

# United International Journal of Multidisciplinary Research

ISSN: 3048-6726 (UIJMR) Impact Factor: 6.934 (SJIF)

An International Peer-Reviewed and Refereed Multidisciplinary Journal

www.ujmr.in Vol-3, Special Issue-II ,2026

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## The Loving-Kindness (Mettā) and Peace

**Rajadhamma (Buddhist Monk)**

Research Scholar

Department of Philosophy

Andhra University

Visakhapatnam

Andhra Pradesh, India

### Introduction

The name of the tentative research title is “The Loving-Kindness (Mettā) and Peace”. The Pāli word “Mettā” is a multi-significant term meaning loving-kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and non-violence<sup>1</sup>. Commentarial texts defined in the Pāli Tipiṭaka literature give several explanations on the mettā as the strong wish for the welfare and happiness of others (parahita, parasukha kāma)<sup>2</sup> etc. Essentially mettā is an altruistic attitude of love and friendliness as distinguished from mere cordiality based on self-interest. Through mettā one refuses to be offensive and renounces bitterness, resentment and hostility of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True mettā is devoid of negative perspectives such as self-interest, etc. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. Mettā always makes one think how one can carry out for others by means of the best way.

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

<sup>13</sup> Two-Day International Seminar “*Dimensions of Indian Knowledge System (INDIKS–2026)*” by Pithapur Rajah’s Government College (A), Kakinada, AP

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universal love”, the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and others. Apart from its higher implications, in today’s world, mettā is a pragmatic necessity. In a world menaced and threaten by all kinds of destructiveness, mettā in deed, word and thought is the only constructive means to bring about concord, peace and mutual understanding. According to them, mettā is derived from the root ‘mid’ to love. It means one loves. It signifies one wish as well. Or mettā is so called because it goes on concerning a loved one, or because of the state of being a loved.

In addition to this, in the Suttanipāta Aṭṭhakathā, it is epitomized as "Sabbe sattā sukhitā hontū'ti ādinā nayena hitasukhupanayana kāmātā mettā", that is desire of bringing welfare and good to one's fellow men by sincere wish "May all beings be happy, etc". In the Visuddhimagga Mahāṭīkā, mettā is defined as "Loving by carrying out benefit of all living beings, led by knowledge, not affection and craving (tanhā, rāga) without being of ferocious through aversion (dosa, byāpāda)".

“Sinihatīti ettha sattesu byāpajjanavasena lūkhabhāvassa paṭipakkhabūtaṃ nāṇapubbaṅgamam hitākāra pavattivāsena sinehanam na taṇhāyavasena”.

This will be conducted comprehensively to explain the meaning, benefits and sins or demerits of loving-kindness (mettā).

## **The kind of loving-kindness (Mettā)**

There are three kinds of Loving kindness in Buddhism; They are:

1. Physical Loving kindness
2. Verbal Loving kindness
3. Mental Loving kindness

Among Them, Physical Loving kindness means doing all the action body by loving. It include helping others beneficial this life and after death and makes other be happy and healthy and want others to be free from danger.

Verbal Loving kindness means sweetly saying and don't say others harsh word and abusing.

Mental Loving kindness means someone wants to be peaceful, happy and healthy and he develops other beings to be free from danger, peaceful, long live, happy and healthy.

## **The meanings of the five hundred and twenty-eight aspects of loving-kindness (Mettā)**

In the Paṭisabhidāmagga Pāli, 528 kinds of mettā as are recorded<sup>2</sup>. It refers to the ways of developing mettā. One who practices loving-kindness of meditation can cultivate mettā in regards to others, either as members of five unspecified groups (anodisa) or as members of seven specified groups (odisa) and suffusing through the directions or quarters (disāpharaṇa). According to the cosmology of Buddhism there are numberless worlds systems inhabited by infinitely varied categories of beings in different stages of evolution. Towards all beings everywhere one should radiate thoughts of boundless love, mettā. This is developed in the next method of practice, the universalisation of mettā.

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

- i. Anodhisa pharaṇa — suffusing without a limit
- ii. Odhisa pharaṇa — suffusing with a limit
- iii. Disāpharaṇa — suffusing through the directions or quarters

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

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

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

As specific groups, Odhisa method is subdivided into seven. They are:

<sup>15</sup> Two-Day International Seminar “Dimensions of Indian Knowledge System (INDIKS–2026)” by Pithapur Rajah’s Government College (A), Kakinada, AP

**By sex:**

- a) All women (sabbā itthiyo)
- b) All men (sabbe purisā)

**By being Noble or ordinary:**

- c) All Noble Ones (sabbe ariyā)
- d) All who are not Noble Ones (sabbe anariyā)

**By kinds of rebirth:**

- e) All deities (sabbe devā)
- f) All human beings (sabbe manussā)
- g) All in the states of deprivation (sabbe vinipātikā)

When mettā is directed towards beings who are specified, the classification is made as mentioned above. Each of these seven belongs to a separate category of beings and they are accordingly called odhisa in Pāli. Mettā that is developed radiating towards the seven groups severally and individually identifying them in their respective different identities is known as odhisa mettā in Pāli.

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

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

If mettā is developed saying “Sabbe sattā averā hontu” “May all beings be free from enmity, etc.”, which comprises 5 phrases of anodhisa mettā combined with 4 kinds of developing mettā, it will come to  $5 \times 4 = 20$  (twenty). This is anodhisa mettā, twenty (20) in numbers.

If further development of mettā is practised, saying “Sabbā itthiyo” all women, etc., comprising 7 phrases of odhisa mettā along with the expression of sentiment—“Sabbe sattā averā hontu” “May all be from danger, etc.”, which describe the manner of developing mettā in 4 phrases, it comes to  $7 \times 4 = 28$ . This is odhisa mettā, twenty-eight (28) in number.

If added with 20 anodhisa mettā, it will come to a total of 48. This mode of developing mettā bhāvanā without direction as to the region of the earth is called Disāanodhisa mettā.

Similarly, developing mettā towards all beings living in the Eastern direction as “Sabbe sattā averā hontu” “May all beings be free from danger and harm, etc.” would make up a sum of 48. In the same way, the rest of cardinal points of compass indicating direction of the regions, i.e., the western direction 48 in number, the Northern direction 48 in number, the Southern direction 48 in number, with the addition of the four anudisa or vidisā, viz: the South-eastern direction 48, the North-western direction 48, the North-eastern direction 48, the South-western direction 48, and also together with the two, namely, the Nadir direction 48 and Zenith direction 48 in number.

When added up with the ten regions each having 48, will amount to a total of forty-eight multiplied by ten  $48 \times 10 = 480$ .

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

## **The benefits of the five hundred and twenty-eight aspects of loving-kindness (Mettā)**

In the Mettānisamsa Sutta, a discourse included in the Aṅguttaranikāya: the Buddha teaches that these are the following eleven benefits that an individual can gain from the liberation of the mind which is love (mettā cetovimutti) when it is sustained, practice frequently, made into a habit, made strong, undertaking, increased, and made into a commitment.

- i. He sleeps easily (sukhaṃ supati)
- ii. He wakes up freshly and comfortably (sukhaṃ paṭibujjhati)
- iii. He had no bad dreams (na pāpakam supinaṃ passati)
- iv. He is dear to human beings (manussānaṃ piyo hoti)
- v. He is dear to non-human beings (amanussānaṃ piyo hoti)
- vi. Deva (spirits) guard him (devatā rakkhanti)
- vii. Fire, poison and weapons do not harm him (nāssa aggi vā visaṃ vā satthaṃ vā kamati)

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- viii.His mind is easily concentrated (tuvaṭaṃ cittaṃ samādhīyati)  
ix.The expression of his face is serene (mukhavaṇṇo vipasīdati)  
x.He dies peacefully (asammūḷo kālaṃ karoti)  
xi.Even though he has not attained arahantship, he will be reborn in the  
Brahma world after death (uttari appaṭivijjhanto brahama lokūpago hoti)

## Conclusion

This thesis work of the headline named “The Loving kindness and peace” has been already done from Abhidhamma point of view. This is the thesis in which those facts which should be known with regard to hatred (dosa) and non-hatred (adosa) were searched, collected and presented. These facts include the definition of hatred (dosa), non-hatred (adosa) and loving-kindness (mettā), dosa reduction technique, the method of remove anger in the mind and how mettā is to be developed.

In the world build with opposite things that heat and cool, dark and light, black and white, lobha and alobha, dosa and adosa, moha and amoha, wholesome and unwholesome. Good begets good and bad begets bad. Every action has its reaction. This is the universal laws. Everyone is the creator of his own fate. We shall reap in the future, in this life or the next, what we are sowing now. As we had the power in the past to make our present what it is, so we have equal power now to create a happy and useful future.

If we do any harm to someone we shall be paid back in the same feedback. If our actions are good, we shall have good effects, while bad actions will likewise produce bad effects. To produce good actions love is essential, so we must love everyone, no matter what may be the colour of his skin, whether he is rich or poor, wise or foolish, good or bad; and should love not only human beings but all beings in the world.

Humanity must know that spiritual development is more important than material development for society. Love, patience, forgiveness, charity and truth must be cultivated if this world is to be changed into a better place for us to live in. Everyone who cultivates loving-kindness can be a peace-maker for the world.

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In the Metta Sutta, the discourse on loving-kindness, the Buddha says, “As a mother, even at the risk of her own life, protects her child, her only child, so let a man cultivate goodwill without measure among all beings. Let him cultivate loving-kindness without measure towards the whole world, above, below, all around. Let him remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world.”

That is way, this thesis mettā is following the advices of all Buddha’s teachings. By abiding the Buddha’s teachings, the world will be peaceful and prosperous.

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