

### 0.0.1 discourse on metta

#### 0.0.1 mettasuttaṃ

143. by which (or with) karaṇīyamattakusala  
which (in that) that santaṃ padaṃ having made  
the breakthrough,  
sakko ujū and sūjū and  
of/for suvacoca soft anatimānī.

143. karaṇīyamattakusalena  
yaṃ taṃ santaṃ padaṃ abhisamecca,  
sakko ujū ca sūjū ca  
suvacocassa mudu anatimānī.

144. santussako and subharo and  
appakicco and sallahukavuttī,  
santindriyo and nipako and  
appagabbho in (or on/at/within/herein/among)  
kula (s) ananugiddho.

144. santussako ca subharo ca  
appakicco ca sallahukavuttī,  
santindriyo ca nipako ca  
appagabbho kulesu ananugiddho.

145. not and inferior samācare any (or some)  
what? (or who or whom?)  
by which (or with) which (or (he) who) wise others  
might (or may/would) upavadati,  
one in pleasure or khemino they (must) comes to  
be (or becomes or is)

(the) all being (or seven) be sukhittattā.

145. na ca khuddaṃ samācare kiñci  
yena viññū pare upavadeyyuṃ,  
sukhino vā khemino hontu  
sabbe sattā bhavantu sukhittattā.

146. which (or (those) who) any (or some) who  
pāṇa bhūtatthi  
tasā or thāvarā or anavasesā,  
dīghā or which (or (those) who) mahantā or  
majjhamā rassakāṇukathulā.

146. ye keci pāṇa bhūtatthi  
tasā vā thāvarā vā anavasesā,  
dīghā vā ye mahantā vā  
majjhamā rassakāṇukathulā.

147. excellent! (or splendid!, auspicious!, wonder-  
ful!) or only (or also or even or simply or  
just) addiṭṭhā  
which (or (those) who) and dūre they (or present  
part.: being or ing) lives avidūre,  
earth bounddevas or sambhavesī or  
(the) all being (or seven) be sukhittattā.

147. diṭṭhā vā yeva addiṭṭhā  
ye ca dūre vasanti avidūre,  
bhūtā vā sambhavesī vā

sabbe sattā bhavantu sukhittattā.

148. not other (or after) other (or after) you (all)  
 (must) nikubbeti  
 you (all) (must) nātimaññeti any (or some) you  
 (aorist of) does (or how many) to/for that  
 (or to/for him) any (or some) kañ,  
 byārosanā perception of aversion (resistance)  
 of/for nāññama other (or final knowledge) might  
 (or may/would or to be done) dukkhamic-  
 chati.

148. na paro paraṃ nikubbetha  
 nātimaññetha katthaci naṃ kañci,  
 byārosanā paṭighasaññā  
 nāññamaññassa dukkhamiccheyya.

149. mātā as (or how, in which way) niyaṃ puttāṃ  
 āyusā one aputtamanurakkhe,  
 thus too (even/just so) all bhūtesū  
 the mind bhāvaye of/for aparima (s).

149. mātā yathā niyaṃ puttāṃ  
 āyusā ekaputtamanurakkhe,  
 evampi sabbabhūtesū  
 mānasā bhāvaye aparimānaṃ.

150. metta (safeguard) and all in (or on/at/within/herein/among)

world

the mind bhāvaye of/for aparima (s),  
above (or up) below and and across  
asambādham averam asapattam.

150. mettam ca sabbalokasmiṃ  
mānasam bhāvaye aparimānam,  
uddham adho ca tiriyañca  
asambādham averam asapattam.

151. tiṭṭham caram seating (sat down) or  
sayti (ing) or of/for as far/long as rid of middho,  
this mindfulness (or there is) might (or may/would  
or to be done) resolves  
brahmametam vihāram they have said here (this  
world) m.

151. tiṭṭham caram nisinno vā  
sayāno vā yāvatassa vigatamiddho,  
etam satim adhiṭṭheyya  
brahmametam vihāram idhamāhu.

152. and view not having approached (not having  
adopted or embraced)  
virtuous one (or moral one) by which (or with)  
vision one excelling in,  
in sensual pleasures might (or may/would or to be  
done) vinati gedham  
by which (or with or from) not (s) surely might (or  
may/would) gabbhasati causes to punarati  
("|").

152. diṭṭhiñca anupagamma  
sīlavā dassanena sampanno,  
kāmesu vineyya gedhaṃ  
nahi jātu gabbhaseyyaṃ punaretīti.

