

Buddhist Perception and Paradox

Compiled and Edited

by

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Introduction

This book was compiled with five persons in mind:

The first, Wichat Burannaprasertsook, was doing his doctorate in linguistics at Chulalongkorn University and planning to ordain as a monk as soon as possible thereafter.

The second and third were senior teaching monks at Wat Thamyaipruek: Pra Zaeo and Pra Wichai, who would visit my kuti every evening for discursive talk on the Dhamma.

Pra Zaeo shared with me an interest in texts from the Pali Canon. Pra Wichai was not as interested in texts as he was in the practical applications of vipassana meditation.

The fourth was my long-time colleague and excellent companion in the Dhamma, Ajarn Banjob Bannaruj, a Pali scholar in the Faculty of Arts at Chula, who shared with me an interest in making Pali sources, available in English, to a wider world audience.

The fifth and last, but certainly not least, was Ajarn Preecha Changkhwanyuen of the Philosophy Department in the Faculty of Arts at Chula, with whom I had worked for many years, in his capacity as an editor of Chulalongkorn University Press, and with whom I had had a discussion many years before about phenomenology that had always remained in my mind.

The quotations are based on the Pali Canon, the commentaries thereon, and Theravada Tradition, as it is followed by Sri Lanka, Burmese and Thai teachers and practitioners. There is only one Dhamma which knows no boundaries of lands or languages.

In evening Dhamma discussions, usually

- One person in the group would
- Open the book, randomly, at any page
- Put a finger blindly on a line, and
- Following the finger with the eye
- Read the saying aloud
- Stopping, as appropriate and
- Clarifying and discussing vocabulary and
- Explaining textual meaning(s)
- Using speech discursively to
- Explain and explicate the original intent
- Of the intended meaning of the chosen text.

This book is not intended to be read from the top-to-the-bottom of the page or from the front-to-the-back-cover, but rather in random sequence, focusing on single sayings, one-at-a-time.

Buddhist Perception and Paradox

A

- *“An alphabetically-ordered selection of sayings”*
- A basic object should be merely sensed, neutrally, the way it really arises.
- A collection of bones is now moving along this road.
- A cow is only a cow until it is killed and cut up into pieces, and, then, called ‘meat.’
- A crowded life lived in a house exhales an atmosphere of dust.
- A deep pool filled to the brim with clear, cool water is fed by underground springs yet does not overflow.
- A fire cannot have existence independent of fuel.
- A flame blown out by the wind has no designation.
- A greedy person does not see the Dhamma and darkness prevails.
- A hater does not see the Dhamma, so blinding darkness prevails and overwhelms the man.
- A kalapa can be experienced as a stream of energy.
- A lifetime of effort yields nothing but an empty moment.
- A little taste of liberation is intimation that there is no other way.
- A man does not hold his house; his house holds him.

- A mango becomes larger and larger as it becomes ripe; it is the same mango, but its conditions change.
- A moment is an instant of suffering in which the perishing of old desires is being replaced by new ones.
- A moment of stress only holds on as long as the heart does not let go.
- A monk does not let his gaze wander around uncontrolled, especially when he is on an alms round. His mind is always focused on the ultimate nature of things, their impermanence, their painfulness, and lack of essence.
- A monk dwells contemplating the body within the body, ardent, clearly comprehending and mindful, overcoming covetousness and grief in this world. He dwells contemplating feelings in the feelings...consciousness in the consciousness...the dhamma in the dhammas, ardent, clearly comprehending and mindful, overcoming covetousness and grief in this world.
- A monk rouses his will to avoid the arising of evil, unsalutary states; he makes effort, stirs up his energy, applies his mind to it and strives, this is right effort.
- A multiplicity of thought objects is unavoidable in ordinary life and is sure to arise in all unliberated minds; it is of vital importance to face these variegated thoughts squarely and head-on in order to learn how to deal with them.
- A Noble Disciple who has mindfulness as his gatekeeper will reject what is unsalutary and cultivate what is salutary; he will reject what is blameworthy and cultivate what is blameless, and so he will preserve his purity.
- A non-returner is poised on the edge but has not yet fallen-off.
- A paradox is a seeming-contradiction that presents itself to the mind to be resolved.

- A past kamma ripens into present results; these trigger-off new actions which in turn trigger-off new actions, which trigger-off further results; and so it has been throughout time without beginning and without end.
- A person renowned for his plenty, compassionate to all beings, distributes gladly and evenly to all.
- A person stuck in the mire can never pull another one out.
- A phenomenon is just a moment of bare consciousness that appears and disappears; it cannot continue; if the mind tries to attach to it to make it continue, such an action is wrong view.
- A phenomenon takes place in a condition of relativity of movement in endless time and empty space.
- A pragmatic doctrine is trustworthy and convincing only if it can be practiced and realized by oneself.
- A precise analysis of experience broken down into momentary phenomena may be regarded as the fundamental constituents of actuality.
- A problem will arise when the intended tenor of a figurative comparison is beyond the realm of linguistic description and comprehension.
- A sage who is completely independent does not make any close friends or enemies; in him, sorrow and selfishness may not stay, like water flows off a lotus leaf.
- A sense of being is a falsified-form of self-assurance that arises to counter a deep-seated fear of not-being.
- A single lifetime is only a tiny fraction of the length of samsara.
- A stone has no need to move but just moves in accordance with the law of nature.

- A stream of sand falling from a hole in a bucket seems to be a continuum but is actually a group or groups of sand falling together in the same way at the same moment.
- A system of meditation should be developed which will produce the power of concentrating the mind upon anything whatsoever as an aid on the path to liberation.
- A thing done without expectation of future rewards brings greater rewards than could be imagined.
- A victor over all that is known, yet unattached am I.
- A view becomes a bond if when relying on it, one regards everything else as inferior.
- A wise and compassionate monk is a good companion in the Dhamma.
- A wise person, who by direct knowledge has fully understood the Dhamma, becomes fully-tranquil, like a calm and unruffled lake.
- A word does not denote a fixed image; a word denotes a process of mental impulsions arising and ceasing far too rapidly for the normal, mundane mind to be able to follow.
- A worldly person views others in accordance with his own disposition.
- A wrong deed reflects back on you, like the echo succeeding sound, like the shadow following an object: you never escape the effects of your evil deeds.
- Abandon unwholesome mental states by substituting them with wholesome mental states; when there is a wholesome mental state, there cannot be an unwholesome mental state.
- Abandoning defilements by substituting them with their opposites is virtuous action.

- Abandonment of personality view means crossing the ocean of samsara.
- Absence of any instrument of self torture is peace.
- According to the dhamma theory, the familiar world of substantial objects and enduring impressions is nothing more than a commonly held conceptual construct fashioned by the mind out of the raw data provided by the entities of our everyday frame of reference which is a commonly-assumed consensual construct that does not fully reflect or represent ultimate reality. Dhammas alone possess ultimate reality and cannot be individualized or conceptually classified.
- According to the methodological apparatus employed by the *Abhidhamma*, ‘a complete description of a thing requires, besides its analysis, also a statement of its relations to certain other things.’
- Accumulating knowledge is a hindrance but ignorance is worse.
- Acquisitiveness and greed are all for nothing, lead to nothing, do nothing, and go nowhere, except to try to provide satisfaction in the moment, which has to be satisfied and re-satisfied in every consecutive moment to avoid the pain of loss and longing.
- Act in such a way that the body will not be subject to the wear and tear brought about by anxiety, stress and despair.
- Action in pursuit of worldly ends, as performed by an unliberated mind is mere creation of additional bondage.
- Actions are volitional formations that result in kamma.
- Active voice assumes an actor or ‘doer’ who performs an action; passive voice assumes a state of observation but is unclear about who or what is observing.
- Actually, there is no abyss; it is just a figure of speech signifying fear of emptiness.

- After the instinct for mating and gratification of the bodily senses has manifested itself, veiled from the Dhamma, gratification of the senses seems to be the acme of happiness and bliss.
- Aging and death are one thing; to him to whom they occur another.
- Agitation and distress are manifestations of anguish that we might not get something that we want or that we might lose something we have already got.
- All aggregates are in flux and never constant even for a moment.
- All conditioned phenomena, bodily or mentally, are legitimate objects of insight practice.
- All conditioned things are impermanent; all conditioned things are unsatisfactory; all phenomena are non-self. Nibbana is permanent and blissful.
- All dangers and fears and the immeasurable sufferings of existence arise only in the mind.
- All existence is void of an individual sense of any abiding personality or any abiding substance of any description.
- All existing things are transitory and subject to decay; objects of the senses are arising and ceasing every mini-second of the day.
- All form, feeling, perception, formations and consciousness of whatever kind should be regarded as 'not mine' not 'what I am' and 'not self.'
- All formations are impermanent and subject to suffering.
- All formations are impermanent; all formations are suffering; all things are 'non-self.'

- All four primary elements of earth, air, fire and water are present in any given substance but one of the elements will always be more prominent.
- All happiness comes from the desire for others to be happy.
- All ideas of corporeal feelings and self are merely empty bubbles to him who observes and analyzes.
- All mental states are translated as sensations in the body.
- All perceptions are divided into six classes: perception of form, sound, odor, taste bodily impression and mental impression.
- All phenomena are merely functions of eye, ear, nose taste, touch and mental formations which are temporary, impermanent and transitory: just remain detached and let them go.
- All physical and mental phenomena feed the fires of death.
- All psychophysical things change billions of times within the blink of an eye.
- All statements about the Dhamma are really saying the same thing in different ways.
- All states of existence are unsatisfactory, carrying within them the seeds of suffering.
- All that is aimed at acquiring and attaining is acquainted with suffering.
- All that may be wished for will by nature fall into nothing.
- All the acquired knowledge in the world is not worth one moment of true insight.

- All the phenomena of empirical existence consist of groups of dhammas which are the ultimate realities manifest in phenomena. The base of the *Abhidhamma* system rests upon dhamma theory.
- All things are not-self.
- All things shall pass.
- All thoughts and feelings (the four mental khandhas of feeling perception, volition and consciousness) are nama, they are formless. When the eye sees form, that form is rupa. Together, they are called nama and rupa or body and mind.
- All thoughts cause subtle sensations in the body resulting from changes in the body chemistry.
- Allow the mind to be still, like a cool, clear deep pool.
- Along with disenchantment, there will be a desire to be delivered from physical and mental processes.
- Although both dhammas and concepts (pannattis or asabhava-dhammas) constitute the contents of knowledge, it is into the dhammas that the content of knowledge can be ultimately analyzed.
- Although we should not neglect the purity of the body, we should be more concerned with the purity of the mind.
- Always bring bare consciousness back to the bare object of unadorned truth.
- Always remember that what didn't happen didn't happen for a reason.
- An image when it first hits the mind is neither happy nor unhappy.
- An impermanent state of nothingness is not yet the undying state of Nibbana.
- An outbreak of emotion is like a bomb exploding in a pond.

- An outside enemy exists only if there is anger within.
- An unquiet body is the concomitant of a disturbed mind.
- An untamed mind is compared to an untamed horse which does not agree to go in any direction except the one it chooses.
- An untamed mind, like the wind, continually shifts in different directions.
- An untaught worldling does not know of any other escape from painful feelings except through seeking enjoyment in sensual pleasures.
- Analysis and observation are two different things; analysis needs to know; observation is detached from any need of any kind.
- Analysis is the way of mindfulness in which the fleeting, sentient being is radically searched through to see if anything in him is unanalyzable. Only that which is relative is analyzable, only that which is conditioned on something else. The absolute ultimate, the unconditioned and the independent are unanalyzable.
- Analysis of dependent arising shows how the aggregates (khandhas) and the six senses of the eye, ear, nose, tongue, body and mind interact with ignorance and craving to bring about stress and suffering.
- Analyzability is the 'mark' of composite things, and non-analyzability the 'mark' of the elementary constituents, the dhammas.
- Analyze everything and see it as just the way it is; cut away all the embellishments; cut right through to reveal the bare bones of reality.
- Anger is the antithesis and the obstruction to all noble qualities.
- Anguish arises out of the fear that extant or expectant states will disappear.

- Another reason we see the world with distortion is because our sense of size is out of proportion.
- Anticipate the painful feeling coming on the scene and cut its becoming before it has been.
- Any consciousness whatsoever, whether past, future, in oneself or exterior in the world, coarse or fine, inferior or superior, far or near, affected by the taints and provocative of clinging, that is the conscious-aggregate affected by clinging.
- Any desire at all will lead into suffering.
- Any form whatsoever, whether past, future, in oneself or exterior in the world, coarse or fine, inferior or superior, far or near, affected by the taints, that is the form aggregate affected by clinging.
- Any illusion that makes one attracted or repelled must be dispelled.
- Any kind of forceful compulsion is blameworthy.
- Any perception whatever, that is called the perception-aggregate, is affected by clinging.
- Any space element in oneself or any space element external to oneself is only space element, which has nowhere any standing of its own.
- Any time you have to wait is a good time to meditate.
- Any wording of the Dhamma is without ownership.
- Anyone can quote from a holy book; few can speak from experience of true insight into the nature of the Dhamma.
- Anyone in need, whether bad or moderate or good, is deserving of giving.
- Anything done unnecessarily has harmful potentially.

- Anything we ‘have to do’ is not right view.
- Anything we think we ‘need to do’ should be analyzed too.
- Anything we touch, we also let go of.
- Apart from the actions of body and mind, there is no separate person; there are only causes and effects of body and mind.
- Arahants never dream because there is no need to release mental tensions.
- Are the child and adult the same person?
- Are we pushing the wheel or are we being crushed by it?
- Are you enjoying the fight between the flesh and the bones?
- Arising and ceasing, mental events are never permanently pleasing.
- Arousing mindfulness instills into the meditator the habit of attention and accustoms him to testing all phenomena.
- As a lotus is not whetted by water, so a sage is not affected by what is seen or heard or perceived by the other senses.
- As a moment of pleasure ends, it leaves a feeling of fear of emptiness.
- As birth is a result of craving, wisdom is the result of mindfulness.
- As Dhamma often refers to bodily and mental phenomena (namma-rupa-dhamma) as presented to the investigating mind by mindfulness, the term Dhamma may be broadly taken to mean the investigation of all phenomena.
- As feelings and mind are co-arising, co-existing and co-dissolving, contemplation on one is the same as contemplation on the other.

- As grasping is slowly extinguishing, pain is slowly easing into peace.
- As long as men share commonly-accepted sets of assumptions based on presumptions of external, conceptual realities, acts of mundane perception will be muddied by conventions.
- As long as one's mind is in motion, it cannot be calm and still.
- As long as there is a group of monks practicing the Dhamma, the way it was practiced by the Lord Buddha and his followers, Buddhism will never die.
- As long as there is no cutting of the causal stream, all that is seen is illusory appearance.
- As soon as every form of existence has appeared to the mind as an obstacle, then, immediately after the adaptation-knowledge (anuloma-nana), there arises the maturity-knowledge (gotrabhu-nana), and, while taking as object the signless, the standstill, the non-becoming, the cessation, Nibbana, this knowledge transcends the rank, name and sphere of the worldling.
- As soon as five spoonfuls will make you full, stop.
- As the mind calms down, the breath calms down with it.
- As we perceive only the narrow sector of our human world, we are inclined to regard its limited laws as absolutes, but the universe as experienced by the wise is much larger, and the laws in force in it also have an impact on our own world.
- As weeds are the bane of fields, so lust is the bane of mankind.
- As with a bright, intense light, so focus mindfulness to burn away the source of defilement and set the mind right.
- At every new stage of motion or movement, something is disappearing.

- At first, one reads Theravada texts because one wants to know, but as one keeps reading, one realizes the necessity of having to actually practice what one 'knows' from the reading in order to 'experience' what the text is explaining.
- At first, there is dirt and mud in the water so we cannot see clearly, but, when the dirt and the mud settles down, the water becomes clear, so we can see through it, and, just so is the mind, which, at first, is muddied by mental defilements: so long as our minds are muddied by mental defilements, we cannot to see clearly.
- At moments of insight, the mental eye turns away from the conditioned phenomena comprised in the aggregates and shifts towards unconditioned states.
- At the cognitive level, which is its most basic sphere of operation, ignorance infiltrates our perceptions, thoughts and views, so that we come to misconstrue our experience, overlaying it with multiple strata of delusions.
- At the moment desire springs-up, it creates in us a sense of lack.
- At the peak of the highest summit and at the deepest depths of the sea, the Dhamma is all around us, but we cannot see.
- At the point where right understanding comes together with right mindfulness, suffering falls away.
- At times, the attention will be on the impermanence of matter only.
- Atoms and elements when closely scrutinized become impermanent waves of energy in empty space.
- Attachment (upaddana) is clinging to sensory objects and leads to the continuation of the craving process.
- Attachment is pain; to what are we attached that causes pain?
- Attachment is the fuel that keeps the objects of desire burning.

- Attachment to bliss and contentment and excessive concentration are only temporary and impermanent states which cannot be clung to.
- Avajja means ignorance or unawareness of how the causal chain of events with its continuing links is the cause of suffering.
- Aversion prevents listening.
- Avoid being a false teacher by only repeating a textual truth.
- Avoid the affects of the impulsive moment arising from the sense stimuli and their objects of contact.
- Avoid the assemblage of psycho-physical phenomena which the world identifies as 'self.'
- Avoid the eightfold wrong path: of wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.
- Avoid the five aggregates of grasping after material, sensual, perceptual, habitual and conscious shapes.
- Avoid the pitfall of avariciousness and greed and learn to live on just what you need.
- Avoiding contact, a wise one should not associate with evil friends; an evil friend is like an arrow that is coated with poison.
- Awareness directed to the process of the present moment is the only way to penetrate the world and understand it as it is.
- Awareness doesn't have a location; it has no place inside or outside the body.

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B

- Bad counsel can bring bad consequences for oneself and for others.
- Bare attention bestows upon us the confidence that such temporary stepping aside may one day well become a complete stepping out of this world of suffering.
- Bare attention brings into order tiny corners of the mind.
- Bare attention can generally only be maintained during a limited time in ordinary, mundane life.
- Bare attention forges the principal tool, the highest penetration of truth, which, in the Dhamma, is called insight.
- Bare attention gives us a kind of foretaste or, at least, an idea of the highest liberty of holiness during lifetime, in-the-world but not of-the-world.
- Bare attention keeping faithfully to its post of operation watches calmly and without attachment in the unceasing, measureless march of time.
- Bare attention refers to the bare noticing of a bare object as it is arising before associations of the mental function can distort it and cause a deluded image.
- Bare attention schools us in the art of letting go, weans us from busyness and from habitual interfering.
- Bare attention waits quietly for things of the future to appear, to turn into present objects and to vanish into the past and disappear.
- Bare attention will bring forcibly home the realization that change is always with us, and that, even in a minute fraction of time; the frequency of changes is beyond our ken.

- Bare awareness observes how things from the future appear before our eyes and turn into present objects and vanish into the past.
- Bare awareness of arising and ceasing teaches full-awareness in the now.
- Bare awareness of the body, plus bare awareness of the mind, equals bare awareness of truth.
- Bare consciousness appears and disappears; it does not go anywhere.
- Bare reality surges, impulse by impulse.
- Be a lamp unto yourself; be a light unto yourself.
- Be a non-person with no agenda other than to follow bare awareness from moment to moment in accordance with the Noble Eightfold Path.
- Be as soft as a flower and as hard as a rock.
- Be attentive and mindful of every action and every thought arising, every moment of the day.
- Be aware of the alternating phases of perception and response.
- Be aware of the beginnings and endings of all phenomena, such as sights, sounds, smells, tastes, touch and mental formations.
- Be aware that the transient impermanence of being lasts not even as long as the snapping of a finger.
- Be careful of what you are thinking, and your thinking will take care of you.
- Be determined to be the master and not the slave of the mind.
- Be free from any attachment to assumed fact or action.

- Be heedful never to present anyone with the set of circumstances that might tempt him to commit an unwholesome action.
- Be heedful of the fact that often ideas may arise that are desirable, undesirable or unconsidered; analyze the conditions and ask what is their cause and why do they arise?
- Be mindful of only the action of the moment, free of any outside distraction.
- Be mindful until the moment of going to sleep, and be mindful from the moment of waking up.
- Be on guard and inspect whatever enters through the doors of the senses.
- Be sure that everything you do or say is constructive and useful.
- Be the kind of giver like a great storm-cloud that thunders and rains down, filling all levels and hollows, saturating the earth, until he has fully-satisfied whatever others need to live.
- Be the supreme commander within yourself.
- Beauty and ugliness are just two kinds of impermanence.
- Because hidden desire is unconscious, it is hard to control.
- Becoming dispassionate, his lust fades away; with the fading of lust, his heart is liberated: there comes the knowledge he is liberated.
- Before correcting the evil others do, first, correct the evil you do.
- Before his death, the Buddha asked his disciples to follow the Dhamma and not any other teacher or tradition.
- Before one reaches sanctitude, all four objects of mindfulness: body, feeling, consciousness and mental objects have to be seen and analyzed and understood.

- Before, during and after clinging, there is always suffering.
- Begin from where you are; from where else can you begin?
- Beginnings invariably precede conclusions.
- Behold the ox that marches through the deep mire carrying a heavy load; he will never relax until he comes out of the mire.
- Being addicted to concentration and not wanting to withdraw from it is a fruitless form of effort.
- Being also means clinging to self image relative to relationships and to status of being, daughter, husband, leader or follower and so on. Any sense of being is all in the mind; what we take for 'being' is illusion.
- Being ardent, clearly comprehending with concentration, practicing mindfulness with confidence, with all of the factors working in harmony, we achieve balanced-meditation.
- Being energetic and ever-mindful, cultivating what is good and wholesome is the foundation of all progress.
- Beings congregate according to their nature and dispositions.
- Better to bathe in the clear waters of the Sangha than in the lurid waters of the world.
- Beware of building your palace of pleasure in the jaws of death.
- Bhavana means mental culture or development, control and evolution of the mind.
- Bhikkhus, I do not dispute with the world, the world disputes with me. One who proclaims the Dhamma disputes with no one in the world.

- Bhikkhus, I shall explain to you the origin and disappearance of the four foundations of mindfulness: the body has nutriment for its origin, and it disappears with the cessation of nutriment; feelings have contact for their origin, and it disappears with the cessation of contact; consciousness has name-and-form for its origin, and it disappears with the cessation of name-and-form; mental objects have attention for their origin, and they disappear with the cessation of origin.
- Bhikkhus, the round is beginningless; there is no first beginning describable.
- Bhikkhus, the word of the Buddha is not to be rendered into classical meters. Whoever does so commits an offence of wrongdoing. I allow the words of the Buddha to be learned in one's own language.
- Bhikkhus, this round is without beginning. No first beginnings are describable to those who trudge through this round, shut in as they are by ignorance and fettered by craving.
- Biochemical and bioelectrical changes take place in the body as a result of mental reactions which can lead to biochemical and biomedical transformations.
- Birth is uncertain but death is sure.
- Blotting out the sun, a cyclone, like a twisted tree, rises out of the sea.
- Bodily and mental processes are many times quicker than a blink of the eye.
- Body and mind should be as well-strung as a bow and as well-tuned as a lyre.
- Body heat is not 'me' and does not belong to 'me'; neither my own body heat nor that of another belongs to me.
- Body is temporarily-circumscribed space.

- Body-mind thought concoctions are actually bodiless, empty abstractions.
- Bone and stone are mere formations of the four elements.
- Books and words of wisdom alone can never bring peace of mind.
- Both killer and victim are merely assemblages of formations.
- Both we and the million-year-old-rock upon which we are sitting are going through the same process of dissolution at rates relative only to one another.
- Bow often and learn to let go of pride.
- Breaking through the conceptual net of views is breaking out of the net of ignorance.
- Breath stands between the threshold of voluntary and involuntary bodily functions, and, thus, offers a good opening to extend the scope of conscious control over the body.
- Breathing meditation and fixed one-pointedness are precursors to insight meditation.
- Buddha proclaimed again and again that man is in full possession of all the resources needed for self-help.
- Buddhas do not keep or break promises; Buddhas do not keep or break anything.
- Buddhist scholarship is a means to an end but not an end in itself; writing about Buddhism is a means to an end but not an end in itself; thinking about Buddhism is a means to an end but not an end in itself. When the need for reading, writing and thinking stops, only then, will the mind be able to find peacefulness in practice and come to rest.
- By amending our mistakes, we gain wisdom; by defending our faults, we betray an unsound mind.

- By observing the arising and falling, in every instant, of body, feelings and perceptions, mental formations and consciousness, the mind is free of any lasting conceptions of 'I' and 'self.'
- By protecting oneself, one protects others; by protecting others one protects oneself.
- By self alone is evil done; by self is one defiled; by self is evil left undone; by self is one purified.
- By the Noble Ones, the cessation of the existing body is seen as happiness. This is the reverse of the outlook of the whole world. What others call happiness, the Noble Ones declare to be suffering.
- By the time conscious has been observed, it is passing away.

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C

- Calm, soft spots on the surface of the sea show visible impermanency.
- Carried in the wind, washed in the sounds of the sea, the song of the cicadas.
- Carrying a stack of scriptures on top of one's head makes one imbalanced.
- Cessation is more peaceful than formless states.
- Changing oneself to recognize and be free of impurities can be painful.
- Check yourself whenever you observe yourself intending, and, then, bring your focus back onto the meditation object of the breath.
- Child, do not become again a sharer of pain.

- Choosing words carefully means reflecting on the effect of every word said, every moment of every day.
- Citta means thought, thoughtfulness, active thoughts, mind or state of consciousness.
- Clear comprehension means knowing something in all its aspects.
- Clear comprehension of the body includes not only the postures, but also the acts of looking, bending, stretching, dressing, and eating, drinking, excreting, speaking, keeping quiet, being awake and falling asleep.
- Clear meditation eradicates delusion.
- Clear the field of perception of self-deception.
- Clearly comprehending means clearly seeing whatever the mind focuses upon, seeing it thoroughly and comprehensively in every detail, seeing with the power of concentration that arises out of wisdom.
- Clinging is an intensified form of craving: it consists in four kinds: clinging to sensuality; clinging to erroneous views; clinging to rules and ritual; and clinging to personality view of self.
- Clinging is there when being comes to be; clinging is a necessary condition for being.
- Clinging love, affection and devotion all end in suffering.
- Clinging to pleasure always brings pain.
- Close examination of existence always reveals the mirage and the paradox behind perception.

- Close the doors of the six senses and direct your focus within, analyzing, observing and cutting attachments to defilements, so the origin of suffering can fall away.
- Close your eyes and you see nothing; open them and you see reflected forms in refracted light.
- Closely-examined, the concept self is nothing more than a label, a proper noun, in a conventional linguistic construct that can, easily under close meditative scrutiny be pulled-to-bits.
- Compare meditation to the way that farmers grow rice; they are in no hurry; even when they don't see rice appearing, they are confident that it will appear.
- Conceiving of nothingness with feelings of fear and anguish in the face of annihilation of self is wrong view.
- Concentrate on the comings and goings of the breath or on the comings and goings of the mind; both are proper meditation objects.
- Concentrating on the in-and-out breathing, you will be distracted by thoughts or other mental functions, such as ideas, imaginings and the like. When this happens, make a mental note of where the mind wants to go but keep bringing concentration back to the breathing.
- Concentrating the mind is active not passive.
- Concentrating too hard causes pain and headache; in letting-go, one can let the cause of pain go too. Sometimes, in the moment of letting-go, insight unexpectedly comes.
- Concentration cannot be what you want it to be or what you would imagine it to be.
- Concentration coupled with vigor cannot lapse into indolence.
- Concentration is a mental factor that keeps the components of mind squarely on the object and does not let them go to other objects.

- Concentration is never the same two times in a row; consciousness will never be the same next time around.
- Concentration on the breathing process leads to one-pointedness of mind and ultimately to insight which enables one to attain perfection and Arahantship.
- Conceptual constructs are mistakenly taken to be real.
- Conditioned by ignorance are the kamma formations.
- Conditioned by our own sense of corporality, we fail to see our non-reality.
- Conditioned implies impermanent.
- Confused by delusion, man chooses for his own affliction or for other's affliction, and experiences pain and grief. It is in choosing that, a man acts by body, speech and mind.
- Conscious moment is the time occupied by one single stage in the perception process or cognitive series, which may be divided into genetic (uppada), static (thiti) and dissolving (bhanga). One such moment is said to be in the commentaries of inconceivable short duration and last no longer than the billionth part of the time occupied by a flash of lightening.
- Consciousness cannot last for two consecutive seconds.
- Consciousness constantly arises and falls, and each new arising occurs through conditions; apart from contact, there is no origination of consciousness.
- Consciousness feeds mind and corporality (namma-rupa) at the moment of conception.
- Consciousness is always impermanent and dependent on conditional arising.

- Consciousness is only mundane, and mundane too are the mental objects.
- Consciousness is scattered and diffused within the workings of the mind.
- Consciousness is subject to the endless round of arising and perishing.
- Constantly on fire with anger, resentment and desire, we burn ourselves out.
- Contact (phassa) gives rise to feelings.
- Contact (phassa) marks the coming together of consciousness with the object, via the sense faculty, the moment consciousness touches the object.
- Contact (phassa) with sense impression is the coming together of the forms of the senses, dependent on the senses, external objects such as in eye consciousness, ear consciousness, tongue consciousness, body consciousness and mental consciousness.
- Contact is the coming together of an object with the six senses.
- Contact is the contact between the in-oneself and the external-to-oneself which is only made possible by the presence of consciousness.
- Contact of an object and the six senses results in bare consciousness.
- Contemplate body as arising and ceasing dependent on the factors of origination and dissipation.
- Contemplate death in the dying of the breath.
- Contemplate not the appearance of reality but the dissolution of appearance.
- Contemplate objectively each action of washing each part of the body.

- Contemplate the Dhamma both by day and night. The eye, the ear, nose, tongue, and body are physical phenomena that are always there, that are always present. Sights, sounds, smells, tastes and tactile sensations are also present for you to see, hear, smell, taste, and touch. The mind too is present. Your thoughts and feelings about various topics, good and bad, are present as well. Development and decay, both within you and without, are also present. These things occur naturally, display the truth of inconstancy, stress and non-selfishness for you to see at all times. When a leaf grows yellow, for instance, and falls from the tree, it is showing you the truth of inconstancy.
- Contemplate the dissolution of mental and physical phenomena and see the emptiness of the world.
- Contemplate the reality of each morsel that goes into your mouth and chew and view it as a composite of matter, gas, energy and liquid: as the four elements of earth, air, fire and water.
- Contemplation of cessation considers thus: this is peace, this is sublime, namely, the standstill of all kamma formations, the substrata of existence, the vanishing of craving, cessation, Nibbana.
- Contemplation of consciousness is one of the four foundations of mindfulness.
- Contemplation of detachment considers thus: this is peace; this is sublime, namely, the standstill of all kamma formations, the abandoning of all substrata of existence, the vanishing of craving, detachment and Nibbana.
- Contemplation of impermanence is the first and chief kind of insight: contemplation of arising and vanishing.
- Contemplation of impermanence leads to conditionless deliverance.
- Contemplation of not-self leads to the emptiness of liberation.

- Contemplation of overcoming does not allow a thought of lust, ill-will or cruelty or any other arisen evil and unwholesome state to gain footing; it overcomes them, dispels them, destroys them and annihilates them.
- Contempt and scorn bite and swallow one.
- Continually analyzing the root cause of all the things that your mind wants to do, will make you realize what is wrong with you.
- Continually controlled movement of the body is essential to the expression of a self-possessed mind.
- Continue to follow the practice until virtue becomes natural.
- Control yourself just as a mahout controls an elephant in rut.
- Conventional view always simplifies the world into things it can understand.
- Conventional vision means we assume that the things we think we see have concrete reality.
- Conventional wisdom is a contradiction in terms.
- Corporality is impermanent (anicca), and the causes and conditions of its arising are impermanent.
- Corporality is impermanent, produced of dependent origin, subject to destruction and cessation, and, just so, feeling perception, mental formations, consciousness are impermanent, and produced of dependent origin subject to destruction and cessation.
- Corporality is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self. If consciousness were a self, then consciousness would not lead to affliction: one would succeed in one's wishes.

- Corporality is without pith, unsubstantial, void of an imperishable content, void of permanency content, of happiness content, of self content, empty of anything imperishable, anything eternal, of anything not subject to change.
- Corporeality, feeling, perception, mental formations and consciousness are impermanent, arise through dependent origination and are subject to perishing, destruction, disappearance and cessation. Whatever is impermanent and subject to ceasing is suffering.
- Corporeality, feeling, perception, volition and consciousness sum up all the physical and mental phenomena of existence.
- Correct all the evil that originates within you before you concern yourself with evil others do.
- Counter anger with loving-kindness.
- Counter hatred with love.
- Craving (thana) is desire-dependent-on-feelings that sense contact gives rise to.
- Craving arises and is discarded in the same place.
- Craving binds the sentient to samsara.
- Cultivate smile-producing consciousness
- Cut out every thought distracting attention and come back to the body action.
- Cut yourself free of any form of stress or strain and, gradually, train yourself to relax, detached from this world, with no choice but to accept everything the way it is without regret or resentment or complaint.
- Cut-off the thong of hatred, the band of craving, and the rope of wrong views. [top](#)

D

- Dear ones to whom we adhere bring sorrow and lamentation.
- Decay and impermanence is inherent in all compound things; work out your own salvation with diligence.
- Decay is inherent in all component things.
- Deeds divide beings into the lofty and the low.
- Defilements (asava) are literally ‘out-flows’ of dissipating energy in the grasping after sensual desire.
- Defilements (kilesa) are the mind-defiling qualities or impurities. There are ten defilements because they are themselves defiled and because they defile the mental factors associated with them. They are greed (lobha), hate (dosa), delusion (moha), conceit (mana), speculative views (dhitti), skeptical doubt (vicikiccha), mental torpor (thina), restlessness (uddhacca), shamelessness (ahirika), lack of moral dread or unconsciousness (anottappa).
- Deftly dodge the weapons of defilement and overcome the foe with nimble skill.
- Delighting in the senses, even the Devas and the deities lose their sense of balance and propriety.
- Delusion (moha) is the mental concomitant that clouds and blinds the mind, making it unable to discern between right and wrong actions, unable to perceive the conditions of impermanence, unsatisfactoriness and soullessness.
- Dependency on clinging causes becoming.
- Dependent arising disposes of the notion of static, self-contained entities and sees being as through and through relational.

- Dependent arising is the radical insight at the heart of the Buddha's teaching, the insight from which everything else unfolds.
- Dependent arising results not only in individual suffering but social disorder as well.
- Dependent on contact feeling formations arise.
- Dependent on feeling craving arises; dependent on craving arises clinging.
- Dependent on ignorance karma formations arise.
- Dependent origination is nothing but a ceaseless process of one's own aggregates.
- Deserving men get what they deserve; undeserving men get what they deserve.
- Designating objects as having inherent substance is just a subconscious trick of the mind.
- Designation, language and description can only arise when the impression of mental-materiality through the interplay of the aggregates comes together with consciousness.
- Desire and attachment will not disappear of their own accord; we have to pluck them out, like splinters or thorns stuck under the skin.
- Desire and death are inseparable.
- Desire breeds fear and sorrow; renunciation brings fearlessness and joy.
- Desire for companionship pulls people into shallow relationships and holds them there.
- Despair is a terror, but no-more-arising is safety; this is considered as the knowledge of the abode of peace.

- Despite all his clairvoyant powers, the Buddha had to direct his attention in order to know something: he was not automatically all-knowing.
- Detailed application of mindfulness involves a considerable slowing-down of one's movements which may be maintained only during periods of strict practice but, very rarely, all day long.
- Develop detachment from poison-soaked pleasures.
- Developed monks adept in meditation practice are shining examples of the living Dhamma in the present moment: standing, sitting, lying and walking, they are illustrating the fruit of the practice better than explanations in books ever could.
- Developed monks should never be copies of perfection; they should develop perfection themselves.
- Dhamma can be applied in both conditioned and unconditioned states.
- Dhamma can only be understood by penetrating your own experiences.
- Dhamma denotes not only the ultimate data of empirical existence but also the unconditioned state of Nibbanna.
- Dhamma doesn't depend on words or languages.
- Dhamma is everywhere, right now; penetrate through the illusion of self and see how.
- Dhamma is not something mysterious and remote but the truth of our own experience.
- Dhamma looms large in the discourses of the Buddha, but in the *Abhidhamma*, the term receives a more specific and technical meaning, referring to those items that result when the process of analysis is taken to its ultimate limits.

- Dhamma practice gives one insight into the truth of the falseness of oneself.
- Dhamma practice is a battle which can be won only by one who persistently endures and perseveres.
- Dhammas come to be without having been (ahutva sambonhi) and disappear without any residue (hutvapativenti).
- Dhammas invariably arise as clusters; even the smallest psychic unit or moment of consciousness turns out to be a complex correlational system.
- Dig out the roots of the delusory dream and dependant arising will disappear.
- Diligence means bringing the mind back to the object of meditation again and again, no matter how many times it slips away.
- Disciples of the Lord Buddha must turn against the stream of craving and establish themselves in pure precepts and virtue, the perfect qualities of self control.
- Disenchantment is the supporting condition for dispassion; in the trail of dispassion there arises a deep yearning for deliverance from the round of samsaric becoming.
- Disinterest and indolence can be turned about to become their opposites of concentrated and concerted effort.
- Dispassion is the supporting condition for emancipation.
- Distortion occurring in the process of cognition is bound to infiltrate the act of reference and leave its mark on the conceptual scheme through which experience is related.
- Disturbances of the meditative process can be treated as useful objects for contemplation.

- Do all kinds of work with a mind that is void.
- Do not be attached to a wound inflicted on the ego.
- Does the flag deteriorate in the elements? Does it deteriorate from within?
- Doing good is a natural act; doing bad is a natural act. Those with the light of the Dhamma do the good; those who remain in darkness do not understand the good.
- Doing good to help others is better than taking from others in order to help your self.
- Don't allow the mind be hurried, strained and stressed in any action or reaction.
- Don't anticipate anything; stay poised, not expecting things to happen this way or that.
- Don't be attached to anything; let things arise and cease with detachment and equanimity.
- Don't be bothered with bothersome-ness.
- Don't be duped by stream-of-consciousness meanings and self-motivated leanings.
- Don't be in a hurry to make progress in your meditation, because such a desire is a serious obstacle to developing a concentrated state of mind.
- Don't be the mirror of other people's intentions; close the doors to that form of personal hell.
- Don't be too critical; don't be too analytical; be balanced; be imperturbable.

- Don't become absorbed in seeking out and grabbing things; be absorbed in seeking out the causes of grabbing things; seek them out and eradicate the roots.
- Don't believe anything anybody says; don't even believe what you say, because everything is impermanent; and there is yet another level beyond that.
- Don't continue conniving with the defilements: resist their advance. Keep refusing to follow them, until they lose their power and hold and are finally swept away.
- Don't do any talking in which you use the tool of an assumed-ego to communicate with other assumed-egos.
- Don't feel you are practicing only when you are sitting cross-legged.
- Don't feel you have to force yourself to finish the task you are attached to.
- Don't follow the customs of society; follow the customs of the Noble Ones.
- Don't give the body what the mind wants; just meet the body's needs to survive.
- Don't go out looking for a holy man; find the holy man within yourself.
- Don't hold back from ceasing to be.
- Don't judge other people; no need to carry the burden of wanting to change other people.
- Don't leave descriptions about the practice behind; practice and leave nothing behind.
- Don't let anything exterior remain in your mind for longer than the instant it takes you to note it and let go of it.

- Don't let the eye go out and look around for things to judge; this kind of judgment only creates suffering that hinders the mind.
- Don't let the outside world gain access into your world of solitude.
- Don't let yourself get caught-up in the size of the mesh of your own net.
- Don't look at the outward form to discern Buddha-nature in the teacher: a mind that observes, judges and analyzes teachers will only cause itself suffering.
- Don't look for Buddha nature in the Buddha; look in yourself.
- Don't love or hate the body; just see it for what it really is or, rather, is not.
- Don't make a career out of pounding rocks to get water.
- Don't make nature your adversary, or you'll just anger yourself to death.
- Don't make the mistake of watching how others bow.
- Don't plan to gain or lose anything; don't plan to gain insight.
- Don't run away to try to abandon your defilements: stand and face and fight and destroy them, one by one.
- Don't speak as if you had a presumed identity, especially when you are the only one listening.
- Don't start anything you can't finish, or it will just cause you anxiety.
- Don't think about what others think about what you do; think yourself about what you do.

- Don't think in words because, if you do, there will be dependence on an assumed sense of self using words as linguistic conventions in relation to an assumed common frame of reference to assumed objects in an assumed world.
- Don't think of anything outside yourself; don't 'think' of anything within yourself.
- Don't think; just be aware of the action of the moment.
- Don't think; just be aware of the physical moment and focus your concentration there.
- Don't try to be perfect; just keep noting imperfections and keep getting better at eliminating noted imperceptions.
- Don't try to do ten things at once; do one thing at a time, with calm and concentrated focus.
- Don't try to fool yourself that you have overcome your hidden ego.
- Don't try to remember anything.
- Don't try to remember your past states of concentration; don't try and get your concentration back to where it was before.
- Don't want anything; don't even want to help; anything you want is bound to end in pain.
- Don't waste a lifetime filling empty moments.
- Don't watch the practice of others; watch your own practice and observe what is beneficial to you.
- Don't wish to be 'like this'; don't wish to be 'like that': don't wish and don't be anything.
- Don't work on any other thing but mindfulness, following the path through self to eradication of non-self.

- Draw yourself out of the bog of evil, as an elephant drags itself out of the mire.
- Dreams and ambitions inevitably break up and fall apart, just as the body inevitably breaks up and falls apart.
- Dried, brown leaves have fallen onto the temple stones; no hurry to sweep them away; just sit and observe nature's way.
- Drop all plans and projects for the future; just let them go.
- Drop the pressing cause or purpose of any task that may be stressing you; just let it go, and the change will have a positive effect on your balance of mind.
- Dry out what is past; let not there be anything for you in the future.
- During a period of extended seclusion, have absolutely no personal contact to others. Receive food from a neutral person, without a word spoken. Work on yourself until every trace of mental stress and strain have disappeared and gone away.
- During extended meditation periods don't read books; don't even keep a pencil and paper in your kutti.
- During meditation, if an itching sensation arises, note 'itching'; if you raise your hand to scratch an itch, note 'lifting'; if you scratch the itch; note 'scratching.' If you rub, be aware of 'rubbing'; and so on, with every intention distracting attention until secondary intentions finally become fainter-and-fainter and cease altogether.
- During meditation, observe where your thoughts want to go, but do not follow them.
- During periods of strict practice, the meditators do not engage in reading or writing, or any other work other than that of meditation and the routine activities of the day. Talk is limited to a minimum.

- During the blink of an eye, one's eye consciousness disappears.
- During walking exercise, focus on the movement of the feet and the legs. Focus on the lifting moving and placing the foot in each step until concentration becomes automatic and carries on its own.

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E

- Each of us has shed vast oceans of tears ...over a succession of eons and eons.
- Each time you try to cut and block off the continuity of sense impressions is akin to cutting your self with a sharp razor.
- Earnestness is needed to develop the placidity and insight which produce the power of perfect equanimity necessary for the changing over from mental slavery to freedom.
- Earnestness is the opposite of all that negligence denotes; earnestness is the non-neglect of mindfulness.
- Ego is an emotional reaction to stimuli.
- Elements and atoms, when closely scrutinized, become impermanent waves of energy in empty space.
- Elephant vehicles approach slowly, step-by-step, without any sound.
- Eliminate all forms of conceit such as superiority, inferiority and equality.
- Emptiness is the cure for the afflictive passions and the veils of ignorance.
- Empty of anger and expectation, we can succeed in our meditation.
- Empty phenomena roll on; this view alone is right and true.

- Encapsulated in the moment: no future; no history.
- Endure torment from others without tormenting anyone else.
- Enduring perseverance and focused exertion gradually bring calm and freedom of the mind.
- Enemies are the consequences of angry thought.
- Enlightenment is not a sudden flash, but a gradual unfolding of human potentialities when the conditions are right: it can be compared to the gradual unfolding of the petals of a lotus flower.
- Equanimity (upekka) is an ethical quality belonging to the sankara group (khanda) and should not, therefore, be confused with indifferent feeling (a-dukkha-m-asukha vedana).
- Equanimity means balance on both sides and peace in the middle.
- Equanimity means being impartial to one's well-wishers and one's adversaries alike.
- Escape the bounds of this world into the peaceful, beyond reasoning, beyond ceasing; escape into the sorrowless state that is void of stain, the cessation of states linked to suffering; into and beyond stilling, unconditional bliss.
- Even a speck of dust can block the process of refinement leading to the path of purity.
- Even a trained mind will unconsciously want to go back to its old bad habits.
- Even if it rained all seven kinds of gems until earth and heaven were full, still, the senses would not be sated.
- Even if one is cut-up into pieces with a double-edged saw, one should not generate hate towards one's tormentors.

- Even if one were to follow after the Buddha, holding his garment, step-by-step, as long as one remained covetous, passionate or malevolent, one would not see the Dhamma.
- Even if you have to carry me on a bed, there will be no change in the lucidity of the Perfect One's understanding.
- Even if you live in a cave, you can come to cling to the cave and fear to part with the cave.
- Even in the suttas, the designation 'person' does not mean an independent conceptual reality but rather a heap of aggregates, sense bases and elements: the term 'person' becomes a common designation (sammuti) given to a congeries of dependently originated psychophysical factors. 'Just as there arises the name chariot when there is a set of appropriate constituents, even so, there comes to be this convention living being when the five aggregates are present.'
- Even one who is mercilessly beaten by robbers should maintain composure without any trace of anger.
- Even the Buddha himself, with his great store of knowledge, was subject to the cycle of physical death.
- Even the most ordinary activity or event should be utilized for the work of liberation.
- Even though we cannot see the change visually, the handle of an axe is wearing down and becoming thinner and diminishing in size right before our very eyes.
- Even what we call the body is just a label, in other words, a conditional phenomenon.
- Even when the assignment of meanings conforms to common conventions, they only have meanings in the worldly realm.

- Even within the monastic community, the need to cling is strong. You may come to cling to a special robe or bowl, thinking it belongs to you.
- Eventually, everything that we do becomes meditation.
- Ever mindful, he trains in the course of calm tranquility of mind; such a bhikkhu is said to be one who is resolute.
- Every action one performs which is in tune with the Dhamma is a right action.
- Every action one performs with an expected-result is wrong view.
- Every body movement is pain, but the body endures pain because it wants to prolong expectant-illusions of perceived-pleasure.
- Every effort we make in this world is fruitless; the only effort that bears fruit in the end is The Right Effort of The Noble Eightfold Path.
- Every one has the chance to make good kamma now, despite past kamma.
- Every potential perpetrator meets its ultimate eliminator.
- Every saying about the Dhamma is saying the same thing in a different way.
- Every thing is in a state of dissolution all the time.
- Every time we try to cut off continuity, pain is sure to come again.
- Everyone creates a personal hell in his own imagination, full of people with bad feelings, blaming one, saying things to provoke and injure one, so one will react with bad feelings.
- Everything appears and disappears in a blink of an eye.

- Everything consists of nothing more than burning energy, the radiance of radiation.
- Everything in the mundane world is based on ego and 'self' and 'I' and 'mine,' ; this is what makes things seem so bad.
- Everything is burning: the mind is burning; mental objects are burning; mind consciousness is burning; mind contact is burning; everything is burning, burning.
- Everything is full of holes, but we see only solids.
- Everything is uncertain except the inherent and inevitable.
- Everything is uncertain; anything you do now will set a chain of events into action the result of which is uncertain.
- Everything that appears is an aggregate of subatomic particles perishing and ceasing to be.
- Everything we know is in the book, but everything we need to do is in the practice.
- Everything we possess is another form of possession.
- Everything we touch is a mere, temporary confluence of elements.
- Everywhere in the world we may go, we carry hidden within us what we need to know.
- Everywhere, in all forms of existence...one is beholding merely mental and physical phenomena kept going by their being bound up by causes and effects.
- Evil conduct is three-fold: in thought, word and deed.
- Evil-doers who denounce the wise resemble persons who spit up into the skies causing the spittle to fly back down into their eyes.

- Examine what is evident; do not try to see what is inconceivable.
- Excessive reflection and introspection are impediments to the mind.
- Existence can be a positive or a negative phenomenon for as long as it lasts.
- Existence has no reality; it is a mere process of physical and mental phenomena, within which or beyond which, no real ego-entity nor any abiding substance can be found.
- Existence is a mere continuing changing process of physical and mental phenomena in which no sense of permanence can be found.
- Existential anxiety arises from uncertainty about what we imagine ourselves to be.
- Explanation of the Dhamma on the mundane level uses comparisons that can be understood on the mundane level, but the Buddha uses different comparisons for different people on different levels of understanding, which sometimes lead the Pali scholar into apparent difficulties. In one place, we read that merit is based on good intentions rather than bad intentions. Elsewhere, we read that the mind must be neutral and free of any intentions at all. While these two statements at first appear contradictory, the seeming paradox can be resolved by explaining that on the concentrated path to a higher, supramundane plane of understanding, good intentions arise on their own as an antidote to neutralize bad intentions, leaving the mind in a, neutral, stilled and empty state.
- External objects clutter the mind.
- Extinguish yourself like a dying ember.
- Extinguished fire doesn't go anywhere; it just goes out.
- Extinguished fire is gone because it has no more fuel to feed on.

- Eye contact is inconstant, changeable and alterable; ear contact...; tongue contact...; body contact...; intellectual contact are inconstant, changeable and alterable: one who has belief that these phenomena exist in the world lacks right view.

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F

- Fear is not a very reliable break on man's impulses.
- Fear of annihilation is really nothing to fear, because there is nothing to be annihilated.
- Fear of the unknowable ties us down to the tangible images of the objectively perceivable and makes us incapable of taking the metaphorical leap to bridge the gap between what is seemingly sure and what is existentially unsure.
- Feel compassion for the person who is making himself suffer because of wrong view.
- Feel pain, whether in the heart or the head or elsewhere, just as radiation; focus only on radiation until the pain becomes bearable.
- Feeling arises dependent on contact.
- Feeling itself is only a stream of events, occasions of flashings of feelings coming into being moment-by-moment and dissolving as soon as they arise.
- Feeling, perception and consciousness are conjoined, not disjointed, and it is impossible to separate one from the others.
- Few are the mortals who can comprehend the language of the *Abidhamma*.
- Find the escape route followed by the Noble Disciples.

- Finger-sized stalactites look like human bones.
- Fire, snakes and lightning are less inimical to us than our own senses.
- Firm mindfulness will prevent what is fruitless.
- First, comes the destruction of the final fetters; then, comes final knowledge.
- First, stop and think about how best to direct your energy, then, spend your effort in that way.
- First, there is the intention of standing, and then there is the action of standing.
- First, we think we would be happy if only we had so-and-so; later, we think we would be happy if we didn't have so-and-so.
- Fixing the mind to one single object, with one-pointedness, this is concentration.
- Flashes of consciousness appear, and, quick-as-lightening, disappear.
- Focus on body until you see the lack of corporality, just subatomic particles (kalapa) combusting as they arise. Nothing permanent. No self. No mine. Only radiant energy arising and burning in subsequent sequences.
- Focus on simple actions and objects in the present, like chewing, hearing and touching, to the exclusion of any surrounding phenomena and any associations thereto.
- Focus on the cognizing of cessation of objects and actions.
- Focus solely on the practice, forsaking all attachment to previously-acquired knowledge and seek, instead, to accumulate wisdom, insight-by-insight.
- Follow the death of the breath right up to the moment of death.

- For a bhikkhu who is wholly dispassionate, all searching has been relinquished; with the destruction of searching, the bhikkhu has attained Nibbana.
- For a person who transgresses in one thing and deliberately lies, there is no evil that cannot be done by him.
- For concentration to be strong, the mind has to be resolute.
- For him who has a liberated mind, fire is just a cool wind.
- For him who has plucked-out the thorns of existence, for him, this is the last body.
- For him who is moved by great compassion, will it be possible for him to use a human being to satisfy his lust?
- For him who overcomes cravings, sorrows will fall away, like water from a lotus leaf.
- For long have you experienced suffering...long enough to have truly become dissatisfied with all existence...long enough to turn away from all being, long enough to seek release from all.
- For one who has finally developed virtue, concentration and wisdom shine forth like the sun.
- For the Buddha himself, dependent arising came as the astonishing eye-opening discovery that ended his groping in the dark.
- For there to be designation, language and description, any referents thereof to an external world have to depend on the conditions arising in mind of an observer making any reference thereto.
- For those under the veil of ignorance, the dhamma is obscured; for those who cannot see, it is utter darkness.

- For those who are attached to existence, who flow with the stream of existence, this Dhamma is not understood.
- For those with motives to do good, actions of benevolence are understood.
- Forget aiming at making a contribution.
- Forget everything that used to annoy and bother you.
- Forget everything you think you have to do.
- Forget language: do not use language; words have no meaning; words stand for external assumptions only.
- Forget or set-in-suspension everything you know and have ever learnt.
- Forget the past and any attachment to the past.
- Formations are bound to vanish. Strive earnestly!
- Forms, feelings, perceptions, mental formations and consciousness all arise and pass away, always in accordance with the same law in the same way.
- Forms, sounds, tastes, scents, bodily contacts, and ideas that are agreeable, pleasant and charming, all these, while they last, are deemed to be happiness by the world, but it is then agreed by all that, when they cease, this is unsatisfactory.
- Fortune goes with misfortune; birth goes with death; bad things follow good things.
- Four venomous snakes is the name for the four great entities: the first, form, is like a lump of froth; the second, feeling, is like a water bubble; the third, perception is like a mirage; the fourth, consciousness, seems nothing but a conjuring trick.
- Free the mind from bias of the notion of 'I' and 'mine.'

- Free the mind from craving for elements constituting the world.
- Free the mind from hankering after constituents of personality.
- Free the mind from influences on the senses.
- Free the mind from yearning for the internal and external sense spheres.
- Fresh perceptions arise and cease again, and the same thing is continuing and happening in such rapid succession, again and again, that the mundane mind is not capable of breaking-down and cognizing such flashing processes into cognizable bits.
- From a plurality of conditions a plurality of effects takes place: a multiplicity of dhammas brings about a multiplicity of other dhammas.
- From the wisdom of the silent mind, spontaneous virtue echoes and resounds.
- Fuel doesn't go looking for fuel; fire goes looking for fire.

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G

- Gain full vision of the origins of what feeling is, what the evil consequences thereof are and the escape therefrom.
- Getting rid of any sense of 'me' and 'mine' was a common goal of all ascetic teachings concurrent with the Buddha's time.
- Getting things is often much easier than getting-rid of them.
- Give up what is not yours. What is not yours? The body is not yours.

- Go beyond moral rules to internal purity.
- Go into seclusion. Don't talk to anybody. If you can't find a cave, find the next best place.
- Go to a place where you can be focused and quiet and sit and watch and find the remedy to the ways you know you are cheating yourself.
- Goad the disobedient heart until it surrenders unto wisdom.
- Going to destruction are all compounded things.
- Gold dust although precious, when it gets in the eyes obstructs the vision.
- Gold dust mixed with mud has to be refined.
- Good actions do not have ulterior motives.
- Good feelings favor one's facial features.
- Good is it to know and understand contemplation of feeling and consciousness, the hindrances, the sense bases and the factors of Enlightenment in the contemplation of mind objects to strengthen the concentration on the preliminary object.
- Grammar and vocabulary are no more than commonly held linguistic conventions relative to those who share the same sets of conceptual constructions.
- Great teachers, even after they have died, remain within the living.
- Greed, hatred and delusion are the antidotes to morality, concentration and wisdom.
- Guard yourself carefully like a border city.

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H

- Had there been a slight shift in conditions, the human race would never have arisen and developed at all.
- Hate agitates the mind so that one cannot see the good; hate is the cause of misfortune.
- Having abandoned restlessness and worry, he dwells at ease within himself; he purifies his mind of restless worry.
- Having an interview with yourself every moment is better than having an interview with your teacher once a week.
- Having attained Supreme Peace, he bides his time.
- Having crossed over, I will allow others to pass.
- Having done a bad deed, he will reap the fruit of having done a bad deed.
- Having done a good deed, he will reap the fruit of having done a good deed.
- Having known the body to be perishable and consciousness as bound to dissolve, he has gone beyond birth and death.
- Having the medicine you need won't do you any good unless you take it.
- He becomes free to eradicate the taints (asava) and to attain, in this very life, taint-free deliverance from the heart, deliverance by wisdom.
- He drenches, steeps, saturates and suffuses his body with his happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

- He dwells contemplating the origination-factors in mind objects, or he dwells contemplating dissolution-factors in mind objects or he dwells contemplating both origination and dissolution-factors in mind objects.
- He dwells perceiving again and again both the actual appearing and the dissolution of feelings with their causes.
- He dwells perceiving again and again the mind just as the mind...just as a phenomenon.
- He holds the body erect, aligning the eighteen vertebrae end-to-end; for one who sits in this way, the skin, the flesh and the sinews do not bend forward, and the painful feelings that might otherwise arise, moment-by-moment, do not arise.
- He illuminated the entire monastery with his six-colored rays. Who would not have known him?
- He is not truly free who only follows his whims and desires.
- He knows what he sees fades away; he knows what he sees breaks up into pieces.
- He lives contemplating origination-things in consciousness, or he lives contemplating dissolution-things in consciousness, or he lives contemplating origination-and-dissolution things in consciousness.
- He must notice bliss, serenity and bright light, and he must merely note them pass with insight.
- He never expects any return for the effort he makes for others.
- He observes a prudent distance from women because he is still weak in the process of growth.
- He sits suffusing his body with a pure, bright mind, so that there is no part of his body that is not suffused by pure, bright mind.

- He thinks there is a body formulation, but there is no being, no person, no man, no soul, nothing pertaining to a soul, no I, nothing that is mine, no one, and nothing belonging to anyone.
- He understands how the arising of the non-arisen-fetter comes to be; he understands how the abandoning of the arisen-fetter comes to be; he understands how the non-arising in the future of the non-arisen-fetter comes to be.
- He who after pondering with discernment and accepting that these phenomena are inconstant; he sees the ultimate nature of reality, the Dhamma.
- He who divides a unified Sangha will suffer for an eon in hell.
- He who does not find the core or substance in any of the realms of being, such a monk gives up the here and beyond just as a snake sheds its skin.
- He who has been immoderate and the slave of greed will die in torment, suffering the fruit of his misdeeds.
- He who has cut the fetters and trembles no more, he is a holy man.
- He who has established mindfulness as a guard at the doors of his mind cannot be overpowered by the passions, as a well-guarded city cannot be conquered by an enemy.
- He who has pacified his senses can live everywhere and sleep at ease.
- He who in this world has transcended the ties of both merit and demerit, he is a holy man.
- He who is hurt is hurt by two darts: first, comes the dart of painful sense perception; and, second, comes the painful dart of mental reaction.
- He who is overwhelmed by evil desires, by evil friends, and, who thus goes astray, loses his way.

- He who is seeing emptiness is nearing Nibbana.
- He who is uncontrolled in eating and uncontrolled in the senses experiences suffering both physically and mentally.
- He who is uncontrolled in the senses, such a one lives in discomfort and is tormented in body and mind both day and night.
- He who knows only how to get and not how to give is ignorant and knows nothing.
- He who learns to endure his final body has gone beyond decay.
- He who lives in immoderation and greed will die in torment.
- He who rehearses conversations is making-up people in his mind.
- He who seeks happiness should draw out the arrow of grief.
- He who wants things too much may hurt others to get them.
- He who withdraws himself from attachment and learns to detach and turn away deprives the heart's pain of nourishment and, by degrees, brings about his own extinction.
- He who without resentment endures abuse, he is a holy man.
- He, who has left behind sensual pleasures, difficult to leave behind, does not grieve or have any longing; he has cut across the stream and become unfettered.
- He, who leaves the doors of the eye, ear, nose, tongue, body and mind unguarded, suffers torment, both bodily and mentally.
- Herein the monk arouses his mind to avoid evil, unwholesome things not yet arisen...to arouse wholesome things not yet arisen...to maintain wholesome things already arisen and not let them disappear, but bring them to growth, to maturity and to full perfection of

development, and he makes effort, puts forth his energy, exerts his mind and strives.

- Hetu is the condition of the mind at one conscious moment of each action (kamma) whether physical, vocal, or mental. Each kamma therefore produces a condition of mind, which is moral, immoral or neutral.
- Hostility ends with death.
- How big is a big bowl? Size is a question of relativity.
- How can anyone recover health, if he ignores the physician's advice?
- How can man's mind become self-reliant if it keeps surrendering to itself?
- How can one grasp or let go of what is only an assumed idea or ideal?
- How can there be an 'itself' if there is no 'it' to be personified?
- How can things that have no substance interact? How can a subject and a verb have an object, when, in truth, there is no such 'thing' as substantiality?
- How can we be so smart and yet so ignorant of how to take care of ourselves?
- How can we explain the inexplicable within terms of a referent beyond mundane understanding?
- How does an object of desire contact the mind?
- How each dhamma serves as a condition (paccaya) for another (paccayuppanna) is explained on the basis of the system of conditioned genesis (paccayakara-naya).
- How much energy has been wasted by useless thoughts of the past: by longing idly for bygone days, by vain regrets and repentance, and by

the senseless and garrulousness repetition, in word or thought or of all banalities of the past.

- However different the view may be in all different directions from atop the mountain, the overall, all-around-view is one and the same.
- Human beings love being, delight in being, enjoy being; when the Dhamma is expounded to them for the end of being, their hearts do not go out to it.

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I

- I am not anywhere anything to anyone, and there belongs not to me anywhere anything in any regard.
- I do not dispute with the world; it is the world that disputes with me.
- I know not, Ananda, even of a single form whereby pleasure and satisfaction in form does not pass into sorrow and lamentation, pain, grief and despair, since it is transient and changeable... and so with feeling... and so with perception... and so with the mental formations... and so with consciousness.
- If a cup is full of dirty water, it must first be emptied and rinsed before it can be used.
- If a fire goes out for lack of fuel, in which direction does it go?
- If a leaf fell in the forest, and there were no one there to see, could the action have actually happened?
- If a man going over a river, swollen and swiftly flowing, is carried away by the current, how can he help others across?
- If a man who has committed many sins does not repent and purify his heart of evil, retribution will come upon him as sure as the streams run into the ocean which ever becomes deeper and wider.

- If a man who has committed sins comes to the knowledge of it, reforms himself and practices goodness, the force of retribution will gradually exhaust itself.
- If a monk wants an offering, he cannot accept it; if a monk does not want an offering, he can accept it.
- If a seed of bitter pumpkin is sown on the ground, then all the solid or liquid substances which it absorbs will have a bitter and repulsive taste.
- If all one sees is the outside, surface appearance of the physical body, and one has no idea of the physical brain in the skull or the bones in the hands and fingers and feet and toes, then, what one thinks one sees is a fabrication of the mind that does not correspond to actual reality.
- If any trace of ego remains in seclusion, beware of it; observe and analyze it until it becomes ashamed and willingly fades away.
- If anything beneficial were gained by lamenting, the wise would do it.
- If breathing doesn't work very well for you, use it as a base to calm the body, and, then, go on into bare physical awareness of the movements of a part of the body.
- If desire is present in the moment of death, it is said that rebirth will ensue.
- If during breathing meditation, you intend to swallow, note 'swallowing'; if you intend moving the body position, note 'moving.' Note any physical movement with bare consciousness to the senses and any mental movement conscious to the mind. Every time there is physical or mental action, take note of it, and, then, bring your concentration back to bare mind consciousness.
- If everything that is happening is a phenomenon appearing and disappearing at this moment of time, how can we say that happening phenomena are present-continuous?

- If everything we do is motivated by profit, then, we must examine what kind of profit, whether for personal or for the general profit of all.
- If feeling is impermanent, and we identify feeling with self, it follows that self is impermanent.
- If greed, hate and delusion are given up, one aims not at one's own ruin, the ruin of others or the ruin of both, and one suffers no more mental pain and grief.
- If having grammar in conventional language implies interaction between subjects and objects, such language is imaginary mechanics describing imaginary motions of imaginary phenomena as though they had real substance rather than being ephemeral and unsubstantial. How can a rapidly changing phenomenon have concrete substance?
- If in our understanding, we are unable to follow a figurative analogy through to its intended end, it may be because we assume the 'known' parts of the comparison have 'things-in-themselves' that are projected to the 'unknown.'
- If it is a weakness to want to be right, it is an even greater weakness to want other people to be wrong.
- If it is being worn away, why is it called the world?
- If language and the culture are based on sets of false assumptions, then generally-accepted views will result in false presumptions.
- If men do not know how to ward off the arrows of the senses, they become the targets of their own undoing.
- If nothing really exists, one can stop what appears to exist before it arises as an assumption in the mind.
- If one becomes involved in goodness in the wrong way or for the wrong reason, much harm may come.

- If one becomes snagged on an obstacle, one must stop and carefully observe where the attachment is and mindfully free oneself.
- If one does not accept another's anger to whom does it belong?
- If one does something bad, and another gets angry, the second is more ignorant than the first.
- If one guards one's own mind, what other protection does it need?
- If one is full of metta, the snakebite of the words of the world will not harm one.
- If one loses the thread of mindfulness, one should not be disturbed, but pick it up again and return to the practice again, and keep repeating this process again and again, each time sustaining concentration for as long as possible.
- If one passes beyond time and space, it is no longer possible to speak of existence.
- If one sees materiality and clings to it from personality point of view, this is a form of wrong view.
- If one spends a lot of time reading words of wisdom, one won't thereby gain wisdom.
- If one thinks that what one does is right, does that mean that what one thinks is right?
- If one who does no evil is seen associating with an evil-doer, he is suspected of being evil.
- If one's meditative practice is all-around mindfulness, there will be no need to ever lay aside the subject of meditation, which should include all activities of body speech and mind.
- If our effort to achieve desire fails, we feel frustration.

- If pain is the obstacle, focus the mind to penetrate pain as an obstacle.
- If people are practicing to get something out of the practice, the practice will not bear fruit.
- If pronouns have no substantiality, then, there can be no interpersonal relationship.
- If reading the *Abhidhamma* puts one to sleep, it's because there is no life in it; it is a system of lifeless categories. Add life and apply the teachings in the practice of the moment, and one is here and alert and awake.
- If something is not good, let it die; if it doesn't die, make it good.
- If something makes you unhappy because it is based on conditions, analyze and examine from whence the conditions arise. When they are rooted in attachment, cut out the roots of attachment.
- If speculative views be regarded as the knots that bind the worldling to the round, then, personality view can be considered the rope.
- If strong negative emotions give rise to physiological changes in the body, cultivating positive emotions will also give rise to physiological changes which affect the body chemistry.
- If the body cannot be mastered, the mind cannot be mastered; if the body is mastered, the mind is mastered.
- If the individual feels himself to be not-worth-loving, multiply that by hundreds-of-millions and what have we got?
- If the mind has not yet reached one-pointedness, it is not yet in concentration.
- If the mind is observing why it cannot be still and why it wants to go where it wants to go, it is watching itself on two levels: on the first level, the realm of the uncontrolled mind, and, on a second level,

observing and analyzing the uncontrolled mind and attempting through mental discipline to keep it restrained.

- If the monk in his reflections notices that there are no more found in him any evil and unwholesome states, which, if he should die, would lead to misfortune, then this monk should dwell in blissful joy, training himself in all good things, day and night.
- If the monk in his reflections notices that there are still unsubdued and evil states found in him, then, he should use his utmost determination, energy, exertion, perseverance, steadfastness, mindfulness and clear comprehension to subdue these evil and unwholesome states.
- If the response to feeling is governed by ignorance of the Four Noble Truths, the round continues to revolve.
- If the scattered, uncontrolled associations and thoughts of the imagination initiated by attachment to only one sensation are comparable to the uncountable number of glittering reflections shimmering off the lightly rippling surface of the sea, how can we isolate and focus on just one single, bare phenomenon?
- If the sword of mindfulness is dropped, one should pick it up, being mindful of the worlds of woe.
- If the thought of anger is killed, all enemies are killed.
- If there is fire burning in front of you, do you know that fire is burning?
- If there is no self, then, pronouns signify false views of supposed-mental-beings having no substantiality.
- If there is no self, there is no craving and there is no anger.
- If there is no sense of consciousness, there is no sense of self.
- If there is no time except in the right-now, moment-to-moment practice is all we need.

- If there is only one, vast emptiness, what is there to disturb peace?
- If there is, for instance, anger about a disturbing noise, the bare noting of ‘mind with anger’ will often dissolve the feeling of irritation, replacing an emotionally restless state by an unemotional state of self-examination.
- If there were a person that saw a flash of light such a person would disappear along with the flash of light.
- If there were no satisfaction to be found in this world, beings would not be attached to the world... If there were no misery to be found in the world, beings would not be repelled by the world...If there were no escape from the world, beings could not escape from the world.
- If there were no sensations, there would be no need to seek comfort in place of discomfort. Yet we refuse to see how easy it would be to replace continually arising discomfort with detachment and ease.
- If there were no wrong-doers, how could we accomplish perfection through patience?
- If thoughts attached to sensations are endless and continuous, when will all this stop?
- If unhealthy states of the mind lead to unhealthy states of the body, it is presumed that healthy states of the mind lead to healthy states of the body.
- If we allow ourselves to fool even our selves, this is the purest stupidity.
- If we are conscious of having ‘so-and-so’ and being ‘so-and-so,’ we will be unhappy when ‘having’ and ‘being’ have to go.
- If we are going to question everything, one of the first things we should question is language.

- If we are not aware of how the mind grasps onto the images of the six senses while they are still in natural states and how the mind embellishes such senses, through imagination, feeling, and attachment to become something other than original, bare, neutral sensual perceptions, then we are creating and living in a dream-world without knowing it.
- If we can visualize the moon pulling on the tide, but we cannot visualize it pulling on our bodies, how many other things are there that we cannot visualize?
- If we don't realize we are ill, we won't go to see the doctor.
- If we imagined ourselves being eternally born and reborn as a pig, we would not relish such a rebirth, but, if we compare all the qualities that a man and a pig have in common, there are more similarities than differences.
- If we keep accepting that we may die tomorrow, we forget that we may die today.
- If we perform goodness with attachment, suffering will result.
- If we take away the parts of the body, one-by-one, what is left?
- If we train this mind to have a sense of fear and wrongdoing, we will be restrained; we will be cautious, even in the smallest actions.
- If we want to put an end to suffering, we must stop it in its root-cause where it begins.
- If wisdom is only for a few with little dust in their eyes, one won't find it at the crossroads or in the marketplace.
- If words confuse you, just let them go; don't hang onto what you don't understand.
- If words have no substantiality, then, language is merely a tool or device man has contrived and developed evolving a relativistic set of

mechanical linguistic tools used to register and describe assumed perceptions of relationships between supposed exterior images and events that reflect insubstantiality and ephemerality rather than conceptual existence and reality.

- If you are always thinking about people's intentions and what they might do, it will be harmful to you.
- If you are properly cognizant, you can see that the incessant stream of conditioned events is occurring quite independently of you.
- If you are touching the page, note 'touching'; if you are picking up the pencil, note 'picking up the pencil'; if you are intending to write, note 'intending to write'; if you are writing, note 'writing,' and so on in every little thing you do during the day. Focus your mind intently on what you are doing so it won't start wandering.
- If you are wise, you will know that there are uses and limits, even of absorptions.
- If you ask the right question for the wrong reason, the right answer isn't going to help you much.
- If you ask, the answer is, 'No.' If you don't ask the answer is, 'No.' If you don't need anything, you don't have to ask.
- If you become angry in the face of blame, you are only creating another obstacle for yourself.
- If you can catch yourself early enough, you can avoid the painful effects of unwholesome earthly impulses.
- If you can disengage from feeling, you will become totally disenchanted with the world.
- If you can maintain mindfulness with balanced energy, you will make rapid progress, and you will begin to see the true nature of things.

- If you cannot seek out and destroy the sources of defilement, you will be like every other ignorant person in the world.
- If you could break the process of just one single foot-step into thousands and millions of camera frames, you would see that every frame arises and ceases instantly.
- If you do not grasp at anything in the present, you may go about in peace.
- If you don't see your predicament, you won't try to get out of it.
- If you don't think of any people, and you don't think of anything you might say to them, the mind will remain more relaxed and clear.
- If you feel an obstacle, don't automatically push against it.
- If you feel lethargic, try doing walking meditation barefoot on broken stones.
- If you feel pain, note 'painfulness.' When you feel stiff, note 'stiffness' and return to the breathing again.
- If you feel sleepy, try walking backwards, so fear of backing-into-things will keep you alert and awake.
- If you fight transience, imperfection and non-self, you'll suffer much more intensely than you would if you accepted them.
- If you give an evil one even the tiniest little thread to hang onto, he will never let it go.
- If you give it a name, you will have something to blame.
- If you hang onto good, evil will follow; if you hang onto love, hatred will follow.

- If you intend to lift your foot, note ‘intending’; similarly, each and every movement in the process of walking must be observed and contemplated as it arises, as it occurs and as it ceases.
- If you keep over-using your brain, you’ll develop head-pain.
- If you knew your turban were on fire, wouldn’t you want to put it out?
- If you know the truth of sensations, you know the Dhamma.
- If you learn to see the stasis between impact and reverberation, you may learn to control the stasis in the instant between action and reaction.
- If you let go of everything: objects, concepts, teachers, self, senses, memories, life, death and freedom, the world will appear in its pristine form, free from suffering.
- If you let the heart get its own way, it will lead you into trouble.
- If you make a dam without a spillway, the dam can burst under pressure.
- If you note there is a pause between breathing and walking, note there is a pause between breathing and walking.
- If you notice that in making an effort, you are expecting a result, repeat the action without any expectation, and the result will arise when you are least expecting it.
- If you read and research and study and write a lot, especially with a goal or sense of mission, drop such personal endeavors and goals and all habits that accompany them.
- If you really observe and analyze it, awareness of being your self is no fun.
- If you revere any master as your absolute master, then, you’ll never be master of yourself.

- If you see nobody and nobody sees you, your ego automatically begins to become weaker.
- If you speak or act with a corrupt heart, then suffering follows, as sure as the wheel leaves a track that follows the cart of an ox.
- If you think you have to go someplace special to practice meditation, to practice Dhamma, you are on the wrong track.
- If you try to hang onto tranquility, it goes away.
- If you want something to sacrifice, relinquish your false sense of self.
- If you want to find the Heart of Theravada Buddhism, why look anywhere but in the words of the Buddha?
- If you want to find the mind, find what wants; find where sense impressions go; find what feels impressions; find what likes and dislikes; find what reacts to sense impressions. Analyze the movements of the mind-that-wants, and tame and control the movements, until the result is peace in place of agitation.
- If you want to give to someone who does not want to receive, that can teach you something too.
- If you want to try mind-reading start with your own mind.
- If you were blind, the object you now think you see would not be.
- If your mind is not perturbed by physical pain, pain is virtually non-existent.
- If your teacher answers every little question, you will never learn to develop yourself.
- If, after coming to the point of calming in breathing meditation, the meditator wishes to go the direct road to insight, he should, then, give

marked-attention to the single phases of the breath, in particular to the beginning and the end.

- If, during meditation, the mind or the eye wanders, note ‘wandering’ and then go back to the meditation object.
- If, in receiving a sense impression, one is able to pause and stop at the phase of feeling and make it, in its very first phase of manifestation, become the object of bare attention, feeling will not be able to originate craving or passion.
- If, O Monks, consciousness continues to be directed towards corporality, is based on corporality, supported by it and accompanied by the inclination to pleasure, the consciousness will come to growth, increase and development. If consciousness continues to be directed towards feeling...perception...mental formations, and is based thereon, supported thereby, and accompanied by inclination to pleasure, the consciousness will come to growth, increase and development.
- Ignorance (avajja) is a fundamental darkness shrouding the mind. Sometimes ignorance operates in a passive manner, merely obscuring correct understanding. At other times it takes on an active role and becomes the great deceiver.
- Ignorance (avajja) means not-knowing-better; being deluded; being unaware of the ultimate truth.
- Ignorance (avajja), unknowing, synonymous with delusion is the primary root of all evil and suffering in the world, veiling a man’s mental eyes and preventing him from seeing the true nature of things.
- Ignorance is a failure of perception.
- Ignorance is the delusion tricking beings by making life appear to them permanent, happy, substantial and beautiful, and preventing them from seeing that everything is impermanent and basically impure.

- Ignorance is the kingpost upon which all the other defilements converge and the lynchpin that holds them all in place. While ignorance remains in place, the defilements remain in place and, for the defilements to be destroyed, the lynchpin and the kingpost must be destroyed.
- Ignorance is the root cause of all anguish and suffering.
- Ignorance is the root of all self-affirmation.
- Illusion means seeing in a false light and assuming that false view is true.
- Illusions that whirl like wind in your head will bedevil you until you are dead.
- Images in the present, imperfect, present perfect and past perfect tenses are anchored in the unsubstantial presumptions that perceived-objects may have or may have had independent existence.
- Impermanence is the accomplice of death; it is an ogre that devours and consumes everything.
- Impermanence is the basic feature of all arising phenomena.
- Impermanence is the first of the three characteristics of existence; the other two are suffering and not-self.
- Impermanence of things is their arising and passing away at the same moment.
- Improper understanding brings darkness; insight brings light.
- Impulsion occurs millions of times within the increments of every movement of any body limb or organ.
- In a dark hole, when you fear there is a demon inside, the demon only exists inside your mind.

- In a figurative comparison, when vainly attempting to compare a ‘known’ vehicle to an ‘unknown’ inexplicable, in a last desperate attempt to leap the gap of understanding, the conceptually-oriented mind unconsciously attaches onto whatever ‘known’ parts of the vehicle of comparison it can grasp or seize onto, even if only as a disjointed, distorted sets of images, against an otherwise vague, fast-fading background disappearing into impermanence and nothingness.
- In a world where everyone is trying to take advantage of everybody else, no one ever wins.
- In actuality, the world given to experience is a vast network of tightly-interwoven relations. It is only for the purpose of definition and description that things are artificially dissected... In the Pali tradition, it is only for the sake of definition and description that each dhamma is postulated as if it were a separate entity. In reality, it is by no means a solitary phenomenon having existence of its own, and this is precisely why mental and material dhammas are often presented in inter-connected groups.
- In all forms of meditation, it is the meditator who is performing the task of improving himself.
- In an Arahant, the sense facilities are refined but not destroyed; body sensitivity continues but is thoroughly-refined.
- In bare consciousness, designation depends on bare awareness in the mental body; however, when the mind starts making mental designations to external referents, individual mental distortions are bound to occur in cognition.
- In beginning breathing meditation, one should not follow the breath on its way down into the body, and one should not follow the breath back up, since this will deflect attention by diverting it to the several stages of the breath’s journey, away from its natural flow.
- In beginning to practice mindfulness, one has to become aware of one’s actions, speech and thoughts and drive these towards good, as a cowherd would lead his herd to healthy pastures.

- In breathing meditation, the only task is to follow the natural flow of the breath mindfully and continuously without a break or without an unnoticed break.
- In comparative figurative references to the supramundane, we lose sight of the fact that our mundane way of conceptualization is only an expansive, illusory comparative structural device used to attempt to explain the inexplicable.
- In contemplation of the feelings, the noble disciple beholds: 'Feelings are there.' He beholds how feelings arise or how they pass away or how they arise and pass away. This clear consciousness is present in him because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world.
- In contrast to the sutta method of analysis, the *Abhidhamma* approach is more thorough, more penetrating, breaking down each corporeal or mental component into the ultimate, the most infinitesimal unit.
- In cultivating insight, forget the allusion of person and concentrate only on the phenomenon rising and falling.
- In detached observation, the mind is deliberately kept at the level of bare awareness.
- In Dhamma practice, there is no retention of breath or any other interference with it. There is just bare quiet observation of the natural flow of the breath with a firm and steady attention.
- In due course, in insight meditation, the meditator will become aware of the fact that two processes are involved: namely the physical process (*rupa*) of breathing or abdominal movement, and the mental process (*nama*) of knowing it. In the due course of insight meditation, after the awareness of 'nama' and 'rupa' has become strong, they will present themselves as a pair-wise progression of the physical and mental phenomena, as 'breathing' and 'knowing,' 'breathing' and 'knowing.' As this pair-wise progression of 'breathing' and 'knowing' becomes firm, with continuing effort, there will finally come a time

when the end phase of the breath stands out very strongly, while the other two stages of 'breathing' and 'knowing' revert into the background.

- In every neutral experience of perception, there is only the empty impact of the object on the sense organ, nothing more.
- In every sensation, note the pause between arising and ceasing.
- In every stroke of work in everything you do, if you focus on that single action, you'll find that outside factors no longer influence you.
- In eye consciousness, there is only the eye and object contact; there is no self in what is seen.
- In habitually attaching to the known-objects of an extended figurative comparison, we conveniently forget that the mental comparison is constructed with the intention of extending a bridge from a known in terms of what the world perceives as being real and conceptual to an unknown that is inexplicable in terms of conventional reality and conceptuality.
- In him who lives, thus, earnest, ardent and resolute, worldly memories will fade away, and, through their fading, his mind will become firm within, will be calm, harmonious and concentrated. In such a way, a monk cultivates mindfulness of body.
- In how far is there a world or a designation of world? What the six senses cognize as bare reality is the world.
- In insight meditation, it is important to be aware of whatever is present in the mind, no matter how weak or strong it appears to be.
- In meditation you can't be in a hurry, and you cannot skip any of the steps.
- In most cases, man avoids looking into his own mind, lest the sight of his faults and shortcomings disturb his complacency and do serious damage to his self-esteem.

- In order to make sense of the welter of the world around us, our mind assembles a systematical structure of concepts within which we label and conceptualize everything.
- In order to route out the invisible army of deeply-imbedded, hidden defilements, you need to develop a clever, crafty, resourceful, ingenious plan of attack.
- In our assumptions about language as a social, cultural convention, we must remember that there are yet higher levels of understanding rooted inherently in the Dhamma which are beyond the description of mere words.
- In perceiving a visible object with the eye...a sound with the ear...an odor with the nose...a taste with the tongue...an impression with the body...an object with the mind, the noble disciple clings neither to the whole nor its details, and he tries to ward-off that which, on his being unguarded in the senses, might give rise to evil and unwholesome states, to greed and sorrow, and he watches over his senses and keeps his senses under control.
- In right view, we become assured that the ways of this world are absurd.
- In some cases, the path of purification is taught by insight alone.
- In subatomic reality, there are only waves of perpetual combustion.
- In the absence of feeling and sensation, the monk lives at peace.
- In the agitated mind and body, the breath is of the coarsest kind; in the unexcited body, fully subtle does the breath wind.
- In the due course of insight meditation, the meditator will eventually become aware of the dividing line between the end of one breath and the beginning of the next, and the end of the breath will become very marked, and this progression will impress itself deeply on the mind. These two stages, the pair-wise progression and the predominance of

the end phase of the breath will come through a natural development of meditation that cannot be willed.

- In the face of crude abuse, one should remain silent, practicing patience and forbearance.
- In the moment between when the hammer hits the rock and the rock reverberates, there is perfect equipoise.
- In the moment of pulling on the shoot and the release of the root, there is a perfect balance in between.
- In the mundane, conventional world, separation from society causes anxiety.
- In the Pali language, it is grammatically impossible to construct a verb without an ending supposing a subject.
- In the practice of contemplation, the bhikkhu's breath becomes so fine, he does not know if he is breathing or not.
- In the practice, after you have made your earnest, initial aspiration, you should no longer indulge in thoughts of quick achievements or eventual results.
- In the realm of mind-objects definite and indefinite articles are only relativistic, assumptions of mind.
- In the realm of the Dhamma, there is no maker; all truths of the Dhamma are inherently true without any need to make them true.
- In the sentence, "It is raining." The only referent to an 'it' is a grammatical referent. In actual fact, there is no 'it' that is raining. 'It' is only a grammatical referent that makes it possible to construct any verb. Language is full of constructs and concepts that, have no grammatical referent in the realm of the dhammas.
- In the sentence, 'I am walking,' the only referent of an 'I' is a grammatical referent. In actual fact, there is no 'I' that is walking.

Grammar is just a functional mechanical-syntactical code that ignores reality to meet its ends.

- In the sphere of mind as well as the domain of matter, there are no solitary phenomena.
- In the statement, 'It is raining,' the pronoun 'it' has no clear referent because we cannot designate what makes it rain.
- In the *Sutta Pitaka* and in the *Vinaya Pitaka*, the Buddha has used conventional terms such as 'man,' 'animal,' 'being,' and so on. In the *Abhidhamma Pitaka*, on the contrary, everything is broken down into impermanent moments based on combinations of mental functions in conjunction with states of consciousness that dependently arise and pass and cease conditionally without any conceptual substance or reality.
- In the *Suttana Discourses*, the Buddha, taking into consideration the intellectual level of his audience and their attainments in parami, teaches in conventional terms (vohara vacana) making references to persons and objects as 'I,' 'we,' 'he,' 'she,' 'men,' 'women,' 'cow,' 'tree,' etc, but in the *Abhidhamma*, the Buddha makes no such concessions; he treats the Dhamma entirely in terms of the ultimate reality (paramattha sacca). He analyzes every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc. are reduced to their ultimate elements which are then precisely defined, classified and systematically arranged.
- In the suttas, the Buddha regularly makes use of conventional language (voharavacanavacana) and speaks the language of 'I' and 'you' and 'he' and 'it' and 'things,' as though they were the concrete realities people assumed them to be, but in the *Abhidhamma*, there are no such conceptual realities; instead, ultimates are broken down into bare mental and material phenomena that are impermanent and arise only dependent on conditions and empty of any abiding self or substance.
- In the systematic meditative development of insight, only internal objects of mind should be taken up and brought into the focus of bare

attention, because only one's body and mental processes are assessable to direct experience.

- In the texts, the term 'going' is applied both to the fact of 'moving on' and to the knowledge of the true characteristics of 'moving on.'
- In the Theravada tradition, there are no secrets and mysteries; teachers are willing to impart the whole meditation system to whoever comes and inquires.
- In the ultimate sense, beings live only for a very short moment, lasting only as long as one single moment of consciousness.
- In the world of blind beings, I shall beat the deathless drum.
- In the worldly world, just as nourishment is never wholly free of dirt, so arising thoughts are seldom pure of hidden covetousness and instinctive needs that can cause hurt and harm.
- In this world, I see this generation racked by craving and being, wretched men gibbering in the face of death, still craving, still hoping for some kind of being. See how they tremble over what they claim as 'mine,' like fishes in the puddles of a failing stream.
- In this world, the senses cannot normally be prevented from being active, but when they determine a basic element, nothing should be added or subtracted by the mind.
- In unspoken language a finger or an eyebrow is raised and everybody understands.
- In walking, when we lift the foot, we feel lightness; when we place the foot, we feel solidity.
- In what is seen, there should only be what is seen; in what is heard, only what is heard; in what is sensed, through smell, taste or touch, only what is sensed.

- Incorrect understanding deviates little by little until it is no longer in accordance with the Dhamma.
- Infatuation with mystical powers tends to side-track the development of compassion and wisdom.
- Inside, there is no self that acts, and, outside, there is no self affected by action.
- Insight (vipassana) is the intuitive insight into the impermanence, misery and impersonality of all bodily and mental phenomena of existence, including corporality, feeling, perception, mental formations and consciousness.
- Insight (vipassana) is the penetrative understanding, by direct meditative experience, of the impermanence, unsatisfactoriness and selflessness of all corporeal and mental phenomena of existence.
- Insight accumulates drop-by-drop; one should spend one's days in insight meditation and let everything else stop.
- Insight into suffering triggers a realization, a perception which pierces through the facile complacency of our usual encounter with the world to glimpse the insecurity perpetually gaping underfoot.
- Insights in the mind become, gradually, more subtle and refined.
- Intellectual nourishment consists of mental formations and intentions that need to keep nourishing themselves and lead to the need for continued existence.
- Intensive meditation practice should be balanced with relaxed observation and analysis of daily events.
- Intention, desire or will (chanda) may be explained as a 'wish-to-do' and can be taken to mean the intention to do wholesome or unwholesome actions.

- Intention, when understood as the inclination of the mind, determines the way the mind will go.
- Intentions that are pure keep one safe and secure.
- Investigation directed inwards, as self-inspection gradually becomes more and more subtle and penetrating.
- Is the mind within the mind that observes the actions of the mind active or passive?
- Is the white bull tethered to the black bull, or is the black bull tethered to the white bull? What tethers them?
- Isolate the passion you are driven by and carefully analyze it away.
- It has been said by the Blessed One that noise is a thorn to meditation.
- It is a natural limitation that the normal human mind is unable to bridge the gap of understanding between the knowable and unknowable.
- It is an unspeakably vast task...to struggle free from the most subtle of fetters (thana).
- It is better to live one day in right view than a hundred years in wrong view.
- It is by not tarrying and not hurrying that I have crossed the flood.
- It is choice that I call action; it is in choosing that a man acts by body, speech or mind.
- It is dangerous to develop any expectations in practice.
- It is due to ignorance that one engages in bodily, verbal or mental actions that are unwholesome.
- It is erroneous to believe the world is eternal.

- It is erroneous to believe the world is finite.
- It is erroneous to believe the world is infinite.
- It is erroneous to believe the world is not eternal.
- It is especially important to balance effort and concentration; if we have an excess of one or the other mindfulness will be lost.
- It is hard to find even two beings with the same inclinations in this world.
- It is ignorance that is the root of all evil.
- It is important for one to be aware of every movement from beginning to end.
- It is impossible, O Monks, and unfounded that someone possessed of right understanding should consider any formation of existence as permanent...any formation of existence as real happiness...anything whatever as real self, but it is possible that worldlings should have such a belief.
- It is ironical the way we cause our own suffering and then, feel sorry for ourselves.
- It is like polishing a mirror which becomes bright as the dust is removed.
- It is like taking the cup that contains anger, greed, hate and compulsion and simply tipping-out the contents, so the cup is empty.
- It is not easy to read what is in the mind of another; it is not easy to read what is in one's own mind either.
- It is not empirically possible to identify an absolute original cause of the dhammic process. Buddhism's empirical doctrine of causality is not to explain how the world began but to describe the uninterrupted

continuity of the samsaric process whose absolute beginning is not conceivable.

- It is not possible to speak about existence beyond time and space.
- It is not the six senses that must be restrained or the objects of the senses but what the mind wants to do with the senses between organ and impact.
- It is one thing for you to know what practice and exercise should do; it is quite another to practice and exercise as you know you ought to.
- It is only ignorance and false view that go around molesting natural conditions.
- It is only through ignorance that we believe that all is bad and all is pain: the mind when freed from ignorance based on self and selfishness dwells in happiness and bliss.
- It is only through insight that the mind can understand the rapid change of physical phenomena.
- It is only through practice of mindfulness and vigilant awareness and meditation on the mind that one can come to see that mind and matter arise out of the confluence of the same four elements.
- It is the basic nature of all causally-conditioned physical and mentally-conditioned phenomena to arise and vanish simultaneously.
- It is the ego-centered discrimination of liking and disliking that gives the world its colored, subjective, deceptive reality.
- It is the mind that is at the helm while materiality (rupa) is a passenger.
- It is the nature of fire to consume whatever fuel it can get hold of; all beings are fuel for the fire of death.

- It is the nature of insight to be free from desire, aversion and delusion, and to see clearly all things of the inner and outer world as ‘bare phenomena,’ as impersonal process.
- It is the task of bare attention to block-out all associated, alien additions, admixtures and embellishments.
- It is the way of the ascetics to rely on virtue alone.
- It is this fathom long carcass with its perceptions and its mind that I describe the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world.
- It is useful to say a ‘person’ exists as long as one does not misapprehend the word ‘person’ as denoting a substance existing and enduring in time; if one sees a ‘person’ as an impermanent aggregate of changing elements, this is also a useful designation.
- It is usually feeling that triggers the latent defilements into activity.
- It is vain to conceive of a word as something with an abiding core.
- It is vain to search everywhere frantically in a world of insubstantiality.
- It is very painful to cut out the rotten, unclean parts, but if we neglect to do so, we can never have pure hearts.
- It is with ignorance as a base that formations come to be.
- It is with ignorance as condition that formations come to be.
- It is wrong view to feel you are superior, inferior, or equal: all three states arise from wrong view.
- It makes a lot of difference if the eye neutrally goes to the object or if the eye goes looking for the object.

- It requires total alertness and balance to keep perfectly-poised on the razor's edge.
- It seems as if the heart is breathing and breathing is the heart.
- It takes a lot of suffering before one actually discovers how adverse discrimination leads to even more suffering.
- It takes vigor to replace an unwholesome thought with a wholesome one.
- It was only a set of conditions that allowed the human species ever to arise at all.
- It were better the eye were stroked with a heated-iron rod than that one should seize on the appearance and the details of what is perceived by the eye.
- It's easy to see something exterior to blame but hard to learn to restrain yourself.
- It's no good knowing about right practice if you don't follow it.
- It's only material substance dissolved in the sea that makes it appear to have substantiality.
- It's our own suffering that makes us feel compassion and pity for others.

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J

- Jhana means a state of serene contemplation attained by meditation, meditative absorption.
- Joy is not the result of something given from outside; it is the result of insight developed from inside.

- Just as a big rock cannot be shaken by the wind, so visual forms, sounds, smells, tastes and bodily impressions... can no more shake the holy one. Firm is his mind. His mind is freed. He sees how all things pass away.
- Just as a bird wherever it goes flies with its wings as its only burden, so the bhikkhu, wherever he goes carries only his requisites.
- Just as a broom sweeps away dust, so may meditation practice sweep away the defilements (kilesa).
- Just as a bubble belongs to nobody, so the body belongs to nobody.
- Just as a cart cannot do anything by itself, so there body cannot do anything by itself; there must be an intention and an action before there is a 'doer.'
- Just as a cock's feather or a piece of bowstring thrown into the fire, shrinks, twists and rolls itself up, no more stretches itself out: just so the mind shrinks back from attachment to life, turns away from it, gets detached from it, does not feel drawn towards it and equanimity and disgust make their appearance.
- Just as a furrow drawn with a stick in the water very soon vanishes and does not last for long, just so is the furrow-like life of humans, very short and fleeting.
- Just as a leper cannot see the carrier-germs infecting his body, so the mind cannot perceive the source of its own assumptions and afflictions.
- Just as a mirage is without substance, so the appearance of the body is a mirage.
- Just as a monkey ranging through the forest seizes a branch and, then, lets go, grabbing another one and another one, so impermanent states of mentality, mind and consciousness arise and cease and continue to arise and go.

- Just as a pleasant breath of fresh air is impermanent, so all other pleasant perceptions are impermanent.
- Just as a rag that is begrimed with filth from dirty work will have to be washed and rinsed time-and-again before it is eventually cleansed, so it is with the uncleansed-mind.
- Just as a reed, a water bubble, a mirage a banana tree or jugglery are without pith, without contents and empty, just so are corporality, feeling, perception, mental formations, consciousness...without pith, without contents and empty.
- Just as a small source of infection can spread all throughout the body, so a small source of mental infection can spread throughout the mind.
- Just as a snake sheds its skin, so we must shed our past, over and over again.
- Just as a solid mass of rock remains unshaken by the wind, so too in the face of blame and praise, the wise remain immovable.
- Just as a stone, lying still, shows no motion, so the mind in its natural state is totally still and empty of emotion.
- Just as a warrior in battle with no armor is exposed to the arrows of the enemy, he who lacks the protective power of mindfulness is like a great target board for the passions;
- Just as a wooden puppet though...lifeless and inactive may by means of pulling strings be made to move about, stand up and appear full of life activity, just so are mind and body, as such something empty, lifeless and inactive, but by means of their mutually working together, this mental and bodily combination may move about, stand up and appear full of life.
- Just as at the pouring down of a mighty rain cloud, bubbles on the water very soon vanish and do not remain for long, just so is the bubble-like life of humans, very short and fleeting.

- Just as by bringing a lighted lamp into a dark chamber, the darkness is dispelled, brightness is produced and light spreads out, so that all the objects become visible, just so does insight, whenever it arises, dispel the darkness of ignorance and produce the light of wisdom.
- Just as cattle for slaughter, whatever foot they lift, ever stand on the brink of death, just so is the life of humans, like cattle for slaughter, very short and fleeting.
- Just as dogs go for the pleasure of poisoned-meat, so men go for poisoned-pleasures.
- Just as if one were to turn upright what had been turned upside down or reveal what was hidden or point out the right path to one who is lost or bring a lamp into a dark place so that those with keen sight might see forms, so the Exalted One has revealed the Dhamma in various ways.
- Just as in a wood fire, one flame lights up and another flame disappears, just so there arose in me the perception that Nibbana consists in the cessation of becoming and the other perception disappeared...Nibbana consists in the cessation of becoming.
- Just as in the autumn in the last month of the rainy season, in a clear and cloudless sky, the sun rises in the firmament and dispels the darkness of the whole universal space, just so whatever there are of worldly and meritorious things, all these are not worth one sixteenth of the liberation of the heart by all-embracing kindness. The liberation of the heart by all-embracing kindness radiates and shines, surpassing them all.
- Just as in the last month of the hot season a suddenly arising mighty rain will make the whirled-up dust and dirt disappear and bring them to a standstill, so the concentration of mindfulness on in-and-out breathing, developed and frequently practiced makes the repeatedly arising evil and unwholesome states disappear at once and brings them to a standstill.

- Just as it is the function of fire to burn, so it is the function of death to vanish.
- Just as it takes a great deal of effort to tame a wild tusker, so it takes relentless vigor and effort to train a wild, untrained mind.
- Just as man depends on a boat to traverse the sea, so does the mental-body need the mind-body for occurrence, and, as the boat depends on the man for traversing the sea, so does the matter-body need the mental-body for occurrence. Dependent on one another, the man and the boat cross the sea, just so, dependent on one another, mind and matter depend on one another.
- Just as mundane men personify gods and dogs and frogs, so they personify themselves.
- Just as one might turn upright what has been turned upside-down, so the Enlightened One has revealed the Dhamma.
- Just as one would not willingly walk into a fire, so when one sees anger, one should not be drawn in but dispassionately walk away.
- Just as plants sprout and grow in harmony with their inherent nature, so they also dry up and die in the never-ending flow of the never-ending Dhamma.
- Just as rays of energy emanate from the stem and leaves of a plant, so radiation emanates from the limbs and body of man.
- Just as roughage in food passes through the bowels and is eliminated, so the roughage of food for the mind is refined to eliminate worldly content.
- Just as saying and doing are two different things, so knowledge and wisdom are two different things.
- Just as ships swing on their anchors, so too do minds of men.

- Just as small waves can be compared to ripples of feeling, so big waves can be compared to the body positions arising and disappearing.
- Just as snakebite should be treated immediately to prevent the venom from spreading, so an outbreak of wrath should be curbed at once to prevent the venom of anger from erupting into violent words and deeds.
- Just as subatomic particles wave around like the wind within the atom, just as the wind blows around within our atmosphere, so arising thoughts rise up and rush around within the mind according to the same laws of cause and effect until the conditions causing them cease and perish.
- Just as the air that flows in and blows out is not ‘me,’ so the body that the air flows in and out of is not ‘me.’
- Just as the body does not like to lie in dirty water, but rises out of it, and rinses itself clear, so the mind is not happy dwelling in unclean conditions and wants to rise above the level of unwholesome states to purify, refine and rarify itself.
- Just as the cart wheel in rolling forward and in standing still is resting on only one point of its circumference at any one time, just so the life of a being lasts only as long as one single moment of consciousness.
- Just as the dewdrop at the point of the grass-blade at sunrise does not remain for long and very soon vanishes, just so the life of humans, is like a dewdrop, very short and fleeting.
- Just as the fluid elements in the body are not ‘self,’ so the solid elements are not ‘self.’
- Just as the hand is independent of any sense of soul or self, so the sum of the parts of the body is bare and independent of any sense of soul or self.

- Just as the howling wind will blow itself out and silence and calm will concurrently arise and begin, so all fearsome states and things are merely temporary states arising and ceasing in the mind.
- Just as the juice of the coconut is refined from the elements of earth and material conditions as it rises up the trunk of the palm, so the mind can be elevated and refined.
- Just as the light of all the stars is not one sixteenth of the moonlight, but the light of the moon, while radiating and shining, surpasses them all, just so whatever there are of worldly and meritorious things, all these are not one sixteenth of the liberation of the heart by all-embracing kindness.
- Just as the light that during the whole of the night depends on one lamp; just so...is the chain of phenomena linked together. As one phenomenon arises, as another vanishes, yet they are linked together without interruption, one after another.
- Just as the *lotus* bloom rises up from out of the bed of the pond, so the mind rises and works on different levels, at the same time. Just as the roots are embedded and spread out and down and into the mud; just as the water is muddy and unclear near the bottom but becomes more clear near the top; just as the stem rises out of the dirt in stages, upwards towards the light; and just as the bud forms and reaches up out of the water towards the heavens; and gradually blossoms and blooms, and, then, begins falling away, leaf by leaf, so the mind, in full bloom, finally falls apart, petal by petal. Just as the mind in opening is originally dependent on the stem and lotus leaves; and, just as the stalk and leaves are dependent on having their roots in the mud, so the mind remains dependent and working on all levels at once. The mind is not disconnected from the roots and muddy water; it is not cut off at the stem; it does not exist on a plane of its own, independent of the process that brings it to fruition, but even though the physical, biological connection remains, just as when the flower itself in blooming into full purity, high above the water, is unaware, of its self, being connected to its own roots, so the mind, in full-blossom, rises to higher and higher heights, becoming detached from the baser elements, until the mind also gradually falls away.

- Just as the ocean bed may gradually slope and decline without any sudden drop, so in the training of the Dhamma, there is gradual work and practice on the path to ultimate understanding.
- Just as the ocean does not tolerate a dead body but casts it up on the shore, so too the Sangha does not tolerate a person who is unvirtuous.
- Just as the padded mallet hits the gong, and there is a moment of silence before the gong resounds, so there is a moment in the mind, when it is attached to nothing, between what came before and what came after. One cannot seize this moment; one can only hear it, as it comes and goes.
- Just as the pots made by a potter all end up being broken, so death is the breaking up of life.
- Just as the radiance of all the stars does not equal a sixteenth part of the moon's radiance, but the moon outshines them bright and brilliant, whatever other grounds there may be for making merit, they do not equal a sixteenth part of the mind-release of loving-kindness.
- Just as the sea becomes agitated, so the mind becomes agitated, but both eventually calm-down again.
- Just as the strongest ship ropes will become brittle through constant exposure to wind, sun and rain and finally fall asunder, so constant acts of giving up and letting go will wear thin and fragile once so the stout ropes of craving and ignorance one day become so weak and fragile they merely drop away.
- Just as the sun is a series of explosions, so the body is a series of explosions, and just as the eye does not see the individual explosions in the sun, so it does not see the individual explosions in the body.
- Just as the surface of the sea gets ruffled and blows in different ways on different waves, so the mind gets ruffled and blows in different ways on different days.

- Just as the trainer of an untamed horse skillfully controls its will, so the trainer of the untrained mind, mindfully keeps increasing his control as the force and obstinacy of the untamed mind becomes less willful and powerful.
- Just as there are notes too high for the ear to hear, so there are supramundane levels too high for the mind to grasp.
- Just as to the naked eye the image of the sun seems to have a form that is actually only an circle of rays and vibrations, so, to the naked eye, the image of the body also seems to have a form but is actually nothing but an aggregate of rays and vibrations.
- Just as water seeps through the cracks in the rock and collects in the hollows of a cave, so hidden ego-consciousness gains access into the cave of the mind and tries to hide in its most inaccessible recesses.
- Just as we adjust our limbs in order to avoid physical discomfort and pain, so, without noticing, we mechanically, unconsciously adjust our minds to avoid mental discomfort and pain.
- Just as we cannot hold the breath for very long, or hold out a heavy stone at arm's length for very long, so we cannot hold onto this world for very long.
- Just as we cannot see what we think, so what we see is not what we think.
- Just as we may see specks of dust in a ray of sunlight, so we may also see impurities within our minds.
- Just as when a space is occupied with timber and creepers and straw and clay, there comes to be the term 'house,' so too when a space is occupied with bones and sinews and flesh and skin, there comes to be the term 'body.'
- Just as, through appropriate effort, the air moves back and fourth depending on the skin and the spout of the smith's bellows, just so,

depending on the coarse body, the nasal aperture and the mind of the bhikkhu, the respirating body moves back and fourth.

- Just because something is different doesn't make it wrong.
- Just become aware and balance there.
- Just get started and, then, keep going until you get good at it.
- Just in the same way the spirit and good intentions of the Buddha have been sustained and continue to remain in the teachings and intentions of the living Dhamma of today, so a truly great teacher never dies. His spirit remains alive in those he has taught, and they, in turn, pass the spirit on to generations that follow,
- Just let your thoughts go and watch where they go; analyze why they arise and why they go where they want to go.

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K

- Kamma is intentional action or willed volitional action.
- Kamma is the law of 'moral' causation; don't just think of cause and effect and forget moral focus.
- Karmic cause and effect is a very long process in the evolution of the life continuum that gradually permits accumulating arising conditions leading to liberation to develop and cumulate in Arahatsip.
- Keep bringing the mind back to the present defilements; it is better to eliminate them than to fall in with them.
- Keep calm in the face of whatever external pressures are trying to gain access into your mind.

- Keep coming back to the unembellished senses; drift away and come back again; drift away and come back again.
- Keep doing what has to be done until nothing more remains to be done.
- Keep hammering away at the problem bit-by-bit until it goes away.
- Keep noticing the emptiness between sensations until you can note the emptiness between actions.
- Keep noting intentions as intentions are arising.
- Keep observing and knowing what you are doing until you know how to stop doing it.
- Keep sweeping the mind clean of present suffering.
- Keep the body, the dwelling place and the mind clean and continue to strive to reach the as yet unknown and unseen.
- Keep the eye on the emptiness in the dot matrix, and you will have the right view.
- Keep the mind focused on the present physical action of the moment, and don't let it wander to exterior objects.
- Keep to bare awareness of the movement of the abdomen, mere bare awareness of its rising and falling.
- Keep trying things until you see that everything is empty.
- Keep watching the process of the mind until you get disenchanted with it, and, then, just give it up and let it go.
- Keep your meditation free from associations to the past, or it won't get you anywhere.

- Keep your mind focused on physical actions of the moment and don't let it go to exterior objects.
- Keep your temper, even when things do not go as you wish.
- Keeping the path clear of arising obstacles is easier than clearing away constantly accumulating obstacles.
- Khandhas refers to the 'heaps' or aggregates that come together to constitute the psychophysical organism.
- Kilesa, often translated as defilements, means impurities.
- Know within the heart-within-the-heart what a right intention is and what a wrong intention is.
- Knowing about the defilements in the mind is like knowing your house is on fire while still remaining inside.
- Knowing conceit to be a defilement, the monk abandons conceit.
- Knowing greed to be a defilement, the monk abandons greed.
- Knowing the right thing to do doesn't mean one will be able to arouse the energy to do it.
- Knowing through right view the difference between good and bad transcends the mundane level of conventional morality and opinion.
- Knowledge and experience are two different things: we can know what we know, but we can only understand what we experience.
- Knowledge comes from thought; wisdom does not.

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L

- Lack of moral shame and dread are two of the factors associated with all karmically unwholesome states of consciousness, the other two being restlessness and delusion.
- Language inherently contains similes and metaphors to help explain the unexplainable, but such use of figurative language is at best vague and obscure by nature and cannot be trusted to communicate anything more than indistinct comparisons.
- Language is just one, big, inadequate, dependent, figurative structural-device used to compare what is assumed to be seen to what is actually unseeable and unreal, inexplicable and indescribable.
- Language of conventional parlance does not designate ultimate objects of reality.
- Language of conventional realities and the language of ultimate realities are two ways of explaining the same thing dependent on the situation and circumstances.
- Language that is trivial, trashy, low and vile can get very boring after a while.
- Laying blame is involvement with the outside actions of others; watch your own actions to avoid being blamed by others.
- Learn to attack and destroy the thoughts that obstruct you from proceeding on the path.
- Learn to see the bare facts as they really are.
- Leave the doors of the senses unguarded and any evil may attach and attack.
- Let all sense impressions go without becoming attached to them, and you will become safe and secure, as within an island refuge, free of pain and remorse.

- Let beings do to others whatever does not cause them injury.
- Let craving fall like a mustard seed from the point of a needle.
- Let go of the past, present and future and pass to the farther shore.
- Let the Dhamma attach itself to you without you getting attached to it.
- Let the dream go its own way, and watch it as you let it go.
- Let the problem come right out in the clear where you can observe and analyze it.
- Let us not be downcast by our warring wants.
- Let your delusions wander uncontrollably, and your mind will become uncontrollable.
- Let your love flow outward through the universe, to its height, to its depth, to its broadest extent, a boundless love, void of hatred or enmity, while standing or walking, sitting or lying down, for as long as you are awake, continually striving with loving-kindness with a one-pointed mind.
- Letting go of reading and writing books helps allow the mind to become free.
- Liberation from small things can lead to liberation in big things.
- Liberation means freedom from existence; if existence is a false idea, it shouldn't be hard to be liberated from existence.
- Life becomes one with the spiritual practice, and the practice becomes one with life.
- Life goes on in alternating states of being composed and decomposed.

- Life is a continuing process in which few continue striving for perfection of purity, without stop, right through to the end.
- Life is like a dream: sit and watch with detachment, and let it flow and stream.
- Life is like a journey on a wild horse which does not want to respond to the control of the reins.
- Life is precarious and death is sure.
- Life is the craving for non-existent beings for non-existent objects.
- Lightening, once produced, disappears and does not go back into the clouds.
- Like a lake unruffled by any breeze, the concentrated mind is a faithful reflector that mirrors whatever is placed before it exactly as it is.
- Like a turtle that might perchance place its head within a yoke adrift on a shoreless sea, this human birth is hard to find.
- Limited space belongs to the derived forms of corporality and to a six-fold classification of elements; its function is to indicate the boundaries of matter.
- Listen to the Dhamma, analyze the Dhamma, and practice the Dhamma on the way to wisdom.
- Listen to the emptiness between sounds.
- Listen to the outside world; listen within yourself; listen to the sound of silence.
- Listening, analyzing and practicing lead to wisdom.
- Little attachment brings little suffering; no attachment brings

- no suffering.
- Live delighting in lack of enmity, delighting-in and enjoying solitude.
- Live with those who dwell in solitude, the Noble Ones, resolved and meditative.
- Living in a household is not easy; a holy life is as pure and perfect as a polished shell.
- Living in the open air is one ascetic means of purification.
- Living simply and naturally may lead to unselfish peace.
- Living within a social structure is captive unhappiness.
- Look at the world as void: uprooting the view of self, you may become one who overcomes death.
- Look at this puppet decked-out in a skin-enveloped skeleton!
- Look at your hand and realize that it is not in touch with your image of self-reality; then, cut off the illusion and keep the hand.
- Look out to where the horizon should be and see the vagueness, the vastness and voidness of the line without reality.
- Look to see what you are doing and observe and analyze how and why you are doing it.
- Look upon the world as empty and become one who overcomes death.
- Look well before leaping to give the mind a longer, larger chance, to take a longer, larger view of things, and to curb the impulsive urge for action at any cost.
- Looking outside self is comparing and discriminating; there is no happiness in comparing and discriminating.

- Love cultivated without wisdom is liable to be misguided.
- Love of company is a thorn to one who loves seclusion.
- Loving-kindness, compassion, sympathetic joy and equanimity are to be experienced inside, not outside.
- Lust for pleasure knows no good measure.
- Lust should be counter-balanced by contemplating loathsomeness.

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M

- Maintain an attitude of equanimity in the face of praise or blame.
- Maintaining a sense of being means maintaining the struggle to exist; why maintain a struggle which is not necessary?
- Make mindfulness arise up in front of you, as you would charm a snake.
- Man assumes his own fixed perspective as the only point of view, but, if we placed him outside his world, what would he do?
- Man falls as the fruit falls from the tree, ripe and unripe.
- Man in a mundane state of nature is motivated by self-interest and desire.
- Man is nothing but all mental forces personified; matter is nothing but mental forces materialized as a result of positive and negative forces.
- Man often forgets about his purposes and principles, neglecting his most obvious advantages, not only through rashness of passion but even on account of quite casual whims, childish curiosity or lazy indolence.

- Man's habitual misperception of conditional fluidity is the cause of his absurdity and stupidity.
- Man-made walls are obstructions in the form of protections.
- Many attachments are subconscious and hidden from view, such as attachments to family and hidden ego.
- Many who are learned and also possess faith and energy become tainted by the blemish of transgression due to the fault of thoughtlessness.
- Mara is the personification of all that prevents attainment of Enlightenment.
- Master Gothama is the ploughman who drives the ox that hoes the row that bears the deathless fruit.
- May all sentient beings be capable of protecting their own happiness.
- May you be well and healthy so you may better act with loving-kindness for the good of all the world.
- May you develop mental concentration, O Monks, for who is mentally concentrated sees things according to reality.
- May your mind be at perfect peace and calm by nature of virtue in harmony with the Dhamma.
- Meditate and focus on the flesh, the form and structure of the bones and sinews and tendons of your hand until its seeming image as a fixed reality in time and space and mind just breaks up. Then do the same with the remaining parts of the body.
- Meditate in the Dhamma until you radiate Dhamma.
- Meditation can take place anywhere; simply start from where you are with patience and discipline.

- Meditation de-conditions pre-conditioned states.
- Meditation is a means to an end which one cannot reach unless one starts at the beginning.
- Meditation leaves the limits of speech behind.
- Meditation means seeing clearly into the nature of things.
- Meditation only has an object until the meditation object becomes unnecessary.
- Meditation techniques are tools which, once used for the proper purpose, can then be set aside and discarded.
- Meditative absorptions are only a means to an end and cannot in themselves lead to the highest goal of liberation which is attainable only through insight.
- Meetings end in partings.
- Men addicted to passions are like torch bearers, running against the wind, who are bound to get their hands burned.
- Mental dissection of the anatomical parts helps dissolve the vaguely held notion of the oneness of the body.
- Mental factors (cetasika) are those mental concomitants which are bound up in the simultaneously arising consciousness (citta-vinnana) and conditioned by the presence of consciousness.
- Mere suffering exists; no sufferer is found.
- Merit (punna) is a popular term for karmically wholesome (kusala) action.
- Metaphysical conceit uses a far-fetched comparison as a vehicle to drive home an otherwise inexpressible point. Personal conceit means

using a far-fetched vehicle as a comparison to impress oneself and others with an exaggerated view of one's self.

- Milk looks like milk, but is actually groups of particles immersed in what we conceptualize as water. Everything is like that; it is not what it appears to be.
- Milk-drinking cranes leave marsh water behind; the wise leave behind what they know is bad.
- Mind (nama) is so-called because it inclines towards objects of sense; matter (rupa) is so called because of its impermanence due to perpetual change.
- Mind analyzing and conceptualizing is not self; it's process.
- Mind and body completely cease through the cessation of consciousness.
- Mind and matter are but empty phenomena which roll on forever within the range of the law of cause and effect and the law of dependent origination.
- Mind burns like a forest fire; swells like a mighty flood. If one considers this well, one may live with mindfulness well-directed on the mind.
- Mind can be like a bad friend defiled by impurities, resulting in all kinds of misery.
- Mind can only perceive one thing at a time; mind cannot perceive two or more things at one time.
- Mind cannot be found inside, outside or in-between.
- Mind control is not a birthright; those who succeed owe success to their own effort and determination.

- Mind is formless, invisible, intangible, and unconceivable, without support, without abode.
- Mind is like a flash of lightening that, in a moment, comes to an end and does not abide.
- Mind is like a river's current, never at a standstill, arising, ever breaking and vanishing.
- Mind is like a thief that steals one's good dispositions.
- Mind is like the light of a lamp that is kept burning by causes and conditions.
- Mind is nothing beyond its cognizing function.
- Mind is that which knows, that is aware or that is conscious.
- Mind is the font of all good and evil that arises from within and befalls from without.
- Mind not only makes sick; it also cures.
- Mind precedes perceived things, dominates them; if mind is thus comprehended, all perceived things are comprehended.
- Mindfulness (sati) may take different forms such as mindfulness of the body, of feelings, of consciousness, of dhamma objects and so on.
- Mindfulness and wisdom can break enchantment by seeing there is no involvement of self in the object of entrancement.
- Mindfulness and wisdom extract the source of suffering like a thorn that has got stuck in the mind.
- Mindfulness and wisdom probe into the mind like a skillful surgeon to cut out and heal the sources of infection.

- Mindfulness and wisdom put out the fire of desire that is burning in the mind.
- Mindfulness ignores by sticking to the business at hand.
- Mindfulness is a process, an event, an arising and a passing away, momentarily, like any other mental property.
- Mindfulness is like a guard, and once the guard is removed, anything can come in; so long as mindfulness is at the sense doors, so long our minds remain pure. No unwholesome mental states come into our minds when mindfulness is there guarding the sense doors. Once mindfulness is removed or once we lose mindfulness, all defilements can come in.
- Mindfulness is presence of mind, attentiveness or awareness.
- Mindfulness is the armor that wards off poisonous darts and arrows.
- Mindfulness is the only way for the purification of beings, for the purification of beings means the purification of the mind.
- Mindfulness leads to emptiness.
- Mindfulness means just watching whatever is happening within one's self, not judging as good or bad but just observing with bare awareness.
- Mindfulness of breathing can also be used as an object of bare attention to gain insight into the heaving ocean of impermanence and its continuous rise and fall.
- Mindfulness seeks all lacks and deficiencies, brings in the needed qualities and suitably applies them.
- Mindfulness serves as the guard charged with the responsibility of making sure that the mind does not slip away from the object and lose itself in random, undirected thoughts.

- Mindfulness takes notice of the processes, both skillful and unskillful, taking place in the consciousness.
- Mindfulness, awareness of what is occurring, pierces repeatedly into the body, feelings, mind and dhammas penetrating actual reality as it is occurring.
- Mindfulness, when firm and strong, makes unwholesome states disappear.
- Mind-produced corporality is hard to grasp.
- Misconceptions of self and world, which might be quite instinctive and unconscious are deeply anchored in man's nature. They are rooted not only in his intellectual opinions (ditthi) but also in his cravings (tanha) and in his pride and self assertion (mana).
- Moments arise and vanish, just as bubbles arise and pop.
- Monks and nuns are not escapists because in their practice they come face-to-face with root causes of suffering with no way out but to cut out their roots.
- Morality is that which sets a limit to outgoing exuberance in a person's actions or speech.
- Morality is the state of volition and mind manifested in right action and right speech and not merely the external body and verbal manifestations which have to be considered only as physical phenomena.
- More important than increasing one's knowledge of the doctrine is increasing knowledge about one's self.
- Most little things in life happen without our noticing them, but, when we notice little things and make them into big things, we cause ourselves to suffer.

- Most of the images of life, we just let pass by, arise and die, hardly even registering or being aware that they are there, like the feel of the foot on the ground or the slight swishing sound of air around the ear. Yet there are other images we vainly try to grasp at and hold onto, instead of simply letting them pass and go away in the natural process of nature.
- Most people only see the material value in things.
- Mouth, tongue, teeth, gums, cheek muscles, jawbones move in motion together as the mouth salivates and masticates.
- Moving within the same silver streak of light, below the dark horizon, two ships silently pass on opposite headings in the night.
- My harnessed ox is energy which draws on to surcease of bondage, going to where no sorrow is and never turning back again.

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N

- Nama means mental phenomena, and rupa means physical phenomena.
- Nama-rupa can very easily be taken or mistaken for individual being as opposed to merely mind and matter in process.
- Nama-rupa means the following psychophysical aspects: nama includes sensation, perception, will, contact, attention; rupa includes the four material elements and the form depending on them
- Names and things as we conventionally see them have no external reality; in actuality, they have no fixed forms or shapes because examined up close they are composed of groups of rays and vibrations released by atoms as bundles of light and energy.
- Natural objects are not the problem; only attachment to them is.

- Naturally occurring events never last longer than a blink of an eye.
- Near the garden in the quiet temple nook, plums are dropping into the nearby brook.
- Negligence is the absence of thoroughness, the absence of perseverance, the absence of steadfast adherence to doing the good, due to being stuck in the mire of worldliness.
- Negligence is the repeated wandering of the mind in objects of the five-fold sense pleasures.
- Neither corporality, nor feeling, nor perception, nor mental formations, nor consciousness contain any abiding substance because they are transient, painful and subject to change.
- Neither within the body and mental phenomena of existence, nor outside of them can be found anything that, in the ultimate sense, could be regarded as self-existing, real ego-entity, soul or any other abiding substance.
- Never divide your day into tasks leaving time for meditation in between.
- Never let-up in the extinction of lust and anger, until they finally become extinguished.
- New psychophysical phenomena arise only after old psychophysical phenomena have died, but the normal, mundane human mind is not fast enough to follow them.
- Nibbana has no equal opposite.
- Nibbanna is the blowing-out of the flames of greed and hate and delusion.
- No ‘doer’ does he see behind the deeds... and with full insight, he clearly understands that the wise ones are using merely conventional

terms when, with regard to the taking place of any action, they speak of a 'doer' or when they speak of a 'receiver' of the kamma-results at their arising.

- No attention is to be directed to actual parts of the body but to the impermanence of the formation of the elements in the parts of the body, to the sensation of the constant change and combustion of the kalapa and the four elements of the body.
- No emphatic will is required such as, 'Now I will catch the breath, since this would only obstruct the natural flow of the breath.
- No fixed beginning of ignorance can be perceived, Bhikkhus, before which ignorance was not and after which it ceased to be.
- No longer can we continue to drift complacently through life driven blindly by our hunger for sense pleasure of prevailing social norms.
- No one can bring harm to the home of a homeless one.
- No one can make another pure.
- No passion will arise in him who has mindfulness concerning the body.
- No physical being or spiritual soul exists; only fleeting phenomena exist.
- No self: nothing to project or protect.
- No sky, no sea, no 'I' no 'me,' no one to see.
- No standing-still should be permitted, no satisfaction in what has been attained.
- No view of the sea has any sense of permanency.
- No Wakened One will ever turn to worldly things for help.

- Nobody but the beholder ever knows where the eye or the mind goes.
- None can do for another what is needed for deliverance.
- Not getting involved can mean not worrying about exterior problems, or it can mean not getting involved in images arising within our own minds which will lead to further problems.
- Not getting what one wants is suffering.
- Not having committed a bad thought or word or deed but having done much that is good, the mind is set free.
- Not one, even a Buddha, can ever have knowledge of everything at the same time; a Buddha does not have any mirror-like vision in which everything is automatically reflected all at the same time.
- Not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, hurry and hasten through the round of rebirths.
- Not to get what one wants is suffering arising from the five groups of existence forming the objects of attachment based on corporality, feeling, perception, mental formations and consciousness.
- Note and dismiss loud sounds as they occur and discontinue. Note the emptiness between sounds and focus on emptiness with detachment rather than mind-defiling thoughts.
- Note the arising and passing away of all intentionality.
- Note the places where one part of the body touches another part of the body, such as thigh and knee, thumb-to-thumb, hand-in-hand, eyelid-to-eyelid, tongue-to-teeth, lip-to-lip: this is one way to become more aware of the body.
- Nothing do I know, O Monks, which can go so rapidly as consciousness. Scarcely anything can be found to compare with this so rapidly changing consciousness.

- Nothing is certain; only uncertainty and death are certain.
- Nothing that is said to be has any reality.
- Nothing to be feared; nothing to be gained.
- Nothing to be praised; nothing to be blamed
- Nothing worth getting is worth maintaining.
- Now keeps replenishing itself.
- Now, the color of my skin is no longer clear and bright; all my limbs are flaccid and wrinkled; my body is bent forward, and there seems to be a change in the faculties of my eyes, ears, nose, tongue and body sensations.
- Now, to whichever of the phenomena attainable through wisdom one directs the mind for comprehending them wisely; herein one will attain the faculty of comprehending them wisely whatever conditions are present.
- Now, you too are a sensual body; you came from a body just like your own.
- monks, you must not walk as the ox is attached to the wheel; his body moves but his heart is unwilling.

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O

- Observations are real, but there is no real entity that can be called the observer.
- Observe and analyze any object that enchants you until you realize it is ephemeral.

- Observe the self you think you see and question its integrity. Burn away the tinsel and the paper crown. Scrape the bare bones down. Burn away the concepts of 'I' and 'mine' with bright, penetrating light.
- Observe with detachment what is good and what is bad without feeling either happy or sad.
- Observe yourself as being observed in a process that, without a certain confluence of conditions, would not be there to observe.
- Obtaining a desired object turns out to be anti-climactic.
- Of what use are mere words? Can a sick man cure himself by reading prescriptions?
- Often, when people are talking and saying something is wrong, the only thing that is wrong is what they are saying.
- Often, when you get what you want, you find it is difficult to maintain, and you lose it again.
- On the hazy horizon, an anchored, rusty tanker is fading in the mist.
- Once a vehicle gets one where one wants to go, one no longer needs it.
- Once imagination connects with neutral sense objectivity all primary perception becomes colored, skewed and distorted.
- Once one has done all the million-and-one things one wanted to do, one's needs can be few.
- Once one has set oneself to the task of attainment, one should not hope for any results.
- Once self makes its appearance, it clamors for a content, which it then fills with aggregates.

- Once the truth of suffering has been understood in its full gravity, progress on the path leading to the extinction of suffering will actually become the most pressing need, the only true and worthy purpose of life.
- Once you get going, you won't want to stop, because you won't want to go back to where you were before.
- Once you have used a tool, you can set it down.
- Once you've grasped onto self, you feel anguish about losing it.
- One can break up the happiness of others and instigate trouble and danger in the world, or one can do the opposite. People in the conventional world tend to do the former; but a few, with little dust in their eyes, incline towards the latter.
- One can close one's eyes and plug one's ears, but what does one do with one's mouth?
- One can excuse a man for his ignorance, but one has to pity him for the harm he does because of it.
- One can gain enlightenment and then lose it again.
- One can never tell anybody how far one is along the path when one doesn't exactly know oneself.
- One cannot command the mind to stop on demand; it doesn't work like that.
- One cannot find Buddha nature in a Buddha image, but one can find it in one's self.
- One cannot obtain oil from grinding sand.
- One cannot rush into enlightenment; when conditions are right, enlightenment will rush in on its own.

- One deluded does not know the good. One deluded does not see the Dhamma and does not see the path to wisdom.
- One feels and emits radiance while sitting on sun-warmed stone.
- One is afraid of one's own shadow, because it unconsciously reminds one of one's own corporality.
- One must not imagine that the Dhamma and defilements are lodged anywhere but within.
- One of the primary tasks of mindfulness is to watch that no word or deed or thought offends against the spirit of unbounded loving-kindness.
- One of the virtues of wisdom is strength, for ignorance cannot dislodge it.
- One should avoid looking forward to attaining any level of insight, as expectation distracts one from the continuity of awareness of impermanence, which alone can lead to the highest truth.
- One should cut and slow down all one's external activities.
- One should follow a wise man who rebukes one for one's faults.
- One should never think of the Dhamma of the Buddha in terms of the past or the future, for it is happening right now.
- One should not allow oneself to be irritated, annoyed or discouraged by the occurrence of distracting or undesirable thoughts; one should take them as temporary objects of mindfulness making them a part of the practice of the day.
- One should not fall into grief and lamentation when one loses someone one loves; one should understand that what has in it the nature to die will die.

- One should not imagine oneself to be identical with the eye or contained in it or independent of it. One should not imagine oneself to be identical with the ear, nose, tongue, body, mind-impression, with the agreeable, disagreeable and indifferent feeling due to mind mind-impression. One should not imagine oneself to be contained in it or independent of it or the owner of it. One should not imagine oneself to be connected with the ... world or contained in it or independent of it or the owner of it. Thus, free from imagining, one no more clings to anything in this world.
- One should train in deeds of merit and generosity that lead to happiness.
- One small act of human kindness can multiply a million-fold.
- One way to attempt controlling the pain of the body and mind is by doing the opposite of the restless and stressful things which you habitually do.
- One way to get rid of excess is to go to total excess until one becomes sick of it, but, while that works in some cases, it kills a lot of others.
- One way to remedy false thinking is to discover the hard way how you are punishing yourself.
- One who believes he can pollute the ocean with a pot of poison will not understand that poison cannot effect and pollute a purified mind.
- One who has become purified is free of evil.
- One who has concentration understands things according to reality: the rising and passing of corporality, feeling, perception, mental formations and consciousness.
- One who has love and no fear, because he has no hatred for others, will not be feared by others.
- One who is freed of evil impulses is no longer liable to take the wrong path of greed.

- One who is intent upon rescuing himself will not succeed if he relaxes his energy.
- One who is subject to decay likes and seeks what is subject to decay.
- One who is truly mindful will first mind his own business.
- One who performs deeds of merit, based on wrong expectations, acts based on wrong views.
- One whose mind is clearly concentrated knows and sees things according to reality.
- One will not submit to the mind's mastery but will exercise mastery over the mind; if the mind is mastered, all things will be mastered.
- One's whole process of development is a precarious balancing act which takes full-concentration moment by moment just to continue.
- One-pointedness of mind can only be achieved through patiently bearing some form of pain and bodily discomfort.
- One-pointedness of mind, concentration and samadhi are all synonymous.
- Only a concentrated mind can be a cleansed mind.
- Only a fool would harm himself.
- Only consciousness, mental factors and corporality in the ultimate sense (paramattha) are considered real, though only flashing up for a moment and then vanishing again forever. Thus, in the Suttas, whenever a 'being' or 'person' or even a 'Buddha' is spoken of, such designation is not said in the ultimate or highest sense, but only understood as a mere conventional expression (vohara-vacana) in a conventional sense.

- Only enduring, persevering, unrelenting focus and energy can tame the untrained mind and bring it under control.
- Only of the dhammas can it be said: ‘they come into being having not been (ahutvasambhonti); and after having been, they cease (hutva pativenti).
- Only one who speaks the truth will recognize the truth.
- Only the hunter understands the deer of the Dhamma.
- Only the water of virtue can wipe out the stain of existence.
- Only through a change within will there be a change without.
- Only through meditative practice can we slow down the speed of the neurotic mind.
- Only through training oneself, again and again, in viewing the presently arisen thoughts and feelings as a mere impersonal processes can the power of deep-rooted, egocentric thought habits and egoistical instincts be broken up, reduced and finally eliminated.
- Only when your mind goes beyond good and evil will you find peace.
- Opinions and views are the biggest problems of new disciples.
- Other’s actions belong to them, not to you.
- Our fathers and our grandfathers died before their work was finished.
- Our language and thought patterns have evolved in a three-dimensional world, so it is hard for the mind to conceive of the four dimensional relativity of physics.
- Our minds are on fire with yearning; our hearts are on fire with burning.

- Our pleasures give us happiness while they last, but they do not last forever; eventually, they must pass away, and when they go, loss leaves us feeling deprived.
- Our real and actual adversary is the unworthy, obsessive compulsive creature hidden right within ourselves.
- Our sense of absurdity arises out of a sudden awareness that everything we think we see is not reality.
- Outside assumptions have no place in a one-pointed mind.
- Over-striving leads to agitation; under-striving leads to slackness.

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P

- Pain is an illusion attached to a body that is an assumption.
- Paradoxes are mental challenges that arise to be resolved.
- Paramattha dhammas are realities in the highest most ultimate sense beyond the level of conventional truths such as persons, animals, tables, and other assumed realities of everyday life which we designate with names and use as objects of thinking and communicating but which have no characteristics which can actually be directly isolated or experienced.
- Paramattha dhammas are the ultimate realities to be found in the world.
- Paramattha means that the mental and material dhammas represent the utmost limits to which the analysis of empirical existence can be pushed.

- Passing the flood is a metaphor for being overwhelmed by feeling and emotion and going with it until one has realized it is going nowhere, and finally lets go.
- Past causes succeed one another with incredible rapidity in alternating sequence of result and response, through the entire course of life.
- Patience is perfected by sustained-energy.
- Patience is tolerating others and bearing unpleasant experiences devoid of ill-will or resentment.
- Pay attention to the causal process giving rise to suffering and to the causal process bringing the end of suffering.
- Pay careful heed at any time you notice the arising of sensual need.
- Peace is immaterial, not immortal or eternal.
- Peace is not the calming of the mind; it is the calming of the defilements.
- Penetrate through the staged, mundane drama; pierce through into the true Dhamma.
- Penetration is unfaltering, like the penetration of an arrow shot by a skilled archer.
- People are dragged-down by their own senses and held helplessly there.
- People are like actors on a large staged-drama in which everything is fantasy.
- People assume they need a common frame of reference to understand and explain everything they see and say and do, to keep their view of existence within enclosed parameters. Only few ever stop to question if man's fixed, conventional way of viewing and describing things is actually true.

- People continually rush madly around, snatching, consuming and competing until, at the end of the round, they end-up in their coffins.
- People make the mistake of assuming that reality corresponds with substantiality.
- People think that wherever they live is their world; dogs and ants think the same.
- People who cannot stop cheating themselves cannot stop cheating others.
- People who only take cannot understand people who only give.
- People who think they are better than others are feeding their feelings of inferiority.
- People's minds are not fixed on their actions in the moment but focused on times and places their minds want to go.
- Perceiving you do not exist will not kill you.
- Perception is the source of the world of multiplicity.
- Perception of an ego is one of the perversions (upaddana).
- Perception recognizes an object by means of an image retained in memory; it can mistake a snake for a rope.
- Perishing states can not move forward or backward in time.
- Persevering with energy and acting in full awareness, we develop serenity and insight.
- Personality is conditioned; with no conditions no personality arises.
- Personality view is the gravest kind of wrong view.

- Perspective is respective to a relative point of perception.
- Phassa is dependent on sense impressions; feeling arises dependent on sense impression.
- Phassa or contact and sense impression invariably lead to trouble. How do we stop such trouble?
- Phenomena arise and cease due to certain sets of conditions; when these conditions cease, the arising of the phenomena ceases too.
- Phenomena arise and dissolve every moment strictly dependent on causes.
- Phenomena break up right on the spot; phenomena do not move from one point to another; wherever they have arisen, because of their rapid changes, just there, they break up.
- Phenomena depend on specific conditionality.
- Phenomena flow by in what appears to be a continuum of existence, but when examined closely, phenomena are a mere series of separate arising sense events which appear and disappear.
- Phenomena may be divided up into conscious (citta), mental concomitants (cetasilka) and corporality (rupa).
- Physical and mental pain cease due to lack of craving, just as a fire is extinguished due to lack of fuel.
- Physical phenomena have to lie under control of mental phenomena. How do we resolve this paradox?
- Physiology is biological. Release from attachment releases biochemical elements in the brain that alleviate pain.
- Pick illusion and delusion to the bare bones to expose the primal, neutral facts of perception, free of any external association.

- Pierce fear with the point of one-mindfulness; pierce anger; pierce desire; pierce resentment; pierce to the place where the mind is still. Let it fill with delight and joy; calm and peace; contentment and equanimity; emptiness and voidness.
- Pierce through whatever is not yet penetrated.
- Pleasant feeling is the bait of the round that keeps the cycle going in its insatiable drive for satiability.
- Pleasure born of sensuality is nothing compared with inner bliss and peace of mind.
- Pleasure, boredom and pain are the stuff of the worldly domain.
- Pleasures are intimations of postponed pains.
- Pleasures are just punctuation points in an, otherwise, long life of vain hopes and painful disappointments.
- Polish the mirror of the mind, until you see that there and is no you; correct the false image you have of self and straighten out your view.
- Practice is separate from any posture; it is like looking into the mind.
- Practice restraint rather than react.
- Practice seeing your own mind and body as impermanent, focusing only on mind and body impressions as they arise and pass away.
- Practicing mindfulness is not so much a matter of doing as undoing; not thinking, not judging, not associating, not expecting, not imagining, not wishing. All these ‘doings’ of ours are modes of interference and ways the mind manipulates experience and tries to establish its dominance.
- Practitioners of the Dhamma should be concerned with revealing the truth, not concealing it.

- Preconceived notions about what the eye sees obstruct perception; through insight, expel preconceptions.
- Profound indeed...is the doctrine, difficult to perceive, difficult to understand, peace-bestowing, sublime, inaccessible to logical thinking, subtle and only comprehensible to the wise.
- Protected by an invisible armor against the banalities and importunities of the outer world, one will walk through days of bare awareness serene and content, with an exhilarating feeling of freedom and ease.
- Protecting oneself, one protects others; protecting others, one protects oneself.
- Pull the dart out of your heart and make yourself free.
- Purify, purify your every act and deed until you are purified of physical need.
- Purity and purification are integral parts of the same process.
- Purity of mind is the greatest common denominator of all religions.
- Purple autumn plums have fallen onto the white stones in the meditation garden, staining them with deep vermillion. No need to rush to clean those stones now. This is nature's way. Just continue to sit and observe as the rains slowly wash the stains away.
- Put on the brakes on the runaway mind.

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R

- Radiations and vibrations cease to flow before they can go.
- Rain soddens what is wrapped up but never what is left open and unconcealed.
- Rapture (piti-sambo-jjhanga) is the interest and opposite of boredom that arises due to seeing things as they really are. Rapture is often associated with a feeling of lightness, lifting of the body, a thrill of joy and delight, which can even make the hair stand up.
- Rather than fixing on a single object, one may direct mindfulness to the changing states of the mind and body, noting any phenomenon that presents itself; the task is to note whatever comes into the range of perception without clinging to anything.
- Rather than suppress a shadowy desire, allow it to come fully out into the light and examine and analyze it.
- Read the Dhamma with an empty mind, allowing its purifying waters to penetrate to the heart.
- Reading a description only partially represents the actual sense of the real thing.
- Reading the Dhamma without practice is imbalanced. Practice without reading can be unbalanced. Reading and practice should be balanced until practice makes reading irrelevant.
- Reality is fleeting insubstantiality.
- Realize that everything is uncertain, and you won't feel anxious about uncertainty.
- Realize that the unrealistic dream is simply not here and make it disappear.

- Realize what ‘really’ actually means.
- Rebirth is irrelevant to the practice of the elimination of suffering.
- Refrain from doing the right thing for the wrong reason.
- Relative conceptual objects such as ‘man,’ ‘woman,’ etc. are resolved into ultimate components of khandhas, ayatanas, etc., and viewed as an impersonal psycho-physical phenomenon which is conditioned by various factors and is impermanent (anicca), suffering (dukkha), and is without permanent entity (anatta).
- Rely not upon your will for it is not trustworthy.
- Remain anchored and strong and calm, even in stormy conditions.
- Remain detached and neutral, avoiding any feeling or emotion, like a leaf that hangs in the empty wind, unmoved and uninvolved.
- Remedy, relinquish and extinguish.
- Remember that ‘understanding’ derives from ‘standing under’ something so vast, immeasurable and inexplicable that it is totally beyond the grasp of the human mind to comprehend.
- Remember that tastes and tangibles are unessential intangibles.
- Remove the cause of the headache, and the headache will go away.
- Remove the mental garnish from the objects of desire.
- Renounce temptation and relinquish want.
- Renounce unwholesome habits; don’t allow them to hang on, even unconsciously.
- Renunciation of self brings us near the edge of nothingness.
- Replace the ‘self’ in ‘self-realization’ with nothingness.

- Resolve to practice until your dying breath.
- Restlessness about hurrying and catching-up can be relieved only after matching and balancing it with the set of opposite conditions of easing up and letting go.
- Restlessness and worry should be regarded as slavery.
- Restlessness is like a vampire that sucks one's vigor and ever seeks access into the mind.
- Rid yourself of habitual and life-confirming attitudes.
- Right effort is helpful not only in removing unwholesome states but also in cultivating wholesome states. To develop wholesome mental states, you need to be ardent in your effort. Being ardent means exerting the kind of mental energy that burns up mental defilements.
- Right effort means to remove or avoid unwholesome mental states and to acquire and cultivate wholesome mental states. In order to resist unwholesome mental states, in order to resist evil, you need mental effort.
- Right mindfulness recovers for man the lost pearl of freedom, snatching it from the teeth of the dragon of time.
- Right understanding is the forerunner and first indication of wholesome things.
- Right view does not allow anything external to come in and direct things.
- Right view of annihilation will not cause fear and trembling unto death.
- Right view of death is that everything goes back to its natural state.
- Right view perceives that worldly view is wrong.

- Right view reveals what is wrong to do.
- Right wisdom is beyond comparison.
- Rinse the mind and cool the body.
- Rising and falling, the surge and ebb of the breath is really empty.
- Roots, (mula) also called hetu, are those conditions which through their presence determine the actual moral quality of a volitional state (cetana) and the consciousness and mental factors associated therewith. There are six such roots: the first three are karmically wholesome roots of greedlessness, hatelessness and undeludedness; and the last three are greed, hate and delusion
- Round and round and round goes the trained-ox, hauling water or grinding grain. The ox, like the untrained mind, presumes the round to be permanent. Why be a slave to an ox-like mind?
- Rumbling thunder is not aware of the sound of pounding rain.

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S

- Sagacity means protective understanding.
- Sailing on the sea of the Dhamma, you often come into heavy waters that test your navigation skills.
- Samathi is exclusively wholesome one-pointedness, concentration in a wholesome state of mind.
- Samathi literally means well-established mind.
- Samathi means consciousness being fixed one-pointedly to any object of consciousness whatsoever.
- Samsara is the unbroken chain of the five-fold khanda-combinations which constantly change from moment to moment following continuously on one another through inconceivable periods of time. A single lifetime constitutes only a fleeting fraction of a second of samsara.
- Sankara are acts of consciousness or subconsciousness, acts of the body, acts of the mouth, or acts of the mind, acts of intention which initiate deeds (kamma) which result in retribution.
- Sankaras are expectations and mentally-constructed-set-ups that operate as mental forces within themselves and cause a lot of suffering: sankaras are mental conditions involved in the arising of a new moment of consciousness.
- Saying ‘My body hurts.’ or ‘I feel ill.’ is the wrong way of explaining a rapidly-arising-series of causes and effects within an impersonal body.
- Saying, ‘I am’ is just a figure of speech, an unsubstantial comparison between what is a phenomenon in the process of becoming and ceasing and the illusion of what, in terms of man’s limited-process of perception, appears to be and exist as an entity with a fixed identity .

- Searching is a kind of longing that arises through ignorance and craving.
- See any explosion of emotion in a detached manner, and allow it reverberate into emptiness and pass away.
- See form as it truly is; see only the five aggregates.
- See how pure and perfect is his conduct, with downcast eyes and mindful, looking only a ploughshare's length in front of him.
- See how the world... has self-conceit for what is not self; enclosed by the mind and body, it imagines, 'This is real!'
- See that nothing has substance; everything is hollow.
- See the emptiness outside of everything; see the emptiness inside of everything. When there is no outside or inside, it is all the same emptiness.
- See thoughts as scorching points of fire, torturing the mind, and try to extinguish every fiery point at the point of arising.
- See through delusion with detachment.
- See with clarity the difference between mind on its excited surface and in its calm depth.
- Seeing a dead elephant, the jackal crept through an intestinal aperture right into the elephant's belly, ate as much as he could, but, then, was unable to get back out again, thus suffering mortal fear. This is an impressive symbol of the perils of sensual enjoyment.
- Seeing is discontinuous; seeing and not seeing is discontinuous.
- Seeing the constituent elements casually arising, I have eliminated all taints and have become cool and quenched.

- Seeing the five aggregates as a disease, a bane, a dart, a calamity, an affliction, a sense of no-self will be arising, proceeding towards deliverance from the wheel of suffering and impermanence towards detachment, equanimity and clarity.
- Seeing the mistake of self-indulgence can also lead to success in the path.
- Seeing the permanent in the impermanent; seeing the pleasant in the unpleasant; the self in the non-self; all are caused by ignorance of the nature of suffering; the cause of suffering; of the path of the extinction of suffering; and of the Middle Way.
- Seeing the suffering within one's self brings great compassion for the suffering of others.
- Seeing the wrong in everything that you do makes you realize what is true.
- Seek out and eradicate anxiety about human ties through the accumulation of radiant, all-pervading loving-kindness.
- Seek out and try to eliminate the stubborn, hidden habits of the mind.
- Seek out any hidden guilt and bring it out into the light where it can be rectified and purified.
- Seek the root of the dream and understand why it arises.
- Seeking the source of suffering brings great benefits which heal and anneal the mind.
- Self is not an end in itself; thinking is not an end in itself; mind is not an end in itself. Body, self, thought and mind are not ends in themselves but merely tools, which, once used rightly to achieve their inherent purpose, can, then, be laid aside. What remains is nothingness.

- Self seeks permanence but is dependent on the aggregates which are impermanent.
- Self, ego-personality, is a mere conventional expression and no real designation for anything really existing.
- Self-affirmation feeds on the aggregates and is never sated.
- Self-examination will show there is really no self.
- Self-interest distorts the images of bare perception, so we no longer see them as they originally arise.
- Self-investigation leads to better results than self-satisfaction.
- Self-reliance has to be gradually developed, because men, not knowing how to handle the tool of the mind, have become used-to leaning on others and on depending on habit. Thus, through neglect, the splendid tool of the mind has remained largely undiscovered and undeveloped.
- Sensations are like monkeys that jump around; you can tame sensations the just the same way you can tame monkeys.
- Sensations are teaching us what is bad for us and what is good for us; observed carefully, sensations can be good teachers.
- Sense and perception, in the mundane world, at first, seem to be the same, but they are not because, as soon as a primary image or object of sense arises in the mind, it can connect to millions of subconsciously and emotionally-motivated free associations and thoughts, starting to arise and accumulate from the very first, single fraction of a second.
- Sense impression is a potential pit of defilements.
- Sense impression is dependent on the mental and material; grasping is the source of wanting something mental or material.

- Sense pleasures are like a chain of bones.
- Sensual contacts arise to lure us into liking some object and then tiring of it, only to race frantically after something else.
- Sensual pleasures are but occasional spots in unending darkness.
- Sensual pleasures are fraught with endless perils, full of poisons, leading to endless pain, allowing little enjoyment, causing constant conflict; they are the opposite of what is virtuous.
- Sensual pleasures are like stakes and swords.
- Separation of self and society causes earth-bound beings anxiety.
- Set your mind right, not alight.
- Sexual desire prevents clear thinking, distorts vision, clouds issues, inhibits wisdom, and destroys peace of mind.
- Shifting white-capped waves arise and tilt in different directions, like errant thoughts mingling, dancing and impacting in the mind.
- Short indeed is this life of men, limited, fleeting, full of woe and torment...never standing still.
- Should the mind prove intractable, you must apply maximum effort to seek out the reasons why it cannot calm down. A half-hearted effort won't succeed, for it is a fight-to-the-death situation.
- Show respect for the place where you are meditating; only then should you begin.
- Simply observe the changing nature of phenomena within you.
- Since the aggregates are constantly breaking up, we cannot pin our hopes on them for any lasting satisfaction; whatever hopes we lay on them are bound to be dashed to pieces by their inevitable change.

- Since the worldling already sees a self when he considers his experience analytically, when he encounters dependent arising, he invariably views it through the same distorting lens.
- Single-minded devotion is the most difficult of all tasks: the effort of becoming perfectly pure and good and holy and thereby freed from suffering and rebirth.
- Sitting here, in this present moment, are only body and mind.
- So-called substance is only a product of our imagination; actually, there is no substance to posit, and it is with reference to causes and conditions that the inter-connection of the dhammas should be understood. The conditions are not different from the dhammas, for it is the dhammas themselves that constitute the conditions.
- Society is just a form of assumed external reality.
- Some are so busy trying to gain merit they are unaware
- why they are doing it.
- Someday, the time will come when you will not be able to do much for other people, whether you like it or not. When the moment inevitably comes, you will have no energy to direct your actions outward, you have to accept the process of nature and draw your actions inward and learn to dwell alone in peace and equanimity.
- Someone who is not good will never believe another is good.
- Something to give is better than something to receive.
- Sometimes, a weakness can be turned into strength; we just have to turn it around and keep it moving in the other direction.
- Sometimes, one has to remind one's self, 'This is only how I feel at the moment.'

- Sometimes, repeating a Pali phrase anchors the mind and helps prevent free-associations and wandering fantasies.
- Sometimes, the body is slow in waking-up and slow in going forward.
- Sometimes, the most mundane event stimulates a ripe mind to see the truth perfectly.
- Sometimes, vipassana meditation is called ‘choiceless awareness’ because you must be mindful of mind objects as they come; like it or not, you have no choice but to observe and analyze what arises.
- Sometimes, we fail to see something that is in quite close proximity.
- Sometimes, when you make an enormous effort, all you get is a heart attack.
- Sometimes, wishing to give is a form of wanting that one would be better-off without.
- Sometimes, you may doubt the usefulness of your practice, as you see the mind wander and fail to focus, but do not give up. Just practice and practice until you feel that practice begins to bear fruit, as it surely will if you continue with effort and determination.
- Sometimes, you may gain some insight through mindfulness and wisdom, becoming calm, clear and free, only to find the defilements intruding to cloud and cloak the mind in darkness, as distressful thoughts and obsessions becloud your lucidity.
- Somewhere, up behind the blind cover of the leaves, the chirp, chirp, chirping of birds stops suddenly.
- Speak such that every word you say can stand the test of truth.
- Speech can break lives, create enemies and start wars, or it can give wisdom, heal divisions and create peace.

- Spend all day every day focusing mindfully on the actions of the body disassociated from any form of speculative thought.
- Spend much time dwelling in the void.
- Standing firm against the incessant pounding of the stormy sea, the rocks on the shore appear to endure and survive consistently.
- Standing with our monkey-eyed-view, parallel to the ground, we look north, south, east and west, but seldom up or down.
- Start now on emptying the moment of need and greed, and with energy and sustained effort, you will succeed.
- Starting and stopping, what appears as life ceases to be.
- Starting clinging is starting a chain of events that is chained to suffering.
- Statements based on convention-based things (sanketa) are valid based on common agreement, but statements referring to ultimate realities (paramattha) are valid based on the true nature of real existents. For example, a 'table' seems to be hard and have form in convention-based language, but in terms of ultimate realities a 'table' or any other perceived object consists merely of rapidly changing dhammas which cannot be grasped as existing entities or forms.
- Stay out of the action; observe what happens with an empty mind.
- Stay poised and balanced, ready to take the right action at the right moment, neither an instant too soon nor an instant too late.
- Steadily turning away and resisting temptations, cravings lessen and diminish and finally cease.
- Stick to the practice without asking what happens if suffering is not eradicated.

- Stick to the process: don't get distracted by questions that are not relevant to the eradication of suffering.
- Stop 'seeing things' by looking at them.
- Stop all thinking and conceptualizing; when you understand this, the mind will calm down and naturally become free.
- Stop and become free of the round of rushing about mindlessly.
- Stop and take time out of your schedule to empty your mind.
- Stop this endless stream of consciousness and imaginings.
- Stream entry bestows the first vision of Deathless Nibbanna beyond the transience of phenomenal existence where death ever reigns.
- Striving aims at the final cessation of the conditioned personality.
- Striving on the Middle Path, we avoid one-sidedness and exclusiveness, aspiring towards completeness and harmony.
- Subjects, verbs and objects are intangibles taken as tangibles.
- Subtle kilesas (anusaya-kilesa) which are not evident remain quiet, hidden and dormant in nature until, eventually, unexpected contact causes them to break forth in actions of body or speech.
- Sudden hand-movements and abrupt gestures show lack of mindfulness and hidden ego.
- Suffering is inherent in all objects of desire.
- Suffering is not what we imagine it to be; it is actually a sharp sense of the feeling of the radiation, vibrating and friction of sub-atomic unit's combusting within the body depending on the factors of conditionality.
- Suffering originates in the power base of the defilements in the mind.

- Suppose a man with good sight were to behold the many bubbles on the Ganges as they are flowing along; and he should watch them and carefully examine them until they appear empty, unreal and unsubstantial. In exactly the same way does the monk behold all corporeal phenomena, feelings, perceptions, mental formations and consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, and he watches them and examines them carefully until they appear empty, unreal and unsubstantial.
- Suppose there was a mighty rock, one mile deep, one mile wide, one mile high, without breaches or crevices, and every time a hundred years elapsed, a man would come and rub against the rock with a little, silken cloth. Then this mighty rock would vanish quicker than one world period lasts.
- Systematic, analytic attention given to any subject will show up its impermanence, unsatisfactoriness, and essencelessness nature and so enable us to stop craving.

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T

- Take advantage of the moment to nip the cause of arising suffering in the bud.
- Take an insight tour through the cemetery of your dead thoughts.
- Take any one thing that you don't like and learn to like it; if you can do it with one thing you can do it with another.
- Take care that reflection on a bare and basic image does not become distorted in the mirrors of the halls of the mind.

- Take every step in life with caution, as though you were carrying a bowl of water, full-to-the-brim, over a tightrope and would rather suffer death than lose a single drop.
- Taking a few conscious, deep, calm respirations before starting any continuous task will help balance and efficiency and be beneficial to your efforts as well.
- Taking delight in what delights animals, like food, drink and sexuality, one becomes like an animal and lives in an animal state.
- Taste the one side and, then, the other, and you will see there is no comparison.
- Temporarily inter-related bundles of moving particles in empty space are only assumed to be objects of sight and wouldn't even be visible if it were not for the refraction of light.
- Temptation will fail if you reject its offer.
- The 'one who knows' is free from formations of ideas.
- The 'one who knows' knows where the mind goes.
- The *Abhidhamma* analyzes and breaks down the nature of experience as conscious reality...into bare mental and material phenomena that are impermanent, conditioned and dependently arisen, empty of any sense of abiding self or substance.
- The *Abhidhamma* attempts nothing less than to articulate a comprehensive vision of the totality of experienced reality, a vision marked by extensiveness of range, systematic completeness and analytical precision.
- The *Abhidhamma* dissects the apparently continuous stream of consciousness into a succession of discreet, evanescent, cognitive events called 'cittas,' each a complex unity involving consciousness itself as the basic awareness of an object and a constellation of mental factors (cetasilka) exercising more specialized tasks in the act of

cognition, all examined in microscopic immediacy to show that phenomena have no lasting conceptual existence at all.

- The *Abhidhamma* is regarded as the most perfect expression possible of the Buddha's unimpeded, omniscient knowledge...of the way things appear to the mind of a Fully Enlightened One, ordered in accordance with his two poles of teaching, suffering and the cessation of suffering.
- The *Abhidhamma* method of analysis is to give a complete description of how each component part stands in relation to other component parts.
- The *Abhidhamma* method of analysis proceeds by dissecting apparent wholes into their component parts, thereby exposing their voidness of any invisible core that might qualify as self or substance, by plotting the conditional relations of bare phenomena obtained by analysis to show that they are not isolated, self-contained units but nodes in a vast, multi-layered web of inter-related, inter-dependent events.
- The *Abhidhamma* method of classification divides actuality into four ultimate realities (paramattha): consciousness (citta), mental factors (cetasilka), material phenomenon (rupa) and Nibbanna, the first three comprising conditioned reality and the last unconditioned reality.
- The *Abhidhamma* preceded linguistics, psychology and philosophy by centuries.
- The *Abhidhamma* presupposes that to understand any given item properly is to know it in all its relations, under all aspects recognized in the doctrinal and practical discipline of Buddhism.
- The absence of sensation and feeling is happiness.
- The abuser becomes the abused; the persecutor becomes persecuted.
- The act of a man thinking does not necessarily prove he exists.
- The adept can practice the Dhamma anywhere.

- The aggregates may be compared to a virus that gets into a computer and destroys what are otherwise passive non-perceptive programs.
- The aggregates of body and mind in consciousness desires to designate itself as 'I.'
- The aggregates regard what is clung to as 'me' and 'mine.'
- The air you breathe is not there just for your convenience and comfort.
- The alert warrior wards-off any wayward thoughts.
- The anti-climax of achieved desire leaves no happiness but only emptiness.
- The appearance of lastingness is dissolved by the perception of its impermanence.
- The appetite of the aggregates is a bottomless pit.
- The arising of consciousness is dependent on conditions; without conditions, no consciousness can arise.
- The arising of consciousness is dependent upon conditions; without conditions, no consciousness can ever arise.
- The arising of contact by the six senses is the arising of impermanence and cessation and nothing more.
- The arising of existence is something worldly, but the no-more-arising is something unworldly.
- The arms and hands of the monkeys, reaching out to take the corn in the nun's garden, are not much different from human arms and hands.
- The arrival of the moment is the beginning of the ending of all time.

- The assumption that if there is a law, there must be a lawmaker is a pure conjecture that cannot be seen or known but is based on a jump of the imagination alone.
- The attentive mind is like a filter that lets in some things where others cannot go.
- The attraction for the object of desire is just like a baited-hook.
- The average person, the worldling, sees no suffering in craving; he anticipates only endless enjoyment and happiness.
- The ball of loving-kindness bounces back according to the intensity of intentions.
- The bare facts of the senses are considerably altered by any associations to them, so the truth becomes distorted by the interactions of the mind.
- The beginning, the middle and the end of every thing are always due to causes and conditions.
- The being of the past moment of consciousness has lived but does not live now, nor will it live in the future. The being of the future moment has not yet lived, nor does it live now, but it will live in the future. The being of the present moment has not lived, it does live just now, but it will not live in the future.
- The belief in any form of self must be regarded as a pure illusion.
- The best merit one can attain is to show that the practice works by becoming a shining example of it.
- The best place for practice is the place where consciousness arises.
- The best thing to keep you going is just the need to know, and, once you finally know, the tool of 'need to know' will disappear and go.

- The best way to confuse those who are inclined towards evil is to always tell the truth.
- The best way to work for your own welfare is to renounce the need for prosperity and success in the world.
- The bhikkhu, who is well-released, accomplished in knowledge and peace has overcome all bonds.
- The black ox and the white ox are tied together only by the fetter that binds them.
- The Blessed One is at peace and teaches the Dhamma for peace.
- The Blessed One is tamed and teaches the Dhamma for taming.
- The Blessed One teaches others the Dhamma for the sake of their enlightenment.
- The Blessed One teaches the Dhamma for attaining Nibbana.
- The body and feelings exist, but there is no separate self; there is no personality; and there is no abiding soul that exists.
- The body as we conceive it is not an entity as it seems to be but a continuum of matter, streaming with energy.
- The body drifts off into natural unawareness as it falls asleep.
- The body has become the abode of a hundred thousand various defilements, desires and fancies.
- The body is composed of subatomic units called 'kalapa,' each in the process of dying as it is becoming.
- The body is just a tool that, after being used for a long time, begins to wear-out and eventually becomes of no use.

- The body is like a lump of foam; the feelings like a water bubble; perception is like a void mirage; formations like a plantain tree; and consciousness like jugglery.
- The body is not yours or another's but past action.
- The body is solid, cohesive heat in motion: earth, air, fire and water.
- The body is the only cave one needs, and one spends a lot of time in it.
- The body is upset by the intrusion of such thieves as greed, hatred, delusion, fear and despair; it is constantly exposed to collapse and fall, decrepitude, dissolution and destruction; and it is the breeding place of a hundred thousand different diseases.
- The body that we scent and dress so carefully is burnt after death.
- The Buddha always spoke of the Dhamma in terms of things that are happening in the present.
- The Buddha called defilements our teachers.
- The Buddha chose to acknowledge the Dhamma as his teacher; according to tradition, this was the custom of previous Buddhas too.
- The Buddha couldn't explain directly about the Dhamma because no one would have understood, so he used similes, such as desire, being like a fire, that has to be extinguished. The Noble One tried to explain the Dhamma within the context of a language people could understand.
- The Buddha delimits the final domain of reference as the phenomena comprised in dependent arising. All concepts, words and linguistic expressions emerge from these and ultimately refer back to them.
- The Buddha didn't teach us to concentrate on him, he taught us to concentrate on ourselves.

- The Buddha discovered, wholly on his own, the long lost-and long-forgotten path of the Arahants over eons.
- The Buddha does not judge linguistic conventions but uses them as teaching tools in-so-far as they are useful; thus, the Buddha is said to be ‘skilled in expression’ (vohara-kusala).
- The Buddha had a much-wider perspective than he chose to teach to humanity, as the comprehension thereof was far too vast for normal human minds to grasp; instead, he taught the path to achieve harmony and peace which at its highest level ends in Nibbana.
- The Buddha had the power to view a problem or issue in its entirety with all-around vision.
- The Buddha is in the world but not of the world.
- The Buddha is our best friend in the Dhamma.
- The Buddha is the champion tamer of human beings.
- The Buddha is the incomparable leader of men to be trained.
- The Buddha is unique in being self-enlightened.
- The Buddha looked at others with pleasant, kind, honest and uncritical eyes.
- The Buddha makes one look at the world through one’s self to change one’s view of self as one is changing one’s view of the world.
- The Buddha praised the blessing of amity and lack of hate and anger.
- The Buddha preached the Dhamma in its entirety, without any reservations, without holding back any secrets about the path to emancipation.
- The Buddha said it is almost as hard to find a grateful man as a holy one.

- The Buddha said, ‘The world is mind made.’
- The Buddha saw the broken glass within the unbroken one.
- The Buddha spoke to simple people in simple similes; according to legend, he spoke to Devas directly.
- The Buddha talked about the Dhamma, not about the Buddha.
- The Buddha taught his disciples that everything that exists at the material level is composed of ‘kalapa’ which are material units very much smaller than atoms, which die out the moment they come into being.
- The Buddha teaches neither an eternal self outside the world nor a temporary self annihilated at death, but rather that existence consists of a mere process of mental phenomena in which is nowhere to be found any real, independent ego-reality.
- The Buddha teaches not only the fact of suffering but also deliverance from it.
- The Buddha teaches that feeling (vedana) is an inseparable concomitant of consciousness, since every act of knowing is colored by some affective tone. Thus feeling is present in every moment of worldly experience; it may be strong or it may be weak, clear or indistinct, but some degree of feeling always accompanies cognition.
- The Buddha uses common, mundane linguistic conventions, as tools for teaching that worldly conception and language are based on common delusions.
- The Buddha was a mortal man who suffered from acute pain when he was wounded by a splinter or suffered from indigestion.
- The Buddha would not teach something that is impossible to practice.

- The Buddha would sometimes tell his disciples to do one thing and, then, do quite another himself, so they could not just copy his actions.
- The Buddha's ability to know something was such that he had to direct his attention to the desired object in order to know what it really is.
- The Buddha's clairvoyant vision reaches so far back, that he gives details of six previous Buddhas.
- The Buddha's message stated as concisely as possible is that phenomena arise and cease through causes.
- The Buddha's role as a teacher was so demanding he barely slept two hours a day.
- The Buddha's teachings are like a key one can use to get out of prison; however, just having the key is not enough. One has to actually use the key in order to set oneself free.
- The Buddha-Dhamma is said to go against the current; the crowd goes along with the current: life affirmation, lust, hatred and self-delusion; the true disciple goes against the stream.
- The bull-frog in the rain is just another impermanent confluence of elements, croaking itself away.
- The cause of all delusion is the conscious or unthinking assumption of a permanent substance in exterior things and of an ego or soul in living beings.
- The cognized does not form the least notion about what is seen and heard.
- The color of the mango cannot be physically separated from its taste or odor: they remain in inseparable association; this is what is called positional inseparability (*padesato avini bbhogata*).

- The common man bases his decisions and actions on social conventions.
- The companion of wisdom is the imperative to share it.
- The company of the wise, especially the guidance of a good teacher is an invaluable help in becoming well-established on the path, but the company of those who are not devoted to the Dhamma will be distracting.
- The conceit, 'I am,' is a fetter not a view.
- The conceit, 'I am,' is derivative on form, feeling, perception, formations and consciousness.
- The conditionality of all phenomena of existence constitutes the very essence of the whole of Buddhist teaching.
- The conditions for contact with the bases of the senses arise and come to be with no one there to feel or see.
- The continuing process of karmic-accumulations is caused by the circumgyration of dependent origination.
- The continuous arising of new materiality is like a gathering of clouds.
- The conventional world expects that everyone lies; in the realm of the Dhamma, there are no lies.
- The course of liberated ones cannot be traced, like that of birds in the air.
- The creative genius of a liberated mind finds spontaneous expression in freeing unliberated minds.
- The curling lips of the sea are white, and its face is baby-blue; we assume there is life in it but that is not true.

- The current of the river is a synonym for craving; swimming against the current is working towards release.
- The danger of perception is that it leads the ego to set up things as permanent, whereas in a state which is free of ego, they are transient.
- The danger that lurks in feeling is far greater than the senses' attraction to materiality.
- The days and nights are flying past; life dwindles and hurries away; the life of mortals vanishes like water in a tiny stream.
- The dead ones outnumber the living ones.
- The deeper one's understanding is, the more pathetic one's sense desires appear.
- The deepest and most obstinate belief in man is his belief in a self, soul or everlasting substance of any description.
- The deluded mind, cloaked in ignorance, projects its own internal constructs outwardly, ascribing them to the object as if they really belonged to it.
- The demands of desire are endless: desire demands the eternal.
- The dependence of the breath on the functioning of certain organs of the body and the dependence of the living body on breathing show the conditioned nature of the body.
- The dependent origin of kamma is by sense impression (phassa).
- The desire to give can very easily be turned towards immoderation.
- The destruction of all sensations and feelings leave the mind in peace.
- The Dhamma has been made clear, showing the way to one who is lost, by holding up a lamp in the dark for those who can see.

- The Dhamma is the same for everybody; the only difference is that some know, some don't know, and some are in-between.
- The Dhamma is the same in all tongues, and its appeal is the same to all men.
- The Dhamma of the Buddha is not experienced through reading books.
- The dhamma theory is the cornerstone upon which the entire *Abhidhamma* system rests, but it must be understood that the dhamma theory, rather than being just a hypothetical theory, arose from the need to make sense out of experience in meditation and was devised as a guide for meditative contemplation and insight. The Buddha had taught that to see the world correctly is to see, not persons and substances, but bare phenomena (*suddhaadhamma*) arising and falling in accordance with their conditions.
- The dhamma theory maintains that ultimate reality consists of a multiplicity of elementary constituents called dhammas. The dhammas are not noumena hidden behind phenomena, not 'things-in-themselves' as opposed to mere appearances, but the fundamental components of actuality, of unconditioned Nibbanic dhammas and conditioned dhammas which are the momentary mental and material phenomena that constitute the process of experience.
- The disciple should take his very first steps on the firm ground of his own experience.
- The disciple will keep before the eyes of his mind the true direction of his journey, helping him retrace his steps when he has gone astray.
- The doctor is not the doctor; he only appears to be the doctor. The teacher is not the teacher; he only appears to be the teacher.
- The doctrine of impersonality runs like a red thread through the whole of Buddhist scriptures.

- The doctrine of the mind teaches three things: to know the mind that is so near to us and yet so unknown; to shape the mind that is so unwieldy and obstinate; and to free the mind that is in bondage and, yet, can become free.
- The dragonflies and the wind and the sea consist of nothing but the four elements moving concurrently in spatial relativity.
- The edge of form is emptiness; within the form, there is emptiness.
- The effort we make must be not too much and not too little: effort must be balanced.
- The ego is a repository of ego needs.
- The Enlightened One was one who endured beyond endurance
- The events of the body and mind appear in an empty process that happens by itself.
- The ever-surging sea of samsara, heavily heaving up and down, is wholly beyond human control.
- The existence of 'mind' cannot be proven by anyone, but the existence of consciousness of the senses (cittas) is apparent to everyone.
- The existing body (sakkaya) is a term for the five aggregates as objects of grasping.
- The eye does not grasp and hold an image; it only observes it arise and fleet away.
- The eye is not fast enough to follow the rapid change of things they way they are, and what it sees is an optical illusion conditioned by human incapacity to see beyond its own limits.
- The eye is subject to death; visible forms are subject to death; visible consciousness is subject to death; visual impression is subject to

death. Feeling conditioned through visual impression, agreeable and disagreeable and indifferent feelings is also subject to death, and the same is true for all of the impressions and feelings of all the six senses.

- The eye likes to view the sea when it is warm and placid but not when it is distant and cool; the eye attaches only to what it wants to see, as a general rule.
- The eye through ignorance assigns form and substance to what is unsubstantive.
- The eyes should be kept cast downwards; they should not look about like those of a restless ape.
- The far distant shore fades away into haze and mist, but is still there and will appear once more.
- The features of the sea change incessantly.
- The final breakthrough shatters ignorance.
- The First Truth, briefly stated, teaches that the whole of existence, which is comprised without remainder in the so-called five groups of existence (pancakhandha), comprised of corporeality, feeling, perception, mental formations and consciousness, is something miserable, subject to suffering impermanence impersonality and void.
- The first, direct step towards effacing the defilements is getting to know them through clear and honest confrontation with them in one's own mind.
- The five aggregates of clinging are material form, feeling, perception, mental formations and consciousness.
- The five aggregates of clinging have lust and desire at their root.
- The five groups of phenomena (khanda) constituting existence are corporality, feeling, perception, mental formations, and

consciousness, and only this penetrating insight wisdom, fully developed, leads to the immediate attaining of the four supramundane paths of stream entry, once-returner, non-returner and Arahant.

- The fool believes he is lucky as long as his evil does not ripen, but when it does, he will fall.
- The four protections are the Buddha, loving-kindness, the loathsomeness of the body, and death.
- The fundamental tenet of the Dhamma is the teaching of impersonality.
- The future time when it will be easier to tame one's mind is always an illusion.
- The goal of right effort is the goal of reaching a door which, once you pass through it, does not exist anymore.
- The good shine even from afar, like the Himalaya; the wicked are unseen like arrows shot in the night.
- The gossip and nonsense one hears throughout the day can be balanced by the joy of staying home alone and having nothing to say.
- The greatest achievement is selflessness.
- The greatest action is not to conform to the ways of the world.
- The greatest effort is not concerned with results.
- The greatest generosity is non-attachment
- The greatest goodness is peace of mind.
- The greatest magic is transmuting the passions.
- The greatest medicine is the emptiness of everything.

- The greatest meditation is a mind that lets go.
- The greatest patience is humility.
- The greatest precept is continual awareness.
- The greatest quality is seeking to serve others.
- The greatest sacrifice is the sacrifice of self relinquishment.
- The greatest wisdom is seeing through appearances.
- The greatest worth is self-mastery.
- The guardian of the door of the well-trained mind will protect its threshold against instincts and motives that are unkind.
- The happiness of higher consciousness results when restraint of the sense faculties is fully-purified, so the principal evil phenomena of the hindrances disappear and devotion to higher-consciousness is obtained and becomes clear.
- The harmony of mind determines to a very large extent the health of the body.
- The heart does not want to take the medicine of meditation.
- The heart needs a guardian to guide it on its way.
- The heart of death is not tangible, yet burns incessantly within us.
- The heart, if not protected by mindfulness, must be regarded as utterly helpless.
- The hell within us is bad enough without our having to see into the hell in others.
- The highest holiest peace comes with the appeasement of greed, hate and delusion.

- The horizon hangs, floating over silver water, just below the kuti door.
- The horizon is not the horizon; the sea is not the sea; neither is what it appears to be.
- The household is recognized as a fortress of greed; in the abode of the void, there is no need.
- The household is the external repository of the ego.
- The human body is not as it may appear as a stable entity but a continuum of matter (rupa) matter (nama). To know our body consists in tiny kalapas all in a state of change or combustion is to know the nature of decay. This decay (anicca) is occasioned by the continual breakdown and replacement through combustion and the arising of new kalapas to take their place. While combustion is on the one hand a source of dissolution that can be seen as suffering, on the other, if one sees the body as a continual process of dissolution and regeneration, just a series of fast-changing dhammas, one sees the truth of the impermanence of corporality, and one observes it with an acceptance of the continuum of inherent realities, with a sense of peace, the way they actually are, one dwells in the inherent peace of the Four Noble Truths.
- The idea of inherent truth cannot be grasped, only let go of.
- The ignorant person thinks he sees the moon, but what he actually sees is a rapidly occurring series of flashes in the eye consciousness.
- The image of the thorn tree blossom, circumscribed against the sea describes the sharp edge of emptiness.
- The images of language are usually anchored-in the sand of generally-accepted, ignorant assumptions.
- The immateriality of the sea radiates indefinitely.

- The important point about the defilements and suffering is that they lie deep down within the personality structure, and one must examine and probe and dig them out oneself.
- The incessant rise and fall of the breath is inherent in the larger process of birth and death.
- The influence of sensuality in mankind is so strong in man that he is normally apt to forget himself and forget what he has to pay therefore.
- The injured party injures himself by feeling injured.
- The kalapas according to the Buddha are in a perpetual change or flux: they are nothing but a stream of energies.
- The kind of love that can turn into hate is better left alone.
- The knife taken up with the hand and well-honed on the stone of protective understanding, can be used to cut away and disentangle the tangle of the tangle of craving that has overgrown this life.
- The language of the mundane mind is based on distorted perceptions attached to persistent illusions of self.
- The last step of a journey differs in essence from the first only in strength.
- The length or shortness of breath is noted but not regulated.
- The level of not-self is where higher wisdom is brought to bear.
- The lifetime of a kalapa passes within the wink of an eye.
- The living Dhamma has its eyes right in the guts of this world, and it sees into the natural root of all evils without being disturbed or perturbed.
- The Lord Buddha taught that the holy life is not dependent on tradition but rather upon letting go and renunciation.

- The main purpose of analysis of consciousness is to show that there is no soul or an extension of a soul substance but a mental phenomenon which comes into being as a result of certain conditions: there is no independent consciousness that exists in its own right.
- The main purpose of khanda analysis is to show that there is no ego either inside or outside the five khandas which go to make up so-called empiric individuality.
- The mastery of the defilements infects the whole of the personality system, making it formidably hard for anyone to locate and eradicate the hidden defilements lodged within the dark, secret corners of self. Only through the consistent, persistent focus of the bright light of analysis can we seek and rout them out.
- The meditation master's goal is lessening the conceptualizing activities in the mind of the pupil and leading him towards appreciating and experiencing the nature of the thing.
- The meditator having no instructor and being dependent only on book knowledge will be as cautious as a blind man feeling his way forwards in the darkness on a long journey that seems to have no end.
- The mental and material dhammas are not actually separable from one another.
- The mere linguistic imposition of oneness on what is complex (nama-pannatti) is the mode of recognizing (sannakaramatta) by way of this or that word, whose significance is created and conveyed through worldly consent and convention using known names, words, signs, or symbols to designate things that are real or unreal.
- The mere scattered ramblings of the mind may appear weak and powerless within themselves, but when allowed to accumulate without attentive-mindfulness, they can become strong enough to impair the mental functions, reduce the range of the lucidity of consciousness, and serve as an impediment to the shaping and forming of the mind.

- The mind at rest can be compared to a river; the mind in action can be compared to the waves of a river.
- The mind can work like a filter that lets through the pure and refined, and filters out the impure and unrefined.
- The mind in its untrained state is unrestrained.
- The mind in noticing a mental process is quicker than the mental process.
- The mind inside, in its natural, neutral state, is wholly free of association with the external world.
- The mind is a condition; the mind-within-the-mind is without conditions.
- The mind is a sequence of momentary mental events.
- The mind is always running away from what it considers undesirable and towards that which it considers desirable.
- The mind is continually trying to make us feel things that we do not want to feel.
- The mind is formless; it is just a compilation of processes.
- The mind is full of intrigue and trickery and can evolve and adapt itself in myriad ways.
- The mind is full of tricks and wants to take over: when you observe it plying its sly tricks, clear the mental slate and concentrate on the physical state.
- The mind is just a tool, a means to an end; once we reach that end, we don't need the tool of mind anymore.
- The mind is quicker than bodily or mental processes; it can intercede and redirect such processes.

- The mind is restless and slippery and hard to control, like a wriggling eel that can never be still.
- The mind is so closely inter-linked with the body that mental states affect the body's health and well-being.
- The mind is the forerunner in the evolution of thoughts, words and deeds, kamma or sankhara within the cycle of dependent origination.
- The mind is the forerunner of all other actions; no action is possible before we first begin by thinking about it.
- The mind lets go of ambient thoughts as it focuses into sharp awareness.
- The mind must be trained for the battlefield; otherwise, it becomes a slave to its own desires.
- The mind of one who abides in the Dhamma is spotless, like mother of pearl, purified inside-out, full of pure arisen states.
- The mind perceives its objects free from conceptualization only very briefly, Then, immediately after grasping the first impression, it launches on a course of ideation by which it seeks to interpret the object to itself, to make it intelligible in terms of its own categories and assumptions. To bring this about, the mind posits concepts, joins the concepts into constructs and weaves the constructs together into complex interpretive schemes. The original experience, bare-of-conception, has been overrun and obscured by intentions and after ideation remains only as a dim perception comparable to the moon through dense layers of clouds.
- The mind projects images of things it wants to see; it wants to believe the images are there, but they are all illusory.
- The mind regards all things as empty and rushes forth into the void.

- The mind that cannot stop and be still and concentrate on the perception of the moment will continue to run incessantly, until the body drops.
- The mind that is freed from self and selfishness abides in happiness and bliss in the supramundane world.
- The mind under close observation will not dare to have an unworthy or unwholesome thought.
- The mind without calm is full of endless imaginings and thought fabrications.
- The mind, like a boxer, who keeps getting knocked-down and getting back up again, must have the courage, resolve and energy to endure to the end.
- The mind, like a monkey, cannot keep still.
- The mind, like a pendulum, eventually comes to rest and is still.
- The mind, like a wild elephant, is used to going where it wants and doing what it likes.
- The mind, like nature, cannot tolerate a vacuum, so, when the mind is lacking knowledge, mental aggregates and wrong views rush in.
- The mind, purified by wisdom, leaps across the flood.
- The mind, unlike a monkey, through sufficient skill can be trained to keep still.
- The mind, which is so illusive and hard to train, tries changing the rules again and again, but to him who is steadfast in the path, the tricks of the mind will be played in vain.
- The mind's conventional conditioning is based on ignorance and is the source of the mind's inability to see things as they really are.

- The mind's most worthy abode is in emptiness.
- The mindful and discerning meditator, ardent, scrupulous and diligent, having severed the fetters of birth and decay, can attain Supreme Enlightenment in the here and now.
- The mindfulness of the mindful-mind is like the trainer who skillfully pulls on the reins to tame and control the will of the wild and willful bronco.
- The mirage of happiness elsewhere becomes the bait that moves further away the nearer it is approached.
- The mirror on the wall reflects an image that is actually not there at all.
- The moment mindfulness lapses, the body will be back up to its old tricks.
- The moment the mind loosens its hold, it becomes free.
- The monastic community is based on honesty, purity and truth.
- The monk goes to the forest, to the foot of a tree or to an empty hut, and there he considers within himself thus: this is peaceful; this is sublime; namely the coming to rest of all kamma formations, the abandoning of all strata of existence; the vanishing of craving, cessation ...this is called the contemplation of cessation.
- The monk is clearly conscious in going and coming; clearly conscious in looking forward and backward; clearly conscious in bending forward and stretching; clearly conscious in eating, drinking, chewing and tasting; clearly conscious in discharging excrement and urine; clearly conscious in walking, standing, sitting, falling asleep and awakening; clearly conscious in speaking and keeping silent.
- The monk understands that the expression, 'I feel,' has no validity except as an expression of common speech (vohara-vacana) and that

in the ultimate sense (paramattha), there are only feelings but no ego, no person, no 'experiencer' of the feelings.

- The monotony of sensations, even pleasant sensations brings about a sense of unsatisfactoriness; every change brings on a temporary sense of comfort followed by unsatisfactoriness, in the continuing-round of satisfaction and dissatisfaction, the samsaric wheel of the world.
- The moon only appears to register within the mind; there is no actual moon, and there is no actual mind.
- The morality of the Noble Eightfold Path is the true and 'natural morality' (pakati-sila) as opposed to 'prescribed rules' (pannati-sila), and here, again, we have the real and the conventional sense.
- The more ardently a man devotes himself to the work of his own deliverance, the sooner and more effectively can he become a blessing to others.
- The more deeply one penetrates the Dhamma, the more one realizes that one does not have to go anywhere special to practice.
- The more devotedly one strives towards the goal, the more selfless one becomes.
- The more one is attached to self, the greater the suffering.
- The most highly-developed meditation teachers do not bother to speak about magic or mystical powers.
- The most profound wisdom brings one back to the deepest, profoundest love and the greatest compassion in the world.
- The mundane mind is full of posing and posturing; the supramundane mind sees right through all such deceptions.
- The mundane mind is ignorant of what is beyond good and evil.

- The nature of inherent truths cannot be expressed in words because words are not truths.
- The nature of the inherent truth can only be grasped when we are letting-go.
- The need for self-affirmation arises from ignorance.
- The next defilement to appear is the next one to attack.
- The noble disciple turns away from corporeality, feeling, perception, mental formations, and consciousness as impermanent and without lasting happiness, and through his turning away therefrom, he becomes detached, and through being detached, he is liberated.
- The no-more-arising is safety! This is considered as knowledge of the abode of peace. The arising of existence is a terror, but no-more-arising is safety!
- The object of studying the Dhamma is to understand experience correctly: to be able to distinguish the invalid from the invalid; the true from the false; the wholesome from the unwholesome.
- The objects of right mindfulness comprise the entire man and his whole field of experience: they extend from the body and its functions to the feelings as well as the processes of perception and objects of thought.
- The ogre of impermanence devours everything consumed by the body.
- The one thing that we resist most is really looking at ourselves.
- The one who follows right action avoids the crooked path and goes the straightest way.
- The one who is without sorrow feels compassion for people of the world who remain immersed and overwhelmed by birth and decay.
- The only habits that are good are those that refine and purify.

- The only real way to liberation is through the actual ‘experience’ of practice, so be careful about clinging to mere words and quotations.
- The only way is the solitary way; no one can go with you.
- The only way to walk is the way of mindfulness directed bodywards, for, if mindfulness is lacking, good Dhamma will decay.
- The only way you can fight the flow of nature is within yourself.
- The opacity of delusion must eventually become completely transparent, when cleared by the arising of wisdom.
- The opposite of nothing is beginning and ending.
- The opposite of restless nonsense and useless chatter is restive calm.
- The pain and suffering of mortality is heightened by hope of immortality.
- The pain that accompanies separation is proportional to the force of attachment.
- The pains and sufferings one has to undergo in order to get what one wants are usually suppressed in favor of expected momentary sensual pleasure.
- The Pali Canon teaches there is no subject for any verbal action, yet the Pali language itself supposes a subject for every action. This is a fault of the language not a fault of the teaching. The Buddha used Pali because it was the language of common parlance of his listeners. The Buddha used the language as a tool of communication while not misapprehending its shortcomings.
- The parts of the body are void of any state of permanence.
- The past is over and the future is void.

- The peerless teacher has given the aspirant details of how to use the weapon of mind to make an end to the bonds of suffering.
- The penetration of the truth is possible by teaching in conventional language, in ultimate language, or through a combination of both.
- The perception of a sense of 'I' assumes objectivity for something occurring without an objective correlative.
- The perfect giving is the volition to relinquish oneself and one's belongings accompanied by compassion and skillful means.
- The Perfect One is free from any theory (ditthagata), for the perfect one has seen what corporality is, how it arises and passes away. He has seen what feeling...perception...mental formations... and consciousness are and how they arise and pass away. Therefore, I say the Perfect One has won complete deliverance through the extinction, fading away, disappearance, rejection and casting out of all imaginings and conjectures of all inclinations to the vain-glory of 'I am.'
- The Perfect One points the way; the rest one does oneself.
- The Perfect One, figuratively speaking, becomes one with the Dhamma.
- The play within the mind will keep playing until mindfulness catches-up and puts a stop to it.
- The pleasure of absorption is never what we expect or imagine it to be; absorption will only arise when expectation and imagination have ceased to be.
- The pleasures and joys of acquiring desired-objects are baited-hooks.
- The point where one should fix one's attention is the nostrils, at the point where the breathing strikes, because, here, one can easily maintain focus on the exit and entry of the breath.

- The practice is not to try to achieve anything; just continue to be aware.
- The practice may be compared to preventive medicine: one prevents negative causes, and the results become positive effects.
- The practice of the Dhamma is comparable to rowing against the current; it takes struggle, perseverance and endurance.
- The practitioner is taught to be sensitive to the on-going processes of his own organism.
- The process of the aggregates is a false illusion of self; one's supposed self is pure illusion.
- The purpose of mindfulness is the overcoming of covetousness and grief.
- The racing mind finds no rest; it burns itself out in the quest.
- The raft has to be left behind after the flood has been crossed.
- The rain does not know where it comes from or where it will go.
- The range of perceptions is an infinite cave.
- The result of sharing is abundant fruit.
- The reward and fruit of wholesome morality is freedom from remorse; the reward of freedom from remorse, joy; of joy, rapture; of rapture, tranquility; of tranquility, happiness; of happiness, concentration; of concentration, vision and knowledge according to reality, turning away and detachment; of turning away with detachment, the vision and knowledge with regard to deliverance
- The rise and fall of the breath is driven by the same energy as the rise and fall of the sea.

- The robe does not know the body is covered; and the body does not know it is covered by the robe; the body, like the robe, is empty of self.
- The rough, dense ramblings of the mind clog-up the space left for bare, clear consciousness and, if not cleaned away immediately, sink into unconsciousness to appear again later as distractions to mindfulness.
- The sea is composed of earth, air, fire and water, the same as every body and every thing.
- The second truth teaches the doctrine of kamma and rebirth and the law of dependent origination (paticca-samuppada) of all phenomena of existence.
- The seeker of truth must develop inward integrity, intactness, inviolability based on the unshakeable deliverance of the mind from the sway of all conditioned phenomena.
- The seeming materiality of the surface of the sea is evaporating continually.
- The self and the world do not produce anything new that has not existed before.
- The sense of 'I am' is derivative not underivative. Derivative on what? Derivative upon form, feeling, perception, formations and consciousness.
- The senses are like vicious dogs that can never have enough.
- The shared-happiness of unselfish joy counterbalances the shared-unhappiness of compassion.
- The significant thing about the acts of our lives in the past is that they have brought us to where we are now.

- The six gates is a name for the six internal bases; the gatekeeper is the name for mindfulness.
- The size of a kalapa is ten-thousand times smaller than a particle of dust.
- The solid element of corporeality doesn't belong to anybody.
- The solitary sage in a homeless state becomes profoundly ashamed of all that is base and feels himself impelled to strive for progress.
- The solution to the problem of self is to see there is no abiding-self.
- The song of the caged canary is merely temporary.
- The specific condition for existence is clinging; if there is no clinging, there is no existence.
- The state of Nibbana after death is nowhere discussed in the Pali Canon.
- The state of sleep is the continuity of sub-consciousness.
- The steps in the Noble Eightfold Path are comparable to the intertwining strands of a cable that requires the contribution of each strand at its maximum strength in order to be completely firm and stable.
- The stream of suffering is cut through by patience.
- The subtle form of sensual desire is both pleasurable and painful.
- The sun that glares off the western sea is not directed at anybody.
- The suppositions 'I am' and 'I was' imply a continuing conceptual self.
- The teaching of the Buddha was meant for people who are alive to comprehend and understand.

- The three heavenly messengers are old age, sickness and death.
- The three salient characteristics of empirical reality are origination (uppada), subsistence (thiti), and dissolution (bhanga).
- The time to meditate is from the time you wake up in the morning until the time you go to sleep.
- The tranquilization and deepening of the breath-rhythm will lead to a tranquilization and deepening of the entire life-rhythm
- The tree is not aware it breathes in air.
- The true object of perception is the vibration of energy in the process of combustion.
- The truth of the Dhamma is so simple that no one will understand it.
- The turning away of the will vanquishes all woe.
- The ultimate irreducible data of cognition are the subjective counterparts of the ultimate, irreducible data of objective existence.
- The ultimate release is detachment from the mind.
- The ultimate truth is that there is no 'person,' 'individual' or 'I' in reality. There exist only khandhas made up of corporality, consciousness, and mental concomitants. These are real in that they are not just designations; they actually exist in us or around us.
- The unaffected is hard to see.
- The understanding of one single 'being' is the understanding of all; the voidness within one single 'being' is the voidness within all.
- The understanding of the nature of things is the sure knowledge of the transience and subjugation to a sense of loss of all component things and of the emptiness of all things as regards being self or essence.

- The unguarded rape of the moment does not anticipate the painful birth of the moment to follow.
- The universe evolves and declines over vast eons, expands and contracts in periodic cycles without beginning or end.
- The universe that we inhabit and our shared perception of it are the results of a common kamma; the actions of each of us have contributed to the world in which we live.
- The untamed mind is far-stronger than the mere intention of having a trained mind.
- The untamed mind must be tamed and subdued like a willful tusker until it surrenders to the will of the master.
- The untamed mind wanders in expectation of attaining things imagined and desired.
- The untaught ordinary man lives with his heart possessed and enslaved by embodiment view.
- The untaught ordinary man sees form as self, or self as possessed of form, or form as in self or self as in form, he sees himself in delusive forms.
- The uprooting of suffering is detachment, the way of escape from all this wretchedness is non-attachment, denial, self-renunciation.
- The usual reaction to hardship is to seek enjoyment elsewhere.
- The value of this human form lies only in the way it is used.
- The vehicles or bodies of brahmas cannot be identified with matter but with radiation and light.
- The view of the aggregates is wrong: what everybody else considers to be right is wrong.

- The vital and ultimate truth is the inherent purity hidden in the middle of the aggregates.
- The way an anchored ship points in the wind is determined by external conditions.
- The way of the world is unfulfilled desire.
- The way one sees a thing depends on in which light one sees it.
- The way to become liberated is to stop speculations and reflections relating to self.
- The way we think we perceive objects is based on an assumed picture in the mind of forms which are commonly accepted to have conceptual and objective reality, but, which, in fact, are nothing more than temporarily-related conditioned-connections of fast-moving particles, simultaneously arising and combusting with no concrete structural actuality.
- The wheel of samsara keeps turning, as long as desire keeps burning.
- The whirlpool of craving drags everything down into its depths.
- The whole phenomenon of desire, with its cycle of wanting and gratification, depends on one's way of seeing things.
- The whole world is nothing more than a continuum of matter and mind becoming reduced to various levels of vibration in a constant state of change.
- The whole world that always seemed so obvious and real now seems to be an illusive dream, untrue and unreal.
- The widespread misery of the world reveals itself to his mind so nakedly, so powerfully that the cry for the end of it drowns every other voice: forth, forth, forth to the other shore.

- The wild elephant of the mind in rut crashes wildly and willfully through the jungle of desire.
- The wise one sees in reality only mental and corporeal phenomena kept going only through the concatenation of karmic causes and results, and he does not see any ‘doer’ besides the deed nor any ‘receiver’ of the kamma result beside the result nor any self within and without the phenomena, and he knows that it is only by way of conventional language that one may speak of a ‘doer’ or ‘receiver’ of kamma result. Thus it was said by the early masters.
- The word ‘anata’ or egolessness signifies the impersonality and emptiness of all phenomena of existence.
- The word ‘Bodhi’ indicates a state of awakening, understanding and enlightenment from the slumber or stupor inflicted on the mind by the defilements (kilesa) which keep it from comprehending the Four Noble Truths.
- The word ‘grasping’ can be used metaphorically in two opposite figurative ways: one signifies a compulsive grasping for objects of desire; the other signifies the mind grasping and understanding an insight. ‘Grasping’ can be used in both a negative and positive way, depending on the intended purpose of the word’s use as a tool.
- The word ‘ignorance’ means ignorant of the Dhamma; the word ‘fool’ means fooled by the appearance of the world.
- The word ‘property’ does not imply permanence.
- The words ‘getting’ and ‘being’ are based on infatuation.
- The words “I” and ‘me’ and ‘mine’ are only figures of speech which compact confusing confluences of changing phenomenon perceived by the mind and senses into metaphorical bundles as simplified-forms of what is inexplicable in literal language.
- The world (loka) refers to the five aggregates of clinging.

- The world and all things have the property of worthlessness.
- The world doesn't like to see things as they really are, so it looks away from the unpleasant, bare facts and seeks a pleasant illusion.
- The world doesn't really exist; it is just a state of mind.
- The world fails to recognize loving-kindness because it can't comprehend the motive behind it.
- The world fools you into thinking that you and it are real.
- The world is empty of a self or what belongs to self; therefore, it is said that the world is empty.
- The world is led by mind.
- The world of so-called matter as perceived through the five senses, which present-day physicists conceive as energy, is only a small section of a much wider reality which consists of other vibrational forms of energy.
- The world of views is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views and the fetter of views.
- The world seems broad because the mind isn't centered, and it is left freer to wander among the objects of the six senses.
- The world, here and elsewhere, is to be defined as the five aggregates (khandha) of material form, feeling, perception, mental activities and consciousness.
- The worldling's cognitive processes, being under the dominion of ignorance, do not present things as they are in themselves: they present things in distorted forms fashioned by defilements at work behind cognition.

- The worldling's endeavors to understand his existence always turn into speculations of self because he carries into his systematic thinking the everyday presupposition that self is the basic truth of his existence.
- The worst delusions are three: seeing permanence in the impermanent, seeing satisfaction in the unsatisfactory, and seeing self in the selfless.
- The yogi can clearly see the nature of change within him.
- The yogi must be able to attack and hold back the aggregates before dependent arising begins and dependent reactions begin coming back again.
- There are beings with little dust in their eyes that are wasting through not hearing the Dhamma.
- There are five methods of overcoming unwholesome thoughts: changing the object; thinking of the evil results; paying no attention; analyzing; and suppressing.
- There are gaps and empty spaces within the breath.
- There are gaps and spaces even in pain.
- There are many kinds of concentration in which inherent value is not found.
- There are many valid paths to liberation.
- There are no pleasant or unpleasant states present until they arise in the mind.
- There are only phenomena that rise and cease due to relevant conditions.
- There are six kinds of objects: objects of sight, sound, odor, taste, body-impression and mind; the mind object may be physical or mental, past, present or future, real or imaginary.

- There are the things that we seek, and there are the things that feed off the things we think.
- There are three kinds of people: a rainless cloud; one that rains locally; and one that rains everywhere. A rainless cloud is a person who gives little; a local cloud is one that gives selectively; the cloud that rains everywhere gives to all indiscriminately whether they are rich or holy, needy or poor.
- There are three kinds of pleasure: first, the kind of pleasures stimulated by the sense objects, as in worldly pleasures; second, joy and pleasure free from sense objects, as in mental absorptions; and, third, the more-refined joy and pleasure free from stimulation, as in a state of Nibbana.
- There are three root conditions for the doings of actions (kamma), namely: greed (lobha), hate (dosa) and delusion (moha).
- There are two conditions for right understanding: the voice of a teacher (whether orally or written) and wise reflection.
- There are two kinds of language used in the Pali Canon: one is the conventional language of the suttas used to explain to common people on a level they could comprehend and understand (vohara); the other is the language of the higher states of knowledge (paramattha) as described in the *Abhidhamma*.
- There are two kinds of meritorious actions and good deeds. In one, the good you do is good no matter what the benefactor does with it. In the other, the good that you do is good, but you also know that the benefactor will use that good to benefit others too.
- There are two kinds of pain: mental and physical, but Arahants are said to experience only physical pain, free of mental agony.
- There are two realities: apparent and ultimate: apparent reality is ordinary conventional truth; ultimate reality is abstract truth. For instance, the smooth surface of the table we see is apparent reality, but

in an ultimate sense the surface of the table consists of mere vibrations of constantly changing conditions of elements.

- There are two senses of truth: ultimate and conventional. The mundane world speaks in terms of assumed, conventional truths, but the *Abhidhamma* designates of a higher level of ultimate truth unseen and unknown to the untrained mind in the mundane world.
- There are two things causing remorse: one is what one has done; the other is what one has not done.
- There are two ways of visualizing things: one way is the way they arise in the worldly mind and the other is the way they really are. There is the common worldly way of visualizing 'fish' as a satisfying object of hunger, or there is the way fish really is, as a phenomenon in the process of decomposing.
- There are various kinds of love. For example, we love to get what we want, and we want to get what we love. There is selfish love, and there is unselfish love. There is love that fully-imbues self, and there is love that is beyond self. There is the love of doing good and the love of seeing goodness. There is even the love of love that takes us through joy, rapture, and beyond love itself.
- There are various ways to understand the idea of friendship: in one, a friend is someone with whom one enjoys pleasure. Another is one with whom one enjoys profit, and, yet another is one who is morally pure and whom we love for his goodness alone. Our greatest friend, however, is the Buddha, who shows us the way and guides us in the path of virtue.
- There are worldly designations, worldly linguistic references, worldly terms of communication, and worldly descriptions through which the Perfect One communicates without misapprehending them.
- There can be no reality in active and passive voice if there is no actual subject as actor or object to be acted upon.

- There comes a point where the meditator notices all that is happening in his mind, and he becomes disgusted with every step, but he cannot help but go on in his practice: he sees the human abode as the process of dissolution, and he does not relish being born again as a person.
- There is a 'common sense' view of the world which is a kind of naïve realism which tends to recognize realities as more-or-less corresponding to linguistic terms, and there is an ultimate truth system of analysis which sees designations as broken down into their ultimate dhammas.
- There is a distinction between the types of entities that truly exist independently of the cognitive act and those that owe their being to the cognitive act itself.
- There is a place in one's head full of other people blaming one; it's a form of personal hell that originates in self.
- There is a precious gem hidden in the mind, purified and refined.
- There is a radiance that penetrates through the body and energizes the bones.
- There is a submerged-spot of stillness in your innermost heart.
- There is a vast sense of temporality in the emptiness of the open sea.
- There is a war between the worlds of discontentment and contentment going on in the mind at every moment; the wary warrior seeks out the cause of discontentment and destroys it as it is appearing.
- There is feeling arising out of a sense of self, and there is anger arising out of the root of feeling: if there is no self, there is no feeling, and there is no anger.
- There is insight to be gained through blinking into bright light.
- There is no 'I' that sees.

- There is no ‘self’ or ‘I’ that can be destroyed or annihilated.
- There is no ‘your ego’ and ‘my ego.’ Ego is illusion.
- There is no behind-the-scene substance from which dhammas emerge and to which they return; they just arise impermanently, and as quickly as they arise, they fade away.
- There is no consciousness where there is no self.
- There is no eater of food called a self; no one opens the jaws; there is only the mental intention of nourishment and the physical action of nourishment.
- There is no filling the insatiable pit of the senses.
- There is no footnote to the Dhamma.
- There is no good and evil inherent in the world; the only evil that appears in the world is created within individual minds.
- There is no hero in the Dhamma; in the Dhamma, self is extinguished.
- There is no hero or climax in the theatrical drama of worldliness; there are only hosts of antagonists.
- There is no independent existence exterior to or separate from arising perception, and we cannot even trust that because such a moment of perception becomes colored and clouded by feeling and emotion on contact and is no longer remains a clear, bare perception in itself.
- There is no mode of being I affirm, no relish whatsoever to which I cling.
- There is no monk or brahman who sees and knows all in one single moment.
- There is no one who walks or goes forwards; there is just the forward-going of the elements.

- There is no place for the nonsense that flows into and out of the mind to accumulate.
- There is no possibility that a mind turned for a long time towards detachment, bent towards detachment, directed towards detachment, should return to a lower state.
- There is no problem with death; the only problem is with people who have a problem seeing death as it actually is.
- There is no self that collects bad kamma; bad kamma collects itself and burns itself away.
- There is no self that repeats the Dhamma; the Dhamma repeats itself.
- There is no self to kill and no self to kill.
- There is no shortcut through suffering, but there are ways to avoid it.
- There is no solid unchanging waterfall; there is only water falling away.
- There is no stream of consciousness; there are only groups of impressions in constant change and flux.
- There is no such thing as a thing-in-itself; there is no self to conceive a thing-in-itself; there is only a process of being and becoming and ceasing.
- There is no such thing as an independent phenomenon.
- There is no way one can see the sea as permanent and satisfactory.
- There is nothing gained in meditation; we are simply uncovering Dhamma.
- There is nothing so helpful in striving for the highest goal as learning how to pay attention to the Dhamma inherent in everyday little things.

- There is nothing wrong with the kind of reading and studying that leads one into correct practice. Especially, when through correct practice, there comes a point when the texts are no longer necessary.
- There is one purity common to all living beings.
- There is only what we perceive at the moment; everything else is a figment of the imagination.
- There is really no big or small; it all depends on relativity.
- There is separation, parting and division from all that is dear and beloved.
- There is the common, linguistic view that sees things as corresponding to their names or to an existence within their designations, and there is the dhammic way of looking at things as particles and clusters of energy dissipating away.
- There is the heart that is like a storm, and there is the heart that is like the heart of a storm.
- There is the heart that reacts to outside stimuli and there is the heart that remains detached within.
- There is the heart that reacts to the world and there is the heart that watches the heart.
- There is the mind that races, and there is the mind that remains still and detached and watches.
- There is the way the world sees things, and there is the way of the Dhamma.
- There is understanding based on thinking; there is understanding based on learning; and there is understanding based on mental development (bhavana-maya-panna).

- There is what we see, and there is what we don't see.
- There was once a certain king in Savatthi. He told a man: 'Come man. Get together all the men in Savatthi who have been *born blind*. 'Yes Sire,' he replied, and when he had done so, he told the king who said, 'Then, show them an *elephant*. He did so saying, 'You blind men from birth an elephant is like this,' and he showed the elephant's head to some and its ear to others and its body to others and its foot to others and its rump to others and its tail to others and the tuft at the end of the tail to others, and he told the king what he had done. So the king went to the blind men from birth, and he asked them, 'Has the elephant been shown to you?' 'Yes, Sire.' Then, *describe what the elephant is like.*' Now those who had been shown the head said, 'It is like a winnowing jar,' and those shown the ear said, 'It is like a winnowing basket,' and those shown the tusk said, 'Sire, it is like a post,' and those who had been shown the trunk said, 'Sire, it is like a plough's pole,' and those who had been shown the body said, 'Sire, it is like a granary,' and those shown the foot said, 'Sire, it is like the base of a column,' and those shown the rump said, 'Sire, it is like a mortar,' and those shown the tail said, 'Sire, it is like a pestle,' and those shown the end of the tail said, 'Sire, it is like a broom.' They fought amongst themselves with their fists, crying: 'The elephant is like this. It is not like this!' 'The elephant is like this. It is not like this!' But the king was pleased. 'So too, the wanderers of other sects are blind and eyeless. That is why they quarrel and brawl and wrangle and wound each other with their verbal darts: the Dhamma is like this. The Dhamma is not like this! The Dhamma is not like this. It is like this.'
- There will never be a moment when the structure of everything is stable, so what are we trying to hold-on to?
- There's a difference between doing what one knows and knowing what one is doing.
- There's no better way than to follow the teaching of the Buddha on how to focus control of the mind.
- There's no kind of permanency in any sort of dependency.

- There's no such thing as a permanent relationship; all relationships end.
- Things are not predetermined; they are preconditioned.
- Things exist quite independently of conceptualization. Phenomena are experienced immediately, as objects of bare, direct cognition of actuality, with no link to or dependence on conceptuality.
- Thinking and existing are just arbitrary assumptions based on pretense and sham.
- This body is impermanent; it is formed and dependently arisen.
- This body is not yours or another's; it is only past action.
- This generation relies on attachment, relishes attachment, delights in attachment. It is hard for this generation to see the specific conditionality of dependent arising.
- This is not mine; I am not this; this is not me myself.
- This is peace; this is the sublime, namely the standstill of all kamma formations, forsaking all substrata of existence, the fading away of craving, detachment, cessation, Nibbana.
- This is the most peaceful; this is the goal: the stilling of all formations and the relinquishing of all essentials of being.
- This world is but an ephemeral instant arising and ceasing in eons of emptiness.
- This world is empty of anything of a self and of anything belonging to a self; therefore, the world is called empty.
- Those nearing insight into Nibbana may rise and fall several times, but they should not despair when they lose insight but continue with determination, beginning again and again and gaining momentum,

until they are watching with ease the clarity of all formulations, until through confidence, energy and mindfulness concentration they become fully-developed, finally reaching Nibbana.

- Those who are robbed of their mindfulness by the thief, thoughtlessness, go to an unhappy end.
- Those who develop views based on what is said in words while not fully understanding language fall under the yoke of bondage-unto-death.
- Those who do not know the formless think they have form.
- Those who equate friendship with gain keep losing their friends again and again.
- Those who have a hundred dear ones have a hundred pains.
- Those who have abandoned the need to be this and that have gone beyond.
- Those who remain calm do not perspire due to the body heat aroused by emotion and excitement.
- Though there is no self that kills, there is an assemblage of formations with the will to kill.
- Though words like and ‘I’ and ‘mine’ seem to imply a self as their referent, if such ‘self’ is sought for it cannot be found. All that can be found as the final referent is the aggregates.
- Thought cannot see forms because it is without an eye, and the eye cannot see forms without thought.
- Thought is the forerunner of action, directing body and speech, stirring them into activity, using them as instruments for expressing its aims and intentions.

- Thoughts of greed, desire and envy can be shed through continued practice, like leaves from a tree.
- Thoughts of the past and the future are the main material of day-dreaming and delusion.
- Three thoughts that are to be avoided at all costs are a sensual thought, a thought of ill-will, and an aggressive thought, for such thoughts cloud vision and understanding and obstruct the path to wisdom.
- Through a common understanding of the Dhamma, a queen and her maid may become equals.
- Through a simile an intelligent man may understand the meaning.
- Through abandoning all ignorance, one arouses wisdom and abandons this round of births.
- Through abandonment of desire, deathlessness is realized.
- Through bare awareness, we can eliminate the chatter of the mind.
- Through continued observation of the postures with detailed, detached objectivity, the habitual identification with the body begins to dissolve away.
- Through dark cloud banks moving in the night, the half-open lid of the eye of the moon suddenly appears to sight.
- Through falling into passion at the slightest provocation one falls into a state of low existence.
- Through greed, hate and delusion, overwhelmed by greed, hate and delusion, one aims at one's own ruin, at the ruin of others, at the ruin of both, and one suffers mental pain and grief.
- Through penetration and wisdom scrape away accumulated layers of suffering, defilement and false ideas of self, until your slate is wiped away.

- Through the mind alone we are aware of the external world, including our own body.
- Through the total fading away and cessation of craving, clinging is extinguished; through the cessation of clinging, the process of becoming is extinguished.
- Thus is form; thus it arises; thus it passes away. Thus is feeling; thus it arises; thus it passes away. Thus is perception; thus it arises; thus it passes away; thus are the mental functions; thus they arise; thus they pass away. Thus is consciousness; thus it arises; thus it passes away. Always the same law; always the same song.
- Time and energy are things one only begins to appreciate when one does not have them any more.
- Tiny particles of matter keep continuing the cycle of gathering-back-together and, then, again exploding and scattering again.
- To a mind grounded in complete honesty and truth, tranquility and wisdom come easily.
- To a mind purified of all external reactions, no pain exists.
- To be completely free of fear and anxiety brings happiness and bliss.
- To be conscious is to be suffering: where there is no consciousness, there is no suffering.
- To be content has to include knowing that we are in the right place at the right time to facilitate our own growth.
- To be in a state of absorption, one just has to be a human being, wholly focused on a state of still and calm and emptiness.
- To beings subject to birth, there comes the desire, ‘Oh that we were not subject to birth!’

- To have a firm grounding, the disciple should learn to see things as they are, and he should see them for himself.
- To him who has entered the Way of Mindfulness, the goal will appear like the contours of a high mountain range at the distant horizon; and these outlines will gradually assume a friendly familiarity for the wanderer who gazes at them while plodding his toilsome way that is still so far from the exalted summit.
- To know that our bodies consist in nothing but tiny kalapas all in a state of change is to know the true nature of change and decay. This change or decay (anicca) occasioned by the continual breakdown and replacement of kalapas, all in a state of combustion which must be identified as the truth of suffering (duhkka).
- To maintain mindfulness of breathing, when you start thinking of something, note 'thinking'; when you start imagining something, note 'imagining'; when you start reflecting on something, note 'reflecting'; and keep bringing your concentration back to the breath.
- To one who considers all formations as impermanent, the conditions (nimitta) of existence appear as terror. To one who considers them as suffering, the continuity of existence appears as terror. To one who considers them as non-self both conditions and continuity appear as terror.
- To one, there must be in what is seen just the seen, in what is heard just what is heard, in the contacted, just the contacted, in the apperceived, just the apperceived.
- To ordinary men, the Buddha speaks in conventional language which they can understand, but to those who hoist the banner of the Arahants, the Buddha speaks in terms of ultimate categories which only the awakened understand.
- To say someone is a fool only means he is not wise.
- To the degree that ignorance and delusion about this world disappear, so also will the desire for things in this world disappear.

- To the well-taught disciple the five sense faculties remain as they are, but his ignorance about them is abandoned when true knowledge arises.
- To us, the scientist looks and appears to be a person in a body, but the scientist knows he is nothing but a body of vibrations.
- Today is the yesterday of tomorrow.
- Today's danger is the overdevelopment of one-sided brain activity devoted solely to material ends.
- Train 'what knows.' Train this very mind developing mindfulness until it is super-mindfulness; discernment until it is super-discernment, to be able to see through the super-deceits of conventional truth and common assumptions that set things up, naming them, 'This is this,' and 'that is that,': days, nights, months, nights, years, earth, sky, sun, moon, constellations, all the things that thought formations, the conditions or effect of the mind, set up as being 'this or that.'
- Train the mind to note desire as it enters at the sense doors; train the mind to note desire as it expires and passes away.
- Train yourself thus: in what is seen, there must only be the seen; in what is heard, there must be only the heard, in what is sensed, such as in smell, taste or touch, there must be only what is sensed.
- Training and examining the mind is the most direct way of all.
- Tranquil in body, with liberated mind, contriving nothing, mindful and detached, knowing the Dhamma absorbed without thoughts roaming, unangry and unanxious, in such abiding does a bhikkhu practice here.
- Tranquility (samatha) is the concentrated, unshaken, peaceful and undefiled state of mind.

- Transcending the world of materiality, by his penetrative knowledge of existential reality, Maha-Moggallana approached the gate to Nibbanna.
- Transformation to the highest level of moral purity can only be achieved through a psycho-physical transformation of the mind and body which cannot be reversed again.
- Transient are all compounded things; to rise and fall is their nature; having become they pass away; he who has penetrated this experiences the highest bliss.
- True asceticism is an obstinate, mute struggle.
- True care for oneself is the only way to become hale and holy.
- True elimination of suffering is only concerned with one's assumption of self in the present moment.
- True giving comes from within and is motivated by metta, karuna, muthida and uppeka.
- True holiness is never achieved without a struggle with the passions within.
- True holiness is never born without solitude; never is it perfected without the struggle of the passions within.
- True moral actions are based on the Dhamma not on conventional presumptions.
- True wisdom can only come from meditative practice, the fruit of which is beyond the reach of mere words.
- Trust the isolated, bare fact of the primary mental event, and be careful to keep it separate from any free associations or flights of fancy that may follow.
- Truth is indeed one; there is no second; there is only one Dhamma.

- Try talking to a stone.
- Try to be like space, Rahula, for space has no standing place of its own.
- Try to be sure that all the words you say affect others in a beneficial way.
- Trying to find and focus on a single, stationary point fixed in the open blue will only frustrate you.
- Trying to lead people out of their misery is an act of compassion.
- Trying too hard and being too serious lead to suffering.
- Turn away from your assumed-self and focus all your concentration inside to see what you can observe and discover.
- Turn the flame of mindfulness and wisdom back onto the defilements.
- Turned away from contact's 'transport,' he becomes a sage.
- Turning away causes the root of suffering to wither away.
- Turning away starts when there is an understanding of suffering, the arising of suffering, the cessation of suffering.
- Two different perceptions cannot arise at the same time.
- Two kinds of truth are recognized in the *Abhidhamma*, according to which only four categories of things, namely consciousness, mental concomitants, materiality and Nibbana, are classed as ultimate truth; all the rest are regarded as apparent truth.

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U

- Understanding the emptiness of all conditioned phenomena undercuts one's desire to grasp and hold onto any objective state of mind.
- Understanding wrongly is what causes suffering in the mind.
- Undertake the practice like one whose chest is pierced with a spear.
- Unfulfilled desire is the root of unhappiness.
- Unfulfilled-fantasy in the mind and the body tosses and heaves like the swelling surge of a heavy sea.
- Unhealthy, negative emotional states are always self-oriented and self-centered.
- Uninhibited sensuality inhibits freedom of choice.
- Unknowable is the beginning of beings, sunk in ignorance.
- Unless one has understood the phenomena through insight and experience, a lifetime of teaching about impermanence and unsatisfactoriness will be spent in futility.
- Unlike in the potential force in the swelling sea, the surging force of the mind can be focused and put to rest peacefully.
- Unrestrained by the perception of the hollowness of things, flows on the hot stream of foolish desire.
- Use observation and analysis to catch yourself delighting in your own creations.
- Using present and past tenses assigns a fixed-sense of reality to a phenomenon, as though it has or had or has been having its own independent existence.

- Using right speech, if you wish to speak together, you may speak about the truth of suffering, about the origination of suffering, and the cessation of suffering, and the path leading to the cessation of suffering, because such talk is full of meaning, suited to the genuine holy life, and leading to aversion, detachment, cessation, peace, penetration, enlightenment and Nibbana.

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V

- Vedana means the feelings or sensations arising dependant on contact between sense and sense objects as being pleasant, unpleasant or neutral: feelings are impermanent, compounded, dependently arisen, liable to destruction ...to cessation.
- Views are fabricated and created to satisfy a craving for existence.
- Vigor itself leads to excitement and must be controlled and moderated on its own.
- Vigor never allows one to slacken in one's right efforts; it is due to the lack of vigor that one does not gain insight.
- Vinaya means leading out of unskillful actions into skillful actions, out of unskillful states of mind into skillful states of mind.
- Violence that solves one problem sows the seeds for many others.
- Vipassana knowledge is the direct personal knowledge of the material and mental phenomena constituting one's own body and the chief characteristics of impermanence (anicca) suffering (duhkka) and 'non-self' (anata). This knowledge is gained through the deep meditation of the material and mental phenomena at any of the six doors as they are occurring.
- Vipassana means seeing in the light of impermanence.

- Vipassana means seeing things the way they really are.
- Visualize the object of lust and analyze why it won't be satisfying.
- Void is not a metaphysical abstraction but rather voidness of self; wherever we assume there is self, there is only void.
- Void is the world because it is void of a self or anything belonging to a self.
- Volition (cetana) is one of the seven mental factors inseparably bound-up with the simultaneously arising consciousness, namely sensorial and mental impressions (phassa), feeling (vedana), perception (sanna), volition (cetana), concentration (samadhi), vitality (jivata), and advertence.
- Volition drives bodily actions like a steam engine a train.

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W

- Want nothing, either of this world or of the next.
- Wanting permanence is painfulness; everything is impermanent; it is only through ignorance that we seem to enjoy life; in truth, there is nothing to enjoy, and every thing is impermanent.
- Wanting to help others is sometimes a kind of wanting you would be better-off without.
- War is a way of saying, 'I want,' pushed to violent extremes.
- Watch and catch yourself intending whatever you are intending to do and note 'intending' before you do it.
- Watch and observe the intentions and actions of the mind and body as they are arising.

- Watch the movements of the body and correct those movements that are impulsive, hasty, and uncoordinated.
- Watch the round over and over until you realize why the dream arises and where it wants to go.
- Watch the watcher within; look for the teacher within.
- Watch your own reactions; don't just watch your teacher.
- Watch your thoughts go and do not dwell on them.
- Watching other people doesn't help develop wisdom.
- We all have the tools to use to reach the Nibbanic state; we only have to learn how to use them.
- We all know from science that everything that exists is nothing but vibrations caused by the whirling movement of infinite numbers of sub-atomic particles, but how many of us can be persuaded to believe that our own bodies are subject to the same law?
- We all suspect, at some times in our lives, that everything is transitory, but since everyone else in the world seems to accept everything as fixed in reality, we begin to mistrust our mistrust and adjust our view to fit the world's false sense of duality.
- We are just a bundle of aggregates reaching for the unreachable.
- We are no thing; we are nothing.
- We are really just nothing more than a group of changing elements and aggregates.
- We are stuck to the earth by sensual gravity.
- We are swept away by concepts of our self.

- We are swept away by the desire for continuing existence.
- We are swept away by the flood of sensual desire.
- We are swept away by the flood of views, beliefs, theories, doctrines and dogmas that support the ego.
- We are swept away in the flood of ignorance, the flood of not knowing The Four Noble Truths
- We are the five aggregates of corporality, feelings, perceptions, mental formations and consciousness: we are the five and the five are us. That is all and nothing more.
- We are too smart for our own good; we overtax ourselves through conscious and unconscious goals and ambitions, and what we get is a headache.
- We are very good at analyzing the intentions of others, but we are not so good at analyzing our own.
- We can only train the mind to be peaceful when it is under control.
- We can perform good actions in the world only when our actions are not motivated by craving.
- We cannot control how others respond and react to our well-intended actions; we just perform the actions and let them go.
- We cannot hold on fast to ideas or follow them wherever they go.
- We cannot resist the idea that we really exist.
- We cannot seek deliverance from the defilements outside our selves.
- We clean and clean until we think the mind is clean, but there is much still to be cleaned that remains unseen.

- We continue concocting conceptions from beginning to middle to end with a plot, a setting, and a cast of characters that comes to climax in the end, without ever realizing that the ‘play’ is only performed in our minds in the realm of dream and pretend.
- We don’t do good actions for others anticipating any response or reaction.
- We don’t know when time begins, and we don’t know when it ends.
- We don’t know where space begins, and we don’t know where it ends.
- We don’t know where the money we touch has been, and we don’t know where it will be going after it leaves our hand, yet we consider it to be ‘our’ money.
- We don’t see the insubstantiality in what we see.
- We don’t see the relativity of our monkey-eyed perceptivity.
- We experience existential anguish because we fail to fathom the fact that we are becoming instead of being.
- We fear being left empty of sense experience.
- We keep building-up psychological stress that accumulates and becomes a chronic headache.
- We keep washing the body to keep it in perpetual cleanliness, forgetting that, all the while, we are intent on washing away its dirtiness.
- We look into the mirror and see a person that exists only in our own minds.
- We make distinctions; we see separation conceptually as an experience in a world apart from ourselves. We forget that such a way of understanding, is just a tool, a figurative construct, a huge general

analogy to help us make sense of the vast swirl of events that surrounds and overwhelms us.

- We must be very careful how we use the word ‘attention’: in one way, it means bare attention to the bare facts of sense and the mind being heedful in maintaining watchful focus on this bare attention. In the second, it can mean letting the mind run away with whatever attracts and gets its attention. The first is a proper object of meditation. In the second, the mind is running out of control, making focused mediation impossible.
- We must be very careful how we use the word ‘awareness’: in one way, it means awareness of bare sense with awareness of the mind watching the mind. In another, it can mean awareness of the mind lacking control and wanting to rush wildly all over the place without going anywhere. The first is a good meditation object. The second is obviously not, except if one can, sometimes, stand back and simply observe with detachment where the mind wants go, observing the objects and causes of its craving as objects of analysis.
- We must be very careful how we use the word ‘consciousness’: in one way, it means bare awareness of the impact of the five senses and maintaining continuing consciousness of said bare awareness; in a second way, it can mean how perception, instead of remaining detached, becomes attached to sense images through the process of free-association and stream of consciousness. The first type of consciousness is a good meditation object. The second draws attention away from the meditation object and gets in the way of clear, focused concentration.
- We must be very careful how we use the word ‘feeling’: in one way, it means the way the mind observes a sense image, with a feeling of detachment and equanimity, for example, as neither good or not good or not either. In a second way, it can mean a set of emotions that start arising at the moment the mind attaches to bare sensation and begins to wander without control. The first type is mindful and, as a meditation object, leads to the equipoise of equanimity. The second leads to a complex aggregate of emotions, which may run where they wish, totally without control, making focused meditation impossible.

- We must be very careful how we use the word ‘mind’: in one way, it means mental awareness of bare sense as it neutrally arises, keeping the mind focused to guard the mind in the process of protecting the doors of awareness from intrusions by exterior attachments or attractions. The second can mean the mind running-wild, chasing every whim it fancies. The first is a good meditation topic. The second is not so good, except when one can sometimes stand back and merely watch and observe the actions of the mind with detachment to observe where it wants to go and analyze and learn to extinguish the impulses that make it so.
- We must be very careful how we use the word ‘perception’: in one way, it means bare, conscious, immediate-perceptions of the five senses; in a second way, it means how consciousness free-associates accompanying the arising of each sense perception. The first type of perception can be a good object for meditation. The second gets in the way and disturbs single-minded consciousness when the mind becomes attached and wanders and rambles in a way that is not controlled.
- We must be very careful how we use the word ‘sensations’: in one way, it means bare awareness of the perceptions of the five senses and maintaining awareness. In another way, it means what happens when the mind is stimulated to wander as a result of attachment to the pleasures and pains connected to the senses, making focused-meditation impossible. The first is a good meditation object; the second gets in the way of focused-meditation,
- We must further consider the conflicts within the mind which consume so much energy and are the cause of so many defeats in spiritual struggles, such as the conflict between the mind that is willing and the flesh that is weak or the conflict between reason and emotion.
- We must penetrate the impermanence in form, feeling, perception conditions and consciousness.

- We need to change language to describe bare mental temporality rather than use it as a tool to project assumed-sustainable states of external and expected realities.
- We need to change our focus to designate what is actually happening, right now, what is arising and ceasing in the mind at the moment.
- We need to learn, in equanimity, in the dirt of the mind as it is slowly being cleared away.
- We ought to be developing awareness of what is actually happening within our minds as mental associations are formulating and momentarily arising and asking why they are arising and what is the cause of their arising.
- We pass our lives running after pleasure and avoiding pain, seldom enjoying peace and contentment; real satisfaction seems just out-of-reach.
- We remain in bondage to suffering because we see it as our means to happiness.
- We rush away from the harshness of life towards what we wistfully wish were a better life, without realizing that the balance of insight lies in the moment between bitter rejection and unrealistic expectation.
- We say a cart goes and a cart stands, but actually a cart does not do anything; we say a body stands or a body goes but actually a body does not do anything. Just as the cart needs the driver and the oxen, so the body needs mental intention and physical reaction.
- We see the form aggregate affected by clinging because we want it to be there.
- We should be able to ‘set in suspension’ all the training we developed in higher learning, especially in philosophical and speculative skills.

- We should not indulge in collecting flowers outside the path, for there is a long way yet to go.
- We struggle so hard to become calm and centered without realizing the struggle is what blocks us from the goal.
- We try in vain to protect things and refuse to recognize that we cannot protect anything.
- We use all sorts of contrivances, whether moral or immoral, vainly trying to obtain happiness in this worldly world.
- We, just as all other things we think we see, are assumed forms of reality.
- Weep not for one who is no more; rise-up for you have work to do.
- What a long procession of dead-bodies flows in the wake of a single being!
- What actually has to be shed is this delusion of ego-illusion.
- What appears charming can soon become alarming.
- What appears to be contradictory can also be true.
- What are formations? There are bodily, verbal and mental formations.
- What arises moment by moment will dissolve and disappear.
- What at first goes plop, plop, plop, turns into what looks like a stream of water but is, actually, made up of groups of water.
- What can be lost in the blink of an eye is the illusion of 'I.'
- What ceases and vanishes into the past will cease and vanish into the future.

- What do we mean when we say ‘who?’ ‘Who is who?’ If there is no ‘you,’ there is no ‘who.’ What do relative pronouns really do? How can they be relative to any sense of any non-existent ‘you?’
- What earlier was later was not; what earlier was not later was.
- What goes against the stream is subtle, deep, hard to see and abstruse.
- What has inherent within it the property to be broken will be broken.
- What is arising in the mind at the moment has no objective actuality or concrete reality.
- What is beyond comparison is difficult to explain in language.
- What is called individual existence is in reality nothing but a mere process... of mental and physical phenomena [which does not] constitute either singly or collectively any self-dependent, real ego entity or personality (atta) nor is there to be found any such entity apart from them.
- What is conceptual is only theoretical, whereas what is ultimate can only be experiential.
- What is conditioned is temporary.
- What is fully complete and purified has no place to go.
- What is impartial has only natural enemies.
- What is impermanent is incapable of yielding lasting happiness and security.
- What is new action? It is whatever action one performs in the now by body, speech or mind.
- What is of the nature to be exhausted is exhausted.
- What is of the nature to decay will decay.

- What is past has ceased; the future has not yet come, and, in the present mind, there is no stability.
- What is perceived as individual existence is really nothing more than an unreal process of sense images and associations in the mind belonging to a purely imaginary self participating in a purely imaginary thought process.
- What is permanence? One who seeks permanence is impermanent.
- What is pleasant is not 'me'; what is unpleasant is not 'me'; what is indifferent is not 'me.'
- What is started is not so easy to stop.
- What is the body if not a heap of birth?
- What is viewed as a proper noun is not viewed properly.
- What one thinks becomes the inclination of the mind.
- What one thinks one feels is worse than seeing blind.
- What one wants to give people is usually not what they want because their wants are focused in other places.
- What people see, based on bent refracted-emotions, is bent reality.
- What prevents us from understanding one another is the nature of language itself.
- What should be abandoned I have abandoned.
- What starts as just one small action can bring shame down upon a whole community.
- What the body regards as pain is the rapidly-changing conditions of reality.

- What the ego appropriates from outside it can never fully assimilate; what remains as a residue accumulates and leads to death.
- What the teacher says is good for you is, usually, the opposite of what you actually want to do.
- What vanishes each moment cannot have a hold on you.
- What was to have been done is done.
- What we always wanted we would be better off without.
- What we cannot restrain continually re-occurs again and again.
- What we conceive of as self is actually the aggregates willing wrong actions.
- What we deem to be reality is only what we think we see.
- What we hide from another arises from attachment to hiding.
- What we mean by jumping into the abyss is letting go of conventional and personal views and leaping into the void that was there before perceptions of world and culture and sense of self ever emerged.
- What we mistakenly perceive as self is just another mental convention.
- What we need not restore need not come back anymore.
- What we think is a pleasant view of the sea is an impermanent flash in the retina that immediately becomes a forgotten-memory
- What we think of as music is a series of sounds interrupting emptiness.
- What we think we see makes us even more-blind than the blind can be.

- What will charm will cause harm.
- What would a light-wave look like if we could keep up with it?
- What you think you see depends on the light you see it in, both literally and figuratively.
- Whatever comes into being originated through conditions, stands with the support of conditions, and ceases when its conditions cease. When this is absent that does not come to be; with the cessation of this, that ceases to be.
- Whatever happens in the course of so-called existence is merely a conditioned event happening through conditions in a continuum of dependently arisen phenomena.
- Whatever is subject to origination is subject to cessation.
- Whatever we see is the actual, living Dhamma changing from moment to moment.
- Whatever you have attained, that's only how far you have got so far.
- Whatsoever there is of evil and connected with evil all issues from the mind.
- Whatsoever there is of good, connected with good, issues from the mind.
- When a bhikkhu is finally freed from craving to be this or that by the extinction of what can come to be, there is no more renewal and no more need for being.
- When a flame is blown out by the wind, designation applies to it no more.
- When a flash of lightning ceases, where does it go?

- When a good thing awakens desire a bad action will begin to arise.
- When a man has abandoned hate, it falls like ripened fruit away from the stalk.
- When a mental vacuum is arising, it will quickly be filled by daydreams; a way to avoid this is to focus bare attention onto a bare, immediate object and steadily hold it there.
- When a person conceives non-self, he arrives at the elimination of the conceit of self.
- When a sense image hits the mind, there is an empty instant before feelings and emotions arise.
- When abused, be subdued.
- When all bounds that have tied us down have been torn asunder, this is liberation.
- When anger ceases, where does it go?
- When awareness and impurity meet, awareness takes command.
- When bare attention is distorted, it appears in the light of subjective judgments.
- When bare consciousness arises sub-consciousness disappears.
- When bare sense and bare perception contact and mix with uncontrolled sense and emotion, the mind becomes ablaze with false perceptions.
- When chewing, be aware of every morsel and every movement of the mouth, from the moment of beginning of chewing through chewing and masticating, through to the end of chewing.
- When closing the door, be aware of each phase of the action of closing the door.

- When consciousness interlocks with mental materiality, it is dependent on a tie between individual-view and external appearance of presumed reality.
- When contact disappears, feeling disappears totally.
- When craving and detachment are quenched, there is no double edge.
- When craving becomes a compulsive search for sensual nourishment, it weakens other wholesome functions of the mind, especially those that are subtle and refined.
- When daydreams observe they are being observed, they disappear and vanish of their own accord.
- When desire is left unsatisfied, what remains complains.
- When doctors want to cure a disease, they first have to isolate the cause of the disease; when meditators want to cure a mental disease, they must first isolate and analyze the source.
- When dressing, be aware of each action of dressing in every detail of every moment and every movement.
- When feeling is seized upon as food for desire, when perception becomes a device for finding pleasures and avoiding threats to the ego, when volition is driven by greed and hate, and attention flits about unsteadily, we can hardly expect the mental body to mirror the world the way it really is in flawlessly precise concepts and expressions. To the contrary, the system of conventional referents that arises will be a muddied and muddled one, reflecting one's own biases, presuppositions and wayward emotions as much as it does the original referents, for, such conventions stem from and reinforce unrecognized common errors in the collective delusions of the world.
- When greed becomes an addiction, it leads to affliction.
- When hate is extinguished, where does it go?

- When he realizes cognitions are only formulations, cognizing formulations, he finds delight in noticing the objects one after the other. He is free from painful feelings during the delight of noticing, for as long as it lasts, until it disappears.
- When I vanquish anger by patience, my foe, the by-product of my anger, will be vanquished too.
- When ignorance becomes wisdom, karmic action has no force to link with consciousness.
- When insight arises, one sees that there is not even the tiniest atom that remains compact or solid.
- When interpreting a metaphorical conceit, we tend to fix on the points of similarity to the physical world in the vehicle and fail to bridge the gap of understanding between the known and the unknown.
- When life ceases, it is just like the wick of a lamp going out.
- When lying down for the night and waking up in the morning, be aware of the reclining posture and the points touching or resting on the bed or the mat.
- When man rooted-in-the world sees something original, he will ignore or copy it: both ways are wrong.
- When many voices shout at once, no one thinks himself a fool.
- When mind and wisdom become more subtle and developed, realizing deeper Dhamma, the defilements become correspondingly more subtle and evasive, producing self-delusion more craftily, hiding ever-deeper, and being disguised ever more cleverly.
- When mindfulness is focused on anger and perceives the source of anger, anger will disappear.

- When mundane man falls out of a tree and hits the ground in a flash of pain, the ordinary, worldly mind isn't quick enough to analyze and break the process down into its component frames and parts, so the untrained mind simplifies the process into falling, expecting and feeling pain. This is how the mundane mind perceives most other things too.
- When no one accepts; accept that no one accepts.
- When no one loves you, then, you are free.
- When noble morality, concentration, wisdom and deliverance have been understood and penetrated, the thirst for existence has been cut off, the stream of life has vanished and no further rebirth is expected.
- When nothing is becoming and nothing is dying, there is nothing that can die.
- When one accepts that one is dying, one can finally relax.
- When one begins to move any part of one's body, its previous position ceases instantly.
- When one doesn't give one's body everything it wants, it doesn't suffer so much.
- When one has abandoned delusion and is no longer confused, sunrise puts an end to the darkness.
- When one is absolutely alone for a long, long time, one begins to lose contact with one's own sense of self.
- When one is expediently adjusting and embellishing speech to suit assumed sets of circumstances, one is intentionally blurring and distorting the bare facts.
- When one no longer needs money, one sees it as poison.
- When one realizes that sexuality is based on fantasy, it loses its magic.

- When one regards the mind having a multiplicity of distracting thoughts, one should not consider the time taken in noticing and dealing with them to be wasted time.
- When one sets one's mind on the deed alone for the sake of its goodness, not on its consequences, the greatest merit is achieved.
- When one tries to let go of attachment, one encounters a powerful resistance; the mind does not want to relinquish its hold on the objects to which it is attached.
- When one truly penetrates the present, it's not such a great affair at all; whatever one is thinking will naturally come to an end and cease. If one can't foresee its cessation, one will assign it permanence.
- When one understands how form, feeling, perceptions formations and consciousness are impermanent, one possesses right view.
- When proponents of opposing views are fighting, both sides are afflicted with the same spiritual disease of attachment to views.
- When real and unreal phenomena are mixed together in this world, nobody can tell them apart.
- When referring to words and names, the Pali Canon reminds us, 'These are only names, expressions and turns of speech which the Holy One (Tathagata) uses without misapprehending them.'
- When right understanding comes together with right mindfulness, suffering fades away.
- When satisfying lust becomes a must, who can one trust?
- When sensations mix with feelings in the mind, it wanders off and resists coming back on track.

- When sitting, the body should be kept erect but not rigidly stiff or tense; the head should be slightly bent forward with the gaze resting gently where it naturally falls.
- When speaking, be aware of the movements of the lips.
- When speaking, speak only of the Dhamma; when thinking, think only of the Dhamma. When reflecting on the Dhamma, one does not fall from the Dhamma.
- When speaking, we should know, first, why we are talking, second, why we are talking to whom and, third, what we are trying to achieve.
- When suffering has nowhere to lodge, it dwindles away.
- When the action of standing starts, the action of sitting stops.
- When the aggregates and consciousness link, they, begin to support and feed off one another, oblivious to the continuing round of aging and death.
- When the Buddha says to be mindful, he means being mindful of the mind.
- When the causal stream is cut, all illusions cease.
- When the celestial gods began taking on bodies so they could sate themselves with sensual pleasures, they started the round of pain and suffering that accompanies corporeality.
- When the demons show their faces, point your finger at them and accuse them of coming to consume your heart and drink your blood.
- When the desire to want to advance on the path enters the mind, concentration disappears.
- When the element of heat undergoes change, all associated material qualities change along with it; this is equally true for the elements in the heart and in the body too.

- When the false image of self goes away, the false picture of a personal hell goes away with it.
- When the force of bad kamma has been used up, the power of good kamma then begins to bear fruit.
- When the four primary elements are perceived, the delusion of personality disappears.
- When the heart is trained not to be distracted and restless, it settles into a state of calm.
- When the heart reacts out of impulsive exuberance, the body performs harmful acts out of ignorance.
- When the higher life has been successfully lived, there is no reason for rebirth.
- When the mental faculties become keener, one becomes more aware of sensations, but, then, as the practice becomes more-determined, one becomes less and less aware of sensations.
- When the mind becomes intent on focusing on its meditation object, the mind's rebelliousness will disappear.
- When the mind fights delusion, there will be pain.
- When the mind goes back into its normal state, it becomes neutral.
- When the mind has sought everywhere, there is no place left to go but nowhere.
- When the mind is controlled, the body is controlled; when the mind is uncontrolled, the body is uncontrolled.
- When the mind is drifting away from the meditation object, you can turn the meditation to observation of where the mind is drifting and why it is drifting there.

- When the mind is empty and fully focused, freed from exterior action, it will fill with wisdom and peace.
- When the mind is focused on wholesome arisen states, it never feels frustrated.
- When the mind is fully-focused on a Dhamma thought, it cannot be distracted by what it is not.
- When the mind is hit by the painful dart of sense perception, it should shield itself from mental reaction.
- When the mind is not still, it is restless and upset; when the mind is still, it is at rest and at ease.
- When the mind is ready to wake up, but the body is not, which of the two takes command?
- When the mind reacts out of impulsive exuberance, the body does harmful things.
- When the mind recognizes an action arising, it can note ‘recognizing,’ and, while recognizing, it can direct and control the intention behind the action in the process of the action arising.
- When the mind starts wandering from the meditation object, note ‘wandering’; every time the mind wanders, note ‘wandering,’ until you are eventually able to hold the mind in check.
- When the mind wants to wander, bring it back to the physical sensation of the meditation object detached from all mental activity.
- When the mind withdraws from concentration into the world, it will not feel settled in that state.
- When the response to feeling replaces craving with restraint, mindful and careful attention will result, and a movement is being made in the direction of cessation.

- When there is harm in the good things people want to do for you, you have to be able to say, 'No, thank you.'
- When there is this, that comes to be; and with the arising of this, that arises.
- When thinking of one's self, one must note 'selfishness' and keep noting the selfishness of every selfish act until even the final, faintest sense of selfishness gradually fades away.
- When thought oversteps its bounds, it runs wild in a wilderness of its own conceiving.
- When thoughts know they are going to be analyzed, they don't want to appear.
- When touch and sense mix with feelings, common sense is lost.
- When two bundles of reeds are placed in a position to support one another, a change in position of one results in a change of position of the other. Thus physiological development affects psychophysical development.
- When we already know the answer, it's easy to understand, but, when we are seeking an answer, it's very hard and makes us stressed and confused.
- When we fear the wind, continuously howling and screaming, we are forgetting it is blowing itself out.
- When we are in one of the curves of the tail of the Naga, snaking up the mountain to the temple on the top of the hill, we can never see what is around the next curve or what we will see after the next bend. Only continued practice with determination and insight takes us there.
- When we are unable to jump the gap-of-understanding between the two mental objects compared in a metaphorical conceit, sometimes, it is because we are too dull to see implied analogies, and, sometimes, it

is because we are afraid to leave the world of mental conventions behind and take the leap.

- When we are using such expressions as ‘I,’ ‘you,’ ‘man,’ ‘person,’ ‘individual,’ we are speaking about things that do not in reality exist.’ By using such expressions which exist only in designation, we are not telling a lie; we are merely speaking of an apparent truth, making use of conventional language, without which no communication would be possible.
- When we begin trying to focus our attention on the Dhamma, the mind which has long been habitually allowed to wander its own way unrestrained will resist and struggle.
- When we contemplate the dangers of desire and the benefits of relinquishment, attachments are eventually shed like leaves from a tree, naturally and spontaneously.
- When we die, we take our most refined-knowledge with us, but may leave hints behind for those who have followed with us on the path.
- When we get concentration, our mind starts to calm down and quiets itself, and that is the time when we begin to see things clearly.
- When we have clear minds, things become our servants, and we use them to good purpose; when we have unclear minds, we become the servants and slaves of things.
- When we know fully that all beings are just impersonal, unstable mind-body processes, generating kamma and feeling results, our minds will remain with the ultimate truths and have no interest in conventional concerns.
- When we observe natural laws working, that is all we need to know.
- When we observe with detachment the process of how plants are dying as seeds are growing, we see how everything else arising and going.

- When we say ‘controlling the heart,’ the word ‘heart’ is a metaphor signifying the ‘grasping mind.’ Just as we can figuratively speak of the wild heart and the tamed heart and the heart-within-the-heart, so we may see there is wild mind, there is tamed mind and there is the mind within the mind that tames the wild mind.
- When we see pure food lying on the dirty ground, we wouldn’t want to pick it up and put it in our mouths, but, when impure thoughts present themselves to our minds, we have no hesitation about letting them in and making themselves at home.
- When we talk to people, we create a purely illusionary self who talks and acts in a way and in a language that others can perceive and understand. Sometimes, this illusive sense of self seems so convincing that we even begin to believe in it ourselves.
- When we think the cause of anger is external, we are mistaken.
- When we use words like ‘that,’ ‘which,’ and ‘might,’ we are referring to mental illusions and delusions with which we garnish, adorn and color bare objects of the senses.
- When what is in the cup is unwholesome or poisonous, it is a natural reaction to empty the cup and clean it carefully of all impurities.
- When wholesome mental states are in place, unwholesome mental states cannot gain entry.
- When wisdom arises, it dispels the darkness of ignorance, generates illumination of knowledge, spreads the light of cognition, and makes holy truths stand out clearly.
- When withered leaves are scattered upwards by strong winds, nobody knows where they will fall.
- When writing a word, be aware of every movement of the hand in writing each part of each letter of the word.

- When you are afraid, what you are afraid of is only arising in your mind.
- When you can't grab hold of what you want, you get really upset, and the mind becomes even-more-agitated.
- When you detach from physical feelings, is a part of you detached too?
- When you dream, watch where the dream goes and just let it go.
- When you emit energy, does the energy you emit cease to be?
- When you get angry or feel sorry for yourself, this is a good opportunity to understand the mind.
- When you hang your head while sitting, you don't feel the cooling, refreshing breath; but, instead, feel a sensation of hot breath streaming down your breast.
- When you have attained enough knowledge about yourself, you can live without your self.
- When you have something useful to say, say it; when you have nothing useful to say, be quiet.
- When you hit a big rock with a big hammer, there is a moment between impact and reverberation in which perfect stasis is achieved. The mind is the same as the rock.
- When you know that no one loves you, then, you are free.
- When you know that what you are doing is wholesome, maintain and abide in that state.
- When you no longer see yourself as an object and you no longer see other things as objects, this way of seeing and not-seeing becomes normal, even though the rest of the world would say you were mad.

- When you plot against an innocent who has done no evil deed, you are corrupted by your own evil and cannot be easily freed.
- When you realize the Dhamma will go on without you, you take yourself less seriously.
- When you see another person, imagine that he is saying, ‘Don’t judge me because I am not what you think you see.’
- When you see that the Dhamma can get along without you, you go along with it.
- When you see the harm and stressfulness that comes from attaching to objects, you will automatically want to let go.
- When you train the mind, you have to gain control of what is wriggling after the six senses.
- When you try to focus on the meditation object, your mind will try to wriggle away, the same way a fish tries to wriggle back into the water once it has landed on the shore.
- When you want to do things for others, be careful your actions do not do more harm than good.
- When your body elements burn and cease to be, where do they go?
- When your body is worn out, and your energy has been wasted, you will know it wasn’t worth the bother.
- When your knowledge and practice are as far apart as the earth and sky, ask yourself the reason why.
- When, through right concentration, we see the cause of suffering arising, the cause of suffering will no longer arise.
- Whenever an image wants to pose a problem, expose its roots.

- Whenever an unwholesome intention is in the process of arising, that's the time to attack it.
- Whenever the suttas speak of man, woman or person...this should not be taken in the ultimate sense, but as a mere conventional mode of speech (vohara-vacana). The *Abhidhamma*, in distinction to the suttas does not use the conventional mode of speech of the world but deals only with ultimates, or realities in the highest sense (paramattha).
- Whenever you are sitting waiting is a good time for meditating.
- Where does restlessness come to rest?
- Where the mind moves, there is the place to analyze.
- Where there is a sense of one's self, there will be other things that belong to it, every one of which will become a burden.
- Where there is no grasping, there is no self.
- Where there is true awareness, miserable little thoughts and petty problems are afraid to show their faces.
- Whereas the doctrine of impersonality (anatta) proceeds analytically, by splitting existence up into the ultimate constituents parts, into mere, empty, unsubstantial phenomena or elements, the doctrine of dependent arising, on the other hand, proceeds synthetically by showing that all these phenomena are in some way or another conditionally related with each other.
- Wherever one is, one is always in the present.
- While sensory feelings are incoming perceptions coming from the objects of consciousness, acts of will (volition) are outgoing actions coming from within consciousness or unconsciousness.
- While talking, one should be mindful that there are no excessive, unseemly movements of hands, feet and head or changes of facial

expression due to excessive pleasure, arrogance, excitement or partiality.

- While the disciple devoted to practice turns away from all formations of existence and no longer finds delight in them, his mind no longer clings to any formation of existence, and he is filled with only the one desire to be freed from all forms of existence.
- While the relatives are looking on weeping, slowly, one after another, they are themselves being led away like oxen to the slaughter.
- Whirling and swirling, the mind is endlessly spun around by the defilements.
- White stones and white bones consist of the same four elements but decay at different rates.
- Who goes? No living person or being whatsoever. Whose going is it? Not the going of any living being or person. On account of what does the going take place? On account of the process of oscillation born of mental activity.
- Who loves himself may never harm another.
- Who reflects on his movements and clearly comprehends states of activity and rest as taught in the texts and commentaries has turned his mind towards self-mastery.
- Who seeks sorrowless dispassion should have no loved-one in the world.
- Whoever delights in corporality delights in concomitant suffering.
- Whoever said, 'If it is not reason, it is not philosophy.' was excluding wisdom from the pursuit of understanding.
- Wholesome states of existence are pleasurable but only for as long as they last.

- Whoso cleaves to woe, follows after woe, is bound up with woe and thus considers, ‘That belongs to me. That I am. That is my self.’
- Whosoever has not penetrated the impersonality of all existence will think that existence is his ego personality that experiences suffering, his personality that performs good and evil acts.
- Whosoever has not penetrated this impersonality of all existence will not be able to understand the Dhamma.
- Whosoever is not clear with regard to the conditionally arisen phenomena and does not comprehend that all actions are conditioned through ignorance...he thinks it is an ego that understands or does not understand, that acts or causes to act, that comes to existence at rebirth...that has the sense impressions, that feels, desires, becomes attached and continues.
- Why are we so sure about the things that we think we know? Why do we fail to reflect on the things that we know we do not know?
- Why are you searching outside the Master’s word? Has not the way been proclaimed by the Buddha?
- Why do people always want things that are not good for them?
- Why do people always wish for a happy life rather than a happy death?
- Why do people keep making the same mistake over and over again?
- Why do religions hinder people from living in love, harmony and peace?
- Why do sons have within them the latent will to kill their fathers and mothers?
- Why do we attach to pain? Mind detached from the six senses feels minimal pain and, sometimes, even no pain.

- Why do we go to such pain to sustain what cannot be sustained?
- Why do we have a false idea that food is so satisfying and fulfilling? The food that we so crave for, once masticated, becomes an unwholesome, messy mass, mixed with spittle and saliva which dissolves in the stomach, goes through the intestines and ends in excrement.
- Why do we perpetuate our aggressive grasping for self-affirmation?
- Why do worldly people always believe that you would do the same bad thing that they would do?
- Why does one say consciousness? It cognizes, that is why it is called consciousness; it cognizes, for example, sour, bitter pungent, sweet, alkaline, salty and unsalty.
- Why is it that so few are interested in the connection between the mind and the brain and the moving parts of the mouth?
- Why is it that the world is so blind to full-blown compassion and loving-kindness?
- Why is it that those who love to hate also hate to love?
- Why is the body, which is seventy-five-percent water, seen as matter?
- Why is there a mind? What does the mind do? Does the mind act? Does the mind observe and analyze? Is the mind passive? How does the mind work? Is it subjective or objective? What does it perceive? How does it perceive? What is the process of perception? Are perceptions real? Does the mind depend on assumptions? Does the mind make presumptions? Does the mind judge and decide? Is the mind confused? Does it function using a set of commonly-accepted presumptions? Or is it just a fleeting series of swiftly arising and disappearing instants of perception?
- Wisdom arises from practice, free of language and thought-process.

- Wisdom coupled with good intentions tells us what to do.
- Wisdom does not belong to anybody; it is natural and neutral.
- Wisdom is just there to be discovered in the nature of things as they arise and pass away.
- Wisdom is the flaming sword whose light dispels darkness and whose blade severs the fetters of the passions.
- Wisdom is the great eliminator.
- Wisdom must be turned loose in the heart to dissect and cut away all its defilements until it becomes bare and pure and centered.
- Wisdom that is merely quoted is dead in the past; wisdom that is achieved is alive in the present.
- Wisdom that leads to penetration leads out of this world.
- With clinging as a condition, there is existence.
- With correct Dhamma practice and insight, suffering will decline.
- With each syllable spoken, there arises at least one impulse that ceases to be with the uttering of the next syllable, yet the mundane mind hears and takes the compounded-syllables together and conceives them to be one word.
- With every movement of the body, be mindful of the movement.
- With every step forward, we realize our blindness to the falseness of what went before.
- With heightened perception, we are aware of the purity of what we think and do in every conscious moment.

- With mindfulness, one watches each feeling that arises, seeing it merely as a feeling, a bare mental event, shorn of all subjective references, empty of anything pointing to an ego.
- With mindfulness one watches the stream of the acts of consciousness (cittas) flashing in and out of being, moment by moment, coming from nowhere and going nowhere, yet continuing in sequence without pause.
- With rapture and happiness born of seclusion, he drenches, steep, saturates and suffuses his body, so that there is no part of his body that is not suffused.
- With the cessation of clinging, existence ceases; with the cessation of existence, birth ceases; with the succession of birth, aging and death, sorrow, lamentation and pain, grief and despair cease.
- With the destruction of feeling, a bhikkhu without longing has attained Nibbana.
- With the disappearance of unity (ghana-vinibbhonga), the oneness disappears and the complex nature is disclosed.
- With the poisoned-dart of grief one infects oneself.
- With the withdrawal of the fuel, this terrible conflagration of suffering is brought to extinction, sooner or later.
- With the words, 'I feel anger,' there are three problems, which can be explained in this way: there is the sense of 'I' that precedes feeling. There is feeling arising out of the sense of 'I.' There is anger arising out of the root of feeling. The solution is to understand that such a sequence of mental events starts with an illusion of 'self.' When one can see the illusion of self, there is no self feeling. Where there is no feeling, there is no anger.
- With time, consciousness of becoming and perishing becomes mere arising and passing away.

- Within a turning wheel there is no final destination or goal.
- Within the body is found the beginning of suffering, the contingent continuing of suffering, and the end of suffering.
- Without having mastered the domain of morality (sila), it is not possible to master the domain of concentration (samathi). Without having mastered the domain of concentration, it is not possible to master the domain of wisdom (panna).
- Without insight, self inflates and feeling hates.
- Without points of reference, it is impossible to grasp space.
- Without purity of body and speech, purity of mind cannot be developed, because the mind will be too agitated by sense desires, regrets and aversions to be able to settle on a meditation topic.
- Woman's body is a biological trap out of which arise networks of dependencies.
- Womanhood is no impediment to the achievement of Nibbana.
- Words and terms tend to be colored by the customs and cultures that produce them.
- Words are assumed, unreal concepts used for convenience as commonly accepted conventions.
- Words cannot be the vehicle of the truth of Buddha Dhamma; what is merely 'described' is different from what is actually 'experienced.'
- Words do not become ultimate realities just because different things have been given different names. Things in the world that appear to be real do not really exist as such. Words only stand for rapidly changing states that appear to have materiality in an apparently permanent world. Words are actually illusions used to designate fleeting phenomena which are disappearing even more quickly than we are

capable of perceiving them. Using words to name things does not assign them any ultimate reality.

- Words like ‘self’ and ‘me’ and ‘I’ and ‘mine’ are metaphorical vehicles which point to images that the mind and the senses falsely assume to have existence, solidity and reality.
- Words should be useful tools and used for constructive purposes.
- Work for the benefit of those who ignorantly suffer.
- Work on the extinction of lust and anger.
- World (loka) is everything that arises and passes away; world is impermanent.
- Worldly is the opposite of unworldly; world is not at the center and it is not where things start.
- Worldly life starts as a trauma at birth, and as it proceeds, it gets worse and worse.
- Worldly wisdom and conventional wisdom are oxymoronic.
- Worn-out for naught, the body perishes.
- Worry is caused by expectations; cut out expectations, and cut out worry.
- Wrong view refers to thinking that there is a permanent self who is breathing.

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- You are no more real now than at six months in your mother's womb or at six, sixteen or sixty.
- You can explore the world searching for a person more deserving of your love than yourself, but you will find no such a person anywhere.
- You can never find the concept, only the bare reality.
- You can't force the mind to enter concentration, and you can't force the mind not to concentrate.
- You cannot know what will happen; it only happens as it is happening.
- You cannot practice meditation by trying to silence the mind.
- You do not have to go searching for the rise and fall of the abdomen, the out-breath or the in-breath.
- You don't change your mind; your mind keeps changing.
- You have to study hard yourselves. The Buddhas only point the way. Who follows it with mind absorbed will find release from Mara's sway.
- You must become ever-more-strong to reach that which has not been reached.
- You must establish mindfulness as your rampart and wisdom as the weapon you use to break through and destroy the battlements of craving desire.
- You must find out the truth within yourself about getting rid of ignorance and delusion.
- You must go through the suffering that leads to the end of suffering.

- You must understand wrong first before you can understand right.
- You should always strike the right balance between right motive and right moderation.
- You should never fix a time-limit for your meditation.
- You will never find peace if you spend all your time looking for the perfect man or the perfect teacher; you will only find peace when you have found him within yourself.
- You won't find the right answers if you don't have the right questions.
- You're just a phenomenon in a process, starting from germination, leading through dissolution into termination.
- Your enemies will never believe you when you are telling the truth.
- Your mind has been deceiving you all along; worry comes from ignorance.
- Your self-image is just an image: you are not what you appear to yourself to be.
- Your thoughts are your enemies barring the door to the way of the Dhamma.
- Your worst enemy cannot harm you as much as your own unguarded-thoughts.
- Youth has to age; health has to sicken; and life has to die.

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