

VERSE 8 = Sn 150

**mettañ ca sabbalokasmim
mānasam bhāvaye aparimānam
uddham adho ca tiriyañ ca
asambādham averam asapattam.**

**Develop a mind of loving kindness
Unbounded toward the entire world:
Above and below and all the way 'round,
With no holding back, no loathing, no foe.**

Analysis - VERSE 8

**mettañ ca sabbalokasmim
mānasam bhāvaye aparimānam**

Here we find the same injunction to develop a boundless mind, but instead of to all beings as in the previous verse it is here directed to the entire (**sabba**) world (**loka**). This has the same meaning, however, since a "world" in Buddhist cosmology is construed, not as a material manifestation of rock and sea, but as a place where beings become born. Extending the limitless mind of loving kindness to "all" (**sabba**) means every creature in the world as well as to every world inhabited by creatures. Notice that here in verse eight we finally encounter the word **mettā**, the word for friendship or loving kindness, though it has been with us since the third verse, where the intention for the welfare and happiness of all beings is first articulated. In this verse it specifies that the boundless quality of mind to be generated is one of loving kindness, which in formal **mettā** meditation practice is to be "broadcast" in all directions.

uddham adho ca tiriyañ ca

Like a trumpeter ringing out his tone in all directions, the practitioner of **mettā** meditation radiates goodwill and friendliness to all quadrants of the universe. In the texts this spatial metaphor is spelled out in some detail, quadrant by quadrant, while here it is summarized with the words "above" (**uddham**), "below" (**adho**) and "all around" (**tiriyañ**). The upper direction is meant to include all the beings in higher worlds, especially the form and formless realms inhabited by devas and other heavenly beings; below extends to all the beings in lower worlds, such as animals, demons and hungry ghosts; and "all around" is meant to include all those who co-inhabit the human realm, in every social class and every country.

asambādham averam asapattam

These three words further describe the quality of mind that is permeating all the directions during the practice of loving kindness meditation. The first echoes the word "boundless" (**aparimānam**) used above and refers to a state of non-obstruction or non-limitation. The second and third both refer to mind "without hatred" (**a-veram**) and without hostility (**a-sapattam**). One thing this verse is hinting at is that the mind would be naturally expansive and radiant of loving kindness if it were not limited, bound, or otherwise crowded by obstructing thoughts of ill-will or enmity.