

THE PRACTICE OF
METTA / LOVING-KINDNESS

(A Wonder Gem for Peace & Happiness)

by

Daw Khemānandi

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METTA / LOVING-KINDNESS

We do not live in an isolated world on our own. In our lives as individual beings in the world, we meet and contact, react or respond all the time of our lives. We have to respond to each other's presence in some way, either ignoring or embracing or paying respects or with aversion etc. On the one hand we can think: it's just for yourself - "it's my life, I can do what I want, I have the right to happiness". We can live in a world of ideas and attachment to ideas of how things should be etc. The fact, however, is: we are all part of the world we live in. Our thoughts, feelings and actions have an effect on the world around us.

The Buddha had this very successful solution on the matter.

It was said that, at one time the Buddha sent a group of monks to meditate in a forest as part of their rains retreat. The forest was inhabited by tree spirits. These spirits felt their territory as being encroached and their movements restricted. Thus they resented the presence of the monks and tried to drive them away by appearing as ghoulish visions, awful smells and terrible and shrieking noises.

The monks finally became disturbed by these and went back to the Buddha, begging him to send them to another forest for their practice. The Buddha replied that they were to go back to the same forest. But that he would provide them with the only necessary protection they would need. The miraculous protection being: "to wish all beings without exception to be happy" as follows:

whatsoever living beings there be:-
feeble or strong, long or big or medium or short or small,
seen or unseen,
dwelling far or near,
those who have been born and those who are yet to be born,
may all beings without exception be happy.

Also:
not to deceive another,
or despise any person in any place,
not to wish any harm to another with insult or ill will.

To let
these thoughts of boundless love pervade the whole world:
above, below and across,

making them unrestricted,
free of hate and free of enmity.

and to try to stay pervaded with this spirit of boundless “loving-kindness” all the time.

They are also advised not to just recite these phrases but to actually practice them. The monks went back to the forest and practiced them on the tree spirits as instructed . The tree spirits became so moved by the loving energy filling the forest that instead of continuing with the enmity ,they resolved to and cared for and served the monks in every way.Caring for and sharing, making for a peaceful and harmonious living !

The Buddha also explained further that a single second of uncontrived, heartfelt desire for the happiness of all beings can transform us into truly benevolent beings that we are. That they are things that we can rise up or turn to. But they are not instinctual. They are not something we’ll find, unless we deliberately seek it. There are also tools to generate these genuine feelings and experiences.

The practice of this ‘boundless love’, also involves how to relate to ourselves with kindness and acceptance rather than with aversion and judgment . To be able to accept things in us that may not seem very nice . To be able to accept them for what they are. Not to make judgments or condemn them from an ignorant, self-conscious position.

The practice also helps us to also accept patiently the flaws, the pain, the irritations and frustrations within our minds and bodies and the unpleasant and annoying things that impinge on them from outside on ourselves, as well as on others. As such, this practice of “boundless love” is also usually practiced as an essential complement to the Vipassana (Insight) meditation practice.

The Meaning and Significance of the term Metta / Loving-kindness.

This practice of “boundless love” is termed in the Pali language as “Metta”, the literal translation of which is “love”. However, the English word “love” unfortunately, does not encompass the full extent and depth of the meaning of the Pali word “Metta”. The Pali word “Metta”, encompass a much more depth and significance.

The English word “love” has also often been misused or used in a very loose way. For example, we refer to something one likes as- “I love good food”, when what we really mean is that we “like” it. We really like or enjoy having it. We don’t love it.in the real sense of the word.

The Pali word metta means not just “love” but “loving”. For example, it means that even though we may not like some one - as being miserable or wretched etc., we can still love them. Meaning that, we can refrain from the unpleasant thoughts and vindictiveness, from any desire to hurt or annihilate them. We can still be kind, generous and charitable towards them. For example, if we happen to come upon someone who is drunk with all the foul and disgusting smell etc. with nothing attractive about him/ her , to say we like this person , would be ridiculous. But we could still love him/her and not dwell in aversion, not be caught up in reactions to his/her unpleasantness. That’s the essence of the meaning of the word metta. The same holds for other persons in other situations with whom we come into contact in our everyday life.

The Pali word “Metta” is not the same also as the conventional connotation of love. With Metta, there is no condition or obstruction which usually comes attached to the word “love’ in the traditional sense. The conventional notion of love involves “conditional offering”, like loving some one because of certain characteristics or attributes which they have or expecting something in return. If these change, there is no feeling of love for them anymore. The Pali word Metta is unconditioned, boundless, expansive, with no obstructions, bordering on benevolence, with no expectations of any returns at all. It is like a “one-way” street.

With the Pali word Metta, there is no separation between oneself and others in the sense that, just as one wishes to be happy, one is also aware that all other beings also wish to be happy, regardless of the condition or situation they are in. Metta cuts through ideas of “self” and “others” to embrace all beings unconditionally. Hence, it is having an uncontrived, heartfelt desire for the happiness for all beings in just the same way as one would wish happiness for oneself. Hence the Pali word metta is usually translated as “loving-kindness” to distinguish it from the traditional word “love”.

Metta is a factor of mind, not some mysterious thing we have or don’t have. In this way, it is like mindfulness or concentration or wisdom, greed or anger. If you practice, it gets stronger, if you don’t practice, it gets weaker. It is a mental factor that has to be cultivated over time.

In the beginning, it is not effortless. It does not happen spontaneously. One may even feel artificial about it at first. However, as one develops it and with practice, the feelings of metta grows stronger and it starts happening by itself. It is an exercise when worked with regularly can gradually make one begin to develop and cultivate a strong sensation of loving-kindness in the heart. It takes time to retrain our hearts.

It may be compared to planting a seed. It is like planting a seed in the garden of our heart. First, you need to prepare the soil. Similarly, you have to first cultivate the proper emotional climate. That is, we have to begin our view that all human beings, starting from oneself, by nature are basically pure and good at heart, as the Buddha said. It is only as we face various difficulties at different times due to the difficult situations that we cannot possibly avoid in the course of our life, that various negative states of mind arise, which then color the whole of our world. This results in our reaction to them in various unskillful and sometimes harmful ways. In this way, we begin the practice by trying to understand and keep note of all these factors and try to open up our heart expansively to all human beings with all their failings and weaknesses. Also that, just as we would wish to have peace and happiness in our lives, they would also want and wish for the same, regardless of anything.

If you wake up and you are in a rotten mood - such as being angry, depressed etc. - it almost does not matter who you see or what situation you face, there is something you will not like about them. We can thus see how the sensibility, feelings and flavors of our mind and heart have a very powerful effect on what your life is like, almost more than the circumstances themselves. The same is true of others.

After the soil is prepared in the proper way and the seed planted, we need to keep nurturing it and feeding it with the proper nutrients for the plant to grow, perhaps even weeding the environment if necessary. As we continue to nourish it regularly, it will begin to grow and spread, bearing fruit in its own way and its own time.

It is also important to note, that the practice of metta is not a form of “chanting”.It is something in which we consciously direct the “intention of our hearts” to ourselves and then to our loved ones, finally extending it to all sentient beings. By practicing metta, we are opening up and connecting our hearts to all those around us. So when we practice metta, we really need to open up our hearts expansively in “metta / loving-kindness” . Meaning, to try to cultivate and develop an uncontrived heartfelt desire for the happiness of all beings.

The practice of Metta is also not something that we do “mechanically” as part of a spiritual exercise, either. It may feel artificial at first, but the feeling of metta, loving-kindness, develops and grows stronger with practice. Although the spirit of kindness is in all of us, it is not something that will grow on its own without any proper “nurturing”. This spirit of loving-kindness is something that has to be engendered by putting forth effort and cultivating with our every intention for the spirit of well being of all sentient beings, starting with ourselves.

We need to be patient with ourselves. It takes time to retrain our hearts. We need to be able to take the beings that we are sending our metta to, including ourselves, out of the conceptual arena and into our hearts by trying to visualize each in our thoughts (including ourselves) vividly, clearly and wishing each to experience a sense of safety, health and freedom from struggle.

Thus one need to start the practice of metta by taking time to try to cultivate the necessary emotional climate initially and then try to develop these feelings of metta and letting our hearts open, first to oneself and gradually reaching out right through to “all beings” as mentioned above. In this way, one’s mind will feel more settled and quiet.

The practice of Mett can be done as a “stand alone” or as part of a meditation practice.

Cultivation of Metta.

An ideal or formal way of cultivation of the practice of Metta is to:

Sit comfortably as you would in a meditation practice. Keep a relaxed mind and keep your eyes closed in a relaxed way.

In the schematic structure of metta, there are six graduated categories that gently expand our loving-kindness starting with ourselves to all beings everywhere. With each category, we use a phrase or phrases that express loving-kindness through the focus of our attention. The six graduated categories to whom we extend our loving-kindness are usually structured in the following order.

- Ourselves
- A benefactor
- A good friend
- A neutral person
- An unfriendly person
- All beings.

1. Ourselves.

The Buddha said there is no one in the far wide world whom we love most and best, as ourselves. Hence we begin our loving-kindness practice with ourselves - the one we love most and best. It is difficult to have a genuine love for others until we can be accepting and loving of ourselves (with all our faults and weaknesses). Also, unless one is feeling happy (and not miserable!), one will not be able to cultivate loving-kindness for others.

2. A benefactor .

A person who has enriched your life or inspired you in one way or another. A person who has benefitted one in one way or another. Your parents, teachers etc.

3. A good friend.

A person who has your welfare at heart and stands by you in times of both good and bad.

4. A neutral person.

A person about whom we have no strong feelings, one way or another. That is, someone for whom we feel no particular liking or disliking. Such as the mail-man, bus-driver, check-out clerk in a store etc.

5. An unfriendly person.

A person with whom we experience difficulties or at the extreme, an enemy.

6. All beings.- All beings without exception.

There are a few things to note:

-These are the traditional standard categories. You can add any class / persons as you wish.

- You are not to radiate metta to a person who is deceased, because as deceased person, all is gone and there will be no effect.

- You are not to radiate metta singularly on any opposite sex, as it can ultimately lead to feelings of “lust” for the person. They can be included as a “class” of persons.

The Standard phrase

The Standard phrase with which we begin our practice is:

“May I be well, happy, peaceful and free from harm”.

That is, opening to ourselves with a wish to be happy, we direct this phrase of loving thoughts to extend loving-kindness to ourselves with all our faults and weaknesses. Try to visualize yourself as being happy, calm and peaceful. Repeat the phrase in the mind a few times not as a form of chanting, not as a matter of fact but really meaning it with all your heart and try to radiate the loving-kindness toward

yourself. Visualizing yourself as happy, calm and peaceful.

Continue the practice by extending these thoughts and feelings towards each category as mentioned in the schematic order above or with your own category / categories. Try to visualize the particular category of person/s as vividly as you can and repeat the phrase a few times, changing the opening word to “ May you”, embracing them and really meaning them and visualizing them in your thoughts as really happy and peaceful.

If you encounter some resistance in yourself as you try to extend loving-kindness to some one you find difficult, it can be helpful to include yourself with the difficult person and open the phrase with: “May we be”.

Although at first , this may seem a mechanical exercise, as we work with them regularly in our practice, trying to concentrate on the “meaning” of the words, on what it is that you are wishing for all others, the feelings of love and compassion will begin to grow gradually and begin to develop and cultivate a stronger sensation of loving-kindness in one’s heart.

For some others, they may feel that this type of practice is just not right for them - or at least not for now. It does not mean, however, that they are not loving. If this is the case, one can start with the feeling to “just be loving enough to yourself”, taking your time and then gradually going from there each day or as one’s such feelings develop and grow with time.

Another way is to include oneself in a group or class of persons, such as one’s family member/s. One can use phrases like: May we (whoever the family members, including yourself). “be well, happy, peaceful and free from harm”, instead of starting with “May I.....” the standard category.

You can also just wish generally as “ May all beings be well, happy, peaceful and free from harm” a few times. You can also use any other words / phrase/s that resonates with you or feel comfortable.

Here, particular mention is to be made of the power of metta regarding an unfriendly person/s - a person/s with whom we experience difficulties, as being specially helpful for those of us who have to deal with all kinds of people in our every day lives in all kinds of situations - the boss, the colleagues, clients, customers etc. at the work place or your work situations. In situations such as meetings, conferences etc. In such case/s we need to try to penetrate and understand the other’s point of view. The person may have been facing difficulties in their own personal lives / situations / conditions for the moment or at present. We need to go back to the fundamental premises that all human beings are basically pure and good at heart. They may be having some kind of fear for their job - insecurity, competition etc. and try to see through and try and experience their sufferings and difficulties. When we recall the sufferings involved in reacting to such situations in our own lives, we will begin to have compassion for them. That, this is the time that they need to have our metta - to wish them well, for their happiness etc. and not to react with anger , aversion etc. The premise being that our response/s to any

one / any situation also depends on our own mood/s at the particular time. Where one is in a rotten mood such as being angry, depressed etc. for some reason or other, there is bound to be something we will not like about them. In this way we can see how the sensibility, feelings and flavours of our own mind and heart at the present moment affect our response/s to the person/s situations at the moment. One will not be reacting in this way when one is feeling well and happy. Thus wishing them well and the powerful effect of responding with metta at such times can be found to be really fantastic and unbelievable. Many practitioners had often attested to the efficacy of such practice in reducing / solving problems. (Please see further explanation on the topic on other benefits of Metta).

In fact, for those of us who have to deal with all kinds of persons in our everyday work-life, it helps a great deal to do some metta meditation on them on a regular basis as a “class” , such as: “may all those with whom I may come into contact in my working life, starting from the boss right down to my colleagues, clients etc. be well, happy”. This is also what is meant when we say that one can “add any class / category of persons as you wish.” Also, it is important not to have any ulterior motive in radiating Metta. Remember, Metta is a “one way” street, expecting nothing in return. Just wishing them well as “beings” regardless of any thing!

An alternative way to cultivate Metta.

For those who may feel they do not have enough time to do the full practice mentioned above, they may also do it in the following way.

Each morning , before leaving the house, take a few moments to compose oneself and reflect as: “May all those whom I may meet or come into contact with, in the course of the day be Well, Happy and Peaceful”, wishing them really and sincerely to be so. It may be done while sitting in the car just before driving or while sitting in a public transport. You may also include some specific person/s or a class of persons etc. with whom you may be having some difficulties, in your wishes. Many had attested to the efficacy of such practice as reducing one’s problems or having a smooth sailing.

In life, as mentioned earlier, we are all ‘connected’ to one another and ‘in it’ together for better or for worse, happiness or misery.

Loving-kindness / Metta and Vipassanā practice.

Loving-kindness (Metta) meditation as mentioned earlier, is in essence a complement to the Vipassana meditation we are practicing, as Metta” , is also very much how we should relate to ourselves too - how we relate to ourselves with kindness and acceptance rather than with aversion and judgement. Sometimes there are things one doesn’t like about oneself, but metta means not being caught up in the thoughts we have, the attitudes, the problems, irritations, frustrations, feelings etc. within our minds and bodies and the unpleasant and annoying things that impinge on them from outside. Our practice is to be mindful of them. To be mindful means to have metta towards things like the fear in your mind, or the anger or the jealousy. Metta means not creating problems around existing conditions, but allowing

them to fade away, to cease.

For example, when fear comes up in one's mind, one can have metta for the fear - meaning that one don't build up aversion to it, we can just accept its presence and allow it to cease. We can also minimize the fear by recognizing that it is the same kind of fear that everyone has. It's not "my" fear, its not a "person's", it's an "impersonal" fear. The feelings of fear is common to every one at one time or another! When we come to understand the suffering involved in reacting to fear in our own lives,- the pain - physical and mental, for instance when someone inflicts some bodily harm on you, we begin to have compassion for other beings, including animals and insects. That kind of pain is exactly the same kind of pain for instance , that a dog feels when being kicked!

In this way, we can work with metta internally, with all our emotional problems such as " I want to get rid of it, it's terrible!" Recognize the "desire-to-get-rid-of". Don't dwell in aversion on existing emotional conditions. One doesn't have to pretend to feel approval towards one's fault too - I like my faults ! Metta is not conditioning oneself to believe that we like something we don't like at all, it is just not dwelling in aversion. It's easy to feel metta towards ourselves when things are going well and we're feeling good. We can also get lost at this point. Metta isn't just good wishes, lovely sentiments, high-minded thoughts, it's always very practical.

Have metta for the aversion you feel, for the pettiness of the mind, the jealousy, envy etc. We cannot be idealistic and tell our selves that we shouldn't have such feelings. All these comes from impractical idealism. We need to be peacefully co-existing, not creating problems, not making it difficult nor creating problems out of the difficulties that arises in life, within our minds and bodies.

We can also observe the force of like and dislike. When one feels aversion towards somebody, we can notice the tendency to start adding to it : he/ she did this and did that, he /she is this way. He/ she shouldn't be that way. Then when one really likes somebody one say: he/ she can do this, do that. He / she's good and kind and if someone says "that person's really bad", you feel angry. etc. We can recognize all these in our own experience. Patient-kindness (metta) is a very useful and effective instrument for dealing with all the petty trivia which the mind builds up around unpleasant experience. Metta is also a very useful method for those who have discriminative, very critical minds. They can see only the faults in everything, but they never look at themselves, they only see what's "out there".

With metta, we are not also blinding ourselves to the faults and flaws in everything. We are just peacefully co-existing with them. We are not demanding that it be otherwise. So metta sometimes needs to overlook what's wrong with yourself and everyone else. It doesn't mean that you don't notice those things, it means having perspective and not creating problems around them. We don't carry them around in our minds with bitterness, resentment, anger and destructive tendencies. We stop that kind of indulgence by being kind and patient - peacefully co-existing.

With metta, there's always the ability to forgive and start anew, to recognize the way things are and not expect everything to fit the ideals

we have regarding how things should be. It means we are not caught in the pattern of ignorance conditioning mind formations. In this way, we can bear with the vicissitudes of life with kindness and acceptance.

One can practice metta meditation together with one's Vipassana practice, for about (5 - 10 minutes), either at the beginning of a session to soften yourself up and settle down your mind with peace and calmness, or at the end of your practice as a way of extending the spirit of kindness in your meditation.

Other benefits of Metta.

In terms of our modern day experience, there was a study done on prayer groups several years ago by the chief surgeon at a large medical center in San Francisco. Without anyone being aware of it, half of a group of about of 250 patients were assigned to prayer groups that prayed for their well-being. The other half had no one praying for them. When the study was over and the statistics done, the results were rather astonishing. Half of the 250 people who were chosen at random to be prayed for, left the hospital on the average of 5 days earlier, had fewer infections, fewer pulmonary problems and healed more quickly from a variety of illnesses than the other group. This was said to be reported in a scientific journal. Most of the other physicians simply do not know what to make of it. Those who know that “who we are affects the world more than anything else” would know.

I had my own personal experience of learning most vividly about the power of metta meditation, when I was doing some intensive metta meditation in the later part of my intensive Vipassana retreat at a retreat center in Myanmar at one time. As I learnt that some of the female foreign yogis were having some difficulties with their practice, I thought I'll try to see whether I can help them out by concentrating my metta specially on them for part of my time, during my metta meditation practice. After a few days, one of them said she couldn't help but had to ask me what I was doing to them, as she could feel some very strong rays coming from me to her like in a magnetic field for some time now. Not realizing yet the strength of the power of Metta, I got quite shocked by her question at first, thinking what's happening to me now. But then I also remembered that I've been doing metta on them. Wanting to make sure it was from my metta, I tried to ask the other yogis around the table, who happened to be sitting together with me, having lunch at the time. One yogi's reply was that she was able to feel it too now, but not as strongly as the time she was doing her sitting practice in the meditation hall. She said she could feel very strong rays coming directly from me to her during her sitting meditation! That encouraged me to explain to them that I had been doing special metta for them, to help with their difficulties in the practice. Fortunately for me, they seemed to feel quite assured then! From then on, during the course of their practice there, they would often come to me and ask me to do special metta practice for them, whenever they feel they were having some difficulties or having some mild ailment. They said they could feel it being very helpful!

Of course, I had to confirm all these with my meditation teacher later, at my interviews and he told me that it shows that my metta is

working. He said “how wonderful! It shows that it is becoming a success”. He told me to keep on with it. But, especially after that first incident with the yogis while having lunch, I felt really scared about having such strong effects. So, I told my master that I’m really scared and would like to stop my intensive practice of metta meditation for now! But he tried to encourage me to continue with it. As evidenced by the results of the prayer group trial and my own experiences, one can also do metta on one’s own minor and non-complicated illnesses. One can visualize one’s ailments in the same way as in doing metta meditation and concentrate one’s mind on the illness, using such phrases as : “ may the (particular ailment) get healed or cured soon and be well and healthy again” or such similar phrase/s.

The technique here is to cultivate a heightened and sustained awareness of the particular ailment. One also need to give oneself over with full attention, with full presence of “mind and body” to the ailment for the moment of the practice. One also need to have patience and perseverance and repeat doing the same over and over again for certain period of time, like going through a period of formal treatment, to have real effect.

As said before, metta is a mental factor and a form of mental energy which can travel anywhere unlimited - to situations, places, persons etc. and have their effects when so radiated through the practice of metta meditation. The mental energy from the radiating of Metta knows no boundaries - transcending all boundaries and space, near and far.

To be able to have metta, is in fact, our greatest strength. We are not caught in a downward spiral of resentment and revenge. We can be very strong without the angry reactions. Once the spirit of metta becomes fully ingrained in one, there arise no differentiation between friendly and unfriendly persons, or even one’s “enemies”, in wanting them all to be equally well and happy in the same manner as oneself!

A point to note here is that the extent and efficacy of the power of metta also depends on the extent of purity of one’s ethical conduct. The Buddha described it as being “upright, very upright”. Meaning, not-harming any living being ; not helping oneself to anything that is not given ;not indulging in any sexual misconduct; or not making any false speech.

It produced some such astounding effects for me at that time, because I was in an intensive retreat. My mind was mostly pure as well as having a positive mental attitude.

The practice of Metta does not involve and transcends any religious belief, creed or ethos. In these days, especially of much turmoil and animosity among individuals, groups, communities etc. all over world, the world would become a better place for everyone, regardless of the variety of religious belief, creed or ethos, if everyone could start to practice Metta for one another. After all, we, are all together in this world as fellow human beings who wish to be well and happy!

May all beings in the whole wide world be well, happy and free from harm!!

May, 2013

Daw Khemanandi.

A Biographical Sketch

Rev. Sister Daw Khema Nandi is a Theravada Buddhist nun in the lineage of the Most Ven. Mahasi Sayadaw of Myanmar. Born and brought up in a traditional Buddhist family in Myanmar in 1931, she was a devout practicing Buddhist since from an early age.

She completed her education with a B.Com (University of Rangon, Myanmar) and M.B.A (Wharton School, University of Pennsylvania, USA) in 1955.

She took up the practice of Vipassana meditation informally in 1962 and formally later under various well-known masters in Myanmar, while still living a family life. Her very first formal teacher was the well-known Senior Master, Most Ven. Webu Sayadaw. She practiced under him until 1977, when the Ven. Sayadaw passed away in June of that year.

Continuing her practice under various teachers, she finally found her niche in the Mahasi lineage of meditation. She has since been practicing faithfully and diligently in this lineage.

She later went to and worked in Singapore from 1980 to 1988. There, she also helped establish the new Burmese Buddhist Temple and was a founding member while there. She also started a meditation group there. She came to Canada in late 1988 after that and also got involved with a meditation group, Theravada Buddhist Community (TBC), for some time soon after she arrived. She later founded the Buddha Sasana Yeiktha meditation center in 1994, with the blessing of the Ven. Sayadaw U Pandita, offering her own personal residence for use as the yeiktha for its lifetime. The Ven. Sayadaw U Pandita, a senior disciple and successor to the Most Ven. Mahasi Sayadaw after his demise, also graciously accepted to honor the Yeiktha, as its founding Spiritual Director.

She was ordained as a nun in early 1996 by the Most Ven. Sayadaw U Pandita, at one of his branch meditation centers in California, USA., after becoming a widow and her children all grown up.

As her Kamma would have it, she was kindly accepted for further intensive practice and training not long after that, by the Most Ven. Saddhammaramsi Sayadaw, at his Saddhammaramsi Meditation Center in Myanmar, another well-known senior disciple of the Most Ven. Mahasi Sayadaw. She began her practice with him in 1997, initially, for one year; followed by two more intensive practice and training at his retreats abroad and a still two more further intensive practice and training for about one month each again at his Center in Myanmar. The Ven.Sayadaw is referred to by his disciples as the “Metta Sayadaw” - a teacher with great compassion for all beings.

Rev. Sister Daw Khema Nandi served as the Resident Spiritual Director of the Buddha Sasana Yeiktha since after her ordination and also led residential retreats, until the unfortunate closing of the Center in August, 2010, as she turned (80) years in age and became fragile in her health. She later founded the much smaller informal center- Muskoka Insight Meditation Center -as her residence , at the same place, where she continues to offer informal spiritual guidance as much as she can. She has also done some translations for the Most Ven. Saddhammaramsi Sayadaw for some of his discourses at his request.