Evening Lockdown Meditation: Compassion and Loving-kindness Practice

Bhante Bodhidhamma · Notable Dhamma Teachers — Bhante Bodhidhamma · 59:03

Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi. Dutiyampi dhammaṃ saraṇaṃ gacchāmi. Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi. Tatiyampi dhammaṃ saraṇaṃ gacchāmi. Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi. Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

So we can begin our sitting. Make sure you are comfortable, feeling comfortable. Settling on the breath.

We can begin our sitting with these evening contemplations, which the Buddha says are there to make us more enthusiastic, to give us some real purpose as to why we're practising. So just repeating these phrases to ourselves:

This body is subject to disease. This body is of a nature to fall ill. This body has not gone beyond sickness. This body is subject to ageing. This body has not gone beyond ageing. This body is now in a process of ageing. This body is subject to death. This body has not gone beyond death. This body will die.

There is the unborn, undying, uncreated, uncompounded. The unconditioned. True refuge, harbour and home. Perfect peace and contentment. Those who are mindful are in the presence, in the vicinity of *Nibbā na*.

So a moment's reflection, just looking back at the time, picking up on something, working with tiredness. Was it restlessness? Was some emotional stuff came up? Wandering mind? How did you deal with it? Don't forget, if you thought you were rather skillful, we should congratulate ourselves. If we thought we could have been more skillful, we should encourage ourselves. And we can make a resolution, either specific or general or both.

So we can just begin our contemplations always beginning with compassion. Again, it's a case of turning

this goodwill compassion towards ourselves. And if we find that difficult, just to put our hands over our hearts and just consider some of the things that we've done to ourselves, which has caused harm, physical, mental, emotional. Something comes up for you and just allow yourself to forgive yourself.

Then just turning that compassion towards our own hearts, speaking gently into the heart: May I be free of physical pain. May I be free of mental distress. May I be free of all my sufferings.

We can bring to mind now somebody whom we know is not having a good time one way or the other. And as you picture them in your mind's eye, just drive your goodwill towards them: May you be free of physical pain. May you be free of mental distress. May you be liberated of all your sufferings.

And we can bring to mind all those at this moment who are sick and or suffering from mental illness. People in the process of dying and those who have died and left grieving family, relatives and friends. People going hungry, homeless and destitute. Those having to deal with severe personal and interpersonal difficulties. All those caught up in wars and repressive regimes, those being tortured, and there are those suffering from natural disasters and climate crisis. All the sentient beings have been cruelly treated and unnecessarily slaughtered, and all who find life meaningless.

May you be free of physical pain. May you be free of mental distress. May you be liberated of all your sufferings.

And we can radiate this goodwill, compassion to all beings in all directions: May all beings be free of physical pain. May all beings be free of mental distress. May all beings be liberated of all their sufferings.

Bring to mind now some moments during the day when you've experienced love or peace, joy, some level of happiness. Just bring it to mind. Be grateful for it. Then just let's wish ourselves this joyfulness, again speaking joyfully into the heart: May I be joyful. May my joyfulness increase. May I experience the bliss of *Nibbāna*.

We can bring to mind now somebody whom we know has cause to be joyful. As you picture them in your mind's eye, drive your goodwill joy towards them: May you be joyful. May your joyfulness increase. May you experience the bliss of *Nibbāna*.

And there are people at this moment who are happy and content with their lives, enjoying the warmth of friendship, the support of friendship, enjoying the delights of art and nature, enjoying the work they do, finding it meaningful, fruitful. And there's also the fruitfulness of those practising spiritually. And there are those who are joyful because they rejoice in the joy of others.

May they be joyful. May their joyfulness increase. May they experience the bliss of *Nibbāna*.

And radiating this joy to all beings in all directions: May all beings be joyful. May their joyfulness increase. May all beings experience the bliss of *Nibbāna*.

I shall read again the Discourse on Goodwill, *Mettā*. If you are wise and want to reach the state of peace, you should behave like this: You should be upright, responsible, gentle and humble. You should be easily contented and need only a few things. You should not always be busy. You should have the right sort of work. Your senses should be guarded and you should be modest. You should not be exclusively attached to only a few people and you should not do the slightest thing that a wise person would blame you for.

You should always be thinking, may all beings be happy, whatever living beings they are, be they weak or small, big or small, large or slender, living nearby or far away, those who've already been born and those who have yet to be born. May all beings, without exception, be happy.

You should not tell lies to each other and do not think anyone anywhere is of no value. Do not wish harm to anyone, not even when you're angry, just as a mother would protect her only child. So you should let the warmth of your heart go out to all beings. Let your thoughts of love go through the whole world, above and below, without any fear, with no ill will and no hatred.

Whether you are standing, walking, sitting or lying down, so long as you are awake, you should develop this mindfulness. This, they say, is the noblest way to live. And if you do not fall into unskillful ways, but live well and develop insight and are no longer attached to all the desires of the senses, then truly you'll never need to be reborn into this world again.

So I'll chant the discourse. And if you wish, those of you who know it, of course, can chant with me. But you can also send out these blessings, the normal *mettā* blessings, may you be safe, well and happy. May you be safe, well and happy. May you live contented in harmony with the world.

Karaṇīyamatthakusalena yantaṃ santaṃ padaṃ abhisamecca. Sakko ujū ca sūhujū ca suvaco cassa mudu anatimāni. Santuṭṭho ca subharo ca appakicco ca sallahukavutti. Santindriyo ca nipako ca appagabbho kuleśu ananugiddho.

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ. Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā. Ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā. Dīghā vā ye mahantā vā majjhimā rassakā aṇukathūlā.

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre. Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā. Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kiñci. Byārosanā paṭighasaññā nāññamaññassa dukkhamiccheyya.

Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakkhe. Evaṃpi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ. Mettañca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ. Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ asapattaṃ.

Tiṭṭhañcaraṃ nisinno vā sayāno vā yāvadassa vigataṃ middho. Etaṃ satiṃ adhiṭṭheyya brahmametaṃ vihāramāhu.

May all beings be happy. *Sabbe sattā sukhitā hontu.*

Very good. Thank you very much. You might be interested to know that 64 of us were there. Well, with me, that's 65, isn't it? Practising meditation together. How wonderful is that?

So I don't forget from now until you fall asleep is also part of your practice, our practice, don't forget myself. And it's good to put something beautiful in the mind so you sleep more peacefully. If it's the *mettā*, remember, make it very simple, just a blessing to yourself, to somebody you have little problems with, and to all beings. And you can also just put the attention on the breath, but not to investigate, that might wake you up, but just to feel this gentle waving motion wafting you into deep sleep.

May you have a peaceful night.

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