

Metta Sutta

I. The Practitioner and the Purpose of the Practice

1. The practitioner: one who is skilled in the good (*karaṇīyam atthakusalena*)
2. The purpose: to realize that state of peace (*yaṃ taṃ santam padam abhisamecca*)

II. Prerequisites to the Practice of Mettā (Fifteen Qualities)

1. *Sakko*: able, capable, in the spiritual life
2. *Ujū*: upright (not deceptive, not crooked)
3. *Sūjū*: honest (not hypocritical, not pretending to have virtues one doesn't possess)
4. *Suvaco*: easy to speak to, amenable to correction
5. *Mudu*: gentle, soft
6. *Anatimānī*: not arrogant, not proud
7. *Santussako*: contented
8. *Subhāro*: easy to support
9. *Appakicco*: not involved with many duties
10. *Sallahukavuttī*: light in one's activities
11. *Santindriyo*: with calm sense faculties
12. *Nipako*: discreet, possessing pragmatic wisdom
13. *Appagabbho*: not impudent
14. *Kulesu ananugiddho*: not greedy when among families
15. *Na ca khuddam samācare kiñci yena viññū pare upavadeyyuṃ*: and he should not do anything even slight because of which other wise ones might reproach him.

(Note: Items 1-14 are morality as positive conduct (*cāritta-sīla*); item 15 is morality as restraint (*vāritta-sīla*))

III. The Meditative Development of Mettā

1. General statement: "May all beings be well (well in body, physical health); safe and secure (free from harm and danger). May all beings be happy!" (*sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā*)
2. The classes of beings (*ye keci pāṇā bhūt'atthi*): dyads and triads
 - (a) the frail and the strong (*tasā vā thāvarā vā anavasesā*)
 - (b) long, middling, short (*dīghā majjhimā rassakā*)
 - (c) large, middling, small (*mahantā majjhimā aṇukā*)
 - (d) gross, middling, subtle (*thūlā majjhimā aṇukā*)
 - (e) the seen and unseen (*diṭṭhā vā ye vā adiṭṭhā*)
 - (f) those dwelling far, those dwelling near (*ye ca dure vasanti avidure*)
 - (g) those that have come to be and those about to come to be (*bhūta vā sambhavesī vā*)
3. Repeat generalization: "May all beings be happy (*sabbe sattā bhavantu sukhittā*)!"

4. Mettā as the wish for peace and harmony among beings: “Let there be no deceit, contempt, or ill will between beings!” (*na paro paraṃ nikubbetha n’ātimaññetha katthacinaṃ kañci, byārosanā paṭighasaññā nāññam aññassa dukkham iccheyya*)

IV. The Intensification and Expansion of Mettā

1. Intensification of mettā: “As a mother would, with all her life, protect her only child (*mātā yathā niyaṃ puttaṃ āyusā ekaputtaṃ anurakkhe*), so one should develop a measureless mind towards all beings (*evam pi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ*).”
2. Expansion: “Develop a measureless mind of mettā to all the world” (*mettañ ca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ*) – “above, below, and across, unconfined, without enmity, without hostility” (*uddhaṃ adho ca tiriyaṃ ca, asambādhaṃ averaṃ asapattaṃ*)
3. “As long as one isn’t asleep, maintain the mindfulness of mettā in all postures (*tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāva tassa vigatamiddho, etaṃ satim adhiṭṭheyya*); this, they say, is the abode of brahmā here (*brahmam etaṃ vihāraṃ idha-m-āhu*).”

V. Turning Mettā towards Wisdom

1. Not approaching views (*diṭṭhiṃ ca anupagamma*)
2. Virtuous (*sīlavā*)
3. Endowed with vision (*dassanena sampanno*): (= three of the stream-enterer’s qualities)
4. Abandoning greed for sensual pleasures (*kāmesu vineyya gedhaṃ*)
5. One does not take rebirth in a womb (*na hi jātu gabbhaseyyaṃ punar eti*): (= attaining the stage of a non-returner)