

0.0.1 discourse on metta

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

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

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.

147. excellent! (or splendid!, auspicious!,

wonderful!) 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 sukhittā.

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)
dukkhamicchati.

149. mātā as (or how, in which way) niyaṃ
puttaṃ
āyusā one aputtamanurakkhe,
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/am
world
the mind bhāvaye of/for aparima (s),
above (or up) below and and across
asambādham averaṃ asapattaṃ.

151. tiṭṭhaṃ caraṃ 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
 brahmametam 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 gedhaṃ
 by which (or with or from) not (s) surely might
 (or may/would) gabbhasati causes to
 punarati (“|”).