

How to Not Lose Your Mind in a Time of Strife

CLASS 2 SCRIPTURAL QUOTES





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

When seized by the End-maker
as you abandon the human state,
what's truly your own?
What do you take along when you go?
What follows behind you
like a shadow
that never leaves?

Both the merit & evil
that you as a mortal perform here:
that's what's truly your own,
what you take along when you go;
that's what follows behind you
like a shadow that never leaves.
So do what is admirable,
as an accumulation for the future life.

- **BUDDHA**, *Dear Sutta*

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

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*



Three paths, like three different gears on a bike, lead us out of suffering: the monastic path, the bodhisattva path, the path of the tantric yogi.

Non-attachment to objects is a path. [monastic]

Another is restraint from the distraction of obtaining them; [monastic]

Not abandoning beings, increasing virtues, [bodhisattva]

And clearing away the obscurations are others. [yogi]

- **MAITREYA**, *Ornament of Mahayana Sutras*

You need both method (deeds) and wisdom (understanding reality) to fly to enlightenment.

Method which lacks wisdom,
or wisdom which lacks method,
are ties which bind a bodhisattva.

Wisdom which has method,
and method which has wisdom,
is freedom!

- **BUDDHA**, *Teaching of Vimalakirti*

What's a proper moral compass? How do you know what to give up and what to take up?

Do unto others as you would have them do unto you.

- **JESUS**

Every word, thought, and action is a wish for your world.

Deeds create the multitude of worlds.

- **MASTER VASUBANDHU**, *Abhidharmakosha*



Intention drives karma.

Intention, I tell you, is karma. Intending, one does karma by way of body, speech, and intellect.

- **BUDDHA**, *Nibbedhika Sutta*

You can't control when karma will ripen, but you can be sure that it will.

And what is the result of karma? The result of karma is of three sorts, I tell you: that which arises right here & now; that which arises later; and that which arises following that. This is called the result of karma.

- **BUDDHA**, *Nibbedhika Sutta*

Karma that you experience here and now is the effect of actions which happen in the very lifetime in which you do the actions.

- **JE TSONGKAPA**, *Lam Rim Chenmo*

The Four Laws of Karma

1. The result is similar to the cause.

Watermelon seeds create watermelon plants.

2. The result is bigger than the cause.

A watermelon seed is tiny compared to the fruit it creates.

3. If there is no cause, there is no result.

Without a watermelon seed, there is no watermelon fruit.

3. If there is a cause, there is a result.

*A watermelon seed will produce watermelon.**

** However, if we do not nourish the seed—in others words, if we have regret, practice restraint, and perform antidotes to a bad deed—it will not mature. This is called purification of bad deeds.*



Guided by wisdom, focus on others' happiness instead of just your own, and happiness will be yours.

The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.

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

If you fail to practice perfectly
This exchange of your own happiness
With the suffering of others,
You will never reach that enlightenment,
And even here in the cycle of life
There is no happiness.

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

The 10 Non-Virtues and Their Opposites

- | | |
|---------------------|---|
| - Killing | + Protect life |
| - Stealing | + Protect others' property |
| - Sexual misconduct | + Honor others' relationships |
| - Lying | + Tell the truth |
| - Harsh Speech | + Speak pleasantly |
| - Divisive Speech | + Bring others' together
with your words |
| - Idle Talk | + Speak about
meaningful things |
| - Ill Will | + Wish well for others |
| - Coveting | + Rejoice in others' good
fortune |
| - Wrong World-view | + Seek wisdom |



Apply the wisdom that all aspects of reality—for example, the giver, the one being given to, and the gift being given—depend on causes and your own thoughts and labels. In other words, nothing is “self-existent” or “independently existing.”

It’s only a perfection when the act is imbued with wisdom.

- **MASTER KAMALASHILA**, *Stages of Meditation*

Do good deeds to end suffering for yourself and others rather than for worldly rewards, and you will receive the greatest reward.

If you give while merely considering the karmic result of generosity—resources and the like—you will obtain a large amount of resources, but you will not attain liberation.

- **JE TSONGKAPA**, *Lam Rim Chenmo*

[Thinking] “From making gifts to this person I will get a great reward.”

Such getting and giving are looked down on
As being like wanting profit in business.

- **ARYADEVA**, *Four Hundred Verses*

Use whatever you have to create virtue now.

By giving you achieve happiness in future lives;
Not giving brings suffering even in this life.
Human wealth is like a shooting star.
What is not given away will cease to exist.

Wealth not given is transitory and will be gone;
By giving it away it remains a treasury.
Wealth of no value comes to have value
When you strive to help living beings.



The wise praise giving wealth away,
Childish persons like to hoard it;
No wealth is kept by holding on to it;
From giving it away excellence always arises.

By giving things away, you no longer grasp to the afflictions;
Being miserly breeds afflictions on an ignoble path.
Noble beings say generosity is the best path,
While its opposite is a bad path.

- **ARYASURA**, *Compendium of the Perfections*

Realize that attachment, stinginess, and selfishness create anxiety and fear of loss. Do the opposite and have no fear.

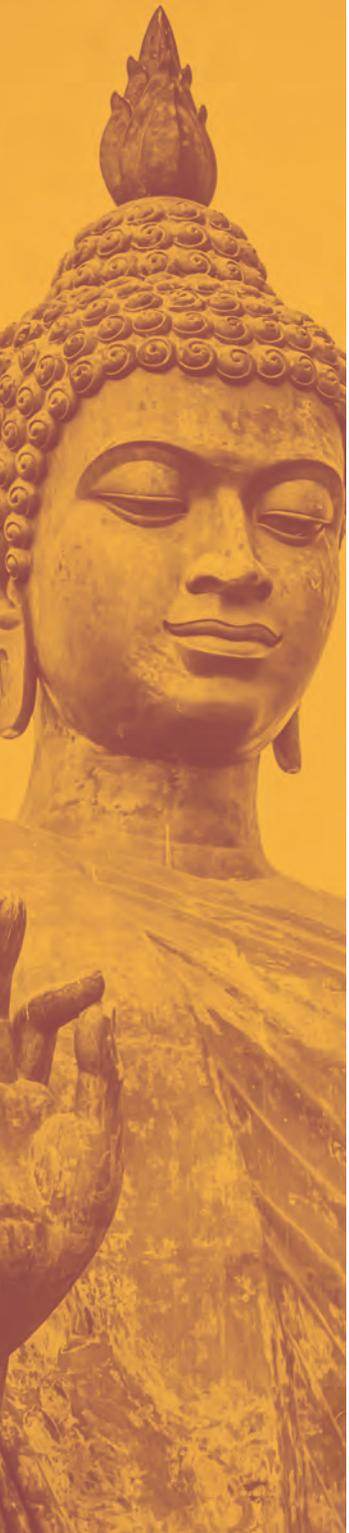
Few are those people in the world who,
when acquiring lavish wealth,
don't become intoxicated & heedless,
don't become greedy for sensual pleasures,
and don't mistreat other beings.

Many more are those who,
when acquiring lavish wealth,
become intoxicated & heedless,
become greedy for sensual pleasures,
and mistreat other beings.

Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
that they've gone too far —
like deer into a trap laid out.

Afterwards it's bitter for them:
evil for them the result.

- **BUDDHA**, *Appaka Sutta*



Make no mistake: Bodhisattva deeds will bring pleasant, worldly results.

Ordinary individuals, craving happiness,
Cannot live without comfort.

Recognizing that comfort comes from generosity,
It was this [the Perfection of Giving] the Buddha spoke of first.

- **CHANDRAKIRTI**, *Entering the Middle Way*

But Bodhisattva deeds done with the proper motivation bring far more than worldly results.

Furthermore, practicing generosity,
They will swiftly meet with a superior [an Arya Bodhisattva],
Completely cutting the stream of samsara.
Having such a cause, they proceed to the yield of peace.

- **CHANDRAKIRTI**, *Entering the Middle Way*

Realize it doesn't pay to be attached to results, because you can't control when or how the results will come. So in your mind, give even the virtue of a good deed away to others.

The results of such giving go to both self and other at the same time.

- **CHANDRAKIRTI**, *Entering the Middle Way*

If you stop the craving that conceives everything to be your personal property and then repeatedly condition yourself to the attitude of giving it all away to others, you will be called a bodhisattva.

- **JE TSONGKAPA**, *Lam Rim Chenmo*



“All these things are yours;
I have no pride that they are mine.”
Someone who has this amazing thought repeatedly
And emulates the qualities of the perfect Buddha
Is called a bodhisattva—so said
The inconceivable Buddha, the supreme being.

- **ARYASURA**, *Compendium of the Perfections*

Give to others—and help others—with the thought, “you’re a part of me.”

There are many separate parts, the hands
And all the rest, but we dearly care
For them all, as a single body.
Just so shall I work for the happiness of every different being,
Treating all as equal, all as one,
Thinking of their joy and pain as if it were my own.

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

Suppose you say that the reason why
You don’t protect them is that their pain
Doesn’t do hurt to you.
Why then do you protect yourself
From future pain, since it doesn’t
Do hurt to you either?

And suppose that any particular pain
Were only something a particular one
Had to care about; if this
Were the case, then a pain in the foot
Would be nothing for the hand—Why then does it care?

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

Suppose you say that, although that's wrong,
You engage in this case due to the fact
That you hold onto a self.
This "self" and "other" though are very
Wrong, and nothing but something you should
Reject, with all the strength you have.

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

