

*Peaceful Mind,
Peaceful World*

Dat On

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Chapter 1

"PEACE"

Peace is the absence of
restlessness.

Peace is found within.

Peace is experienced in the present moment.

Peace grows with the letting go of self-identities and unhealthy clinging.

Peace comes with mindful observation, and the gradual

overcoming of strong likes and dislikes.

Peace is furthered by the eradication of our fears.

The shortest way to world peace is individual peace.

Instead of expecting everyone else to change, change yourself in order to embody peace at all times.

Peace is the culmination of kindness and the wisdom of liberation.

Chapter 2

"SUFFERING"

Suffering is comprised of fears, worries, sadness, anger, longing,

aversion, and all other restless mental states.

The causes of suffering are attachment to self-identities and clinging to sensations.

Pain is physical; suffering is
mental.

Pain is inevitable; suffering is a
choice.

Chapter 3

"SELF-IDENTITIES"

Self-identities consist of racial, ethnic, national, gender, social, economic, educational,

professional, communal, familial, ideological, philosophical, political, and religious identities that our minds cling to.

From birth, we develop self-identities to find meaning and to relate to the world.

While self-identities are useful to function normally in the world, they also lead to discrimination, strong attachment, conflicts, and suffering.

Both inner and outer conflicts arise from strong attachment to self-identities and sensations. Self-identities are all conceptual; they are a product of our mind.

When praised we feel pride, but
when criticized we feel fear and
anger.

Replace pride with
self-acceptance.

Replace fear with understanding.

Replace anger with patience and kindness.

Arrogance, pride, self-importance, and even a desire for relevancy all hold our self-identities in place.

Use self-identities for convenience in daily life, not as sources of clinging.

The path of cultivation consists of letting go of self-identities and their associated restlessness.

Chapter 4

"WRONG VIEWS"

Wrong views lead to wrong thinking, wrong speech, and wrong action.

Wrong views lead to all kinds of mental affliction.

Right view leads to right thinking, right speech, and right action.

Right view leads to peace.

Chapter 5

"LIBERATION"

Liberation is the overcoming of suffering.

Liberation comes from the conscious process of: 1. Identifying suffering, the causes of suffering, and the solution leading to peace; and 2. Skillful application of wisdom, leading to insights and

the cessation of unhealthy cycles of wrong views and restlessness. A good measurement of cultivation is how quickly one becomes liberated from afflictions when they arise and shifts back into peace.

Chapter 6

"LOVING-KINDNESS"

Loving-kindness is the basis of most spiritual guidelines.

Loving-kindness is the basis of morality: doing good, avoiding evil, and purifying the mind.

Loving-kindness naturally arises from good spiritual practice.

Loving-kindness is the right way to relate to ourselves and others, which helps us to heal.

Loving-kindness and the wisdom of liberation are the two wings that carry us beyond the sea of suffering.

The first person whom we need to be kind to is ourselves.

Loving-kindness is practiced through repentance, forgiveness, acceptance, and the cultivation of wisdom.

Chapter 7

"KARMA"

Karma is the effects our thought, speech, and action put out into our surroundings.

There are lingering karmas arising from the past, and present-forming karmas.

Karma is conceptualized through the planting of seeds and reaping of fruits: we shall reap what we SOW.

Planting good karma, we reap
goodness in return.

Planting bad karma, we encounter
more struggles.

Don't be overly concerned with
past karma. Accept the
unchangeable past, embrace the

present moment and the lessons to be learned, and continue to produce good karma.

Enduring the fruit of past karma is like paying off a bad debt.

Forming good karma in the present, we lessen and eventually

overcome bad karma from the past.

Merit is often produced through doing good.

Good deeds include such things as giving necessities for those in need, providing affordable or free

wholesome services, offering your presence and support, and offering knowledge.

Merit-making is important to improve one's future karmic seeds, but through the cultivation of kindness and wisdom one can

directly experience the fruits of one's actions.

Let your action be motivated by kindness, not just by personal gain.

Invest your good merits in more wisdom and kindness. This will bring you the most peace and satisfaction, while spreading positivity to others.

Chapter 8

"MINDFUL LIVING"

May my thoughts help and not
harm others.

May my speech help and not harm others.

May my actions help and not harm others.

May my career and daily-living help and not harm others.

May I be honest with myself.

May I be truthful with others.

May I refrain from excessive sensual desires.

May I be free from sensual addictions.

May I watch my pride.

May I repent where needed.

May I forgive myself completely for all things unforgiven.

May I accept myself completely, even though there is still much to improve.

May I have clear discernment, but not judgment.

May I add to the collective
compassion -- not to passion.

May I enjoy freedom through
having less.

May I enjoy freedom through
letting go.

May my “ego” continue to shrink,
so that I have less mental
baggage, and can freely flow.

May I accept things for the way
they are.

May I have hope but not
expectation.

May I stop comparing and judging,
knowing everyone is unique -- not
better, but not lesser, either.

May I be patient, knowing things
happen only when the conditions
are right.

May I focus more on improving myself, and less on changing others.

May I seek to inspire others, and not to control them.

Chapter 9

"SPIRITUALITY"

Spiritual opening, the expansion of one's awareness, is a possible step on one's spiritual journey.

Spiritual openings can give rise to spiritual experiences of extrasensory perceptions (ESP), psychic phenomena, and certain healing abilities.

The symptoms of spiritual opening are described in theories such as

Kundalini awakening, siddhis,
Shengong Qigong, spiritual gifts,
Abhijna, samadhi, and general
“supernormal phenomena.”

The foundation of spiritual cultivation consists of morality, tranquility, and the wisdom of liberation.

There are those who are
spiritually-opened, but not yet
spiritually-cultivated.

There are those who are
spiritually-cultivated, but not yet
spiritually-opened.

Being spiritually opened without a strong foundation of spiritual cultivation can lead to instability. One can be sensitive to spiritual experiences, yet become overwhelmed and unstable.

The symptoms of spiritual opening alone are not indications of liberation.

Spirituality is mature when one is sensitive, yet stable, and peaceful.

Deep state samadhi can quench the restlessness of one's mind, but only temporarily. Absorption in bliss and stillness through concentration types of practice is like experiencing a mental vacation. When the vacation is

over, we still have to purify the mind.

Such restful meditation is like sitting down with all our baggage still strapped to our backs. It feels good and light because the weight isn't bothering us temporarily. It is

when we start moving again that we realize: the baggage is still there.

The purification of the mind requires the mindful identification of such mental baggage, and the insightful process of letting go of it.

Remaining mental baggage is carried into the next cycles of existence after this life ends.

Remaining volitions are the driving force into the next cycles of existence.

Chapter 10

"DEATH"

Death is waiting.

Death is only a transition.

Death can happen at any time.

In death our karma, volitions, and tendencies of mind follow us into our next existence.

May our karma be good.

May our volitions be few.

May our mental tendencies be wholesome and light.

Frequently reminding ourselves of death can help us to prioritize, to focus the mind on what is most essential.

Remembrance of death can lead to less attachment, less clinging.

Remembrance of death can lead to less conflict.

Remembrance of death can lead to less greed.

Remembrance of death can lead to less resentment.

Remembrance of death can lead to less anxiety.

Remembrance of death can lead to a sense of urgency to cultivate the mind.

Practice to overcome all fears of death and dying, so we can be freer while alive.