

### 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!,

### 0.0.1 mettāsuttam

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

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

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

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

147. diṭṭhā vā yeva addiṭṭhā  
ye ca dūre vasanti avidūre,  
bhūtā vā sambhavesī vā  
sabbe sattā bhavantu sukhittā.

148. na paro paraṃ nikubbetha  
nātimaññetha katthaci naṃ kañci,

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 sukhitattā.

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/among)  
world  
the mind bhāvaye of/for aparima (s),  
above (or up) below and and across  
asambādhaṃ averaṃ asapattaṃ.

byārosanā paṭighasaññā  
nāññamaññassa dukkhamiccheyya.

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

150. mettā ca sabbalokasmiṃ  
mānasā bhāvaye aparimāṇāṃ,  
uddhaṃ adho ca tiriyañca  
asambādhaṃ averaṃ asapattaṃ.

151. tiṭṭhaṃ caraṃ nisinno vā  
sayāno vā yāvatassa vigatamiddho,  
etaṃ satīṃ adhiṭṭheyya  
brahmametaṃ vihāraṃ idhamāhu.

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

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 (“|”).

