

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