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## EXPLANATION OF LOVING-KINDNESS (*METTĀ*) ACCORDING TO THE THERAVADA BUDDHIST LITERATURE

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### ABSTRACT

*In this paper, radiation loving-kindness, and the advantage of sharing loving-kindness will be analyzed in terms of Buddhism. In the realms of research worker, we need to do to complete at least two articles and publish before we submit our thesis to the university. By doing this, we will know the real weakness point of our own processes. If we look at the world today, it is easy to understand that the world is full of unhappiness because so many crimes and terrorism are occurring in so many places in different ways. Why the world is full of unhappy things what we do not want? The answer for this question is simply that more of the people all over the world are focusing on their own properties and business to increase, and lack of loving-kindness. For there to be a good person, one should love himself first and sends the love to others to be peaceful. Loving-kindness or love comes from Pali word such as *Mettā*. A person who wants to share loving-kindness should consider the evil consequences of anger as well as the benefits of forbearance. He must consider the evil consequences of anger thus: "An angry person loses the power of reasoning, and owing to his anger, he may commit crime as grave as killing others". He must also consider the benefits of forbearance thus; Forbearance is a noble practice. The Buddha regards a man of great forbearance as analogous to an arahat who has already discarded all mental intoxicants. No other Dhamma can surpass forbearance in preventing unbeneficial events and miseries and in bringing happiness and prosperity.*

**KEYWORDS:** *Mettā*= loving-kindness, *Adosa*=forbearance, Meditation.

### INTRODUCTION

This introduction will show about some people who can get the sharing loving-kindness. The following four persons should not be taken up first in radiating loving-kindness. They are:

- (1) Un-beloved ones,
- (2) intimate friends,
- (3) neutral beings, and
- (4) Enemies.

Loving-kindness should not be also developed first towards beings of opposite sex. It should never be radiated towards the dead. Why should it not be developed first towards un-beloved persons and so on? To regard an un-beloved one as a dear one makes one tired. To be indifferent towards an intimate friend also makes one tired. To show respect and love towards a neutral person again makes one tired. Anger appears in him who considers of his enemy. Lust arises in him when he tries to radiate loving-kindness towards a person of the opposite sex. Radiating loving-kindness towards the dead will not develop the mind even up to neighborhood concentration.

### To whom should one radiate loving-kindness first

Before sharing loving-kindness to others, one must cultivate it to oneself repeatedly as follows: "I want to be happy, be free from pain, be free from enmity, and be free from all sufferings both mentally and physically, May I be able to strive for my happiness".

Cultivation of loving-kindness should be given priority to oneself in order to develop one's sympathetic consideration for others. Setting one as the witness, one considers thus; "As I want to be happy; other beings will also want to be happy; as I want to enjoy longevity, other beings will also want to enjoy longevity; as I want to be free from suffering, other beings will also want to be free from suffering. So, one must cultivate consideration for others."

### Persons to whom one should not Radiate Loving-kindness

1. Persons of opposite sex
2. Dead persons

Lust arises in him who radiates loving-kindness towards a particular person of the opposite sex. Radiating loving-kindness towards the dead will not develop the mind even up to neighborhood concentration.

### Radiating Loving-kindness to Beloved One

After cultivating loving-kindness repeatedly on oneself, one must radiate loving-kindness to one's venerable teachers, other persons as venerable as one's teachers, one's preceptor and other persons as venerable as one's preceptor. And, reflecting on the virtues of their morality, wisdom and other respectable qualities, one cultivates loving-kindness thus; "May this venerable teacher be happy, may he be free from suffering".

In the same way, one must keep on radiating loving-kindness to intimate friends, neither beloved nor un-beloved one nor enemies.

### How to Radiate Loving-kindness to Enemies

It has been mentioned that after radiating loving-kindness to neither beloved nor un-beloved ones, one must radiate it to an enemy. When one is about to radiate loving-kindness to an enemy, one shall feel angry if one remembers his offences to oneself. Then one must radiate loving-kindness to the person, i.e., neither beloved nor un-beloved person on whom one has been permeating loving-kindness before. By doing so, he will be able to dispel the anger towards his enemy. If the anger does not subside, one should reflect on the Buddha's admonition: "One who feels angry and returns his anger upon the enemy, is more low-minded than the enemy. One, who can forbear the offence and suppresses his anger towards the enemy, achieves the greatest victory". And again, if one's anger does not subside yet, one must recall the admirable and lovable physical, verbal and mental qualities of one's enemy to eliminate one's anger. If the enemy does not possess admirable physical, verbal and mental qualities, one should dispel one's anger by developing compassion thus: "this person is born as a human being only in this life. He will be surely reborn in a miserable realm in his future existence".

If one's anger still persists, one must overcome it by reflecting on the Buddha's admonition: "An enemy had insulted me with anger. Drive this anger away. Why am I exhausting myself by being angry with him? One may further console oneself by contemplating: "My enemy and I are conditioned by the law of *kamma*" or by following the example of the *Bodhisatta* in *Jātaka* stories is thus the monkey king, the *Bodhisatta*, saved a man who had fallen into a ravine while he had lost his way in search of his missing cow. Although that man hit his head with a stone to kill him, he forgave him and guided him safely to the right way".

### Disāpharaṃa Mettā Bhāvanā

*Disāpharaṃamettā* means loving-kindness radiated to all beings in all ten directions. It is radiated as follows:

- (1) May all beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (2) May all sentient beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (3) May all existing beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (4) May all individuals in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (5) May all those who have come into existence in the east be free from danger, mental suffering, physical suffering, be able to maintain themselves happily.
- (6) May all female beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (7) May all male beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (8) May all noble persons in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (9) May all world lings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (10) May all celestial beings (*devas* and *brahmas*) in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (11) May all human beings in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.
- (12) May all miserable beings in *apāya* in the east be free from danger, mental suffering, physical suffering and be able to maintain themselves happily.

In the same way, one must radiate loving-kindness to all beings in other nine directions – west, north, south, south-east, north-west, north-east, south-west, lower direction and upper direction (in 12 ways in each direction). Those who have not attained *jhāna* can also radiate loving-kindness in this way.

A person who radiates loving-kindness in one of those ways will enjoy the following eleven benefits:

- (1) He enjoys sound sleep.
- (2) He wakes up peacefully.
- (3) He does not have bad dreams.
- (4) He is loved by human beings.
- (5) He is loved by celestial beings.
- (6) He is guarded by celestial beings.
- (7) He is escaped in fire, poison and weapons.
- (8) He can develop concentration quickly.
- (9) His face is serene and cheerful.
- (10) He dies without bewilderment.
- (11) He will be reborn in the *brahma* realm when he dies.

### Special Notes on Loving-kindness

It is mentioned above that there are 20 ways of radiating *anodhisophara* and 28 ways of radiating *odhisophara*. So, there are 48 ways of radiating loving-kindness without specifying direction. When they are radiated in ten directions, we get  $48+10=58$  ways of radiating loving-kindness. Combining them together, we get  $48+58=106$  ways of radiating loving-kindness.

This method of radiating loving-kindness in 106 modes is described in *PaṭisambhidāmaggaPāli*. It can be practiced effectively only by those who have attained *jhānas*. “Those who have not attained any *jhāna* can also practice this method to gain merit by meditation. However, for beginners, it will be difficult even to develop concentration, because the object of meditation is very widespread. Thus, one should develop *jhānas* by radiating loving-kindness to a specified person first, and then to other persons.

According to the method used by the Buddha in pervading loving-kindness to *Pañcavaggi* (group of five ascetics) and to the elephant *Nāgāgiri* as described in the Commentaries on the life of the Buddha, *Apadāna* and *Jātakas*, the best way for beginners is to visualize the person whom he wishes to suffuse with loving-kindness from head to toe and to pervade him with intense loving-kindness from head to toe and pervade him with intense loving-kindness by contemplating repeatedly: “ May he be free from danger; may he be well and happy”.

## CONCLUSION

Since there are forty kinds of meditation in the Buddha’s teaching, this research explores only one field of meditations. Radiating loving-kindness is one of the solutions to eradicate the social problems. To cure the problems which are happening in all over the world, all the people should be participated in the practicing meditation so that the human beings and non-human beings can live happily in their own ways. In addition, there is a motto that is “You will reap what you sow”. The meaning of this motto is the same with every action has reaction. If everyone radiate the loving-kindness, there is no war at all. No matter where we were born, the world is connecting line spider net. At the end of this conclusion, my radiation of loving-kindness to the reader is thus “may you always be happy, be healthy, and be successful as long as you live”.

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