

Metta Meditations

The 5 day Retreat on Metta Meditation conducted by Ven Dhammadipa
At Toronto MahaVihara, 4698 Kingston Rd, Scarborough
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These 5 days, we will learn Concentration – to become better human beings.

Our Body & Mind is a reflection of our habits. Some habits are easy and some difficult to change. If we understand that habits change very slowly, habits can be changed slowly by getting right mindfulness of Mind & Body.

When our bodies & minds are changing, there will be more interest and more changes to come. Not only bad habits of mind (like breathing etc) but even serious handicaps can be changed. This is the key to living a healthy life.

If you take an interest and start practicing meditation regularly, there will be changes in your mind and body..

The aim of meditation is to purify the mind and body. It can only be learned through regular practice.- by making them your own experiences and understanding the world yourself.

There are 3 aims in Buddhism – Morality, Concentration and Wisdom.

We also control our monkey mind with these 3.

Meditation is: Concentration & Wisdom, based on Morality.

Morality is Restraint – restraint from greed and restraint from hate. The 5 Precepts are based on these restraints.

Practicing the 5 Precepts with joy depends on Faith (in Buddha, Dhamma & Sangha), Interest, Asking Questions & Passion.

Metta Meditation: is Wisdom, Concentration & Morality.

To get deep into Concentration, one must:

- a) Isolate and Restrain the 5 senses and the mind.
- b) Experience love to oneself and all beings.

If we rely on what we see from our eyes – we will never be able to practice concentration. It is the same with the other senses.

The only consciousness we can rely on is mind consciousness.

With the Mind, we will be able to experience real Happiness and Wisdom, by detaching from the 5 senses, the world, emotions, and perceptions. It is by detaching from these, that we can go deeper and deeper into the mind. In this way, one becomes a “superior human being” by virtue of one’s detached mind.

A Superior Human Being, becomes an expert in 2 Dhammas:

- a) Knows Self and its own fetters that binds us to what we like; and the fetters of hate to that we dislike – all of which are impermanent.
- b) Uses Concentration to Understand the world as it really is – can understand suffering.

1.

Thus a Superior Being is:

- One who practices Restraint.
- One who practices strong Concentration.

The result is, they become Free from Greed; Free from Hate & Free from Ignorance.

To Understand Metta (Love):

You must understand the 3 aims. Morality, Concentration & Wisdom.

Today there is more suffering, because there is no real love. In fact we don't know about Love without Attachment, Greed etc. Instead, Ignorance, Greed & Hate is in control of our minds. And so, we reap Hate because we don't know to practice "love without attachment".

eg: Even a mother is unable to make a child stable because of no love without attachment.

eg: Couples too divorce because they forget to practice Metta (love) without attachment.

Detachment:

This is based on strong concentration. Strong concentration helps detachment

To Learn Strong Concentration with the objective of Metta (Love):

- 1) Practice detachment from 5 senses.
- 2) To practice Detachment, learn stable bodily posture.

All that we experience, is connected to our body and mind. You must understand that the content of your experience, is due to your body and mind. Wise men knew this – that the content of what we experience is not dependent on the "outside" but on how we see them - our perception, and that it's dependent on how we use our mind and body.

The importance is not what's outside of us, but what's inside of us.

eg. We walk down the same street but each of us sees different things based on the liking & interest of each person.

- One who likes girls would see girls. One who like cars would see cars. One who likes shoes would see shoes etc.

The experience of each is not dependent on what is outside, but what makes our world inside.

What we "make in our minds", we see. This is the principle behind learning everything.

eg If "what we make up in our minds", we make with wisdom – we become wise.

eg If "what we make up in our minds", we make with ignorance – we are unwise.

How do you make things in your mind with wisdom? (Yonisomanisikara)

- a) The first step in "making things up in your mind" with wisdom is detachment.
- b) What they "make in their mind" should be based on reality. The wise sees things as they really are – that they are impermanent; that they are suffering. As such they can easily detach.
(How we perceive things, is how we make them up in our minds)

2.

Metta : Is the wisdom of loving without attachment. Through Metta, you understand the deep wisdom of love.

To practice Metta to yourself and in your relationships – make your mind understand impermanence, non- self, suffering.

By practicing love without attachment, you liberate your mind.

There are 2 ways of liberating your mind from hindrances

a) Concentration (Samadhi)

b) Wisdom (Panna) Distinction between what is real and what is unreal and seeing things as they really are

These 2 are linked through Metta (Love without attachment)

To Practice Metta:

Must follow 2 conditions:

a) Sila (Restraint) - Not follow the 5 senses.

b) Healthy Body - Correct body posture, correct breathing & stable mind

The 3 kinds of Reality created by the Mind are:

1) Stable body posture – essential for a stable mind, effort, will.

The body should be straight, to learn meditation – sitting, standing, walking, lying down. If the spine is straight, the mind is vigilant

2) Our Speech – which shows the condition of our mind.

3) Our breath – There is a connection between body, mind & breath.

To practice Metta, you have to understand this. If mind is agitated or peaceful, the breath will be different. When practicing Metta, observe your body & your breath. This is advanced practice of Mindfulness & Awareness and the Practice of Metta.

How the condition of your Mind affects the condition of your Breath & Body, has to be digested through your own experience – by learning to relax and loving oneself.

Kammastana of Metta:

Metta places our effort in one place because the Buddha saw humans suffer because of their scattered monkey mind.

So, the kammastana Metta , is to create a stable mind by settling down the mind on one object – Metta, to develop love without attachment.

3.

To sit in a Stable Posture:

Intelligence is based on a straight spine. (We only know what we can touch with 5 senses and the mind. It's a great privilege to be born as human for we have a great opportunity to develop

wisdom, and for that we must learn to be grateful.) To learn Buddhism, the laboratory is your Body & Mind. There is no other way to understand than through wisdom, by doing it yourself.

In Theravada, the science of body posture is neglected. They pay attention only to the intellectual understanding. By itself, intellectual understanding is subject to limitation. It is very superficial, if we don't understand strong concentration.

So, we cannot neglect "firm body" (uju kaya panidaya) The science of yoga teaches us correct support, whether standing, sitting, walking, or lying down - where you allow the spine to be naturally straight, without effort. If the spine is straight, the mind is vigilant. The mind has to be vigilant to learn meditation.

The science of "Asana" is the basis for stable breath. A Stable Breath helps to attain a Stable Mind.

The language of the stable bodily posture is coded in our bodies. To know the energy, harmony etc of your body, see your body from the inside. Use concentration to understand your Body, in relation to Breath & Mind. This is also the key to understanding our Existence and our Universe.

When Sitting:

Concentrating on the hardness is understanding the element "earth" of the 4 elements. The part of the body you feel hardest, when sitting, are the "sitting bones" These are the most important centers in the body, for they connect the channels of the body to the brain.

It's better to sit on the floor. The sitting bones are connected to all the "deep muscles" & all the important nerves which keep the spine straight. Then our outer "big muscles" begin to relax. Stability of our body is connected to our deep muscles not the outer muscles which we work on in the gyms.

Stable posture affects stable breath, stable emotions, stable mind. To learn meditation, be ready to experience some discomfort, while being mindful of balancing sitting bones or firm support of feet

(Asana) Bodily Posture is of utmost importance. If body posture and breathing are not correct, it will handicap the learning of Concentration (Samadhi). Learn the wisdom of stable support. Learn to relax to understand Metta. In the Metta meditation, we wish ourselves happiness - to get more happiness, more ease, more relaxed, more composed and to wish it on all beings too.

Find a stable support by spreading body weight on two sitting bones(like a pyramid) Then the spine is lifted and straight.

4.

Tolerance is Enlightenment. The more enlightened we are, the more we can tolerate.

"The eye is an ocean. The color & shape are waves in this ocean. He who can tolerate the waves in the ocean of our eyes, he can cross the ocean of suffering and find liberation" ..

Same with the waves in the oceans of our ears, nose, touch & mind (ideas) etc

Waves are the elements of perception and if you can tolerate the waves, you can cross the ocean of suffering and find liberation.

To learn meditation, learn to tolerate certain feelings of discomfort. To be kind to yourself, is to learn to tolerate. Not react with monkey mind but with love & wisdom.

Practicing Metta Meditation:

First Step:

In this first step, you will understand spreading Metta with “no differences”

Metta is a wholesome thought. There are 4 Infinite States of Mind- (Wholesome Attitudes - perfect ease in all circumstances). These 4 States are interdependent.

Love (without attachment)

Compassion

Sympathetic Joy

Equanimity.

Metta is all 4.

We must understand Love to understand Compassion. (Understanding with wisdom, the condition of suffering). We must understand compassion to understand Sympathetic Joy. Without Equanimity, the previous 3 wouldn't be realized. Metta is all 4 of these States of Mind.

The guiding light for Practicing Metta is, “Wishing Oneself & Others Happiness.

“May I be free from Hostility “May you be free from Hostility

May I be free from Hate May you be free from Hate

May I be free from all Obstacles(mental/physical) May you be free from Obstacles

May I carry happiness in Body & Mind” May you be happy in Body & Mind”

Relaxing in a stable posture, you experience happiness and fulfillment yourself.. Unless you are fulfilled yourself, you cannot wish it for others. The basis of Metta meditation is to wish happiness on all others. To be able to do so, You must first experience love in an “unchanging mind” – not liking & not disliking either. When we can practice this kind of unchanging mind, our relationships are completely changed.

The feeling of fulfillment that comes, is a wholesome energy of love. You do not grab the pleasant or reject the unpleasant, but there is a feeling of detachment.

5.

One must first be familiar with this feeling of fulfillment oneself – to love oneself; in order to project this positive energy to all beings. In order to use it effectively for others, you must be familiar with this feeling oneself.

There are 3 kinds of Metta in Mahayana:

1. Metta for Beings

2. Metta for Things

3. Metta without an object – Objectless Love.

We are unable to practice Objectless Love like a Buddha. His mind is always connected to Samadhi (Concentration) & Compassion. This attitude of love and compassion is based on his infinite practice.

Deep Compassion comes from the practice of Objectless Metta – when it becomes an inseparable part of your mind. It is understanding the perfect condition of fulfillment in his self in relating to People, Things and Objects without Relations.

There is Healthy Energy (prana) & Unhealthy Energy. The well-being of our body is connected to our mind. Metta is the King of Healthy Bio Energy. By your Mind, you can influence Circulation & Breathing in your body. Unhealthy energy causes blockages in circulation, cancers etc.

Real experience of Metta is Samadhi.

Samadhi is not just a State of Deep Absorption, but Wisdom of Mind connected with Deep Concentration. There is no Wisdom (Panna) without Deep Concentration And there is no Deep Concentration without Panna. To experience Deep Love, we must connect with the science of Samadhi (Deep Concentration with a Wise Mind). – This correct “putting of the mind” to an Object with Full Understanding and Deep Concentration is Liberation.

It is a long, long study to Liberation of the Mind. Absorption in Love on “One Object”, is only a part.. Love is the key to happiness and the fastest way to find your self in the company of Gods – a Sublime State of Mind. This is not easy, unless we have practiced in the past.

For beginners, it is not easy to learn Absorption in Love to Oneself. It is not clear enough. It is easier for them to practice Absorption in Love on an Outside Object, which does not lead to defilement.

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6.

Start to Learn “Love” with the distinction between “True Love” (without attachment & which brings complete fulfillment) and “Sensual Love” (love with attachment – where you wont find real fulfillment .because of impermanence..

Background to the Karaniya Metta Sutta:

This is the most popular “Protection Pirith” in the Theravada tradition.

In Savaththi, 500 new monks went to the forests of North Kosala for a rain retreat. Divine Beings didn't like this intrusion and frightened them in the night to chase them away. They went to the Buddha asking them to be sent to another area. But the Buddha told them they should go back

there but change their minds – develop loving-kindness for all beings in the forest. When they did so, the Divinities became their protectors.

“Metta” means Mitra – Friend , “A State of friendliness.” The essence of Metta is friendliness, love. An attitude of Love to Oneself & Others. To learn to love well, we have to become friends with self and others. The secret is that you have to become a friend to yourself first To be happy, develop love to ourselves. One cannot be a friend to others, unless one learns to be a friend to self.

Developing Friendliness & Love (Metta): includes all the virtues of Buddhism – i.e. Sila, Samadhi & Panna have to be developed..

Only when this understanding is there, can you liberate your mind through friendliness.

The connection of how to be a friend to Oneself & Others, is to practice Morality (Sila).

The essence of Morality is Restraint. Restraint is the essence of Love.

To practice Morality & Love , learn to practice Restraint.

Restraint is a synonym for Meditation as well.. Why? By practicing meditation, you don’t grab pretty forms etc and not shun ugly forms either. We develop our minds. This is the meaning of meditation:

Development of mind is connected to development of body and breath.

When we develop our mind, we develop the wholesomeness of our life.

When we develop Restraint, we develop wholesomeness, health & happiness for us. Metta is the most wholesome & healthy of all feelings.

With Metta we can cure ourselves, others and society.

Develop Metta to breathe healthily & live healthily.

To understand what’s healthy, friendly and wholesome, we must practice Restraint. Restraint is the essence of Love. Love without attachment is friendliness. This kind of love is only possible through Restraint.

7.

There are 5 kinds of Restraints (in understanding & learning to love):

We are unable to practice goodness and love to ourselves & others, if we don’t have these qualities. These 5 are the “Friends of Love” for Oneself & Others. Those who practice Restraint by Sila (Morality), Samadhi (Concentration) & Wisdom, benefit by Love.

To practice these, you must become them. That is, to practice Love, become Love, To practice Morality, become Morality etc. Or else there is no power in it.

They are all inter-connected to a “Strong Mind” (not a Weak Mind). They are:

1. Restraint by Sila (The 5 precepts – not to kill, lie, steal etc)

2. Restraint by Sati (Mindfulness & much more) Sati also means “memory”. To keep things in memory, we have to do them whole heartedly, with our whole being. When our mind is fully absorbed in what we are doing, the Mind goes deep into the object. It is not floating like a cork

on the surface water. This “not floating” quality is of special importance in loving. You have to go deep into it, to understand how to be friendly to self and others.

This ability to go deep into the mind, and not let the Mind & the Object to float is also the condition to practice Metta (Love).

3. Restraint by Awareness (closely related to Sati) To do something well, we must not be deluded about Self and Things. We must also know the purpose of why we do things. And, we must know the proper way of doing things – that is by fixing our mind and not by fixing things outside. This is Awareness.

4. Restraint by Kanti: Tolerance, Patience, Ability to accept things as they are. Accept ourselves with all our weaknesses and others too in the same way. Only then can we love and tolerate others. Then we don't expect things from others, but tolerate them for who they are. That's true love.

If things don't happen the way we expect, we must learn to accept first. We cannot change others. We should not insist that they be the way we want them to be.

eg If a person is hard, accept him as hard and don't be hard yourself at him in return. If you do so, you are not helping him or your self.

eg If someone is angry with us, accept it This restraint belongs to wisdom & love – to help oneself and others.

5. Restraint by Viriya (Energy, Attitude of a Hero, Effort – it's all this)

To benefit by love, we have to be energetic. If not for this, the other 4 restraints won't be a part of us.

Most of our “Habits” are not good. To change them, we have to be energetic and struggle hard. Only then can Love become the vehicle of our liberation.

8.

To Start the Meditation on Metta (Develop a firm mind on Metta):

We meditate on the Metta Sutta for Protection. If you practice correctly, you could use it during all difficulties in life. As laymen, we are bound to find difficulties in practice, for you meet others who do not practice, who have no esteem for it etc. When you practice the Metta meditation, you use it to cope with difficulties. You learn to take difficulties in life as “real teachers”, as “lessons to develop more understanding & concentration & positive attitudes” of which, Metta is the King.

“Love” in the sense of friendliness – wishing well to self & others – this is understanding what real happiness is.

The aim of Metta meditation is to “Bring happiness and Reduce Suffering”. To eliminate mental suffering altogether, “practice with devotion”. The key to understanding Happiness is understanding the path of the 3 courses of learning in Buddhism. Happiness becomes deeper and deeper as one learns to reduce suffering in Sila, Samadhi & Panna.

The necessity for Metta is the correct distinction between what is wholesome & healthy, and what is unwholesome & unhealthy for self and others.

Understanding “wholesome” is impossible without the practice of that which is “wholesome” – in the sense of Sila, Samadhi & Wisdom.

1) First Exercise in Meditation Practice:

1. Start Metta practice on Oneself. But to stabilize the mind, better start with an Object on the outside. To stabilize the mind on “Love Free of Attachment” do not choose Mother, Father or close person; one of the opposite sex etc. (for emotions may get in the way)

But choose one of the following:-

- Must be a living person
- Must be a person from same sex
- Must not be sentimentally attached to, like Mother, Father etc
- Must be a Noble person, you respect.- your teacher, friend or spiritual teacher..

2. First, sitting balanced on the sitting bones with erect spine, Put your self in a Relaxed Posture, and Visualize his/her face. – Visualization, becomes easier then.

The objective is Absorption in the Object:.

- a deep Concentration with a feeling of happiness
- a strong concentration with love and respect.

Relax your body in the correct posture – visualize your muscles hanging without tension in your body and the happiness you feel inside and transmit it to your object, with the following thoughts:

- May you be free from Hostility
- May you be free from hate
- May you be free from Obstacles
- May you carry your body & mind in Happiness.

9.

Conditions for Practicing Metta (Love) for Liberation as in the Metta (Sutta) Discourse:

One who wants to practice “Metta” to liberate the mind, must have certain qualities. These qualities are interdependent in origination – they are linked to each other The next quality follows from the preceding one. Buddha always sees connections in both the negative and positive senses. eg If mind is contented, you are easily supported. If not, you are not easily supported. And one leads to the other. That is if you are capable and skillful, you can be upright, very straight. If you are straight, you can be easily approached etc then you can practice Metta).

The first 2 verses are a Training in Sila - a necessary transition to Samadhi training. The essence of Sila is Restraint. Only if we can practice “Restraint in Sila” can we practice “Restraint in Samadhi”. There is an intimate connection between the two.

The 5 aspects of Sila – Mindfulness / Awareness / Patience / Tolerance / 5 Precepts, helps one to become superior in Samadhi. So, there is no question of any unwholesome thought arising in Samadhi, because you pay close attention to the 5 Objects of Sensuality and there is no attachment to sensuality when you are in Samadhi. This is the nature of Restraint in Samadhi.

When you get out of Samadhi, you have to practice Restraint.

Attachment to lower objects of sensuality, is the reason for the “monkey mind” and defilements. Meditation is a continuous process of purifying the mind. For this, you have to become meditation. If you want to practice Metta, you have to become Metta, by Sila & Samadhi.

Results of Metta Practice:

You will be protected

You can rid the mind from the worst enemies – Anger, Hate, Repulsion

You have no conflicts with the outside world. Even if others get angry at you, you keep the unity of your mind and you won't react. Ill-will is the opposite of Metta. You will not be influenced by perceptions of ill-will, just like when you see white, you cannot see black. Metta perception is closely related to white perception. Of all the minds, the minds of hate & Anger are black minds. There is no question of the black perception disturbing your white perception of the Samadhi Mind of Metta.

There is no question of unwholesome perceptions or thought arising in your mind.

You only have wholesome perceptions and thoughts.

(thus can practice Metta for All Beings without getting distracted)

o You always keep the unity of mind you have achieved, it won't be disturbed by any differentiations. You are perfectly aware of differences but you make no differentiation in your mind. – This is a stable Metta Samadhi.(Concentration)

10.

The second part & longer (verses 3,4,5,6,7,8) explains training in Samatha – Appeasement of Mind, which is the necessary condition for the training of Vipassana. With the two together – Samatha & Vipassana, we can attain Nirvana.

The Metta practice is a continuous training in Samatha. This has to be continuously practiced. It cannot be learned in a day or two.

The First Part – Training in Sila: (Verses 1 & 2)

Verse 1: explains wholesomeness in Morality (Sila).- of which, restraint is the essence. This is the essence of the practice.- that one should be capable of distinguishing between wholesome & unwholesome, healthy & unhealthy, good & bad, in order to end suffering. Why? To practice Metta, one has to free the mind from Greed, Desire, Attachment, Expectations & other defilements. Getting rid of all this is not easy, but if you are able to do so, it leads to Wisdom (Panna).

Only Concentration of Mind (Samadhi) can lead to Wisdom. And concentration helps in the practice of Metta. The practice of Sila(Morality), contains all the elements of practicing Samadhi & Panna. – Restraint in regard to Sila is the same in Samadhi & Panna. This links us to understanding Metta in relation to Samadhi & Wisdom. Only then can the Mind be rid of the “near enemy” Greed and “far enemy” Hate & Anger

The practice of the “wholesome” brings the quality of Samadhi. Only then does the Mind become “Strong”. Only then, can the Metta Mind be linked to Karuna, Muditha etc.

“Wholesomeness” is understanding the “impermanence” of all elements on earth, that is, understand ‘Suffering’ and rid our minds of “miserliness” and “desire”- the enemies of Love & Compassion. This is the essence of Wisdom. That, Equanimity, Composure of Mind etc are essential for ripening Metta. Without this one is unable to keep the mind free from the pollution of greed, attachment, repulsion etc. Only then, will one be able not to deceive oneself and others, be straight, be open, easy to support, be concerned with own well-being as well as of others, not be hard-headed (cannot practice Metta) but become soft & gentle. Don’t take others lightly and is humble and all complexes of superiority, inferiority, being equal is gone. Then Contentment comes. .

.Through this, we learn Restraint in Samadhi & Panna.(Restraint through Morality contains some basic elements of restraint through Samadhi & Panna.)

When we are able to distinguish between the ‘wholesome’ & the “unwholesome” and we are able to restrain the “unwholesome” , we become “Capable” and can practice Metta.

So, the 4 kinds of Restraints, leads one to become “Capable”.

1. One must be “sakko” – must be Capable & having accumulated certain positive qualities, has a clear distinction between the wholesome & unwholesome and is capable of practicing the wholesome (virtue), while avoiding the unwholesome. Through this practice, one becomes skillful in what is wholesome. And learn to separate “Love” from “Non-Love” then one becomes “Straight”

11.

2. One must be “ujucha”, “sujucha” – must be straight, upright and very straight. One does not deceive self or others. Not crooked. A crooked person cannot love. The emphasis on “straight and very straight” is very important.

All humans are born with good qualities. But unless you emphasize them and practice them, they will be lost.

Straightness: implies many things. Opposite of Straight is Crooked”. If we are not straight, we wont know what is good for us or others.

If you are straight, you will be:

- Flexible, pliable, not rigid.
- Light, not heavy
- Let go of self and be concerned with others
- Relaxed in mind & body

If you are crooked you will not have these qualities

So, be Straight all the time and avoid being crooked. It will bring the greatest benefit of fulfillment – Love.

When you are straight, you become “suvacha”- “open” & “not difficult to approach”.

3. One must be “suvacho” – it is much more than “Obedient”.

It means, “easy to be approached”, “easy to be spoken to’ (because you can forget your own ideas and you are able to listen to the ideas of others). When you don’t insist on pushing your own ideas but can easily listen to the ideas of others, you can do your duties really well. You then become “Soft”, not strong-headed, not adamant, not think one is right, and not open to

advice.

4. One must be “mudu” – “Soft”. When you don’t insist on getting your way,, listen to others and think of the welfare of others, and is tolerant of ideas of others, you don’t get into conflict with others. You are “soft”..

The characteristic of a Great Man is to be soft outside and hard on the inside. Strength, Power, Courage etc from inside, expresses itself by gentleness on the outside. Ying outside & Yang inside.

5 One must be “anatimaani” Maana is “Pride”. There are many types of pride. You think you are: Worse than others (Inferior) ; Equal to others ; or Better than others (Superior). These are all your own delusions, for there is No-Self in Buddhism.

“Atimaani”, Superiority Complex is the worst. – You think you are smarter & better than others - Then there is an over-emphasis on yourself. You then “underestimate” and “Disregard” others and take “self” to be great. You wont be able to practice Love. Don’t underestimate others, nor take others lightly. This cannot be matched with Metta. To develop a mind of balance & equanimity is impossible if you take others lightly. When you develop compassion, joy, equanimity, only then will Metta become powerful to liberate the mind from defilements.

12.

Verse 2:

6. Only then will we attain “contentment” “santhussako ca” The first thing to learn in Yoga & Metta is Contentment. Only a contented person can meditate and go to Samadhi. Contentment can be attained through Morality. Why not Contented? Because you don’t practice restraint. So, you are not capable of distinguishing what is wholesome from what is unwholesome. Why? Because they are not open, straight, not approachable, not soft and are deceiving. Therefore, they are not Contented.

When you become “authentic”, you become Contented.

A “Not Contented Mind” will always find fault with things and people on the outside. Then you are off-track on the path to Samadhi. “Everybody else is responsible for my misery except myself!” The result is “Greed” and the black aspect of greed – “Hate”. Metta is the opposite of Greed & Hate. Even the Contentment that comes from material gain, is not 1/16th part of this Contentment.

.7.”subharo ca” – “easy to support” This discourse was given to monks, but it can be applied to laymen too. Why are they not easy to support? When they don’t meditate correctly. If one does not search for Contentment deep inside, then they cannot distinguish between what is wholesome & unwholesome and deceives themselves, they are not straight. .

Then they are not easily supported. Buddha always sees connections. If Contented, one is easily supported. If not, one is not Contented, one is not easily supported.

8.”appakicco ca”- “not doing to much” One who practices Love, should not be too busy. If not, your mind will be agitated. In fast societies, people try to forget their problems with more work.

They then forget themselves. They are unable to practice Love, due to excitement, recklessness and too much to do. One cannot enter the peace of deep Love. They are too busy, and have no time even for family or friends. The necessary condition for the practice of the quality of Universal Love, is not to be too busy. Doing our work with understanding, comes from Contentment only. More work does not equal better work. What matters is not doing too much work or doing less work, but being “efficient” Not to do “more” nor “less’ than what is essential – this is the secret for Contentment. When our work is connected with contentment, only then will our work be efficient. Only if we are contented, our work will be useful for us and others.

Not to be too busy, follows from the previous condition of “not being easily supported. We don’t need too much food, luxuries etc in Life, but having Contentment is crucial, in order to be easily supported.

9.”sallahuka-vutti”- “living lightly without worry” It means not to be in debt by overspending. Then you worry most of the time about how to pay up your luxuries, mortgages etc. This condition is connected to the previous one. If you practice contentment, you are easily supported, not doing too much, then you will have less desires and this condition leads to the next step.

13.

10.”santrindriyo ca” – “control in senses” –senses are at peace. If you don’t worry all the time as to how to pay mortgages, children’s fees etc, your Senses can be Appeased. When we are easy to support, live lightly and practice Sila(morality),our senses will be at peace. That is, if we can tolerate the oceans of our eyes, nose, ears, touch etc and cross the waves (of our Perceptions) without Attachment or Repulse, we will liberate the Mind through Sila, and we will be at Peace. Sila cannot be separated from Wisdom.

Appeased senses will be fully Contented. This is Liberation. The more at Peace our senses are, the more we are liberated. If we understand this, we become “skillful”.(next condition)

11.”nipako ca” – “skillful” – one whose senses are appeased, knows what to avoid, what to keep out, in order to keep his peace, because he is skillful.

12. “appagabbho” – “ not impudent” – One whose senses are appeased, and is skillful in keeping them that way, will always stay out of trouble or face trouble with a “firm mind”. They don’t get too excited. If one’s senses are appeased, is skillful etc they can mix with others without difficulty and help others.

13. “ kulesu ananugiddho”- “not attached to families” For monks, being attached to families they have left behind, is unskillful, because then they are unable to keep their Senses appeased etc and therefore will be unable to help themselves or others

The Second Part- Training in Samatha (manisikara)
(verses 3,4,5,6,7,8)

This part explains how to develop ‘Attention’. The secret of Metta Practice is “attention” – “making up in the mind” This is the key to Wisdom.

This practice helps you to understand the “real object” – Breath. Whatever you do with your

mind, your breath will always be there.

With Metta, to go into Samadhi you need Determination, for beings may continue to suffer. But through Determination & Concentration, you wish them all to be happy.

This practice does not lead to Liberation. For Liberation, this Practice should go with Vipassana.

Verses 3,4,5,6,7 & 8 are “Adhistana Manisikara” – Determination. You determine that all beings are in a State of Happiness. You do not get influenced because your aim is Samadhi (Concentration). This is the most beautiful Samadhi. If you want more, you go to Vipassana. Determination comes from Morality. The aim is, inner peace, appeasement of senses to attain Happiness. Happiness is a necessary condition for Deep Relaxation. Deep relaxation is connected with many qualities/ virtues of Sila, like clarity, lightness, pliability, flexibility of body & mind, being straight etc, these are the necessary conditions for Samadhi. If breath is at peace, the body & mind will be at peace. The art of Samadhi is learning Deep breath. Samadhi comes from relaxation of body & mind.

14.

.”na ca khuddham samacare kinci yena vinnu pare upavadeyyum” – “should not do anything wrong that the wise consider are blameworthy” You behave this way, in order to see things as they really are. Why? It enables one to have a continuous quality of peace and relaxation. By practicing virtues (Sila), you enter the First Stage of a Happy & Peaceful Mind. (To practice Samadhi correctly, without dozing off, a straight body posture and deep breathing is also necessary.)

If you indulge in blameworthy behavior, it leads to restlessness (opposite of relaxation) and you continue suffering with your “monkey (restless) mind”.

Now, we go to the Training in Samatha:

Ø You then wish Happiness & Fulfillment to All Beings – “sukhino va khemino hontu, sabbe satta bhavantu sukhitatta”

How do you do it? (it is in the next verse – Verse 4)

To practice Metta with an Infinite Mind, with and without distinctions (being able to make a clear distinction), knowing the distinction, you keep and maintain the same Peaceful Mind. You are not influenced by differences. Within these distinctions, you practice The Same Love. Your mind will always change, but you keep your mind in love.

Then you learn the Mind of the Sages. Your mind becomes equally stable in all objects, despite differences and without exceptions – weak or strong; long, large, middling or short; subtle or gross.- “thavara va anavasesa, digha va ye mahanta va, majjima rassakanuka-thula”

Verse 5

Continue to keep your Peaceful Mind without distinctions, despite the differences on: visible or invisible (Sages said there 800 m. invisible creatures which is proved today by science to be more than the visible creatures; those living near or far; those that are born or those to be born; and wish “May all beings be happy” – “ ditta va yeva aditta, ye ca dure vasanti avidure, bhuta va sambhavesi va, sabbe satta bhavantu sukhitatta”

Verse 6

Continue to keep the unity of your mind you have achieved through your determination.

This is a stable Metta Samadhi, where you are aware of differences but make no differentiation in your mind. So your wishes of Metta can be very powerful and even if someone gets angry at you, you can keep the “Unity of your Mind” and won't be affected.

“na paro param nikubbetha natimannetha kattrhacinam kanci,byarosana patigasanna nannam annassa dukkam iccheyya - no Unwholesome Perception will arise in your mind. You won't Deceive others, nor Despise others, nor Harm others in Anger and Ill-will.

15.

Verse 7

As a mother protects her own child, cultivate a boundless heart. Real Metta is a dynamic concept – it is a concern with the well-being of others. People with Metta are active people. The more Metta they develop, the more active they become, because of the driving-force of well-being for others.

A mother is more fulfilled by the well-being of her child. So she can make great sacrifices to see her own child happy. So, metta is an active state of mind. A mother has both love(metta) and compassion (karuna). One leads to the other.

This unshaken sense of Metta, must first be cultivated in you. Then only can you be concerned for others.(This is a condition for Bodhisatva – to find happiness in the happiness of others, forgetting your own happiness.) Here, Metta comes close to the concept of Karuna (compassion).

Seeing happiness in oneself & others, you will be able to understand karuna. Karuna is understanding suffering in oneself and others. Only when one knows the meaning of real happiness, will one understand suffering of others and will be able to help others. So, Metta (Loving-Kindness) comes first and Karuna (Compassion) comes second. So, like a mother, doing everything for the well-being of her child, be concerned for the happiness of all beings.(this includes understanding suffering too).

Verse 8

To develop this absorption of Metta in totality and to practice effectively, understand its dynamic nature and its connections. That one flows to the other, and the next one flows from the previous one. And it is one continuation to the Final Perfection. It connects the deep experience of the Boundlessness of Metta to the Boundlessness of the Mind – which can then be free of Obstacles. This is why Metta helps the development of Unlimited Minds for the practice of Liberation.

Verse 9

Every perfection in Samatha flows into Vipassana. The more perfection you reach in Samatha, you are able to go deeper into Vipassana – a very clear Vipassana. For this, the practice has to be continuous. Or else the mind after meditation will be happy for a while and go wild thereafter. Use the “strong mind” in Metta in your daily life. The unified mind is free from Obstacles. The unified mind is capable of distinguishing between what is wholesome and unwholesome. As a

result, in daily life, you will always keep your composure of mind.

You should keep the Determination (adhishtana) not to lose the Unified Mind you experienced in Metta. Otherwise you won't go very far in life. Always be vigilant to have a Sensitive Mind, a Unified Mind – which has “One “ clear object at one time. Don't grab at any other objects. Then your mind will be at Peace. – This is the wisdom of Samatha.

16.

You have won a Unified Mind by keeping One Clear Object going all the time. Always stay with “one” clear object at a time. Avoid grabbing at different objects. If you have good concentration, you cannot have two clear objects at the same time. Learning Samatha is learning not to cling to different objects. If you don't cling to “meditation objects”, you won't cling to any other objects either.

Whether standing, sitting, walking etc, without losing your orientation, stay in the “Unity of Mind” achieved through Metta. This is the most wholesome and healthy State of Mind. You are then living in a Divine Condition.

As long as you keep this resolution (adhishtana) for Sati (Oneness of Mind), your meditation will progress. If you attain this condition, Vipassana will come easy to you, for you have a deep understanding of “Happiness” & “Suffering”. For masters of Samatha, Vipassana of Pure Mind is very easy.

How to Practice Meditation in Daily Life

You must base your life in Morality, which is, Discipline through Restraint.

You have to have One clear object at a time.- a suitable object. And without clinging to the object, you concentrate on the One thing.. This is the way to Peace.

Keep the Unified Mind you worked in Samatha, on whatever object you are focused on. Keep your unified mind all the time – ‘satim adhittheyya”

If you have a more unified mind, you'll be more sensitive and hear other sounds more clearly, like cars passing etc.. But you won't be disturbed by them. This is “Sati.” You concentrate on One thing and do it well. All depends on “Concentration”. Multi-tasking is a vicious cycle in our fast workplaces. Even when multi-tasking, you will still work well if you concentrate on One thing at a time.

How do you relate to others in a very competitive workplace? first maintain peace within you, in order to establish others in peace. They will get affected by your peace. For instance, if a boat is sinking, without panicking with all the others, you should calm yourself, to be able to do whatever is needed.

People without “Concentration” are lost today, without the Key to Happiness. In the time of the Buddha, the first thing people learned was Concentration. It was the most important part of their daily life. They were already practicing Samatha. So they could easily understand “impermanence”.

Verse 10

We now come to Vipassana.

“Ditti”- “wrong views” – are the most dangerous when connected to religion. Wrong Views have to be got rid of, removed. Then only, “dassanena sampanno” you attain wisdom. You don’t need any rational thinking to know the Truth, because you have abandoned all wrong views. This is a condition of Enlightenment. Once you have achieved Panna, your mind cannot go back.

17.

After getting “Unification of the Mind”, then you get rid of False Views - erroneous views, the perversions of the mind, and one “sees directly”, without thinking much and “knows directly.” This is Wisdom (Panna).

How does one get rid of “wrong views”? “See” work as it really is. Perception defined by wisdom is nothing but “interdependent origination”. What is good for one may be bad or have no meaning at all for another. Therefore the world is not determined by the world itself, but by our concepts, according to which we see good or bad in things. What we like or dislike are “judgements” that we make. They too are impermanent and will come and go.

We take impermanence as Permanent; non-self for Self; suffering as Happiness

What we really think, see, smell, taste, touch etc, none of these are Permanent. We have no “knowing” (dassana). Without “Knowing”, there is no “Seeing”(Wisdom).”Seeing” leads to Liberation. One who “sees” this way, will get rid of “looking for pleasure” in sensual objects (that are gross and keep changing all the time), for he has found a more subtle and lasting pleasure. You have no interest in other pleasures, which don’t look like pleasures any more.

Due to “Correct Views”, defilements become lighter and lighter. And you can keep the “Unity of your Mind”. The way to meditate is through Direct Experience – that is by yourself.

Experiencing “high pleasure” .Meditation” is not suppressing pleasure, which then leads to more frustrations. It is “subliming pleasure” – taking it to a higher level..

When one is committed with (dassana)- to Restrain the 5 Senses, and reach Samatha and then Vipassana, we complete Liberation, and wont be born again in a womb – for one has found a way of Coming into Being in a more Refined Way. Devas don’t copulate. They are directly transformed by their mind, and Come into Being in a Subtle Way. And there are other subtle forms of life.(the human form stinks and Devas don’t even like our company!)

The 11 Advantages of Metta Meditation:

When you, Bhikkus have repeatedly practiced and developed and made it your vehicle, and established yourself well in Liberation of Mind through Metta, these advantages are to be expected:

Fall asleep in happiness

Wake up in happiness.

Will not see evil dreams

Will be loved by humans

Will be loved by non-humans

Will be loved by even evil spirits

Gods will protect him
He will not be harmed by fire, poison, weapons
Face complexion will become clear.
When he dies, he will die with full awareness
If not, he will go to the company of “Shiny Ones” (Brahmaloaka)

18.

Techniques for Metta Meditation Practice:

(The aim of Metta meditation, is to find one’s own happiness in order to give it effectively to others)

A Beginner has no deeply Appeased Mind. He has not yet developed a Concentrated Mind either. It is essential to learn a Stable Mental Attitude. You start on this with a Stable Body Posture. (a stable body = a stable breath = a stable Mind) Keep up the Practice of Metta Meditation with Patience you cannot achieve this in a day or even a year. It will ultimately bring you the Awareness & Mindfulness – the necessary conditions for Samadhi.

Why do you learn meditation? If you do not know this, you’ll never learn well.
When you focus on ‘One’ Object and you are being disturbed by another object/s you may get depressed or dejected Or agitated and aggressive, as the case may be.
The Reason? Its because you don’t understand what is happening in the situation.

a) If you apply effort to One Object and Another Object becomes “more clear”, (that is, something else hinders it) and you grab at it, you allow your Mind to wander from the original focus. If you learn Meditation correctly, you learn to focus your Attention on “One clear Object”, In Metta Meditation, you will gain the ability to focus your Mind on One Object (or Objects) without Clinging to it. Understand this first, because there are many other things than other than your focus, in learning meditation.

b) The Limitations of our Mind, are made by Ourselves. You understand this principle in Meditation and you train your Mind to a “Limitless Mind” through Metta Meditation.

c) You learn that while “Focusing” your Mind on “One” thing (A “Focused Object” like “Breath” or a “Spread Object” like “Metta for All Beings”), you can be “Aware” of many other things, without clinging to them.

d) For a Deeper Understanding, you “Focus with Wisdom” – that is, with Clarity of Object & Non – Attachment. Then you can avoid much frustration, anger etc

e) You can use this knowledge in daily life. – When you focus on an Object, to do so without Attachment. Mindfulness will allow you to “devote your energy’ to a desired Object, without “grabbing at it” or “rejecting others”.(not attached nor repulsed) When you apply this attitude to daily life, you become a different person.

f) You learn ‘friendliness”, first to yourself in a composed Mind – not “grabbing at yourself” nor ‘Rejecting yourself”, but without Attachment. Then you will develop a “Firm mind”, that can differentiate what is “Wholesome” and what is “Unwholesome”. You will be “Skillful”. You

will be “flexible”. You won’t “Underestimate Others” but treat others with respect.

19.

g) Our Mind is obsessed with “Liking” and “Disliking” and cannot “See” things Clearly. As such, we are bound to suffer. Metta Meditation will lead you away from this suffering. The first virtue of Metta, is the ability to distinguish between what is ‘wholesome’ and what is “unwholesome”, and stay in the “Middle”, and be “Balanced” If you can keep this kind of a Mind, it will keep you Free from frustration, dejection and other negative states of Mind.

h) Only the Mind of Metta is capable of breaking limitations. The “Near Enemy” of Metta is “Sensuality”. It is in the nature of things, that what you ‘Like’ will at one stage, turn to “Dislike”. The very Object you are so attached to, can turn sour sometime later. The “Far Enemy” of Metta is “Hate”. What you don’t like you will hate and get uninterested about, and may not even remember (you get interested and attached to what you Like” You won’t suffer from this delusion, when you develop a “Firm Perception” from Metta

i) When you develop Strong Concentration, using the Metta Object and not letting the Mind go to any other object and sit in meditation for over an hour at a time, your Mind will become “Very Firm” (this will take time and you have to practice with Patience) And when it does, you will experience “Deep Peace”. You become “Composed with a Gentle Smile”

j) You meditate on Metta for protection. If you practice correctly, you could use it to cope with all difficulties and problems you face in life. One who practices meditation, learns to take “Difficulties in Life” as ‘real teachers” or “lessons” to develop “more understanding”, “concentration”, and “more positive attitudes”, of which Metta is the King.

k) In Metta Meditation we practice Metta (“Love”) in the sense of “Friendliness” – ‘Well-wishing to Self & Others. This is “Understanding what Real Happiness is. The aim of this meditation is to bring happiness and reduce suffering. If you practice this meditation with devotion, you will eliminate Mental Suffering altogether.

l) The practice of Metta, brings you deeper and deeper into relaxation.

m) When you are strong in Metta and developed a firm & Stable Mind and good natural qualities, you will have no enemies, for you will feel love to your enemies. This is the power in training in Metta. When you have developed a very powerful Metta Mind, you can influence even others with Metta.

n) Practicing Metta is practicing controlling of Emotions. One who has Metta is one who can control Emotions, and is not likely to be deluded by Likes & Dislikes. He will also be able not to React with Anger to Angry people.

o) Metta is the base for a healthy attitude of Mind for Healthy Prana. All diseases are connected with a vicious Prana.

20.

Conditions for Practicing Metta: (Metta is the opposite of Hate)

- 1) Experience Deep Metta in Self
- 2) Learn Stable Mind
- 3) Breaking Boundaries (seema bedha) (is a preparation to develop “The Infinite Mind”.)
- 4) Extension of Metta into Infinite Mind.

* Our Mind is always deluded and unclear of Purpose.

* It is easy to develop a Firm Perception, if you have the Correct Posture, sitting on your supports with the spine straight. This will lead to Correct Breathing . You learn a Stable Mental Attitude, when you learn a Stable Body Posture. The Content of your experience is decided by “Your State of Mind”. and Not by the Object. That is, if you are Strong in Metta, you will develop a Firm & Stable Mind”

You start with what is easy and go into more difficult ones.

It’s easy to practice on a “Person you Like” (In order, that your Mind may not be polluted by attachment, and you wont then practice for too long, the person should not be of the “opposite sex”. (This “First Meditation Practice”of Visualizing on ‘One” person you like is explained in detail on page 9), after which, Visualization on more, in the following exercises, will be easy).

There are 3 Stages of Breaking Boundaries to spread Metta All Around (& Understand the Infinite Mind)::

2) The Second meditation Practice:

a) The First stage: – Take 5 Metta Subjects (Persons) you “like”. (Give up your First Metta Object.) You will have a better Concentration by now...

* Visualize each person clearly – with enough clarity for a Strong Mind.

* Visualize again with a smile (Relaxed).

* Each person you (a)Visualize, (b) Establish a “Firm Mind” on Each and (c)Practice Metta, wishing Each, in your Mind, with the 4 Wishes of Metta::

1. May you be free from Hostility 3. May you be free from Obstacles

2 May you be free from Hate 4. May you be Happy in Mind & Body

- till they are Stable in your Mind. It will be easy if you have the Correct Posture, Correct Breathing & Firm Perception.

3) The Third Meditation Practice:

b)The Second Stage – Take 5 Persons you neither Like nor Dislike (Neutral) Practice the 4 Wishes of Metta on Each, till Stable in your Mind.

21.

4) The Fourth Meditation Practice:

c) The Third Stage – Practice Metta on 5 Persons you Dislike (your Enemies)- (a) Visualize, (b) Establish a Firm Mind (c) 4 Wishes of Metta – on each.

If you don't have enemies, think of those who have hurt you in the past. If you still have enemies, do more of this Metta practice. An "Enemy" or a "Person you Dislike" is a Blessing. Our Mind is deluded by 'Dislike' and we have no interest in those we Don't Like. Stay with them with a Stable Mind, till you reach Happiness.

"Liking" and "Disliking" are not objective. The one's you dislike, can become the one's you like and vice versa. The object of "like" to one, is "dislike" to another. So, "likes" and "dislikes" are Delusions of our Mind. One who practices Metta, practices the Controlling of Emotions, and if properly done, one is not likely to be Deluded by "Likes" & "Dislikes". This meditation, will rid your Mind of Unwholesome Emotions. .

This Metta practice, also because of the Concentration, leads to Wisdom. And things seen through this clear magnifying glass, becomes very Clear : - that Love with Attachment is Suffering; that Love with Greed is grief

This exercise of Practicing Metta for your Enemies is important, to attain a Stable Attitude & a Stable Mind. - you realize, that we suffer because of Ignorance, Greed & Hate.

'Kamma' is the Aversion of Deluded Perception – it is "Past Ignorance, Greed & Hate" and "Present Ignorance, Greed & Hate". And for this, we have been wandering in samsara for ever! Practicing Metta is the opposite of Hate. By practicing Metta, you are preparing your Mind for Samadhi, through Concentration – where your Mind will not be disturbed by the "Likes" and "Dislikes" and "Agitation" "Doubt" etc (the 5 Obstacles) of an Unstable Mind.

Extension of Metta into the Infinite Mind:

The Non-Limited Mind is Deep. It is the most effective way to learn Jhana. and Vipassana – the supreme way of Liberation. This "Infinite Extension of Mind", is closely linked to the "Extension of Mind in Super Worldly Samadhi".- free of Objects, of Emptiness etc. By Understanding "Infinite Love" by Metta practice, you can Break the Boundaries of Perception based on Signs and Objects, to overcome them and reach Signless Perception (of Emptiness). If correctly understood, this is a Deep Understanding, which will Reduce "Desire" & "Delusion", "Hate" & "Anger" – the Conditions of Samsara.

The Essence of Non – Delusion, is a Clear Understanding of How our Mind Works.

That is
we Desire Beautiful Objects
we are Repelled by Ugly Objects.

22.

Through Metta Meditation, we Understand our Mind, and we become Master of our Perception, and no longer a Slave of our Perception Its like getting freed from Slavery!

Next, you learn to Reduce the Opposites of Love – these are the Conditions of Samsara. (the dark form of Greed is Hate.)

In order to Practice Metta, the Infinite Mind is the base for Infinite Wisdom:

The One who wants to Practice Metta to Liberate his Mind, has to have Certain Qualities: (these are Inter- Dependent in Origination, that is, they are linked to each other. The next quality follows from the preceding quality)

The essence of a practitioner is that he should be Capable (sakko) – of distinguishing wholesome from unwholesome; healthy from unhealthy; good from bad. This is, so as to end suffering, Why? To practice Metta, one has to free the Mind from Greed, Desire, Attachment. To rid “Love” of Attachment, Desire, Expectations, is not easy, but it leads to Wisdom. Only the Concentration of the Mind leads to Wisdom, and that helps in the practice of Metta. The Wisdom in Restraint in Sila, Samadhi & Panna can be linked to understanding Metta as well. Only then can we rid the Mind of the near Enemy ‘Greed’ and the “Far Enemy” Hate & Anger

Because of Restraint, we practice only Wholesome things. This brings the quality of Samadhi. Only then, can the “Mind be Strong”. And only then, can the Metta Mind be linked to Karuna (Compassion) Muditha (Sympathetic Joy), Upekka (Equanimity)

“Wholesomeness” is understanding the Impermanence of all elements on earth. As such we understand why there can be no lasting happiness but ‘suffering in this world. So we rid our Minds of Greed & Miserliness – the 2 Enemies of Love & Compassion.’

The Essence of Wisdom is Equanimity & Composure of Mind – for the ripening of Metta Without these, one is unable to keep the Mind free from the Pollution of Greed, Attachment, Hate.

Once you acquire Equanimity & Composure of Mind, then one will Not Deceive Oneself or Others. And will be Straight. Then, one will be Open, Easy to Approach, Concerned with Own Well-being as well as the Wellbeing of Others., Will not be Hard-Headed (those who are hard-headed, cannot practice Metta!) One becomes Soft & Gentle on the outside, Don't take Others Lightly & is Humble. All complexes of Inferiority, Superiority being Equal – is gone. Contentment comes from these qualities. That is, being open & gentle & light – “you become easy to support”, “don't do more activities than necessary”, “keeps Mind in Equanimity”, “Maintains a light livelihood” They then, can attain Contentment, Peace and a Composed Mind (Santindriya)

23.

Such Contented, Peaceful & Composed people can become Skillful in things, useful for Self & Others. When one is skillful, then one will not be Impudent and Will not Encroach on the Peace of Self & Others, for he knows the advantages of Peace. One will not be Attached to families(for monks) and the Minds are not polluted by Desire or Greed, so able to practice Metta.

The Aim of Metta Meditation is to Liberate the Mind from suffering. For this, one has to be the

Master of Sila (Morality), Samadhi (Concentration, and Panna (Wisdom).

The first 2 verses of the Metta Sutta, explains Training in Sila.

Training in Sila, can rid the mind from the Worst Enemy, Anger, Hate & Repulsion

The second and longer part of the Metta Sutta, Is Training in Samatha.

Training in Samatha – for the Appeasement of the Mind, is the necessary condition for Vipassana. With Samatha & Vipassana together, we can attain Nirvana.

The Essence of Metta Practice is a Continuous Training in Samatha (One Pointedness). This has to be practiced continuously, and it cannot be learned in a day or two. So, work on “One” Metta Object to develop Jhana, for an hour or more without moving. It’s a long practice, where you have to stay put a long time. The Jhana Mind does not move from the desired Object.

In this world, Perception is dominated by a Mind that moves from Object to Object. It’s the “Monkey Mind”. We can practice the Mind of Sages or the Monkey Mind. All depends on ‘how we train our Minds’ For an Appeased Mind, you have to practice every day, for the monkey Mind is rooted in us. For an Appeased Mind to become a part of us, we must practice and practice, till it becomes a habit. Only a “Clear Object” will help you to understand Perception and go beyond.- For this, it’s good to combine Metta with Anapana Sati (Breath) Meditation.

Verses 3,4,5,6,7,8 & even 9 of the Metta Sutta, is devoted to Samatha (Manisikara), which explains the “Developing of Attention and Spreading the Infinite Mind in all Directions.” The secret of this practice is “Attention” or “Making in our Mind”. Understanding this is Key to Wisdom. You must understand the real Object – “Breath”. Whatever you do with your Mind, your Breath will always be there. With Metta meditation, to go to Samadhi, you need determination, for the beings you wish the 4 Wishes of Metta may continue to suffer. Through Concentration & Determination, you wish them all, to be happy. However, this Meditation, does not lead to Liberation. To find Liberation, this should go with Vipassana.

With (Adhishtana Manasikara) Concentration & Determination, determine that “All Beings are in a State of Happiness”. You do not get influenced by your aim of achieving Samadhi. If you want more, go to Vipassana. This is the Most Beautiful Samadhi.

24.

Determination, comes from Morality (Sila). The Aim: is to attain Inner Peace & Appeasement of Senses to attain Happiness. The necessary Condition to attain this state, is “Deep Relaxation”, connected with Many Qualities of Virtue: like,

* clarity * lightness * pliability * flexibility of Body & Mind

*being upright etc – (These are the necessary conditions for Samadhi). If the “Breath” is at Peace – the Body & Mind will be at Peace. So, the Art of Samadhi, is learning “Deep Breath”.

Samadhi:

comes, not only from deep relaxation of the Body & Mind, but also from, “seeing” things as they really are.

So, one should not do anything wrong, that the wise consider to be blameworthy Why?
To have a Continuous Quality of Deep Relaxation to practice Samadhi perfectly, One must practice an honest and blameless living.(Straight Body Posture & Deep Breathing too helps) If not, it leads to Restlessness.

By practicing these Virtues, “You Enter the First Stage of a happy & Peaceful Mind”
(Instead of your Monkey Mind).then, You Wish Happiness & Fulfillment to All Beings”

How do you do it? (The next verse explains) that is, how to practice Metta in terms of an Infinite Mind, with and without distinctions – that is, knowing the distinctions, you keep the same Mind and you are not influenced. Within distinctions, you practice the Same Love Your Mind will always change, but you Keep your Mind in Love. So, you learn the Mind of the Sages!.

There is no differentiation in Metta & Samadhi. The Mind is equally Stable in “Long or Short Objects; Big or Small Objects; Fat, Medium or Thin Objects; Visible or Invisible; Weak or Strong; Near or Far; Born or To Be Born – May All beings be Happy”.

The Last Exercise in Metta - “Metta of the Infinite Mind”
(This takes the Mind to Infinite Perception) – (To Purify and make the Mind Subtle)

Using Metta with Infinite Mind to Break Boundaries:

The Mind itself has no Boundaries. The boundaries are given by us. Using the Mind, Free from Boundaries to Develop Boundless Perception is linked to Liberating the Mind. Why? One who understands Liberation, understands the Signlessness, the Desirelessness, and Inseparateness of the Samadhi Wisdom with the Infinite Mind.

Learn the Boundless Dimension of the Mind, as equal to Boundless Love, by spreading it to the whole Universe. The Infinite Mind is without direction. In the Infinite Mind, all beings are defined by the same qualities.

25.

There are 12 objects of Metta, which transcends Limitations

:

a) 5 Abstract Objects are: (applies to all forms of Life without exception):

* “sabbe saththa” – All Beings

* “sabbe pana” – All Living Beings

* “sabbe bhutha” – All Sprits with a Mind, (who can consciously Practice good or evil.

* “sabbe puggala” – All Individuals

* “sabbe athabava” – All with a Nama(Mind) & Rupa (Body)

To all Abstract Objects, we spread Infinite Metta with the 4 Wishes of Metta.. They include every form of life in this and other worlds, who have an existence, life, mind, individuality

.

b) 7 Objects with differentiation are:

· “sabbe ithiyo” – All females

- “sabbe purisa” – All Males
 - “sabbe ariya” – All Noble Ones (developed direct perception of Liberation)
 - “sabbe anariya” – All those Not become Noble Ones (puthujana)- those with wide defilements)
 - “sabbe deva” – Those with a Shining State of Existence – gods.
 - “sabbe manussa” – All Humans
 - “ sabbe vinipathika” – Those who have fallen to the lowest state of being – beings in hell, animals and hungry ghosts.
- All these forms, with and without discrimination, we spread Infinite Metta How?

What You Need to Understand to Practice Metta Well:

a) The Commonalities in All Beings:

- o All Beings are “Individuals” There is much violence in the world, because people don’t understand this.
- o Humans, cats, ants etc are all the same. They have in common, the delusion of their own desire to impose their Will and not Listen to Nature
- o They are all products of Karma and they do not know it. No one has chosen the Mind & Body he is born to. It is due to karma..

b) How Our Perception Deludes Us:

How we Perceive, is dependent on “how we put it in our Mind” All Objects are Concepts: like “person” “house” “car” “money” etc. But because of “what we put in our Mind”, we give a meaning to each. we develop a “liking” or “disliking”

- o we become Happy or Sad about them – So what We Actually See is Quite Different from the Real thing.

26.

The Real Perception is, that there is no “person”, no “house” no “dog” no “money etc. If you show “money” to a “dog”, he will see “paper”, but will not have any Interest in it. The “greed”, “desire”, “repulse”, “likes” and “dislikes” are created By Our Own Minds. This is not Real Perception. True Love (Metta) goes beyond Concepts. If you use it with this Understanding, you can Practice Metta well.

Conditions for the Practice of Taking the Mind to Infinite Perception:

To have a Clear Impression of Breaking Boundaries:

.while practicing, you are also understanding the value of Non-Attachment (though as lay men, you have to take care of your responsibilities). The benefit is that then, you get more and more into harmonious Relationships. The only solution to Living a Good Life is Wisdom. “Metta” is a Wisdom and has to be Practiced to Perfection..

The Difference between the Buddha and the others, is that the Buddha, Perfected Metta to such an extent, that he does not need an Object to practice it. Metta is always with Him. Then, along comes “Upekka” (Equanimity). The Buddha always had a Controlled Mind, (and No Monkey Mind).But Arahants are still subjected to the Monkey Mind. They have the tendency to evil

actions.

As laymen, you must also understand, Discrimination in the middle of discrimination. To understand this, Keep the Same State of Mind, Perception & Feelings and not be a “slave to Objects. But Control your Reactions, through Understanding that the Object itself does not define Our Perception, Feelings, and Our State of Mind.

It is “Our Attention” – “Our Making Things Up in Our Mind”, “Our Attitude” that Affects Our Perceptions, Feelings, State of Mind and Our Reactions And Not the “Object of Desire or Hate.

So, if “You Make Things Up In Your Mind” with Wisdom”, You can “Stay in an Attitude of Metta” (Love with Non – Attachment / Love without Pollution). in face of Beautiful Objects. In the face of Objects that are Repulsive, you may “Stay in an Attitude of Composure”

If you can understand this, you have understood much. If you have this Attitude, you can only have Positive relationships with Others. You then, love Others, without expecting anything from them. This Attitude leads to Harmonious Relationships. You need Wisdom for this.

If you always try to get your own way and ‘Impose your Will’ on others, having harmonious relationships will be difficult. “This is the Wisdom of Metta” And this is what you learn in “Breaking of Boundaries”

27.

You learn to have a “Steady Mind”, whether Others are angry or not. Then you will have more harmonious relationships even in your own family, as well as with others. The aim of Buddhism is to rid Yourself & Others of Suffering, by “Putting things in your Mind” with Wisdom.

The Fifth Meditation Exercise:

To Meditate on the 12 Objects of Metta that Transcend Limitations.
(to Purify the Mind & make the Mind Subtle)

Sit on the Sitting Bones, with the Spine erect and spread your weight in balance. like a pyramid, and relax your body
Then you will Breath Deep

Now, you start to Meditate – first, on the 5 Abstract Objects and then, on the 7 Objects with Differentiation.

1) Spread Infinite Metta to All 5 Abstract Objects with the 4 Wishes of Metta

These Abstract Objects include Every Form of Life in this and other worlds. They must have an existence, life, a mind, individuality – to be in this category. You have to understand that they are all Unique Individuals. No two humans, cats, dogs, ants etc are alike. They are all the product of their own kamma, and nobody has chosen the Mind & Body they are born into.)

- a)- “Sabbe saththa“ avara honthu (May All Beings be free from Hostility)
- Sabbe saththa .aviya paja honthu (May All Beings be free from Hate)
- Sabbe saththa aniga honthu (May All Beings be free from Obstacles)
- Sabbe saththa suki athanam pariharanthu (May All Beings be in Happiness)

You continue to spread Metta on:

- b) “sabbe pana (All Living Beings)
- c) “sabbe bhutha (All Spirits(Pure Energy) with Minds
- d) “sabbe puggala” (All Individuals)
- e) “sabbe athabava” (All who Possess a Body & Mind)

And Keep Repeating till Stable in your Mind.

Note: you use “honthu” for “many” / “hothu” for ‘you” / and “homi” for “I”)

28.

2. Next, Spread Infinite Metta on All the 7 Objects with or without Discrimination, with the 4 Wishes of Metta:

a) You begin with:

- “ Sabbe ithiyo avara honthu May all Females be free from Hostility
- Sabbe ithiyo aviya paja honthu May all Females be free from Hate
- :Sabbe ithiyo aniga honthu May all Females be free from Obstacles
- Sabbe ithiyo suki athanam pariharanthu May all Females be Happy ib Body & Mind.

When you are Stable on this, you move on to each of the other 6 and spread Infinite Metta with the 4 wishes (the remaining 6 of the 7).

- b) “sabbe purisa” (All Males)
- c) “sabbe ariya” (All Noble Ones)
- d) “sabbe anariya” (All Non- Noble Ones)
- e) “sabbe deva” (All Shiny Ones)
- f) “sabbe manussa” (All Humans)
- g) “sabbe vinipathika” (All Beings in Hell, animals & Hungry Ghosts)

So, you spread Infinite Metta on All 12 Objects.

The Sixth Meditation Practice:

The Next Step: is Directions.

(Practice with Strong Faith & Conviction, and you can reach Samadhi)

Now that you know the 12 Objects, in the Next Meditation Practice, Develop the Infinite Mind for All 12 Objects, starting from a Small Space (like your room) to Bigger and bigger Spaces, for each of them (like Scarborough, Toronto, Ontario, Canada, North America, The Earth etc) and Wish them the 4 Wishes of Metta :-

Eg. In this Room, may 'All Beings' (sabbe saththa) be free from Hostility
In this Room, may All beings" be free from Hatred
In this Room, may All Beings be free from Obstacles
In this Room, may All beings be Happy in Body & Mind.

You go on to All Other 11 Objects "in this Room" and then,
You begin with the first of the 12 Objects in next space – Scarborough and move on to All 12 Objects in Scarboro, wishing them the 4 Wishes and so on till you Spread Infinite Metta on these 12 Objects, in the Bigger and bigger spaces..

You will learn that the Limitations of your Mind, are of your own making. Wisdom is to work with the Mind, inside Limitations. You will become quite a different person then.

29.

Metta is a Feeling. You have to work hard to get this Feeling. When the Mind is Stabilized, you don't need any Objects to Practice Metta (Love without Attachment)

A "Feeling" = "vedana" in Pali = "Knowing". That which Differentiates and Perceives Differentiation between Pleasant and Unpleasantness is Consciousness. This most powerful part of our Perception is Deluded.

Metta is connected with Pleasant Perception – so, one Perceives the world as Pleasant and have a feeling of happiness as a result. "Feeling" is "Receiving" (Reception) of Object. In Metta Meditation, you Receive the Metta Object as Pleasant. This is how you Train your Mind. When the Knowing is Clear, it is Wisdom. You then go Deep into the Samadhi Feeling. (When Knowing is Clear, the Feeling is Clear) First, use it with Object. Then when it is Clear, you can use without Object.

There is an intimate connection in the "restraint of Sila and Samadhi. Only if you can practice restraint in Sila, can you practice restraint in Samadhi. In Samadhi, the 5 aspects of Sila – Mindfulness / Awareness / Patience / Tolerance / And the 5 Precepts, become more Superior. There is no question of any unwholesome thoughts arising in a Samadhi Mind. This is the nature of restraint in Samadhi. When in Samadhi, you wont care about sensuality (Your Monkey Mind is the result of your "Paying Attention" to the 5 Objects of Sensuality-beautiful forms, sounds, tastes etc) When you get out of Samadhi, you must practice restraint.

If you want to practice Metta, you have to become Metta – through Sila (Restraint & Discipline in Body & Mind) and Continuous Samadhi Practice. Then:

You will be protected.

You will have no conflicts with the outside world.

No Unwholesome thoughts or Perceptions will arise in your Mind, and you can Practice Metta for All Beings, without your Mind getting distracted with other Perceptions.

You always keep the “Unity of Mind” you have achieved, through your resolution and determination and will not let the anger of others disturb you or affect you..(This is a Stable Metta Samadhi)

With the force of your “Unity of Mind” you will not be influenced by Ill-Will (opposite of Metta) You are perfectly aware of Differences, but you make no differentiation in your Mind. This is the art of Staying in Samadhi..

As a Mother protects her own child, cultivate a “boundless Heart”, concerned with the well-being of others. This unshaken sense of Metta, must first be cultivated in you. Only then can you be concerned for others and find happiness, in the happiness of others.

30.

Here, Metta comes close to the Concept of Karuna (Compassion). One leads to the other. Compassion is when “Seeing happiness in oneself, one can see the happiness in others” In the same way, you will understand “Suffering in oneself and understand the suffering of others” Only when one knows the real Meaning of Happiness –with Non- Attachment, will one be able to help others. So Metta comes first and Karuna, second. No one can understand “Suffering” unless you understand “Happiness”

The attitude of Metta is a very dynamic attitude of Concern & Understanding of One’s own Suffering and that of Others. One cannot be Concerned for the Happiness of All Beings if you don’t understand what Suffering is.

The deep experience of Boundlessness of the Infinite Mind of Metta is tied to the boundlessness of the Mind, which can then be free of Obstacles. That’s why Metta helps the development of Unlimited Minds for the practice of Liberation.

Metta practice has to be continuous. Easy perfection in Samatha, flows into Vipassana. The more perfection in Samatha, the more able to go deeper into Vipassana. If the practice is not continuous, the Mind will be Happy for a while and will go wild afterwards. Continuous Metta Practice will make your Mind Strong & Stable.

This “Unified Mind” is free from Obstacles, and is capable of always distinguishing between what is wholesome and unwholesome. As a result, in daily life, even in the midst of disruptions, disappointments etc, you will always keep your Composure of Mind. Staying in the “Unity of Mind” achieved in Metta is the most wholesome and healthy State – You are in fact living in Divine Conditions! So keep your determination, not to lose your “Unified Mind” you experienced in Metta. Otherwise you won t go very far in life.

Unity of Mind:

In Samatha, you work on Concentration to achieve a Unified Mind. “One” Clear Meditation Object at a time, is the skillful means to achieve a Unified Mind. Keep this Unified Mind on whatever Object you are focused on. You have to keep this Mind all the time(sati aditeyya) People without Concentration, are lost without the Key to Happiness.

A unified Mind is a Sensitive Mind. When you have a more Unified Mind, you will be more Aware of Other Objects, due to your Sensitivity of Mind (like cars passing during meditation), but you won't be disturbed by them. So, in daily life as well. Even when others react in anger, you can maintain your composure.

Maintain Peace inside of you, in order to establish others in Peace.(Others will get affected by your Peace).

Eg: When a boat is sinking, without panicking with all the others, Calm Yourself, in order to be able to choose what to do.

31.

Always keep vigilant to keep this Unified Mind. Always have One Clear Object at One Time. Don't grab at any other Objects. Then your Mind will be at Peace.

You have achieved Concentration. You have won, by keeping One Clear Object going all the time. This is the Wisdom of Samatha. Learning Samatha, is learning not to cling to other Objects, while you are clearly focused on One Object. If you don't cling to Meditation Object, you won't cling to Any Other Objects either. So, whether sitting, standing, walking, lying down – without losing your orientation, always Stay in “Unity of Mind” achieved through Metta.

This is Living in a Divine Condition.

The Last and Most Important Meditation Practice in Directions:
(For Spreading Metta in All Directions)

The Directions:

East (Purathimaya Disaya) – Always start with the East. The East is in “Front” of you

Ex: Starting in the East Direction, wish the 4 Wishes of Metta on All 12 Kind of Beings.

Eg. “Purathimaya Disaya, sabbe saththa, avera honthu and so on.

2 Next is South (Dakshinaya Disaya) – Always go to the Right.

Ex: In the South Direction, wish the 4 Wishes of Metta on All 12 Objects.

Eg: “Dakshinaya. Disaya, sabbe saththa avera honthu and so on.

3. Next is West (Pachchimaya Disaya) Always go to the right .

Ex: In the West Direction (and wish the 4 Wishes of Metta on all 12 beings)

Eg. “Pachchimaya Disaya, sabbe saththa.....and so on.

4 Next is North (Uttaraya Disaya)

Ex: In the North Direction (and Wish the 4 Wishes of Metta on all 12 beings)

Eg “Uttaraya Disaya, sabbe saththa,.....

32.

(Now, when you complete One round of the 4 Main Directions, Start on the Side Directions, and Wish All 12 Beings, the 4 Wishes of Metta in the Side Directions as well)

South – East (Purathimaya Anudisaya)

Eg: “ Purathimaya Anudisaya, sabbe saththa.... And so on.

6. South – West (Dakshinaya Anudisaya)

Eg; “Dakshinaya Anudisaya, sabbe saththa so on.

7. North – West (Uttaraya Anudisaya)

Eg: Uttaraya Anudisaya, sabbe saththa

8. North – East (Purathimaya Anudisaya)

9. Below – (Heththimaya Disaya)

10. Above – (Uparimaya Disaya)

You must do this Meditation with Interest, Zeal, Passion etc. If you lose interest, do a few Directions at a time. The best is Upper and Lower Directions. You will always have a good night’s sleep.

All this – (12 Objects x 10 Directions x 4 Wishes) becomes 480.

When you Practice this 480 times, your Mind becomes Very Flexible. If the Object is Stabilized (One Object at a time), you will “see” it in your Heart. To attain Jhana, however, Anapana Sati is best, for you have One Clear Object – the Breath, and it is always with you. You don’t have to go looking for the Object. So, it takes less time. And you can do it more easily. But Metta Meditation helps you in Anapana Sati.

And while you are Meditating, Always keep to Tradition. .Or else you may go with your Monkey Mind and Imagine many things! It wont help beginners to experiment.