

## The Discourse on Loving Kindness

## Mettā Sutta (Sutta Nipāta 143-152)

This is what's done by one skilled in what's good,  
Who reaches toward that most peaceful state:  
One would be capable, and straight—quite straight;  
Well-spoken, gentle, without too much pride;

Content with little, easily maintained,  
Not doing too much and lightly engaged;  
Thoughtful, with a peaceful demeanor, and  
Modest, without greed among worldly things.

One would not do even the slightest thing  
That others who are wise would speak against.  
May they be secure and profoundly well;  
—May all beings be happy in themselves.

Whatsoever living beings exist,  
Without exception, whether weak or strong,  
Whether tall and large, middle-sized, or short,  
Whether very subtle or very gross,

Whether visible or invisible,  
Dwelling far away or not far away,  
Whether born already or not yet born  
—May all beings be happy in themselves.

Let no one work to undo another.  
Let no one think badly of anyone.  
Either with anger or with violent thoughts,  
One would not wish suffering on others.

Just as a mother would watch over her  
Son—her one and only son—with her life,  
In just the same way develop a mind  
Unbounded toward all living creatures.

Develop a mind of loving kindness  
Unbounded toward the entire world:  
Above and below and all the way 'round,  
With no holding back, no loathing, no foe.

Standing, walking, sitting or lying down,  
As long as one is devoid of torpor,  
One would resolve upon this mindfulness  
—This is known as sublime abiding here.

Without falling into mistaken views,  
Endowed with insight and integrity,  
Guiding away greed for sensual things,  
One would not be born again in a womb.

karaṇīyam atthakusalena  
yaṃ taṃ santaṃ padaṃ abhisamecca:  
sakko ujū ca sūjū ca  
suvaco c' assa mudu anatimānī

santussako ca subhara ca  
appakicco ca sailahukavutti  
santindriyo ca nipako ca  
appagabbho kulesu ananugiddho,

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

ye keci pāṇabhūt' atthi  
tasā vā thāvarā vā anavasesā  
dīghā vā ye mahantā vā  
majjhimā rassakā aṇukathulā,

diṭṭhā vā ye vā addiṭṭhā,  
ye ca dūre vasanti avidūre,  
bhūtā vā sambhavesi vā,—  
sabbe sattā bhavantu sukhittatā.

na paro paraṃ nikubbetha,  
nātimaññetha katthacinaṃ kañci,  
vyārosanā paṭighasaññā  
nāññamaññassa dukkham iccheyya.

mātā yathā niyaṃ puttāṃ  
āyusā ekaputtāṃ anurakkhe,  
evam pi sabbabhūtesu  
mānasam bhāvaye aparimāṇaṃ.

mettañ ca sabbalokasmiṃ  
mānasam bhāvaye aparimāṇaṃ  
uddhaṃ adho ca tiriyañ ca  
asambādhaṃ averaṃ asapattaṃ.

tiṭṭhaṃ caraṃ nisinna vā  
sayāno vā yāvat' assa vigatamiddho,  
etaṃ satiṃ adhiṭṭheyya,  
brahmam etaṃ vihāraṃ idha-m-āhu.

diṭṭhiñ ca anupagamma  
sīlavā dassanena sampanno  
kāmesu vineyya gedhaṃ,  
na hi jātu gabbhaseyyaṃ punar eti ti