

The Teachings on Mettā Sutta & Khandha Paritta by Thabyekan Sayadaw

Radiating Loving-Kindness

Translated from Burmese by Bhikkhu Candimā Bhikkhu Revata

Edited by Bhikkhu Dhammasubho

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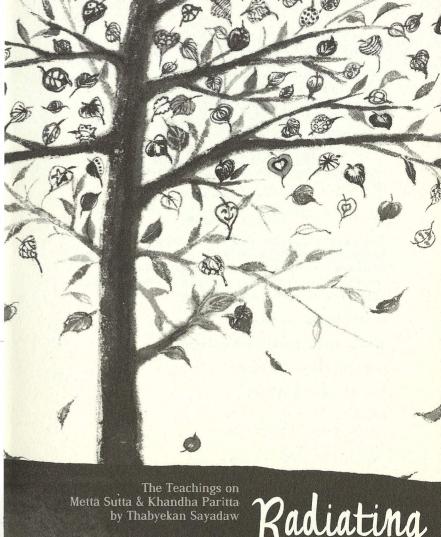
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Metta Suita & Khandha Paritta by Thabyekan Sayadaw

Loving-Kindness

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Published for Free Distribution Only

Kong Meng San Phor Kark See Monastery Awaken Publishing and Design 88 Bright Hill Road Singapore 574117

Tel: (65) 6849 5342

E-mail: publication@kmspks.org

Website: www.kmspks.org

1st Edition, 2nd Reprint, May 2013, 5000 books ERAD-0102-0513

ISBN 978-981-07-4334-5

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Cover Illustrations: Foo Soo Yak

Project Editor: Esther Thien

Printed by

Sun Rise Printing & Supplies Pte Ltd

Tel: (65) 6383 5290 Fax: (65) 6383 5310

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Radiating Loving-Kindness

The Teachings on Mettā Sutta & Khandha Paritta by Thabyekan Sayadaw

> Translated from Burmese by Bhikkhu Candimā Bhikkhu Revata

Edited by Bhikkhu Dhammasubho

Dedicated to:

—my preceptor, HIS HOLINESS SOMDET PHRA NYANASAMVARA

—my venerable teachers from Sri Lanka, Malaysia, Burma and Thailand

-my parents.

Whatever harm an enemy
may do to his enemy,
or whatever harm a hater
may do to his hater,
a wrongly-directed mind can do
to oneself far greater harm.

~The Buddha

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PREFACE

The explanations of METTĀ SUTTA and KHANDHA PARITTA here are translated extracts from the Burmese book 'PA-YEIK NITHAYA THIT' ('NEW TRANSLATION OF THE PROTECTIVE VERSES') written by the late Venerable Sayadaw Ashin Vāseṭṭhābhivaṃsa, who was more popularly known in Myanmar as Venerable Thabyekan Sayadaw. The book was published in the 1960s, being an explanation of eleven Parittas (protective verses) — including MAṇGALA SUTTA and RATANA SUTTA — based on related Pāṭi Texts and commentaries. Both the METTĀ SUTTA and KHANDHA PARITTA explanations here are translated by Venerable Candimā (and some parts by Venerable Revata) of Pa Auk Tawya Forest Monastery, Myanmar.

Thabyekan Sayadaw, who was ordained as a novice at the age of nine and subsequently as a bhikkhu (monk) in 1930, had preached extensively in Myanmar. He also written numerous books, one of them being the above mentioned 'PA-YEIK NITHAYA THIT' ('NEW TRANSLATION OF THE PROTECTIVE VERSES'). This book is commended and appreciated by both the monastic and the laity of Myanmar.

In fact, this book was introduced to me by a layman, Maung Zaw Min Thein. Having gone through it at random I found that the explanations in it are very informative and helpful in understanding those eleven PARITTAS. It is also unique and different from the usual BURMESE NITHAYA (word by word translation guide book of the Pāļi Text). The usual NITHAYA consists only of the Pāļi words and then its translation in Burmese, line by line. Although this is a treat for Pāli students, it can be quite dry for non Pāļi scholar. In PA-YEIK NITHYAYA THIT, Sayadaw not only gave a line by line translation of each Pāļi words in the Text but he also gave further detailed explanations from the commentary together with related events from the Suttas. This made the book

a very useful guide for those who are conducting a Sutta studies class.

In the case of METTĀ SUTTA and KHANDHA PARITTA it would be of interest not only to those who are doing Sutta studies but also those who are interested in the practice of meditation. It is shown in these two Suttas the different possible approach to Mettā meditation (loving-kindness meditation). In fact, the Mettā meditation in KHANDHA PARITTA is recommended for monks and meditators who stay in the forest for their practice.

In the 'Discourses Section', both METTĀ SUTTA and KHANDHA PARITTA with their English translation are shown.

Their explanations in detail are shown under 'Discourse on Loving-kindness' and 'The KHANDHA Protective Verses' respectively. The Sayadaw first gave a word by word translation of a verse and then followed by a more detailed explanation of that verse. In this way the reader can appreciate the meaning of the verse more fully.

The appendix consists of extracts from the DHAJJHAGA SUTTA where the attributes of the

Triple Gem are explained. As the translations are not completed yet, I have put them as appendix.

The Pāli used in the original Burmese book is from the Burmese TIPITAKA edition. Therefore if the reader were to use a chanting book from the Sri Lankan or Thai edition he may find some difference here in the Pāli preposition, conjunction or even vocabulary. Although they are different the meaning are the same for these two Suttas.

Also, some of the narrations from related Pāļi Text here are paraphrased. To read the full translation one should refer to a translated Pāļi Text itself (for example, PTS).

We appreciated the help offered by those who have made the translation possible, especially:

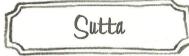
- Venerable Candima and Venerable Revata for the translation
- K.S. See for the Burmese books
- Kuan T.W. and friends/relative for the computer
- WAVE and friends
- Tissa Ng
- Sunanda Lim Hock Eng of INWARD PATH
- Poay Hoon
- Dr Oo Khiak Cheang

- Venerable Nirodha
- Swee Im and friends at Peace House
- Mount Elvira Buddhist Hermitage
- And all others.

Bhikkhu Dhammasubho Penang, Malaysia

A SHORT BIOGRAPHY

Thabyekan Sayadaw was born on 14th December, 1910 at Chaung Wa Village in Thanlyin Township, Yangon. He became a novice at the age of nine. He was fully ordained as a bhikkhu (monk) on 10th July, 1930. Over many decades, the Sayadaw wrote and preached extensively and tirelessly, as witnessed by the numerous volumes of his writings. One of his works highly commended and appreciated by both the monastic and the laity of Myanmar is the translation of PARITTA PĀĻI (Protective Verses) Texts into Myanmar language with complete commentary and verses, known as "PA-YEIK NITHAYA THIT' (New Translation of the Protective Verses). This present publication is the translated extracts from that book. The Venerable Sayadaw passed away peacefully at the age of 85 on 6th February, 1995.



Discourses Section

METTĀ SUTTA

- Karanīyam'atthakusalena, yantasantam padam abhisamecca; sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī.
- 2. Santussako ca subharo ca, appakicco ca sallahukavutti; santindriyo ca nipako ca, appagabbho kulesvananugiddho.
- 3. Na ca khuddamācare kiñci, yena viññū pare upavadeyyuṃ; sukhinova khemino hontu, sabbasattā bhavantu sukhitattā.
- Ye keci pāṇabhūtatthi, tasā vā thāvarā v'anavasesā; dīghā vā yeva mahantā, majjhimā rassakā anukathūlā.

DISCOURSE ON LOVING-KINDNESS

- 1. This should be done by the one skilful in beneficial practices, who wishes to attain penetrative realisation of peaceful Nibbāna: he is to be able, upright, very upright, compliant, pliant, not conceited;
- 2. contented, easy to support, with few duties, living lightly, have calm faculties, have matured wisdom, not impolite and is without greed on householders.
- Let him not perform the slightest wrong for which wise men would censure him. (Let him reflect thus:) 'May all beings be happy and safe. May they have mental happiness;
- 4. whatever living beings that exist, without exception—be it trembling or unshakable; long or big or medium sized; or short or small or plump;

- Diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti avidūre. bhūtā va sambhavesī va, sabbasattā bhavantu sukhitattā.
- Na paro param nikubbetha, nātimaññetha katthaci na kañci, byārosanā paṭighasañña, nāññamaññassa dukkhamiccheyya.
- Mātā yathā niyam puttam, āyusā ekaputtamanurakkhe; evampi sabbabhūtesu, mānasam bhāvaye aparimāņam.
- 8. Mettañca sabbalokasmi, mānasaṃ bhāvaye aparimāṇam; uddhaṃ adho ca tiriyañca, asambādhaṃ averamasapattaṃ.
- Tiṭṭhaṃ caraṃ nisinno va, sayāno yāvatāssa vitamiddho, etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāramidhamāhu.
- 10. Diṭṭhiñca anupaggamma,
 sīlavā dassanena sampanno;
 kāmesu vineyya gedham,
 na hi jātuggabbhaseyya puna retīti.

- 5. those seen or not seen; those dwelling far or near; those born or those seeking rebirth—may all beings be happy.'
- 6. Let him not deceive another nor despise anyone anywhere in anger or with ill-will, let them not wish each other harm.
- 7. Just as a mother would protect her only child with her life, even so let one cultivate a boundless loving-kindness towards all beings.
- 8. Let him radiate boundless loving-kindness towards the entire world—above, below and across—unhindered, without anger and without hostility.
- 9. Standing, walking, sitting or reclining—as long as he is without drowsiness—let him develop this mindfulness. This, they say, is 'sublime living' here.
- 10. Not holding on to wrong views—being virtuous, possessed of insight and having totally eradicated desire for sensual objects—surely he will never come to be reborn in a womb again.

KHANDHA PARITTA

- Virūpakkhehi me mettam, mettam erāpathehi me; chabyāputtehi me mettam, mettam kanhāgotamakehi ca.
- Apādakehi me mettam, mettam dvipādakehi me. catuppadehi me mettam, mettam bahuppadehi me.

THE KHANDHA PROTECTIVE VERSES

- May I have loving-kindness towards the Virūpakkhas;
 - May I have loving-kindness towards the Erāpathas;
 - May I have loving-kindness towards the Chabyāputtas;
 - May I have loving-kindness towards the Kanhāgotamakas.
- 2. May I have loving-kindness towards footless beings;
 - May I have loving-kindness towards beings with two legs;
 - May I have loving-kindness towards beings with four legs;
 - May I have loving-kindness towards beings with many legs.

- Mā mam apādako himsi, mā mam himsi dvipādako; mā mam catuppado himsi, mā mam himsi bahuppado.
- Sabbe sattā sabbe pānā, sabbe bhūtā ca kevalā; sabbe bhadrāni passantu, mā kiñci pāpamāgamā.
- Appamāņo budhho, appamāņo dhammo; appamāņo saṃgho, pamāṇavantāni sarīsapāni; ahivicchikā satapadī, unnanābhī sarabū mūsikā.
- 6. Katā me rakkhā katam me parittam paṭikkamantu bhūtāni. soham namo bhagavato, namo sattannam sammāsambuddhānam.

- May footless beings not harm me;
 May beings with two legs not harm me;
 May beings with four legs not harm me;
 May beings with many legs not harm me.
- May all beings, all breathing things, All creatures (without exception) meet with auspicious occasions.
 May none of them come to any evil.
- Infinite is the Buddha,
 Infinite is the Dhamma,
 Infinite is the Sangha.
 Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats.
- I have made the protection,
 I have made the safeguard.
 May the (harmful) beings depart.
 I pay homage to the Blessed One;
 homage to the seven Buddhas.

The Bhikkhu who dwells in loving-kindness,
Rejoicing in the Buddha's teaching,
Would attain the good state, the state of peace,
And happiness, the stilling of formations.

He who is friendly amongst the hostile,
Peaceful amongst the violent,
Who is detached amongst the attached—
Him do I call a 'holy one'.

~The Buddha (Dhammapada)

Do not let anger conquer you,

Do not be angry with those who are angry.

Non-anger and non-harming always dwell

In the noble ones;

Like a rock,

Anger crushes wicked people.

~Sakka, King Of Devas (Saṃyutta Nikāya)



Discourse on Loving-kindness

Namo tassa bhagavato arahato sammāsambuddhassa Namo tassa bhagavato arahato sammāsambuddhassa Namo tassa bhagavato arahato sammāsambuddhassa

> [Homage to the Blessed One, the Arahat, The Supreme Self-enlightened One]

FOREWORD

The commentary—pointing out a benefit of Mettā mentioned that due to the power of Metta, Devas (deities) cannot show fearful manifestation. On one occasion 500 bhikkhus (monks), after having learnt an object of meditation from the Buddha went into a dense Himalayan forest and practised meditation under trees there. Due to the virtues of those bhikkhus, the Devas residing in the trees dared not stay there and taking their young ones, descended and wandered around. While hoping that one day all those bhikkhus would leave, the Devas soon realised that they (the bhikkhus) would not be leaving. As such, the Devas manifested fearful sights and sounds at night to frighten the bhikkhus so that they would not dare to continue staying there. For this reason, the bhikkhus-being frightened-got

various types of sickness and could not progress in their meditation. They then decided that they should not stay there and went to see the Buddha to report to Him about their experiences. However the Buddha saw no other place more suitable for them to practise than that forest.

Therefore, He told them to return to that place and taught them METT \bar{A} SUTTA as an object of meditation as well as a *Paritta* (protective verses).

Those bhikkhus returned to that forest, chanted the METTĀ SUTTA and practised Mettā meditation. The Devas then had goodwill towards them and looked after them. The bhikkhus practised *Vipassanā* (insight meditation), with Mettā meditation being the basis meditation and attained Arahantship (enlightened saint) within that Rains Retreat (*Vassa*). On the *Mahā Pavāraṇā* day (the last day of the Rains Retreat) they did the *Visuddhi Pavāraṇā* (ceremony of invitation for admonishment).

Eleven Benefits of Metta

Here I will explain the benefits of Mettā. One who practises Mettā meditation has a peaceful calm mind

and because of that (mind) he could sleep peacefully. This is unlike those who do not practise Mettā who would sleep tossing and turning. As he (the one who practises Mettā) could sleep peacefully, he would wake up in comfort. Also, because he is peaceful and comfortable, without agitation, he would not have any bad dreams. As he has goodwill towards living beings, human beings who receive his loving-kindness would also have affection for him. Devas also, have affection for him and because of that affection they protect him too.

Mettā is a good protection or shield against fire, poison and weapons. As the one who practises Mettā is calm and peaceful, he is also tranquil (passaddhi). Because of that tranquility he can develop concentration quickly. As he is always dwelling in loving-kindness, his countenance is serene. As he is calm and peaceful, at the moment of dying he can pass away without being confused, just like falling asleep. If he has not attained *Arahatta Magga-Phala* (the final stage of noble path and fruition knowledge) yet, then the Mettā practitioner who has attained *Jhāna* would be reborn in the Brahma realm.

Another Benefit

Just as robbers and bandits can easily assault a house that has many women and few men, similarly Devas and Yakkhas (orges/demons) can easily harm one who does not practise Mettā. Just as robbers and bandits cannot easily assault a house that has many men and few women, similarly Devas and Yakkhas cannot easily harm the one who practises Mettā. This is taught in KULA SUTTA of NIDĀNA VAGGA in OPAMMA SAMYUTTA. If Devas and Yakkhas who have (miraculous) power cannot harm him, then how can an ordinary human being who does not have (miraculous) power harm him? One should know that Mettā is a real protection as one cannot be harmed.

Other Benefits

One who practises Mettā just for (a moment as short as) a snap of the fingers, being not void of *Jhāna*, is following the Buddha's teachings. He is worthy of accepting the country's food. This is taught in ANGUTTARA NIKĀYA. By this (*sutta*) we can

acknowledge that the quality of the one who practises Mettā is enhanced.

It is easy for the one who has *Mettā-citta* (loving-kindness consciousness) to develop the other *Brahmavihāras* (the four sublime states): i.e. *Karuṇā* (compassion), *Muditā* (appreciative or approving joy) and *Upekkhā* (equanimity). It is also easy for him to fulfil his *Pāramī* (perfections) such as *Dāna* (generosity) and *Sīla* (morality). There are many who benefited by reciting the METTĀ SUTTA even though they do not understand the Pāḷi meaning, not to mention the benefits acquired by those who recite with understanding and practised Mettā meditation according to the METTĀ SUTTA. May you experience the power of METTĀ SUTTA by reciting and practising with faith and effort.

* Explanation of Verses 1 & 2 *

- Karaṇīyam'atthakusalena, yantasantaṃ padaṃ abhisamecca; sakko ujū ca suhujū, ca, suvaco cassa mudu anatimānī.
- 2. Santussako ca subharo ca, appakicco ca sallahukavutti; santindriyo ca nipako ca, appagabbho kulesvananugiddho.
- 1. Abhisamecca = (wishing for) penetrative realisation of santaṃ = peaceful padaṃ = Nibbāna atthakusalena = by the one skilful in beneficial practices yaṃ karaṇīyaṃ = there is the 'Three Trainings' which must be practised; Taṃ = That karaṇīyaṃ = which should be practised is: Assa = to be sakko = able ujū ca = and upright

suhujū ca = and very upright
suvaco ca = and compliant
mudu ca = and pliant
anatimānī ca = and not conceited

2. santussako ca = and contented subharo ca = and easy to support appakicco ca = and with few duties sallahukavutti ca = and living lightly santindriyo ca = and having calm faculties nipako ca = and having matured wisdom appagabbho ca = and not impolite ananugiddho ca = and without attachment/ greed, kulesu = on householders/laity

Karanīya...etc

After encouraging those who want to attain Nibbāna to practise the Three Trainings (i.e. morality, concentration and wisdom), "Karaṇīyamatthakusalena…etc" were taught to point out the practices which should be carried out.

The commentary mentioned that *Karaṇīyaṃ* means that which one should do or carry out (*Kattabbanti Karaṇīyaṃ*). There is nothing more than the Three Trainings which should be practised in this *Sāsana* (Buddha's dispensation); therefore the commentary mentioned, "...in brief, the Three Trainings are that which should be done or carried out."

Violating the Three Trainings such as breaking of precepts is mentioned as $Akaran\bar{\imath}yam$ (that which should not be done or carried out).

As for the word 'attha', it means the practice that should be carried out always, and it also means one's welfare. In the (Buddha's) dispensation, the real welfare of oneself is the attainment of Magga-Phala Nibbāna (Path-fruition Nibbāna) and the cause to attain that are the right wholesome practices.

Those who try to practise after having understood these practices and those who attained *Magga-Phala Nibbāna* after having practised are called 'atthakusala' (one who is skilled in welfare/well-being). It is also mentioned that those who do not understand the benefit of the practices and those who understand it but do not practise them are 'anatthakusala' (one who is not skilled in welfare).

Pubbabhāgapaṭipadā (The Practice Preceding Mettā)

'Sakko ujū etc...' (Able, upright, etc) are the practices to be carried out before Mettā. When the phrase 'that which should be done by one who is skilled in welfare' (Karaṇīyaṃ' atthakusalena) was taught (by the Buddha) some understood that it is to practise the Three Trainings while some still did not understand yet, as it is brief. Therefore for those bhikkhus who did not understand it was taught in detail.

In this case, teaching 'Sakko $uj\bar{u}$ etc...' was to point out what are the *Karaṇīya-dhammas* (i.e. that which should be done) so that it could be understood more clearly and would be more interesting. Only

when these *dhammas* (practices) are fulfilled can Mettā occur and be developed in one. It is not only impossible for Mettā to occur but also to be developed in those who have not yet fulfilled these practices. Therefore these practices are called *'Pubbabhāgapaṭipadā*, the practices to be carried out preceding Mettā.

In fact, for those who failed to fulfil these practices, not only Mettā cannot arise in them but also other meditations ($bh\bar{a}van\bar{a}$). As other meditations also cannot arise in them, these practices should be called the ' $Pubbabh\bar{a}gapatipad\bar{a}$ ' of all meditations (the practices to be carried out preceding all meditations).

Sakko (One Who is Able)

In the mundane world, one who does not have faith that there would be benefit (in doing his work); who has much illness; who is lazy and dull (who would not do any work that requires intelligence) would not be able to accomplish any work. Only those who have faith (in their work); who are healthy; who are diligent and intelligent would be able to accomplish the work. It is similar in the practice of Dhamma. This point can be found in BODHIRĀJA-KUMĀRA SUTTA of MAJJHIMA-PAŅŅASA (MAJJHIMA NIKĀYA).

In that SUTTA Prince Bodhi asked the Buddha, "Venerable Sir, how long would it take a bhikkhu who has been taught by a Buddha to attain *Arahatta MaggaPhala* (enlightenment)?" The Buddha then replied, "Prince, as to that I shall ask you a question: Are you skilful in the art of wielding a goad while riding an elephant?" "Yes, I am, Venerable Sir." The prince answered. The Buddha then further asked him, "Suppose a man came and wanted to learn the art of wielding a goad on an elephant; if that man had no faith, was unhealthy, deceitful, lazy and unintelligent would he be able to learn successfully?" "Venerable Sir, even if he had one of these five factors he would not be able to learn, what more to say of all five."

"Suppose another person had faith, was healthy, honest, energetic and intelligent; would he be able to learn successfully?" "Venerable Sir, even if he had one of these five factors he would be able to learn successfully, what more to say of all five." "Prince, in the same way there are five factors of striving

(padhāniyanga): faith in the Buddha; health; neither deceitful nor hypocritical, showing himself as he truly is; energetic; and wise. Possessing these five factors, one can attain the goal of the practice (i.e. Nibbāna) quickly." Therefore it should be understood that here 'Sakko' (one who is able) is the person who possesses these five factors.

Ujū ca Suhujū (Upright and Very Upright)

 $Uj\bar{u}$ ca $Suhuj\bar{u}$, included in one of the five factors of striving, is a person who is neither deceitful nor hypocritical, showing himself as he truly is to the Buddha and his fellow companions in the practice. Those who are deceitful and hypocritical would not only be unable to have Mettā for others but would also find it not easy to practise other wholesome Dhamma. Just as paints can appear distinct and vivid only on a clean canvas and not on a dirty canvas, similarly wholesome Dhammas can occur consistently in a clean mind only and there is no opportunity for them to occur in a person with a defiled mind. Therefore, as uprightness is very important, it is taught twice (i.e. $Uj\bar{u}$ and $Suhuj\bar{u}$).

These two words are explained in the commentary in a few ways. It is mentioned that being ' $Uj\bar{u}$ ' is not to be satisfied with one's uprightness once only or with one's uprightness when one was young; and so one put effort repeatedly for the whole life not to reduce one's uprightness which is being ' $Suhuj\bar{u}$ '. Besides that, one removes bodily and verbal cunningness to be ' $Uj\bar{u}$ ' and removes mental cunningness to be ' $Suhuj\bar{u}$ '. (Also mentioned in the commentary: $Uj\bar{u}$ is being non-deceitful, asatha; $Suhuj\bar{u}$ is being non-hypocritical, $am\bar{a}y\bar{a}v\bar{v}$). It is also mentioned that one tries to be $Uj\bar{u}$ by means of $Adhis\bar{u}$ and Adhicitta and to be $Suhuj\bar{u}$ by means of $Adhipan\bar{u}$. To be so, it lets one know the necessity always to have an upright mind by practice.

Suvaco (Compliant)

One who is difficult to be admonished is 'dubbaca'. When he is admonished not to commit a certain deed, he would not accept the admonishment by answering, "Did you see it?", "Did you hear about it?", "Who told you about it?". Or else he would remain silent

without paying attention. There are also some who — although they have accepted the admonishment — would not do as admonished but keep on doing the bad deeds. Such persons are far from attaining any special states (i.e. *Magga Phala*). However, a 'Suvaco' (one who is easy to be instructed) happily accepts admonishment from others. He would also request them to admonish him in future; and he practised according to the admonishment. Such person is very near the special attainments.

One who is difficult to be admonished does not understand that others are admonishing him for his welfare and he would not like being admonished, thinking that others want to be teachers. Such type of person is 'Thaddhamāna', a stubborn person who does not follow the admonishment nor the person who is admonishing. He would not only find difficulty in practising Mettā but is also far from other Dhamma practices.

But by following favourably the admonishment and the one who admonish with a pliant mind, then—as that mind is accompanied by Mettā—even though he did not deliberately practise Mettā, Mettā is already present. Being a person who wishes for

the true welfare, he is not reluctant to follow the Buddha's teachings. As such, he is certainly near *Magga-Phala Nibbāna*. As taught in SATTHU SUTTA of NIDĀNA SAMYUTTA: 'yathābhūtaṃ ñāṇāya satthā pariyesitabbo', to know the truth one should seek the teacher.

Mudu (Pliant)

In this case 'mudu' (pliant/soft) does not mean the softness/gentleness which is opposite to 'pharusa' (harsh/rough); but it refers to the softness/pliancy which is opposite to 'thaddha' (rigid/unbending). Those who are lazy and flinched from practising and have little faith would not be able to reach the goal of the practice; they are the rigid ones. Those who have faith and will (chanda); and are enthusiastic and energetic, being able to practise in conformity with the Dhamma practices are the pliant ones.

Just like a piece of gold which is not yet refined would not be malleable to be shaped into ornaments, similarly those who are rigid (*amudu*) would not be pliant to practise Mettā. Just like a piece of pure gold

which is refined is malleable and ready to be shaped into ornaments, similarly those who are pliant (*mudu*) would be malleable to practise in conformity with the practices such as Mettā.

The commentary further explained *mudu*'s meaning of 'being gentle'. Just like a good harbour where many ships can easily dock and take refuge, those who are gentle in body and speech are endearing. They already have Mettā in them as they do not frown but show a clear joyful face, using amicable speech and are friendly. Therefore it is very easy for them to practise Mettā meditation.

Anatimānī (Not Conceited)

Not holding others in contempt due to grounds for conceit to occur, such as being high-born, is *Anatimānī* (not conceited). The conceited person would disregard others because he considers them as not his equal. Since this is a sign of having no Mettā, how can Mettā occur in such a person? As the person who is not conceited is gentle—being respectful to his superiors and being helpful and compassionate to

his subordinates—*Mettā Citta* already exists in him even without deliberately practising Mettā.

As the conceited person would be arrogant and envious of others, when he practises meditation, he would do so with conceit and rivalry; therefore, how could he gain special attainments in the Dhamma? Even a very subtle pride can hinder the practice, what more is there to say about conceit. Therefore, because it is an obstacle to Mettā meditation, it is taught that one should not be conceited ($Anatim\bar{a}n\bar{\imath}$).

Santussako (Contented)

The one who is contented with what he gets, with what he has and with what occurs is *Santussako* (contented person). The one who is not contented with what he gets would either: (i) endeavour with anxiety to look for what he wants or (ii) feel unhappy and angry when he could not find what he wants or (iii) look for more when he found what he wants, etc. This type of person is far from having Mettā. For the one who is contented with whatever he gets—as he has peace of mind, being without unhappiness

and anger regarding not finding what he wants—he has suitable conditions for Metta to occur in him. Therefore this quality is taught as a basic practice for Metta meditation. Dividing the phrase in three parts 'saka', 'santa' and 'sama' the commentary took their meanings and define the phrase as follows: (from saka it becomes) 'sakena tussako' one who is satisfied with his own possessions; (from santa it becomes) 'santena tussako' one who is satisfied with what exist; (from sama it becomes) 'samena tussako' one who is satisfied equally (with both the good and bad). Here to explain further during higher ordination procedures the new bhikkhu would be instructed thus (paraphrased): "Renunciation has the following four requisites as support. For the rest of your life you are to endeavour at that. They are food from alms round; rag robes; dwellings at the foot of a tree; and fermented cow's urine as medicine. The one who gets extra can use other allowable food, robes, lodging and medicine." When oneself has accepted them then these four requisites are said to be one's own possessions (saka). The one who is contented with these four requisites and is without agitation at the times of accepting them and at the time of using them—whether the requisites are good or bad or whether they are well-made or not—is said to be contented with his own possessions (sakena tussako). The one who is contented with what he got and that which is with him is said to be contented with whatever requisites that exist (in him) (santena tussako). 'Sama' means neither being delighted at pleasant objects nor angry with unpleasant objects. The one who is contented with all objects with that evenly balanced mind (sama) is said to be contented equally (samena tussako).

Subharo (Easy to Support)

While being dependent on others, the one who is not satisfied with whatever others gave him is 'dubbhara' (difficult to support). On the other hand, the one who is satisfied with whatever given to him is 'subhara' (easy to support). There are four types of person: (i) he is difficult to support by himself; (ii) he is easy to support by himself; (iii) he is difficult to support by others; (iv) he is easy to support by others.

The one who looks for something sour when he has obtained something sweet; and looks for something sweet when he has obtained something sour is said to be difficult to support by himself.

On the contrary, the one who is contented with whatever he has obtained—be it good or bad—and continue with his work/practice is said to be easy to support by himself.

One may show his dissatisfaction even though he has asked for and received (from others) something of good quality. He complained to others such as "What a thing!" even in front of the donor. Such a person is difficult to support by others.

Another person may be contented with whatever offered to him by the donors—be it good or bad, many or little—and showing an approving joyful face. Such a person is the one who is easy to support by the donors.

Mettā and other practices are difficult to occur in the one who is difficult to support. Therefore, in order that Mettā and other practices can arise in one, it is taught that one is to be easy to support (*subhara*).

KASSAPA SAMYUTTA

The Buddha taught in KASSAPA SAMYUTTA that whether one receives requisites or not one should have the right attitude so that one will not be agitated. As this is concerned with being a contented and easy to support person, I will mention them here. When a bhikkhu approaches the village with such wishes: "May they not decline offering; may they offer. May they not offer a little; may they offer a lot. May they not offer inferior requisites; may they offer good requisites. May they not offer without preparing well; may the requisites to be offered be prepared well.", then if he does not get as he wished he would be agitated, experiencing mental and physical suffering.

Another bhikkhu approaches the village without such wishes as above and he acknowledges that he is not familiar with those families. Such bhikkhu would not be agitated and would not experience mental and physical suffering caused by not getting what one wished for. Then the Buddha further said, "Kassapa has such frame of mind when he approaches the village; he is not agitated and does not experience mental and physical suffering caused by not getting what one wished for. Taking Kassapa as an example

I admonish you, bhikkhus, to practise like him." (NIDĀNA VAGGA, KASSAPA SAMYUTTA, KULŪPAKA SUTTA)

Appakicco (With Few Duties)

The one who endeavours with anxiety to do work other than the work which should be done by him is called a busy person. In neglecting his own work, such person would destroy his own welfare. To be a person who has few duties is greatly required in the practice of Dhamma (i.e meditation). Those who delight in unbeneficial works, delight in new works, delight in talking and delight in associating or socialising would not be able to meditate as they are busy. Those who do not do superfluous work other than his meditation is called Appakicco (the one with few duties). Therefore it is mentioned in the VISUDDHIMAGGA (PATH OF PURIFICATION) that the one who is going to meditate should cut off the 10 Palibodha (Ten Impediments). As only the 'Appakicco' could practise to be successful, it is mentioned as one of the preceding practices of Metta.

Sallahukavutti (Living Lightly)

In the mundane world, it is burdensome for the one who has possessions that are more than necessary as he would be busy storing, protecting and repairing them. In the practice of Dhamma such burden is even more undesirable. Therefore it is taught that for the bhikkhu who is to practise just the Dhamma (i.e. meditation) he is to keep only necessary requisites; he is to go about lightly, having only the eight requisites just like a bird that goes anywhere carrying only its wings. If there are many things then it would be a burden and one would not be able to meditate well. Therefore to be *Sallahukavutti* (one who is living lightly) is very much necessary in the practice of meditation.

Santindriyo (Calm Faculties)

'Faculties' means the six senses: eyes, ears, nose, tongue, body and mind. To make the faculties calm means to restrain lust from arising when experiencing pleasant objects and to restrain anger from arising when experiencing unpleasant objects. The one

who is angry or lusting after an object has agitated faculties. He cannot control the faculty according to his wish but is the follower of the faculty's desire. Such a person would not be keen to meditate; and even if he meditates it would not be easy for him to reach the goal of meditation.

The faculties of the one who restrains lust and anger from arising are not agitated; and he would not follow the desire of the faculties but would control the faculties according to his wish. Such a person could attain the goal of meditation. In this case it is not possible to make the faculties calm without any meditation practice. As it is by meditating that the faculties could become calm, the teaching 'to have calm faculties' means that there must be practice of meditation.

Nipako (Prudent)

In worldly matter, if a person comprehends and is skilful at a work, being prudent of the proper time and place to do that work and foreseeing its benefits he can then be successful in doing that work. Those without such qualities and not foreseeing the benefits, would not carry out the work. Even if they do it, they would not be successful. Similarly, in the practice of meditation, if a person understands well the meditation he is practising, having the prudence to know whether the practice is correct or not and foreseeing the benefits, then he would be able to carry out that practice. Those who do not understand would not have the wish and effort to practise that meditation; and even if they do they would not be successful. Therefore prudence/wisdom is very important in the practice as it is necessary all the way until attainment of *Magga-Phala*. Therefore to be *Nipako* (prudent one) is taught as a practice preceding Mettā.

Appagabbho (Not Vulgar / Not impolite)

Pagabbha means vulgar and impolite in body, speech and mind. Na pagabbha or Appagabbha means not vulgar, not impolite in body, speech and mind. The one who is without bodily impoliteness, speech impoliteness and mental impoliteness is Appagabbha (not impolite person). Sitting disrespectfully in the

midst of the Sangha, in an assembly and in front of a senior; not giving up a seat for a senior; preventing a junior from getting a place; to go past a senior to get good seat and good food; to walk in front of a senior bhikkhu when entering a village; to pinch playfully with young ones etc are bodily impoliteness.

Giving a talk without permission of the senior bhikkhu (i.e. if a senior bhikkhu is present); answering without requesting permission from the senior bhikkhu; while in the village if one says, "Hello, *Dayaka* (i.e lay supporter), what do you have? Porridge? Rice? Pastry? Will you offer? Shall we eat today?..etc"; and if one speak in a manner not suitable for bhikkhus, it is considered as speech impoliteness.

Even though there is no bodily action and speech, if there are unwholesome thoughts such as thoughts on sensual desire (*kāmavitakka*) then it is mental impoliteness. Therefore one should know the way of politeness and impoliteness. As Mettā is naturally (manifested as) polite and gentle, it cannot arise in one who is rude. Furthermore, as Mettā can only exist in one who is polite, *Appagabbho* (a polite person) is taught as a practice preceding Mettā.

Kulesvananugiddho (Not Attached to the People)

If a householder were exceedingly attached to his parents and relatives he would not be able to live separate or apart from them. As he would not be able to leave for distant places for education, business or prosperity, that would be for his decline; not for his progress. Similarly for bhikkhus too: attachment to lay supporters is the cause of decline, the cause of non-progress.

The one who is attached to his possessions is likely to be attached to his lay supporters as well. He tends to associate inappropriately with the laity. He grieves with them and rejoices with them; if the laity is happy he is happy and if the laity is sad he is sad; and he is anxious about the laity's affairs. Therefore the Buddha taught (bhikkhus) to approach householders as if always a newcomer/new guest, drawing back body and mind, just like the moon.

When the moon goes in the sky it is not intimate with anyone, not attached to anyone, not having affection for anyone; and there is no one who—because of that—does not like the moon. That is what is meant in the teaching, "In the same way,

you should approach householders like the moon". It means: a guest—in associating with a host—after having been fed by the host would leave without getting involved in the host's affairs; similarly after going for the alms-round and having received what is to be offered by the laity one should leave without mingling, without getting involved or being anxious about the laity's affairs.

(The Text further mentioned that subsequently) When the Buddha asked, "What kind of bhikkhu is worthy to approach the laity?" the bhikkhus answered (paraphrased), "Bhante, please teach us." Then the Buddha waved his hand in the empty space and said, "Just as this hand is not caught or stuck in space, similarly a bhikkhu approaches the laity without getting caught amidst the laity and is not attached to them thinking, 'May those who wish for possessions obtain possessions; may those who wish for merits be able to make merits.' And he is similarly glad over what others get as he is over what he himself gets. This bhikkhu is worthy to approach the laity." The Buddha then mentioned that Kassapa is such kind of bhikkhu and further taught that the bhikkhus should

practise like him. This is taught in NIDĀNA VAGGA, KASSAPA SAMYUTTA. The one who is attached to the laity would not be concerning himself with meditation practice but would stress importance on material things. Therefore—in order that this would not happen—to be one who is not attached to the laity is taught as a practice preceding Mettā.

* Explanation of Verse 3 *

3. Na ca khuddamācare kiñci, yena viññū pare upavadeyyuṃ; sukhinova khemino hontu, sabbasattā bhavantu sukhitattā

Yena = on account of the low inferior deed
of bad conduct

pare = others

 $vi\tilde{n}\tilde{n}\tilde{u} = \text{(who are) wise-men}$

upavadeyyum = would censure;

tam = that bad conduct

khudda = (which is) inferior/low

kiñci = the slightest/the smallest

 $na \bar{a}care = not to do/not to practise.$

Hontu = May

 $sabbasatt\bar{a} = all beings$

sukhino $v\bar{a}$ = have physical happiness and

khemino $v\bar{a}$ = be peaceful, safe from dangers.

Bhavantu = May they

 $sukhitatt\bar{a} = have mental happiness.$

Akaraṇīya and Radiating Mettā

After teaching the *Karaṇīya-dhammas* (that which should be done) such as 'sakko ujū etc...' (able, upright, etc.), the Buddha then taught the *Akaraṇīya-dhamma* (that which should not be done) such as 'na ca khuddamācare kiñci' etc. After having taught what is to be practised and what is not to be practised, He continued to teach the method of Mettā meditation such as 'sukhinova' etc.

Explanation on Akaranīya

Although it can be said that the one who has fulfilled the practices such as 'sakko' (to be an able person) would not do unwholesome deeds, sometimes while trying to practise for the best he may commit a wrong deed, thinking "This deed is trivial." Therefore it (the teachings 'na ca khuddamācare kiñci' etc) is a reminder to prevent this from happening.

The word 'khudda' is variously defined as small, little, cruel, low status, inferior, poor etc. Here it is taught as inferior. 'Na ācare' means not to practise low inferior practices. 'Kiñci' is taught as little/slight.

It means not to do even the slightest unwholesome deed, let alone gross misdeeds. 'Others, i.e. wise men, would censure him on account of that misdeed' –Yena viññū pare upavadeyyuṃ—is taught to show the present retribution one would get in doing the unwholesome deed.

(The words of) the foolish ones are not to be held in high regard as they tend to make non-offence into an offence and minor offence into major offence. It is the (words of) wise-men that are to be held in high regard as they would censure only after having thoroughly analysed whether one is truly blameworthy or not; and would praise only after having thoroughly analysed whether one is truly praiseworthy or not. As only the wise are to be held in high regard, 'not to do deeds which the wise would censure' is taught.

Radiating Mettā

The practices to be carried out preceding Mettā (' $Mett\bar{a}$ $Pubbabh\bar{a}gatipad\bar{a}$ ') are mentioned in $2\frac{1}{2}$ verses such as 'to be able, upright etc' ($sakko\ uj\bar{u}$ etc...). [i.e

verses 1, 2 and part of verse 3] They are also called *Kammaṭṭhā-nūpacāra*, proximity of Mettā meditation. The *upacāra* of a house means the neighbourhood of the house. Similarly, as these practices are near and precede Mettā so they are called proximate stages (*upacāra*) of mettā meditation.

After teaching those ' $upac\bar{a}ra$ ', the Buddha then taught the method of Mettā meditation such as ' $sukhino\ v\bar{a}...$ etc' both as protective verses from the danger of tree deities and ($Mett\bar{a}\ Jh\bar{a}na$) as the basis meditation for $Vipassan\bar{a}$.

One is called 'sukhi' because one has happiness (sukhaṃ etesaṃ atthībhi sukhino). By this definition it (i.e. sukhino) concerns both mental and physical happiness but here it is taken as physical happiness only since mental happiness will be mentioned afterwards as sukhitattā.

'Khema' means without danger; it also means peaceful. It is peaceful because of mental and bodily happiness; and because of being safe from all dangers it is peaceful.

The mind where happiness is arising is *sukhita* (*sukhaṃ sañjātaṃ assāti sukhito*). The one in whose

mind happiness is arising is *sukhitattā* (*sukhito attā etesanti sukhitattā*).

Teaching 'sukhino $v\bar{a}$...etc' is to show the way of Mettā meditation. That means one should meditate as follows:

"May all beings be happy physically"
(Sabbe sattā sukhino hontu)
"May all beings be safe (from danger)"
(Sabbe sattā khemino hontu)
"May all beings be happy mentally"
(Sabbe sattā sukhitattā hontu)

* Explanation of Verses 4 & 5 *

- 4. Ye keci pāṇabhūtatthi, tasā vā thāvarā v'anavasesā; dīghā vā yeva mahantā, majjhimā rassakā aṇukathūlā.
- Diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti avidūre; bhūtā va sambhavesī va, sabbasattā bhavantu sukhitattā.

4-5. Ye keci = Whatever $p\bar{a}na\ bh\bar{u}t\bar{a} = living beings$ $anavases\bar{a} = totally$, without exception, (which are) ye tasā $v\bar{a} = puthujjana$ and sekha who are subject to trembling with fear ye thāvarā $v\bar{a} = Arahants$ who are not subject to trembling with fear Ye dīghā $v\bar{a}$ = beings who have long body *ye mahantā* $v\bar{a}$ = beings who have big body ye majjhim \bar{a} $v\bar{a}$ = beings who are neither long nor short; neither big nor small, being medium $ye \ rassak\bar{a} \ v\bar{a} = beings who have short body$ ye anukā $v\bar{a}$ = beings who are small *ye thūlā vā* = plump round beings ye dittha $v\bar{a}$ = beings who have been seen ye adittha $v\bar{a}$ = beings who have not yet been seen *ye dūre vasanti* = beings who are living far away ye avidūre vasanti = beings who are living nearby ye bhūtā $v\bar{a} = Arahants$ who having existed will not be reborn in the future

ye sambhavesi vā = puthujjana and sekha
who are seeking to be reborn in a future
existence
bhavantu = may (it be that)
imepi sabbasattā = all these beings
sukhitattā = be happy mentally and physically

Elaborated Method of Metta Meditation

After teaching the concise method of Mettā meditation practice as 'sukhino vā...etc', the elaborated method of Mettā meditation is taught as 'Ye keci pāṇabhūtā...', distinguishing (living beings) as 'tasā, thāvarā...etc.' The mind of beings could not be stable on single object in the beginning since they had been habitually paying attention on various objects.

If one were to meditate on various objects and the mind can follow these objects then it can become more stable gradually. Therefore the elaborated method of Mettā meditation of following different objects such as 'tasā, thāvarā...etc' is taught so that the mind would be stable.

In other words: It is easy for the mind to be stable on any predominant object. Therefore these two verses beginning from 'ye keci pāṇabhūtā...' was taught, showing the different objects of Mettā such as 'tasā, thāvarā...etc', so that the bhikkhus who were listening could keep their mind stable on the predominant object (i.e in order that there is concentration).

Tasā vā...etc (Living Beings Such As)

The two words ' $p\bar{a}na$ ' and ' $bh\bar{u}t\bar{a}$ ' are taught to mean all living beings.

Some beings are called 'tasa' because of being subjected to trembling (with fear). These are puthujjana (worldlings) and sekha (those who are already Sotāpanna, Sakadāgāmī or Anāgāmī but have still to train further to become an Arahant) who are susceptible to fear as they are not free from craving (taṇhā) yet.

Some beings are called 'th $\bar{a}var\bar{a}$ ' because of not being subjected to fright and not trembling with fear. These are the Arahants who are without fear and dread as they have totally eradicated craving ($tanh\bar{a}$).

'Dīgha' (long) are beings with a long bodily shape such as snakes, nāgas (supernatural serpents), fish, monitor lizard...etc. 'Mahanta' (big) are beings with big bodies such as whales and large turtles among sea-bound beings; elephants among beings that live on land; 'Rāhu' among celestial beings... etc. 'Majjhima' are beings with medium bodies such as horses, cows, buffaloes, pigs...etc. 'Rassa' (short) are beings with short bodies and it refers to beings smaller than 'Dīgha-Majjhima' (long or medium).

'Aṇuka' are extremely small minute beings that can be seen by divine eye (dibba-cakkhu) but hot by ordinary eyes; or else it (Aṇuka) is considered as beings that are smaller than 'Mahanta-Majjhima' (big or medium) and 'Thūla-Majjhima' (plump or medium). 'Thūla' are beings with a round body such as oysters, snails, tortoise...etc.

Beings that have been seen by one's own eyes are called 'Dittha'. Beings that one has not seen, those living on the other shore of the ocean, on the other side of the mountain, on the other side of the universe...etc are called 'Adittha'.

' $D\bar{u}ra$ ' means far. As ' $avid\bar{u}ra$ ' is the opposite of ' $d\bar{u}ra$ ', it ($avid\bar{u}ra$) is defined as near. Therefore

it can be said that beings which exist within one's own body is 'avidūra' and beings which are outside one's own body is 'dūra'. In another way, it can be said that (beings that are) within the neighbourhood of one's house or monastery is 'avidūra' and outside the neighbourhood of one's house or monastery is 'dūra'. Similarly it can be said that within one's own village, district, continent and universe is 'avidūra'; and outside of one's village, district, continent and universe is 'dūra'.

(There are different ways of defining 'bhūtā' and 'sambhavesī'). 'Bhūtā' can be defined as Arahants who having existed will not be reborn in future. Beings who are habitually 'searching' for (and acquiring) the cause (i.e. Kamma) for future life are called 'sambhavesī'. That is to say: puthujjana (worldlings) and sekha who would have a future subsequent rebirth as they have not yet eradicated the fetters (saṃyojana) are called 'sambhavesī'.

'Bhūtā' and 'sambhavesī' can also be defined according to where beings are reborn. As for eggborn beings and womb-born beings, before they are hatched or born (i.e. while still inside the egg or womb) they are called 'sambhavesī'. When they are

born (i.e. come out of its mother's womb or out of an egg) they are called 'bhūtā'. As for the moisture-born beings (saṃsedaja) and spontaneously born beings (opapātika), at their first mind moment (cittakkhaṇa) they are called 'sambhavesī'; from their second mindmoment onwards they are called 'bhūtā'. It can also be defined in another way (for moisture-born and spontaneously born beings); they come into existence in a certain posture. As long as they have not yet changed their posture, they are called 'sambhavesī'. Beginning from the time they change that posture they are called 'bhūtā'.

Sets of Two and Sets of Three

According to the above verses, there are seven ways of radiating Mettā which are by way of four sets of two and three sets of three.

The four sets of two are:

- (1) beings that are subject to fear (*tasā*) and beings that are not subject to fear (*thāvarā*);
- (2) beings that one has seen (diṭṭha) and beings that one has not yet seen (adiṭṭha);

- (3) beings that are living far away (*dūra*) and beings that are living nearby (*avidūra*);
- (4) bhūtā and sambhavesī.

The sets of three are:

- (1) long, short and medium (dīghā, rassakā and majjhimā);
- (2) big, small and medium (mahantā, aṇukā and majjhimā);
- (3) plump round body, small and medium (thūlā, aṇuka and majjhimā).

According to these sets of two and sets of three, the method of the seven ways of Mettā meditation is shown as follows: -

(1) May all living beings that are subject to trembling with fear (i.e. *puthujjana* & *sekha*) and those not subject to trembling with fear (i.e. Arahants), have mental happiness and physical well-being (i.e. be happy and well).

- (2) May all living beings that are seen and those not yet seen, be happy and well.
- (3) May all living beings that are living nearby and those living far away, be happy and well.
- (4) May all living beings that are Arahants who have already come into existence and *puthujjanas* & *sekhas* who are still seeking for Kamma to come into (new) existence be happy and well.
- (5) May all living beings that are long or short or medium be happy and well.
- (6) May all living beings that are big or small or medium be happy and well.
- (7) May all living beings that are plump/round or small or medium be happy and well.

The above in Pāli is as follows:

(1) Ye keci pāṇabhūtatthi, tasā vā thāvarā vā, imepi sabbasattā bhavantu sukhitattā.

- (2) Ye keci pāṇabhūtatthi, diṭṭhā vā adiṭṭhā vā, imepi sabbasattā bhavantu sukhitattā.
- (3) Ye keci pāṇabhūtatthi, dūre vā avidūre vā vasantā, imepi sabbasattā bhavantu sukhitattā.
- (4) Ye keci pāṇabhūtatthi, bhūtā vā sambhavesi vā, imepi sabbasattā bhavantu sukhitattā.
- (5) Ye keci pāṇabhūtatthi, dīghā vā rassakā vā majjhimā vā, imepi sabbasattā bhavantu sukhitattā.
- (6) Ye keci pāṇabhūtatthi, mahantā vā anukā vā majjhimā vā, imepi sabbasattā bhavantu sukhitattā.
- (7) Ye keci pāṇabhūtatthi, thūlā vā aṇukā vā majjhima vā, imepi sabbasattā bhavantu sukhitattā.

* Explanation of Verse 6 *

6. Na paro param nikubbetha, nātimaññetha katthaci na kañci, byārosanā paṭighasañña, nāññamaññassa dukkhamiccheyya.

Paro = (Let) one
na nikubbetha = not deceive
param = another;
kañci = let one (i.e. anyone)
nātimaññetha = not despise/not be
contemptuous of
nam = that other person
katthaci = anywhere;
na iccheyya = may (they) not wish
byārosanāya = with insult or harm
patighasaññāya = (or) with anger
aññamaññassa = each other
dukkham = suffering

Another Way of Radiating Mettā

Mettā meditation is practised not only by wishing happiness for living beings but also by wishing for the non-detriment/non-distress of living beings. Therefore after teaching the way of meditating by wishing for the happiness of beings as 'sukhino vā... etc', the way of meditating by wishing that living beings do not get distressed is then taught as 'Na paro param...etc'.

The Wish

One would deceive someone when one has no loving-kindness on that person. Then that person who is being deceived would get angry. Because both parties would get unwholesome effect, the Mettā of wishing "May one not deceive another" is radiated.

One is arrogant towards someone because one has no loving-kindness for that person. But if the other person is someone whom he likes very much then arrogance would not occur in him as his mind would be gentle towards that person. Therefore arrogance is a sign of not having Mettā. People

could not bear the sight of an arrogant person, so how could they be not angry when that person treats them with contempt. Therefore—in view of the fact that both those who are arrogant and those who are being treated with contempt would get unwholesome result—the one who has good intention for all being would have the wish that "May they not despise others" ('nātimaññetha').

When anger arises in one then it is not good for oneself and—as the other person who has to face the anger would feel mental and physical discomfort—the other person would also become angry in retaliation. Therefore everyone who has good intention for the welfare of living beings would have the wish that such anger would not arise and that beings have loving kindness towards one another. Therefore "May they not wish each other suffering" is taught for Mettā meditation.

* Explanation of Verse 7 *

 Mātā yathā niyam puttam, āyusā ekaputtamanurakkhe; evampi sabbabhūtesu, mānasam bhāvaye aparimānam.

Mātā yathā = Just like a Mother
niyam puttam = her own son
ekaputtam = the only son
āyusā = by her own life
anurakkhe = always protecting;
evampi = in this way
sabbabhūtesu = on all living beings
aparimāṇam = limitless, boundless
mānasam = mind of loving-kindness
bhāvaye = cultivate/meditate frequently

Having Loving-kindness Similar to that of Mother

In Mettā meditation, the greatest loving-kindness resolutely kept on living beings is required. In the mundane world the loving-kindness of a mother for her child is the greatest Mettā; therefore to have the loving-kindness towards living beings which is like the loving-kindness of a mother is taught as ' $M\bar{a}t\bar{a}$ $yath\bar{a}...$ '

Explanation

A mother would give birth to a child after nine months of pregnancy. Then she would keep the baby near her all the time, looking after the baby lovingly and tenderly, and would breastfeed the baby. Therefore the loving-kindness of a mother is taken as an example of the greatest loving-kindness. As a mother would have greater love for her own offspring, therefore 'one's own son' (niyam puttam) is emphasized here.

If a mother has many children, it could be difficult for her to have the greatest loving-kindness towards all children. As for a mother who has only one son, she would be able to show great love for the child all the time. Therefore, here 'the only son' (*eka putta*) is meant to indicate the greatest loving-kindness.

The degree of loving-kindness is shown by the word 'āyusā' (with one's life). The phrase 'to protect with her life' means she protects even by giving up her life. She would protect even with her life, not to mention with other possessions. Therefore 'āyusā' means 'even with one's own life'.

The Meaning

Mettā meditation on living beings must be practised with the loving-kindness which is just like that of a mother who would protect her own only child with her life. While meditating in that manner, if one leaves out some beings, without radiating Mettā to them, then it is the Mettā 'with limit or boundary' (parimāṇa). On the contrary, if one meditates Mettā on all beings, without leaving out anyone, then it is the Mettā without limit or boundary' (aparimāṇa). Therefore the word 'aparimāṇa' means such limitless, boundless loving-kindness. 'Bhāvaye' is the frequent practice of meditation.

* Explanation of Verse 8 *

8. Mettañca sabbalokasmi, mānasaṃ bhāvaye aparimānaṃ; Uddhaṃ adho ca tiriyañca, asambādhaṃ averamasapattaṃ.

sabbalokasmim = in all the worlds (that is,) *uddham* = the higher world, i.e. in the Arūpa realm adho = the lower world, i.e. in the sensual realm tiriyam = the middle world, i.e. in the Rūpa realm aparimānam = limitless, boundless $m\bar{a}nasam = mind (which is)$ mettam = (accompanied by) Mettā asambādham = not narrow, without boundary averam = without anger, the internal 'enemy' asapattam = without hostility, the external 'enemy' bhāvaye = cultivate/meditate (that) frequently.

Development of Metta Meditation

In the preceding verse 7 the instruction was to develop a limitless, boundless Mettā. To develop limitless, boundless meditation means to radiate completely all around. Therefore the practice of radiating Mettā throughout the entire world is taught as 'Mettañca sabbalokasmiṃ' (radiate loving-kindness towards the entire world). 'Loka', (the world) here refers to the cosmos rather than just the Earth.

The Entire World

The phrase 'uddhaṃ-adho-tiriyaṃ' defines the phrase 'sabbaloka'. Explanation as follows. It is explained that 'uddhaṃ' (above) is the formless realm or Arūpabhava; 'adho' (below) is the sensual realm or Kāmabhava; 'tiriyaṃ' (across) is the fine material realm or Rūpabhava. There is also another way of explaining them: 'uddhaṃ' is above until the zenith; 'adho' is below until avici hell; 'tiriyaṃ' is the remaining middle regions. No matter which definition one follows, both ways are appropriate as they cover the meaning of 'the entire world' (sabbaloka). That is

to say, in either way, in understanding of 'the entire world' (*sabbaloka*) would be the same.

Asambādha

A place which has boundary or limit is 'sambādha' (narrow). Only if the demarcation or limit is removed would it be widely spread out. The 'boundary' (sīmā) here refers to 'enemy'. In the practice of Mettā, if one does not radiate Mettā on someone, leaving him out, thinking "This person is my enemy" then one's Mettā is narrow as one has 'boundary' or 'limit'. However, if one radiates loving-kindness even to the enemy, without leaving him out so that the 'boundary' is removed then the loving-kindness becomes widely spread and not narrow; this is 'asambādha'.

Sīmā Sambheda (Removing the Boundary)

Regarding the removal of the boundary, we would digress here to mention briefly the practice of Mettā meditation explained in VISUDDHIMAGGA. At the beginning of practising Mettā meditation, there are

those to whom one should not radiate Mettā; those to whom one should radiate; and those to whom one should not radiate Mettā at all. At the beginning one should not radiate Mettā to a person who is not dear; if one does so then it would be difficult for loving-kindness to occur as anger may arise. It is not easy to radiate Mettā to a very dear person as there is attachment and one would feel distress should that person be in sorrow. It is difficult to regard a middling person—whom one neither loves nor hates—with affection. It is more difficult to radiate Mettā to an enemy in the beginning as anger will arise. Therefore one should not radiate Mettā to these four types of person in the beginning.

Radiating Mettā to the opposite sex (individually), lust may arise. One cannot obtain absorption concentration and access concentration if one radiates Mettā to a dead person. For these reasons one should not radiate Mettā to these two types of person at all. (However, in meditating "May all living beings be happy" the opposite sex is included as a whole.). Therefore the one who wants to practise Mettā meditation should radiate Mettā to himself first, such as "May I be happy; be free from suffering"

(Ahaṃ sukhito homi, niddukkho). One cannot attain absorption concentration in radiating to oneself. However, when one look at oneself as testimony (to the fact that) "Even as I wish to be happy and free from suffering so too do other beings wish to be happy and free from suffering", then the wish for the welfare and happiness of others tends to arise. Therefore one begins with radiating to oneself.

After that one radiates Metta to a person whom one cherishes and respects such as a teacher or preceptor as "May this good person be happy, be free from suffering" (esa sappuriso sukhito hotu niddukkho), having reflected on his endearing and respectable qualities such as his morality, wide knowledge and endearing behaviour. After having much practice in radiating Metta to the respectable person, when the meditation becomes powerful, switch to radiate Metta to a dear friend, then to a middling person and then to an enemy, consecutively and progressively. After much practice in Metta, even if an enemy comes to mind one would not regard him as an enemy anymore but as a beloved person. However, if after practising repeatedly in this way if one's loving-kindness to oneself, to a beloved person,

to a middling person and to an enemy is not equal then the 'boundary' or 'limit' is not yet removed. Only when the loving-kindness of wishing for their welfare becomes equal towards all of these four types of person then is the boundary removed. Regarding the phrase 'removing the boundary': just like the boundary in villages separates each village so that they do not merge, similarly before one practises Mettā meditation there is a boundary that separates these four types of person, without merging (i.e. the loving-kindness). When the mind becomes the same towards all four types of person due to the practice of meditation then the boundary is said to be removed.

The sign that the boundary is removed is shown as follow: Let's say that one is staying at a place together with the beloved person, the enemy and the middling person. Robbers came and asked for a person to be given to them. When asked "Why?", they replied that they would use the blood from that person's throat to make a sacrifice. At that time if one thinks, "Let them take this person or that person" then the boundary is not removed; or if one thinks, "Let them take me only and not the other three" then

the boundary is also not removed yet. This is because to let them take anyone is not wishing for the welfare of that person. If one does not regard any of these four persons as ought to be given away then his mind is equal towards all four persons. That is the time when the boundary is removed, $s\bar{t}m\bar{a}$ sambheda.

No Enmity, No Enemy

(In the word 'avera', when the prefix 'a' is deleted) 'vera' means anger, the internal 'enemy' of loving-kindness. That is to say one has to practise to have the Mettā which is without anger. (The prefix 'a' means 'without'). This is not to say that there is anger in Mettā; however it means that to practise in order that 'vera' (enmity or anger, dosa citta) does not occur occasionally during meditation. In any meditation, before the concentration is strong, past experiences tend to appear in the mind. Past experiences of being harmed or insulted by others sometimes appear in the mind as if happening again at that moment. At that time intolerable/uncontrollable anger (dosa citta) may occur. During Mettā meditation, the

anger (i.e. enmity) that arises in-between is said to be 'savera', 'the Mettā which has anger'. Only when Mettā is occurring continuously, without anger arising in-between, that it is 'avera', 'without enmity'. As that enmity (vera) would occur only when the concentration is not strong yet; and as it would not occur when the meditation is satisfactorily good with strong concentration, therefore the instruction to develop one's meditation to be 'without enmity' (avera) means to develop one's meditation until attaining the most powerful concentration.

For such a person who can maintain well that loving-kindness, without anger towards living beings, then—because humans, Devas and Yakkhas have affection towards him—he has no enemy. Therefore one is to develop this loving-kindness mind (*Mettā citta*) to be powerful until there is no enemy (*asapattaṃ*).

* Explanation of Verse 9 *

9. Tiṭṭhaṃ caraṃ nisinno va, sayāno yāvatāssa vitamiddho, etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāramidhamāhu.

Tittham $v\bar{a} = Whether standing$ $caram v\bar{a} = or going$ $nisinno v\bar{a} = or sitting$ $say\bar{a}no v\bar{a} = or lying down$ $y\bar{a}vat\bar{a} = as long as$ assa = be*vitamiddho* = without sleepiness or drowsiness etam satim = that Jhāna Sati accompanied by Mettā *adhittheyya* = be resolute; idha = here $etam = living with this Jh\bar{a}na$ which is accompanied by Mettā brahmam = (is) sublime/lofty $vih\bar{a}ram = way of living$ $\bar{a}hu = \text{they said}$

Bodily Postures And The Praise

In the previous verse (verse 8), the practice of Mettā meditation is taught as 'Mettañca sabbalokasmiṃ... etc'. In this verse 9, 'Tiṭṭhaṃ caraṃ...etc' is taught to praise living with loving-kindness where there is no fixed posture for the Mettā meditator, who is able to practise it in any posture that he wants.

No Fixed Posture

There is no fixed posture in Mettā meditation. One can practise it by any posture one wants which is convenient or which one feels at ease. While meditating in the standing posture, if one feels stiff or uncomfortable then one can change to another posture such as sitting and continue with the meditation. Similarly, while meditating in the sitting posture, if one feels uncomfortable then he can change to another posture such as lying down, standing, etc. That one can meditate in any posture is shown by the phrase '*Tiṭṭhaṃ vā*...etc'.

As Long As Not Sleepy

If one is sleepy while meditating in any posture then one cannot attain concentration. It means that one is to be resolute in *Mettā-sati* (Mettā mindfulness) when one is without sleepiness in whatever posture.

Another Definition

Before concentration is strong in any meditation, sleepiness or drowsiness is likely to occur. When the concentration is strong and one becomes proficient in it, then one can meditate with a clear and alert mind, without sleepiness or drowsiness. Similarly, having become skilful and proficient in Mettā meditation, when one who has powerful concentration meditates in any posture that he wishes, he can meditate with a clear and alert mind. As the phrase 'Tiṭṭhaṃ caraṃ... etc' is to show the attainment of such mastery, it means that one would be resolute meditating by any bodily posture, without sleepiness. Although this is indicative of proficiency in Mettā meditation, it is also concerned with beginners in Mettā meditation such that they too can meditate in any posture.

Sublime Living

Through praising the qualities of a highly esteemed person, there would be those who become interested in it and would try to follow some of the practices, therefore the Lord Buddha praised Mettā by the phrase 'brahmametam...etc' to inspire meditators. In the phrase 'brahmametam vihāram', it is called 'brahma' because it is noble or sublime; also it is called 'brahma' because there is no anger, 'dosa'. In Mettā meditation—as it is practised with the wish such as "May all beings be happy"—it is the practice of meditating on the welfare of living beings. As it is the practice of meditating on the welfare of others, living with loving-kindness is called 'brahma-vihāra' ("sublime living' or 'lofty living').

Four Types of Vihāra' (Living)

There are four types of 'living', (vihāra).

- (1) Living in postures such as going, standing, sitting and lying down is 'iriyāpatha vihāra'.
- (2) The way of living in the Brahma world is living with absorption concentration, *jhāna samāpatti*.

Therefore absorption concentration, *jhāna* samāpatti is called 'Dibba vihāra' (divine living or the divine way of living).

- (3) As mentioned above, living with loving-kindness Mettā is called 'brahma-vihāra' (sublime living).
- (4) Ariya or Noble persons are accustomed to entering into *Phala samāpatti*, Fruition absorption. Therefore Phala samāpatti (fruition absorption) is known as '*Ariya vihāra*' (Noble living or the way of living of Noble Ones).

The phrase 'brahametam vihāram' refers to 'brahma-vihāra'.

Explanation of Verse 10 *

10. Diṭṭhiñca anupaggamma, sīlavā dassanena sampanno; kāmesu vineyya gedham, na hi jātuggabbhaseyya puna retīti.

(so = that meditator who has attained)Mettā Jhāna) anupaggamma = not hold on to ditthiñca = the wrong view of self, Atta Ditthi; $s\bar{\imath}lav\bar{a} = \text{who has supramundane virtues};$ sampanno = possessed of dassanena = insight, i.e. Sotapatti Magga ñāna; vineyya = having totally eradicated gedham = desire $k\bar{a}mesu = for sensual objects$ $j\bar{a}tu = surely$ na eti = never comegabbhaseyya = to be reborn in a wombpuna = again

From Jhāna to Magga Phala

Thus far the practice of Mettā meditation until the attainment of absorption concentration, $appaṇ\bar{a}$ $jh\bar{a}na$, is taught. The Mettā meditation is only to attain absorption concentration, $appaṇ\bar{a}$ $jh\bar{a}na$; by itself it

has no capability to reach the attainment of *Magga Phala*. As the Buddha taught (the Dhamma) for all to attain *Magga Phala*, He concluded the teachings here with the phrase '*Diṭṭhiñca*...etc', teaching one to become an *Ariya*, a noble person, progressing from Mettā.

Atta Ditthi (Wrong View of Self)

According to the phrase 'anupaggamma' ('not approaching, i.e. not holding on to'), views or diṭṭhi are to be removed; therefore it should be understood that 'views' here refers to wrong views, Micchā Diṭṭhi. Furthermore, according to the phrase 'dassanena sampanno', the wrong view is to be removed with the attainment of (sotāpatti) Magga; and so the wrong view here is to be regarded as the wrong-view-of-self, Atta Diṭṭhi. As the wrong-view-of-self Atta Diṭṭhi is the basis for all wrong views, one cannot be said as being free from wrong views if one still has the wrong-view-of-self.

For the attainment of *Magga* it is essential that one must remove the wrong-view-of-self. This is

because the one who has the wrong-view-of-self would not be able to realise mental and physical phenomena ($N\bar{a}ma-R\bar{u}pa$) as they really are; and one would realise Nibbāna only after realisation of mental and physical phenomena. Therefore it is proper here to regard the wrong-view-of-self as 'diṭṭhi'. Moreover, as Mettā meditation takes the concept of beings as the object, it is near to wrong-view-of-self. Therefore after teaching Mettā meditation,

'Ditthiñca anupaggamma' was taught subsequently to remove this wrong-view-of-self; so it is clear that the wrong-view-of-self is here regarded as 'ditthi'.

Teaching Vipassanā

The phrase "not to approach, i.e. not to hold, wrong view" (*Diṭṭhiñca anupaggamma*) means that the wrong view is to be removed by Vipassanā meditation. The meditator who has attained *Mettā Jhāna*, after having emerged from that *Jhāna*, then meditates on: (i) the mental phenomena (*Nāma*) such as *vitakka* (applied thought), *vicāra* (sustained thought) of *Jhāna* and (ii) the physical phenomena (*Rūpa*) such as the heart base (*hadaya vatthu*) of those mental

phenomena. When the insight of discerning mental and physical phenomena becomes powerful—as he has right realisation, not finding any 'being' or 'self' in the body, but just an aggregate of conditioned physical phenomena and mental phenomena—he does not approach i.e. not hold, the wrong-view-of-self. In the same way, he meditates also on other mental phenomena and physical phenomena which arise not based on *Mettā Jhāna*.

Two Magga In The Middle

The phrase 'sīlavā dassanena sampanno' (one who has supramundane virtues and possessed of insight, i.e. Sotāpatti Magga ñāṇa) shows becoming a Sotāpanna, having attained Sotāpatti Magga. The Sotāpanna attains Sakadāgāmi Magga by meditating on the same meditation (i.e. Vipassanā). At that time sensual desire (kāma-taṇhā), which cannot be removed by Sotāpatti Magga, becomes lesser. Then, progressing from there, when he meditates repeatedly he attains Anāgāmi Magga. At that time sensual desire is totally eradicated. Therefore the phrase 'kāmesu vineyya

gedham' refers to Sakadāgāmi and Anāgāmi who has attained Sakadāgāmi Magga and Anāgāmi Magga respectively.

Explanation

Having attained *Anāgāmi*—whereby sensual desire is totally eradicated—one would not be reborn in any Sensual Realm anymore including the human world. As one would not be reborn in the human world, 'na hi jātuggabbhaseyya punareti' (certainly would not be reborn in mother's womb again) is taught. According to that phrase, after passing away from this human world and then being reborn in the Suddhavasa realm, one would attain *Arahatta Magga-Phala* there and would not passed away there, attaining *parinibbāna*.

On one occasion the Blessed One was living near Savatthi at Jetāvana, Anathapindika's park. At that time in Savatthi, a certain bhikkhu—being bitten by a snake—died. Then many bhikkhus approached the Blessed One, respectfully saluted him and sat down at one side. Sitting thus, they addressed the Blessed One thus: "Here, Bhante, in Savatthi, a certain bhikkhu—being bitten by a snake—died."

"Indeed, O bhikkhus, that bhikkhu did not radiate towards the four royal clans of serpents with a loving-kindness mind. If, O bhikkhus, that bhikkhu would have radiated towards the four clans of serpents with a loving-kindness mind then that bhikkhu would not have died being bitten by a snake. What are the four royal clans of serpents? The Virūpakkha royal clan of serpents, the Erāpatha royal clan of serpents, the Chabyāputta royal clan of serpents and the Kaṇhāgotamaka royal clan of serpents. I allow you, O bhikkhus, to radiate towards these four royal clans of serpents with a loving-kindness mind, for your own safety, for your own protection, for your own safeguard."

(Having said this the Buddha then taught the Khandha Paritta.)



The Khandha Protective Verses

Namo tassa bhagavato arahato sammāsambuddhassa Namo tassa bhagavato arahato sammāsambuddhassa Namo tassa bhagavato arahato sammāsambuddhassa

> [Homage to the Blessed One, the Arahat, The Supreme Self-enlightened One]

* Explanation of Verse 1 *

Virūpakkhehi me mettam, mettam erāpathehi me; chabyāputtehi me mettam, mettam kanhāgotamakehi ca.

May I have loving-kindness towards the Virūpakkhas;
May I have loving-kindness towards the Erāpathas;
May I have loving-kindness towards the Chabyāputtas;
May I have loving-kindness towards the

A Form of Metta Meditation

Kanhāgotamakas.

In this verse, 'Virūpakkhehi me mettam...etc' ('may I have loving-kindness towards the Virūpakkhas... etc') is the teaching on Mettā meditation of radiating loving-kindness towards the four royal serpent

families; Virūpakkha, Erāpatha, Chabyāputta and Kanhāgotamaka.

* Explanation of Verse 2 *

Apādakehi me mettam, mettam dvipādakehi me. catuppadehi me mettam mettam bahuppadehi me.

May I have loving-kindness towards footless beings;

May I have loving-kindness towards beings with two legs;

May I have loving-kindness towards beings with four legs;

May I have loving-kindness towards beings with many legs.

To Radiate Loving-kindness To All Beings

After teaching the radiation of loving-kindness towards snakes only in the previous verse, the mode of radiating loving-kindness not only to snakes but also to all other beings is taught in the next verse as 'Apādakehi me mettaṃ…etc' ('May I have loving-kindness towards the footless ones…etc').

The Meaning

It is explained that loving-kindness (Mettā) is the state of friendliness/friendship (mittassa bhāvo mettam). It means the mind that is accompanied by loving-kindness. 'Apādaka' (from the word 'Apādakehi') means footless beings such as all types of snakes and fishes. 'Dvipādaka' means beings with two legs such as humans and birds. 'Catuppada' means beings with four legs such as elephants, horses, cows, buffaloes etc. 'Bahuppada' means beings with many legs such as scorpions, centipedes, caterpillars, spiders, etc.

* Explanation of Verse 3 *

Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

May footless beings not harm me;
May beings with two legs not harm me;
May beings with four legs not harm me;
May beings with many legs not harm me.

Radiating by Way of Requesting

The previous verses such as 'Virūpakkhehi me mettam...etc' are the ways of radiating loving-kindness where the loving-kindness is directly mentioned. Now the way of radiating loving-kindness by means of requesting is taught as 'Mā maṃ apādako hiṃsi... etc' ('may footless beings not harm me...etc').

It is a Way of Radiating Mettā

'May they not harm me' is a type of radiating Mettā by way of requesting. How could those who have harsh and cruel attitudes towards creatures have such a request? As the statement 'may they not harm me' is the wish for goodwill and loving-kindness from creatures, it is a kind of loving-kindness itself towards the creatures and is also the gentleness of mind in creatures.

* Explanation of Verse 4 *

Sabbe sattā sabbe pāṇā, Sabbe bhutā ca kevalā; Sabbe bhadrāni passantu, mā kiñci pāpamāgamā.

May all beings, all breathing things, all creatures—
Without exception—meet with auspicious occasions.
May none of them come to any evil.

General Loving-kindness

The previous verses such as 'Virūpakkhehi me mettam...etc' are specified loving-kindness (Mettā) where the loving-kindness is directed to the specified individual (type) (odissaka metta). As for the loving-kindness directed to all living beings together as a whole, without mentioning the individual (type), it is called the unspecified or general loving-kindness (anodissaka mettā). The method of the general Mettā meditation is taught as sabbe sattā...etc'.

* Explanation of Verse 5 *

Appamāņo buddho, appamāņo dhammo; appamāņo saṃgho, pamāṇavantāni sarīsapāni; ahivicchikā satapadī, uṇṇanābhī sarabū mūsikā.

Infinite is the Buddha, Infinite is the Dhamma, Infinite is the Sangha.

Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, rats

Appamāņa (Infinite)

The word 'Buddho' here refers to the qualities or attributes of the Buddha (buddhoti buddhagunā veditabba). It is explained that the Buddha Jewel (Buddha-ratana) is infinite (appamāṇa) because the Buddha has no defilements which tend to be finite; and because the virtues or attributes (of the Buddha) are infinite. Furthermore, it is mentioned that 'Dhammo' here refers to the nine supramandane dhamma (i.e. Sotāpatti Magga & Phala, Sakadāgāmi Magga & Phala, Anāgāmi Magga & Phala, Arahatta Magga & Phala and Nibbāna). As the supramundane Dhamma is praised as profound (gambhīra) and hard to see (duddasa), its attributes are infinite. Therefore the Sangha is also infinite as they are accomplished in the attainment of the infinite supramundane Dhamma.

Pamāṇa (Finite)

In the phrase 'is infinite because the Buddha has no defilements which tend to be finite', one should know how defilements make (it) finite. Let's say there is some water at the foot of a hill which is dark and murky, being polluted with rotten leaves and rubbish. Looking at the water it seems like 100 fathom (about 600 feet) deep. However when the water is measured with a stick or rope, it is found that the water is not even heel/ankle deep. Similarly, so long as defilement such as lust is not arising in a person yet, that person may seem like an enlightened person. But when the defilement such as lust, anger or delusion occurs then it is obvious that he is a lustful person or an angry person or a deluded person. Therefore defilements such as lust are the things that make (someone) finite such that (one would say), "He is only that much" (i.e. in virtues).

* Explanation of Verse 6 *

Katā me rakkhā katam me parittam paṭikkamantu bhūtāni. Soham namo bhagavato, namo sattannam sammāsambuddhānam.

I have made the protection, I have made the safeguard.

May the (harmful) beings depart.

I pay homage to the Blessed One;

Homage to the seven Buddhas (Vipassī Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha Buddha, Koṇāgamana Buddha, Kassapa Buddha, Gotama Buddha).

One may conquer

A million men in battlefield

However,

The one who conquers himself

Is the noblest victor

~The Buddha

Appendin

METTĀNISAMSA SUTTA

Evam me sutam — ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapindikassa ārāme.

Tatra kho bhagavā bhikkhū āmantesi — "bhikkhavo" ti.

"Bhaddante" ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca —

"Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasa?

Sukham supati, sukham paṭibujjhati, na pāpakam supinam passati, manussānam piyo hoti, amanussānam piyo hoti, devatā rakkhanti,

DISCOURSE ON THE BENEFITS OF LOVING-KINDNESS

Thus have I heard: At one time the Blessed One was residing near Savatthi at Jetavana, the monastery of Anathapindika. There the Blessed One addressed the bhikkhus: 'O Bhikkhus.' 'Venerable Sir' the bhikkhus replied. The Blessed One spoke thus:

'If, O Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one's vehicle and foundation, firmly established, consolidated and thoroughly undertaken, eleven benefits is to be expected. What eleven?

'One sleeps happily;
'one awakens happily;
'one sees no evil dreams;
'one is dear to human-beings,
'one is dear to non-human-beings;
'one is protected by the *devas*;

nāssa aggi vā visam vā sattham vā kamati, tuvaṭam cittam samādhiyati, mukhavaṇṇo vippasīdati, asammūļho kālam karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā pāṭikaṅkhā"ti.

Idamavoca Bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandun'ti.

Veram Sametum

Na hi verena verāni, sammantīdha kudācanam; Averena ca sammanti, esa dhammo sanantano.

Akkocchi mam avadhi mam, ajini mam ahāsi me; Ye ca tam nupanayhanti, veram tesūpasammati. 'fire, poison and weapons cannot harm one; 'One's mind is quickly concentrated; 'one's facial complexion brightens up; 'one passes away unconfused; 'and if one fail to penetrate further (into Nibbāna) one is reborn into the Brahma-world.

'If, O Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one's vehicle and foundation, firmly established, consolidated and thoroughly undertaken, these eleven benefits is to be expected.'

This is what the Blessed One said. Delighted, the bhikkhus rejoiced in the words of the Blessed One.

Appeasing Enmity

Enmity never ceased By enmity in this world; Only by non-enmity (loving-kindness) is it ceased. This is an ancient truth.

"He abused me, he beat me, He defeated me, he robbed me" In those who do not harbour such thoughts Hatred is appeased.

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* The Buddha's Attributes *

Itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā'ti.

Thus indeed is the Blessed One: worthy,
Perfectly self-enlightened, accomplished
in knowledge and conduct, well-gone,
knower of the worlds,
incomparable trainer of persons to be tamed,
teacher of gods and humans, enlightened
and blessed.

* The Brief Explanation of The Buddha's Attributes

1. So Bhagavā itipi Araham

The Blessed One, by attaining *Arahatta Magga*, He is worthy of accepting offerings and honour from Brahams, Devas and human

beings of the three realms, thus: He is well-known in the Three Realms as 'Araham.'

2. So Bhagavā itipi Sammāsambuddho

The Blessed One, by knowing the nature of all phenomena as they really are, without the help of any teacher, thus: He is well-known in the world (i.e. the Three Realms) as 'Sammāsambuddha.'

3. So Bhagavā itipi Vijjācaraņasampanno

The Blessed One, being fulfilled in knowledge and conduct, thus: He is well-known in the world as 'Vijjācaraṇasampanna.'

4. So Bhagavā itipi Sugato

The Blessed One, because He speaks well-spoken words; because He has gone along the Path to Nibbāna without faltering but with clear comprehension (*sati sampajāna*), thus: He is well known in the world as 'Sugata'.

5. So Bhagavā itipi lokavidū

The Blessed One, because He knows the world of sentient beings, the infinite universe and the world of phenomena (*sankhāra*) in all aspects, thus: He is well-known in the world as '*Lokavidū*'.

6. So Bhagavā itipi Anuttaro

The Blessed One, because His attributes such as morality are incomparable and matchless, thus: He is well-known as 'Annuttara'

7. So Bhagavā itipi Purisadammasārathi

The Blessed One, because He is able to teach and train Devas and human beings who are to be trained, thus: He is well known as 'Purisadammasārathi.'

8. So Bhagavā itipi Satthā Devamanussānam

The Blessed One, because He leads living beings away from the harsh journey of *Saṃsāra* and saved them, thus: He is well known as '*Satthā Devamanussānaṃ*.'

9. So Bhagavā itipi Buddho

The Blessed One, because He discovered and understood the Four Noble Truths; and He makes others (Devas and human beings) also understand them, thus: He is well known as 'Buddha.'

10. So Bhagavā itipi Bhagavā

The Blessed One, because He possesses six kinds of blessedness, therefore: He is well known as 'Bhagavā.'

Nine Attributes

The above are the ten attributes of the Buddha. If regarded as nine attributes then (6) *anuttaro* and (7) *purisadammasārathi* are put together as:

6. So Bhagavā tipi Anuttaro Purisadammasārathi

The Blessed One, because he is the peerless teacher and leader of living beings who are to be trained, thus: He is well-known as 'Annuttaro Purisadammasārathi.'

 Further Explanations of Buddha's Attributes:
 (1) Araham

Araham

(Worthy to be revered with the highest reverence)

People do not appreciate flowers which are not beautiful and have no fragrance; but they like flowers which are beautiful and fragrant. A person who is honourable is similar to a flower which is beautiful and fragrant: many people appreciate him.

There are many qualities in the Buddha that made him become honoured by many people. It is true that Arahants are worthy of the highest gift as they have eradicated all defilements by attaining *Arahatta Magga*.

Various Differences

There are differences in the quality of the effect of attaining *Arahatta Magga*. For some Arahants who had accumulated great perfections, when they attained *Arahatta Magga-Phala* they acquired analytical knowledge (*Patisambhidā-ñāṇa*) and

psychic power simultaneously. However as for the Buddha, when He attained *Arahatta Magga-Phala*, He acquired Omniscient Knowledge (*Sabbaññutā-ñāṇa*) simultaneously.

The Buddha also acquired the knowledge of knowing each person's latent tendency, $\bar{A}say\bar{a}nusaya-\tilde{n}ana$, a knowledge acquired only by Buddhas. As for psychic powers, the Buddha is without equal because He can know and see without limits. As He has totally eradicated all defilements, He has not only natural golden complexion but also aureole of different colours emanating from His body. This is His glory superior to others.

Always Being Honoured

Even when the Buddha was a Bodhisatta, when the hermit Sumedha received sure prediction (from Dipankara Buddha) he was already honoured by the people. After that, while accumulating different perfections ($p\bar{a}ram\bar{\iota}$) in different lives, he was honoured in those lives. This is because (working towards the perfection of) $p\bar{a}ram\bar{\iota}$ is the work of a

noble/esteemed person. Even though the Bodhisatta (the Buddha-to-be) was reborn as an animal in many existences, he was honoured in those lives too. While he was still in his mother's womb (in the last existence), Devas honoured him by protecting him. At the time when he was born, Devas as well as Brahmas honoured him.

At that time Kaladevila the hermit was the teacher of the Bodhisatta's father, King Suddhodana. Once he (the hermit) went to the Deva world and saw the Devas sporting happily. On asking why they do so, he was told that it was because the Bodhisatta was born. Therefore he went to the palace of King Suddhodana and told the king that he wanted to see the baby Bodhisatta. When the Bodhisatta was shown to the hermit with the purpose of making the baby pay respect to the hermit, suddenly the baby Bodhisatta's pair of feet thrust upwards onto the hermit's head. Experiencing this surprise, the hermit paid respect to the baby Bodhisatta. Then King Suddhodana also paid respect to his son. During a ploughing festival, attendants kept the baby Bodhisatta under a Jambu tree while they went and watched the grand ceremony. The Bodhisatta then woke up and finding no one around he entered into the 1st *Jhāna*, taking *ānāpāna* (in-breath and outbreath) as the object. Although the sun's angle had changed, the shade of the Jambu tree did not change and was still shielding the Bodhisatta from the hot sun. When the attendants remembered (about the baby Bodhisatta) they went back there; and after having seen the amazing phenomenon they told the king about it. The king then went and paid respect to his son and that was the second time he did so. (APADĀNA COMMENTARY)

Even before becoming a Buddha, the Bodhisatta was already honoured by Devas and human beings not to mention when he became a Buddha. He was honoured not only by kings and wise men who were themselves worthy of honour by others in that era, but also Devas and Brahmas; therefore he is the most honoured one.

Other Meanings

There are still other different senses of the word 'Araham' which I will explain a little here.

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In 'Ara' + 'haṃ' the first syllable is 'Ari' = 'enemy' and the second is 'haṃ' = 'to kill'. 'Ari' grammatically is 'ara'. Enemy here means defilements. Defilements are enemies because they bring about loss and suffering; and because they obstruct progress. The one who is to be a king can be so only after he has defeated his enemy. As for the Buddha, the King of Dhamma (Dhammarājā), He had acquired the basic perfections (pāramī) so as to get the appropriate 'weapons'. He defeated the defilements continuously with 'weapons' such as perfections, concentration (samatha) and insight (vipassanā) until finally attaining the Arahatta Magga 'weapon' where all the defilements are totally eradicated and he became The Araham, King of Dhamma.

Another Meaning

In another way, 'Ara' (spokes of a wheel), 'ham' (to destroy). Wholesome and unwholesome intentions ($cetan\bar{a}$) are called formations ($sankh\bar{a}ra$). If there is formations, there is birth (rebirth consciousness) and it always ends with ageing and death. Therefore,

according to Dependent Origination (paticca samuppāda), if we say life as the wheel of existence, then formations are the spokes that support and ageing and death are the rim. As ignorance and craving are the causes of formations, they can be called the 'hub'. If one destroys the spokes that support the wheel then it would become useless and cannot roll. Similarly by destroying the 'spokes', i.e. formations, one has destroyed the wheel of existence, which is suffering. This is one of the attributes that the Buddha possesses by destroying defilements with Arahatta Magga.

Another Way of Dividing the Phrase

If we divide the word as 'A+raham', then 'a' = 'none' (i.e. negation) and 'raha' = 'secret place'; it means there is no secret place in doing unwholesome deeds. In other words, not doing any unwholesome deeds even in a secret place. There are those who do not do any unwholesome deeds in front of others but would do so in a secret place. However the Buddha does not do so even in a secret place. Only those who still have

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defilements can commit unwholesome deeds; but for the Buddha who has totally destroyed all defilements He would never commit them whenever and wherever He is. There are those who can restrain their bodily and verbal conduct but not their mental conduct. But the Buddha is very pure even in the mind. This is one of the effects of attaining *Arahatta Magga*.

When he was a Bodhisatta practising self mortification his mind was already very pure, not to mention when he had attained Buddhahood. Māra always followed him closely for seven years to wait for an opportunity (to find any fault). Finally, not getting any opportunity at all, Māra, overcame with grief, uttered this verse:

Satta vassāni bhagavantam, anubandhim padāpadam; otāram nādhigacchissam, sambuddhassa satīmato.

~ SUTTA NIPĀTA, PADHĀNA SUTTA

"Although I have followed the Buddha closely for seven years* I did not find any opportunity for the arising of unwholesomeness in the Buddha, the Mindful One." * The seven years here refers to the six years as a Bodhisatta practising self-mortification and one year as a Buddha after enlightenment.

Many Meanings

Other than the meaning of 'Arahaṃ' mentioned above there still remains many other meanings. It is not strange to be able to regard the attributes of 'Arahaṃ' from different perspectives in the Buddha who has infinite qualities.

Once there was a householder named Upāli who was a disciple of the teacher of another sect, Nigaṇṭha Nāṭaputta. Subsequently he converted to be a disciple of the Buddha after having listened to His teachings. Then, one day Nigaṇṭha Nāṭaputta went to Upāli's house and said to him, "The king and the assembly knew you as my disciple. Now whose disciple should we acknowledge you to be?" Upāli then answered that he was a disciple of the Buddha by reciting many stanzas to praise the qualities of the Buddha. Nigaṇṭha Nāṭaputta then asked, "When did you compose those stanzas of praise to the recluse Gotama?" Upāli then answered, "If there were a

big heap of flowers it would not be difficult to knot them into a garland. Similarly the Buddha has many qualities. Who would not praise the praiseworthy?" (MAJJHIMA NIKĀYA, UPĀLI SUTTA)

 Further Explanations of Buddha's Attributes:
 (2) Sammāsambuddha

Explanation of 'Sammāsambuddha'

'Sammā' (supreme); 'sam' (self); 'buddha' (enlightened one). In the phrase '-sambuddha' (self-enlightened one), it means realisation of the truth by himself without any guidance because of his accumulated perfections, pāramī. Although Pacceka Buddhas are also self-enlightened without any teacher, the difference in knowledge is shown by the epithet, 'Sammā'. Supremely enlightened means knowing everything truly as they really are; that is to say he knows all, there is nothing that he does not know. This refers to the power of Sabbaññuta ñāṇa, Omniscient Knowledge. Therefore Pacceka Buddhas are not called Sammāsambuddha as they do not know omnisciently.

Understanding Through Experience

Those who have never wandered around in a dense forest cannot imagine the condition of a dense forest. Only those who have wandered around there could know the dense condition of the forest, which is pleasant and has many fruit trees and flowers. Similarly, those who have learnt the Text (*Tipiṭaka*) well could infer the wisdom of the Buddha.

In ABHIDHAMMA, there is nothing in the world which is permanent. An ordinary person may see things as permanent; but those who have sharp penetrative wisdom see things as being subject to change, as incessant arising and perishing away. Every physical object in the world is made up of incalculable amount of eight elements $R\bar{u}pa$ $Kal\bar{u}pa$ (small particles). As soon as they arise, they perish away; then another one arises and perishes away also. In this way they arise and perish away incessantly. One is not able to fathom the size of $R\bar{u}pa$ $Kal\bar{u}pa$ as it is too small. So it is very difficult to have the wisdom to be able to analyse each $R\bar{u}pa$ $Kal\bar{u}pa$ and to know distinctively their arising and passing away. This wisdom was first realised not by any

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wise man except the Buddha Himself; and so he was acknowledged as the peerless wise one. Therefore He could precisely teach the different nature of physical elements or materiality in the ABHIDHAMMA. He analytically taught the occurrence of Rūpa Kalāpa in the physical body of beings; that those Rūpa Kalāpa do not occur without cause, every Rūpa Kalāpa has its cause; that the resultant Rūpa Kalāpa are supported by the related conditions; that the physical elements in a Rūpa Kalāpa support one another mutually for the life-span of the physical elements; that when a physical element perish away after having arisen, another new physical element arise such that they are arising and perishing away incessantly. Those who have learnt them can infer and appreciate the profound wisdom of the Buddha who knows thoroughly.

The Way of Teaching Sutta

Although the Buddha taught ultimate realities in detail in the ABHIDHAMMA, He also taught the Suttas related to the practice according to the disposition of

the listener by giving similes and metaphors so that the listener easily understood and appreciated it. This shows that the Buddha is skilful in speech and in the Dhamma. Therefore the Buddha is also praised as the one who knows all ultimate truths and conventional truths. In this way, through the Text we can infer the omniscient knowledge of the Buddha.

The Inference of Venerable Sāriputta

Once the Venerable Sāriputta said, (paraphrased:) "There is no other recluse or Brahmin who is more enlightened than the Buddha, whether in the past, present or future." Then the Buddha said, "Sāriputta, you have spoken boldly. Is it because you know the minds of all the Buddhas in the past, present and future?" "No Bhante, I am not able to know the minds of the Buddhas of the past, present and future by the Knowledge of Others' Mind (psychic power). However I know through inference from the Dhamma. For instance there is a frontier city well established with a strong encircling wall such that even a cat cannot creep through and there is only

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one entrance. The gatekeeper of that city is able to know every one, big or small, that enters or leaves the city through that entrance. In the same way I inferred (from his own realisation in the Dhamma) that all the Buddhas, having developed the SEVEN FACTORS OF ENLIGHTENMENT and established in the FOUR FOUNDATIONS OF MINDFULNESS, gained Omniscient Knowledge."

(DĪGHA NIKĀYA, SAMPASĀDANĪYA SUTTA)

Prince Abhaya

The Buddha was well-known for being able to answer promptly questions asked by wise men, Devas and Brahmas without pondering, without hesitation and without fear. That is why Prince Abhaya asked the Buddha, "Venerable Sir, when learned royalties, Brahmins, householders and monks asked the Blessed One questions, would the Blessed One have to think how to answer the questions or could the Blessed One answer on the spot?"

Then the Buddha replied, "Prince, as to that I shall ask you a question: Are you an expert regarding

the different parts of a chariot?" "Yes, I am an expert in it." "When someone ask you questions regarding different parts of a chariot would you have to think how to answer the questions or could you answer on the spot?" "Venerable Sir, I am a charioteer, an expert regarding the different parts of a chariot. I would be able to answer on the spot." The Buddha then said, "Thus, Prince, I would be able to answer those questions (asked by the learned) on the spot as I have thoroughly penetrated all phenomena."

(MAJJHIMA NIKĀYA, ABHAYARĀJAKUMĀRA SUTTA)

King Kosala's Utterance

King Kosala spoke about the various reasons why he believes and appreciates that the Buddha is 'Sammāsambuddha' (fully self-enlightened). One of his statements was as follows:

There are learned royalties, recluses, Brahmins and householders who wandered around crushing the views of others. When they heard that the Buddha would come to a certain place, they would prepare questions to ask the Buddha with the intention to

blame the Buddha if He answers them in this or that way. However when they went to the Buddha and heard Him teach the Dhamma they did not pose those questions they had prepared anymore; instead some of them became lay disciples of the Buddha and some of them became Bhikkhus (monks). For that reason King Kosala inferred and believed that the Buddha is 'Sammāsambuddha' (fully self-enlightened). (MAJJHIMA NIKĀYA, DHAMMACETIYA SUTTĄ)

* The Dhamma's Attributes *

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

Well expounded is the Dhamma, directly seen (i.e. experienced), timeless, (one can) come and see, leading onwards, to be realised by the wise.

Further Explanation of The Dhamma's Attributes

Sanditthiko (To Be Realised By Oneself)

Sandiṭṭhika, the Dhamma which is to be experienced by oneself. Magga, Phala, Nibbāna which are to be known and seen by oneself and not by believing and accepting the hearsay of others are said to be sanditthika.

In the Buddha's dispensation, Nibbāna is a nature that one realises and experiences by oneself.

If a person realises and experiences Nibbāna he is able to know that the Saṃsāra rounds of suffering which one had to bear endlessly would cease. He knows clearly the arising of *Magga* and *Phala*—that realises Nibbāna—in him. This is true not only for *Magga*, *Phala*, and Nibbāna. When he was previously practising the practice that leads to the attainment of the *Magga Phala* he directly realises the arising and perishing away of physical phenomena and mental phenomena specifically and distinctively, which were earlier known only theoretically and through hearsay of others. As it is all realised and experienced by oneself, beginning from the initial practice until the attainment of Nibbāna, there is no word to describe the sense of fulfilment.

Formerly one may have doubts on the Dhamma. If one has doubts on the Dhamma then one would also have doubts on the Buddha who taught the Dhamma and on the Sangha that realised the Dhamma. But when he realises and experiences the Dhamma himself he can decide definitely that this is the most superior teaching. Then the doubt on Dhamma is totally removed and he can decide definitely that the Buddha who taught the Dhamma really exists

and the Sangha that realised the Dhamma really exists. Previously he may be shaken when others try to cast doubts on the Triple Gem; but when he has direct realisation and experience he can confidently decide that the Dhamma truly exists in this Buddha's dispensation. He becomes unshakeable concerning the Dhamma.

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* The Sangha's Attributes *

Suppaṭipanno bhagavato sāvakasaṃgho ujuppaṭipanno bhagavato sāvakasaṃgho ñāyappaṭipanno bhagavato sāvakasaṃgho sāmīcippaṭipanno bhagavato sāvakasaṃgho, yadidaṃ cattāri purisayugāni attha purisapuggalā esa bhagavato sāvakasaṃgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

The Community of the Blessed One's disciples is well practised; the Community of the Blessed One's disciples is of upright conduct; the Community of the Blessed One's disciples has entered the right path; the Community of the Blessed One's disciples is of proper conduct; that is, the Four Pairs of persons, the Eight Individuals. This Community of the Blessed One's disciples is worthy of offerings and hospitality, worthy of gifts and salutation, supreme field of merit of the world.

Further Explanation of The Sangha's Attributes

Suppațipanno

Su (well), paṭipanno (one who practises). Disciples who are accomplished in knowledge (vijjā) and conduct (caraṇa) are the well-practised disciples. They are complete with the quality of practice which humans and devas cherish and respect. Furthermore, as the Buddha is peerless in training living beings who are to be trained (annuttaro purisadammasārathi) and hence is the teacher of Devas and humans (sattha devamanussānaṃ), the well-trained disciples are of dignified manner, agreeable and respectable.

Good Foundation

In the mundane world those who wish to be top in education or business would try to learn well or work hard, without indulging in frivolous activities which can destroy their education or properties. In the same way as the disciples of the Buddha are those who wish for the destruction of the taints (āsava), they are virtuous and of good practice. They have fulfilled the foundations for the destruction of the taints. The foundations are the five factors of striving, padhaniyanga. Concerning these padhaniyanga, the Buddha had taught (in ANGUTTARA NIKĀYA) that just as an eldest prince—who is of noble lineage from both paternal and maternal sides, who is handsome, who is dear and pleasing to his parents, who is dear and pleasing to the people of the country and who is accomplished in skills and crafts that a King should know—wishes to be a King, similarly a bhikkhu who is fulfilled in these five factors: has faith in the enlightenment of the Buddha; free from diseases, having good digestion which is neither too strong nor too weak but medium; neither deceitful nor hypocritical, showing himself as he truly is; resolute and persevering in doing wholesome deeds; and accomplished in the insight of arising and perishing away which can lead to the realisation of the Four Noble Truths and the attainment of Nibbāna—wishes for the destruction of the taints. Because of the good foundation, he abstains from committing improper deeds. Therefore—as the Ariya noble person, even before becoming an Ariya while still a worldling had

been practising well so as to be purified and free from defilements—what more to say when he becomes an *Ariya* noble person, one who is very pure having eradicated the defilements.

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Patti Dāna

Idam dhammadāne puññam hitam sabba sattānam sukhāya hotu.

Ākāsaṭṭhā ca bhummaṭṭhā Devā nāgā mahiddhikā Puññaṃ taṃ anumoditvā Sadā rakkhantu maṃ paraṃ

Sabbītiyo vivajjantu Sabbarogo vinassatu Mā te bhavatvantarāyo Sukhī dīghāyuko bhava

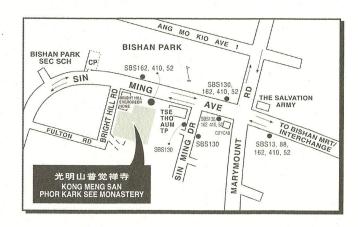
Dukkhappattā ca nidukkhā, Bhayappattā ca nibbhayā; Sokappattā ca nissokā, Hontu sabbepi pānino.

Idam me ñātinaṃ hotu Sukhitā hontu ñātayo.

HOW TO REACH US

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Kong Meng San Phor Kark See Monastery (Bright Hill Temple) 88 Bright Hill Road Singapore 574117 Homepage: http://www.kmspks.org



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Published three times a year by Kong Meng San Phor Kark See Monastery, AWAKEN is a FREE bilingual Buddhist magazine that aims to help readers gain insight and make sense of life's journey using the Dharma.

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Be A Lamp Upon Yourself

Compilation

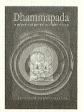
The usefulness of this book is in its concise approach to the basic teachings of the Buddha.



Preparing For Death And Helping The Dying

Ven. Sangye Khadro

This booklet answers a genuine need in today's world: to know more about death and how to help dying people. The discomfort we have towards death is because we think it will be a terrible, painful and depressing experience. However, it doesn't have to be so. Dying can be a time of learning and growth; a time of deepening our love, our awareness of what is important in life, and our faith and commitment to spiritual beliefs and practices.



Dhammapada

Ven. Acharya Buddharakkhita

The Dhammapada, which enshrines the spirit of the Buddhas' teachings, is a book for all times, a book to be cherished and loved. May it bring light to your life!

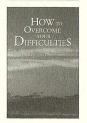
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Working With Anger

Ven. Thubten Chodron

This book describes Buddhist methods for subduing and preventing anger, not by changing what is happening, but by framing it differently.



How to Overcome Your Difficulties

Ven. Dr. K. Sri. Dhammananda

Are you worried? Are you miserable? If so, you are invited to read this booklet to develop a better understanding of your problems. It is dedicated to you and to those who worry.



I Wonder Why

Ven. Thubten Chodron

This book covers the most fundamental questions and issues that arise in the minds of modern individuals who are new to this tradition of practical spirituality. Written in a clear and engaging language, this book presents the Buddhist approach to the fundamental issues and concerns of daily life.



Settling Back Into The Moment

Joseph Goldstein

This book is a compilation of excerpts that are words of timeless truths, words that are meant for reflection, words that talk straight to your heart.

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Practical Vipassana Meditation Exercises

Ven. Mahasi Sayadaw

Transcribed from a discourse given by the late Ven. Mahasi Sayadaw, this book addressed to lay people describes the subdeties and methods of Vipassana meditation practice in a plain, easy and concise language. Showing us the path to liberation through the way of mindfulness, it is not the kind of book that one reads for reading's sake.

* English & Chinese Editions



Awakening a Kind Heart

Ven. Sangye Khadro

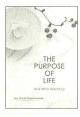
Everybody wants to be happy and free of problems. The two short teachings in this book explain simply and clearly how we can achieve this happiness by transforming our usual self-cherishing attitude and awakening a kind heart.



We Are Good Children

Xin Lian * English & Chinese Editions

Children should be taught and instilled with the right morals and ethics from young. The objectives of this bilingual book are to introduce, familiarise and inculcate young children the virtues of Buddhism and eastern culture like filial piety, gratitude and compassion. Through this process, we hope children would be imbued with the positive traits of self-reflection and self-correction of non-virtuous behaviour and conduct.

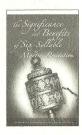


The Purpose of Life

and strong craving that this age heralds.

Ven. K Sri Dhammanada

Is there a purpose for life? What is the purpose of life? What, or where or when? Out of space came universe, Came sun, came earth, came life... But as to purpose whose or whence? Why? This book gives very clear, practical and direct to the point advice to those who seek to achieve an understanding of their life on earth, and how to lead a noble life amidst the confusion, murkiness, materialism



The Significance and Benefits of Six-Syllable Mantra Recitation

HE Drubwang Konchok Norbu Rinpoche

Are you curious about the origin of the Six-Syllable mantra? Or what the Four-arm Chenrezig means? Read this book for a better understanding. Based on a series of teachings given by His Eminence Drubwang Konchok Norbu Rinpoche of the Drikung Kagyu lineage, this book also explains the benefits and importance of doing the Mani recitation, and the mental state in which the recitation is to be conducted.



Stories 1-50



Stories 51-100

Tales of the Buddha's Former Lives

Tales of the Buddha's Former Lives is a collection of simple stories written along the line of Aesop's Fables. Though meant for readers of all ages, they are especially useful to older children and teenagers, as these stories promote and highlight virtuous conduct and good behaviour, especially those human values that contribute to harmony, pleasure and progress.



Transforming Our Daily Activities

Ven. Thubten Chodron

Spiritual practice need not be separated from daily living. Here is a book that teaches you how you can lead a more fulfilling life according to the Buddha's teachings and transform your daily activities into acts of compassion and loving-kindness. You can live and breathe the Dharma even while at work, driving or doing grocery shopping!



A Happy Married Life A Buddhist Perspective

Ven. K Sri Dhammanada

A marriage is a partnership of equality, gentleness, generosity, calm and dedication. Ven. Dr K Sri Dhammananda tells how a good marriage should grow and develop from understanding and true loyalty where the personalities involved are allowed to grow.



A Rose for your Pocket 为你别上一朵红玫瑰

Thich Nhat Hanh

All of us are showered with tender love for many years, and without even knowing it, we are quite happy with that. Only when it has vanished do we awaken with a start. This book, dedicated to all mothers, past, present and future, expresses just how dear and precious our own parents are. It tells us truly how our parents are the most wonderful treasures that we are given.

冬年以来,我们一直徜徉在温暖的母爱的海洋中,甚至还身在福中不知福, 把一切视为是理所当然的。直到瞬间失去了母亲后,我们才恍然醒悟,悔不 当初。只可惜,这一切都已经太迟了。此书献给所有过去,现在与未来的 母亲们,以表诉我们的父母是如何的可敬与珍贵。它真实地告诉我们, 父母是我们被给予最美好的宝藏。



Dealing with Life's Issues

Ven. Thubten Chodron

Are you bogged down by life's many challenges? Or confused about how families can use the Dharma to discipline and help children? Ever wondered what Buddhism says about romantic love, marriage, divorce, homosexuality, premarital sex and abortion? In this book, Ven. Thubten Chodron tackles these and other issues, giving clear and succinct answers to the many challenges, difficulties and problems we face in life, from terrorist attacks, natural disasters, global warming to dealing with the loss of loved ones from terminal illnesses and suicide.



Don't Look Down On The Defilements They Will Laugh At You

Ashin Tejaniya

One thing you need to remember and understand is that you cannot leave the mind alone. It needs to be watched consistently. If you do not look after your garden it will overgrow with weeds. If you do not watch your mind, defilements will grow and multiply. The mind does not belong to you but you are responsible for it.



开阔心・清净心

Open Heart, Clear Mind

土登却准法师 著 ② 涂炳忠 译

作者以浅白易懂的语言,表达出对佛法的清晰理解,能使一般人,尤其是 对佛教还不熟悉的人,了解佛法,运用佛法,并从中获益。



心灵曙光

Basic Buddhism for Beginners

土登却准法师 著 ① 涂炳忠 译

在修学佛法的过程中,我们难免会遇到一些困难与疑问。作者针对一般人 的疑问提出了独到的见解,仿佛黎明中的一道曙光,射入读者的心灵,净 除内心的困惑,带来智慧的光芒,让有心于修学佛法的朋友,能进一步了 解并实践佛陀的教诲。



七月是不是鬼节?

Is The 7th Lunar Month The Ghosts' Season?

七月真的是鬼门关大开、祭拜"好兄弟"的节日吗? 本书告诉您事情的真相......

* English & Chinese Editions



告别嗔怒・歩向安宁

Working with Anger

土登却准法师 著 ⊙ 涂炳忠 译

佛陀是一位心灵的医疗师,他传授了许多处理情绪与烦恼的实用方法,其 中一些对治嗔恚的方法,非常适合运用在日常生活中。只要我们能够掌握 这些方法,生活就不再有烦恼!



怎样克服你的困难

How to Overcome Your Difficulties

达摩难陀法师 著

您忧愁苦恼吗?如果您有这种感觉,就请您阅读这本小册子。它能让您 对自己的问题有更深入的了解。这本小册子就是献给您和被忧愁所笼 罩的人。

^{*} For a detailed list of all the books we published, please visit: www.kmspks.org



生死两相安

Preparing for Death and Helping The Dying

桑耶卡卓法师 著

死亡并非一切的终结,而是进入另一世的门槛。 勇于面对死亡,才会勇于活在当下。 只有接受死亡,才能接受人生中的悲欢离合。 希望这本小册子,能让您对死亡有初步的了解, 并对如何的助励修考有基础的认识。



点亮心灯 (江编)

Be A Lamp Upon Yourself

佛法如灯,照亮心灵的暗室。 智慧如海,冲破心灵的桎梏。 如果有人邀请您走一趟般若之旅, 点一斋心灵之灯,您是否愿意?

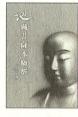


佛说父母恩重难报经

Filial Piety Sutra

慈鸦尚还晡,羔羊犹跪足,若不尽孝道,何以分人畜? 做个孝顺的儿女,当读《佛说父母恩重难报经》, 以报亲恩。

* English & Chinese Editions



地藏菩萨本愿经 白话解释 胡维铨 演述

众生度尽・方证菩提・地狱不空・誓不成佛

在地藏经里,释迦牟尼佛宣说地藏菩萨的深重誓愿 累劫勤苦,分身 无数,百千方便,利益救拔教化罪苦众生。



唤醒一颗善良的心

Awakening A Kind Heart

桑耶卡卓法师

人人都希望快乐,远离烦恼。本书的两则开示精简扼要地解释如何扭 转我们向来的自私心态,以唤醒一颗善良的心,证得快乐、自在。



_{持诵六字大明咒} 的重要性及其利益

The Significance and Benefits of Six-Syllable Mantra Recitation

竹旺贡觉诺布仁波切 著

六字大明咒的起源何在?四臂观音有什么含义?这本小册子收录了直贡喝 举派的大成就者竹旺贡觉诺布仁波切的开示。当中解释了持诵六字大明咒 的利益及其重要性。与在念诵时应该生起的正确心态。



从佛教角度来探讨 美满婚姻生活 A Happy Married Life

达摩难陀长老 著

宗教能帮你克服问题,只要你懂得如何运用所学过的宗教教义,就能有 技巧地避免误会,失望与烦躁问题的产生。与此同时,宗教教义的学习 与家。 也能使我们培育出忍辱与包容体谅。这些优良的性格品质,有 助于大家过着幸福美满的婚姻生活……



皈依修学手册

济群法师 著

飯依不仅是走入佛门的必要手续,也不仅是一次仪式就能大功告成的,其本身就是重要的修行方式。飯依,是对三宝最真切的信赖,是对佛,法、僧全身心的归投,这就需要在学佛过程中时时修习,唯有不断强化,才能真正对三宝生起强烈的归属感,方不至于在学佛路上迷失方向……



内观禅指南

喜戒禅师 著

这本小册子是由三个部分所组成,即是(一)内观禅的简介,(二)常见的问答, (三)禅修指南。这本册子的内容是从喜戒禅师的开示录音里所誊录下来的。 它以精简、易懂的方式呈现给初学和有经验的禅修者。



散播慈爱

济达别坎大长老 著

古代许多比丘是丛林住者,但却不会受到老虎、狮子、大象及其他住在森林 的动物伤害。为什么会这样?这是因为那些圣洁比丘们时常向一切众生散播 慈爱的力量。由于他们的慈爱力量,森林里的野兽变得温驯平静,友善地对 待众比丘。



孝思《佛说父母恩重难报经》讲解

贤志法师 讲解

中国有句俗语,谓之"百善孝为先",父母之恩山高海深。面对各式各样、 林林总总的关于儿女不孝的现行,此书的出版有助于那些不知父母大愿大 德、不思回报的人,能认识父母之深思与艰难,经中对于父母的恩德,描述 详细目]享教诲,愿本书能利益广大群众,并辗转流通。



* English & Chinese Editions

A Parent's Love 父母的爱

Esther Thien

All parents love their children and want the very best for them. In the stories The Judge and The Mean Prince, we see how deep a parent's love is, and understand how all parents simply want their children to be well and happy, and for them to grow up to be wholesome and virtuous persons who can be of benefit to others.

所有的父母亲都爱子女,希望带给子女最好的。在《裁判与顽劣的王子》两个 故事中,我们能看到一个父母亲深刻的爱,看到所有的父母都只是希望孩子健 康快乐,长大成为善良与德行并具,能利益他人的人。



* English & Chinese Editions

The Grateful Parrot & Other Bird Stories 感恩的鹦鹉与其他飞禽的故事

Esther Thien

Retold from The Jataka Tales, this compilation of seven stories that centre around birds brings to life the positive qualities of true friendship, contentment, humility, gratitude, purity, filial piety and kindness.

新编自《佛陀本生故事》的七个故事,故事围绕着飞禽在生活中展现的积极品质,真正的友谊,知足、谦虚,感恩,纯洁,孝顺与善良。这本书将对所有家长和老师在教导孩子正确价值观时有所帮助。



DVD

3 Refuge & 5 Precepts 三皈五戒

What is the Significance of Taking 3 Refuge & 5 Precepts?

This 40-minute DVD features the very foundations of what it takes to be a Buddhist - Taking Refuge in the Triple Gem and abiding by moral guidelines to sow the seeds of peace and happiness in our everyday life. With coverage of all 3 Buddhist traditions, this is a good introduction for anyone who wishes to become a Buddhist. Complimentary DVD available in 4 languages (English, Mandarin, Hokkien and Cantonese).

THE MERITS OF PRODUCING BUDDHIST TEACHINGS AND BUDDHA IMAGES

- 1. One's light karmic misgivings will dissolve, while heavy ones lighten.
- 2. One will be protected by devas, and be unharmed by natural and man-made disasters.
- 3. One will always be free from the suffering of hatred and vengeance.
- 4. One will be unharmed by yaksas, evil spirits and wild beasts.
- 5. One's mind will be at peace, free from harm and nightmares.
- 6. One's complexion will be radiant.
- 7. One will be full of auspicious energy.
- 8. One who practises the Dharma wholeheartedly will have adequate living necessities.
- One's family will be harmonious and be blessed with fortune and wisdom.
- 10. One who practises what one preaches will be respected and loved by all.
- 11. One who is dull-minded will gain wisdom.
- 12. One who is ill will gain health.
- 13. One who is poor will gain wealth.
- 14. One will be free of being reborn in the negative realms.
- 15. One will be able to help others grow in wisdom and gain great merit in doing so.
- 16. One will always be able to learn the Dharma, till one's wisdom and spiritual penetrations are fully grown and one becomes a Buddha.

सर्वेवर्षेत्रीयविनसर्देयःया सर्वेदस्तरस्तास्ययाया

^{*} For a detailed list of all the books we published, please visit: www.kmspks.org

Kong Meng San Phor Kark See Monastery works tirelessly in all areas to benefit all sentient beings. We do our best to skilfully bring the Dharma home to each and everyone.

Awaken Publishing & Design

Do you yearn for words of timeless truth that talk straight into your heart? Looking for means to overcome your problems, difficulties and the challenges you face in life? Everyone wants to be happy and free of problems. The free Dharma books, CDs, DVDs and magazines published by the monastery tell you simply and clearly how you can achieve happiness in this life and the next... Get them from the monastery and Awareness Place Well-Being Centre at Bras Basah Complex #03-39 or visit media.kmspks.org. May the Dharma bring light to your life!

Community Development & Training

Community development and training department's mission is to empower individuals and groups of people with knowledge and skills they need to effect change in their own lives and in the community. Training opportunities and materials will be organised where individuals and groups of people can acquire, practise, experience and share skills and knowledge to make life meaningful and fulfilling for themselves and others. Dhammic values and principles are the essence of all the department's programmes. Call 6849 5300 or email community@kmspks.org

Dharma Courses & Activities

Understand what Buddhism really is about. Learn various authentic methods of Buddhist meditation, or realise deep insights through guided retreats by qualified Dharma masters. For these and more, visit kmspks.org/featured and kmspks.org/events/prayers



Pujue is an interesting weekly Chinese Buddhist e-mail newsletter that encourages all to live each day mindfully. It also informs readers of the latest local Buddhist activities. Sign up for the e-newsletter at pujue-subscribe@yahoogroups.com or visit media kmspks.org/category/enewsletter to view past issues.

Saturday and Sunday School

Established to sow and nurture the seeds of Buddhahood in our younger generation, it shares the Dharma with the young in a warm, supportive and inspiring environment. Call 6849 5329, visit pkssss.kmspks.org or e-mail: sundayschool@kmspks.org to be a Dharma volunteer, or sign up for the school.

TLC Student Care Centre

Looking for a place where your child can learn about the spirit of compassion? Tender Loving Care Student Care Centre nurtures your child's self-esteem, mental attitude and ethical conduct with a modern holistic educational approach. Call 6310 6410, e-mail enquiry@tenderlovingcare.sg or visit tenderlovingcare.sg to find out more.





Experience The Art of Happy Living

Take a breather from the hustle and bustle of the city and step into Awareness Place Well-Being Centre.

Leave all your worries and anxiety behind as you engage in a variety of holistic activities. From Yoga and Taiji to art therapy and vegetarian cooking workshops, there is bound to be an activity that suits your needs.

We are situated on the first level of Waterloo Centre, just a 5-minute walk from Bras Basah MRT station.

Our opening hours are 11.30am to 6.00pm daily (Closed on public holidays).

For more information, visit awarenessplace.com or call 6336 5067.

generation, it shares the Dharma with the young in a warm, supportive and inspiring environment. Call 6849 5329, visit pkssss.kmspks.org or e-mail: sundayschool@kmspks.org to be a Dharma volunteer, or sign up for the school.



SPONSORSHIP FORM

The gift of truth excels all other gifts—The Buddha

If you would like to share the Gift of the Dharma, which is the greatest gift of all, with others by supporting the production cost of Dharma books, CDs and magazines for Free Distribution, kindly photocopy this page and fill in your particulars. Cheques/money orders should be made payable to "KMSPKS Monastery" and sent to the address below.

*For overseas readers, please send bankdrafts in Singapore currency and include \$10 for bank charges. Please note that the monastery is NOT able to accept cheques in foreign currency.

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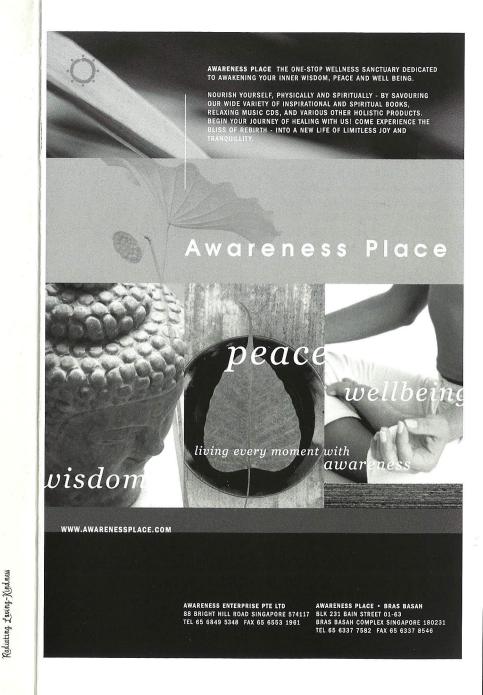
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Lauing La

The monks of olden days were forest dwellers, but came to no harm from the tigers, elephants and other wild animals that shared the forest. Why was this so? This was because of the power of love and goodwill which the noble monks ever radiated to all beings. Through the power of love and goodwill, the wild animals of the forest became mild and pacified, and regarded the monks with benevolence.

~ Thabyekan Sayadaw

Timeless & Priceless Treasures of Thabyekan Sayadaw (IJ023/98)

Kong Meng San Phor Kark See Monastery For Free Distribution Only ISBN 978-981-07-4334-5

