

Sūtra 33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥३३॥

Maitrī-karuṇā-muditopekṣhāṇām sukha-duḥkha-puṇyāpuṇya-
viṣhayāṇām bhāvanātaśh-chitta-prasādanam

The mind becomes serene by the cultivation of feelings of love for the happy, compassion for the suffering, delight for the virtuous, and indifference for the non-virtuous.

मैत्री	<i>maitrī</i>	amity, love, friendliness
करुणा	<i>karuṇā</i>	compassion, sympathy for the sufferer
मुदिता	<i>muditā</i>	joyful, happy, gladness, delight
उपेक्षाणां	<i>upekṣhāṇām</i>	indifference, equanimity
सुख	<i>sukha</i>	pleasure, those who are happy, comfortable
दुःख	<i>duḥkha</i>	suffering
पुण्य	<i>puṇya</i>	virtue
अपुण्य	<i>apunya</i>	non-virtue
विषयाणां	<i>viṣhayāṇām</i>	with regard to, toward
भावनातः	<i>bhāvanātaḥ</i>	by the cultivation
चित्त	<i>chitta</i>	mind field
प्रसादनम्	<i>prasādanam</i>	serene, making pleasant

The mind becomes purified by cultivating four attitudes: love toward all living beings who are comfortable and happy, compassion toward those who are suffering, delight toward those who have a virtuous nature, and indifference toward those of a non-virtuous nature.

The preceding *sūtra* explained that to overcome obstacles and achieve *samādhi* (super-consciousness), the mind should develop *ekāgratā* (one-pointedness). This *sūtra* gives methods for developing positive qualities that lead to the development of *ekāgratā*. These positive qualities overcome the emotional impurities that provoke restlessness in the mind and make it unfit to attain one-pointed concentration.

The common mind is filled with six impurities (*kāluṣhya*):

1. *Rāga* (attraction or attachment)
2. *Īrśhyā* (jealousy)
3. *Parāpakāra chikīrśhyā* (malevolence)
4. *Asūyā* (anger)
5. *Dveṣha* (aversion or hate)
6. *Amarśha* (vengeance).

Clouded by such emotions, the mind field remains in the *vikṣhipta* (restless) state. If the six impurities are removed by the practice of the four positive qualities listed in this *sūtra*, the condition of the mind becomes fit for the development of one-pointedness.

The mind is made one-pointed (*ekāgra*) by practicing the five *upāyas* (methods) described in Sūtra I:20:

1. *Śhraddhā* (faith)
2. *Vīrya* (energy)
3. *Smṛiti* (memory)
4. *Samādhi* (meditation)
5. *Prajñā* (deep understanding).

This *sūtra* gives the methods of cultivating a positive mental condition, which is a prerequisite for the practice of the five *upāyas* (methods).

Rāga (attachment) and īrśhyā (jealousy) are two impurities that are closely related. *Rāga* develops whenever the mind takes pleasure in an object. The mind thinks, “This pleasure will be mine forever.” This kind of expectation is called attachment. When the objects of attachment are not available, the attachment creates restlessness in the mind. This restlessness is an impurity of the mind caused by attachment.

Later, when others are perceived either to have all their desires fulfilled, or to possess the object to which the mind is attached, the impurity of *īrśhyā* (jealousy) arises, creating further restlessness. By cultivating an attitude of love and friendliness toward those who are living comfortably and happily, and by thinking, “Their happiness is my happiness,” the negative sentiments caused by attachment and jealousy are eliminated, and the mind calms down.

Parāpakāra chikīrśhyā (malevolence) is the thought and desire to defame and harm others by any means possible. With this attitude, the ego puts down those who are weaker in order to build itself up. This impurity of the mind is removed by cultivating *karuṇā* (compassion). Compassion is a sympathetic attitude of the mind toward those who are in pain and distress, and also toward those who have malevolent attitudes. The attitude of compassion or the expression of sympathy also removes *dveṣha* (hatred). When one understands, “Others want to live happily, just as I do,” then one can feel the pain of others as his or her own pain. This fills one’s heart with compassion.

Asūyā (anger) is the impurity of the mind in which negative thoughts arise toward those who are virtuous and successful. This anger is eliminated by feeling delight at the virtues of others. Seeing the good in others and feeling joy in their successes and happiness removes the impurity of anger from the mind.

Amarśha (vengeance) is the attitude of intolerance and the desire to take revenge. This attitude arises from perceiving, either correctly or incorrectly, others’ actions as non-virtuous. When non-virtuous actions are perceived, an attitude of indifference can be cultivated. Indifference is a sense of

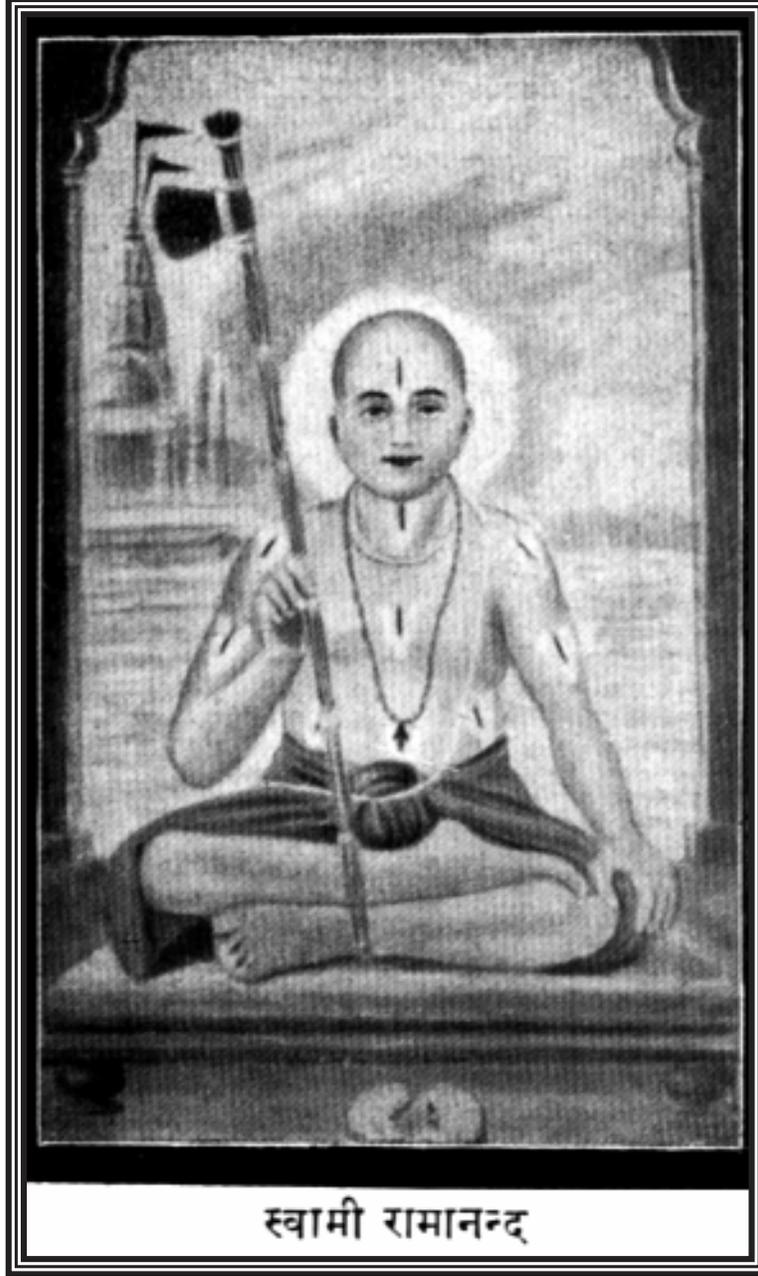
neutrality, and not necessarily one of inaction. The mind neither accepts nor condemns their attitude, though the action itself may be opposed. By cultivating the attitude of neutrality, the mind is not affected by others' non-virtuous actions, and the negative emotion of vengeance is avoided.

In this way, by cultivating the feelings of amity for the happy, compassion for the miserable, delight for the virtuous, and neutrality for the non-virtuous, the *rajasik* (restless) and *tamasik* (deluded) *vr̥ittis* (thought waves) in the mind are replaced by *sattvik* (pure) *vr̥ittis*. A mind clouded by negative emotions is not fit for meditation.

Through the removal of these six impurities by these four means, the *vikṣhipta* (restless) state of the mind is controlled, and the *ekāgra* (one-pointed) state, which is conducive to *samādhi*, can be developed.

Method of Purification of One's Own Mind		
4 Naturally Occurring States of Mind	6 <i>Kāluṣhya</i> (impurities) Reactions based on <i>rajas</i> & <i>tamas</i>	4 <i>Parikarmas</i> (purifications) Reactions based on <i>sattva</i> that remove the impurities
<i>Sukha</i> (comfort)	<i>Rāga</i> (attachment) <i>Īrśhyā</i> (jealousy)	<i>Maitrī</i> (amity) Being friendly to all
<i>Duḥkha</i> (suffering)	<i>Parāpakāra chikīrśhyā</i> (malevolence) <i>Dveṣha</i> (hatred)	<i>Karuṇā</i> (compassion) Expressing the spirit of compassion to those who are suffering
<i>Puṇya</i> (virtuousness)	<i>Asūyā</i> (anger)	<i>Muditā</i> (joyfulness) Expressing joy at the virtues of others
<i>Apuṇya</i> (non-virtuousness)	<i>Amarśha</i> (intolerance or revenge)	<i>Upekṣhā</i> (indifference) Being indifferent to those who are non-virtuous

Instead of expressing the six impurities in the four states of mind, one should replace them with the four purifying qualities.



Swāmī Rāmānand was born in Prayag (Allahabad) in 1300 to a Brahmaṇa family. He was a devotee of Rāma and preached Bhakti Yoga. He was the founder of the Rāmānand Vaiṣṇava Sect. He opposed the Caste System and had disciples of all castes and religions.