



## LORD BUDDHA'S METTA SUTTARA

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### ABSTRACT

Long long ago, while the Lord Buddha was residing at Jetavana monastery in the city of Sāvatti, five-hundred Bhikkhus after taking instructions from Buddha on the method of practising Kammattāna meditation, went out in search of a suitable monastery and a village where alms-givers or donors could be found. They then reached a mountain where lakes were in abundance at the fringe of the Himalayas.

**Key words:** Lord Buddha, Jetavana monastery

### 1. INTRODUCTION

There are eleven parittasuttas in Buddhism. "Mettasutta is the third one. Mettasutta was taught by the Buddha himself. Metta means loving-kindness and pritta means protection from danger". Some Buddhist people in Myanmar invite Buddhist monks to home and listen mettapritta from monks after having their breakfast or lunch. Firstly, the monks give the five precepts and recite mettaparitta and tell them how they get the benefits of giving alms-food. The majority of Buddhist people recite mettasutta before they go to bed or in the early morning. So we should radiate our Metta (loving kindness) to all beings as much as we could. "May all beings be free from harm and danger"<sup>i</sup>. We should know how to radiating our metta. When we radiate our metta directed to someone while concentrating our thoughts on that person and wishing, "May so and so be prosperous", our metta will communicate with the person on the receiving end". "Let's see the history of mettasuttara from the Dhammapada."<sup>ii</sup> The history of MettSutta-

Long long ago, while the Lord Buddha was residing at Jetavana monastery in the city of Sāvatti, five-hundred Bhikkhus after taking instruction from the Buddha on the method of practising Kammattāna meditation, went out in search of a suitable monastery and a village where alms-givers or donors could be found. They then reached a mountain where lakes were in abundance at the fringe of the Himalayas. The place was hygienically clean and

this place. Early in the next morning, they visited a village in the neighbourhood to seek for alms. It was stated that this village was fairly large with one thousand dwelling houses. The villagers, being generous and hospitable, offered meals to all five-hundred Bhikkhus and also requested them to spend their Vassa at their place. They also donated a small 'Kyaung' (monastery) to each and every one of the Bhikkhus to enable them to live in peace and meditate singly, and provided them with benches and footstools for sitting, water-pots, etc.

On the following day, they proceeded to another village. The inhabitants of that village similarly requested the Bhikkhus to reside at their place for a period of Vassa after they had offered the meals. They agreed to stay as requested making a remark in passing that it would be better if the place were free from dangers. Later, they carried on practising meditation day and night continuously at a grove in that forested area situated in close proximity of the village. Owing to the influential effect of the powers of the Bhikkhus who were endowed with morality (sīla), the guardian angels of the tree in the forested area dared not reside in their abodes from which they descended taking along with them their young children, and had to be moving about hither and thither. The Nats or the deities were, therefore, watching out from a good distance with embarrassment as to when these noble Bhikkhus would be leaving the place.

Later, it had occurred to them as:<sup>iii</sup> "These Bhikkhus would no doubt be staying for a period of three months during the Vassa. We with our children cannot possibly remain outside our abodes for a long time. It would, therefore, appear advisable to create horror, and dreadful sensational sights to frighten them away." Implementing their thoughts into

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action, rukkha-devas, the guardian Devas of the trees, created themselves in the guise of ogres during night time while the Bhikkhus were meditating, and stood in the presence of the Bhikkhus making themselves visible causing weird sounds and hideous noise. Having heard these uncanny sounds and seen horrible sights, the Bhikkhus were all stricken with fear. Their hearts throbbed and their complexion turned pale. The mind became restless with worry and fright. While becoming miserable as stated, foul smell was omitted by the deities. This state of condition had caused the Bhikkhus great embarrassment and suffering. It was mentioned in the Commentary as:  
 “Tenaduggandhonanimmathiyamānamivamatthalungamahosi .”<sup>iv</sup> This expression comes very close to the view of the present day Western medical doctors. It may, therefore, be said that they had suffered severely from headache. Despite this pain and suffering, they remained mute with great patience without letting one another know about what had really happened.

One day, on being asked by the eldest MahāThera, each and every one of the Bhikkhus made a candid disclosure of their own respective personal experience they had gone through. The eldest of the Bhikkhus, MahāThera, then expressed his opinion; “If that is the case, this place may be considered as unsuitable for us to stay and continue practising meditation. Let us, therefore, proceed to the Lord Buddha and respectfully apprise Him of this state of affairs, and then we shall shift our place of residence to some other suitable spot for the rest of the period of Vassa.”<sup>v</sup> Thereafter, they all came over to the Enlightened One from whom they sought instruction to direct them to a suitable and proper place which would be more congenial to practise meditation.

On reflection being made as to which place would be most appropriate for these Bhikkhus, it was stated that Buddha had found no place within the whole region of Jhambudīpa suitable for the purpose of meditation other than the place where they had resided. Therefore, Buddha ordered them to return to the forest retreat from where they had come. The advice given by the Buddha was: “You should learn this Mettā-SuttaParitta if you all wish to escape from the dangers brought about by the deities. This Mettā-Sutta would serve as a deterrent to the perils caused by those deities. It would also help towards better realization of the Dhamma in the practice of Kammatthāna.”

MettasuttaPāli-<sup>vi</sup>

**Karaṇṇīyamattakusalena,yamta  
 antampadaṃabhisamicca.  
 Sakkoujjūcasuhujūca,suvacoca'ssa  
 muduanatimānī.**

**Santussakocasubharoca,  
 appakiccocasalāhukavutti.  
 Santindriyocanipakoca,  
 appagabbhokulesvananugiddho.**

**Na cakkhuddamācarekiñci,  
 yenaviññū pare upavadeyyum.  
 Sukhinovakheminohontu,  
 sabbasattābhavamtusukhitattā.**

**Yekecipanabutthitasavathavaraa  
 navasesa,  
 dīghavayevamahantamajjimarassa  
 akaanukathula, diṭṭhāvā ye  
 vaadiṭṭhā, ye  
 vadīrevasantiavidūre,  
 bhūtāvasambhavesiva,  
 sabbasattābhavamtusukhitattā.**

**Na paroparaṃnikubbetha,  
 nātimaññethakattacinakīñci.  
 Vyārosanāpaṭṭiṃghasañña,  
 naññamaññassadukkhamiccheyya.**

**Mātāyathāniyamputta,māyusāekā  
 puttamanurakkhe.  
 Ēvampisabbabhūtesu,  
 mānasambhāvayepari mānaṃ.**

**Mettancasabbalokasamimanasambhavesiva,  
 havayeparimanamuddhamadhoc  
 atiriyancaasambadhamaveramasapattam.**

**Tiṭṭhamcaramnisinnovasaṇoyava  
 tassavitamiddhoetamsatimadhiṭṭhe  
 yabramhametamviharamidhamah  
 u.**

Translating MettaSuttara into English-

**This is to be done by one skilled in aims  
 who wants to break through to the state of peace:  
 Be capable, upright, & straightforward,  
 easy to instruct, gentle, & not conceited,  
 content & easy to support,  
 with few duties, living lightly,  
 with peaceful faculties, masterful,  
 modest, & no greed for supporters.**

**Do not do the slightest thing  
 that the wise would later censure.**

**Think: Happy, at rest,  
 may all beings be happy at heart.  
 Whatever beings there may be,  
 weak or strong, without exception,  
 long, large,  
 middling, short,  
 subtle, blatant,  
 seen & unseen,  
 near & far,  
 born & seeking birth:  
 May all beings be happy at heart.**

**Let no one deceive another  
 or despise anyone anywhere,  
 or through anger or irritation  
 wish for another to suffer.**

**As a mother would risk her life  
 to protect her child, her only child,  
 even so should one cultivate a limitless heart  
 with regard to all beings.**

With good will for the entire cosmos,  
cultivate a limitless heart:  
Above, below, & all around,  
unobstructed, without hostility or hate.  
Whether standing, walking,  
sitting, or lying down,  
as long as one is alert,  
one should be resolved on this mindfulness.  
This is called a sublime abiding  
here & now.

Not taken with views,  
but virtuous & consummate in vision,  
having subdued desire for sensual pleasures,  
one never again  
will lie in the womb.

## 2.CONCLUSION

Buddha's metta is different from others. It cannot be compared from Buddha's metta and others'. I'd like to say that mettassutta is not only for Buddhists but also other religions. Mettasuttara can be interested by other religions if they learn and understand it correctly. I have to know that some people are frightened by ghosts by using the internet. But I don't know what they recite when they are facing ghosts. They may cry out "Oh my God". When I was starting to become a novice, my teacher taught me mettassuttara first. So "metta is neither carnal love nor personal affection, for grief inevitably arises from both."<sup>vii</sup>

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