



THE
BLAZING
HEART
31.05-07.06

ADHISTHANA

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HEART**
31.05 - 07.06

karaṇīyam atthakusalena
yan taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca
suvaco c'assa mudu anatimānī

tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat'assa vigatamiddho
etaṃ satim adhiṭṭheyya
brahmam etaṃ vihāraṃ idha-m-āhu

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

diṭṭhiñ ca anupagamma
sīlavā dassanena sampanno
kāmesu vineyya gedhaṃ
na hi jātu gabbhaseyyaṃ puna-r-etī'ti

na ca khuddaṃ samācare kiñci
yena viññū pare upavadeyyuṃ
sukhino vā khemino hontu
sabbe sattā bhavantu sukhittā

ye keci pāṇabhūt'atthi
tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
majjhimā rassakā aṇukathulā

diṭṭhā vā ye vā adiṭṭhā
ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhittā

na paro paraṃ nikubbetha
nātimaññetha katthacinaṃ kañci
vyārosanā paṭighasaññā
nāññamaññassa dukkham iccheyya

mātā yathā niyaṃ puttaṃ
āyusā ekaputtam anurakkhe
evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇaṃ

mettañ ca sabbalokasmiṃ
mānasam bhāvaye aparimāṇaṃ
uddhaṃ adho ca tiriyañ ca
asambādhaṃ averaṃ asapattaṃ

The Discourse on Loving Kindness

[one] who is skilled in his good, who wishes to attain that state of calm (*Nibbāna*), should act thus: [one] 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.

[one] should not pursue the slightest thing for which other wise 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, nor 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 [one] stands, walks, sits or lies down, as long as [one] is awake, [one] 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 [one] reborn.

Saddhatissa



An aspiring adept of human well-being,
committed to the peaceful state, should be
like this: capable, worthy and principled,
well-spoken, gentle, without arrogance;

contented enough, and bearing life well;
having little business and light engagements,
with senses at peace and wits about them,
neither dominating nor demanding.

One should not do even the slightest thing
which intelligent people might reprove.
*May they live in safety; may they be well;
may all living beings have happiness.*

*Whatever living beings there may be,
plant or animal, without exception,
whether they are very long or large,
or middling in size, or short, great or small,*

*whether they are visible or unseen,
whether living nearby or far away,
whether they are born, or not yet come to be:
may all living beings have happiness.*

*Let no-one deceive another person,
nor despise anybody anywhere.
And may no-one through anger or ill-will
wish suffering upon another.*

Just as a mother would protect her own child,
her only child, guarding it with her life,
so should one cultivate a boundless heart
of loving-kindness towards all beings,

and loving-kindness towards the whole world;
so should one cultivate a boundless heart
above, below, all around, unhindered,
without hatred, without hostility.

Whether one is standing or moving, sitting
or lying down, free from drowsiness,
one should sustain this meditation, said
to be a divine abiding in the world.

Someone who does not hold to fixed views
but is virtuous and perfected in vision, having
left behind greed for sense-pleasures, will not
come to rest again in the womb.

Dhivan



This is what should be done
By those who are skilled in goodness,
And who know 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 skilful,
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 downward to the depths;
Outward 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.

Amaravati Sangha



If you know what is truly good for you and understand the possibility of reaching a state of perfect peace, then this is how you need to live.

Start as a capable person who is upright (really upright), gently spoken, flexible, and not conceited.

Then become contented and happy, with few worries and an uncomplicated life.

Make sure your sense experience is calm and controlled, be duly respectful, and don't hanker after families or groups.

And avoid doing anything unworthy, that wiser people would criticise.

(Then meditate like this:)

May all be happy and feel secure. May all beings become happy in their heart of hearts!

And think of every living thing without exception: the weak and the strong, from the smallest to the largest, whether you can see them or not, living nearby or far away, beings living now or yet to arise — may all beings become happy in their heart of hearts!

May no one deceive or look down on anyone anywhere, for any reason. Whether through feeling angry or through reacting to someone else, may no one want another to suffer.

As strongly as a mother, perhaps risking her life, cherishes her child, her only child, develop an unlimited heart for all beings.

Develop an unlimited heart of friendliness for the entire universe, sending metta above, below, and all around, beyond all narrowness, beyond all rivalry, beyond all hatred.

Whether you are staying in one place or travelling, sitting down or in bed, in all your waking hours rest in this mindfulness, which is known as like living in heaven right here and now!

In this way, you will come to let go of views, be spontaneously ethical, and have perfect Insight. And leaving behind craving for sense pleasures, from the rounds of rebirth you will finally be completely free!

Ratnaprabha,



This is what should be done by one skilled in the good,
having made the breakthrough to that peaceful state:
[one] should be able, upright, very upright,
amenable to advice and gentle,
without arrogance.

[[one] 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.

[one] should not do anything, however slight,
because of which other wise people might criticize [one].
May all beings be happy and secure;
may they be inwardly happy!

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;

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!

No one should deceive another,
nor despise anyone anywhere.
Because of anger and thoughts of aversion
no one should wish suffering for another.

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.

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.

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.

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.

Bhikkhu Bodhi

Glossary

karaniya: to be done.
attha: good.
kusala: skillful.
yam tam: that which.
santi: peace.
pada: state.
abhisamecca: attain.
sakka: able.
uju: upright.
ca or **c':** and.
suju: upright.
su+vaca: compliant.
assa: might be.
mudu: tender.
an: not.
atimana: conceit.

santussaka: content.
subhara: easy to support.
appa+kicca: of few tasks.
sallahuka: light.
vutti: livelihood.
santi: peace.
indriya: faculty.
nipaka: prudent.
appagabbha: modest.
kula: clan.
an: not.
anugiddha: coveting.

na: not.
khudda: trifling.
samacarati: act.
kiñci: whoever.
yena: where.
viññu: wise.
para: higher; other.
upavadati: blame.
sukhin: happy.
va: or.
khemin: secure.
hoti: to be.
sabba: all.
satta: creature.
bhavati: be.
sukhita: happy.
atta: oneself.

ya: which.
keci: whoever.
pana: living.
bhuta: being.
atthi: exists.
tasa: moving.
thavara: stila.
anavasesa: completely.
digha: long.
mahant: big.
majjhima: medium.
rassa: short.
anu: small.
thula: compact.

dittha: seen.
yeva: also.
addittha: not seen.
dura: far.
vasati: dwell.
avidura: near.
bhuta: born.
sambhavati: arise.
sabba: all.
satta: creature.
bhavati: be.
sukhita: happy.
atta: oneself.

na: not.
para: (an)other.
nikaroti: bring down.
na: not.
atimaññati: despise.
katthaci: anywhere.
nam: him, her.
kañci: whomever.
byarosana: causing anger.
patigha: reactive.
sañña: perception.
añña-m-añnam: each other.
dukkha: suffering.
icchati: wish.

mata: mother.
yatha: as.
niya: one's own.
putta: son.
ayu: life.
eka: only one.
putta: son.
anurakkhati: watch over.
eva: so.
pi: and.
sabba: all.
bhuta: being.
manasa: mind.
bhavati: become.
aparimana: without limit.

ca: and.
sabba: all.
loka: universe.
manasa: mind.
bhavati: become.
aparimana: without limit.
uddham: above.
adho: below.
ca: and.
tiriyam: horizontally.
asambadha: unobstructed.
avera: peaceable.
asapatta: without enmity.

titthati: stand.
carati: move about.
nisinna: seated.
va: or.
sayana: lying down.
yavata: as far as.
assa: might be.
vigata: without.
middha: torpor.
etad: this.
sati: mindfulness.
adhittathi: undertake.
brahma: supreme.
etad: this.
vihara: dwelling.
idha: here.
ahu: they say.

ditthi: false views.
ca: and, but.
an: not.
upagacchati: undertake.
sila: good character.
va: or.
dassana: right insight.
sampanna: endowed with.
kama: sense desire.
vineti: give up.
gedha: greed.
na: not.
hi: for.
jatu: surely.
gabbhaseyya:
to lie in the womb.
puna: again.
eti: return.
iti: end quote.

For technical reasons, the glossary does not include all diacritics, sorry.

From chantpali.org/metta

More versions of the sutta can be found here:

www.leighb.com/mettasuttas

Development of the Bodhicitta

The development of the Bodhicitta, which transforms all that one does into the Path of Enlightenment.

[One should develop a new mind by reflecting that] sentient beings infinite as the sky [in number] are [like] one's own father and mother. Although desirous of happiness they [do evil and therefore] experience suffering. Like prisoners unable to escape from gaol they revolve in the Samsara. What a pity! By whatever means I shall assuredly deliver them all...

With these aspirations [one must say]:

'Beings who are one's own mothers and fathers wander in the Samsara and with unbearable longing we [all] produce the unbearable longing to become a Buddha.'

This one should repeat 100,000 times. In between one should reflect that, together with one's outgoing breath, whatever wholesome roots are within one become like moonlight, which, falling upon all beings, enters into their bodies and confers on them great bliss. As one breathes in one should reflect that, like a black shadow, the sins of all beings come out from them and enter into one's own body. These [sins] are all purified as soon as one has developed the Profound Path.

One should reflect [and say]: 'May all beings enjoy happiness and the cause of happiness! Whatever freedom from suffering they enjoy may it never come to an end! May their minds dwell in the immeasurable equanimity which has neither near nor far, attraction nor repulsion!' This one should say and reflect upon three etc. times.

Extracted from the Tharpe Delam or 'Smooth Path to Emancipation'.

Rendered into English by Venerable Sthavira Sangharakshita

according to the oral explanation of Venerable Dhardo Rimpoche