

How to Not Lose Your Mind in a Time of Strife

CLASS 1 SCRIPTURAL QUOTES





The world has always been crazy.

Our entire planet is chaos, and filled with madmen created by the struggle of ignorance with a “self.”

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*

A person's true nature is not mental affliction.

Hate the sin, but love the person.

- **GANDHI**

Mental afflictions live on in the mind, tormenting us, but external enemies fade away.

We are locked in combat
With mental affliction, and in war
Many wounds are sustained.
Ignore then any pains that might come.
Smash the foes, anger and such.
Conquering these is the thing
That makes a warrior.
The rest are killing only corpses.


- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*

Any action rooted in mental affliction will have a bad result.

If the root is poisonous, then the branches and leaves will also be poisonous. But if the root is wholesome, then the branches and leaves will be wholesome.

Likewise, when the root is desire, hatred, or ignorance, any activity one performs will be non-virtuous.

- **ATISHA**



Resolve to destroy the true enemy that steals your happiness: mental afflictions.

The great enemies: anger, desire and the rest
Are not creatures with hands, legs, or the like.
Neither are they great warriors, or wily masters.
So how did it happen, that they
Have made me like their slave?

They live in my mind,
And hurt me at their absolute will,
Its completely wrong that I should tolerate,
And not feel anger for them:
My patience with them is a disgrace.

They've been my constant enemy for a very long time;
And are the one single cause that feeds and nourishes
The entire mass of harmful things.

How could I ever be free of all the terrors
Of cyclic life, and feel gladness so long as
They are rooted and fixed in my very heart?

[Mental afflictions] are guards for the prison of cyclic life,
For the hells and all the like;
They are butchers that kill you.

How could it ever be possible
That I could have happiness,
So long as they are living
In the net of desire that stays in my mind?

Therefore, I must exert myself,
Without letting up in my effort for even a moment,
Until such time as I have directly,
And finally, destroyed this enemy.



I should therefore never turn back
Even for a single moment from the task
Of destroying the mental afflictions.

I should get attached to them,
And learn to hate [them] and make war.
These kinds of mental afflictions
Act to destroy the mental afflictions
And so are not counted among them.

You can tie me to a stake and burn me, kill me,
Or you can cut off my head—that would be fine.
But I will never in any shape or form submit
To my great enemy, the mental afflictions.

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*

Acts of virtue, done without affliction, bring us every form of happiness.

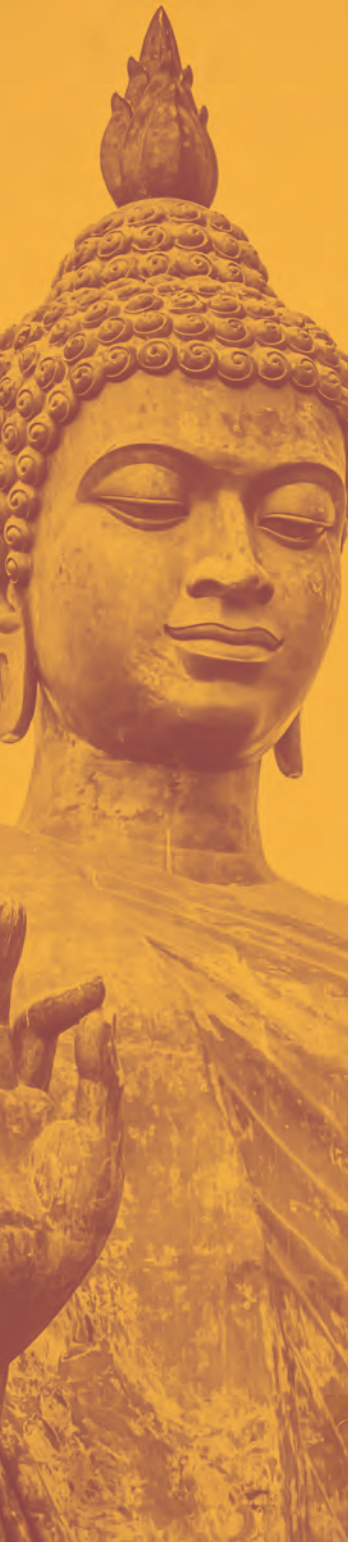
Giving brings the things we need.
An ethical life gives happiness.
Refusing to get upset or angry brings us beauty.
While joyful effort grants us grace and authority.
Meditation leads to peace,
While understanding liberates us.
Compassion achieves all goals.

- **ARYA NAGARJUNA**, *String of Precious Jewels*

Our natural inclinations often don't serve us well, but rather continue negative cycles.

The cause of aversion is thinking about irritating things.

- **BUDDHA**, *Titthiya Sutta*



Wisdom of interdependence is the ultimate antidote.

Once there is a self, there is an idea of an other.
On behalf of self and other, there is attachment and hostility.
All of the faults come about
In association with these.

- **DHARMAKIRTI**, *Compendium of Valid Perception*

Think about negative things to become more negative; dwell on the enlightened mind to find peace.

Whatever a monk keeps pursuing
with his thinking and pondering,
that becomes the inclination of his awareness.

- **BUDDHA**, *Two Sorts of Thinking Sutta*

To break out of your set patterns, you need to have a wish, a grand vision, a deep aspiration.

What kind of goodness could there ever be
Other than the wish for total enlightenment
That could overwhelm those negative deeds
Of dreadful and awesome strength?

The Lords among Victors contemplated the question
For many millions of years and saw
That this alone could be of benefit.
It is this wish which allows a limitless
Mass of sentient kind to attain

The highest form of happiness, with ease.
Those who hope to smash the thousand pains
Of the cycle of life, or to solve



The unhappiness of every living being,
Or bring them to the many thousand forms
Of happiness, must never give up
This very wish for enlightenment.

Those who seek to be free of the [suffering] state
Of living beings should keep well and firm,
This precious jewel, the wish for enlightenment,
For that single captain of living kind
Has searched at length with a state of mind
Beyond all limit, and found it to be of great value.

All other good deeds are like the plantain tree,
That gives its fruits and always dies away;
The wish for enlightenment though is an evergreen
That never dies by giving its fruits,
But rather ever increases.

A person may have committed deeds
That are dreadful in the extreme, and yet
Anyone who relies on this can be freed
From all of them in an instant, as though they relied
On a warrior to save them from some horrible fear.

Why then would those who live with care
Not choose to rely upon this very wish?
It burns with certainty, in an instant,
Even the greatest of bad deeds, as if it were
The fire that comes at the end of time.

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*



Practice recollection by tethering your mind to a virtuous object.

My mind is a wild elephant:
I must tie it properly to the strong stake
Of a spiritual object of focus.
I must try with my every effort
To watch that it stays this way,
Without ever getting loose.

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*

Practice mindfulness to notice when you're starting to get afflicted, then stay like a bump on a log.

At the particular moment
You should decide:

This state of mind has something
Wrong with it.
At this point freeze
Exactly as you are—Stay like a bump on a log.

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*

To defeat mental afflictions, practice this mind training all the time, without letting up.

No matter what I will make efforts
In single-pointed concentration
That never for even a second slips.
I will examine my thoughts
Constantly in a certain way,
saying "What is my mind engaged in?"

Whenever I feel a wish to move
Or any wish at all to express myself,



I will first check my own mind;
I resolve firmly to act
In accord with what is right.

Whenever I feel as though I want
To have attachment, or else anger,
I should keep from going into action,
I should keep from speaking out,
I should stay as a bump on a log.

Suppose I feel agitation,
Or an urge to humiliate someone,
Or pride, or else conceit;
Suppose it occurs to me
That I should expose
Another person's faults,
Or deceive another
By pulling the wool over their eyes.

Or suppose a time comes
That I feel the urge
To sing my own praises,
Disparage others, or else contend.
In every such situation
I should stay like a bump on a log.

- **MASTER SHANTIDEVA**, *Guide to the Bodhisattva's Way of Life*