

Metta is a Pali word that means good will, lovingkindness, and friendliness. Metta meditation is very helpful in checking the unwholesome tendency to anger in us and promoting and strengthening the wholesome tendency of non-anger, tolerance, good will, loving kindness, patience, and friendliness. In addition to vipassana (insight) meditation the Buddha often exhorted us to practise metta as one of the four divine ways of abiding. The other three divine abidings are karuna (compassion), mudita (appreciative joy) and upekkha (equanimity).

Below are simple instructions on how to practise metta meditation. Please try to do it on a daily basis in the sitting posture as a formal meditation and also casually every now and then in your everyday life. If you do so you will find a great improvement in your life by way of your increasingly warm, kind, friendly, patient, helpful, and happy disposition.

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**RADIATING OF METTA (GOODWILL, LOVING KINDNESS, GOOD WISHES, FRIENDLINESS)**  
by Visu

Sit comfortably. If you are used to meditating sitting cross-legged on the floor, do so. If not, sit comfortably on a chair in a position which is suitable for sitting long without you having to make any movements or adjustment. You could sit on a straight back chair, an arm chair or a sofa.

Begin radiating *metta* by mentally reciting the following lines, which express good-will and warm wishes for the person you radiate to.

When radiating to ourselves, we recite:

May I be happy.

May I be safe.

May I be peaceful.

May I be healthy.

May I take care of myself happily.

When reciting to another person, say, John:

May John be happy.

May he be safe.

May he be peaceful.

May he be healthy.

May he take care of himself happily.

You can also address the person directly saying, 'John, may you be happy. May you be safe....'

Wish for this person for as long as you like and then change to another person, wishing, say: 'May Mary be happy. May she be safe,' and so on.

When you like to switch to somebody else, you may go on to yet another person, say: 'May Richard be happy. May he be safe,' and so on.

“慈心禪”在巴利文意指善念、慈愛、友善。慈心禪使我們更敏銳，令我們更快速地檢視出憤怒的傾向，幫助我們更趨向無嗔、容忍、善念、仁愛、忍耐、友好。佛陀在教導“內觀禪”以外，也常常規勸我們修習慈心禪，是為四無量心之一。其餘三種是悲、喜、捨（平等心）。

以下是修習慈心禪的簡單指引。請嚐試在每天正式的禪坐時段採用，也可以不時在日常生活中進行。一旦實踐了，你會發現生命有大進步，性情會變得更熱誠、仁慈、忍耐、樂於助人、愉悅。

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**發放慈心禪（善念、慈愛、祝福、友善）**  
- 淨行

首先，選擇一個舒服的坐姿。如果慣於盤坐地上，請繼續。若不習慣長時間盤坐，便坐在椅子上，或選擇一個舒服的、不用動來動去調節的、可保持長久靜止的坐姿。你可以坐在使你挺直背脊的椅子、扶手椅或梳化。

散發慈心時，在心中默念以下句子，把善念暖意送給所祝福的人。

祝福自己時，我們默唸：

願我快樂。

願我平安。

願我祥和。

願我健康。

願我快樂地善待自己。

當祝福另一位時，例如是約翰：

願約翰快樂。

願他平安。

願他祥和。

願他健康。

願他快樂地善待自己。

你亦可以直接祝福他：

「約翰，願你快樂。願你平安．．．．．」

按你的意願祝福，時間多久都可以。之後可轉為向另一人祝福，例如：「願瑪莉快樂。願她平安．．．．．」

You can radiate to one single person (and also to yourself, of course) for a long time – even for a whole session you may do so. Or you can keep changing persons, now this person, now that person.

You can also think of a few persons, grouping them together, and wish, 'May they be happy,' etc. Or you can radiate to all beings in general, saying 'May all beings be happy. May they be safe...'  
If we radiate for one person or all beings for a long time or a whole session, our concentration (samadhi) can also become very deep because we don't need to think of which person to wish for next.

Sometimes instead of reciting the five lines, you can just think, 'May this person be happy. May that person be happy.'  
So there is no fixed one way. If you feel like reciting all the lines recite them; if not, just say, 'May he/she be happy.'

You can also make specific wishes for the person, what you think or observe he/she may need. In the case of a person suffering from a serious illness you can wish, 'May he be healed. May he be able to bear up with the suffering. May he recover fully and quickly. If he cannot recover, may he also be able to bear up with the suffering, may he have mental strength, patience and endurance,' etc.

You can think of their loved ones and say, 'May they also be able to bear up with the suffering. May they be happy. May they be peaceful,' etc.

When we say 'may he be healed', we understand healing not just as a physical cure, but also as mental healing, that the mind may be healed in the sense of being able to accept and reconcile with the illness if it cannot be cured. And, of course, the mind can be healed of a lot of other mental wounds.

Naturally you can radiate to your spouse, saying, 'May she/he be happy,' etc., and also say 'May I love her/him well and true, May I take good care of her/him,' because we want to love our spouse/partner/lover well, ever improve on our love, grow and learn how to be a better partner. Of course 'well and true' can be defined further in many ways: being faithful to one's spouse, showing gratitude and appreciation, understanding, forgiveness, being nurturing and caring towards each other, helping and supporting each other along the spiritual path.

Equally we include our children, parents, brothers, sisters, and all other family members and close friends.

你可以向一個人散發慈心許久許久（當然也可以向你自己啦）——即使整整一小時也可以。又或者你可一直轉移祝福對象，時而是這人，時而是另一位。

你也可以一下子祝福好幾位，把他們組成一個小組：「願他們快樂．．．」又或者可籠統地祝福所有生命：「願眾生快樂。願眾生平安幸福．．．」向一人或眾生散發慈心，一段長時間或一整節之後，我們的定力會變得深，因為不用再想哪一位是下一個祝福的對象。

有時候，不用默念五句句子，可以只想著：「願這人快樂。願那人快樂。」沒有一個固定的方式。如果你覺得想唸完五句句子便唸吧，不然，只需唸：「願他／她快樂。」

你亦可以按你觀察或思考之後，認為他／她可能有何需要，自行為某人送上特別的祝願。例如一人病重受苦，你可祝願：「願他痊癒。願他能夠忍耐痛苦。願他快快康復。即使不能，願他能忍受痛苦。」之如此類。

你可以想起他摯愛的人，祝願：「願他們也能忍受苦痛。願他們快樂。願他們平安。」等等。

當我們唸：「願他康復。」時，我們明白到醫治並不單單意味住身體上的療癒，亦包括心靈上的治癒；心得醫治意指即使面對不治之症時仍能甘心接納。誠然，心其他的創傷亦是是可以治癒的。

通常我們可以這樣祝福配偶：「願他／她快樂，等等」；亦可以唸成：「願我好好的待他、以真誠愛他／她。」因為我們想好好去愛我們的伴侶／愛人，我們想成長、學習怎樣成為一個更好的人、改進我們的愛。怎樣才算愛得真誠愛得好，可從好幾方面去介定：對伴侶忠誠、表示感激及欣賞、明白、寬恕、彼此滋養關顧，在追求靈性成長的道上互相扶持。

同樣地，我們也祝福子女、父母、兄弟、姊妹、所有親人及好友。

Say, if you want to have a good working relationship with somebody, you can think of that person and address him or her directly, 'May you be happy. May we relate well with each other. May we have good collaboration. May we have lots of goodwill and harmony. May we work together for the greater good of all beings.'

When you wish for yourself, 'May I be happy,' you can also wish for specific things, making positive resolutions, such as, 'May I have faith and trust in the process,' 'May I be patient,' 'May I have strength and courage to face all the challenges ahead,' 'May I be focused and concentrated in all that I do,' 'May I be hardworking, diligent, disciplined,' etc., whatever is relevant or meaningful at the time.

So sometimes you can just keep on repeating the five lines, or one or two of those lines, and sometimes you can add in more specific wishes or affirmations, and then go back to the standard lines.

As regards the standard lines, the meanings are as follows:

*To be happy* means not being sad, miserable, unhappy, or depressed; it means being happy, joyful, cheerful, lighthearted, content. (We can feel happy by counting our many blessings and considering how fortunate we are to have the Dhamma, a spiritual path to walk, that we have loved ones who love us, etc.) We can put a half smile on our face as we wish for ourselves, 'May I be happy.'

*To be safe* means to be free from harm and danger, both internally and externally. Internal danger is our own mind when it is out of control and causing us suffering. External dangers are accidents, calamities, disasters, mishaps, misfortunes, people that may be hostile or have ill intentions towards us.

*To be peaceful* means to be free from mental suffering such as worry, anxiety, anger, irritation, annoyance, sorrow, depression, unhappiness, agitation, confusion, and despair.

*To be healthy* means to be free from physical suffering such as bodily pain, sickness and discomfort. (We know we can't be free from all this suffering all the time, but you can think of it like a wish that one may be free of it for as much of the time as possible.)

*To take care of oneself happily* means to be able to take care of one's mind and body; take care of one's work, responsibilities, tasks and duties; take care of one's relationships; take care of all aspects of one's life.

如果你想與某人有良好的工作關係，你可以想起他，直接向他散發慈心：「願你快樂。願我們和諧相處。願我們有良好合作。願我們有很多善念，一團和氣。願我們一同為眾生福祉而工作。」

當祝福自己“願我快樂”時，也可以為自己送上特別的祝福、正面的心願；例如：“願我在過程中有信心”、“願我有力量及勇氣面對前面所有挑戰”、“願我在做所有事情時都能集中及專心”、“願我勤力、努力、有紀律”；或任何在此時適合你的有意思的字眼。

有時你可以一直重覆那五句，又或者只唸其中一兩句。有時又可加上自己特別的祝願或自我肯定的言詞，然後返回標準句子。

就標準句子而論，它們有以下含意：

快樂指脫離憂傷、淒涼、不快、沮喪；而是開心、喜樂、愉悅、輕鬆、滿足的。（我們可以藉著數算自己已有的恩典而感到快樂，也可反思一下我們得聞佛法、有一條靈修的道路去行，是多麼的幸福；還有愛我們的親人，等等）我們可以面帶微笑地祝福自己：「願我快樂。」

平安是指脫離內在及外在的傷害與危險。內在的危險是指我們的心，它們有時會失控，造成痛苦。外在的危險是指意外、災難、不幸事故，有人對我們存有敵意或惡念。

祥和自在是指脫離心靈的苦，例如擔憂、焦慮、憤怒、懊惱、煩擾、悔改、抑鬱、不快、不安、混亂及失望。

快樂地善待自己是指能夠很樂意地照顧好自己的身心，照顧好自己的工作、責任、任務、本份；也照顧好與他人的關係；照顧好生活中每一個層面。

Metta meditation is a way to cultivate loving-kindness towards all beings in our own mind and heart. The person who radiates will feel better simply by freeing himself from feelings of hatred, anger, ill-will, animosity, and resentment.

Of course we know we cannot escape suffering in life and that these wishes are mere wishes and cannot be fully realized. But still it is good just to wish; it is like saying a prayer for the well-being of oneself and others. It means we are wishing as much as we can to be happy. There is mental force/power/effect in wishing, and it can bring about positive results, subject of course to other factors such as the law of kamma. When we wish well for others, we are sending good mental vibes that can have a positive effect on their wellbeing. Studies have shown that people who were prayed for, recovered more quickly and with fewer complications than those who were not prayed for. People have reported that relationships improve after they radiated metta to the difficult persons.

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As you radiate, various thoughts might come in, the mind might wander a bit here and there, but that's okay, just notice that the mind has wandered off and bring it back to the metta radiating. Be careful when you radiate to a person not to be lost in thoughts about the person. Just stick to the theme which is the radiating of metta, the recitation of the lines. However, you can occasionally recollect the kindness this person has done for you, so you can feel gratitude for the person, and even say to the person, 'Thank you very much for your kindness, for all that you have done for me,' and then wish that he may be happy, etc.

You can sometimes be mindful of the body as you radiate. You can feel your body being here, the sensations at the touch areas between the buttocks and the seat, etc. From time to time you can also know how your mind is; you can notice when the metta lines are flowing smoothly and how the mind is becoming more calm, absorbed and peaceful.

As regards pain and ache in the body you don't have to note it as you are not doing vipassana. You can continue radiating, just tolerating or ignoring the pain and after some time, it might not be felt. But if you find the pain/body discomfort distracting or intolerable, you can always mindfully change your posture, move your legs, etc, to relieve yourself, and continue to radiate. If you find sitting on a chair more conducive for the metta radiating, you can sit on a chair.

When you radiate, if you like, you can occasionally picture the person in your mind and feel your metta going out to him/her. Visualization is optional and can be done if you find it helpful. What counts primarily is just the good wish that you are making for the person.

慈心禪是一個培育愛心的方法，練習以慈愛對自己及心中所盛載的眾生。散發慈心的人單單由於脫離了憤怒、憎惡、惡念、敵意及憤慨，便感到好多了。

當然，我們知道不能逃離生命中的苦，祝願只是祝願，不能完全實現。但能夠祝願依然是好的，就像是為自己及他人祈禱。意思是我們願意盡可能地快樂。這股心靈的力量／能量／效應，再加上其他因素例如業報，很可能帶來正面的結果。祝福他人時，我們發放了好的心靈波頻，為他們的福祉帶來正面的影響。有研究指出有人為他們祈禱的病人，復原得較其他病人快一點，也少些併發症。有人為一些難以相處的人祝福之後，關係也改善了。

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散放慈心時，各種思緒會湧現，心會流離浪蕩，但這是正常的。只需注意心游走了，帶它返回慈心的散放中。但要注意的是，當為某人散放慈心時，別迷失在有關他的思想之中，單單專心在慈心禪這一主題及默念那些句子。當然，你有時可以回想起那人曾經怎樣善待過你，令你感激不已。你更可以對他說：「謝謝你的仁愛，為我做了這件事。」然後繼續重覆地祝願他快樂．．．。

當做慈心禪的時候，有時也可以覺察一下身體。你可以感受下當下的身體，感覺、臀部與椅子的接觸等。不時也可以覺知一下心當下的狀態，你可以注意祝福字句如何流暢地滑出，以及心怎樣變得越來越平靜、專注及平安。

至於痛楚生起時，你不需要像進行內觀禪時觀察它們。你只需專注在慈心禪之上，忍受或不理它；過一會兒，便不會再覺得痛。但如果痛楚或身體任何不適的感覺干擾到你，或難以忍受，你可以保持正念地轉換姿式、移動腿令自己舒服，然後繼續散放慈心。如果你覺得坐椅子上更好，你可以坐在椅子上。

當你散放慈心時，你可以偶然在心中浮現所祝福的人的面容，感受你的慈愛達到他身上。想像的運用是選擇性的，你覺得有用時才用吧。重點是你為他所送上的善念。

As regards the speed in reciting the lines, you can recite slow or fast as you like. Initially you might recite slowly, saying 'May John be happy', etc., feeling the meaning of those words, but after some time, if you like, you can pick up the speed. Go according to the pace you like, fast slow, or moderate. Even though you might not contemplate on the meaning of the words as you recite, the meaning is already understood and the good wish/will is there being expressed through those lines. So you can adjust the speed accordingly, like driving a car, now going fast, now slowing down. Do it in the way you like, in a way that you find pleasant and which will lead therefore to a pleasant and peaceful state of mind. There is no hard and fast rule. The mind changes – sometimes it feels like doing it this way, and sometimes that way. So you can be creative. You can experiment and see how it goes. There is no one fixed way but many ways of doing metta.

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There are many kinds of people you can radiate to, such as loved ones, friends, benefactors, people who have been kind to you (even from long ago) and to whom you feel gratitude; casual acquaintances, people you don't know well or might only know just by sight; and difficult ones. Difficult ones may be those who don't like you, who are hostile to you, who might consider you like their enemy (though on your part you do not wish to consider anybody as an enemy but perhaps as just somebody you have had difficulty with). Difficult ones may be those you have had conflicts with now and in the past. Difficult ones may be those who have hurt us very much in some ways. Yet we would still like to wish them well, letting bygones be bygones, and wanting to radiate metta, to have goodwill for all beings, without exception.

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If you still have to meet or relate with a difficult person, you can wish 'May he be happy. May the relationship improve, May we get along better,' etc. If you feel this person has the need to change in certain ways, you may wish, 'May he change for the better for his own good. May he become more like this or like that', though you know, of course, that ultimately we can't change anybody; the person has to change himself; we can only change our own attitudes and our way of relating to others with equanimity, compassion, understanding, love, detachment, etc. Difficult ones may sometimes be our own very close and loved ones, because when we are so close we can have conflicts and difficulties with each other as you know. So we need to cultivate a lot of love, kindness, compassion, tolerance, patience, understanding, wisdom, forgiveness, etc. If a person finds it too difficult to radiate to a difficult one, he can do it at another time when he feels more ready or prepared to do it.

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至於默念祝願的速度，可按你的喜好，快慢皆可。開始的時候你可能會慢慢地默唸“願約翰快樂”等句子，細味字句中的含意，之後如想加快速度亦可。按自己的步伐或快或慢或以中等的速度唸誦。即使沒有細思當中意思，善意也經已表達，因為你早已知道當中含意。所以你可以調節速度，就好像駕車一樣，有時快，有時是慢的。按你喜歡的方式去做，以一個令你覺得愉快的方式去做，這樣便能達致愉悅及平安的心情。沒有僵硬固定的方法。心總在變，有時想用這個方法做；有時想用另一個方式做。你可以有創意。你可以做實驗，看看會呈現怎樣的結果。慈心禪沒有一個固定的方式，可以有很多種方法。

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你可以祝福許多不同類別的人，例如愛人、朋友、恩人、善待過你的人（即使是許久以前）並令你感激的人；泛泛之交、不太熟悉的、以至點頭之交，以及難纏人。難以相處的人是指不喜歡你、對你存有敵意、又或以你為敵人的（可能在你來說並不想當任何人為敵人，但可能是一些你覺得難以相處的人）。難纏人可能是現在或過去與你有過衝突的人。也可能曾多方傷害過我們。即使如此，我們依然希望他們好，讓過去的過去，想散放慈心、對眾生懷有善意，沒有例外。

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如果你仍需與難纏人相處，可祝福他“願他快樂。願這段關係得以改善。願我們和諧相處。”等等。如果你認為這人在某些方面需要改變，你可以祝願：“願他為自己的好處而改善。願他變得這樣那樣”；當然啦，你知道我們終究不能改變任何人，那人需要由自己作出改變，我們只可以轉變對待他人時的態度及方式，以平等心、憐憫、明白、愛、出離等態度面對。難纏人有時可以是非常親密的愛人，因為太親密了，所以會有很多困難及衝突。所以我們需要培育很多很多愛。仁慈、憐憫、容忍、忍耐、明瞭、智慧、寬恕等等。如果發現對某難纏人感到難以散發慈心，可以在下一次預備好時才做。

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Can you radiate to a deceased person? Yes, why not? In Buddhism we believe that the person must be reborn somewhere. So we can think, 'May this person wherever he is now, be happy, be safe....' We are directing the metta to the continuation of the person in his new existence. Even in this very life we are not the same but a changing person, changing from young to old, from moment to moment. Our metta need not stop when the person is dead. We can continue to radiate metta thinking 'I wish you well...may you be happy wherever you are now...'

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There are many ways of radiating metta. You can always experiment and find out which way works for you. What's important is to keep on doing it, and eventually you'll get better and better at it. There's no substitute for practice. Practice is the key to development.

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In everyday life, we can do metta anytime, anywhere, in any posture, whether sitting, walking, lying down, standing, doing some work, eating, etc. All we need to do is to just think the thought, 'May all beings be happy', or 'May so and so be happy'. Even in answering a phone call you can collect yourself for a moment before picking up the receiver, and wish, 'May this person (whoever he or she is) be happy,' and then, as you pick up the phone, you can continue to make the wish, 'May this person be happy.' And then of course you give your full attention to the caller and see how best you can respond to her/him, how you can help the person, or how you can skillfully communicate with her/him. Similarly whenever you make a phone call you can radiate metta to the person as you are tapping in the number.

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It is important to do metta often. The Buddha has spoken of the liberation of the mind through lovingkindness (*metta-cetovimutti*). Metta is like the moisture. Vipassana (insight meditation) can be rather dry – it's about there being no self, it's seeing ultimate realities; seeing *nama-rupa* (mentality and materiality/name and form); seeing impermanence, suffering, and not-self. Metta is different. It provides a complementing balance and supplement; it's like moisture for the heart.

It makes us feel good to wish well for others, especially our loved ones, friends, and benefactors. It is nice simply to remember them and to wish them well.

能夠把慈心散放給過世了的人嗎？當然可以啦！佛教認為人死後定在某地再生。所以我們可以這樣想：「無論這一位現在何處，願他快樂、平安．．．．」即是把慈心導向這位持續的新的一世。即使在此生，我們也並不是同一個人，由少到老，都是刻刻都在不斷改變的。縱然他已離世，對他的慈心無需停止。我們可以繼續祝福：「我祝願你快樂．．．願你快樂，無論你現在哪裡．．．」

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有許多散放慈心的方法。你可以不住實驗，並找出哪一個方式最合適。最重要的是持續不斷地做，漸漸地會做得越來越好。修行，沒有任何替代品。實修是成長的關鍵。

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日常生活中，我們可以隨時、隨地散放慈心，不論坐著走著、站著躺著，或在工作或吃喝。只需讓思想浮起「願眾生快樂」，或「願他及她快樂」。即使在聽電話時，也可先收拾心情，然後才拾起聽筒，祈願「願這一位（無論是誰）快樂。」接聽之後，仍可繼續祝願：「願這人快樂。」當然，你可以全神貫注在對方之上，並給他以最好的應對，看看自己可以怎樣幫助他，或如何以善巧的方式溝通。同樣地，想致電某人時，也可以在撥電話號碼時向對方散發慈心。

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常常做慈心禪是很重要的。佛陀曾論述慈心可以讓心得到釋放。慈心就好似濕潤的水份。內觀的修習可以很「枯燥」——它讓你看到真相，看見身心（名色）、看見無常、苦和無我。慈心禪卻不同，它補充、滋養、潤澤，就像給心來一客飲料。

慈心禪令我們在祝福他人時覺得開心，尤其是在祝福心愛的人、朋友、恩人的時候。單單記起他們、送上祝福，就已經令我們感覺良好，

Metta removes a lot of ill-will, weakens the root of hatred, anger, and aversion. It helps to reduce our anger, annoyance, irritation, impatience, and intolerance, to a great extent. It makes us more warm, friendly, kind and loving. We tend to smile more often. It will become our way of life. We will get along better with others and they will like us too, though of course there will always be some people that may not like us, because in this world we can't please everybody and cannot be loved and liked by everybody. We can however make more friends with our positive attitude of warmth, friendliness, goodwill and kindness towards So metta is a good supplement to vipassana.

Vipassana is essential for seeing the four noble truths, uprooting the mental defilements, making an end of suffering and realizing Nibbana – the highest peace and happiness that comes with the removal of greed, hatred and delusion, while metta fills our hearts with loving-kindness and goodwill towards all beings.

Metta (loving kindness) is one of the four *brahma viharas* (divine ways of dwelling). So besides metta, we also cultivate compassion, appreciative joy, and equanimity at the appropriate occasions.

慈心禪能去除惡念、削弱憎恨、憤怒及厭惡的根。它幫助我們大大減少憤怒、厭煩、煩躁及不耐。令我們更溫和、友善及仁慈。心會變得常感喜悅而面帶笑容，這會成為我們的生活的一部份。與他人相處得更融洽，人們也會喜歡我們。當然，總有可能遇到不喜歡我們的人，因為我們不能討好世界上每一個人，也不可能要人人都喜歡自己愛自己。但是，我們仍然可以憑著正面又熱誠的態度、友善、善意及仁慈，交到更多朋友。所以，慈心禪與內觀禪的修習是相輔相承的。

要徹見四聖諦、根治心靈的污染、止息苦、了知涅槃，內觀是必須的。涅槃是根除了貪嗔痴後隨之而來最高的平安和快樂，而慈心則令我們對眾生心中充滿仁愛及善念。

慈心禪是四無量心之一，除此之外，我們還可以在適當的時機培育悲心、喜心、捨心。