

Extracts from the book "Medicine for the Mind"

For the friends and devotees Vipassana Meditation Centrum Groningen

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May you all have the strength, courage, confidence and effort to lead a eventful wholesome life. May you be happy, healthy, peaceful and content.

With much respect and humbleness

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## 7.0 Radiating and Living the Universal Love & Compassion

This is one of the most important practices in meditation that people should cultivate. It can be tailored and personalized to suit the needs of any individual. The hardest to apply compassion on are one's enemies. One should learn to see everybody as a **friend** or a **friend before**. Try repeating this meditation as many times and where possible in multiples of 9.

Once you have radiated this compassion you need to see the transaction that you have entered into. When you wish good upon another and they accept what you have offered with a "Thank you", you should be mindful to acknowledge this by saying "it's a pleasure" or "you are welcome". At the same time, if another has wished you this compassion then make sure you say "thank you" to the generous donor. You do not know when another wishes you this compassion and when they accept your generosity. So become mindful to say "thank you" & "it's a pleasure" to everyone you meet as this completes the transaction of the meritorious deed.

Thus a person who lives the Maithree or Compassion will always be saying **"thank you for what I received", "it is a pleasure" or "you are welcome" as acknowledgement of what they have radiated, and welcome rewarding** the compassionate mindfulness to them and others. May be you can now go the extra mile by saying "it's Okay", "that's Okay", "I'm Okay", "we are Okay" and accepting & bearing up all the losses in every relationship and its transactions.

May "I" be Happy; Healthy; Peaceful & Content

May my "Teachers" be Happy; Healthy; Peaceful & Content

May my "Mother & Father" be Happy; Healthy; Peaceful & Content

May my "Brothers & Sisters" be Happy; Healthy; Peaceful & Content

May my "Friends & Relatives" be Happy; Healthy; Peaceful & Content

May my "Neighbours" be Happy; Healthy; Peaceful & Content

May all living beings within this "Village" be Happy; Healthy; Peaceful & Content

May all living beings within this "Country" be Happy; Healthy; Peaceful & Content

May all living beings on this "Earth" be Happy; Healthy; Peaceful & Content

May all living beings within this "Solar System" be Happy; Healthy; Peaceful & Content

May all living beings within this "Galaxy" be Happy; Healthy; Peaceful & Content

May all living beings in the "Universe" be Happy; Healthy; Peaceful & Content

These chants can be customised to suit your needs by adding any new relationship that you may want to focus your attention on.

The following statements can also be used to assist with the confirmation to oneself of one's commitment and determination. This will allow one to free oneself from much aversion, ill will, anger, hatred, revengeful attitudes, guilt, doubt, shamelessness, shameful, fear, etc.

I will not get "Angry"; I will have "Patience"  
I will not "Hate" another; I will have "Patience"  
I will not "Harm" another; I will have "Patience"  
I will not take "Revenge" on another; I will have "Patience"

I ask forgiveness from "Myself"; I forgive "Myself"  
I ask forgiveness from "Others"; I forgive "Others"

I am sorry for harbouring ignorant perceptions of another

Here is a simple meditation that you can do so you can cleanse yourself within. "Ignorantly" we seem to make perceptions and then live the consequences of these perceptions. We are unable to accept most of ourselves or the Dhamma, as most of us have a chosen way to live with science as a condition, which conforms to experimentation and the process of conclusion with only a logical or analytical outcome. If you can live a balanced life with Science and the Dhamma it will give you a more beneficial outcome.

Also consider the following statement: "**say little, hear more; show little, see more**". Try to live by this statement as you will become humble and humane within the Dhamma.

If you can consider the following meditation and continue living the compassionate (metta) meditation you will gain a lot of freedom from your past and the stacked up defilements. By identifying each of your relationships or the roles you play as a daughter, sister, aunt, mother, spouse, friend, peer, employee, leader, consumer, member, etc (all that's applicable to you) , apply the conditions of transactions.

**Thank you** (for all you may have received from every relationship)

**Welcome** (acknowledging what others have accepted from you and recognising what you have given them)

**Well-done** (rewarding yourself and others for all the good and the restraint from doing any wrong)

**I'm sorry** (unconditionally asking for forgiveness for all wrongs done knowingly or unknowingly)

**I'm Okay / We're Okay** (unconditionally asking for forgiveness for all wrongs done knowingly or unknowingly)

**It's Okay / That's Okay** (the bearing up of all eventualities and the application of forgiveness)

This way of applying the metta meditation is how to live the metta rather than just to radiate the metta to another. When you think of a person or see / meet a person, if you are able to say these words as the greeting to another, then from that moment onwards you will not have any aversion or a bad word or a blameful attitude towards the other person. You will only have a kind word and a forgiving attitude towards another. Try this way of living. It will not cost you anything extra, but will save you medical expenditure and help you experience a lot more serenity & tranquillity.

## 7.1 How to win the trust of another

If you were to consider the pressures we are all under, bringing up our children in society, you will see the qualities, etiquette, morality etc. that you need to adhere to and instill within a child. Here is a little guide using the five precepts and other qualities that might assist to measure and build the trust to offer the independence and the freedom of growth.

- 1) The promise to refrain from killing  
Demonstrating that you will not **hurt yourself or another**
- 2) The promise to refrain from taking things that don't belong to you  
Demonstrating that you are **content with what you have**
- 3) The promise to refrain from sexual misconduct  
Demonstrating that you are **ethical and moral with your principles**
- 4) The promise to refrain from saying things that are untrue  
Demonstrating that you are **open, revealing and sharing**
- 5) The promise to refrain from intoxicating oneself  
Demonstrating that you will never be **lured; that you are fearful of the consequences**
- 6) Demonstrating that **you have the will to abstain and live upto all your promises**
- 7) Demonstrating that you are **accountable and responsible for all your actions**
- 8) Demonstrating that you practise **patience and tolerance**
- 9) Demonstrating that you are **aware & awake**
- 10) Demonstrating that you are **supportive of another and obedient**

In all circumstances, all the answers you construct should be able to be "lived" by all persons involved with the answers.

Each of the answers should consist the following:

- A level of Obedience (gratitude towards others)
- A compromised level of your needs (compensated where needed)
- The ability to win and sustain the Trust of another (within you & toward another)
- Never have any regret of the past with the outcome
- Never have any guilt with the outcome
- Never have any remorse or revenge with the outcome
- Never have any blame with the outcome

## Explanation of the answers:

The answers that one needs in life should always include three components.

- 1) **Obedience towards yourself and another.** This is how one measures the levels of gratitude one needs as credits to fulfill future transactions. This part of the answer is of great importance towards the commitment from another. It is from this appreciation that one's kind and compassionate nature (*metta & karuna*) is measured.
- 2) **Compromised component** of one's needs. If one is able to incorporate all of one's needs, so much the better. I feel that most of the time one just needs to consider the future and leave room for adjustability. It should include all the 3<sup>rd</sup> party needs as well. When the portion of one's needs gets larger one's self-joy (the quality of "*muditha*") is developed and increased. This is a very important quality within one to be fulfilled and maintained if one is to eradicate guilt from the outcome. If the levels of self-joy and the kindness are not proportionate, then one has guilt within one where *karuna* is greater and self-joy is less. If by any chance the ratios are the other way around, then one becomes a debtor to the others in this *samsara* (this is a phenomenon which can be discussed further.)
- 3) **Trust increased** with the outcome of one's answer. As mentioned all relationships consist of three "ships". These are friendship, partnership & companionship. All these have their qualities and conditions that are unique to the individuals. The only thing that is common across these three is the trust that is needed to bind them together. If the trust with relationships with "obedience" or "yourself" or "the others" is tarnished in anyway, then there is great difficulty in accomplishing the goals and also maintaining the "ships."

Further the phenomenon of accomplishment has four qualities to be investigated.

**The Will** (*chanda*) to achieve and accomplish. Now consider the components as mentioned previously. They are the fulfillment of obligation, capturing of the compromised need and increasing the trust as the conditions to be incorporated as part of the answer. Once the will, need, the liking and intention to achieve such an outcome have been developed, one needs to see if the **knowledge** (*citta*) is there to construct and implement such an answer. It is then that one needs to investigate the expectations of the other and oneself. One needs to know the requirement of each other. These requirements should be realistic. In some instances the answer should consider the unity in the trust as this is a core component in the outcome. Once one has gathered the knowledge one needs to identify the **effort** (*viriyā*). This is to identify the *ability to achieve, priority and the sustenance* of one's goal. It is here that most of us get confused as the liking to do some of these things with the emotions takes us on a wild tour. Be considerate as to how to devolve the emotion for the executable components. Now that one has the priority of effort in place, one needs **wise attention** (*mimamsa*) sorted out. This part of the solution is the future. The future is all about the hindrances that one has to face implementing / sustaining the goal. When there are obstructions from others as time moves on one needs to be *spontaneous* and have the *wise attention* to prioritise one's needs. When one considers the future make sure that one has the *value, importance and the life priorities* structured. This gives a good bench mark to structure wise attention.

## 7.3 Art of Forgiveness (Finding the Peace in-between)

Here are some statements when read, will allow the person reading to associate a problem or incident in the past and find the necessary forgiveness. This requires the person to have first accepted that they have been or are in the wrong and to be able to achieve a level of self-confession. This will allow the person to free themselves and may be others from their past as well.

- To forgive "yourself" means not to hold on to the past or make the same mistakes again. (You need to admit that what you may have done in the past could be wrong and let go of some perceptions).
- To participate in the joys of the present, you must let go the past ... you must forgive.
- Forgiveness is to compassionately move forward from what is good to what is better. (Mountaineers climb Everest using a base & stage camps).
- To forgive is to remember the kind thoughts you gave in the past. All the rest needs to be forgotten.
- To forgive is to have forgotten as well.
- To forgive is to have an attitude that makes big things seem smaller. (Always deflate your balloons as it is easier to carry around).
- To accept yourself and others "unconditionally" is forgiveness.
- Forgiveness dissolves the compulsive need to prove that you are right.
- If you can forgive others you have the power & strength to free them from their past.

Three Magic Words to Smoothen a Relationship "I am sorry"

The Noblest Revenge is to have "Forgiven"

If one is to build the Peace inbetween then one should consider how the following statements are lived. The five pieces that are needed to find that "peace within and in-between" are as follows:

- Learn how to **GIVE-IN** (always consider that everything is just a perception and giving-in and supporting others is the noblest thing that you can do to get a peaceful outcome)
- Learn how to **GIVE-UP** (always make sure that once you have given-up you continue to support others as you still need the outcome of what the others are executing)
- Learn how to **PUT-UP** (this is the most neutral way to behave. Always consider another's opinion & judgment and support the outcome until you get your share of the output)
- Learn how to **SHUT-UP & SUPPORT** (try not to debate; it will only bring aversions in the answers that you are looking for. Always look to support another)
- Learn to **TRUST** all who concern you (this way there will never be regret, guilt, blame or remorse as you will support and trust all outcomes)
- Learn to be **ACCOUNTABLE** for all your actions (this will always increase another's trust in you)