

Meeta
Antidote for Anger
Cure for Bipolar Disorder
Engaging Bodhichitta for Enlightenment



Avalokiteshvara
Buddha Of Compassion

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Meeta

Antidote for Anger

With great gladness I rejoice in the virtues that protect living beings from HELL and the lower realms, and lead all who suffer to higher fortunate realms.

The Buddhist path is pleasant in the beginning, pleasant in the middle, and pleasant in the end. This is because of practices like this one that quickly, quenches the fires of anger and provides the mind-stuff (bodhichitta) for enlightenment.

It is not possible to subdue unruly beings, who are as extensive as space. But simply destroying the mind of anger is the same as destroying all these foes.

Prayer to Mother

NAMO, GURU, Teacher, Blessed One, and the Great Mother Prajnaparamita, Surrounded by your Sons, the Buddhas of the ten directions and all the Bodhisattvas, I prostrate to this assembly, make offerings and go for refuge. Please enliven our hearts and minds with Your Blessings and bestow the Dharma Jewel of Meeta.

(3X)

Metta -- Wishing Love
Actual Practice

From the heart (center of chest) enthroned with Buddha Sakayamuni (or deity of Choice) see LOVE & COMPASSION coming up from the heart and out through the spiritual eye (point between the eyebrows) – going to person or category below:

Actual Prayer:

I wish, (name of person or category) Physical Beauty, Love-Health-Happiness, Success, Wealth, Fame, Loving Friendships, and 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.

Memorize the Meeta Prayer word for word. In the beginning it is okay to just read it off the page.

Memorizing this prayer exactly as written is most helpful, because the first part of the prayer addresses: ***Seven (7) different currents of Love and Compassion that act as antidotes for the seven (7) opposite negative currents of anger.***

And Secondly the Meeta Prayer should be memorized or read off the page word for word, because, the second part of the prayer addresses: ***Every form of our personal human suffering.***

Do the above prayer for each of the following categories:

Category:

1. All Beings,
2. All Maras, Demons, Devas, Angles, Cherubs, Dragons and other Spiritual Beings,
3. All Beings that Breathe,
4. All Embodied Beings,
5. All Females,
6. All Males,
7. Your Teacher,
8. All Religious,
9. All Worldly Beings,
10. All Humans,
11. All Beings now Suffering, and
12. Any person with whom you are angry. Continue repeating this prayer (1,000) times if necessary – until all anger is gone.

Dedication

May all places in the world become gardens of wish-fulfilling trees, echoing the sound of Dharma, melodiously proclaimed by Buddhas and Bodhisattvas. May everyone encounter enlightened beings and find a capable teacher. May everyone find this practice -- a most powerful, fast-acting, antidote for *Extreme Anger*. May all beings be rescued from anger and avoid being reborn into lower realms. And may all beings be provided this conventional mid-stuff (bodhichitta) for enlightenment.

Eleven (11) Blessings and Rewards That Happen

Here's what the Buddha says are the benefits of practicing Metta”

"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 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 non-human beings.
6. One is protected by 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 (Wishing

Love), 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 blessings may be expected.” (Anguttara Nakaya 11)

Turning Meeta Into A Dharma Jewel

"What gets rid of anger?" the Buddha says, "The liberation of the mind by Prayer of Loving Kindness (Wising Love) should be the answer. 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!" (Anguttara Nakaya 11)

It's is not enough to just practice Meeta with the hope that the anger will get better sometime in the future. In order to get the benefit, it's necessary to turn Meeta into a Dharma Jewel. That is, the anger must actually be pacified immediately.

This happens in the laboratory of one's life. And it's acquired quickly by actually practices but a rigorous effort is required in the beginning. Once the anger is pacified, the person has direct proof. The direct proof is called a Dharma Jewel.

What's the best part about acquiring the Dharma Jewel of Meeta? Although it's acquired with much effort, it can be gained very quickly. And the benefit is from the

beginning: that is, all anger can easily be pacified immediately using the **Dharma Jewel, Meeta**.

There is not just one Negative Current, Anger!
According to the Buddha,
there are actually Seven (7)
Different Currents!

For this reason, it's not possible to just suppress anger easily. In fact, for most people, suppressing anger is not possible. Trying to suppress anger with will power is like trying to suppress diarrhea with will power. It only works for a little while. Then there's the blow off!

Therefore, a viable method must be adopted. Within the Buddhist traditions, there are two excellent methods. Meeta is one of them and is covered extensively in this writing.

The other viable method for dealing with anger in the Buddhist tradition is Langri Tangpa's *Eight Verses of Mind Transformation*, which is a central practice of the Mahayana Buddhist tradition for developing both conventional and ultimate Bodhichitta. This too will be covered but in another writing.

My Personal Problem with Anger

I had anger problems all my life, but I only tried to do something about it when I was about 35-years-old -- about 1970.

I struggled tirelessly and give thanks to the Buddhas for their teaching and all Their help.

Mainly I tried praying anger away. And when things got really bad with an overbearing resentment which made me miserable, I would apply Wising Love, (I found this in about 1971). Besides emptiness, I believe it's the best way of pacifying anger.

But the trouble was, I couldn't stop making an angry fool of myself. I lost jobs, I lost friends, and I lost lovers.

I went for professional help twice and was diagnosed twice with bipolar disorder. They recommended psychiatric medications, which are intoxicants --- something I believe are against the basic precepts of Buddhism. So I didn't take this route.

My greatest success in pacifying anger was Wishing Love. This reverses the negative, anger currents to currents of love. And this cures the anger.

But up until this time, I was only applying it after the fact: that is, after I had already gotten angry.

All of my attempts to control my mind and avoid, outbursts of anger were to no avail. Once my buttons got pushed, there was very little I could do in the way of will-power to stop the anger from gushing out.

So I continued to make a fool of myself from 3 to 5 times a week – every week – for the next 25 years.

Then in December 1995 (having struggled with anger for over 25 years) I accosted a guy in the park with a boom-box. He was playing cop-killer, rap music.

I had the right to remain silent, but couldn't. So I told this guy what I thought of his cop-killer music in extensive four-letter-word profanity.

My crowning blow was accusing him of having

sex with his mother – in brilliant four-letter-word expletives.

Then I noticed something very peculiar. He was a black dude. He turned angry red! Thus, I realized I was in trouble! He weighed about 400 pounds with the body of an Olympic, weight lifter.

Immediately I ran! He ran after me, but luckily I out-ran him.

My next conversation with the Buddha went like this: “Hey! Are you trying to get me killed? Or what? Please help me with my anger!” I spent hours in this kind of prayer – pleading!

A few days later I found Metta.

Some Terevada scriptures were recommended. Here’s what got my attention.

The Buddha says, “There are only three things that cause suffering. These are *Anger*, *Greed* and *Ignorance*.”

“*Greed* and *Ignorance* are very hard to get rid of.” But here’s the good news, says the Buddha, “They don’t hurt you very much.”

“*Anger*, however, will really hurt you!” Santideva says, “All the virtuous deeds and merit, such as giving and making offerings, that we have accumulated over thousands of eons, can be destroyed by just one moment of anger.” (*6:1 Bodhisattva Way of Life*.)

But here’s the good news, says the Buddha, “Anger is very, very easy to get rid of.” (Anguttara Nakaya, 31)

“Anger is easy to get rid of.” I doubted this totally

since I had been struggling with anger for so long, so I closed the book.

But curiosity got the best of me, so I had to go back and find out what it was all about.

The method of curing anger was simply wishing love, which I was actually using to cure my anger once it arose.

However there was one difference. The Buddha advises a regular formal practice of wishing love that takes about 40 minutes per day: that is, 20 minutes in the morning and 20 minutes in the evening. The practice is called Metta.

The practice of Meeta reduced the amount of anger that arose each day. The affect was immediate. And the anger that did arise was controllable. Thus ended my insane outbursts of anger when I got my buttons pushed.

Otherwise for me, using will-power on anger is like using will-power on diarrhea.

Since I was a Mahayana Buddhist, I didn't know if I should practice the Terevada practice of Meeta. But I decided to do it based on Shantideva's verse: 9-44, which says that the Mahayanas accept all the Terevada Tradition.

Besides, Metta is simply a regular routine of wishing love. And wishing love is highly recommended in Langri Tangpa's *Eight Verses of Mind Transformation*, which is a central practice of the Mahayana.

I knew wishing love pacified anger once it arose, but I didn't believe it would actually help with my

frequent outbursts. Over the 25 years of trying to controlling my anger, I came to believe I was hopeless -- that nothing would work! Nevertheless I gave it a try.

Greatly to my surprise, in about two weeks, my bipolar disorder was finally under control. My angry outbursts were reduced to about only once every three months or so.

And over the years this has been reduced to once every few years. And this only happens if I become lax with my practice of Metta.

Consequently I try to be rigorously constant with the practice, which I still do 20 to 40 minutes a day.

Over the years I had learned, there is only one negative current of the mind, anger. And this manifested under the guise of many different names such as: resentment, revenge, reprisal, annoyance, irritation, retribution, frustration, exasperation, rage, fury, bitterness, hatred, dislike, antipathy, offense, umbrage, wrath and many more.

There is only one difference in Metta. Instead of only one negative current, anger, has many names, and there are actually 7 negative currents as follows: The angry want the hated to be:

1. ugly,
2. Unhappy- dead-sick-or in physical pain,
3. a failure,
4. in poverty,
5. lonely (no loved ones),
6. infamous (bad reputation), and
7. Totally ignorant.” (From Theravada, Anguttara Nikaya, 7:60)

According to the Buddha, being angry brings upon one-self all these negative states. That is, the one who is angry becomes ugly, unhappy, a failure, poor, lonely, infamous, and totally ignorant.

So the object of Metta is to give protection by reversing not one, but all 7 of the above currents of anger. So when we think we should be able to suppress our anger, it's good to remember there are actually 7 negative currents. Consequently it's easy to understand why it is so hard to control anger with will-power alone.

Also using will-power on anger causes restlessness, irritability and discontentment. Using Metta, the anger doesn't arise. So there's nothing to control. Consequently Metta doesn't create corresponding and directional reactions of the mind. That is, there are no side effects.

It was also recommended that I go back in my life and write down the name of every person I could remember.

I said to myself, "once there was a small child who met some people." I wrote down all these names and continued to present. Then I did wishing love for all until all anger was gone. This took one full Sunday afternoon.

This felt really good. After I did this, my mind was totally at peace. Anyone could walk through the jungle of my mind without all the tigers and lions jumping out and attacking them.

In October 2005 I got very interested in ultimate bodhichitta: that is, the formal arguments for emptiness. Specifically, I began studying *The Heart Sutra* and

Mahamudra.

Along with my practice of Metta, I spent all my efforts on ultimate Bodhichitta.

Then in March 2006 (after rigorously practicing Metta for ten years and three months) I received a Manjushri Empowerment, at which time I had my first direct experience with emptiness.

I'm not trying to tell you how good I am. What I'm trying to share is, how good Metta is.

For more information on how to control the mind:
<http://www.Spiritual-Psychology.Org>