



Metta

Autumn 2020

Inside this issue:

-Page 1
From Pali to Hawaiian
An Inter-Buddhist Project
Translation of the
Karaṇīya Metta Sutta
into Hawaiian

-Page 2
Notes from the Transla-
tors
 Dr. Jake H. Davis
 Dr. M. Puakea Nogelmeier

-Page 4 —INSERT—
Karaṇīya Metta Sutta
Mele Lokomaika'i
 Dr. M. Puakea Nogelmeier
 Dr. Jake H. Davis

-Page 6
Pandemic Dharma
 Richard St. Clair

-Page 7
Mahalos and
In Memoriam

-Page 8
Classes that have Re-
sumed

From Pali to Hawaiian An Inter-Buddhist Project Translation of the Karaṇīya Metta Sutta into Hawaiian

The Beginning of the Project

In the later part of January this year, Buddhist Study Center (BSC) received a request from Jesse Maceo Vega Frey, Resident Teacher and General Manager of the Vipassana Hawaii about a Hawaiian translation of the Karaṇīya Metta Sutta (Sutra in Sanskrit or 經[kyō]) in Sino-Japanese). Earlier Jesse had received an inquiry from a Buddhist monk in New Zealand who is working on translating that Sutta into Maori and wanted to look at how a translation into Hawaiian was approached because Maori and Hawaiian are linguistically related. We were not aware of any previous translation, so this led to a joint translation project jointly sponsored by Vipassana Hawaii and the BSC. Of course, we were honored to be a part of an inter-Buddhist endeavor to produce a new Buddhist work which also honors Hawaiian, the language of Buddhism's new home: Hawai'i.

In early March Dr. Puakea Nogelmeier, a scholar of the Hawaiian language and Dr. Jake H. Davis, a scholar of the Pali language and Teacher of Theravada Buddhism, teamed up to translate the Metta Sutta from Pali into Hawaiian. Although the two scholars spoke to each other in English, the translation effort was to transmit, as much as possible, the full meaning of the Pali into Hawaiian. They met once a week online and completed the project at the beginning of May.

About the Karaṇīya Metta Sutta

Quite few Buddhist organizations, including several Hongwanji temples in the United States use an aspiration that is generally referred to as the *Loving-Kindness Meditation*. Loving kindness is one translation of the Pali word *metta*. It begins with words similar to this:

*May all beings be happy and well,
 May no harm or difficulties come to them,
 May they live in peace and harmony.*
 (from a card originating from the Palo Alto Buddhist Temple)

It should be noted that although the concepts are based on the Karaṇīya Metta Sutta, most aspirations are not actually translations of the Sutta. Also of interest is that there are several Metta Sutta in the Pali Canon and since this Sutta begins with "Karaṇīya" meaning "ought to be, or worth doing," this Metta Sutta is referred to as the Karaṇīya Metta Sutta to distinguish it from other Metta Sutta in same manner that songs are referred to by their first line.

(Continued on page 2)

From Pali to Hawaiian
An Inter-Buddhist Project
Translation of the Karaṇīya Metta Sutta into Hawaiian

(Continued from page 1)

The Translation Process

It was fascinating to witness the two scholars work with each other. Dr. Davis would not only describe the meaning of words and phrases of the Pali but also explain the grammar and communication strategies associated with the language. Then Dr. Nogelmeier would find the appropriate Hawaiian that would not only express meaning but feeling and, where ever possible match the communication strategy of the source language. And in several cases, as you will see in the translator’s notes, they discovered that Hawaiian was more resonant with Pali than English. Furthermore, the process of translating the Pali to Hawaiian actually helped to clarify how to express the meaning in English.

What resulted was a Hawaiian *mele*, a form that is appropriate for a religious work that will be then be chanted as an ‘oli. Thus the name: *Mele Lokomaika’i*. In fact, a Hawaiian chanter, Kekuhi Keali’ikanaka’ole will give voice to the *Mele Lokomaika’i* as an ‘oli.

How the Karaṇīya Metta Sutta (*Mele Lokomaika’i*) is Presented to You

The Sutta/Mele will be in the form of a tri-lingual presentation as a separate page that is inserted into this publication. In this way you will be able to easily read it together with the **Notes From the Translators** that will follow below. In this way you will be able to track the three versions along with the thoughts of the translators as they worked on both the Hawaiian and English.

Notes From the Translators

In offering this tri-lingual presentation of the Pāli text known as the Karaṇīya Metta Sutta (KN 1.9), we note with pleasure a number of areas where moving between Pāli and Hawaiian linguistic constructions allows us to bring across certain aspects of form and content with more fluency than is possible in English.

The respective stylistic and grammatical patterns of Hawaiian, English, and Pāli, sometimes allow - and sometimes re-

(Continued on page 4)



The current logo from all the documents I have found was designed in 1992 under the direction of Rev. Yoshiaki Fujitani, when he was director of the Buddhist Study Center. The background of the black circle with the white stripes images a scene of the calm ocean and symbolize serene and tranquil state of

mind created by the Buddhist teachings which is represented by the white lotus flower in the center of the logo.

This also symbolizes the BSC, located in Hawaii on the crossroads of the Western cultures and the Oriental cultures, which shares the better understanding of different cultures and contributes towards the peace of human beings and the world.

The white lotus flower symbolizes a stage that is associated with the state of bodhi; that of becoming awakened to the wonders of it all. When one reaches this state it is said that one has mental purity and has reached a state of spiritual perfection.

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Zen Meditation for Stressful times

Meditation has been practiced for thousands of years and was originally meant to help deepen understanding of the sacred and mythical forces of life. These days, meditation is commonly used for relaxation and stress reduction. With all of the events going on in the world right now, spending even a few minutes in meditation can restore your calm.

Ways to meditate can include the practice of Qi gong, tai chi, or yoga. Another method is focused attention on relaxed breathing and correction of posture. By focusing your attention on deep, even-paced breathing using the diaphragm muscle, you can breathe more efficiently and free your mind from the many distractions that cause stress and worry.

Meditation takes practice. It is common for your mind to wander, but it's after much training that you learn to focus on your breath to calm your mind that affects your overall health and well-being.

Zen Meditation classes are available at the Buddhist Study Center, 1436 University Avenue on Tuesdays from 6:00PM to 7:00PM. The instructor, Hideyuki Takahashi will lead the class through the proper method of breathing and correcting one's posture in zazen. Meditation attire is loose long sweat pants & t-shirt, or if available, hakama. No shorts or tank tops, as well as no jewelry or fragrances please. Admission is free.

quire - us as translators to make explicit a thought that may have been only implicit or ambiguous in the original language. In the first verse, for instance, the grammar of English forces us to supply a subject “they” in translating “[they] should be capable...”. The Pāli does not require or supply a subject for the verb *assa*, “should”, here; instead, the way text is composed directs attention primarily toward the actions and qualities that are to be embodied, rather than towards who should do so (though see the note on *attha* below). In comparison with translation into English, the medium of the Hawaiian language allows us to bring across more of the ambiguity of meaning that is present in the Pāli here, since the term is used in the Hawaiian translation can refer either to the actions and qualities to be embodied or to the person who does these actions or bears these qualities.

In translating the paired Pāli terms *ujū* and *suhujū*, also in the first verse, Hawaiian offers an opportunity for mirroring more of the structure of the original phrasing than English does. *Ujū* means both “honest” and also “morally upright” generally. Adding the prefix *su-* intensifies both of these connotations – the single term *suhujū* meaning both “very honest” and also “very upright”. Whereas it is difficult to find a pair of English terms that mirrors the structure of *ujū* and *suhujū*, the Hawaiian terms *pono* and *kūpono* serve more ably in this regard. The term *pono* has a broad range of reference to “goodness”, “morality”, “virtue”, etc.; the prefix *kū-* in the word *kūpono* adds to this both an emphasis and a pertinence to a particular setting.

At the end of the first verse, the term *atimānī* is often translated “conceited”, with inwardly focused connotations. Yet it shares its linguistic roots with the verb *atimaññeti*, found in the sixth verse, often rendered as “despising” others. While there are important differences between the two Pāli constructions, what the standard English renderings fail to highlight is the strong linguistic commonality between the two: both constructions append a prefix *ati-*, meaning “up to”, “beyond”, “excessively”, to derivatives from the root *-man*, meaning “thinking”, “cognizing”. We are able to use the Hawaiian *ho’okano* in both places, mirroring this linguistic connection between the two Pāli terms, because *ho’okano* can serve as a description of character, meaning “conceited”, “arrogant”, “haughty”, and also as an action or perspective toward others, meaning “to be rude”, “to look down upon”, “to condescend”. The ease of reflecting in Hawaiian this connection between the two Pāli terms, moreover, has pushed us to find a way to mirror this connection also in English. This has led us to render *anatimānī* in English as “not thinking themselves above [others]” and *na atimaññetha... kañci* as “should not think themselves above... anyone”.

The text juxtaposes these admonishments, not to *ho’okano*, “think oneself above” – in either of these two ways – with a description of what it is like instead to cultivate and perfect an attitude of goodwill. On the one hand, perfected goodwill has no limit (P: *aparimāṇaṃ* / H: *palena ‘ole*); in this way it is unobstructed. Secondly, the heart filled with goodwill has no place for enmity and hatred. Here we translate in the eighth verse the Pāli *asambādhaṃ averam asapattaṃ* with the Hawaiian *e kōi ma’ema’e*, meaning “to flow unfettered and pure without the taint of enmity and hatred, which have been left behind”.

The Pāli text switches somewhat abruptly, in the third verse, from admonishing us not to do the slightest wrong to describing how one wishes well in a limitless way. For clarity and flow in English we have supplemented here “[Wishing] May all have ease and safety”. Similarly, we give the Hawaiian *e ‘olu*, “may it be”, as a direct translation of Pāli *hontu* in the third verse, but not only there. In the fourth and fifth verses, which elucidate in further detail how one wishes well in a limitless way, for the sake of flow in Hawaiian we repeat *e ‘olu* at the beginning of each of these verses also, the repetition calling our attention back repeatedly to the wish of goodwill (P: *mettā*).

Cultivating and perfecting this beautiful quality of mind (P: *mānasa*) in fact requires just such repeated calling of attention back to the thought of goodwill. As in the ninth verse, the noun *sati* in Pāli refers to this repeated calling of attention back to an object. Just as one might say ‘mind your livestock’ or ‘mind your head’, the term *sati* can be used with many different kinds of objects of attention: in certain kinds of meditation one repeatedly calls attention back to present experience; in other types of meditation one repeatedly calls attention back to the thought of good will. The term *adhitttheyya* adds the meaning that one should have a steadfast commitment to keeping the thought of goodwill in mind. Here we have translated *E kūpa’a mau kēia kau ‘ana o nā maka*, literally “this placement of the eyes” (*kēia kau*)

(Continued on page 5)

(Continued from page 4)

‘ana o nā maka) - meaning physical and mental focus - “should be always steadfast” (e kūpa‘a mau).

Both the minding of an object, and also specifically the mind of goodwill, are considered mental states, in the Pāli thought-world. In certain places we have translated this notion of mental state using the Hawaiian ‘ano, “nature”, “character”, “manner”, “style”. The seventh verse, for instance, exhorts us to cultivate, towards all beings, a mind (P: mānasa) like that of a mother towards her child. Here we have used ‘ano e mālama mau ai to mean ‘always cultivate a mind-state’, specifically a mind-state like that of a mother towards her child, one disposed towards care and protection. Yet ‘ano has also proven useful in contexts other than describing mental states. The first verse sets out by announcing “This is what should be done” (karaṇīyam), or “what is worthy of being done” (karaṇa-araha – as the Pāli commentary explains karaṇīyam). We have rendered this in Hawaiian Eia nā ‘ano e pono ai ke hana, meaning “Here is the manner or nature that makes action worthy or necessary” (e pono ai), and also “the manner or nature by which things should be done” (e pono ai ke hana). We might translate in a more colloquial English idiom “Here is what is worth doing”, and also “Here are worthy ways of acting”. Elsewhere, in the ninth verse, we have also employed ‘ano lani to render brahma vihāra, a divine or heavenly (H: lani, P: brahma) way of abiding, in the here and now.

The fifth verse draws a contrast between beings that are seen (diṭṭhā) and also those that are unseen, (adiṭṭhā). While the Pāli adiṭṭhā means very literally “un-seen”, nonetheless in the context of the thought world that these Pāli texts inhabit, one of the primary categories this refers to is spirits (devas) and divine beings (brahmas) that are not visible to the eye. We have chosen to render this kīhēhē, which means “to be deified”, “to pass into the air and be present there”. On the other hand, the Hawaiian ‘ike ‘ia “visible”, “seen” is a relatively straightforward rendering of diṭṭhā.

The term ‘ike, with its connotations of sight and more generally of sensing and/or knowing, features in a number of important places in our Hawaiian rendering of the Karaṇīya Metta Sutta. The first verse opens by presenting what is to follow as a list of qualities that should be embodied by one skilled in attha. While many English translations of that first verse render attha as “the good”, the Pāli term (and Sanskrit artha) are derived from a root meaning of “what is gone toward”. This is why attha is used to refer both to the dictionary meaning of a word – the meaning that the term aims at – and also to the goals of life – notably to wealth, a worldly goal, but also to what makes a life truly meaningful, spiritual goodness. While the term parama-attha is used in the sense of “the ultimate aim” in early Pāli texts, in the later tradition paramattha comes also to mean “what is ultimately real”. We have rendered the Pāli term attha-kusala in English as “one skilled in what is [truly] meaningful”, and in Hawaiian as hialoa i ka ‘ike ‘i’o “an expert in what is real”, where ‘ike means both “seeing” and “knowing”, and ‘ike ‘i’o means “truly seeing”, and “seeing what is true”.

The first verse also speaks of one having understood (abhisamecca) the place or state of peace (santaṃ paḍaṃ), which is taken in this tradition as meaning that one has either glimpsed experientially the final spiritual goal of nibbāna or, some say, understood intellectually what that is fully enough to be inspired to work toward it. The traditional commentary offers both of these readings as possibilities. The Hawaiian ‘ike lihi brings across both of these possible meanings of the Pāli here with remarkable facility, meaning either “an experiential glimpse”, “to see or know the edges and fringes”, or “a touch of knowledge” - as in knowing that something exists even when one has yet to see it for oneself.

The Pāli compound santindriyo brings the same term for peace as above, santa, together with the term indriya, which refers to the faculties of seeing, hearing, smelling, tasting, touching, and also thinking. To say that one is santindriyo means that they are not constantly and greedily seeking out new sights and sounds and so on, rather their movements and manner are peaceful because they are contented with their experience as it is. It is very difficult to capture this idea in a single English term; the standard translation of “tranquil in their sense faculties” may prove more confusing than illuminating to many readers. We have chosen to translate in Hawaiian ka ‘ike me ka lono, which uses the two terms ‘ike and lono to fill out a richer range of connotations “seeing”, “sensing”, “knowing”, “hearing”, and “receiving”, and to echo the flow of the Hawaiian structure with the English rendering of “seeing and sensing”.

The Hawaiian term ‘ike also features in the translations of two related Pāli terms in the final verse. The first is diṭṭhi, “a
(Continued on page 6)

Pandemic Dharma

The times, they have a-changed,
 Master Shinran knew it well
 When plague and pestilence fell
 And over the land they rampaged.

We now have a new pandemic,
 A treacherous insidious virus:
 What wisdom is there to inspire us,
 At a loss under this epidemic?

Just know that Amida is caring,
 Whatever the burden, our karma;
 Revealed in the Pure Land Dharma
 Is courage we all can be sharing.

The doctors advise us, "wear face masks"
 To keep the pandemic from spreading;
 And though words of calm we are reading,
 Social distancing and masks remain our tasks.

The Buddha exhorts to show reason,
 To care for our fellow bombu;
 We must cling to what we know is true
 At the height of the pandemic season.

Remember to say His Holy Name,
 Take refuge in His Primal Vow;
 The Pure Land beckons us now -
 To teach this to us the Buddha came.

So board Amitabha's Great Ship,
 Sail across the sea of birth-and-death;
 Entrusting in Him with each breath,
 Let us chant with gratitude on every lip.

Namu Amida Butsu
 Thank You, Amida Buddha

Gassho,
 Richard St. Clair (Shaku Egen)

(Continued from page 5)

view" or "views", which the practitioner is described as not grasping on to (anupaggamma). We have used the Hawaiian term "ikena, meaning either "a physical view" or "a mental mind-set", to translate diṭṭhi, in the phrase pa'a 'ole i ka 'ikena. The Pāli term upaggamma would seem to mean most literally the act of holding fast; nonetheless the Pāli thought-world emphasizes how views can have a strong sway over us. The Hawaiian pa'a can refer to both this act of holding fast, and also the passive state of being held by. In English, we have chosen to reflect this in rendering "not fixed on a view".

This negative injunction not to fix on views is immediately followed by the positive injunction to embody skillful or righteous conduct - kũ i ka pono in Hawaiian. According to the flow of the Hawaiian language, this sort of juxtaposition of negative and positive implies a contrast between the two, giving the meaning that instead of fixing on views one should be righteous. While this meaning is not necessarily implied by the phrasing of the Pāli here, it is nonetheless consistent with the general view being expressed.

The next Pāli phrase, dassanena sampanno, means a clear and thorough seeing, in the sense of accomplished wise vision. Here, the Hawaiian akāka, "clear", is qualified by le'a, "completely clear and unobstructed", together these mean "fully seen" or "fully grasped". In this phrase 'ike, "seeing" and "knowing", translates Pāli dassana.

The final lines of the text describe what is envisioned at the end of the path laid out above: by training away the greed for pleasure one takes birth no more. In the final line, iho qualifies kũ, "stop", "come to a halt", and adds the sense of being both immediate and internal, so the process of closure is both temporal and personal. In the line just above that, the Hawaiian 'a'o 'ia iho means to internalize (iho) the training ('a'o). The use of iho here allows a reflexive sense of training down inside one's self. If there were no external influences and the process of learning or training was accomplished entirely by one's self, the 'ia in this line would be extraneous. The textual stories of the Buddha's lifetime two thousand five hundred years ago, for instance, detail how he was able to reach the final end of the path of awakening without anyone to guide him. Nonetheless, these same texts also note that his initial impetus to set out on this path came through seeing examples of sickness, aging, death, and renunciation in others. Thus, even in the case of the Buddha – and all the more so for the rest of us – the motivation and ability to persevere on this path are vulnerable to, and supported by, myriad external conditions.

Most of us do depend for our development on receiving at least
(Continued on page 7)

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We gratefully welcome memorial donations and donations in all forms. We are now on Paypal! There is a link on our website. Please make all checks payable to the Honpa Hongwanji Mission of Hawaii. Thank You.

(Continued from page 6)

some pithy teachings – such as is contained in this text – and often much, much more in the way of guidance, support, and mentoring over the course of many years. In Hawaiian, to noho lae'ula is to learn from a mentor in this way. In giving voice to this Pāli text in Hawaiian and in English, we have attempted to draw on and to echo some of the cadence, the tone, and the wisdom of our own mentors.

- Puakea Nogelmeier & Jake Davis
May 2020

M. Puakea Nogelmeier is a Professor Emeritus at U.H. Mānoa, where he taught Hawaiian language, history, and culture for 35 years. He is also the Executive Director of Awaiaulu, training translators in the arts of accessing the historical repository of Hawaiian language.

Jake H. Davis has spent much of the past three decades training as a meditation practitioner, scholar, monastic, and teacher in the Theravāda Buddhist tradition of Burma, and holds a doctorate in philosophy and cognitive science.

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Classes that have Restarted

We are happy to announce the resumption of classes:

ZEN MEDITATION: TUESDAYS 6:30PM

YOGA: WEDNESDAYS 6:30PM

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1	Karaṇīyamatthakusalena, Yanta santam padam abhisamecca; Sakko ujū ca suhujū ca, Sūvaco cassa mudu anantimānī,	<i>Eia nā ‘ano e pono ai ke hana Ka mea i hialoa i ka ‘ike ‘i‘o Ma muli o ka ‘ike lihi i ke kūlana maluhia Me ia ka hiki, ka pono, a ke kūpono, Ke akahai, ka waipahē, a me ka ho‘okano ‘ole.</i>	Here is what is worth doing By one skilled in what is [truly] meaningful: Having glimpsed the place of peace, [They] should be capable, honest, and very upright, Easy to speak to, gentle, and not thinking themselves above [others],
2	Santussako ca subharo ca, Appakicco ca sallahukavutti; Santindriyo ca nipako ca, Appagabbho kulesvananugiddho.	<i>‘Olu‘olu nō i ka mea loa‘a, Pili pono i ka hana a ma‘alahi ka nohona. Mālie ka ‘ike me ka lono, mahao‘o nō, Me ka maha‘oi ‘ole a mākilo paha.</i>	Contented, and easy to support, Not too busy, and living lightly, Tranquil in seeing and sensing, and wise, Not too forward, nor greedy for patrons.
3	Na ca khuddamācare kiñci, Yena viññū pare upavadeyyū; Sukhino va khemino hontu, Sabbasattā bhavantu sukhittā.	<i>‘A‘ole e hana i kahi mea iki A ka na‘auao e ho‘ohalahala ai. E ‘olu a palekana mai ‘ō a ‘ō A ‘olu ka nohona o nā mea a pau.</i>	And one should not do the slightest thing With which other wise ones might find fault. [Wishing] may all have ease and safety, May all beings be in a state of ease.
4	Ye keci pāṇabhūtatthi, Tasā vā thāvarā vanavasesā; Dīghā vā ye va mahantā, Majjhima rassakā aṇukathulā.	<i>E ‘olu nā mea ola Koe koena ‘ole Ha‘alulu a ‘onipa‘a paha, Lō‘ihi, nunui, a waena ho‘i, Pōkole, ‘u‘uku, a kūāhewa nō...</i>	Whatever living creatures there are – without exception – trembling or steady, Long, huge, or middle-sized, Short, tiny, or massive,
5	Diṭṭhā vā ye va adiṭṭhā, Ye va dūre vasanti avidūre; Bhūtā va sambhavesī va, Sabbasattā bhavantu sukhittā.	<i>E ‘olu ka honona o nā mea a pau Inā ‘ike ‘ia a kīhēhē paha ‘O ko ‘ō lā, a ko ‘one‘i ho‘i, Nā mea e ola nei, a e ‘ō‘ili mai ana.</i>	Whether seen or unseen, And whether living far or near, Whether in existence or coming into being, May all beings be in a state of ease.
6	Na paro param nikubbetha, Nātimaññetha katthaci na kañci; Byārosanā paṭighasañña, Nāññamaññassa dukkhamiccheyya.	<i>Mai ho‘opunipuni kekahi i kekahi A ho‘okano aku i kekahi wahi mea Mai mana‘o hō‘ino aku iā ha‘i No ka ukiuki me ke kuapu‘e o loko.</i>	Let no one deceive another, Or think themselves above anyone anywhere; Let no one wish suffering for any other, out of resentment or hateful thoughts.
7	Mātā yathā niyaṃputta, Māyusā ekaputtamanurakkhe; Evampi sabbabhūtesu, Mānasam bhāvaye aparimāṇam.	<i>Kohu makuahine e ho‘opalekana loa ana I kāna keiki hānau kahi me ka mōliaola Pēlā ke ‘ano e mālama mau ai I nā mea ola a pau loa, a palena ‘ole.</i>	Just as a mother would protect her own child - her only child - with her life, One should cultivate such a state of mind toward all beings without limit.
8	Mettañca sabbalokasmi, Mānasam bhāvaye aparimāṇam; Uddham adho ca tiriyañca, Asambādham averamasapattam.	<i>E mālama i ka lokomaika‘i palena ‘ole, No ke ao holo‘oko‘a ē; A i luna, i lalo, i ‘ō, i ‘ane‘i, Me ka inaina a ho‘okae ‘ole E kōī ma‘ema‘e wale aku ai.</i>	And toward all the universe, One should cultivate a state of mind of goodwill without limit, - above, below, and all around - unobstructed, purified from enmity and hatred.
9	Tiṭṭham caram nisinno va, Sayāno yāvatāssa vitamidhho; Etaṃ satim adhiṭṭheyya, Brahmametaṃ vihāramidhamāhu.	<i>Inā kū, a hele, a noho, a moe iho paha, ‘Oiai ala maila ka no‘ono‘o E kūpa‘a mau kēia kau ‘ana o nā maka Kapa ‘ia he ‘ano lani ihola, ‘ānō nei ē.</i>	Whether standing, moving, sitting or lying, For as long as one is yet to fall to sleep, One should be steadfast in this attentiveness, This is said to be divine abiding here and now.
10	Diṭṭhiñca anupaggamma, Silavā dassanena sampanno; Kāmesu vinaya gedham, Na hi jātuggabbhaseyya punaretīti.	<i>Pa‘a ‘ole i ka ‘ikena, kū i ka pono Me ke akāka le‘a e kō pono ai A a‘o ‘ia iho ka make‘e ‘ole i ka le‘a Kū ihola ke ko‘u me ka hānau hou.</i>	Not fixed on a view, with virtuous conduct, Perfected through clarity of vision, Training away the greed for pleasures, One goes no more towards being conceived and born.