*) being vigilant, (*Jāgarīyānuyutta*) being endowed with mindfulness, (*satipampajaṁha*) and so on and so forth. Yo bhikkhu satthari sagāravo sappatisso p. ayaṁ vuccati Ācārasampanno. (*Udāna Atṭhakathā*,p.204.)

v. Loving mental activity occurs when in the presence of others or in the absence of others, he reflects, May my dear friends, the Elders, Nandiya and Kimila, be free from enmity and trouble. May they be happy. *Mayhaṁ piyamitto Nandiyatthero, Kimilatthero avero hotu, abyāpajjho sukhā hotūti evāṁ samannāharato pana sammukhāpi parammukhāpi mettaṁ mano-kammaṁ hoti yeva.*⁷⁷

In truth, the lives of the three monks were separate quantitatively but qualitatively, they were one, not apart. When they thought of anything, they did not think for themselves but thought only for the other one. For instance, Anuruddhā, when he thought of anything, he did not think for himself but for his two friends. On the part of other persons, Nandiya and Kimila too, thought like Anuruddhā. Therefore, though their lives were three in numbers, they were only one in essence. This is on account of combination through *mettācitta* (loving mind). Or this is owing to looking at one another with the eye of affection. *(Aññamaññam piyacakkhūhi sampassantā)*⁷⁸

**528 Types of Mettā**

With reference to *mettā*, in the *Paṭisambhidāmagga Pāli*, there are 528 types of *mettā*. It refers to the ways of developing *mettā*. One who practices loving-kindness of meditation can cultivate *mettā* in regards to others, either as members of five unspecified groups (*anodisa*) or as

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⁷⁶ MA, Vols.ii, p.142, line.6.
⁷⁷ MA, Vols.ii, p.142, line.11.
⁷⁸ M, Vols.i, p.266. MDL, Vols.1, p.258s
members of seven specified groups (odisa) and suffusing through the directions or quarters (disāpharaṇa). According to the cosmology of Buddhism there are numberless worlds – systems inhabited by infinitely varied categories of beings in different stages of evolution. Towards all beings everywhere one should radiate thoughts of boundless love, mettā. This is developed in the next method of practice, the universalisation of mettā.

The universalisation of mettā is effected in these three specific modes:

i. Anodhisa pharaṇa- suffusing without a limit:

ii. Odhisa pharaṇa- suffusing with a limit:

iii. Disāpharaṇa- suffusing through the directions or quarters.

As general groups the Anodhisa method is subdivided into five, each section forming a separate meditation formula. They are:

(a) All beings (sabbe sattā)
(b) All creatures (sabbe pāṇā)
(c) All living creatures (sabbe bhūtā)
(d) All persons (sabbe puggalā)
(e) All who have a personality. (sabbe attabhāva pariyāpannā)

When one directs one's thought to all beings that exist in the 31 planes of existence in any of these five ways, they are all embraced without any one of them being left out. Since there is none who is not covered by these five ways, these five are called five Anodhisa mettā, in Pāli which means mettā

(i) As specific groups, *Odhisa* method is subdivided into seven. They are:

by sex:

(a) All women (*sabbā itthiyo*)

(b) All men (*sabbe purisā*)

by being Noble or ordinary:

(c) All Noble Ones (*sabbe ariyā*)

(d) All who are not Noble Ones (*sabbe anariyā*)

by kinds of rebirth:

(e) All deities (*sabbe devā*)

(f) All human beings (*sabbe manussā*)

(g) All in the states of deprivation (*sabbe vinipātikā*)

When *mettā* is directed towards beings who are specified, the classification is made as above mentioned. Each of these seven belongs to a separate category of beings and they are accordingly called *odhisa* in *Pāḷi*. *Mettā* that is developed radiating towards the seven groups severally and individually identifying them in their respective different identities is known as *Odisa mettā* in *Pāḷi*. *Odisa of anodhisa* means boundary, or limit. *Aanodhisa* is having no boundary, no limit. *Sabbā itthiyo averā hontu*.p.

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80 Odhisa means “in the way of ‘odhi’ (i.e., portion, or boundary); and “Anodhisa” without “odhisa”. In the some Commentarial and Sub-Commentarial Texts (MA, Vols.ii, p.294. JA.ii, p.133. TheA.i, p.128. ApA.ii, p.35. AA.iii, p.91. DA.ii, p.123. DMhṬ.ii, p.404. AT.i, p.162. VMhṬ.ii, p.132.) use the words in a different form, as a “Odissaka,” which means “particularizing, or relating to a class or individual”; and “Anodissaka,” “without odissaka”.
sukhā attānaṁ pariharantūti. Imehi sattahi ākārehi odhiso pharaṇā mettācetovimutrī.  

In this way there are twelve kinds of beings, five anodhīsa (unspecified) and seven odhīsa (specified), to whom mettā should be directed. Each of these five Anoddhīsa and seven odhīsa are linked with the four instruments of aspiration. How mettā is directed to these twelve categories of beings is given as follows:

i. averā hontu (may they be free from enmity),
ii. abyāpajjā hontu (may they be free from ill-will),
iii. anīghā hontu (may they be free from unhappiness),
iv. sukhī attānaṁ pariharantu (may they be able to keep themselves happy).

If mettā is developed saying Sabbe sattā averā hontu, May all beings be free from enmity, etc, which comprises 5 phrases of anodhīsa mettā combined with 4 kinds of developing mettā, it will come to (5×4) = 20 (twenty). This is anodhīsa mettā, twenty (20) in numbers. Sabbe sattā averā hontūti. p. Iti (sattāti ādīsu) pañcasu ākāresu catunnaṁ appanānam vasena anodisāpharaṇe vāsati appanā honti.  

If further development of mettā is practised, saying Sabbā itthiyō all women, etc., comprising 7 phrases of odhīsa mettā along with the expression of sentiment--Sabbe sattā averā hontu May all be free from danger, etc, which describe the manner of developing mettā in 4 phrases, it comes to (7×4) = 28. This is odhīsa mettā, twenty-eight (28) in number. Odhiso

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pharaṇe pana (sabbā ithiyoti ādīsu) sattsu ākāresu catassannāṁ catassannāṁ vasena aṭṭhavīsati. (appanā) ⁸³

If added with 20 anodhisa mettā, it will come to a total of 48. This mode of developing mettā bhāvanā without direction as to the region of the earth is called Disāanodhisa mettā. Similarly, developing mettā towards all beings living in the Eastern direction as Sabbe sattā averā hontu May all beings be free from danger and harm, etc”, would make up a sum of 48. In the same way, the rest of cardinal points of compass indicating direction of the regions, i.e., the western direction 48 in number, the Northern direction 48 in number, the Southern direction 48 in number, with the addition of the four anudisa or vidisā, viz: the South-eastern direction 48, the North-western direction 48, the North-eastern direction 48, the South-western direction 48, and also together with the two, namely, the Nadir direction 48 and Zenith direction 48 in number. When added up with the ten regions each having 48, will amount to a total of forty-eight multiplied by ten (48x10) = 480.

Disā pharaṇe pana sabbe puratthimāya disāya sattāti ādinā nayena ekamekissā disāya vīsati vīsati katvā dve satāni, sabbā puratthimāya disāya ithiyoti ādinā nayena ekamekissā disāya aṭṭhavīsati aṭṭhavīsati katvā asīti dve satāni cattāri satāni asīti ca appanā. Iti sabbāni pi idha vuttāni aṭṭhavīsādikani pañca appanā satāni honti. ⁸⁴

This being the way of developing mettā region-wise of the Universe according to what is indicated by the compass needle, is known as Disā odisa mettā. If this 480 is added to 48 of Disā anodhisa it will reach the total figure of 528 types of Mettā.

The Table of 528 Types of Mettā

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anodhisa Mettā (Unspecified Pervasion: 5×4 aspirations)</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Odihsa Mettā (Specified Pervasion: 7×4 aspirations)</td>
<td>28</td>
</tr>
<tr>
<td>3</td>
<td>Anodhisa Disāpharaṇa Mettā (Unspecified Directional Pervasion: 5×10×4 aspirations)</td>
<td>200</td>
</tr>
<tr>
<td>4</td>
<td>Odisa Disāpharaṇa Mettā (Specified Directional Pervasion: 7×10×4 aspirations)</td>
<td>280</td>
</tr>
<tr>
<td>5</td>
<td>Total=</td>
<td>528</td>
</tr>
</tbody>
</table>

Developing method of the Odhisa Mettā

In order to have an idea about the numerical units of the Five Hundred and Twenty-Eight kinds of mettā, here mentioned the way to develop 528 kinds of mettā. Mettā has been mentioned earlier in terms of two methods, Odhisa and anodhisa mettā. When mettā is cultivated one must understand how to develop mettā by following three methods. In the following passages it is made clear how to develop Odhisa, anodhisa and Disāpharaṇa mettā.
i. May all beings be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one's own khandhā with both physical and mental happiness (four kinds).

_Sabbe sattā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṁ pariharantu._\(^85\)

ii. May all beings who have life and breath, i.e. who breathe, may be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one’s own khandhā with both physical and mental happiness (four kinds).

_Sabbe pāṇā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṁ pariharantu._\(^86\)

iii. All conspicuous living beings be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one’s own khandhā with both physical and mental happiness (four kinds).

_Sabbe bhūtā averā hontu, abyāpajjā hontu, anīghā hontu, sukhi attānaṁ pariharantu._\(^87\)

iv. May all individuals be free from danger, etc. (four kinds).

_Sabbe puggalā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṁ pariharantu._\(^88\)

v. May all those who have the material khandhā, the bodily-self, be free from danger, etc, (four kinds).

_Sabbe attbhāva pariyāpannā averā hontu, abyāpajjā hontu, anīghā hontu, sukhi attānaṁ pariharantu._\(^89\)

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\(^86\) Ibid, Vols.ii, p.314, line.8.
\(^87\) Ibid, Vols.ii, p.314, line.8.
These twenty are called as the developing method of *Anodhisa mettā*.

**Developing method of the *Anodhisa Mettā***

i. May all females be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one's own *khandhā* with both physical and mental happiness (four kinds).

*Sabbā itthiyo averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu.*

ii. May all males be free from danger, from mental distress, from bodily suffering, from bodily suffering with both physical and mental happiness, etc. (four kinds)

*Sabbe purisā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu.*

iii. May all *Ariyas*, Noble Ones, be free from danger, from mental distress, from bodily suffering with both physical and mental happiness, etc. (four kinds).

*Sabbe Ariyā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu.*

iv. May all *puthujjanas*, common worldlings, be free from danger, from mental distress, from bodily suffering with both physical and mental happiness, etc. (four kinds).

*Sabbe anariyā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu.*

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v. May all deities, celestial beings (*Deva*) be free from danger, from mental distress, from bodily suffering with both physical and mental happiness, etc. (four kinds).

_Sabbe devā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu._

vi. May all human beings be free from danger, from mental distress, from bodily suffering with both physical and mental happiness, etc. (four kinds).

_Sabbe manussā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu._

vii. May all beings in hell (*apāya*) be free from danger, from bodily suffering, and be able to shoulder the burden of one's own _khandhā_ with both physical and mental happiness (four kinds).

_Sabbe vinipātikā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānam pariharantu._

These twenty-eight are called as the developing method of _Odhisa mettā_. If these are added to twenty of _Anodhisa mettā_ mentioned in the earlier, it would come to 48 kinds of _Mettā_.

**Developing method of the Disāpharaṇa Mettā**

The directions mentioned in the _Mettā sutta_, Discourse on Loving-kindness are very general ones: above, (*Uddhaṁ*) below (*Adho*), all around (*Tiriya*). The commentary defines these in a following manner: above means upward, to those in a realm of formless being. Below means downward, to

sensual desire realms of existence; down to the lowest hell. All around means in the middle and refers to the realm of former existence. *Uddhanti upari, tena arūpabhavaṁ gahnāti. Adhoti heṭṭhā, tena kāmabhavaṁ gahnāti. Tiriyanti vemejjham, tena rupabhavaṁ gahnāti.*\(^97\)

In the *Visuddhimagga*\(^98\) describes ten directions to be pervaded with loving-kindness.

They are as follow.

i. The eastern direction (*Puratthimāya disāya*)

ii. The western direction (*Pacchimāya disāya*)

iii. The northern direction (*Uttarāya disāya*)

iv. The southern direction (*Dakkhiṇāya disāya*)

v. The eastern intermediate direction (*Puratthimāya anudisāya*)

vi. The western intermediate direction (*Paccimāya anudisāya*)

vii. The northern intermediate direction (*Uttarāya anudisāya*)

viii. The southern intermediate direction (*Dakkhiṇāya anudisāya*)

ix. The lower direction (*Hetthimāya disāya*)

x. The upper direction (*Uparimāya disāya*)

**How Mettā is cultivated in the ten directions**

**(a) Anodhisa disāpharaṇa Mettā**

As regard to the ten directions in the above mentioned, the manner of developing mettā is given in the following passages.

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\(^97\) KhuA, p.212, line.10, SA, Vols.i, p.89, line.3.

\(^98\) Vism, Vols.i, p.302, Line.13, Translated by Bhikkhu Ñānamoli, The Path of Purification, (Singapore Buddhist Meditation Centre, 1999), p.335.
1. *Sabbe puratthimāya disāya sattā averā hontu.*
2. *Sabbe puratthimāya disāya sattā abyāpajjā hontu.*
3. *Sabbe puratthimāya disāya sattā anīghā hontu.*
4. *Sabbe puratthimāya disāya sattā sukhī attānaṁ pariharantu.*

(May all beings in the eastern direction be:

1. free from enmity,
2. free from mental suffering,
3. free from physical suffering,
4. able to take care of themselves happily.)

1. *Sabbe puratthimāya disāya pāṇā*
2. *Sabbe puratthimāya disāya bhūtā*
3. *Sabbe puratthimāya disāya puggalā*
4. *Sabbe puratthimāya disāya attabhāvapariyāpannā (averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṁ pariharantu )*

(May all living beings, all existing creatures, all persons or individuals, and all those who have come to individual existences be in the eastern direction:

1. free from enmity,
2. free from mental suffering,
3. free from physical suffering and
4. able to take care of themselves happily.

The method of developing *mettā* aforesaid is called *as Anodhisa disā-pharaṇa mettā.*
(b) *Odhisa disāpharaṇa Mettā*

In the same way we can develop *mettā* in the specified way in the ten directions. That is, we use the four aspirations in ten directions to the seven groups as mention in the following.

1. *Sabbe puratthimāya disāya itthiyō,*
2. *Sabbe puratthimāya disāya purisā,*
3. *sabbe puratthimāya disāya ariyā,*
4. *sabbe puratthimāya disāya anariyā,*
5. *sabbe puratthimāya disāya devā,*
6. *sabbe puratthimāya disāya manussā,*
7. *sabbe puratthimāya disāya vinipātikā (averā hontu, abyāpajjā hontu, anīghā hontu, sukhītattānaṁ pariharantu.)*

(May all females, all males, all Noble persons, those who have not yet attained the state of Ariyas, all deities (*deva*), all humans, and ghost (*petas*) belonging to miserable states in the eastern directions be:

1. free from enimity,
2. free from mental suffering,
3. free from physical suffering and,
4. able to take care of themselves happily.)

The method of developing *mettā* aforesaid is called as *Odhisa disāpharaṇa mettā.*

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After these four aspirations, likewise, it is to be cultivated and
developed in the respect of remaining nine directions, Western, Southern,
Northern direction, etc. In the Visuddhimagga, This type of cultivation of
metta was named as Disāpharaṇa mettā, or ‘directional mettā.

**The four persons towards whom Mettā should not be developed at the first stage**

In the present case of practising mettā kammaṭṭhāna, the mind should be directed towards the people for whom mettā is intended to be developed. It is essential to know and understand from the beginning as to who are those in whose favour mettā should not be radiated or developed first, and who are those not worthy of receiving mettā.

Mettā should not be developed at the beginning of exercise towards the following four kinds of persons:

i. One who is not dear (appiyapuggala)
ii. One who is a very dear friend (atipiyasahāyakapuggala)
iii. One who is regarded with indifference (majjhatapuggala)
iv. One who is an enemy (verīpuggala)

*Ayaṁ hi mettā appiyapuggale, atipiyasahāyake, majjhathe, verī-
puggaleti imesu catūsu paṭhamaṁ na bhāvetabbā.*

**Buddhaghosa Thera,** in his commentary gave a detailed explanation of these four types of persons and how they are contrasted.

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100 *Kammaṭṭhāna* is defined that Kamma means the act of meditation or contemplation, implies subjects of meditation. Ăţhâna means station, ground, or occasion, implies subjects or exercises. *Kammaṭṭhāna,* therefore, means ‘subject of meditation’ or meditation exercise’: Thera, Nārad, A Manual of Abhidhamma, (Buddha Sāsana Council Kaba-Eye, Rangoon, Burma, 1970), P.155.

101 Vism, Vols.i, p.287, line.11.PP,p.322.
Because it would be difficult to develop the feeling of *mettā*, or rather it would be improper to send his *mettā* to one whom he hates, one who is not dear should not be the object of *mettā* at the beginning.

The second one is also hard to transmit his *mettā* for whom he has intense love and attachment. It will not be easy to develop *mettā* for such persons, own pupils or disciples and other neutral persons. It is because he would also probably become highly depressed or dejected for the suffering of dear persons for whom he has deep love and affection. It was found difficult because we have become a bit miserable or have suffered trouble and misery.

The third one would also be difficult. To put a stranger or a neutral person, who is unfamiliar with one, in the role of a beloved person is difficult. That is why such kind of person should not be the object of *mettā* at first.

Because when one remembers an enemy, the feeling of anger will arise recalling the past incidents or memories of enemy's wrong doings or faults, the last one person who is an enemy should not be the object of *mettā* initially. These are the four kinds of people in whose favour or for whom one should not develop *mettā* at the beginning.

*Appiyaṁ hi piyaṭṭḥāne ṭhapento kilamati, atippiyasahāyake majjhatta ṭhāne ṭhapento kilamti, appamattakepi cassa dukkhe uppanne ārodanākāra patto viya hoti. Majjhattaṁ garuṭṭhāne ca piyaṭṭḥāne ca ṭhapento kilamati,*
The two persons upon whom Mettā should not be bestowed

i. One who was the opposite sex. Mettā should not be developed and transmitted in particular to persons of different sex.

ii. One who is dead. Mettā should not be developed towards such dead persons.

The reason given in the Commentary regarding these two Persons towards whom metta should not be developed is because between these two persons who are not of the same sex, a male and female—If a male is particularly developing mettā towards a female or if a female is especially developing mettā towards a male, human passionate desire (tan̄hā-rāga) is likely to develop between them. Hence, mettā should not be developed towards such persons in particular.

Liṅgavisabhāge pana tameva ārabbha odhisobhāventassa rāgo uppaṭṭati.103

For one who is dead metta should not be developed. The causes for not developing metta was explained in this story of young monk in the Commentary.104 A young monk cultivated mettā towards his dead teacher and failed to attain Appanā Jhāna samāpatti,105 which he had once

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102 Vism, Vols.i, p.287, line.12, PP.p.322.
103 Vism, Vols.i, p.288, line.2, PP.p.322.
105 Buddhaghosa Thera defined as “Appana” as “ekaggam cittam arammame appetiti appana” It means that the directing or fixing of the one-pointed consciousness on an object. Appanā is a highly developed form of
successfully practised and attained. When he directed his mettā towards another person who was still living with usual concentration, he attained mettā Jhāna. For the reason that of Appan Jhānasamādhi and Upacāra samādhi\(^{106}\) cannot be achieved, mettā should not be developed towards a person who passed away. Kālakate pana bhāvento neva appanāṁ na upacāram pāpuṇāti.\(^{107}\)

**Person towards whom Mettā should be developed first**

In developing mettā towards others, priority should be given to one's own self. It is stated that first and foremost mettā should be developed towards one's own self giving voice to Ahaṁ sukhiṁ homi, May I be happy. Ahaṁ niddukkho homi, May I be free from misery. Ahaṁ avero homi, May I be free from danger, Ahaṁ abyāpajjo homi, May I be free from mental distress. Ahaṁ anīgho homi, May I be free from bodily suffering, and Sukhī attānaṁ parihārāmi, May I be able to shoulder the burden of my own khandha (material body) with happiness.

Sabbāṁ paṭhamaṁ pana Ahaṁ sukhiṁ homi, niddukkhoti vā, avero abyāpajjo, anīgho suchiṁ attānaṁ parihārāmi tā vā evaṁ puna-ppunaṁ attaniyeva bhāvetabbā.\(^{108}\)

The main aim of developing mettā for one’s own well-being is to serve as an example by comparision that others also wish to be happy like he himself wishes to be. If one is developing mettā for his own well-being

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\(^{107}\) Vism, Vols.i, p.288, line.5, PP.p.322.

\(^{108}\) Ibid, Vols.i, p.288, line.9, PP.p.341.
expressing his own sentiment, \textit{Ahaṁ sukhi homi}, May I be happy, it would serve as an evidence, or stand witness to the fact that others would also wish to be happy, or live happy and be alive and also be free from misery as he himself wishes to be so. Then there arises in him the wish that all beings may enjoy happiness and blessings. The way of suffusing oneself with \textit{mettā} first and then diffusing it to others is declared by the Buddha himself in the following words:

\begin{quote}
\textit{Sabbā disā anuparigamma cetasā, nevajjhagā piyamattanā kvaci.}
\textit{Evaṁ piyo puthu attā paresāṁ, tasmā na hiṁse paramattha kāmo.}\footnote{S, Vols.i, p.75, line.9. Ud, p.133.}
\end{quote}

Travelling in all directions in thought,
Nothing is found dearer to man than himself.
so dear is the self to everyone,
Let one who loves himself will not do any harm to other being.\footnote{KS, Vols.i, p.102.}

After developing \textit{mettā} towards one’s own self taking one from the outstanding example cited above, \textit{mettā} is to be developed towards either a teacher who is worthy of love and respect, or towards parents, grandfather, grandmother and the rest. The manner of developing \textit{mettā} may be described as \textit{Ācariyo sukhi hotu} May teacher be happy \textit{Ācariyo niddukkho hotu} May teacher be free from misery, etc. By means of recalling of their virtuous qualities, \textit{mettā} can be developed towards parents, grandparents, relatives and any other person who deserve affection and respect. \textit{Sakkhibhāvattham}
paṭhamāṁ attānaṁ mettaṁ pharitvā tadanantaram p. ādinā nayena mettaṁ bhāvetabbā.\textsuperscript{111}

One who is not able to praise and recall other’s virtues may not be developing mettā towards others. Mettā is like water while dosa is like fire. These two cannot be associated with each other. Regardless of others virtuous is the cause of arising of issā (envy) and macchariya (stinginess, avarice). These two states of issā and macchariya lead to develop dosa, hatred and anger. They two are associated states with dosa. Hence, one who keeps in the heart these two mental states that were associated with dosa cannot develop mettā towards others because he cannot praise, appreciate, and recall the virtuous qualities of others.\textsuperscript{112}

**Breaking down the barriers between persons**

*(Sīmāsambheda)*

In the case of developing mettā, the four grades in terms of persons have been mentioned above. Here we will discuss how to break down towards the four types of persons. The nature of human being is he loves himself first. Apart from himself, other person may be discriminated as loved one, neutral one and hostile one in his mind. When one carries out business, or communicate with other people, he may have something partial in his mind, he may discriminate person on the ground of classes, races and colour, religion, caste, age, sex, so on and so forth, as he is fond of looking at the persons. He cannot be dealt with persons without being partial. He may consider only the boundaries of people without thinking broadly the

\textsuperscript{111} Vism, Vols.i, p.289, line.11,PP.p.323.
\textsuperscript{112} Paññāsāmi, Sayadaw, (The Text of Dosakathā) (Burmese Script) Harinsavatī Press, Rangoon, 1951), p.59
entire humankind on the one earth. Such kinds of attitudes are opposed to the view of Brahma vihāra dhamma. The Brahma vihāra dhamma is purely free from any bias and partiality, the Dhamma no discrimination towards persons, they dispel the wrong things of prejudice and unfairness such as bias and partial. Meditator who cultivates the loving kindness of meditation (mettabhāvanā) must break down the barriers of discrimination in order to keep the true mettā and in order to develop mettājhāna in his heart. In the Visuddhimagga, an example was given for whom develops mettābhāvanā and how to keep the mind as to the four types of persons, atta (himself), dear person, (piya) neutral person (majjhatta) and hostile person (verī).

When a person develops mettābhāvanā together with other three persons in the same place, thieves and bandits came to them and asked the person developing mettā we need any one of the four, so as to enable them to offer him as sacrifice to pray to a god in the performance of a ritual. When demanded as such, if a wavering thought arises imagining as to which of the four persons should be offered, it will not yet amount to achievement of the quality of Simāsambheda. It is simply because it would be tantamount to discrimination or denying the interests of the person (victim), who is chosen to be taken away. In reality, only if a feeling of loving-kindness occurs, spreading out mettā equally on all four persons including himself, wishing to hand over anyone of the four, then, it is said to have amounted to Simā sambheda. It means that no discrimination has been made between himself and others. There is no such distinguishing limit known as Simā between dear person, neutral person and hostile person.

Likewise the whole universe is to be viewed equal with oneself without the slightest discrimination. If *mettabhāvanā* become habitual by way of practical development in the light of development system as mentioned above, we would not be distinguishing that he is my relative, he hails from my native place, he is my country mate, he is my class mate, and his clan is the same with me, he belongs to the same religion of mine, etc. Such kind of discrimination may be eliminated bit by bit and we will be mature enough to cultivate good nature. We can regard all people to be equal to oneself. We can see with eye of love, (*mettā*) compassion (*karunā*), joyfulfulness (*muditā*) and indifference (*upekkhā*) to each other.

**Mettā in Daily Life**

Regarding the application of this concept of mettā and to realise how *mettā* is important and significant in our daily life, we have to study the *Singālovāda Sutta* where a chart of human relationships were given by the Buddha. The *Sutta* is an exposition of the whole domestic and social duty or social obligation of a layman, according to Buddhist point of view, and as such, it is famous under the name of *Gihivinaya* (Householder code of conduct) *Sutta*. In this *Sutta*, the *Buddha* taught to the householder, by name *Singāla* how the relationship between parent and child, teacher and pupil, husband and wife, friend and his companion, employer and employee

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114 Vism, Vols.i, p.300.PP.p.332.
116 Gihivinayonāmāyamutta. (DA, Vols.iii, p.141, Line.13.)
and ascetic (ṣamaṇa), Brahmin (Brahmaṇa) and layman is important and significant. Each one has five items. They are:

1. The Duties of Parent towards his Child
   
   The Duties of Parent
   
   i. restraining them from evil
   ii. supporting them in doing good
   iii. teaching them some skills
   iv. finding them a suitable partner
   v. handing over their inheritance at the proper time.

   The Duties of Child towards Parents
   
   i. supporting them after having being supported by them
   ii. perform their duties for them
   iii. keeping up lineage of the family
   iv. acting worthy of his heritage
   v. distribute gifts on their behalf after their death

2. The Duties of Teachers towards his Pupil
   
   i. train him to be well-disciplined
   ii. make him grasp well what should be grasped
   iii. teach him thoroughly to make him a master in knowledge and skills
   iv. recommend him to your friends and colleagues
   v. provide security in all directions
The Duties of Pupil towards his teachers
i. rising to greet them
ii. waiting on them
iii. attentively listening to his instructions
iv. rendering service to them
v. thoroughly learning his teachings

3. The Duties of Husband towards his wife
i. honouring her
ii. not disparaging her
iii. being faithful
iv. giving her authority
v. providing her with adornments

The Duties of Wife towards her husband
i. properly organising her work
ii. attending to servants
iii. not being unfaithful
iv. protecting stores
v. skillful and diligent in all she has to do

4. The Duties of Friends and Companions

The Duties of Friends
i. buying gifts
ii. using kind words, courteous speech
iii. looking after their welfare
iv. treating them as they would treat themselves
v. keeping their word

The Duties of Companion
i. looking after him when he is inattentive, and heedless
ii. looking after his property when one is inattentive
iii. being a refuge to one when one is afraid
iv. not deserting him when he is in trouble
v. showing concern for his children

5. The Duties of Employer and Employee

The Duties of Employer
i. arranging their work according to their strength
ii. supplying food and wages
iii. looking after them when they were ill
iv. sharing them with delicacies
v. relieving them from work at right time

The Duties of Employee
i. get up before him
ii. go to bed after him
iii. receive only what is given
iv. perform duties satisfactorily
v. spread his good name and praise him
6. **The Duties of Ascetics, Brahmin (Spiritual Leader) and Layman**

**The Duties of Ascetics, Brahmin towards Layman**

i. restrain him from doing evil  
ii. encourage him to do good  
iii. showing a loving and compassionate heart towards him  
iv. teach him what he has not heard  
v. make known to him the way leading to heaven.

**The Duties of Layman**

i. render sever vice with love and kindness in bodily deed  
ii. render sever vice with love and kindness in speech  
iii. render sever vice with love and kindness in thought  
iv. keeping his house open for them  
v. providing necessities for their bodily needs.

Instructions and idea placed by the Buddha in the *Singālovāda Sutta* are mutual service men being in need of each other to help each other, bear each other's burdens and then pave the way to carry out with loving physical activity, verbal activity and mental activity (*kāyakamma, vacīkamma and manokamma mettā*) so that each one has to love and care other beings, one for the other, one for all beings coordinating human society in our daily life. And then they carry to the peaceful means, for the benefits of both, within and outside of the family in our daily life, by following these instructions. In the *Dīghanikāya*, it is said by the Buddha that almost every virtue such as duties of parent and child, and so on and so forth is included in this *mettā*. Its true *mettā* attempts to break away all barriers which separate beings from one
another. And any policy which is based on hatred, pride, conceit, etc or which is not based on mettā, love, cannot last very long.

**Performance of daily duties with Mettā**

In this connection, here Ven. Ashin Setṭhila, gives a simile on how to live with happiness in our daily life. Life is like a big wheel in perpetual motion. This great wheel has innumerable small wheels in it each of which has its own pattern. The great wheel and the small wheels the great universe and the individuals are so linked together that we depend on one another for service, for happiness, for development. Therefore, our duty is to bring out the goodness in each one of us which is in harmony with the pattern of the world. For all the wheels to resolve in harmony, the highest good in each one of us should be produced. For instance, in a car, to make it in running order, to use it every part should be in order. If we are going to create a happy family, happy house, everybody in the house, at least the majority, must be in good order. If we want to create a good harmony in our house, the majority must be in good order so that the family will be in harmony with happiness and peace. It can be done here and now by the performance of daily, hourly duties with mettā, love, courtesy and honesty.117

**How Khantī was an important factor for developing mettā**

In the case of practices of loving-kindness of meditation, the state of Khantī is very important for a meditator. Khantī is a Pāḷi word that means forbearance or patience. It is a quality that has ability to keep a person calm and not to get annoyed when affected by unfavourable circumstances.

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117 Essential Themes of Buddhist Lectures, (Department of Religious Affairs, Rangoon, Burma, 1987), P.86.
Someone, sometimes, has to encounter with an unwanted and unnecessary problems that would come from difference sources and situations outside and inside. In the faces of vicissitude of life, known as *Lokadhamma*, one should have much forbearance to overcome from the problems. It is true that no one can be exempted from being affected by all these problems, troubles, disturbances and obstructions just by practising forbearance (*khantī*) one can overcome from all these vicissitudes. It plays a great role on the life of everyone, especially for one who practices *mettābhāvanā* (Loving-kindness of Meditation).

In the *Sabbāsava Sutta* the Buddha said seven methods such as, insight (*dassana*), control (*saṁvīra*), use (*patisevana*), endurance (*adhvāsana*), avoidance (*parivajjana*), elimination (*vinodhana*) and development (*bhāvanā*), including *khantī*, forbearance to get rid of different types of problems and cares. Here endurance (*adhvāsana*) is forbearance (*khantī*) according to this *Sutta*. It is said by the Buddha that *Duruttānaṁ durāgatānaṁ vacanapathānam*. i.e. patience or forbearance is able to endure abusive and hurtful languages.

Patience or forbearance (*khantī*) is one of the causes for success in the day to day business and it is one of the blessings out of the thirty-eight blessings as mentioned in the *Maṅgala Sutta*. And then it is the direct

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118 Lokadhamma means worldly conditions. They are eight: (I) gain (*lābha*), (ii) loss (*alābha*), (iii) fame (*yasa*), (iv) defame (*ayasa*), (v) praise (*pasaṁsa*), (vi) censure (*nindā*), (vii) happiness (*sukha*) and (viii) unhappiness (*dukkha*). Ime kho bhikkhave aṭṭha lokadhammā lokāṁ anuparivattanti, loko ca ime aṭṭha lokāṁ anuparivattanti. (An,Vols.iv, p. 156. The Book of Gradual Sayings. (*Aṅguttaranikāya*), Trans, By E.M. Hare, Vols. Iv, Delhi, Motilal Banarasidass Publishers PVT. Ltd. 2006.), p.107.)


120 M, Vols.i, p.13, line.12.

121 Khu, p.3. Sn, p.318.
enemy of *dosa* (anger). In the Text of *Buddhavaṃsa Pāli* of the *Khuddaka nikāya*, it is expounded by the Buddha as *Sammānāva mānakkhamo*.\(^{122}\) It means to bear praise and contempt with patience. One should neither be elated when meeting with pleasant objects nor upset when encountering unpleasant objects. The essential meaning here is: we are truly patient only when favourable situations are faced without greed, *lobha*; and unfavourable ones without hate, *dosa*. In the *Cariyāpiṭaka Aṭṭhakathā*, it is mentioned as *Adosappadhāno tadākārappavatta cittuppādo khanti pāramitā*.\(^{123}\) The group of consciousness and its concomitants formed in such a mode of tolerance to faults of beings is called Perfection of Forbearance. According to its definition, *khanti* (forbearance) is the mental state of *adosa* (non-aversion). In the *Mūlaṭīkā*, Sub-commentary on *Aṭṭhasālinī* defines as “*Khanti adhivāsanā, adoso eva*”.\(^{124}\) *Khanti* means forbearance; it is a mental factor of non-aversion. *(Adosa)*

The suppression, eradication and purification of greed and anger etc are real patience. To become a completely patient person, we have to suppress greed and anger on three levels:

i. on an outward level

ii. on the thought level

iii. on the root level.

*Dosa*, (anger, hatred and aversion) always lie latent in our heart and mind. Sometimes it is just like a burning fire and causes violence in the mind. This *dosa* comes out through our mouth by bad speech, or we may verbally abuse others by treating them with harsh language, etc. Sometime

\(^{122}\) *Buddhavaṃsa*, p.317, line.22.

\(^{123}\) CPA, 273, line.1.

\(^{124}\) MūṬ, p.162, line.8.
this *dosa* does not stop at the mouth but continues to our bodily actions, and we may harm others. Hence, we must suppress our *dosa* on the outward level, such as not to kill other beings, not to steal, not to harm, not to say abusive language, harsh and unpleasant words, etc. If we can control our *dosa* on outward level, we will become a good peaceful person. The practice of khanti only can control *dosa*.

The second level, on the thought level is that by the practice of concentration of the mind with the mental discipline, we can control the violence of anger in the mind and the heart. Controlling of such kinds of action is also through the practice of *khantī* (patience). In the third level, on the root level we should practise insight meditation to eradicate the root of anger, *dosa*. We should uproot the anger just like digging up and cutting the root of a tree. This is the highest level. We will become completely patient, when we will be without anger.

*Mettā* is pure loving-kindness and compassion, never with anger, hatred or aversion towards any other being. *Mettā* does not mean merely love. We should try to cultivate non-hatred, *adosa* towards any being. If we have even a minimal amount of anger, we cannot completely love or be agreeable with any other being. To be completely patient means being without any kind of anger.

When we have patience we will be able to endure abusive languages (*Akkosavatthu*), such as abuse based on birth, name, race, age, work, craft, sickness, sex, defilements and some other offences. Therefore, we have to protect ourselves against *dosa* which is the direct enemy of patience, *khantī*.

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125 *Silakkhandhavagga Abhinavatikā*, Vols.i, p.226.
Think about *Dosa* whether it is constructive or destructive

We can think about whether anger, hatred (*dosa*) is constructive or destructive. One can prepare ahead of time by constantly working towards building inner contentment and cultivating kindness and compassion. This brings about certain calmness of mind that can help to prevent anger from arising in the first place. And then when a situation does arise that makes us angry, one should directly confront one's anger and analyse it. And see whether *dosa, anger* is appropriate response and especially whether it is constructive or destructive. Here we can see an article with reference to discussions between a doctor and patient. Author, named Rev K Vasudevan presents the negative point of view as regard hatred, *dosa* and resentment. The Author who writes an article entitled Neurons, Love, and Attitude talks thus negative emotions have negative physical consequences just as positive emotions will impact the body in a positive way. And he points out attitude of mind to move from harbouring bitterness to forgive and bless those who hurt him. In addition, he shows reference to The World Health Organization report in 2002 that one out of every three persons, who went to consult doctors for a common symptom, got diagnosed with some form of mental illness arising from anger and depression. Further, he supposes that many of us suffer from a certain degree of anger and depression. A great many of our physical sickness could be avoided if we could only change our attitudes. He said that the most important thing is to learn to deal with disappointment in constructive ways. In addition to this, he believes that we don't always know everything about an illness but a recent study says 82 per cent of all physical illness is caused by emotions. In our reactions to failures and disappoint-
ments, which are bound to occur, it is good to make an effort to avoid bitterness, anger, and resentment.\textsuperscript{126}

Hence, we have to make an effort to exert a certain inner discipline and restraints, actively combating it by applying the antidotes: counteracting these negative emotions with thoughts of patience and tolerance. In seeking to eliminate anger and hatred, the intentional cultivation of patience and tolerance is indispensable. One could conceive of the value and importance of patience and tolerance in these terms. The \textit{Dalai Lama} says that the only factor that can give you refuge or protection from the destructive effects of anger and hatred is your practice of tolerance and patience. Because of their vast importance in overcoming anger and hatred and in our day to day life experiences, tolerance and patience have great benefits and then in addition, so long as the person has tolerance and patience, the person's calmness and peace of mind will not be disturbed.\textsuperscript{127}

As mentioned above by these methods of developing patience and tolerance and letting go off anger and hatred, methods such as using reasoning to analyse the situation, adopting a wider perspective and looking at other which is angles of a situation, will result in a product of patience and tolerance forgiveness. When we are truly patient and tolerant, then forgiveness comes naturally.

\textbf{The Beneficial Fruits of Patience (\textit{Khantī})}

\textit{Khantī} (patience) conflicts with anger (\textit{kodha}) or hatred (\textit{dosa}). In the matter of reflecting on the merits or fruits of patience, patience or

\textsuperscript{126} The Times of India, Monday, September 20, 2010, p.13.
\textsuperscript{127} H H Dalai Lama \& Howard C. Cutler. (The Earth of Happiness.) Cornet Books Holder \& Stoughton, London.1999), p.213-215
forbearance is basically the dhamma contrary to anger, which, in other words, is adosa, absence of anger. It is similar to the essence of Mettā, loving-kindness. In special, he is said to have patience who is able to endure any kind of provocation and to remain calm without anger and doing evil. Mettā or loving-kindness is more significant or rather, far reaching in meaning than Patience. It imbibes the quality of good-will rejoicing with other people's happiness. The advantages of the practice of patience have been described in the Visuddhimagga in the manner stated below as Khantī paramaṁ tapo titikkhā\textsuperscript{128} which means Khantī, patience is the highest or best devotion”. It is the noblest and pious practice of virtue. Khantī balaṁ balānīkaṁ,\textsuperscript{129} which means patience has its own strength. And Sadatthaparama atthā khantyā bhiyyo na vijjati,\textsuperscript{130} which means among the best advantages, nothing excels the beneficial results of forbearance or endurance.

It is most noble and admirable because one who has patience will be able to tolerate all criticism or irritating remarks which would ordinarily incite retort or refutation; and by virtue of this noble attribute, he will earn respect and appreciation from others. He will also receive help and assistance when occasion arises and can bring about closer intimacy between himself and other friends. Nobody would hate him. These advantages or benefits are quite obvious.

If revenge, retaliation is made against any verbal attacks, hot controversy will ensue between the two parties and quarrel will break out. Feeling of hatred and hostility will creep in and the parties may become

\textsuperscript{130} S, Vols.i, p.223, line,19. KS, Vols.i, p.286.
antagonistic to one another with malice and also become enemies for life. If no tolerance or patience is practised, one will be inclined to cause harm to another, may be, through the entire lifetime. If, however, patience is cherished or nursed, it would bring about a world of advantages. This can be clearly known by retrospection. Hence, the Buddha had preached as Khantī paramāṁ tapo ti tikkhā, nibbānam vādanti Buddhā.\(^\text{131}\)

The practice of patience or forbearance (khantī) must be necessary as an instrument when one cultivates mettā. It is enemy of anger (dosa). When developing mettā, khantī, practice of Patience is essentially fundamental. Only in the absence of anger, and by practising patience, mindfulness on mettā will become developed. This is the reason why it has been instructed to reflect upon the advantages of patience prior to developing loving-kindness or mettā.

**The Power and Advantages of Mettā (Loving-kindness)**

As regard to the benefits of mettā the Buddha taught to the monks that those who really practice the meditation of mettā can achieve power and benefits, such as sleeping easily, waking up comfortably and so on, and be free from dangers that might otherwise befall on him in connection with all ten directions. Then also, if he is a monk, he will prove himself to be a noble and worthy recipient of charity, and thereby causing the donor to achieve greater advantages. In making use of the four requisites or properties such as alms food (piṇḍapāta), robe (cīvara), building (vihāra) and medicine (bhesajja) concerning the monks, he is released from debt (iṇaparībhoga) which he would otherwise be under obligation to reply. If one is died while

developing *mettā* with mindfulness (*Sati*), he will be liberated from the four woeful states, (the four *Apāyabhūmi*), and will be reborn in the Abode states (*Sugatibhūmi*).

**The Power of Love**

Examples of the power of *mettā* are shown in several Pāli *Piṭaka* a Literature. Among them, in the *Kula Sutta* of the *Samyutta-nikāya*, the Buddha teaches that as families with many women and few men are easily assaulted by robbers, so a monk who has not cultivated the liberation of the mind which is love (*mettā cetovimutti*) is easily assaulted by non-human spirits. Conversely, just as it is difficult for families with the many men and few women to be assaulted by robbers, so it is difficult to be assaulted by non-human spirits to a monk who has cultivated the liberation of the mind which is love. He then advised the monks to cultivate this attitude of *mettā*.

*Seyyathāpi bhikkhave yāni kānici kulāni .p. suppdhāmsiyo amanussehi. Tasmātiha bhikkhve evaṁ sikkhitabbaṁ mettā no cetovimutti bhāvitā bhavissati bhahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā.*

In the *Okkhā Sutta* of the same *Samyutta Pāḷi*, the Buddha also teaches the monks that if anyone were to give a gift of hundred pot which is full of rice for thrice, morning, noon and evening in a day or if anyone were to practise loving-kindness of meditation for thrice, morning, noon and evening in a day, even if it were as slight as one pull at the cow’s milk, such as practice of meditation would be by far the more fruitful of the two.

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Hence, monks must practise loving-kindness of meditation, often develop it, make it a vehicle and a base, take stand upon it, and store it up.


In the _Pañcasatabhikkhu vatthu_ (The Story of Five Hundred Monks), the Buddha also teaches forest monks (_araññavāsi_) how to cultivate _mettā_ before meditating so as to not be frightened and disturbed by mischievous deities. In the _Cūlaavagga Pāli_ 134 of the _Vinayapiṭaka_, the Buddha also explains that a certain monk had been fatally bitten by a snake because he had not related to the four families of snakes such as _Virūpakkha_, _Erāpatha_, _Chabyāputta_ and _Kaṇhāgotamaka_ with a loving mind (_mettena cittena_). The Buddha states that if the monk had related himself to the four families of snakes with loving mind, he would not have been bitten. Thus, in order to protect themselves from snake bite, practitioners should relate to the four families of snakes with loving mind.

Moreover, in the _Mettābhāvanā Sutta_ of the _Itivuttaka Pāli_, it is said by the Buddha that whatever kinds of worldly merit there may be, all of them are not worth one sixteenth part of the heart deliverance of loving-kindness.

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134 CL, p.245.
Yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimutti kaliṁ nāgghanti solasiṁ, mettāyeva tāni cetovimutti adhiggahetva bhāsate ca tapate ca viroci ca.\textsuperscript{135}

In the \textit{Accharāsaṅghāta Sutta} of the \textit{Anguttaranikāya}, it is also expounded by the Buddha that by cultivating slave for just the lasting of finger-snap (\textit{Accharāsaṅghātamatta}) can achieve benefit of \textit{mettā}. Then monk who develops \textit{mettā} with good-will for just the lasting of finger-snap can use without a waste country’s alms food supported by people or such person is called as one who is worthy to use without wasting country’s alms food supported by people.

\textit{Accharāsaṅghāta mattampi ce bhikkhave bhikkhu mettācittam āsevati, (bhāveti, manasikaroti), ayām vuccati bhikkhave arittajjhāno viharati satthusāsanakaro ovādakaro amogham raṭṭhapiṇaṁ bhuñjati.}\textsuperscript{136}

\textbf{How \textit{Mettā Jhāna} is achieved}

It has been mentioned that we need to develop unlimited \textit{mettā} towards all beings in all ten directions or ten regions in the aforesaid, wishing all of them happiness. In developing and radiating \textit{mettā} as such, there is no limit in regard to the place or regions and to the kind of beings present in all those places. And also we have discussed about the concepts of \textit{mettā} and how to develop \textit{mettā} with regard to technique of loving-kindness of meditation. Now we will discuss about how to achieve \textit{Jhāna}.\textsuperscript{137}

The term \textit{Jhāna} in \textit{Pāḷi} has two meaning: one is concentrate in firmly on an object.

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{135} Itv.p.209, line.1.
\item \textsuperscript{136} A, Vols.i, p.9, line.12. GS,Vols.i, p.8.
\item \textsuperscript{137} \textit{Jhāna-} a developed state of consciousness gained by concentration: Nārada, Thera, Buddha and His Teaching. (Printed by New Radharaman Printers 20,Wadala Udyog Bhavan Wadala, Mumbai, 2008), p.4.
\end{enumerate}
\end{footnotesize}
Ārammaṇam upagantvā cintanasakhā tena upanijjhāyanañḥhena ca jhānam.\(^\text{138}\)

The second one is temporarily burning those adverse mental states, such as sensual desires (kāmacchanda nāvaraṇa), ill-will (byāpāda nīvaraṇa), sloth and torpor (thina-middha nīvaraṇa), restlessness and remorse (uddhacca-kukkucca nīvaraṇa), and doubt (vicikicchānīvaraṇa). or all defilements. Paccanākadhamme jhāpetāti jhānam.\(^\text{139}\) Sabbakilese jhāpetāti jhānam.\(^\text{140}\)

The word Jhāna is used for the unity of Jhāna factors (Jhānaṅga). There are five kinds of Jhāna factors. They are initial application (vitakka), sustained application (vicāra), joy (pīti), happiness (sukha) and one-pointedness of the object (ekaggatā).

When metta is developed, the mind should be bent upon the recipient of mettā, whoever he may be, and then transmit this feeling of mettā as May he be happy for several times continuously. While developing, the mind goes about here and there. These wandering thoughts are called as nīvaraṇa in Pāli. Whenever such evil thoughts appear in the mind, these should be discarded, and then, continue to go on developing mettā, constantly. It is very important in order to concentrate. When the power of concentration becomes strong, such wandering thoughts will gradually lessen. If one has concentration fully, the mind will cease to wander and remain fixed on the person to whom mettā is transmitted. Such a kind of realization on the

\(^{138}\) AbhiviṬ.p.222, line.4.
\(^{139}\) VinA, Vols.i, p.116, line.1.
\(^{140}\) PtsmA, Vols.i, p.241, line.12.
subject of concentration (*samādhi*) is called as *Upacārasamādhi* which is free from *nīvaraṇa*, (hindrance).

When this *Upacārasamādhi* becomes strong, the mind will dwell fixedly on the recipient of *mettā* as if it is drifting and floating along the stream of sensation in a dream. However, the mind may stay on only for a moment in the first instance. When continuous development of mindfulness on *mettā* is further carried on, it may stay put on the sense-object for duration of one minute or more up to even one hour or so. When thus absorbed in mindfulness of *mettā* despite there being sensational objects, visible and sound objects etc, the mind does not make these sensations, but will remain firm and stable and get fixed on the person who receives the *mettā* by way of wishing him happiness. *Vitakka* which is reflection on the mind and *Vicāra* that investigates on the object will become strengthened and obvious. The whole body will become evidently light and comfortable. The stabilized mind becomes tranquil without going away. This tranquillity of the mind (*ekaggatā*) with particularly obvious manifestations of *vitakka*, *vicāra*, *pīti*, and *sukha* is part and parcel of the noble attributes of the first *Jhāna*. That is why it is said in the *Visuddhimagga* as *Evarūpe ca puggale kāmaṁ appanā sampajjati*.\(^{141}\) It does mean that such a person can attain *appanā Jhāna* even while developing *mettā*.

The first *Jhāna* involves the attributes of *vitakka* which reflects on the sensation, and of *vicara* which investigates into the nature of sensation. Therefore, it is not as strong and vigorous as it should be. Even in the course of absorption in *Jhāna*, if harsh voices strike the ear-base of the sensation of hearing, the mind may arise from *Jhāna* and then reaches the sound which is

\(^{141}\) *Vism*, Vols.i, p.289, line.14, PP,p323.
the sense-object. That is why mettā should be repeatedly developed towards the person on whom the mind is usually made to dwell, to create the tranquil Jhānic-mind without inclusion of *vitakka* and *vicāra*. When concentration (*samādhi*) gets strengthened, extreme joy (*pīti*) together with the calmness of mind will occur without making effort to let the mind inclined and *vitakka* which is reflected towards the sensation and *vicāra* which is investigated into that sensation. This is the achievement of second *Jhāna*. If there is no desire on the joy (*pīti*), mettā should be made towards the usual recipient of mettā constantly. When concentration gets fully developed and strengthened, excellent mental happiness and tranquillity of mind without joy (*pīti*) will become obvious. That is third *Jhāna*. This *Jhāna* is the most exalted or the highest *Jhāna* among mettā *Jhāna*.

After practising to acquire mastery in five ways with respect to the first *Jhāna*, he eliminates *vitakka* and *vicāra* to attain the second *Jhāna*, and then he eliminates *pīti* to attain the third *Jhāna*. He cannot go higher to the fourth *Jhāna* stage, because mettā cannot associate together with equanimity (*upekkhā*).

In the *Visuddhimagga* it is mentioned how mettā is developed towards three persons, atipiyasahāyaka, (respectable and adorable person) mejjhatta (neutral person) and verī (enemy). If it is desirable to develop mettā equally balanced towards all beings, it may be developed and radiated on the most affectionate person as May such one be happy, free from mental suffering and bodily pain, etc. After mettā *Jhāna* has been achieved in respect of the most respectable and adorable person, culvitation of mettā may be made directing towards, or in favour of a neutral person. After such an
achievement of Jhāna for the sake of a neutral person, mettā may be
developed and bestowed upon a person who is an enemy, if ther is any.

*Iminā pana bhikkhunā tāvatakeneva tuṭṭhiṁ anāpajjitvā,
sīmasambhedam kattukāmena tadanantaram atippiyasahāyake, atippiya
sahāyakato majjhatte, majjhattato verīpuggale mettā bhāvetabbā.*  

In cultivating and radiating mettā towards different persons who
received mettā one after another, it is also mentioned in the Visuddhimagga
that only after firm and gentle mind towards previous person has been
brought about and cherished, mettā towards another person should be
developed.

*Bhāventena ca ekekasamiṁ koṭṭhāse muduṁ kammaniyam cittaṁ
katvā tadanantare tadanantare upasamharitabbam.*

The statement that the mind has been brought about to become firm
and gentle, refers to the acquirement of Upacāra-samādhi in the last. One
who develops mettā systematically is easy to get sense-sphere-wholesome-
consciousness (kāmavacara-kusalacitta) so called upacara samādhi. If
upacāra-samādhi is achieved it is not difficult to achieve Jhāna stage.
Upacārasamādhi is one kind of concentration preceeding to Jhāna stage.

**Three Levels for cultivating of Love**

When Mettā is cultivated, there are three kinds of levels:

(i) Mettāpubbabhāga level

(ii) Upacāra samādhi level

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142 Vism, Vols.i, p.289, line.14, PP.p.323.
143 Ibid, Vols.i, p.289, line.15, PP.p.323.
(iii) Appana samadhi level.

(i) Mettāpubbabhāga level which means relating to sentient beings with the wish for their welfare. This level is not associated with any significant type of concentration (samādhi). It is merely fundamental level of mettā, hence it is considered to be the Mettāpubbabhāga (the rudimentary level of love or the preliminary level of love).

Mettāyapubbabhago nāma neva appana na upacāro, sattānaṁ hitapharaṇamettameva.\(^{144}\)

(ii) Second one is Upacāra samādhi level. It occurs immediately preceding absorption and it serves as an access to it. Mettā at this level is called as Upacāra samādhi (access concentration).

Appanāsamādhinām pubbabhāge ekaggatā ayaṁ upacārasamādhi.\(^{145}\)

(iii) Third is Appanāsamādhi level. It means samādhi that it appears in the absorption states (jhāna). During this it absorb in the Jhana the mind and its associated mental factors are firmly placed on the object. Mettā, therefore, at this level is called Appanasamādhi (placement concentration).

Parikammantarā ekaggatā ayaṁ appanāsamādhi.\(^{146}\)

When mettā is systematically cultivated to absorption, it decisively and verify liberates the mind from the nīvaraṇa, hindrance. Since mettā has specific efficacy for liberating the mind from the anger etc, it receives the liberation of the mind. Mettā is called Liberation of the mind (cetovimutti)

\(^{144}\) AA, Vols.i, p.53, line.7.
\(^{145}\) Vism, Vols.i.82, line.4, PP.86.
\(^{146}\) Ibid, Vols.i, p.82, line.4, PP.p.86.
because, when it is developed at the level of absorption, it temporarily liberates the mind from nīvaraṇa, hindrances. Yasmā pana taṁ sampayutta-cittam nīvaraṇādīhi paccanika-dhammehi vimuccati, tasmā sā cetovimuttiṁ vuccati.⁴⁷

The practitioner who systematically and skillfully develops mettā to the level of absorption frees himself from nīvaraṇa, hindrances and enjoys the feeling of bliss associated with absorption, Jhāna. As long as it cannot overcome its nīvaraṇa, any Jhāna stages cannot be achieved, whoever practices to attain, jhāna dhamma it is indispensable to keep away from nīvaraṇa, hindrances. Namely Kāmacchanda nīvarana, Vyāpāda nīvarana, Thīna-Middha nīvarana, Uddhacca-Kukkucca nīvarana, Vicikicchā nīvarana.

⁴⁷ AA, vols.i, 36, line.16.