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Some advantages that we will see in practicing metta are that if we are interested in developing samadhi, or in developing concentration, very often the object that we are going to use will be limited. Like only one object. For example, if you are watching your breath, then you watch your breath and you watch your breath, for the complete sitting, and sometimes for the complete day. And then you just have one limited object of observation.

Many other subjects of meditation also have the same principle. That means they are limited by way of their individuality. So you just focus on one object again and again.

But with the practice of metta, the advantage is that we can juggle with different objects. So if the mind cannot concentrate on one object, then what is the solution? By using many objects. So you see in the practice that we have, we can start of course with ourself, and then we can have as an object another person. The face, or the complete body, or the felt presence, but it's a single person, so this is only one object.

If the concentration is not developing so much with that specific being, then also we can change to another person. Then another person. Like that we can go around and circle until the mind gets very concentrated. Just like in a circus the horse is going round the circle that they use, because it's limited, but still it is going around from one point to another point and another point.

So like that we can go around. And we can go around not only with the object, but also with the directions. So we have people in the front, we have people in the side, people on the back and then on the top and then below. All of these represent a wide variety of ways to focus our attention.

Also, as for the objects also, instead of having a limited object, when we are putting a lot of beings and then we direct our attention in the direction. So at some point we have developed that strong feeling of metta and the faces or the beings are very clear, so at some point we can decide to use the directions as our object. Like all the beings in a specific direction. So because of that our attention becomes very wide, or very wide spread.

So all the beings in the front of me. All the beings in the back. Or all the beings upward. And things like this. So the directions are a way to bring the mind from limitedness to unlimitedness.

Also the quality of the beings can be very small. Like you give metta to the insects also. So beings can be of a small size, but also they can be of a very big size. So, this is another type of variety.

And also in regard to the mind, then from being limited, from being exclusive, the mind when it's developed, especially with the practice of metta becomes all inclusive. So that means you can extend the practice towards the whole universe.

I also said that sometimes also, like eventually when you are using another subject of meditation, then if you get too tight with your meditation, then you can switch to the practice of metta, and then it will be very useful and then you relax a little bit, because of these advantages of the whole spectrum of the variety with the objects.

So now if you like we can do a little bit of that meditation.

Then as to when we should do that. So whenever we feel like practicing the metta, we can start by making ourselves comfortable. We have to remember also that the metta is a feeling, it's not only a word. So we can remember someone who loved us. We can remember being loved by a parent when we were a child, or by a friend when we grew up. Whichever memory brings you that feeling of being cared for.

Then somehow you can be the caring person in regard to yourself. You can be your own mother, your own father, so you care for yourself as much as you will care for your children. Some people like to repeat words. So it's up to you. But the feeling behind the words is also very important.

May I be happy. May I be well without suffering. May I feel secure. May I be without worries. May I relax. I am my friend, everybody, all beings are my friends.

So when you are comfortable enough then you can remember a specific person that you really care for. That you respect, that you love. Anybody. You can see his face, or her face. And you can wish them also the same things of being happy, or feeling secure, of feeling contented, without worries, in good health. All the good wishes you will have to a friend, or to a parent, or to someone you care for. So with that specific person, with that specific being in mind, then you focus your attention very gently on that object.

So now I am just giving suggestions, you have to continue by yourself and feel the rhythm that you actually need to develop this type of meditation.

But you will see also that just by intensifying the interest and the care that you have for the person with which you are starting, then the mind can get very concentrated.

And also technically it could be said that you are reaching samadhi just with one person. You could get so concentrated that you reach a state of absorption. You are in jhana, just with one person.

Don't calculate so much, which degree of concentration am I? No, just let it be a natural process. It's just to say that this can happen. But naturally, don't care so much for evaluation. Just love as much as you can.

Love and care for yourself, for another person for another being. When it's very clear then also you can change the order of beings. Someone on your left, someone on your right, behind you, and each direction in which you can sense or feel or see with your mind another being, then, that becomes the object of your mind.

So sometimes you can alternate. So that means if a face is very clear, if a person is very clear, you stick to that face or person. Sometimes you can change objects. Change directions. And sometimes also you can be very general. That means in one specific direction you can include all possible beings that your mind can conceive.

In regard to the directions, the same principle applies, that means if you are getting very concentrated with only one direction, then you can stick to that, and then intensify your meditation. If not, it's the same thing, you can change your direction as you wish.