

0.0.1 Metta

143. “This is what must be
done by one who’s skilled
in virtue,
in pursuit of the break-
through to supreme noble
peace:
He must be competent, up-
right, very upright;
Easy to admonish and mild,
not arrogant.

144. He must be contented
and easily supported,
of few duties and a frugal
way of living;
He must be prudent, mod-
est, with faculties serene,

not greedy when among
families.

145. He must refrain even
from the slightest action,
For which the wise will find
ground to reprove him.
He must be intent on well-
being and safety to all,
[as follows:]

mettasuttaṃ

143. karaṇīyamatthaku-
salena
yaṃ taṃ santaṃ padaṃ
abhisamecca,
sakko ujū ca sūjū ca
suvacocassa mudu ana-
timānī.

144. santussako ca su-
bharo ca
appakicco ca sallahuka-
vuttī,
santindriyo ca nipako
ca
appagabbho kulesu ana-
nugiddho.

145. na ca khuddaṃ
samācare kiñci
yena viññū pare upava-
deyyuṃ,
sukhino vā khemino
hontu
sabbe sattā bhavantu
sukhitattā.

May all beings be self-
contented.

146. Whatever living be-
ings there are;
Whether mobile or immo-
bile, without exception;

Long or big,
medium, short, minute or
massive.

147. Whether seen or un-
seen,
Dwelling far or near;
Born or pending birth
May all beings be self-
contented.

148. Let one not deceive
another,
Or despise any being in any
state;
Let none, out of ill-will or
resentment,
Wish for suffering, for one
another.

146. ye keci pāṇa bhū-
tatthi
tasā vā thāvarā vā ana-
vasesā,
dīghā vā ye mahantā vā
majjhamā rassakāṇuka-
thūlā.

147. diṭṭhā vā yeva ad-
diṭṭhā
ye ca dūre vasanti avi-
dūre,
bhūtā vā sambhavesi vā
sabbe sattā bhavantu
sukhitattā.

148. na paro paraṃ ni-
kubbetha
nātimaññetha katthaci
naṃ kañci,
byārosanā paṭighasaññā
naññamaññassa duk-
khamiccheyya.

149. Just as a mother who
protects with her life,
her own son, her one and
only son;
Even so, should he cultivate
a boundless mind,
towards all beings.

150. Cultivate a boundless
mind, imbued with metta,

for all the world systems;
Above, below and across,
Unlimited, freed from ha-
tred and enmity.

151. Whether standing,
walking or seated,
or lying down, as long as he
is free from drowsiness;
Let him be resolved on this
recollection.
For this is said to be the
Brahma abiding here.

152. By not adhering to
views,
Accomplished in virtue,
endowed with vision;
Being freed from all sense

149. mātā yathā niyaṃ
puttaṃ
āyusā ekaputtamanu-
rakkhe,
evampi sabbabhūtesū
mānasam bhāvaye apa-
rimānaṃ.

150. mettaṃ ca sabba-
lokasmiṃ
mānasam bhāvaye apa-
rimānaṃ,
uddhaṃ adho ca tiri-
yañca
asambādhaṃ averaṃ
asapattaṃ.

151. tiṭṭhaṃ caraṃ ni-
sinno vā
sayāno vā yāvatassa vi-
gatamiddho,
etaṃ satiṃ adhiṭṭheyya
brahmametaṃ vihāraṃ
idhamāhu.

152. diṭṭhiñca anupa-
gamma
sīlavā dassanena sam-
panno,
kāmesu vineyya ge-

desires,
He will surely never again
come back to lie in a
womb.”

dhamaṃ
nāhi jātu gabbhaseyyaṃ
punareti.

