

Sutra I.33

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

maitriIkaruNaamuditopekShaNaam sukhaduHkhapuNyaapuNyaviShayaaNaaM
bhaavanaatachittaprasaadanam

maitrī karuṇā muditā upekṣaṇam sukha duḥkha puṇya apuṇya viśayaṇāṇi
bhāvanataḥ cittaprasādanam

maitri = friendliness
karuna = compassion mudita = delight
upeksanam = equanimity
sukha = happiness
duhkha = distress, pain, suffering
punya = good, virtuous
apunya = bad, evil
visayanam = object (of experience)
bhavanatah= radiating, projecting
citta = consciousness
prasadanam = calming, tranquilizing, clarification

HA: The Mind Becomes Purified By The Cultivation Of Feelings Of Amity, Compassion, Goodwill, And Indifference Respectively Towards Happy, Miserable, Virtuous And Sinful Creatures.

VH: The clarification of citta-the field comes about due to the realization of freindship with regard to the experiences (visaya-objects) of happiness, compassion with pain, elation with virtue, and neutrality with non-virtue.

BM: Tranquility of thought comes through the cultivation of friendship, compassion, joy, and impartiality in spheres of pleasure or pain, virtue or vice.

SS: By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.

SP: Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

SV: Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the citta.

CH: Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.