

Five (5) Antidotes!



Five Antidote That Will Kill All Emotional Pain Immediately!

Buddha compiled the Sanskrit phrase Bodhisattva. It's composed of two Sanskrit words: "Bodhi," which means, "Intellect," relating to, "Supreme Knowledge." And Sattva that means the Middle Path in Shamkhya Philosophy: that is, referring to one (1) of the three (3) gunas or constituents of material nature: that is, the sattva Guna.

This same concept is found in the 14th chapter of the Bhagavad Gita. The first verse reads (14: 1) **"The Blessed Lord said: 'Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the Great Teachers have attained to supreme perfection'."**

So not only will this teaching kill all emotional pain immediately, but at the same time it will lead everyone to supreme perfection (enlightenment).

Literally translated, the term Bodhisattva means many things. As the term applies to practicing the Virtuous aspect of Dharma (6 Paramitas – teaching of the Buddha), it means one who scientifically uses his or her intellect to keep their mind in the

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conventional middle path (Sattva).

Asvaghosa in his Buddhacharita writes, "Buddha had Shamkhya 'pandits' or teachers, and so aspects of the Buddha's philosophy are Shamkhya."

Sattva is a singular Sanskrit noun.

That is, one gets into a single state of mind Sattva. But this state of mind has many attributes. The mind of Sattva (Unselfishness) includes love, joy, peace, forbearance, humility, kindness, goodness, friendship, cooperation, understanding, faithfulness, gentleness, self-control, tolerance, gratitude, heroism, courage, compassion, etc. It's an altruistic state of mind. Compassion is it's highest virtue. **No emotional pain can exist in Sattva: that is, Greed, Anger, Fear, Depression, and Guilt will not arise.**

We re fooled into believing we need to develop these good qualities, but the truth is, we already have all these good qualities. We get them all as a single package when we are in the state of mind called Sattva.

In fact we can not have any negative emotions or emotional pain while we are in the mind of Sattva. In order to have these negative emotions that include all emotional pain, the mind must react out of the state of Sattva.

The closest English Word that means something close to Sattva is when our mind goes into a genuine state of humility. No emotional pain can exist there.

Sattva is a totally balanced mind. Whereas our other minds are totally unbalanced with too much or too little physical energy. Sattva (unselfishness) is called the conventional Middle Path because it lies conventionally between two opposite,

extreme states of mind: that is, Rajas (selfishness) and Tamas (self-centeredness).

All emotional pain is caused by selfishness and self-centeredness in the minds of Rajas and Tamas. This can be proven scientifically by experimenting in the laboratory of our own life.

The reason the Five (5) Antidotes work is that they force the mind into Sattva. No matter what form of mind training we practice, the following are the minds of Rajas and Tamas that must be scrutinized and severed. What we call mind is really insistent hopping, skipping, and jumping about. But these are the same minds that experiences the gamut of negative human feelings, like sickness and health, happiness and distress. And these are same minds of Rajas and Tams that must be recognized and severed in order to be happy.

The states of Rajas and Tamas contain the conceptual pairs of duality. If something good happens, we are happy. But if anything bad happens, we become miserable. This is because of the imbalance of energy. Sattva is a balanced energy and consequently is not a strongly reactive state of mind.

Western psychology at least recognizes this state of mind and call it proactive. So Rajas and Tamas are our reactive states of mind. Sattva is proactive: that is, it doesn't react strongly to the dualities of life.

There are only five (5) main categories of emotional pain. These are (1) anger, (2) greed, (3) fear, (4) depression and (5) Guilt. All other names for emotional pain are synonymous: that is, they mean about the

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same thing as the above five (5) emotions or are some combination of them. So Shamkaya Philosophy is very simple to understand.

1

Anger (Rajas) – selfish category – unbalanced by too much energy! Anger always carries with it an element of Ill-Will.

Other names for anger are resentment, revenge, reprisal, annoyance, irritation, retribution, frustration, exasperation, rage, wrath, fury, bitterness, hatred, dislike, antipathy, offense, umbrage, self loathing, and many more.

An immediate antidote for anger is: Affectionate Love. See pamphlet Antidote for Anger. When the mind is forced into Sattva, Anger, Jealousy and other hostility will not arise as Sattva prevails.

When the mind is in Rajas, Fear, Depression and Guilt do not arise.

2

Greed (Rajas) – Selfish category – unbalanced by too much energy!

Other names for greed: frustration that things don't go our way, or people don't do what we want, but lacking ill-will, pride, desire, addiction, envy, Jealousy: (may or may not include ill-will in which case it's mixed with anger), lust, gluttony, excessive desire, craving, pride, arrogance, self-aggrandizement, covetousness, acquisitiveness, avarice, avariciousness, avidity, cupidity, stingy, tight wad, rapaciousness, rapacity, and more.

An immediate antidote for greed is the virtue of renunciation and or the practice of Giving (1st of the 6 paramitas).

3

Fear (Tamas) – Ignorance by way of

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self-centeredness – Unbalanced with too little energy! We become couch potatoes.

Other names for fear: dread, worry, horror, fright, anxiety, panic, alarm, anxiety, trepidation, apprehension, cowardice, uneasiness, turmoil, jumpiness, wariness, and many more.

An immediate antidote for fear is the virtue of faith or heroic stance. The fear of Tamas is replaced with the courage of Sattva. See pamphlet on the Antidote for fear.

When the mind is in Tamas, Greed and Anger will not arise.

4

Depression (Tamas) – Ignorance by way of self-centeredness – Imbalance too little energy! We become couch potatoes.

Other names for depression: grief, loneliness, despair, sadness, guilt, misery, gloominess, melancholy, hopelessness, dejection, slump, hollow, self-pity, low self-esteem, self-loathing (can be either anger or depression), self-depreciation, humiliation, embarrassment, and more.

An immediate antidote for most depression is the virtue of gratitude. Also the practice of humility. One practice is to come up with 5 things each day for which we can be grateful. See pamphlet, The Antidote for depression.

5

Guilt (Tamas) – Ignorance by way of self-centeredness – Imbalanced too little energy. We become couch potatoes.

Other names for guilt: Self-incrimination, self-condemnation, and more. Guilt is actually a kind of depression. But it's separated because the formula for pacifying guilt is different than the formula for pacifying regular depression.

An immediate antidote for guilt is the virtue of repentance. Repentance replaces Guilt with the peace of Sattva.

Buddhists (BodhiSattva Way Of Life – 9th Chapter) and the Hindu Brahma Sutra (2.1.1-3) refutes Shamkaya Ultimate Reality.

But the psychological facts concerning Sattva, Rajas, and Tamas can be verified in the laboratory of each persons life. The proof is, applying the antidotes kills emotional pain quickly.

In any case Buddha coined the term Bodhisattva, which at the time had no other meaning: that is, using the intellect to keep the mind in Sattva. And Buddha's statement, "Only greed (Rajas), anger Rajas) and Ignorance (Tamas) cause suffering," is exact Shamkaya.

It's what the Western World calls sublimation – first recommended by Dr. Sigmund Freud in the West.

More recently parts of Shamkaya Philosophy have been called Positive Psychology by Dr. Martin Seligman, head of the Department of Psychology at the University of Pennsylvania.

This system is not unique to Hinduism and Buddhism. Aristotle describes this same process in his book, Ethics, which was written about 2,500 years ago – about the same time as Sakyamuni Buddha.

Sattva is the same or similar to what Paul calls, "The Fruit of the Holy Spirit," (Galatians 5:22). The Fruit is a singular Greek noun with the following attributes: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control and more – like the mind of Sattva.