

KM translations

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21 Translations of the Metta Sutta - Sutta Nipata I.8

Hint: On most browsers, you can use Ctrl+Minus (^-) to shrink the font and Ctrl+0 (^0) to restore your usual font size.

PALI	Andy Olendzki	Amaravati Sangha	Ven. Khantipalo	Ven H. Saddhatissa	K. R. Norman
143. Karaṇṭyaṃ atthakusalena yaṃ taṃ santāṃ padaṃ abhisamecca: Sakko ujū ca sījū ca savacocassa mudu anantimāṇ.	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.	This is what should be done By one who is skilled in goodness, And who seeks ¹ the path of peace: Let them be able and upright, Straightforward and gentle in speech. Humble and not conceited,	What should be done by one who's skilled in wholesomeness to gain the State of Peacefulness is this: One must be able, upright, straight and not proud, easy to speak to, mild	He who is skilled in welfare, who wishes to attain that calm state [Nibbana], should act thus: he should be able, upright, perfectly upright, of noble speech, gentle and humble.	This is what is to be done by one who is skilful in respect of the good, having attained the peaceful state. He should be capable, straight, and very upright, easy to speak to, gentle and not proud,
144. Santussakko ca subhāro ca appakicco ca sallahukavuttī, Santindriyo ca nipakko ca appagabbho kulūso ananugiddho.	Content with little, easily maintained, Not doing too much and lightly engaged; Thoughtful, with a peaceful demeanor, and Modest, without greed among worldly things.	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.	and well-content, easily satisfied and not caught up in too much bustle, and frugal in one's ways, with senses calmed, intelligent, not bold, unswayed by the emotions of the crowd,	Contented, easily supported, with few duties, of light livelihood, with senses calmed, discreet, not impudent, not greedily attached to families	Contented and easy to support, having few duties and of a frugal way of life, with his sense-faculties calmed, zealous, not impudent, (and) not greedy (when begging) among families
145. Na ca khuddāṃ samācare kiñci yena viññū pare upavadeyyuṃ. Sukhino vā khemino hontu sabbe satta bhavantu sukhitattā.	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.	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.	abstaining from the ways that wise men blame; (and this the thought that one should always hold.) May beings all live happily and safe and may their hearts rejoice within themselves.	He should not pursue the slightest thing for which otherwise men might censure him. May all beings be happy and secure, may their hearts be wholesome!	And he should not do any mean thing, on account of which other wise men would criticize him. Let all creatures indeed be happy (and) secure; let them be happy-minded
146. Ye keci pāna bhūtatti taṣā vā thāvārā vā anavaseṣā Dīghā vā ye mahantā vā majjhamā rassakāpukathūlā,	Whatever living beings exist, Without exception, whether weak or strong, Whether tall and large, middle-sized, or short, Whether very subtle or very gross,	Whatever living beings there may be; Whether they are weak or strong, omitting none, The great or the mighty, medium, short or small,	Whatever there may be with breath of life, whether they be frail or very strong, without exception, be they long or short, or middle-sized, or be they big or small, or thick	Whatever living beings there be: feeble or strong, tall, stout or medium, short, small or large, without exception;	Whatever living creatures there are, moving or still, without exception, whichever are long or large, or middle-sized or short, small or great,
147. Dīṭṭhā vā yeva addiṭṭhā ye ca dūre vasanti avidūre, Bhūtā vā sambhavesi vā,— sabbe satta bhavantu sukhitattā.	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.	The seen and the unseen, Those living near and far away, Those born and to-be-born, May all beings be at ease!	or visible or invisible or whether they dwell far or they dwell near, those that are here, those seeking to exist; may beings all rejoice within themselves.	seen or unseen, those dwelling far or near, those who are born or those who are to be born, may all beings be happy!	whichever are seen or unseen, whichever live far or near, whether they already exist or are going to be, let all creatures be happy-minded.
148. Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kañci, Byārosanā paṭighasaññā nāññamaññassa dukkham iccheyya.	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,	Let none deceive another, Or despise any being in any state. Let none through anger or ill-will Wish harm upon another.	Let no one bring about another's ruin, or him despise in any way or place; let them not wish each other any ill from provocation or from enmity.	Let none deceive another, not despise any person whatsoever in any place. Let him not wish any harm to another out of anger or ill-will.	One man should not humiliate another; one should not despise anyone anywhere. One should not wish another misery because of anger or from the notion of repugnance.
149. Mātā yathā niyaṃ puttāṃ āyusā ekaputtāṃ anurakkhe, Evampi sabbabhūtesū mānaṣaṃ bhāvaye aparimānaṃ.	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.	Even as a mother protects with her life Her child, her only child, So with a boundless heart Should one cherish all living beings:	Just as a mother at the risk of life loves and protects her son, her only son, so let him cultivate this boundless love to all that live in the whole universe;	Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings.	Just as a mother would protect with her life her own son, her only son, so one should cultivate an unbounded mind towards all beings,
150. Mettaṃ ca sabbalokasmiṃ mānaṣaṃ bhāvaye aparimānaṃ Uddhaṃ adho ca tiriyaṃ ca asambādhaṃ averaṃ asapattaṃ.	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.	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.	extending from a consciousness sublime upwards and downwards and across the world, untroubled, free of hate and enmity.	Let his thoughts of boundless love pervade the whole world: above, below and across without any obstruction, without any hatred, without any enmity.	and loving-kindness towards all the world. One should cultivate an unbounded mind, above and below and across, without obstruction, without enmity, without rivalry.
151. Tīṭhaṃ caraṃ nisino vā sayāno vā yāvataṣa vīgatamiddho, Etaṃ satīṃ adhiṭṭheyya, brahmettaṃ viṭaraṃ idhamāhu.	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.	Whether standing or walking, seated or lying down Free from drowsiness, One should sustain this mindfulness ² . This is said to be the sublime abiding.	And while he stands and while he walks and sits or he lies down still free from drowsiness, let him be intent on this mindfulness: this is Divine Abiding here they say,	Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This they say is the noblest living here.	Standing, or going, or seated, or lying down, as long as one is free from drowsiness, one should practice this mindfulness. This, they say, is the holy state here.
152. Dīṭṭhā ca anupagamma sīlavā dassanena sampanno Kāmesu vineyya gedhaṃ nahi jātu gabbhaseyyaṃ punareṭṭi.	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.	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.	But when he lives quite free from any view, is virtuous, with perfect insight won, and greed for sensual desires expelled - he surely comes no more to any womb.	Not falling into wrong views, being virtuous and endowed with insight, by discarding attachment to sense desires, never again is he reborn.	Not subscribing to wrong views, virtuous, endowed with insight, having overcome greed for sensual pleasures, a creature assuredly does not come to lie again in a womb.



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Bhikkhu Nanamoli (1)

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Dhammayut

This a man should do who knows what is good for him,
Who understands the meaning
of the Place of Peace [i.e. Nibbana] —
He should be able, upright, truly straight,
Kindly of speech, mild, and without conceit.

He who is skilled in good
and who wishes to attain that state of Calm should act (thus):
He should be able, upright, perfectly upright,
compliant, gentle, and humble.

This must be done by him who is wise
to know what is good for him,
by him who hath grasped the meaning of the Place of Peace.
He must be able and upright and truly straight:
gentle of speech and mild, not having vain conceit of self.

What should be done by one with skill in good,
The State of Peace to have attained is this.
He would be able, right, upright,
And meek and gentle and not proud.

This should be done by one with skill in good
In order to attain the State of Peace.
Let him be able, upright, straight,
And meek and gentle and not proud.

This is to be done by one skilled in aims
Who wants to break through to the state of peace:
Be capable, upright, & straightforward,
Easy to instruct, gentle, & not conceited.

He should be well content, soon satisfied,
Having few wants and simple tastes,
With composed senses, discreet,
Not arrogant or grasping.

Contented, easily supported,
with few duties, of simple livelihood,
controlled in senses,
discreet, not impudent,
he should not be greedily attached to families

And he should be content, soon satisfied,
with but few wants, of frugal appetites:
with faculties of sense composed, discreet,
not insolent, nor greedy after gifts

Contented, easy to support,
Unbusy, frugal, and serene
In faculties, prudent, modest,
Not fawning upon families.

Contented, easy to support,
Unbusy, frugal, and serene
In faculties, prudent and modest,
Ungrasping among families;

Content & easy to support,
with few duties, living lightly,
With peaceful faculties, masterful,
modest, & no greed for supporters.

In his deeds there should be no meanness
For which the wise might blame him.
May all be happy and safe!
May all beings gain inner joy —

He should not commit any slight wrong
such that other wise men might censure him.
(Then he should cultivate his thoughts thus):
May all beings be happy and secure;
may their minds be contented.

He should do no mean thing
for which other men who are wise may censure him.

He would no slight thing do at all
That other wise men might deplore,
(Then let him think) "Joyful and safe
Let every creature's heart rejoice."

And let him do no slightest thing
That other wise men might deplore.
(Then let him think) "In joy and safety
Let every creature's heart rejoice."

Do not do the slightest thing
that the wise would later censure.
Think: Happy & secure,
may all beings be happy at heart.

All living beings whatever
Without exception, weak or strong,
Whether long or high
Middling or small, subtle or gross,

Whatever living beings there may be —
feeble or strong, long (or tall), stout,
or medium, short, small, or large,

Now may every living thing,
feeble or strong, omitting none,
or tall or middle-sized or
short, subtle or gross of form,

Whatever breathing beings there are,
No matter whether frail or firm,
With none excepted, long or big
Or middle-sized or short or small
Or thick,

Whatever breathing beings there are,
No matter whether faint or bold,
With none excepted, long or big
Or middle-sized or short or thin
Or thick,

Whatever beings there may be,
weak or strong, without exception,
Long, large, middling, short, subtle, blatant,

Seen or unseen,
Dwelling afar or near,
Born or yet unborn —
May all beings gain inner joy.
May no being deceive another,
Nor in any way scorn another,
Nor, in anger or ill-will,
Desire another's sorrow.

seen or unseen,
those dwelling far or near,
those who are born and those who are yet to be born —
may all beings, without exception, be happy-minded!
Let none deceive another
nor despise any person whatever in any place.
In anger or ill will
let not one wish any harm to another.

seen or unseen,
those dwelling near or far away,
-whether they be born or yet unborn —
may every living thing be full of bliss.
Let none deceive another,
nor think scorn of him in any way whate'er.
Let him not in anger or ill-will
desire another's ill-fare.

or those seen or unseen,
Or whether dwelling far or near,
That are or that yet seek to be,
Let every creature's heart rejoice
Let none another one undo
Or slight him at all anywhere;
Let them not wish each other ill
With provocation or resistive thought.

or those seen or unseen,
Or whether dwelling far or near,
That are or that yet seek to be,
Let every creature's heart rejoice.
Let none betray another's trust
Or offer any slight at all,
Or ever let them wish in wrath
Or in revenge each other's ill.

Seen & unseen, near & far,
Born & seeking birth:
May all being be happy at heart.

Let no one deceive another
or despise anyone anywhere,
Or through anger or irritation
wish for another to suffer.

As a mother cares for her son,
Her only son, all her days,
So towards all things living
A man's mind should be all-embracing.

Just as a mother would protect her only child
even at the risk of her own life,
even so let one cultivate a boundless heart
towards all beings.

Even as a mother, as long as she doth live,
watches over her child, her only child,
— even so should one practise an all-
embracing mind unto all beings.

Thus as a mother with her life
Might guard her son, her only child,
Would he maintain unboundedly
His thought for every living being.

Thus as a mother with her life
Will guard her son, her only child,
Let him extend unboundedly
His heart to every living being.

As a mother would risk her life to protect her child,
her only child,
Even so should one cultivate a limitless heart
with regard to all beings.

Friendliness for the whole world,
All-embracing, he should raise in his mind,
Above, below, and across,
Unhindered, free from hate and ill-will.

Let one's thoughts of boundless love pervade the whole world
—above, below and across—
without any obstruction,
without any hatred, without any enmity.

And let a man practise a boundless goodwill for all the world,
above, below, across, in every way,
goodwill unhampered,
without ill-feeling or enmity.

His thought of love for all the world
He would maintain unboundedly,
Above, below, and all around,
Unchecked, no malice with or foe,

And so with love for all the world
Let him extend unboundedly
His heart, above, below, around,
Unchecked, with no ill will or hate.

With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around, unobstructed,
without enmity or hate

Standing, walking or sitting,
Or lying down, till he falls asleep,
He should remain firm in this mindfulness,
For this is the sublime mood.

Whether one stands, walks, sits or lies down,
as long as one is awake,
one should maintain this mindfulness.
This, they say, is the Sublime State in this life.

Standing or moving, sitting or lying down,
howe'er he be, provided he be freed from sloth,
let a man establish this mindfulness of goodwill.
For this is what men call "the highest state."

Standing or walking, seated too,
Or lying down the while undrowsing,
He would pursue this mindfulness:
This is Divine Abiding here, they say,

Whether he stands, or sits, or walks,
Or lies down (while yet not asleep),
Let him such mindfulness pursue:
This is Holy Abiding here, they say.

Whether standing, walking, sitting, or lying down,
as long as one is alert,
One should be resolved on this mindfulness.
This is called a sublime abiding here & now.

Avoiding all false views,
Virtuous, filled with insight,
Let him conquer the lust of the passions,
And he shall never again be born of the womb.

Not falling into wrong views,
virtuous and endowed with Insight,
one gives up attachment to sense-desires.
Verily such a man does not return to enter a womb again

Thus shall a man, by passing over wrongful view,
by walking righteously, be gifted with insight
and conquer greed for sense-desires.
Of a truth such an one shall come no more to birth in any womb.

But he that traffics not with views
Is virtuous with perfected seeing
Till, purged of greed for sense-desires,
He will surely come no more to any womb.

But he that traffics not with views,
Is virtuous, with perfected vision,
And longs no more for sense desires:
He is not born again in any womb

Not taken with views,
but virtuous & consummate in vision,
Having subdued desire for sensual pleasures,
One never again will lie in the womb.

Bhante Gunaratana	Aronson	Narada	Piyadassi Thera	Acharya Buddharakkhita
One skilled in good, wishing to attain that state of peace should act thus: one should be able, straight, upright, obedient, gentle, and humble.	What should the person skilled in profitable practices do When he becomes aware of the peaceful state? He should be capable, honest, straightforward, Receptive, flexible, humble,	He who is skilled in his good and who wishes to attain that state of calm should act [thus]: He should be efficient, upright, perfectly upright, obedient, gentle and humble.	He who is skilled in (working out his own) well being, and who wishes to attain that state of Calm (Nibbana) should act thus: he should be dexterous, upright, exceedingly upright, obedient, gentle, and humble.	Who seeks to promote his welfare, Having glimpsed the state of perfect peace, Should be able, honest and upright, Gentle in speech, meek and not proud.
One should be content, easy to support, with few duties, living lightly, controlled in senses, discreet, not impudent, unattached to families	Content, easily supported, With few activities, with few possessions, With steady senses, wise, Considered in his action, and not mimicking householders	Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.	Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after association with families.	Contented, he ought to be easy to support, Not over-busy, and simple in living. Tranquil his senses, let him be prudent, And not brazen, nor fawning on families.
One should not do any slight wrong for which the wise might censure one. May all beings be happy and secure! May all beings have happy minds!	He should not practice any low [conduct] at all That would arouse the criticism of the wise. [He should cultivate these wishes:] "May all beings be at ease, secure; May they all be happy in heart."	He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and secure! May their hearts be wholesome!	Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) 'May all beings be happy and safe. May they have happy minds.'	Also, he must refrain from any action That gives the wise reason to reprove him. (Then let him cultivate the thought:) May all be well and secure, May all beings be happy!
Whatever living beings there may be without exception, weak or strong, long, large, middling, short, subtle, or gross, visible or invisible, living near or far, born or coming to birth may all beings have happy minds! Let no one deceive another nor despise anyone anywhere. Neither in anger nor enmity should anyone wish harm to another.	Whoever is a breathing being, Stable or unstable without exception, Long, or those who are large, Medium, short, subtle, gross. Visible or invisible, Distant or near, Beings or those yet to be born, "May they all be happy in heart." One should not cheat another. One should not be proud with respect to anyone anywhere. One should not wish others harm Through anger or aversion.	Whosoever living being there be: feeble or strong, long, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born — may all beings, without exception, be happy minded! Let none deceive another nor despise any person whatsoever in any place. In anger or ill-will let him not wish any harm to another.	Whatever living beings there may be — feeble or strong (or the seekers and the attained) long, stout, or of medium size, short, small, large, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born — may all beings have happy minds. Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.	Whatever living creatures there be, Without exception, weak or strong, Long, huge or middle-sized, Or short, minute or bulky, Whether visible or invisible, And those living far or near, The born and those seeking birth, May all beings be happy! Let none deceive or decry His fellow anywhere; Let none wish others harm In resentment or in hate. Just as with her own life A mother shields from hurt Her own son, her only child, Let all-embracing thoughts For all beings be yours.
d, As a mother would risk her own life to protect her only child, even so towards all living beings one should cultivate a boundless heart.	One should cultivate an unlimited mind Towards all beings The way a mother protects her only son With her life.	Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings.	Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings.	Let all-embracing thoughts For all beings be yours.
One should cultivate for all the world a heart of boundless loving-kindness, above, below, and all around, unobstructed, without hate or enmity.	He should cultivate an unlimited loving mind, without obstruction, anger, or opposition To the whole world Above, below, and across.	Let his thoughts of boundless love pervade the whole world — above, below and across — without any obstruction, without any hatred, without any enmity.	Let him radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity.	Cultivate an all-embracing mind of love For all throughout the universe, In all its height, depth and breadth — Love that is untroubled And beyond hatred or enmity.
i, Whether standing, walking, or sitting, lying down or whenever awake, one should develop this mindfulness; this is called divinely dwelling here.	Standing, walking, sitting, or reclining, He should be resolute in this mindfulness, As long as he is free from fatigue. Here this is called the sublime attitude.	Whether he stands, walks, sits, or lies down, as long as he is awake, he should develop this mindfulness. This, they say, is the highest conduct here.	Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is 'Noble Living' here.	As you stand, walk, sit or lie, So long as you are awake, Pursue this awareness with your might: It is deemed the Divine State here.
Not falling into erroneous views, but virtuous and endowed with vision, removing desire for sensual pleasures, one comes never again to birth in the womb.	Without wrong view, With correct conduct and vision, Having removed attachment for desire's objects, He is certain to come to no new womb.	Not falling into error, virtuous, and endowed with insight, he discards attachment to sense-desires. Of a truth, he does not come again for conception in a womb	Not falling into wrong views — being virtuous, endowed with insight, lust in the senses discarded — verily never again will he return to conceive in a womb.	Holding no more to wrong beliefs, With virtue and vision of the ultimate, And having overcome all sensual desire, Never in a womb is one born again.

Thanissaro Bhikkhu	Bhikkhu Bodhi	Bhikkhu Sujato	(S.F. Zen Center) <small>new</small>	Chenrezig Project
<p>This is to be done by one skilled in aims who wants to break through to the state of peace: Be capable, upright, & straightforward, easy to instruct, gentle, & not conceited,</p> <p>content & easy to support, with few duties, living lightly, with peaceful faculties, masterful, modest, & no greed for supporters.</p> <p>Do not do the slightest thing that the wise would later censure. Think: Happy, at rest, may all beings be happy at heart.</p> <p>Whatever beings there may be, weak or strong, without exception, long, large, middling, short, subtle, blatant,</p> <p>seen & unseen, near & far, born & seeking birth: May all beings be happy at heart. Let no one deceive another or despise anyone anywhere, or through anger or irritation wish for another to suffer.</p> <p>As a mother would risk her life to protect her child, her only child, even so should one cultivate a limitless heart with regard to all beings.</p> <p>With good will for the entire cosmos, cultivate a limitless heart: Above, below, & all around, unobstructed, without enmity or hate.</p> <p>Whether standing, walking, sitting, or lying down, as long as one is alert, one should be resolved on this mindfulness. This is called a sublime abiding here & now.</p> <p>Not taken with views, but virtuous & consummate in vision, having subdued desire for sensual pleasures, one never again will lie in the womb.</p>	<p>143. This is what should be done by one skilled in the good, having made the breakthrough to that peaceful state: he should be able, upright, and very upright, amenable to advice and gentle, without arrogance. (1)</p> <p>144. [He should be] content and easily supported, of few duties and a frugal way of living; of peaceful faculties and judicious, courteous, without greed when among families. (2)</p> <p>145. He should not do anything, however slight, because of which other wise people might criticize him. May all beings be happy and secure; may they be inwardly happy! (3)</p> <p>146. Whatever living beings there are whether frail or firm, without omission, those that are long or those that are large, middling, short, fine, or gross; (4)</p> <p>147. whether they are seen or unseen, whether they dwell far or near, whether they have come to be or will come to be, may all beings be inwardly happy! (5)</p> <p>148. No one should deceive another, nor despise anyone anywhere. Because of anger and thoughts of aversion no one should wish suffering for another. (6)</p> <p>149. Just as a mother would protect her son, her only son, with her own life, so one should develop toward all beings a state of mind without boundaries. (7)</p> <p>150. And toward the whole world one should develop loving-kindness, a state of mind without boundaries - above, below, and across - unconfined, without enmity, without adversaries. (8)</p> <p>151. Whether standing, walking, sitting, or lying down, as long as one is not drowsy, one should resolve on this mindfulness: they call this a divine dwelling here. (9)</p> <p>152. Not taking up any views, possessing good behavior, endowed with vision, having removed greed for sensual pleasures, one never again comes back to the bed of a womb. (10)</p>	<p>This is what should be done by those who are skilled in goodness, and who know the place of peace.</p> <p>Let them be able and upright, very upright, easy to speak to, gentle and humble;</p> <p>content and unburdensome, unbusied, living lightly, alert, with senses calmed, courteous, not fawning on families.</p> <p>Let them not do the slightest thing that others might blame with reason.</p> <p>May they be happy and safe! May all beings be happy!</p> <p>Whatever living creatures there are with not a one left out— frail or firm, long or large, medium, small, tiny or round,</p> <p>visible or invisible, living far or near, those born or to be born: May all beings be happy!</p> <p>Let none turn from one another, nor look down on anyone anywhere. Though provoked or aggrieved, let them not wish pain on each other.</p> <p>Even as a mother would protect with her life her child, her only child, so too for all creatures unfold a boundless heart.</p> <p>With love for the whole world, unfold a boundless heart. Above, below, all round, unconfined, without enemy or foe.</p> <p>When standing, walking, sitting, or lying down while still wakeful, keep this ever in mind, for this, they say, is a holy abiding in this life.</p> <p>(Avoiding harmful views, virtuous, accomplished in insight, with sensual desire dispelled, they never come back to a womb again.)</p>	<p>This is what should be accomplished by the one who is wise. Who seeks the good, and has obtained peace.</p> <p>Let one be strenuous, upright, and sincere. Without pride, easily contented, and joyous.</p> <p>Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise but not puffed up and Let one not desire great possessions even for one's family.</p> <p>Let one do nothing that is mean or that the wise would reprove. May all beings be happy. May they be joyous and live in safety,</p> <p>All living beings, whether weak or strong, In high or middle or low realms of existence. Small or great,</p> <p>visible or invisible, Near or far, born or to be born, May all beings be happy.</p> <p>Let no one deceive another nor despise any being in any state. Let none by anger or hatred wish harm to another.</p> <p>Even as a mother at the risk of her life Watches over and protects her only child, So with a boundless mind should one cherish all living things.</p> <p>Suffusing love over the entire world, Above, below, and all around, without limit, So let one cultivate an infinite good will toward the whole world.</p> <p>Standing or walking, sitting or lying down, During all one's waking hours, Let one practice the way with gratitude.</p> <p>Not holding to fixed views, Endowed with insight, Freed from sense appetites, One who achieves the way Will be freed from the duality of birth and death.</p>	<p>This is the work for those who are skilled and peaceful, who seek the good: May they be able and upright, straightforward, of gentle speech and not proud.</p> <p>May they be content and easily supported, unburdened with their senses calmed. May they be wise, not arrogant and without desire for the possessions of others.</p> <p>May they do nothing mean or that the wise would reprove. May all beings be happy. May they live in safety and joy.</p> <p>All living beings, whether weak or strong, tall, stout, medium or short,</p> <p>seen or unseen, near or distant, born or to be born, may they all be happy.</p> <p>Let no one deceive another or despise any being in any state, let none by anger or hatred wish harm to another.</p> <p>As a mother watches over her child, willing to risk her own life to protect her only child, so with a boundless heart should one cherish all living beings,</p> <p>suffusing the whole world with unobstructed loving-kindness.</p> <p>Standing or walking, sitting or lying down, during all one's waking hours, may one remain mindful of this heart and this way of living that is the best in the world.</p> <p>Unattached to speculations, views and sense desires, with clear vision, such a person will never be reborn in the cycles of suffering.</p>