

<p>The <b>Visuddhi Magga</b> Path of Purification on the <b>Brahma-vihāras</b> Sublime Abidings</p>	<p>The early Buddhist commentarial tradition, exemplified by Buddhaghosa's fifth century encyclopedia called <b>The Path of Purification</b> (<i>Visuddhi-magga</i>), offers some detailed analysis of Buddhist technical vocabulary.</p> <p>This table organizes some of the information contained in the chapter on the Brahma Viharas (Chapter IX), according to the traditional method of defining a term by characteristic, function, manifestation and proximate cause. Further useful information is listed on the other half of the chart.</p> <p>This material is perhaps best understood in the context of meditation practice, where the unique texture and flavor of each of these mind states can be explored. While these states are being developed, the hindrances (<i>nīvaraṇa</i>) are temporarily suspended, and this often becomes the basis for absorption into <i>jhāna</i>.</p>			
<p><b>Mettā</b> Loving-kindness</p>	<p><b>Characteristic</b> (<i>lakkhana</i>)</p> <p>promoting welfare (<i>hit-ākāra-ppavatti</i>)</p>	<p><b>Function</b> (<i>rasa</i>)</p> <p>to prefer welfare (<i>hit-ūpasamhāra</i>)</p>	<p><b>Manifestation</b> (<i>paccupaṭṭhāna</i>)</p> <p>removal of annoyance (<i>āghāta-vinaya</i>)</p>	<p><b>Proximate Cause</b> (<i>padaṭṭhāna</i>)</p> <p>seeing the loveability of beings (<i>sattānaṃ manāpa-bhāva-dassana</i>)</p>
<p><b>Karuṇā</b> Compassion</p>	<p>promoting the alaying of suffering (<i>dukkh-āpanavan-ākāra-ppavatti</i>)</p>	<p>not bearing the suffering of others (<i>paradukkh-āsahana</i>)</p>	<p>non-cruelty (<i>avhiṃsā</i>)</p>	<p>seeing helplessness in those overwhelmed by suffering (<i>dukkh-ābhibhūtānaṃ anāthabhāva-dassana</i>)</p>
<p><b>Muditā</b> Gladness</p>	<p>gladdening (produced by the success of others) (<i>pamodana</i>)</p>	<p>being un-envious (<i>anissāyana</i>)</p>	<p>elimination of aversion (<i>arati-vighāta</i>)</p>	<p>seeing the success of beings (<i>sattānaṃ sampattidassana</i>)</p>
<p><b>Upekkhā</b> Equanimity</p>	<p>promoting objectivity towards beings (<i>sattesu majjhata-ākāra-ppavatti</i>)</p>	<p>to see equality in beings (<i>sattesu-samabhāva-dassana</i>)</p>	<p>the subsiding of acquisitiveness and resistance (<i>paṭighānunaya-vūpasama</i>)</p>	<p>seeing ownership of deeds (<i>pavatta-kammasakatā-dassana</i>)</p>

Why are these called sublime abidings?  
(brahma-vihāra)

In the sense of being the **best** (setthā)  
because they are the right attitude  
to have towards beings.  
(sattesu sammā-paṭipatti-bhāvena)

In the sense of being **pure** (niddosa)  
because a yogi who practices them  
abides with a mind that has become  
as pure as the Brahmā gods.  
(yogino niddosa-cittā brahma-samā hutvā)

One abides pervading (each) quarter with a mind imbued  
with loving kindness...compassion...gladness...equanimity;  
so above, below, around, and everywhere, and to all as to  
oneself, one abides pervading the all-encompassing world  
with a mind imbued with loving kindness... compassion...  
gladness... equanimity--abundant, exalted, immeasurable,  
withouth hostility and without ill will.

so mettā... karuṇā... muditā... upekhā-sahagatena cetasā  
ekaṃ disaṃ pharivā viharati (pe); iti uddham-adho tīriyaṃ  
sabbadhi sabbatthatāya sabbāvantaṃ lokaṃ mettā... karuṇā...  
muditā... upekhā-sahagatena cetasā vipulena mahaggatena  
appamāṇena averena abhābajjhena pharivā viharati.

	<b>Succeeds when it</b> (sampatti)	<b>Fails when it</b> (vipatti)	<b>The Way to Purity</b> (visuddhi- magga)	<b>Near Enemy</b> (āsanna- paccatthika)	<b>Far Enemy</b> (dūra- paccatthika)	<b>Like a Mother with a Son</b> (yathā mātā puttaṃ)
	makes ill-will subside (vyāpād-ūpasama)	produces sentimentality (sineha- sambhava)	for one who has much ill-will (vyāpāda- bahulassa)	attachment (rāga)	ill-will (vyāpāda)	who is a baby, for she wants him to grow & thrive (abhivudḍhi- kāma)
	makes cruelty subside (vihiṃsa-ūpasama)	produces sorrow (soka-sambhava)	for one who has much cruelty (viheṣā- bahulassa)	mundane grief (gehasitaṃ domanassaṃ)	cruelty (vihiṃsā)	who is ill, for she wants the illness to go away (gelaṅṅi- āpanayana-kāma)
	makes aversion subside (arati-vūpasama)	produces amusement (pahāsa-sambhava)	for one who has much aversion (arati- bahulassa)	mundane joy (gehasitaṃ somanassaṃ)	aversion (arati)	who is young, for she wants him to long enjoy the benefits of youth (yobbanna- sampattiyā ciraṭṭhiti-kāma)
	makes acquisitiveness and resistance subside (paṭighānunaya- vūpasama)	produces mundane equanimity of the uninformed (gehasitāya aññān-upekkhāya sambhava)	for one who has much attach- ment (rāga- bahulassa)	mundane equanimity of the uninformed (gehasitā aññān-upekkhā)	attachment and resistance (rāga-paṭighā)	who is busy with his own affairs, for she is not worried about what he does (kismiṅci pariyaē avyāvaṭṭā hoti)