

### 0.0.1 discourse on metta

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

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

145. not and inferior samā-  
care 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

### 0.0.1 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.

sukhitattā.

146. which (or (those)  
who) any (or some) who  
pāṇa bhūtatti  
tasā or thāvarā or anavas-  
esā,  
dīghā or which (or (those)  
who) mahantā or  
majjhamā rassakāṇukathulā.

147. excellent! (or splen-  
did!, auspicious!, won-  
derful!) 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 samb-  
havesī or  
(the) all being (or seven) be  
sukhitattā.

148. not other (or after)  
other (or after) you (all)  
(must) nikubbeti

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

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

148. na paro param ni-  
kubbetha  
nātimaññetha katthaci

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) dukkhamicchatī.

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

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

naṃ kañci,  
 byārosanā paṭighasaññā

nāññamaññassa duk-  
 khamiccheyya.

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

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

asambādhamaṃ averamaṃ asappaṭṭamaṃ.

151. tiṭṭhamaṃ cāraṃ seating  
(sat down) or  
sayti (ing) or of/for as  
far/long as rid of mid-  
dho,  
this mindfulness (or there  
is) might (or may/would  
or to be done) resolves  
brahmametaṃ vihāraṃ  
they have said here (this  
world) m.

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 gaddhaṃ  
by which (or with or from)  
not (s) surely might (or  
may/would) gabbhasati  
causes to punarati (“|”).

asappaṭṭamaṃ.

151. tiṭṭhamaṃ cāraṃ ni-  
sinno vā  
sayāno vā yāvatassa vi-  
gataṃ middha,  
etaṃ satim adhiṭṭheyya  
brahmametaṃ vihāraṃ  
idhamāhu.

152. diṭṭhiṃca anupā-  
gamma  
sīlavā dāsaṇaṇa sam-  
panno,  
kāmesu vineyya ge-  
dhaṃ  
nāhi jātu gabbhaseyya-  
maṃ punareṭṭhi.

