

Friendliness

This is what should be done by those who are skilled in seeking good,
having attained the way of peace:

They should be able, straightforward, and upright, easy to speak to, gentle, and not proud,
Content and easily supported, with few obligations and wants,
With senses calmed, prudent, modest, and without greed for other people's possessions.
They should not do anything base that the wise would reprove.
May they be at their ease and secure—may all beings be happy.

Whatever living beings there are, whether they be weak or strong—omitting none—
Whether long, large, average, big or small,
Seen or unseen, dwelling near or far,
Born or to be born—may all beings be happy.

Let no one deceive another or despise anyone anywhere.
Let none out of anger or hostility wish suffering upon another.

Just as a mother would protect with her life her own child, her only child,
So one should cultivate a boundless mind toward all beings
and friendliness toward the entire world.

One should cultivate a boundless mind— above, below, and across,
Without obstruction, hatred, or enmity.

Standing or walking, sitting or lying down, throughout all one's waking hours,
One should practice this mindfulness; this, they say, is the supreme state.

Not falling into wrong views, virtuous, endowed with insight,
Having overcome desire for sense pleasures, one will never again know rebirth.

Buddha Shakyamuni taught this Metta Sutta, which is found in the Sutta-Nipata section of the Khuddaka-Nikaya collection of shorter-length discourses. It was translated from the Pali by the Nalanda Translation Committee with reference to a number of previous translations.