

Karaṇīya Mettā Sutta (Sn 1.8)

The Discourse on Loving-kindness

Karaṇīyam-attha-kusalena, yantaṃ santaṃ padaṃ abhisamecca,
This is what should be done by one who is skilled in goodness and who knows the path of peace:

Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī,
Let them be able and upright, straightforward and gentle in speech, humble and not conceited,
Santussako ca, subharo ca, appakicco ca, sallahuka-vutti,
Contented and easily satisfied, unburdened with duties and frugal in their ways.
Santindriyo ca, nipako ca, appagabbho, kulesu ananugiddho.
Peaceful and calm, and wise and skillful, not proud and demanding in nature.
Na ca khuddaṃ samācare kiñci, yena viññū pare upavadeyyuṃ.
Let them not do the slightest thing that the wise would later reprove,
Sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā.
Wishing: In gladness and in safety, may all beings be at ease.

Ye keci pāṇa-bhūtatti, tasā vā, thāvarā vā, anavasesā,
Whatever living beings there may be, whether they are weak or strong, omitting none,
Dīghā vā ye mahantā vā, majjhimā rassakā aṇuka-thūlā,
The great or the mighty, medium, short, or small,
Diṭṭhā vā ye ca adiṭṭhā, ye ca dūre vasanti avidūre,
The seen and the unseen, those living near and far away,
Bhūtā vā, sambhavesī vā, sabbe sattā bhavantu sukhitattā.
Those born and to be born, may all beings be at ease.

Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kiñci,
Let none deceive another or despise any being in any state.
Byārosanā paṭigha-saññā, nāññam-aññassa dukkham-iccheyya.
Let none through anger or ill-will wish harm upon another.

Mātā yathā niyaṃ puttā, āyusā eka-puttā-anurakkhe,
Even as a mother protects with her life her child, her only child,
Evam-pi sabba-bhūtesu, māna-sambhāvaye aparimāṇaṃ.
So with a boundless heart should one cherish all living beings,
Mettaṅca sabba-lokasmim, māna-sambhāvaye aparimāṇaṃ,
Radiating kindness over the entire world: spreading upwards to the skies
Uddhaṃ adho ca tiriyaṅca, asambādhaṃ averaṃ asapattaṃ.
and downwards to the depths, outwards and unbounded, freed from hatred and ill-will.

Tiṭṭhañ'caram nisinno vā, sayāno vā, yāvatassa vigatam-iddho,
Whether standing or walking, seated or lying down, free from drowsiness,
Etaṃ satim adhiṭṭheyya. Brahmam-etaṃ vihāraṃ idham-āhu.
One should sustain this recollection. This is said to be the sublime abiding.

Diṭṭhiṅca anupagamma, sīlavā dāssanena sampanno,
By not holding to fixed views, the pure-hearted one, having clarity of vision,
Kāmesu vineyya gedhaṃ, Na hi jātu gabbha-seyyaṃ punaretīti.
Being freed from all sense-desires, is not born again into this world.

The Mettā Sutta
The Discourse on Loving-kindness

This is what should be done by one who is skilled in goodness and who knows the path of peace:

Let them be able and upright, straightforward and gentle in speech, humble and not conceited,

Contented and easily satisfied, unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skillful, not proud and demanding in nature.

Let them not do the slightest thing that the wise would later reprove,

Wishing: In gladness and in safety, may all beings be at ease.

Whatever living beings there may be, whether they are weak or strong, omitting none,

The great or the mighty, medium, short, or small,

The seen and the unseen, those living near and far away,

Those born and to be born, may all beings be at ease.

Let none deceive another or despise any being in any state.

Let none through anger or ill-will wish harm upon another.

Even as a mother protects with her life her child, her only child,

So with a boundless heart should one cherish all living beings,

Radiating kindness over the entire world: spreading upwards to the skies

and downwards to the depths, outwards and unbounded, freed from hatred and ill-will.

Whether standing or walking, seated or lying down, free from drowsiness,

One should sustain this recollection. This is said to be the sublime abiding.

By not holding to fixed views, the pure-hearted one, having clarity of vision,

Being freed from all sense-desires, is not born again into this world.

(translation and melody from Amaravati chant book)