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**(Ekā,dasaka) Mettānisaṃsā Sutta**The (Eleven) Discourse on the Benefits of Lovingkindness | **A 11.16** [A:B 11.15]**Metta Sutta** (Be Ee Se) The Discourse on LovingkindnessOr **(Ekā,dasa) Metānisaṃsā Sutta** The Discourse on the (Eleven) Benefits of Lovingkindness**Mettānisaṃsa Sutta** (Ce) The Discourse on the Benefits of Lovingkindness

Chinese Āgama: EĀ 49.10 = T138\* @ T2.861a10-861b8; T125\* @ T2.806a17-806b4

Theme: The 11 benefits of cultivating lovingkindness

Translated by Piya Tan ©2003; rev 2010

Chinese Āgama parallels

**1.1** Scholars link two texts in the Chinese Tripiṭaka to the (Ekā,dasa) Mettānisaṃsā Sutta: one is from **the Ekottara Āgama** (EĀ 49.10 = T138\*)<sup>1</sup> and the other is in fascicle 47, sutra 10 (T125\*), which opens with these words:

若有眾生修行慈心解脫。  
廣布其義。  
與人演說。  
當獲此十一果報。

If various sentient beings cultivate lovingkindness for liberation,  
expound widely its meaning,  
speak about it to others,  
he would gain these 11 benefits. (T125\* @ T2.806a18-20)

What follows is that essentially identical with the Pali version.

**1.2** In the case of the first Chinese version (**EĀ 49.10**), only its second half parallels the Pali (Ekā,-dasaka) Mettānisaṃsā Sutta. The first part has new materials dealing some kind of recollection on the Buddha's virtues. The basic idea is to use a recollection of the Buddha as a basis for the cultivation of lovingkindness, thus:

當以十一想思念如來。  
已思念當發慈心於如來所。

One should reflect on the 11 qualities of the Tathagata.  
Having reflected, one should cultivate a heart of lovingkindness before the Tathagata.

云何為十一。  
戒意清淨 (一也)。  
威儀具足 (二也)。  
諸根不錯 (三也)。  
信意不亂 (四也)。  
常有勇健意 (五也)。  
若更苦樂不以為憂 (六也)。  
意不忘失 (七也)。  
止觀現在前 (八也)。  
三昧意無休息 (九也)。  
智慧意無量 (十也)。  
觀佛無厭足 (十一也)。

What are the eleven?  
(1) He is pure in precept and wishes.  
(2) He is endowed with dignity in appearance.  
(3) His various faculties are good [not bad].  
(4) His faith is unconfused.  
(5) He is ever intrepid and firm-minded.  
(6) He is untroubled by extremes of difficulty or happiness.  
(7) He is not forgetful.  
(8) Calm and clear regarding the present.  
(9) He has uninterrupted samadhi.  
(10) Immeasurably wise in thought.  
(11) The Buddha's meditative insight is unshakable.

如是比丘當以此十一  
想思念如來。  
已思念如來。  
當發慈心於如來所。

Thus monks should apply these 11 thoughts  
to recall the Tathagata.  
Having recalled the Tathagata,  
one should cultivate a lovingkind heart before the Tathagata.

<sup>1</sup> Entitled 佛說十一想思念如來經 *Fóshuō shíyī xiǎng sīniàn rúlái jīng*.

(T138\* = T2.861a16-22)

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## (Ekā,dasaka) Mettānisamsā Sutta

### The (Elevens) Discourse on The Benefits of Lovingkindness

A 11.16

**1** Bhikshus, if the liberation of mind by lovingkindness is practised, cultivated, often cultivated, habitually cultivated, thoroughly cultivated, firmly established, consolidated and properly undertaken, eleven benefits are to be expected. What are the eleven?<sup>2</sup>

- 2**
- (1) One sleeps happily.<sup>3</sup>
  - (2) One wakes happily.<sup>4</sup>
  - (3) One sees no bad dreams.<sup>5</sup>
  - (4) One is dear to humans.<sup>6</sup>
  - (5) One is dear to non-humans.<sup>7</sup>
  - (6) One is protected by devas.<sup>8</sup>
  - (7) Fire, poison and weapons cannot harm one.<sup>9</sup>
  - (8) One's mind easily concentrates.<sup>10</sup>
  - (9) One's countenance is serene.<sup>11</sup>
  - (10) One dies unconfused.<sup>12</sup>
  - (11) And, if one penetrates no higher state, one goes to the Brahma world.<sup>13</sup>

**3** Bhikshus, if the liberation of mind by lovingkindness is practised, cultivated, often cultivated, habitually cultivated, thoroughly cultivated, firmly established, consolidated and properly undertaken, these eleven benefits are to be expected.

— evaṃ — 130522 140619 180611

<sup>2</sup> These 11 benefits are also listed at Miln 198; at PmA 2:129; **Araka J**, J 169/2:6; for detailed expl, see Vism 9.59-76. (**Aṭṭha**) **Mettānisamsā S** (A 8.1/4:150 f = SD 30.6) lists 8 of the above benefits (ie omitting nos 8-10), with no 11 replacing no 8.

<sup>3</sup> Instead of turning over and snoring, one falls asleep like entering a state of meditation attainment.

<sup>4</sup> Instead of waking up in discomfort, groaning and yawning, one wakes up without contortions, like a lotus opening. (This benefit is omitted in A:ÑB.)

<sup>5</sup> One has auspicious dreams, such as worshipping at a shrine, making an offering, listening to a Dharma talk, etc.

<sup>6</sup> One is popular with others and in society.

<sup>7</sup> One will not be harmed by negative energies around one or fall sick due to inexplicable causes.

<sup>8</sup> One will be guarded by divine beings like parents guarding a child.

<sup>9</sup> One will create a positive aura or environment around oneself that would not arouse negative emotions or reactions in others. On how lovingkindness protects a lay woman disciple from being harmed by hot boiling oil, see DhA 17.3/3:308-313 = SD 3.8(II).

<sup>10</sup> One's mind easily concentrates due to lack of negative thoughts that drain one's energies.

<sup>11</sup> "Like a palmyra fruit loosened from its stem" (Vism 9.74), ie one's countenance is relaxed, soothing, delightful.

<sup>12</sup> One passes away peacefully as if falling asleep or one does so mindfully and happily.

<sup>13</sup> If one is unable to attain arhathood, then after death one arises in the Brahmā world (dhyanic existence) as if waking up from sleep.