

GENEROSITY AS AN ANTIDOTE

In Meditation, Practice and Daily life

Generosity, from a Buddhist perspective, is giving or sharing without expectation of reward or return. In this form of Generosity, there is no attachment to outcome or result.

As an expansive quality of mind, Generosity is the foundation for other expansive states of mind like loving-kindness, compassion, sympathetic joy, and equanimity. Generosity in giving/sharing extends to our financial resources, time, attention, presence, listening, knowledge, skill, or inclusiveness in our decision making and problem solving. This helps establish stable, ethical, and reliable relationships and an inner life that prepares the mind and heart for more advanced teachings and practices.

Generosity also acts as an Antidote. An Antidote is traditionally defined as using a wholesome or skillful quality of mind to counteract or balance an unwholesome quality of mind, and bring both the mind and heart back into balance.

For example, here are the five (5) hindrances and their traditional antidotes: ill will or aversion countered by loving kindness; greed or desire by contemplation of impermanence; laziness and dullness by energy and effort; restlessness and anxiety by concentration and tranquility; and doubt by investigation and cultivation of the factors of awakening. There are many more helpful mind states and antidote pairings for use in meditation, practice, and daily life.

Generosity as an Antidote counteracts possessiveness, craving, attachment, and identification because it is based on letting go of any expected return or outcome. It brings the mind & heart back into balance in the face of arousal, agitation, and reactivity.

Kalayana-Mitta Group Questions

How might Generosity play a role in your meditation, practice, and daily life?

How might Generosity act as an Antidote in your meditation, practice, and daily life?