

METTASUTTAMĪ (KHP 9)
THE DISCOURSE ON FRIENDLINESS
MEDITATION
(AN ANALYSIS)

Karaṇīyam-atthakusalena
yan-taṃ santaṃ padaṃ abhisamecca

What should be done by one skilful in good,
who has comprehended the state of peace:

Karaṇīyam what should be done
attha (= atthe) in good
kusalena by one skilful
yan-taṃ (the one) who
santaṃ of peace
padaṃ the state
abhisamecca has comprehended

sakko ujū ca sūjū ca
suvaco c' assa mudu anatiṃānī

he ought to be able, straight, and upright,
easy to speak to, meek, without conceit,

sakko able
ujū straight
ca and
sūjū upright
ca and
suvaco easy to speak to
c' (= ca) and
assa he ought to be
mudu meek
anatiṃānī without conceit

**santussako ca subharo ca
appa-kicco ca sallahuka-vutti**

satisfied (with little), easy to support,
with few duties, and light in living,

santussako satisfied
ca and
subharo easy to support
ca and
appa- few
kicco duties
ca and
sallahuka- (= sa+lahuka) (with) light
vutti living

**sant' indriyo ca nipako ca
appagabbho kulesu ananugiddho**

with faculties at peace, prudent,
not forward, and greedless among the families,

sant' (= santa) peace
indriyo faculties
ca and
nipako prudent
ca and
appagabbho (= a+pagabbho) not forward
kulesu among the families
ananugiddho (= an+anugiddho) greedless

**na ca khuddam samācare kiñci
yena viññū pare upavadeyyum**

he should not do the slightest thing
whereby others who are wise might find fault (with him).

na not
ca (connective particle)
khuddam slightest
samācare he should do
kiñci thing
yena whereby
viññū wise
pare others
upavadeyyum might find fault

**"Sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā**

"(May all beings) be happy and secure,
may all beings in their hearts be happy!

Sukhino happy
vā (= va) emphatic
khemino secure
hontu be
sabbe all
sattā beings
bhavantu may (they) be
sukhitattā (= sukhitā+attā) happy in heart

**Ye keci pāṇa-bhūt' atthi
tasā vā thāvarā vā anavasesā**

Whatsoever breathing beings there are -
trembling, firm, or any other (beings),

Ye keci Whatsoever
pāṇa- breathing
bhūt' (= bhūtā) beings
atthi there are
tasā trembling
vā or
thāvarā firm
vā or
anavasesā any other (lit: what remains)

**dīghā vā ye mahantā vā
majjhimā rassakāṇuka-thūlā**

whether they be long or great,
of middle size, short, tiny, or of compact (body),

dīghā long
vā or
ye they (who)
mahantā great
vā or
majjhimā middle (size)
rassak(a)- short
(a)ṇuka tiny
thūlā compact (body)

diṭṭhā vā ye ca addiṭṭhā
ye ca dūre vasanti avidūre

those who are seen, and those who are unseen,
those who live far away, those who are near,

diṭṭhā seen
vā (or)
ye those who
ca and
addiṭṭhā (= a+diṭṭhā) unseen
ye those who
ca and
dūre far (away)
vasanti live
avidūre near

bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhittā

those who are born, and those who still seek birth -
may all beings in their hearts be happy!"

bhūtā those who are born
vā or
sambhavesī those who seek birth
vā or
sabbe all
sattā beings
bhavantu may (they) be
sukhittā (= sukhita+attā) happy in heart

Na paro paramṃ nikubbetha
nātimaññetha katthaci naṃ kañci

No one should cheat another,
nor should he despise anyone wherever they be,

Na no
paro one (lit: other)
paramṃ another
nikubbetha should cheat
nātimaññetha (= na+atimaññetha) nor should he despise
katthaci wherever
naṃ kañci anyone

**byārosanā paṭigha-saññā
nāññam-aññassa dukkham-iccheyya**

he should not long for suffering for another
because of anger or resentment.

byārosanā because of anger
paṭigha-saññā because of (an idea of) resentment
n(a) not
(a)ññam-aññassa for another
dukkham suffering
iccheyya he should long

**Mātā yathā niyaṃ puttāṃ
āyusā eka-puttāṃ anurakkhe**

in the same way as a mother would protect
her son, her only son, with her life,

Mātā a mother
yathā in the same way as
niyaṃ her (lit: one's own)
puttāṃ son
āyusā life
eka- only (lit: one)
puttāṃ son
anurakkhe would protect

**evam-pi sabba-bhūtesu
mānasāṃ bhāvaye aparimāṇāṃ**

so toward all beings
he should develop the measureless thought (of friendliness).

evam so
pi (emphatic)
sabba- all
bhūtesu toward beings
mānasāṃ thought
bhāvaye he should develop
aparimāṇāṃ measureless

**Mettañ-ca sabba-lokasmiṃ
mānasam bhāvaye aparimāṇam**

Towards the whole wide world he should develop
the measureless thought of friendliness,

Mettañ friendliness
ca (connective particle)
sabba- whole
lokasmiṃ towards the world
mānasam thought
bhāvaye he should develop
aparimāṇam measureless

**uddham adho ca tiriyañ-ca
asambādhama verama asapattama**

above, below, and across (the middle),
without barriers, hate, or enemy.

uddham above
adho below
ca and
tiriyañ across
ca and
asambādhama (= a+sambādhama) without barriers
verama (= a+verama) hate
asapattama (= a+sapattama) without enemy

**Tiṭṭham carama nisinna vā
sayāno vā yāvat' assa vigatamiddho**

Standing, walking, sitting,
lying, for as long as he is without torpor,

Tiṭṭham Standing
carama walking
nisinna sitting
vā (or)
sayāno lying
vā (or)
yāvat' (= yāvatā) for as long as
assa he is
vigata without
middho torpor

**etaṃ satiṃ adiṭṭheyya
brahmam-etaṃ vihāraṃ idha-m-āhu**

he should be resolved on this mindfulness,
for this, they say here, is the (true) spiritual life.

etaṃ this
satiṃ mindfulness
adiṭṭheyya should be resolved on
brahmam spiritual
etaṃ this
vihāraṃ life
idha here
m (euphonic particle)
āhu they say

**diṭṭhiṅ-ca anupagamma
sīlavā dāssanena sampanno**

without going near to (wrong) views,
virtuous, and endowed with (true) insight,

diṭṭhiṅ views
ca (and)
anupagamma (= an + upagamma) without going near
sīlavā virtuous
dāssanena insight
sampanno endowed

**kāmesu vineyya gedhaṃ
na hi jātu gabbha seyyaṃ puna-r-etī ti**

having removed (all) greed for sense pleasures,
he will never come to lie in a womb again.

kāmesu for sense pleasures
vineyya having removed
gedhaṃ greed
na not
hi emphatic
jātu emphatic
gabbha womb
seyyaṃ lie
puna again
r (euphonic particle)
eti will come
ti (quotation marker)