

Care Group Guided Meditation No. 7. --- Suicide Ideation.

First, before diving into this topic I need to say that if anyone who is reading this or is watching the associated video feels they are in a 'crisis' situation, please contact your local emergency telephone help line. The BSWA Buddhist Care Line is happy to take calls and discuss any troublesome feelings you may have, including suicidal ideation, however the care line is not able to deal with or manage any 'crisis' situation you might have right now. So once again, if you are in a crisis, please reach out and call your local emergency hot line.

It should not be surprising that taking one's own life in an act of suicide is relatively prevalent. It has probably been so since the human condition has had the ability to self-reflect. As the 'First Noble Truth' states, 'Life is Dukkha' (suffering). The Buddha intended for us to fully understand this truth. It is his 'First Noble Truth' and it opens the way to understand the significance of his second and third 'Noble Truth' that describe conditions beginning and ending. The fourth 'Noble Truth', which is the eight-fold path of practice, we use to realise the truth contained in these teachings. We cannot make this world perfect and it follows, that if, and when we try to make the world and our lives perfect, we will always be disappointed at some level. In fact, the aspiration to make ourselves and the world forever happy is a fantasy that plays out only in our personal mind and we know that these dreams cannot always come true when we move our desires to the external world. There will always be a balance of aversion involved in the dreams we grasp. We cannot get all of what we want, because the complexity of the energy driving the external worlds, we are individually attached to is fickle in its balance. Good conditions bad, rough conditions smooth and it can only be understood properly inside an enlightened mind. (See the Buddha's eight worldly winds below) Suicidal ideation is understandable in a world constantly grasping at duality and being disappointed, even if we believe that suicide will end it all in the atheism of nihilistic thinking. Wisdom will show that the atheism is connected in a dual existence with theism. The Buddha pointed to the middle way.

Fantasies are interesting to examine in our minds. Our dreams build expectations inside our human condition that we bring to the external world, it is here that we encounter what the Buddha called the 'Eight Worldly Winds' and they can be capricious and fickle, they are acting to "play out" our Karma and until we can see clearly with wisdom the results will always be mysterious and they are bound to set up disappointment. Right here are the seeds for suicidal ideation. Aversion that arises in the mind such that we start to dream about suicide to escape from the world. Suicidal ideation is usually built on the dichotomy of ambivalence and insight from meditation practice shows how readily the mind can change. Playing around with the possibility of suicide and fantasising a plan can be extremely dangerous when impulsive actions are present. Allowing space in the mind for change is helpful. A Canadian researcher I once knew told me about a study into ambivalence where he found seven survivors who jumped intentionally from the San Francisco bridge. Five of them changed their minds on the way down.

Personal mind-made fantasies are compelling because we feel we can have control over them, but when they are brought into the external world, we will always find trouble with the extremes (dukkha) that are present. Leaving aside the compelling nature of, on the one hand, lust, wanting and desire, and the opposite extreme of escaping from aversion and pain, we can see that even if the fantasy is a good and noble idea, it has the likelihood of striking troublesome opposing duality. There will always be some sort of discomfort no matter what conditioning is implemented. Understanding all of this is what the Buddha's counselled us to

investigate and understand. There is no escape from dukkha except to follow the Buddhas eight-Fold Path of practice, which leads to peace in the present moment, free from extremes.

The buddha’s way to understand what he teaches is set out in the eightfold path. To develop a tension-free morality that does not harm yourself or another. This should deliver a stable enough mind for a meditation practice that delivers mindfulness and stillness which acts to provide a datum relevant to the here and now. This allows the observation of your life moving against the reality of the present moment. This work will allow wisdom to develop the Right view, so the Right intention towards this human condition can be realised. With this practice in place the inevitable fantasies that plague our minds can be seen with a blend of morality, compassion, and wisdom. We see the unwanted fantasies that plague this human condition for what they are and let them go. This is the pathway to peace and sanity.

<p>8 WORLDLY WINDS</p> <p>PRAISE / BLAME REPUTE / DISREPUTE GAIN / LOSS FAME / INFAMY</p>	<p>THE FOUR NOBLE TRUTHS</p> <ol style="list-style-type: none"> 1. <i>The first noble truth</i> of Dukkha (suffering). 2. The second noble truth of the origin of Dukkha. 3. The Third noble truth of the cessation of Dukkha. 4. The fourth noble truth of the way to cessation of Dukkha. <p style="text-align: center;"><i>(The Noble eight-fold path)</i></p>
<p>THE NOBLE EIGHT-FOLD PATH.</p>	<p>BALANCED TRIPOD NATURE OF SUPPORT</p>
<p>RIGHT VIEW RIGHT INTENTION</p>	<p>WISDOM (insight)</p>
<p>RIGHT SPEECH RIGHT ACTION RIGHT LIVELEHOOD</p>	<p>MORALITY (Sila)</p>
<p>RIGHT SAMADHI (Stillness) RIGHT MINDFULNESS RIGHT ENERGY</p>	<p>MEDITATION (Practice)</p>