



UPOSATHA DAY AND METTA!!!

3 PRACTICES

- *Out of the rich traditions found in Buddhist countries, only three subjects have been dealt with:*
- *the daily service chanted in homage of the Three Treasures with some recollections meditation;*
- *the Uposatha days with the Eight Precepts; and*
- *the Rains-residence of three months.*

UPOSATHA

- *The word means “entering to stay,” in the Buddhist sense, in a vihāra or monastery. Obviously a Buddhist who has no facilities like these in a non-Buddhist country must spend his Uposatha differently. Perhaps the first thing to consider is whether it is worth trying to keep the Uposatha days.*
- *Chronobiologists are now working on the assumption that as the oceans are affected by the moon, so the water in the body is also affected—“As our bodies are about two-thirds ‘sea’ and one-third ‘land,’ we must sustain ‘tidal’ effects.”*
- *This seems reasonable looked at from the teaching given on the elements by the Buddha:*
 - *“Whatever is internal liquid element and whatever external liquid element, just these are the liquid element” (Mahārāhulovāda Sutta, MN 62).*

WHY TO KEEP UPOSATHA?

- *Some of the strongest—sensuality and sloth—manifest themselves at night, so the night was recommended by the Buddha as the time when they could be tackled most effectively.*
- *An enemy that one has not seen and known cannot be defeated, but an enemy well known and attacked with the weapons of Right Effort, Right Mindfulness and Right Collectedness, has no hope to win.*
- *It is the same on Uposatha days. The defilements that show themselves then can be restrained and limited with the aid of the Uposatha discipline, which includes the Eight Precepts.*

THINK ABOUT KEEPING UPOSATHA?

- *The Eight Precepts to be discussed below are part of the same way of practise, a discipline for a lay person's temporary renunciation.*
- *In the Sutta, the Buddha speaks of a noble disciple reflecting: **By undertaking the Uposatha with its eight precepts for a day and a night I renounce the way of common men and live as the Arahants do for all their lives, compassionate, pure and wise.***

CHALLENGE YOURSELF

- *The Eight Precepts are really a test of how far one can discipline oneself. That means really, to what extent do wholesome states of mind consonant with Dhamma-practise predominate in one's character over unwholesome desires built on greed, aversion and delusion.*
- *The practise of the Eight Precepts gives one a chance to find out about this.*
- *And this is an investigation which one can make four times a month if one wishes.*

WHAT TO DO?

- *Usual course of practise taught for lay people in Buddhist countries is that they should practise giving (dāna) according to their faith, and as far as their circumstances allow.*
- *Make an effort to keep the precepts (sīla) pure, and as far as they are able.*
- *Develop the mind in meditation (bhāvanā).*

WHAT IS TO BE DONE WHERE THERE IS NO MONASTERY, NO BHIKKHUS, AND NO POSSIBILITY OF TAKING TIME OFF FROM WORK?

- *Have a special shelf high on the wall on which a Buddha-image or picture is together with the usual offerings .*
- *reciting the Eight Precepts instead of the Five; Make an effort to keep the precepts (sīla) pure, and as far as they are able.*
- *A very appropriate sutta to chant or read is the Discourse on the Eight- part Uposatha (see below) and to this could be added such popular suttas as the Discourse on Loving Kindness (Karaṇiya-mettā Sutta) and the Discourse on the Truly Auspicious (Mahā-mangala Sutta). Longer suttas such as the Discourse on Treasures (Ratana Sutta) and the Discourse on Setting in motion the Wheel of Dhamma (Dhammacakkappavattana Sutta) would be appropriate if one has time.*
- *Apart from precepts and discourses, more time should be given to meditation on these days.*

THE EIGHT PRECEPTS

1. *I undertake the rule of training to refrain from killing living creatures.*
2. *I undertake the rule of training to refrain from taking what is not given.*
3. *I undertake the rule of training to refrain from unchaste conduct.*
4. *I undertake the rule of training to refrain from false speech.*
5. *I undertake the rule of training to refrain from distilled and fermented intoxicants which are the occasion for carelessness.*
6. *I undertake the rule of training to refrain from eating outside the time.*
7. *I undertake the rule of training to refrain from dancing, singing, music, going to see entertainments, wearing garlands, smartening with perfumes and beautifying with cosmetics.*
8. *I undertake the rule of training to refrain from a high or large sleeping-place.*

▶ METTA

- ***MEANING***
- *Metta translates as loving-kindness. It is not simply love, nor just kindness, nor is it only love and kindness, it is kindness which has a quality of love and care about it. I also call it “well-wishing”: Unconditional well-wishing for the safety, happiness, good health and comfort of any living being or beings, including oneself.*
- *Metta is universal and doesn't belong to any people, race or religion but it is open and free for anyone to try and see for themselves. Both Buddhists and Non-Buddhists enjoy the way of metta all over the world, it's soothing for modern people.*

▶ METTA

- *There are four phrases that are given in Buddhism for developing loving-kindness.*
- *Aham avero homi. (May I be free from enmity and danger)*
- *Abayabajjo homi. (May I be free from mental suffering)*
- *Aniggo homi. (May I be free from physical suffering)*
- *Sukhi attanam pariharami. (May I take care of myself, happily)*
- *That is metta for oneself.*

▶ METTA

- *For others, the Pali lines change:*
- *Avera hontu. (May you/ they be free from enmity and danger)*
- *Abayabajjo hontu. (May you/ they be free from mental suffering)*
- *Anigga hontu. (May you/ they be free from physical suffering)*
- *Sukhi attanam pariharantu. (May you/ they take care of your-*
- *self/themselves, happily)*

- *The other way one can recite the four phrases in English are:*
- *“MAY I BE SAFE FROM INNER AND OUTER HARM”.*
- *“Inner harm” means suffering that we cause ourselves through fear and worry, also through anger and impatience.*
- *“Outer harm” means any physical danger or external danger. So, the phrase means, “May I be free from mental, suffering, from physical suffering”.*
- *If you don’t really have metta in your own heart or your metta is not strong, then, if you are trying to give out metta, it doesn’t work very well and it is not very effective.*

The Buddha lists 11 benefits derived from practicing metta and many of these benefits are being confirmed by contemporary scientific research.

1. You sleep well.

2.. You wake up feeling well.

3. You're not likely to have nightmares.

4. Your body relaxes and your face is joyful.

5. Even animals and celestial beings feel drawn to you.

6. Spirits protect you.

7. Fire, poisons, and weapons will not harm you.

8. Your mind immediately becomes calm.

9. Your complexion brightens.

10. You'll die with a clear mind.

11. You'll die in peace.

METTA SUTTA

***“INTERNET CONNECTS PEOPLE TO PEOPLE;
METTA CONNECTS BEINGS TO BEINGS.”***

So, let's recite this Metta Sutta!

“THE ENDLESS SKY OF METTA.”

“BLUE SKY MIND”

“METTAMIND”



**“MAY ALL BEINGS LIVE IN PEACE AND
HARMONY.”**

**SADHU SADHU SADHU
ANUMODAMI!!!**