

Metta Sutta

The Hymn of Loving-Kindness

1. *Karaṇīyam atthakusalena yaṃ taṃ santaṃ padaṃ abhisamecca,
Sakko ujū ca sūjū ca suvaco c'assa mudū anātimānī.*

This should be done by one skilled in the good, having realized (or: who would realize) that state of peace: he should be able, upright, and honest; easy to speak to, gentle, and humble

2. *Santussako ca subhāro ca appakicco ca sallahukavuttī,
Santindriyo ca nipako ca appagabbho kulesu ananugiddho.*

Content and easy to support; of few duties and living lightly; with calm senses and alert; not impudent or greedy among families.

3. *Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.*

He should not do anything even slightly wrong because of which the wise might reproach him. (Let him reflect:) "May all beings be well, safe, and happy!"

4. *Ye keci pāṇabhūt'atthi tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā majjhimā rassakāṇukathulā.*

Whatever living beings there are without exception: frail or strong; long or large or middling or short; tiny or gross.

5. *Diṭṭhā vā ye'va addiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā.*

Seen or unseen; those who dwell far and near; whether they have come to be or are about to come to be: "May all beings be happy!"

6. *Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kañci
Byārosanā paṭighasaññā nāññamaññassa dukkhamiccheyya.*

One should not deceive another or despise anyone anywhere. Due to anger or thoughts of aversion, no one should wish suffering for others.

7. *Mātā yathā niyaṃ puttaṃ āyusā ekaputtaṃ anurakkhe
Evampi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ.*

As a mother, with her life, would protect her only child, so one should develop a measureless mind towards all beings.

8. *Mettañca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ asapattaṃ.*

And one should develop a measureless mind of loving-kindness to the entire world: above, below, and across; unhindered, without enmity, without hostility.

9. *Tiṭṭhañcaram nisinno vā sayāno vā yāvat'assa vigatamiddho*
Etaṃ satim adhiṭṭheyya brahmametaṃ vihāraṃ idhamāhu.

Standing, walking, sitting, or lying down—as long as one is awake—maintain this mindfulness (of loving-kindness): this, they say, is a divine dwelling here.

10. *Diṭṭhiñca anupagamma sīlavā dassanena sampanno*
Kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyaṃ punaretīti.

Not adopting a wrong view, one virtuous in conduct, endowed with vision, having removed craving for sensual pleasures, does not come back to rebirth in a womb.

Anguttara Nikāya, Fours, no. 34

"Bhikkhus, there are these four foremost kinds of confidence. What four?"

(1) "To whatever extent there are living beings ... the Tathāgata, the Arahant, the Perfectly Enlightened One is declared the foremost among them. Those who have confidence in the Buddha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(2) "To whatever extent there are things that are conditioned (*dhamma*: teachings and practices), the noble eightfold path is declared the foremost among them. Those who have confidence in the noble eightfold path have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(3) "To whatever extent there are things conditioned or unconditioned (realities), the foremost among them is the uprooting of attachment, the ending of the round, the destruction of craving, dispassion, cessation, *nibbāna*. Those who have confidence in the Dhamma have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(4) "To whatever extent there are orders or groups, the Saṅgha of the Tathāgata's disciples is declared the foremost among them, that is, the four pairs of persons, the eight types of individuals—worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. [35] Those who have confidence in the Saṅgha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

"These are the four foremost kinds of confidence."

1. Ratanasuttaṃ: Discourse on Jewels (Gems)

222.

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;

Sabbe'va bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.

222. Whatever beings are gathered here,
whether of the earth or in the sky,
may all beings indeed be happy
and then listen carefully to what is said. (1)

223.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya;

Divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

223. Therefore, O beings, all of you listen;
show loving-kindness to the human population,
who day and night bring you offerings;
therefore, being heedful, protect them. (2)

224.

Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ;

Na no samaṃ atthi tathāgatena, idampi buddhe ratanaṃ paṇītaṃ;

etena saccena suvatthi hotu.

224. Whatever treasure exists here or beyond,
or the sublime gem in the heavens,
there is none equal to the Tathāgata.
This too is the sublime gem in the Buddha:
by this truth, may there be safety! (3)

225.

Khayaṃ virāgaṃ amataṃ paṇītaṃ, yad ajjhagā sakyamunī samāhito;
Na tena dhammena sam’atthi kiñci, idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.

225. Destruction [of defilements], dispassion, the deathless, the sublime,
which Sakyamuni, concentrated, attained:
there is nothing equal to that Dhamma.
This too is the sublime gem in the Dhamma:
by this truth, may there be safety! (4)

226.

Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ, samādhim ānatarikaṃ yam āhu;
Samādhinā tena samo na vijjati, idampi dhamme ratanaṃ paṇītaṃ;
etena saccena suvatthi hotu.

226. The purity that the supreme Buddha praised,
which they call concentration without interval— [40]
the equal of that concentration does not exist.
This too is the sublime gem in the Dhamma:
by this truth, may there be safety! (5)

227.

Ye puggalā aṭṭha satam pasatthā, cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

227. The eight persons praised by the good
constitute these four pairs.
These worthy of offerings are the Fortunate One’s disciples;
gifts given to them yield abundant fruit.

This too is the sublime gem in the Sangha:
by this truth, may there be safety! (6)

228.

Ye suppayuttā manasā daḥhena, nikkāmino gotamasāsanamhi;
Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

228. Those who strived well with a firm mind,
who are desireless in Gotama's teaching,
have reached attainment, having plunged into the deathless,
enjoying perfect peace obtained free of charge.
This too is the sublime gem in the Sangha:
by this truth, may there be safety! (7)

<Depending on the time, I will likely jump over to verse 233>

229.

Yath'indakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo;
tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

229. As a gate post, planted in the ground,
would be unshakable by the four winds,
similarly I speak of the good person
who, having experienced them, sees the noble truths.
This too is the sublime gem in the Sangha:
by this truth, may there be safety! (8)

230.

Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā, na te bhavaṃ aṭṭhamam ādiyanti;
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

230. Those who have illumined the four noble truths

well taught by the one of deep wisdom,
even if they are extremely heedless,
do not take an eighth existence.
This too is the sublime gem in the Sangha:
by this truth, may there be safety! (9)

231.

Sahā eva assa dassanasampadāya, tayas su dhammā jahitā bhavanti;
Sakkāyadiṭṭhi vicikicchitañca, sīlabbatam vāpi yadatthi kiñci.
Catūh'apāyehi ca vippamutto, cha ca abhiṭhānāni abhabbo kātum;
Idampi saṅhe ratanam paṇītam, etena saccena suvatthi hotu.

231. Together with his achievement of vision
three things are discarded:
the view of a self and doubt,
and [attachment to] good behavior and observances.
He is also freed from the four planes of misery
and is incapable of doing six deeds.
This too is the sublime gem in the Sangha:
by this truth, may there be safety! (10)

232.

Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā;
Abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā;
Idampi saṅhe ratanam paṇītam, etena saccena suvatthi hotu.

232. Although he does a bad deed
by body, speech, or mind,
he is incapable of concealing it;
such inability is stated for one who has seen the state.
This too is the sublime gem in the Sangha:
by this truth, may there be safety! (11)

233.

Vanappagumbe yathā phussitagge, gimhānamāse paṭhamasmiṃ gimhe;

Tathūpamaṃ dhammavaraṃ adesayī, nibbānagāmiṃ paramaṃhitāya;

Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

233. Like a woodland thicket with flowering crests
in a summer month, the first month of summer,
just so he taught the excellent Dhamma,
leading to nibbāna, for the supreme welfare.

This too is the sublime gem in the Buddha:
by this truth, may there be safety! (12)

234.

Varo varaññū varado varāharo, anuttaro dhammavaraṃ adesayi;

Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

234. The excellent one, knower of the excellent,
giver of the excellent, bringer of the excellent,
the unsurpassed one taught the excellent Dhamma.

This too is the sublime gem in the Buddha:
by this truth, may there be safety! (13)

235.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, virattacittā āyatike bhavasmim;

Te khīṇabijā avirūhichandā, nibbanti dhīrā yath'āyaṃ padīpo;

Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.

235. The old is destroyed, there is no new origination,
their minds are dispassionate toward future existence.
With seeds destroyed, with no desire for growth,
those wise ones go out like this lamp.

This too is the sublime gem in the Sangha:
by this truth, may there be safety! (14)

236.

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;

Tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotu.

236. Whatever beings are gathered here,
whether of the earth or in the sky,
we pay homage to the thus-gone Buddha,
venerated by devas and humans: may there be safety! (15)

237.

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;

Tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotu.

237. Whatever beings are gathered here,
whether of the earth or in the sky,
we pay homage to the thus-gone Dhamma,
venerated by devas and humans: may there be safety! (16)

238.

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;

Tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotūti.

238. Whatever beings are gathered here,
whether of the earth or in the sky,
we pay homage to the thus-gone Sangha,
venerated by devas and humans: may there be safety! (17)

Ratanasuttaṃ paṭhamaṃ niṭṭhitaṃ.

Buddhas Paritta

Appasannehi nāthassa
sāsane sādhusammate
Amanussehi caṇḍehi
sadā kibbisakāribhi.

Parisānañca-tassannam-
ahiṃsāya ca guttiyā,
Yaṃ desesi mahāvīro
parittantam bhaṇāma se.

<Start chanting here>

Namo me sabbabuddhānaṃ,
uppannānaṃ Mahesinaṃ.

Tanhankaro mahāvīro
Mēdhankaro mahāyaso
Saranankaro lokahito
Dīpankaro jutindharo

Kondañño janapāmokkho
Mangalo purisāsabho
Sumano sumano dhīro
Rēvato rati vaddhano.

Sōbhito gunasampanno

Anōmadassī januttamo
Padumo lōka pajjōto
Nārado vara sārathī.

Padumuttaro sattasāro
Sumēdho agga puggalo
Sujāto sabba lōkaggo
Piyadassī narāsabho.

Atthadassī kāruniko
Dhammadassī tamōnudo
Siddhattho asamo lōke
Tisso varada samvaro.

Phusso varada sambuddho
Vipassī ca anūpamo
Sikhī sabbahito satthā
Vessabhū sukhadāyako.

Kakusandho satthavāho
Kōnāgamano ranañjaho
Kassapo sirisampanno
Gōtamo sakyapungavo.

Sabbe Buddhā ‘samamā,
sabbe Buddhā mahiddhikā
Sabbe dasabalūpetā

Vesārajjeh'upāgatā.

Sabbe te paṭijānanti

Āsabhaṃ ṭhānam uttamaṃ

Sīhanādaṃ nadante te

parisāsu visāradā.

Brahmacakkaṃ pavattenti

loke appaṭivattiyaṃ

upetā Buddhadhammehi

aṭṭhārasahi nāyakā.

Dvattiṃsa-lakkhaṇūpetā

Asīti byañjanadharā

byāmapabbhāya suppabhā

sabbe te muṇikuñjarā.

Buddhā sabbañño ete

sabbe khīṇāsavā jinā

Mahappabhā mahātejā

mahāpaññā mahabbalā.

Mahākāruṇikā dhīrā

sabbesānaṃ sukhāvahā

Dīpā nāthā paṭiṭṭhā ca

tāṇā leṇā ca pāṇinaṃ.

Gatī bandhū mahassāsā
saraṇā ca hitesino
Sadevakassa lokassa
sabbe ete parāyanā.

Tēsam saccēna sīlēna
Khanti mettābalēna ca
Tēpi tvam anurakkhantu
Ārogyēna sukhēna ca.

Atthavīsāt'ime Buddhā
Puretvā dasa pāramī
Jetvā mārāri sangāmam
Buddhattam samupāgamum.

Ētēna saccavajjēna
Hōtu tē jayamangalam. (3x)

English translation

(Solo Introduction:)

We will now recite the discourse given by the Great Hero (the Buddha)

As a protection for virtue-loving human beings

Against harm from all evil-doing, malevolent nonhumans

who are displeased with the Buddha's Teachings.

Homage to all Buddhas,

the mighty who have arisen:

Tanhankara, the great hero

Medhankara, of great honour;

Saranankara, abode of love

Dīpankara, the lustrous light.

Kondañña, the people's lord

Mangala, the Man Supreme;

Sumana, the good-hearted sage

Revata, who enhanced joy.

Sobhita, with virtue crowned

Anomadassī, chief of men;

Paduma, a guiding lamp to all worlds

Nārada, the charioteer unsurpassed.

Pudamuttara, peerless being

Sumedha, the paramount;

Sujâta, chief of all the worlds

Piyadassī, mankind's lord.

Atthadassī, compassion-grained

Dhammadassī, who dispelled gloom;

Siddhattha, matchless in the world

Tissa, restrained giver of the best.

Phussa, all-seeing donor of the goal

Vipassī, the unrivalled one;

Sikhī, leader of boundless love

Vessabhū, dispenser of bliss.

Kakusandha, caravan-guide of sentient beings

Konâgamana, done with strife;

Kassapa, of perfect radiance

Gotama, the sakya's glory.

These and all self-enlightened Buddhas

are also peerless ones,

All the Buddhas together,

all of mighty power

All endowed with the Ten Powers,

attained to highest knowledge,

All of these are accorded

the supreme place of leadership.

They roar the lion's roar
with confidence among their followers,
They observe with the divine eye,
unhindered, all the world.

The leaders endowed with the
eighteen kinds of Buddha qualities,
The thirty-two major and
eighty minor marks of a great being,

Shining with fathom-wide haloes,
all these elephant-like sages,
All these omniscient Buddhas,
conquerors free of corruption,

Of mighty brilliance, mighty power,
of mighty wisdom, mighty strength,
Of mighty compassion and wisdom,
bearing bliss to all,

Islands, guardians and supports,
shelters and caves for all beings,
resorts, kinsmen and comforters,
benevolent givers of refuge:
These are all the final resting place
for the world with its deities.

By the power of their Truthfulness and Virtues
Patience Loving-Kindness and strength
May it be a shield around you,
May health and happiness be yours!

These twenty-eight Buddhas
having fulfilled the Ten Perfections,
defeated the hosts of the Evil One,
And attained Enlightenment.

By the power of this truth,
May joyous victory be yours!