

Antidote For Anger!



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Meeta: Prayer of Loving Kindness
Killing the Fires of Anger
Scientifically

Meeta is a Spiritual Practice that I used to pacify my Bipolar Disorder, which involves a wide range of emotions: that is, going from suicidal to homicidal faster than the speed of light!

According to the Buddha, only three things cause misery: GREED, ANGER, and DELUSION. GREED and DELUSION are hard to cure, says the Buddha. But they are not serious faults.

On the other hand Buddha says, "ANGER is a dangerous fault. But ANGER is easy to cure." From the Anguttara Nakaya, #31, The Three Roots Of Action:

"What gets rid of anger? The liberation of the mind by PRAYER OF LOVING KINDNESS should be the answer. In one who gives wise attention and practice to PRAYER OF LOVING KINDNESS, anger that has not yet arisen will not arise, and anger that has arisen will VANISH!"

From one's own personal experience, this is easy to prove. The Buddha says, "Monks, when PRAYER OF LOVING KINDNESS, leading to liberation of the mind, is practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well-consolidated, and perfected, then these eleven (11) blessings can be expected:

1. One sleeps happily.
2. One wakes happily.
3. One does not suffer bad dreams.
4. One is dear to other human beings.
5. One is dear to nonhuman beings.
6. One is protected by the Buddha, the Dharma, the community of monks and the Meeta Gods.
7. One is not harmed by fire, poison, or weapons.
8. One concentrates one's mind quickly.
9. One has a serene face.
10. One is not perturbed at death.
11. One goes to a higher state after death.

"Monks, when PRAYER OF LOVING KINDNESS, leading to liberation of the mind, is practiced, developed, unrelentingly resorted to, used as one's vehicle, made the foundation of one's life, fully established, well-consolidated, and perfected, then these eleven (11) blessings may be expected." (Anguttara Nakaya 11:16)

According to the Buddha, one who is angry, wishes the person with whom angry, seven (7) negative curses. The angry curse his or her enemy with: (1) physical ugliness, (2) Sickness, and All Kinds of Unhappiness, (3) Failure, (4) Poverty, (5) Bad Reputation, (6) No Friends, and (7) Damnation.

But says the Buddha, "Instead, these

curses fall up on the unsuspecting angry person. By practicing Meeta, anger is cured, and the blessings fall upon all parties concerned."

Meeta Prayer:

"I affectionately wish (Name of Person) (1) Physical Beauty, (2) Love –Health – Happiness, (3) Success, (4) Wealth, (5) Fame, (6) Friendships, and (7) Enlightenment.

May we be:

free from Hostility,
free from Anger,
free from Craving,
free from Affliction and,
free from Distress.

May we live happily at peace with all beings.
May all beings be happy!"

(these blessings indirectly fall upon the angry person as well as all parties)

Memorize the above prayer. Or you can just read it. You do not have to actually mean the words at first. But better results happen when the prayer is memorized—then done in the spirit of actual LOVING KINDNESS.

Recite the prayer for:

- 1, All beings.
- 2, All beings that breathe.
- 3, All devils, demons, divas, angels, dragons, cherubs, and other spiritual beings.
- 4, All females.
- 5, All males.
- 6, Your Spiritual Teacher.
- 7, All religious.
- 8, All worldly people.
- 9, All beings in a state of woe.
- 10, All persons you hate. Say the prayer over and over (a thousand times if necessary) until all anger VANISHES. At first, this is more

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painful than having a sword thrust straight through your heart. But when the anger VANIKSHES, LOVING KINDNESS and COMPASSION arise for the one previously hated. This is the goal of Meeta.

This happens when the mind is pushed from the anger of Rajas into the affectionate loving kindness of Sattva. For more information on the three Gunas: Sattva, Rajas and Tamas, please see pamphlet, Five (5) Antidotes For All Emotional Pain.

“Free from craving” means to be free from the craving for love, prestige, money, sex, food, drugs, alcohol, nicotine, and so forth.

“Free from affliction” means free from disease, poverty, bad environment—all physical misery.

“Free from distress” means free from all mental misery.” The prayer covers all conditions necessary for happiness. It’s a perfect prayer.

The object of the practice of Meeta is to FORCE the mindset of anger into the middle path of Sattva. The process is known in Western Cognitive Therapy as Sublimation. In Theravada Buddhism it's called practicing the Dharma.

“Dr. Sigmund Freud calls it Sublimation, which is derived from the word, “Sublime.” Sublimate means to divert the expression or impulse of a NEGATIVE instinctual desire or mental reaction, from its unacceptable form, to one that is considered more socially, culturally, or morally acceptable.”

Sublime means, “To elevate or exalt, especially in dignity, honor and peace of mind.” That is, once the mindset of anger is

sublimated to loving kindness by repeating the Meeta prayer over and over, the person will enter a Sublime, or exalted state of mind, full of dignity, honor and peace of mind.

I did this basic practice from the Theravada Buddhist Tradition twice each morning and evening – about 20 minutes morning and evening for over ten (10) years..

I was a heavy alcohol user for over 20 years and finally when I quit drinking, my bipolar disorder kicked in. As an alternative to psychiatric medications, I practiced Meeta just to control these wide swings of emotion – mostly anger.

When I didn't practice, I was angry at every little thing, depressed, screwed up and crazy. When I practice the above routine twice each morning and evening, I was back to being a normal person. This is the reason I was so regular with the practice. It became a necessary sedative.

Other than controlling my anger with Meeta, there seemed to be no permanent improvement. Then after about 10 years of practice, I had what is called a direct experience of emptiness (or Brahman) which killed 90% of the intellectual delusions that cause anger. And so I became like a normal person without the dire need to practice Meeta regularly.

I still practice Meeta but it's not because of the dire need to deal with my anger. Mahayana Buddhism stresses the practice of the 6 Paramitas. The first of which is giving. Giving love to all unconditionally doesn't seem like a very big thing. But without the practice of Meeta, I am not readily willing to do it. Also I find it helps with meditation when everything gets dry and

boring.

Also I still practice Meeta in order to keep my mind in the state of Sattva, which is in my humble opinion, is the main practice of a Bodhisattva.

There is also a particular mindfulness practice that has helped me to pacify most all emotional outbursts of anger whenever anyone pushed my buttons. It comes from The Eight verses of Mind Training by Geshe Langri Tangpa.

It's verse 2, which says, “Whenever I am in the company of others, I consider myself the lowest of all. And from the depths of my heart I consider all others as supreme.”

In the beginning, it's suggested to memorize this verse and repeat it about 50,000 times a week – over and over!

Otherwise I could not remember, and when anyone pushed my anger button, I just went bizzzzark!. Anyone with an anger problem knows how embarrassing this can be. That is, to continually make a fool of one's self time and time again.

It's especially embarrassing when it's your boss and you wind up getting fired. And it was extremely inconvenient when I told an Internal Revenue Agent what I thought of him. He stuck me with a huge tax bill that took several appeal hearings to get it all wiped out.

This single verse, “Whenever I am in the company of others, I consider myself the lowest of all. And from the depths of my heart I consider all others as supreme,” has been my savior from angry outbursts when anyone pushes my buttons. But it's actually Meeta that makes it work so well.