

LEARNING PĀḲI

Metta Sutta

Metta PāḲi-sikkhā

Version 1.0

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Present Tense¹ - suffix 'ti'

1. **Yamhi cevānuyūñjanto rattindiva-matandito sukhaṃ supati** - a person who makes effort regarding this Sutta day and night (by reciting and practicing), sleeps comfortably.
2. **Sutto ca pāpaṃ kiñci na passati** - when he is asleep, he does not have bad dreams.
3. **Sīlavā dassanena sampanno na hi jātu ggabbhaseyya puna reti** - being virtuous and endowed with Vision (the First Path Knowledge) does not come again to lying in a (mother's) womb..

Present Tense - suffix 'anti'

1. **Yakkhā neva dassenti bhīsanāṃ** - the Yakkhas do not show fearful visions.
2. **Ye keci pāṇabhūtatthi** - Whatsoever living beings there be.
3. **Ye va dūre vasanti avidūre** - those dwelling far or near.

Verb Case 2 - suffix 'antu'

1. **Sukhino vā khemino hontu** - May all beings be happy and safe.
2. **Sabbasattā bhavantu sukhitattā** - May their hearts be happy.

Verb Case 3² - suffix 'eyya'

1. **Sakko ujū ca suhujū ca, suvaco assa mudu anatimānī santussako ca subharo ca, appakicco ca sallahukavutti , santindriyo ca nipako ca, appagabbho kulesvananugiddho-** who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited. He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).
2. **Na ca khudda-mācare kiñci** - He should not commit any slight wrong.
3. **Byārosanā paṭighasañña, nāñña-maññassa dukkha-miccheyya** - Let him not wish any harm to another with insult or ill will.
4. **Mātā yathā niyaṃ putta, māyusā ekaputta-manurakkhe, evam pi sabbabhūtesu, mānasā bhāvaye aparimāṇāṃ** - Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart toward all beings.
5. **Tiṭṭhaṃ caraṃ nisinno va, sayāno yāvātassa vitamiddho, etaṃ satim adhittheyya, brahma-metaṃ vihāra-midha māhu** - Whether he is standing, walking, sitting or lying down, as long as he is awake he

¹ See Lesson 17 Verb Case 1 Vattamāna, generally used in 'simple present tense'.

² See Lesson 19, Verb Case 3 Sattamī, expressed worth doing, capable of doing, permitting, logical, suggesting.

should develop this mindfulness in loving kindness. This is the Noble Living here (in the Dispensation of the Buddha), they say.

Verb Case 3 - suffix 'etha'

1. Na paro paraṃ nikubbetha - let none deceive another.
2. Nātimaññetha katthaci na kañci - despise any person in any place.

Past Tense - suffix 'um'

1. Brahma-metaṃ vihāra-midha māhu - This is the Noble Living here (in the Dispensation of the Buddha), they say.

Noun 3rd Form - suffix 'tatiya' (with, by) - Active voice

1. Bvārosanā patighasañña, nāñña-maññassa dukkha-miccheyya - Let him not wish any harm to another with insult or ill will.
2. Mātā yathā niyaṃ putta, māyusā ekaputta-manurakkhe - Just as a mother would protect her only child at the risk of her own life.

Noun 3rd Form - suffix 'tatiya' (with, by) - Passive voice

1. Karaṇīya-matthakusalena - he who is skilled in his good, should practice the three kinds of training.

Noun - suffix 'to' (by, because of)

1. Yassānubhāvato yakkhā, Neva dassenti bhīsanāṃ - By the power of this Sutta, the Yakkhas do not show fearful visions

Noun 6th form - suffix 'chatthi' (of)

1. Nāñña-maññassa dukkha-miccheyya - Let him not wish any harm to another.

Suffix Ta - active

1. **Yamhi cevānuyuñjanto , rattindiva-matandito** - a person who makes effort regarding this Sutta day and night (by reciting and practicing).
2. **Sutto ca, pāpaṃ kiñci na passati** - when he is asleep, he does not have bad dreams.
3. **Evamādiguṇūpetam, Parittam taṃ bhaṇāma he** - Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.
4. **Kulesvananugiddho** - not be greedily attached to the families (devotees).

Suffix Tvā

1. **Etādisāni katvāna, sabbattha maparājitā, sabbattha sotthim gacchanti** - Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere.
2. **Karaṇīya-matthakusalena, yaṃ ta santam padaṃ abhisamecca³** - He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training.
3. **Diṭṭhiṃ ca anupaggamma, sīlavā dassanena sampanno, kāmesu vineyya gedham , na hi jātu ggabbhaseyya puna reti** - Not approaching (taking) wrong views, being virtuous and endowed with Vision (the First Path Knowledge), and discarding attachment to sensual objects, he definitely does not come again to lying in a (mother's) womb.

Ya and Ta

1. **Yassānubhāvato yakkhā, Neva dassenti bhīsanam; Yamhi cevānuyuñjanto , Rattindiva-matandito Sukham supati sutto ca, Pāpaṃ kiñci na passati; Evamādiguṇūpetam, Parittam taṃ bhaṇāma he** - By the power of this Sutta, the Yakkhas do not show fearful visions, and a person who makes effort regarding this Sutta day and night (by reciting and practicing), sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.
2. **Karaṇīya-matthakusalena, Yaṃ ta santam padaṃ abhisamecca** - He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training.
3. **Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum** - He should not commit any slight wrong, by doing which he might be censured by wise men.
4. **Ye keci paṇabhūtatti, Tasā vā thāvarā vanavasesā, Dīghā vā ye va mahantā, Majjhimā rassakā aṇukathulā Diṭṭhā vā ye va adiatṭhā, Ye va dūre vasanti avidūre, Bhūtā va sambhavesīva, Sabbasattā bhavantu sukhittā** - Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born - may all beings without exception be happy.
5. **Yāvatāssa vitamiddho, etam satim adhiṭṭheyya** - as long as he is awake he should develop this mindfulness in loving kindness.

³ Nibbāna

Vocabulary

Yassānubhāvato yakkhā, Neva dassenti bhisanaṃ;

Yamhi cevānuyuñjanto, Rattindiva-matandito.

Sukhaṃ supati sutto ca, Pāpaṃ kiñci na passati;

Evamādiguṇūpetam, Parittaṃ taṃ bhaṇāma he.

By the power of this sutta, the Yakkhas do not show fearful vision.

A person making effort in (with) this Sutta day and night (by reciting and practicing),

Will sleep soundly, and when he is asleep, he does not have any bad dreams.

Oh good people! Let us recite this protective Sutta

Which is endowed with these qualities and others as well.

Nouns

1. *Yassā* – of this sutta.
2. *ānubhāvato* – by the power of.
3. *Yakkhā* – the Yakkhas.
4. *bhisanaṃ* - fearful (vision).
5. *Yamhi* – in this (*ya+mhi*).
6. *Cevā* –also (=ca+eva)
7. *anuyuñjanto* - A person making effort.
8. *Rattindiva*– day and night.
9. *Atandito* – not lazy.
10. *Sukhaṃ* - soundly.
11. *sutto* - when he is asleep.
12. *Pāpaṃ* - bad dream.
13. *kiñci* – any.
14. *Evamādiguṇūpetam* - Which is endowed with these qualities and others as well;
(*Evam+ādi+guṇa+ūpetam=these+so on+qualities+endowed*).

15. *Parittam* - protective Sutta.

16. *taṃ* - that.

17. *he* - Oh good people!

Verbs

1. *Na dassenti* – not show.

2. *supati* – sleeps.

3. *Passati* – sees.

4. *bhaṇāma* - Let us recite.

Karaṇiya-matthakusalena Yaṃ ta santam padam abhisamecca,

Sakko ujū ca suhujū ca, Suvaco cassa mudu anatimāni.

One who is skilled in his good, and inspired by the ultimate peacefulness of Nibbāna

Should practice (three kinds of training)

He should be able, upright, very upright, obedient, gentle, and not conceited.

Nouns

1. *Karaṇiyam* - Should practice.

2. *atthakusalena* – by one who is skilled in his good.

3. *Yaṃ taṃ* - that

4. *santam* - ultimate peaceful.

5. *padam* - Nibbāna

6. *abhisamecca* – having inspired.

7. *Sakko* – able.

8. *ujū* – upright (in body and speech).

9. *Suhujū* - very upright (in mind).

10. *Suvaco* - obedient

11. *mudu* - gentle

12. *anatomāni* - not conceited.

Verb

1. *assa* - should be (*cassa=ca+assa*)

Santussako ca subharo ca Appa-kicco ca sallahuka-vutti

Santindriyo ca nipako ca, Appagabbho kulesva-nanugiddho.

One should be contented, easy to take care of, have few activities,
have light living (having few possessions), And be controlled in his senses;
Matured and not impudent And not be attached to the families (devotees).

Nouns

1. *Santussako* – contented.

2. *subharo* - easy to take care of.

3. *Appa-kicco* - having few activities. (*Appa=few*)

4. *sallahuka-vutti* - having light living (have few possessions). (*Sallahuka=light; vutti =living*)

5. *Santindriyo* - having calm faculties; controlled in his senses.

6. *nipako* - Matured.

7. *Appagabbho* - not impudent. (*Appagabbho=na+pagabbho*)

8. *kulesu-* in families.

9. *nanugiddho* - not be attached; (*na+anugiddho*)

Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum,

Sukhino vā khemino hontu, Sabbasattā bhavantu sukkhitattā.

One should not commit any slight wrong, By doing which he might be censured by the wise.

May all beings be happy and safe. May their hearts be happy.

Nouns

1. *Na* - not.
2. *Khudda* – slight wrong.
3. *Kiñci* - any.
4. *Yena* - because; by.
5. *viññū* - the wise.
6. *pare* - other.
7. *Sukhino* – happy.
8. *khemino* - safe.
9. *Sabbasattā* - all beings
10. *sukkhittā* - be happy.

Verbs

1. *mācare* - should commit.
2. *upavadeyyum* - might censure.
3. *bhavantu* - may they be.

Ye keci pāṇabhūtatthi, Tasā vā thāvarā vanavasesā
Dīghā vā ye va mahantā, Majjhimā rassakā aṇuka-thūlā.
Diṭṭhā vā ye va adiṭṭhā, Ye va dūre vasanti avidūre⁴,
Bhūtā va sambhavesīva, Sabba-sattā bhavantu sukhittā.

Whatsoever living beings there be, feeble or strong,
long or big or medium or short, small or fat (round), seen or unseen,
those dwelling far or near, those who have been born
and those who are yet to be born -- may all beings without exception be happy.

⁴ 4 pairs: feeble/strong, seen/unseen, far/near, born/yet born; 3 triplets: long/med/short, big/med/small, fat/med/thin

Nouns

1. *Ye keci* – Whatsoever.
2. *pāṇabhūtā* - living beings.
3. *Tasā* – fearful.
4. *thāvarā* – unfearful.
5. *vanavasesā* - or remainderless (*vanavasesā=vā* (or)+*anavasesā*; *anavasesā=na+avasesā*=no remainder)
6. *Dīghā* - long
7. *Mahantā* – big.
8. *Majjhimā* - medium.
9. *rassakā* - short.
10. *aṇuka* – small and thin.
11. *thūlā* – fat.
12. *Diṭṭhā* – seen.
13. *adiṭṭhā* – unseen.
14. *dūre* - in far place.
15. *avidūre* – in near place.
16. *Bhūtā* –those who have been born.
17. *Sambhavesīva* - those who are yet to be born; (*Sambhavesīva= Sambhavesī+vā*)
18. *Sabba-sattā* - all beings.
19. *Sukhittā* – happy.

Verbs

1. *Atthi* – there are.
2. *vasanti* – dwell, live.
3. *Hontu, bhavantu* – may it be, may they be.

*Na paro param nikubbetha, Nātimaññetha katthaci na kañci,
Byārosanā paṭighasañña, Nāñña-maññaassa dukkha-miccheyya.*

Let none deceive another or despise any person in any place.
Let none wish any harm to another with insult or ill will.

Nouns

1. *Paro* – another.
2. *param* - to other person.
3. *Katthaci* - in any place.
4. *Kañci* - any person.
5. *Byārosanā* – with insult.
6. *paṭighasañña* – with ill will.
7. *Nāñña- Maññassa* – not to another (*na+añña+ maññassa =not to each one*).
8. *Dukkha* – harm, pain, suffering.

Verbs

1. *Nikubbetha* – should deceive.
2. *Nātimaññetha* – should not despise. (*Nātimaññetha= Na+atimaññetha*)
3. *iccheyya* - Let one wish.

Mātā yathā niyaṃ putta-, Māyusā ekaputta-manurakkhe,

Evam pi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.

Just as a mother would protect her only child at the risk of her own life,

Even so (to such extent) cultivate a boundless heart toward all beings.

Nouns

1. *Mātā* – mother.
2. *Yathā* - Just as.
3. *niyaṃ* - own.
4. *Putta* – child.
5. *Māyusā* - at the risk of her life.
6. *Ekaputta* - one child.
7. *Evam pi* - Even so.
8. *Sabbabhūtesu* - toward all beings.
9. *Mānasam* - metta mind.
10. *aparimāṇam* - boundless.

Verbs

1. *anurakkhe* - would protect.
2. *Bhāvaye* – should cultivate.

Mettañca sabba-lokasmi, Mānasam bhāvaye aparimāṇam,

Uddham adho ca tiriyañca, Asambādham avara-masapattam.

Let the thoughts of boundless love pervade the whole world above, below and across;

Making them unrestricted, free of hate and free of enmity.

Nouns

1. *Mettañ* – love.
2. *sabba-lokasmi* - in the whole world.
3. *Uddham* - above.
4. *adho* – below.
5. *Tiriyañ* – across.
6. *Asambādham* - unrestricted.
7. *Averam* - free of hate.
8. *asapattam* - free of enmity.

Verb

1. *Bhāvaye* – should pervade.

Tiṭṭham caram nisinno va, Sayāno yāvatāssa vitamiddho,

Etam satim adhiṭṭheyya, Brahma-metam vihāra-midha māhu.

Whether standing, walking, sitting or lying down,

As long as one is awake, one should develop this mindfulness in loving kindness.

This is the Noble Living honored here (in the Dispensation of the Buddha).

Nouns

1. *Tiṭṭham* – standing.
2. *caram* - walking.
3. *nisinno* – sitting.
4. *Sayāno* - lying down.
5. *Yāvatā* - as long as (*Yāvatāssa*=*yāvatā* +*assa*)
6. *Vitamiddho* – awake (*vita*=*free* + *middho*=*sleepiness*).
7. *Etam* - this
8. *satim* - mindfulness in (connected with) loving kindness.
9. *Brahma* - noble.
10. *etam* - that.
11. *Vihāram* - living.
12. *idha* –here.

Verb

1. *āhu* – said.
2. *adhiṭṭheyya* - should develop.
3. *Assa* – should be.

*Diṭṭhiñ ca anupaggamma, Sīlavā dassanena sampanno,
Kamesu vineyya gedham Na hi jātu ggabbhaseyya puna reti.*

Not approaching (taking) wrong view,

Being virtuous and endowed with Vision (the first stage of enlightenment),

And discarding attachment to sensusal objects,

One definitely does not come again to lying in a (mother's) womb.

Nouns

1. *Diṭṭhiñ* – wrong view.
2. *Anupaggamma* - Not approaching (taking).
3. *Sīlavā* - Being virtuous.
4. *dassanena* – with vision (the first stage of enlightenment).
5. *Sampanno* – endowed.
6. *Kamesu* – in sensusal objects.
7. *vineyya* – discarding.
8. *gedham* - attachment.
9. *jātu* – definitely.
10. *gabbhaseyya* - lying in a (mother's) womb; (*gabbhaseyya*= *gabbha*(womb)+*seyya*(lying))
11. *puna* - again

Verb

1. *na eti* – does not come.

Metta Sutta

Yassānubhāvato yakkhā, Neva dassenti bhisanam;

Yamhi cevānuyuñjanto, Rattindiva-matandito.

Sukham supati sutto ca, Pāpam kiñci na passati;

Evamādiguṇūpetam, Parittam tam bhaṇāma he.

By the power of this sutta, the Yakkhas do not show fearful vision.

A person making effort in (with) this Sutta day and night (by reciting and practicing),

Will sleep soundly, and when he is asleep, he does not have bad dreams.

Oh good people! Let us recite this protective Sutta

Which is endowed with these qualities and others as well.

Karaṇiya-matthakusalena Yam ta santam padam abhisamecca,

Sakko ujū ca suhujū ca, Suvaco cassa mudu anamāni.

One who is skilled in his good, and inspired by the ultimate peacefulness of Nibbāna

Should practice (three kinds of training)

He should be able, upright, very upright, obedient, gentle, and not conceited.

Santussako ca subharo ca Appa-kicco ca sallahuka-vutti

Santindriyo ca nipako ca, Appagabbho kulesva-nanugiddho.

One should be contented, easy to take care of, have few activities,

have light living (have few possessions), And be controlled in his senses;

Matured and not impudent And not be attached to the families (devotees).

Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyum,

Sukhino vā khemino hontu, Sabbasattā bhavantu sukkhitattā.

One should not commit any slight wrong, By doing which he might be censured by the wise.

May all beings be happy and safe. May their hearts be happy.

Ye keci pāṇabhūtatthi, Tasā vā thāvarā vanavasesā

Dīghā vā ye va mahantā, Majjhimā rassakā aṇuka-thūlā.

Diṭṭhā vā ye va adiṭṭhā, Ye va dūre vasanti avidūre,

Bhūtā va sambhavesīva, Sabba-sattā bhavantu sukhittā.

Whatsoever living beings there be, feeble or strong,

long or big or medium or short, small or fat (round), seen or unseen,

those dwelling far or near, those who have been born

and those who are yet to be born -- may all beings without exception be happy.

Na paro paraṃ nikubbetha, Nātimaññetha katthaci na kañci,

Byārosanā paṭighasañña, Nāñña-maññassa dukkha-miccheyya.

Let none deceive another or despise any person in any place.

Let none wish any harm to another with insult or ill will.

Mātā yathā niyaṃ putta-, Māyusā ekaputta-manurakkhe,

Evam pi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.

Just as a mother would protect her only child at the risk of her own life,

Even so (to such extent) cultivate a boundless heart toward all beings.

Mettañca sabba-lokasmī, Mānasam bhāvaye aparimāṇam,

Uddham adho ca tiriyañca, Asambādham avera-masapattam.

Let the thoughts of boundless love pervade the whole world above, below and across;

Making them unrestricted, free of hate and free of enmity.

**Tiṭṭhaṃ caraṃ nisinno va, Sayāno yāvatāssa vitamiddho,
Etaṃ satiraṃ adhiṭṭheyya, Brahma-metaṃ vihāra-midha māhu.**

Whether standing, walking, sitting or lying down,
As long as one is awake, one should develop this mindfulness in loving kindness.
This is the Noble Living honored here (in the Dispensation of the Buddha).

**Diṭṭhiṃ ca anupaggaṃ, Silavā dassetāna sampanno,
Kamesu vineyya gaddhaṃ Na hi jātu ggabbhaseyya puna reti.**

Not approaching (taking) wrong view,
Being virtuous and endowed with Vision (the first stage of enlightenment),
And discarding attachment to sensuous objects,
One definitely does not come again to lying in a (mother's) womb.