

## 18 Translations of the Metta Sutta - Sutta Nipata I.8

### PALI

karaniyam atthakusalena  
yan tam santam padam abhisamecca:

sakko ujū ca sūjū ca  
suvaco c’ assa mudu anati mānī

santussako ca subharo ca  
appakicco ca sallahukavutti  
santindriyo ca nipako ca  
appagabbho kulesu ananugiddho,

na ca khuddam samācare kiñci,  
yena viññū pare upavadeyyum.  
sukhino vā khemino hontu  
sabbe sattā bhavantu sukhitattā:

ye keci pānabhūt’ atthi  
tasā vā thāvarā vā anavasesā  
dighā vā ye mahantā vā  
majjihimā rassakā anukathulā,

ditthā vā ye vā additthā,  
ye ca dūre vasanti avidūre,  
bhūtā vā sambhavesī vā,—  
sabbe sattā bhavantu sukhitattā.  
na paro param nikubbetha,  
nātimaññetha katthacinam kañci,  
vyārosanā patighasaññā  
nāññāmaññassa dukkham iccheyya.  
mātā yathā niyam puttam  
āyusā ekaputtam anurakkhe,  
evam pi sabbabhūtesu  
mānasam bhāvaye aparimānam.

mettañ ca sabbalokasmim  
mānasam bhāvaye aparimānam  
uddham adho ca tiriyañ ca  
asambādham averam asapattam.

tittham caram nisinnō vā  
sayāno vā yāvat’ assa vigatamiddho,  
etam satim adhittheyya,  
brahman etam vihāram idha-m-āhu.  
ditthiñ ca anupagamma  
sīlavā dassanena sampanno  
kāmesu vineyya gedham,  
na hi jātu gabbhaseyyam punar eti ti

### Andy Olenzki

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.

Whoever 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.

### Amaravati Sangha

This is what should be done  
By one who is skilled in goodness,

And who seeks<sup>1</sup> 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 with anger or with violent thoughts,  
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 mindfulness<sup>2</sup>.  
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.

1. The original reads 'knows' - which is a mistranslation.

2. The original reads 'recollection' - which is a mistranslation.

### Ven. Khantipalo

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

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,  
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.

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  
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.  
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.  
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;

extending from a consciousness sublime  
upwards and downwards and across the world,  
untroubled, free of hate and enmity.

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,  
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.

**Ven H. Saddhatissa**

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.

Contented, easily supported,  
 with few duties, of light livelihood,  
 with senses calmed, discreet, not impudent,  
 not greedily attached to families

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!

Whatever living beings there be:  
 feeble or strong, tall, stout  
 or medium, short, small or large,  
 without exception;

seen or unseen,  
 those dwelling far or near,  
 those who are born or those who are to be born,  
 may all beings be happy!  
 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.  
 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.

Let his thoughts of boundless love  
 pervade the whole world:  
 above, below and across  
 without any obstruction,  
 without any hatred, without any enmity.  
 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.  
 Not falling into wrong views,  
 being virtuous and endowed with insight,  
 by discarding attachment to sense desires,  
 never again is he reborn.

**K. R. Norman**

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,

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

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

Whatever living creatures there are,  
 moving or still, without exception,  
 whichever are long or large, or middle-sized  
 or short, small or great,

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.  
 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.  
 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,

and loving-kindness towards all the world.  
 One should cultivate an unbounded mind,  
 above and below and across, without obstruction,  
 without enmity, without rivalry.

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.  
 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.

**A. L. Basham**

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

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—

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

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.  
 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.

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

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

**Ven W. Rahula**

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.

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

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.

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

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 not one deceive another  
 nor despise any person whatever in any place.  
 In anger or ill will  
 let not one wish any harm to another.  
 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.

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

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.  
 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

**F. L. Woodward**

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.

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

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

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

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.  
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.

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.

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."  
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.

**Bhikkhu Ñanamoli (1)**

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,

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

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."

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

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

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

**Bhikkhu Ñanamoli (2)**

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.

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

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."

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

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

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.  
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

**Dhammayut**

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,

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

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

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

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

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

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.  
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**

One skilled in good, wishing to attain that state of peace should act thus:

one should be able, straight, upright, obedient, gentle, and humble.

One should be content, easy to support, with few duties, living lightly, controlled in senses, discreet, not impudent, unattached to 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!

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. 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 for all the world a heart of boundless loving-kindness, above, below, and all around, unobstructed, without hate or enmity.

Whether standing, walking, or sitting, lying down or whenever awake, one should develop this mindfulness; this is called divinely dwelling 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.

### **Aronson**

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,

Content, easily supported, With few activities, with few possessions, With steady senses, wise, Considered in his action, and not mimicking householders

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."

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. One should cultivate an unlimited mind Towards all beings The way a mother protects her only son With her life.

He should cultivate an unlimited loving mind, without obstruction, anger, or opposition To the whole world Above, below, and across.

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. Without wrong view, With correct conduct and vision, Having removed attachment for desire's objects, He is certain to come to no new womb.

### **Narada**

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.

Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.

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!

Whatever 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. 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.

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

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. 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

### **Piyadassi Thera**

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.

Contented, easily supportable,  
with but few responsibilities, of simple livelihood,  
controlled in the senses, prudent, courteous,  
and not hanker after association with families.

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.'

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.  
Just as a mother would protect her only child  
with her life  
even so let one cultivate a boundless love  
towards all beings.

Let him radiate boundless love towards the entire world  
— above, below, and across —  
unhindered, without ill will, without enmity.

Standing, walking, sitting or reclining,  
as long as he is awake,  
let him develop this mindfulness.  
This, they say, is 'Noble Living' here.  
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.

### **Acharya Buddharakkhita**

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.

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.

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 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.  
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

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.  
Holding no more to wrong beliefs,  
With virtue and vision of the ultimate,  
And having overcome all sensual desires,  
Never in a womb is one born again.

### **Thanissaro Bhikkhu**

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,

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

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

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

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.  
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.

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

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

### **Chenrezig Project**

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.

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.

May they do nothing mean  
or that the wise would reprove.  
May all beings be happy.  
May they live in safety and joy.

All living beings,  
whether weak or strong,  
tall, stout, medium or short,

seen or unseen,  
near or distant,  
born or to be born,  
may they all be happy.  
Let no one deceive another  
or despise any being in any state,  
let none by anger or hatred  
wish harm to another.  
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,

suffusing the whole world  
with unobstructed loving-kindness.

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.  
Unattached to speculations, views  
and sense desires, with clear vision,  
such a person will never be reborn  
in the cycles of suffering.