

<u><i>Brahma Vihara (aka, Sublime Abodes, Divine Abodes)</i></u> Lovingkindness Compassion Sympathetic Joy Equanimity	<u><i>Ten Perfections (Paramis)</i></u> Generosity Virtue Renunciation Wisdom Energy Patience Truth Determination Lovingkindness Equanimity
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From various commentaries and the Pali Canon

Lovingkindness

“The Pali word metta is a multi-significant term meaning lovingkindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness, and non-violence. The Pali commentators define metta as the strong wish for the welfare and happiness of others (parahita-parasukha-kamana). Essentially metta is an altruistic attitude of love and friendliness as distinguished from mere amiability based upon self interest. Through metta one refuses to be offensive and renounces bitterness, resentment and animosity of any kind, devoting instead a mind of friendliness, accommodativeness and benevolence which seeks the well being and happiness of others. True metta is devoid of self interest. 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. Metta is indeed a universal, unselfish, and all embracing love.” (*Metta: The Philosophy and practice of universal love*, Acarya Buddharakkhita)

Individual & society: Lovingkindness and compassion

“ I shall protect myself, in that way the foundations of mindfulness (satipatthana) should be practiced. I shall protect others, in that way the foundations of mindfulness should be practiced. Protecting oneself, one protects others; protecting others, one protects oneself”

And how does one, in protecting oneself protect others? By repeated and frequent practice of meditation. And how does one, in protecting others protect oneself? By patience and forbearance, by a non-violent and harmless life, by lovingkindness and compassion.”

(Satipatthana Samyutta, No. 19 [*Protection through the Satipatthana*, Nyanaponika Thera])

“Lovingkindness is mentioned immediately after the perfection of resolve (a) because lovingkindness perfects the determination to undertake activity for the welfare of others; b) in order to list the work actually providing for the welfare of others right after stating the determination to do so, for ‘one determined upon the requisites of enlightenment abides in lovingkindness’; and c) because the

undertaking (of the activity for the welfare of others) proceeds imperturbably only when resolve is unshakeable...

'I cannot provide for the welfare and happiness of others merely by wishing for it. Let me put forth effort to accomplish it'

(*A Treatise on the Paramis*, Dhammapala [Parami Practice Program, Insight Meditation Center])

Brahama Viharas (sublime abodes)

...*Lovingkindness* (metta) (goodwill) is the most fundamental. It's the wish for true happiness, a wish you can direct to yourself or to others...

...*Compassion* (karuna) is what goodwill feels like when it encounters suffering: it wants the suffering to stop. *Sympathetic joy* (mudita) is what goodwill feels when it encounters happiness: it wants the happiness to continue. *Equanimity* (upekkha)...acts as an aid to and a check on the other three. When you encounter suffering that you can't stop no matter how hard you try, you need equanimity to avoid creating additional suffering and to channel your energies to areas where you can help. In this way equanimity isn't cold hearted or indifferent. It simply makes your goodwill more focused and effective."

(*Head & Heart Together: Bringing wisdom to the brahma-viharas*, Thanissaro Bhikku)

Generosity

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity."
(Anguttara Nikaya, 7.6)

"Some people provide from the little they have, others who are affluent don't like to give. An offering given from what little one has is worth a thousand times its value."
(Samyutta Nikaya I.18)

"Monks, if people knew as I know, the fruits of sharing gifts, they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it if there was someone else to share it with." (Itivuttaka 18)

"How does a true person give gifts? Here a true person gives a gift carefully, gives it with his own hand, gives it showing respect, gives a valuable gift, gives it with the view that something will come of it. This is how a true person gives gifts." (MN 110.23)

"A good person gives in five ways: out of faith, with respect, at the right time, generously, without denigrating the other." (Anguttara Nikaya, V.14)