

## Mettā in Pāli Literature

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### **Abstract**

The term "Pāli" refers to a collection of sacred texts used by Buddhists. The literature written in the Pāli language primarily addresses religious and philosophical themes. Pāli literature consists of a rich assortment of Buddhist texts and scriptures. The most significant part of Buddha's teachings is known as the "Tipitaka," which many believe contains the original teachings of the Buddha.

While scholarly opinions vary regarding the existence of writing in India before the time of Asoka (3rd century B.C.), there is a consensus among historians that the earliest phase of the Buddhist textual tradition was oral. It is believed that both the Tipitaka and its commentary were written down during the reign of Vattagāmanī Abhaya in the first century B.C. This event took place at the Fourth Buddhist Council, where the Pāli Tipitaka was formally recorded for the first time, as it had previously been transmitted orally from generation to generation.

Today there is no real peace and happiness in the world. All people are running here and there to bring peace and happiness to society. It shows that there is something lacking in the minds of people. We need the religious principle that can bring peace to individuals and society. Thus, mettā, or 'loving-kindness' becomes an essential factor in restoring peace to society.

Different interpretations are made in the case of the word mettā according to the context in which it is applicable. Since the word has been arbitrarily used, mettā may denote many meanings. When the concept of love is being discussed, scholars may use it differently according to the basic knowledge which they have. Here, the Pāli word 'Mettā' is strictly used in the sense of Loving-kindness, and not in the sense of ordinary, sensual, emotional, passionate love. In fact, the word 'Love' has various denotations and connotations in English, according to the contexts in which it is used.

This research paper shall be focused on mettā in Pāli Literature. Further, we will also talk about the Brahmavihāra in this research paper.

**Keywords:** Pāli Literature, Mettā, Tipitaka, Peace, Happiness

## Introduction

Pāli literature is very important for the rebuilding of the history of Ancient India. Pāli literature is extremely vast and wealthy in materials that give priceless aid to the methodical study of ancient Indian history. There are lots of Pāli books buried in manuscripts that are not easily procurable. The Pāli commentaries provide us with a grand storehouse of precious information concerning the legendary, linguistic, societal, economic, political, architectural, and religious history of Ancient India. The activities of one of the great religious reformers of India, namely the Gotama Buddha, can be well understood by a careful study of some of the books of the Pāli Pitakas.

Pāli literature is concerned mostly with Theravada Buddhism in which Pāli is the traditional language. The original and most significant Pāli literature comprises the Pāli Canon, the reliable scriptures of the Theravada school. It was written down in the reign of Vattagamani Abhaya (29—17 B.C.) in Sri Lanka<sup>1</sup>. The Tipitaka, also known as the Pāli Canon, is divided into three sections called "baskets" (Pāli: Piṭaka)<sup>2</sup>.

While Tripiṭaka is the collection of the Buddha's words in the written form, which was collected by the Buddha's followers. The Tripiṭaka consists of three sections of the Buddha teaching, Tripiṭaka is made up of two words Tri means three and Piṭaka means basket. They are disciplined (Vinaya Piṭaka), The discourse (Sutta Piṭaka), The ultimate doctrine (AbhidhammaPiṭaka).

The delegates of the 1st council, which was held at Rajagaha after the Buddha parinibbāna agreed upon the 1st Tripiṭaka. Firstly the theravādin in Sri Lanka around 80 BCE put the Tripiṭaka into writing. This was written in Pāli and became known as the Pāli Canon; this is the original word of the Buddha remained preserved traditionally oral for more than four centuries after the Buddha parinirvāṇa. There are a total of 32 books collectively known as Tripiṭaka. The first part is the Vinaya Pitaka (Basket of discipline) deals with the rules and regulations of the order of the monks (Bhikkhus) and nuns (Bhikkhunis). It also contains information about Buddha's life and ministry. The rules and regulations were not laid down at once after some time, The Buddha established guidelines for the future conduct of the Sangha. When Buddha lays down these rules and Buddha gave the following reason for doing so. 1) For the control of ill-behaved monks 2) The establishment of the Dhamma and the support of the Vinaya. 3) For the finest and well-being of the Sangha 4) The restriction of a bad habit in this life and control of bad habit in the next life. These rules were not written during the Buddha time.

Suttapiṭaka (The teaching Basket) is the Buddha experience. Some discourses are given by the discipline such as Ananda and Sariputta. It is divided into five sections, or collections, the Nikayas of Discourses, Suttas such as the part of Vinaya is also based on Buddha. Abhidhamma Piṭaka is treatises that elaborate on Buddhist doctrines, particularly regarding the mind; it is also referred to as the "systematic philosophy" basket.

This research paper is focused on mettā in Pāli Literature while mettā is in Brahm vihāra. So we will also talk about the Brahm vihāra in this research paper. Metta is one among many teachings of the Buddha that centred on the entire canon of Buddhism. The Buddha's teaching on the theme of metta is scattered here and there in the three Pitaka.

In Brahma vihara, Metta (Loving-Kindness, Benevolence, Friendliness) is defined as that which softens one's heart<sup>3</sup>.

Loving-kindness or *mettā* is one of the four sublime moral virtues known as the Pure Abiding or *Brahmaviharas*. Both Theravada and Mahayana Buddhists teach the same four Brahmaviharas, which are ways to lead a life of holiness<sup>4</sup>. This is a group of four virtuous states which include *metta* i.e. friendliness or loving-kindness, *karuna* i.e. compassion, *mudita* i.e. goodwill or sympathetic joy, and *upekkha* i.e. equanimity or indifference to pain and pleasure<sup>5</sup>.

In the Buddhist system, cultivating the Brahma Viharas (loving-kindness, compassion, empathetic joy, and equanimity) in conjunction with advanced meditation practices like jhana and vipassana can ultimately lead to Nibbana (Nirvana). However, even if these qualities are not developed to the point of full enlightenment, they can still result in rebirth in the Brahma realms. This is because the Brahma Viharas are incompatible with negative mental states such as greed, hatred, and delusion. Just as Brahma, the powerful deity residing in the higher heavens, is free from these afflictions, so too does the cultivation of these sublime states purify the mind.

The Donabrahma Sutta of the Anguttaranikaya states that one who consistently develops these four Brahma Viharas through ethical conduct and meditation is said to become 'Brahma-samo' (equal to Brahma). If these qualities become the dominant force in one's mind, rebirth in the pleasurable Brahma realms is likely. These states of mind are often referred to as 'Brahma-like,' reflecting their purity and loftiness.

*So ime cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paramaṃ sugatīm brahma lokam upapajjati. Evaṃ kho Doṇa brahmaṇo brahmasamo hoti*<sup>6</sup>.

The Four Sublime States of mind that has been taught by the Buddha are as follow:

1. Love or Loving-kindness (Pali mettā: Sanskrit maitre)
2. Compassion (karuṇā in Pali and Sanskrit)
3. Sympathetic Joy (muditā in Pali and Sanskrit)
4. Equanimity (upekkhā in Pali; Sanskrit upekṣā)

Metta means amity, love, loving-kindness, sympathy, friendliness, benevolence, and goodwill. It is nothing however the state of liberty from hatred or absence of desire to do any injury. Maitrivihara or Metta-vihara may mean universal Benevolence, It may also mean one who lives in seclusion, at hermit, hence a harmless, peaceful person. The expression 'mind associated with love' means a heart remaining in love from its starting point. Amity or Mettā is the path leading to the Brahma world. It is self-love that justifies love to all. Amity or Metta is the root of merit, non-hatred, freedom from danger and obstacles, compassion, welfare and kindness. According to the Metta of the Khuddakapatha and Sutta Nipata he who seeks to avoid rebirth should be gentle, upright, conscientious and not conceited. He should not do anything harmful.

He should be content and easily be supported by others. He should be skillful and he should control his senses. He must be free from greed and arrogance. He should cultivate boundless amity to all beings and goodwill towards the entire world.

The word mettā in Pali is 'loving-kindness'. While it is called 'Maitri' in Sanskrit that is derived from the word Mitra(friend). Acharya Buddhārakṣita gives a variety of meanings of the word 'Mettā' as love, loving-kindness, friendliness, universal love, goodwill, kindheartedness, fellowship, amity, concord, inoffensiveness and nonviolence<sup>7</sup>. *Mettā* stands for 'the emancipation of heart through love'<sup>8</sup>. The definition of mettā appeared in the following lines of the Pāli Texts

*Mettā* is defined as *metti* or friendship in the *Vibhaṅga*<sup>9</sup>. The valid text reads is as under:  
"ya sattesu metti mettayana mettayitatarh metta cetovimutti ayarh vuccati metta."

As per the Visuddhi Magga, Metta-spiritualized love is a solvent, it 'melts' not only one's psychic pollution due to anger, resentment, offensiveness, etc. But also those of others, since it takes the approach of friendship, even the antagonistic turns a friend<sup>10</sup>.

In Sutta Nipata, it is said that a feeling of infinite tenderness for all things must be cultivated in the consciousness and the heart, the same feeling with which a mother defends with her life as her scion<sup>11</sup>.

An earliest Buddhist metta Suttas says May all beings be happy and secure, may they all have happy and healthy minds. May all beings, whatever they may be, weak or strong, strong or stout, medium or short, small or large, seen or unseen, those who live close by or far away, those who are born and those who are to be born, may they all have happy and healthy minds<sup>12</sup>.

In the Aṭṭhasālinā, Visuddhimagga and Paṭisambhidāmagga Aṭṭhakathā, it is stated as "Mejjatīti mettā, sinihyatīti attho. Mitte bhavā mettā, mittassa esā pavattatīti mettā"

According to them, mettā is derived from the root 'mid' to love. . It does mean one loves<sup>13</sup>.

Further in Suttanipāta Aṭṭhakathā, it is characterized as "Sabbe sattā sukhitā hontū'ti ādinā nayena hitasukhupanayana kāmata mettā"<sup>14</sup>, that is the desire of bringing welfare and good to one's fellow man by sincere wish: "May all beings be happy," and so on.

In the Mahāvagga ṭīkā of the Dīghanikāya, Mettā is given the same idea above as "Loving through sharing of the welfare of all living beings". Mejjati hitapharaṇavasena sinihyatīti metto, hitesīpuggalo, mitte bhavā mettā, mittassa vā esāti mettā (hitesitā)<sup>15</sup>.

In the Aṭṭhasālinī, the meaning of mettā is "Destruction of ill-will (dosa, byāpāda) as a result and it has the destruction of cruelty (vihīsa), of dislike (arati), and lust (rāga) as well"<sup>16</sup>.

In the Netti Pakarana Tīkā, the term of mettā is explained as "Āsannapaccatthikarāgaṃ paṭibāhanti mettā". According to this, it is called mettā for the sake of getting rid of lust, craving, which is the near enemy of mettā<sup>17</sup>.

A person full of Metta dies peacefully since he has no hatred or thoughts in his heart. Even after death, his serene face reflects his peaceful death<sup>18</sup>. Buddha explains what should be the real nature of Mettā. He says in "Mettā Sutta" as follows:

"Mātā yathā niyaṃ puttāṃ āyusā ekaputtāṃ anurakkhe,

Evaṃ pi sabbabhūtesu mānasāṃ bhāvaye aparimāṇaṃ."<sup>19</sup> Just as a mother protects her only child even at the risk of her own life; one should cultivate an attitude of boundless loving-kindness towards all living beings. This emphasizes not a mother's passionate love for her child, but her sincere desire for the child's true welfare.

Here the Buddha speaks of boundless Mettā which is limitless in scope and range. It has no barriers. It does not make any discrimination. Mettā allows one to observe the whole globe as one's motherland and all as fellow beings.

Buddha cultivated Mettā and worked for the welfare and happiness of all his near and dear ones, his admirers and his opponents, beings and non-beings without any exception and discrimination. This gave him a grand success in propagating the Dhamma by winning the minds of his well-wishers and his adversaries. But how was it possible for him? As concrete evidence, Buddha recited the Mettā Sutta (otherwise known as Karaṇīya Mettā-Sutta)<sup>20</sup> which is as follows:

- A. "Karaṇīyaṃ-attha-kusalena yantaṃ santaṃ padaṃ abhisamecca" - Those who are skilled in goodness and seek to achieve a state of calm (santaṃ padaṃ) should act accordingly.
- B. "Sakko ujū ca suhujū ca suvaco c'ssa mudu anatimāṇī." - He should be efficient, upright, perfectly honourable, obedient, gentle, and humble.
- C. "Santussako ca subhāro ca appakicco ca sallahuka-vutti, santindriyo ca nipako ca appagabbho kulesu ananugiddho." He should be content, easily supported, with few duties, of light livelihood, controlled in his senses, discreet, not impudent, and not greedily attached to families.
- D. "Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ, sukhino va khemino hontu sabbe sattā bhavantu sukhittā." - He should avoid committing any minor wrongdoing that might lead to criticism. May all beings be happy and safe; may their hearts be pure.
- E. "Ye keci pāṇabhūtatti tasā va thāvarā va anavasesā, dīghā va ye va mahantā majjhima rassakā anuka-thulā. diṭṭhā vā ye va adiṭṭhā ye va dūre vasanti avidūre, bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā." - May all living beings, whether weak or strong, large or small, visible or invisible, those who live nearby or far away, and those who are born or yet to be born, be filled with happiness and well-being, without exception.
- F. "Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kiñci, vyārosaṇā paṭigha sanña naññaṃ-aññaṃ dukkham-iccheyya." - Let no one deceive another or despise any person anywhere. In anger or ill will, let no one wish harm to another.
- G. "Mātā yathā niyaṃ puttāṃ āyusā eka-puttāṃ-anurakhe, Evaṃ-pi sabba-bhūtesu māna-sambhāvaye aparimāṇaṃ." - Just as a mother protects her only child, even at the risk of her own life, let him cultivate a boundless heart towards all beings.
- H. "Mettaṃca sabba-lokasmīṃ māna-sambhāvaye aparimāṇaṃ, Uddham adho ca tiriyaṃ ca asambādham averaṃ asapattam." -Let his thoughts of boundless love fill the world above, below, and across—without obstruction, hatred, or enmity.
- I. "Tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatassa vigatam-iddho, etaṃ satim adhiṭṭheyya Brahmaṃ etaṃ vihāraṃ idhaṃ-āhu." He should practice mindfulness whether standing,

walking, sitting, or lying down, as long as he is awake. This is considered the highest conduct here.

- J. "Ditṭhim ca anupagamma sīlavā dassanena sampanno, kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyaṃ punareṭṭi. - By avoiding errors and the influence of virtuosos, and possessing deep insight, he lets go of attachment to sensory desires. Truly, he will not be reborn in a womb. The Mettā Sutta, as described above, provides the best illustration of the blessings of Mettā.

Blessings of Mettā in Mettānisamsa<sup>21</sup> : The (Aṭṭha) Mettānisamsa Sutta or Mettā Cetovimutti Sutta<sup>13</sup> lists eight benefits of meditation on loving-kindness (from 1 to 8)<sup>14</sup> whereas the (Ekādasā) Mettānisamsa Sutta (A 11.16) lists an additional three benefits (from 9 to 11):

There are eleven blessings of Mettā. They are as follows:

1. Sukhaṃ supati One sleeps happily
2. Sukhaṃ paṭivujjhati One wakes happily.
3. Na pāpakaṃ supinaṃ passati One sees no bad dreams
4. Manussānaṃ piyo hoti One is dear to humans.
5. Amanussānaṃ piyo hoti One is dear to non-humans.
6. Devatā rakkhanti One is protected by devas.
7. Nassa aggi va visam vā satthaṃ vā kamati Fire, poison and weapons cannot harm one.
8. Tuvaṇṇam cittam samādhīyati One's mind easily concentrates.
9. Mukhavaṇṇo vipasīdati One's countenance is serene.
10. Asammulho kālaṃ karoti One dies unconfused, and
11. Uttariṃ appaṭivijjhanto Brahmālokaṃ gacchati if he penetrates no higher, he goes to the Brahma world

The above list confirms that stress can be conquered through mettā. One can sleep and wake happily means one has no mental stress of grief, sadness, annoyance, and irritation. Mettā cultivation improves one's concentration. One is effective in his job and not forgetful. One is free from all the troubles of mental stress. The benefit is extended to a happy rebirth in the future. Mettā taught by the Buddha is not simply theological, however, it also paves the way for the practice in day-to-day life. The Buddha taught three categories of Mettā.

1. Mettākāyakamma,
2. Mettāvacīkamma, and
3. Mettā manokamma<sup>22</sup>.

In the Dīghanikāya, Aṅguttaranikāya, and Vinaya Commentary, etc, mention that Mettākāyakamma is physical activities such as giving him gifts, washing his face, and so forth, which were initiated by a loving mind.

Mettāna kāyakammenāti mettacittavasena pavattitena mukha-dhovanādi kāyakammena<sup>23</sup>. Or physical activities are done with a loving mind.

Mettākāyakammanti mettacittena kattabbaṃ kāyakammaṃ<sup>24</sup>. Or physical activities caused by way of a loving mind.

Mettaṁ kāyakammanti mettacittavasena kattabbaṁ pavattaṁ kāyakammaṁ<sup>25</sup>. All bodily gestures for the benefit of others arising out of goodwill, and loving-kindness are called “Mettā kāyakamma”.

Mettā vacīkamma is loving verbal activities such as announcing the time for washing his face and so forth, initiated by the loving mind. When the monks, motivated by a loving mind, teach the descriptions of correct conduct, explain the object of meditation, or teach the dhamma, and chant three Piṭaka (Three Baskets) which contains the words of Buddha, these are called Loving verbal activity. All verbal gestures for the benefit of others arising out of goodwill, and loving-kindness are called Mettā vacīkamma.

Mettā manokamma is loving mental activities such as taking care of his body at the proper time, he used to sit in an isolated spot and initiate mental activities in the following way, “May the teacher be free from illness, free from trouble. Maybe happy”. Mettena manokammenāti kālasseva saṁvapaṭṭijaggaṇaṁ katvā vivittāsane nisiditvā Satthā arogo hotu, abyāpajjo sukhīti evaṁ pavattitena manokammena<sup>26</sup>. All mental power arising from the inner, purified the mind for the benefit of other beings, far or near arisen out of goodwill, and loving-kindness are called Mettā manokamma<sup>27</sup>.

The text of Visuddhimagga affirms evidently why some of these persons are not competent in following mettā at the commencement and why some are competent in following mettā at the commencement. These are divided into favorable and unfavorable people. The Visuddhimagga explains a gradual progression for developing *mettā* (loving-kindness). It suggests starting with those towards whom it's easier to generate kind feelings and then gradually extending it to others.

Begin by developing *mettā* towards:

1. Oneself (**atta**): This establishes a foundation of self-acceptance and kindness.
2. A dear friend (**atipiyasahayaka**): Extending loving-kindness to someone you already care about strengthens the feeling.
3. A neutral person (**majjhatta**): This involves someone you have no particular feelings towards, helping to cultivate impartiality.
4. A hostile person (**veripuggala**)<sup>28</sup>: This is considered the most challenging stage, as it requires overcoming aversion and ill will.

Once some proficiency is gained, the Visuddhimagga encourages extending *mettā* towards:

- An unpleasant person (**apiya-puggala**)
- A very intimate person (**atipiyapuggala**) (This likely refers to someone with whom there's a strong emotional attachment, which could lead to possessiveness or craving.)
- Someone neutral towards you (**majjhatta**)
- Someone of the opposite sex (**lingkavisaphako**)
- A deceased person (**kalakato**)<sup>28</sup>

This gradual approach helps practitioners cultivate a stable and all-encompassing *mettā* that extends to all beings without discrimination.

Mettā plays a vital role in maintaining human relationships in the family and also in society, Buddha has preached the Singālovāda Sutta<sup>29</sup> to the householder Singāla ( or Sigāla). In this sutta, Buddha focuses on the categories of people in a family and a society and also their mutual relationships. They are as follows:

- Parents and children:

Duties of parents towards children:

- (a) Restrain them from doing evils and speaking evils. (Pāpā nivarenti)
- (b) Support him in doing good (Kalyāṇe nivesenti)
- (c) Teach him some skills (Sippaṃ sikkhāpentī)
- (d) Find him a suitable wife (Paṭirūpena dārena saṃyojenti)
- (e) Hand him over his inheritance in time (Samaye dāyajjaṃ niyyādentī)

Duties of children toward their parents:

- (a) Support them in their old age (Bhato nesaṃ bharissāmi)
- (b) Perform their duties for them (Kiccaṃ nesaṃ karissāmi)
- (c) Keeps up family tradition (Kulavaṃsaṃ ṭhapessāmi)
- (d) Acts worthy of his inheritance (dāyajjaṃ paṭipajjāmi)
- (e) After their deaths distribute gifts on their behalf (Petānaṃ kālaṅkatānaṃ dakkhinaṃ anupadassāmi)

The relationship of Mettā between them involves responsibility and gratefulness. Normally Mettā and compassion (karuṇā) do arise spontaneously in parents, but gratefulness has to be learned by the children, however, if the morality of parents is in question, then the children would suffer.

- Teacher and pupils:

Duties of teachers towards pupils:

- (a) Give through proper instructions (Suvinitaṃ vinenti)
- (b) Make sure they have thoroughly learned their lessons (Suggahītaṃ gāhāpentī)
- (c) Give thorough groundings in skills (Sabbasippassutaṃ samakkhāyino bhavanti)
- (d) Recommend them their friends and colleagues (Mittāmaccesu paṭiyādentī)
- (e) Provide security in all directions

Duties of pupils towards teachers :

- (a) Rise to greet them (Uṭṭhānena)
- (b) Wait on them (Uṭṭhānena)
- (c) Listen to them attentively (Sussusāya)
- (d) Serve them (Paricariyāya)
- (e) Masters the skills taught (Sakkaccaṃ\_ sippapaṭiggahanena)



In the loving-kindness relationship, compassion (karuna) and respect are essential. This relationship flourishes more often when financial matters are not involved. Otherwise, the teacher's dissatisfaction with their career may interfere with the relationship.

- Husband and wife:

Duties of husband:

- (a) Honoring her (**Sammananaya**)
- (b) Not pained her (**Anavamananaya**)
- (c) Being not disloyal (**Anaticariyaya**)
- (d) Giving her weight (**Issaria-vossaggena**)
- (e) Providing her with ornaments (**Ala\_karanuppadanena**)

Duties of wife:

- (a) Properly organizing and discharging her work (**Susa\_vihita - kammanta hoti**)
- (b) Properly behaving with the attendants (**Sa\_gahitaparijana ca**)
- (c) not being unfaithful (**Anaticari\_\_ ca**)
- (d) Protecting stores (**Sambhatañ ca anurakkhati**)
- (e) Skilful and diligent in all she has to do (**Dakkha ca hoti analasa sabbakiccesu**)

The concept of a Metta relationship is based on trust and faithfulness. In historical contexts, Indian women were often viewed primarily as caretakers or maids. However, the Buddhist principle of granting them authority indicates that their role was more significant than that. Additionally, the qualities of being motherly, sisterly, or friendly illustrate the positive relationships that Buddhists seek in their partnerships.

- Friends and Companions:

Duties of Friends:

- (a) Buying Gifts (**Dānena**)
- (b) Having kind words (**Peyyavajjena**)
- (c) Looking after one's welfare (**Atthacariyāya**)
- (d) Treating one as they would treat themselves (**Samānattatāya**)
- (e) Keeping their word (**Avisaṃvādanatāya**)

Duties of companions:

- (a) Looking after when one is slothful and inattentive (**Pamattaṃ rakkhanti**)
- (b) Looking after one's property when one is slothful and inattentive (**pamattassa sāpateyyaṃ rakkhanti**)
- (c) Being a refuge to one when one is afraid (**Bhīṭassa saraṇam honti**)
- (d) Not deserting one when one is in trouble (**Āpadāsu na vijahanti**)
- (e) Showing concern for one's children (**Aparapajā c'assa paṭipūjenti**)

The Mettā relationship here involves sincere care and protection for each other, with mutual self - expect playing a part.

- Master and servants:

Duties of master:

- (a) Arranging their work according to their capacity (**Yathābalaṃ kammanta-saṃvidhānena**)
- (b) Supplying necessary food and wages (**Bhattavetanānuppādānena**)
- (c) Looking after them when ill (**Gilānupaṭṭhānena**)
- (d) Sharing delicacies with them (**Acchariyānaṃ rasānaṃ Saṃvibhāgena**)
- (e) Letting them off work at the right time (**Samaye vossaggena**)
- (f) Getting up before him (**Pubbuṭṭhāyino ca honti**)
- (g) Going to bed after him (**Pacchā nipātino ca**)
- (h) Taking only what is given (**Dinnādāyino ca**)
- (i) Doing their work properly (**Sukatakammakarā**)
- (j) Bears of his praise and good reputation (**Kittivaṇṇaharā ca**)

The Mettā relationship depends on the master's generosity and the servant's diligence and trustworthiness.

The philosophical significance of Mettā in Pāli literature highlights its importance in the development of the Four Brahmavihāras (sublime states) and as a crucial step toward the realization of Nibbāna. By cultivating a mind filled with Mettā, one can overcome self-centred barriers and nurture qualities that are essential for spiritual liberation.

Pāli literature highlights Mettā as a foundational element of Buddhist ethical conduct and meditation practice. Its universal appeal and enduring significance continue to motivate individuals on their journeys towards inner peace, compassionate living, and spiritual development

In this research, we found that mettā is present everywhere in Pāli literature, which can be useful in establishing peace and harmony in society and the world. Further Buddhism stressed that everybody should apply the mettā to guide their conduct so that society could be peaceful and happy. Loving-Kindness is affection, sincerity, and wishing others well. Loving-Kindness is an enemy of hate that causes misery in society. It is maintained that the mettā is very important for resolving all disagreements and calamities of life or for harmony, security, and peace in human society.

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