

# **Buddhist Sayings in English**

Compiled and Edited by

David Holmes

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The editor, David Holmes, was born on August 12<sup>th</sup>, 1940, in Winnipeg, Canada, and graduated from McMaster University in 1963, followed by further studies in Philosophy and Literature at Ludwig Maximilians University, in Germany, and Uppsala University, in Sweden. Beginning in 1966, he began lecturing at the University of Maryland, Munich Campus, where, for twenty-five years, he taught courses in World Literature, English Literature, American Literature, Introduction to Literature, Poetry and Poetics, Creative Writing, and Main Currents in American Intellectual Thought. After a period of Buddhist Studies in Kandy, Sri Lanka, under the direction of Ven. Nyanaponika Maha Thera, Ven. Ampitiya Sri Rahula Maha Thera and Bhikkhu Bodhi, he moved to Thailand, in 1992, and joined the Faculty of Arts at Chulalongkorn University, where he, taught courses in The History and Development of American Poetry, The History and Development of The British and American Novel, The Twentieth Century British Novel, and The Twentieth Century American Novel. After retirement from Chula, in the year 2000, he helped coordinate English Presentations in conjunction with the KMUTT, Faculty of Architecture's Art History Program. Since 2002, has been devoting his time to research, to writing and to Buddhist practice. He is an active supporter of the Buddhist Publication Society, centered in Kandy, Sri Lanka, which has become one the main contributors and distributors of Theravada Buddhist texts and literature throughout the world today.

## **Introduction**

This is the kind of book which you can open anywhere, and let your eye scan down a page until your it fixes on one saying at a time, so the mind will focus on just one single thought.

This is not the kind of book you should read from cover to cover, page by page, from top to bottom. Indeed, it is arranged alphabetically so ideas and images will appear in random sequence, just the way things hit you in real life.

sayings will jump out at you and make sense; others may not make sense. Disregard anything that looks confusing, and continue looking for statements that speak to your state of mind in the present moment. Just get started like this and keep coming back to the site whenever you have a taste for it.

The collection includes a wide spectrum of Buddhist sayings, beginning with the time of the Buddha, spanning more than twenty-five centuries, reaching right down into the present in living Dhamma practitioners of today.

The sayings come either from original Pali texts and commentaries or from sources such as Sanskrit, Chinese, Japanese, Burmese, and Thai teachings about Buddhist practice, which have been translated into English to be passed by English speaking practitioners around the world today. Wherever the sayings may come from or whoever said them, what they all have in common is that there is only one Dhamma.

## **A Collection of Buddhist Sayings in English**

- A day of wind and moon in an eternity of endless space.
- A fool can show wisdom in admitting his foolishness.
- A fool who thinks himself wise truly deserves to be called a fool.
- A guardian of truth is wise and just.
- A heart which is empty of evil is full of wisdom.
- A hundred streams flow to the sea.
- A man centered in loving kindness dies free of fear and confusion.
- A man centered in loving-kindness sleeps in comfort.
- A man centered in loving-kindness, dreams no evil dreams.
- A maternal body of the four elements is trouble.
- A meeting of equal opposites comes to a balance in the middle.
- A mental impression arises, draws and pulls at the mind, and falls away.
- A mental picture is just a fleeting image without actual form or fixture.
- A mind that is capable of a small sin is capable of a big one.
- A mind that keeps itself free of taints may be said to bathe inwardly.
- A mind-moment arises and ceases just like everything else.
- A monk should serve as a shining example on the path to perfection.
- A monk should not relax his energy and determination to achieve spiritual progress, even when he is ill.
- A monk who follows the monastic code of discipline will never use money or engage in buying or selling.
- A noble woman seeks the Dhamma beyond the beautiful.
- A palm tree ripped out at the roots does not grow again.
- A perpetrator can deceive everyone but himself.

- A person who cleaves to worldly possessions and passions is like a child eating honey smeared on the edge of a knife.
- A person who part of the world, like everything else, falls apart and dies.
- A shaven-head does not make one a wise ascetic.
- A snowflake never falls in the wrong place.
- A Sutta should be read again and again, lest its message be lost.
- A taste of Dhamma conquers all taste for tastes.
- A thousand mountain ranges face the highest peak.
- A tranquil mind is a mind that is focused and clear.
- A tree, even when it has been cut to a stump, will sprout and grow again.
- A true Buddhist works for the well-being and happiness of all.
- A white heron on a snowfield hides itself, unseen in its own image.
- A wise one becomes full of goodness, just as drops of water fill a pot.
- A wise one, holding a scale, perceives when just even one speck of worldly dust produces an imbalance.
- A woman's fragrance is the most alluring of them all.
- A wrong action, like milk, soon turns sour.
- A wrongly-directed mind brings greater harm than any enemy.
- Abandoning self-indulgence opens the door to wisdom, clarity and compassion.
- Admiration, clothed in praise, is a spiritual disaster disguised as a blessing.
- Advanced practitioners do not have to be sitting; one can practice while engaged in any activity.

- After listening to our teachers, whether we walk the path is up to us alone.
- After making merit for a long time, one experiences desirable, pleasant, charming results for a long time.
- After Siddhartha became a Buddha, he left Siddhartha behind.
- After spring rain, dried-roots sprout again.
- All created things perish; whoever realizes this transcends pain.
- All existence is characterized by a sense of suffering in which there is no lasting satisfaction.
- All fabrications and fixations of the mind remain stressful.
- All forms are unreal; whoever realizes this transcends pain.
- All happiness arises from the desire for others to be happy.
- All know the way, but few follow it.
- All misery comes from the desire to be happy.
- All of the senses are manifest, but they are void of stability.
- All pain comes from resisting the actual truth.
- All sayings about the Dhamma say the same thing in different ways.
- All that is subject to arising is impermanent and not self.
- All that is subject to arising is subject to ceasing.
- All things are objects for insight meditation. Just keep noting them with concentrated awareness, keeping the field of perception clear of any associations or dependencies.
- All things are simultaneously interdependent and impermanent.
- All things are uncertain. Uncertainty is the nature of all things.
- All things knowable to the senses are things of this world; that which is not knowable to the senses is the Dhamma. That's the paradox.
- All things of this world die; they have death built-in.

- Almost hidden in the darkness, the crane dreams in wintry nights
- Amassing wealth is like trying to fill a bottomless-vessel.
- An angry mind does not discern or fear danger.
- An awakened mind is able to predict how it will act or react in the future, based upon what it is doing now.
- An awakened one does not relish offerings but seeks seclusion instead.
- An irritable person affects all those around him with stress and distress.
- An un-cut hand can handle poison, but why take the risk?
- An unshakable, unconcerned mind can never be entangled and troubled.
- An untrained-mind will fight you for what it wants to call its own, just like a dog, if you try to take away its bone.
- Analyze what is not genuine and just dressed and disguised.
- Analyzed carefully under the scope of close and constant observation, clinging attachment gradually dissolves into peace.
- And again monks, a Bhikkhu reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and various kinds of impurities.
- Anger always arises together with mental pain.
- Anger and accelerated breath are intimations of a painful death.
- Anger fosters misery. Fury clouds the mind. Rage results in disaster
- Anger produces only unwholesome actions.
- Animals have no chance to increase Dhamma. If we do not practice with right understanding, we fall back to the level of animals.
- Anticipate the poisonous snake in the path, and avoid its bite.

- Any dirty little deed you might want to conduct when no one is looking is still seen and observed by yourself. Watch and act accordingly.
- Any form of attachment is a poisonous and harmful thing.
- Any one of the senses will trap and ensnare, so observe and beware.
- Any phenomenon whatever, sensed or conceived in the mind is a subject worthy of penetrative analysis and investigation.
- Any satisfying and comforting illusion needs to be constantly renewed.
- Anything that appears will disappear of itself; trying to stop the process will cause consternation and pain.
- Anything you attain is karmic. This is what turns the Wheel.
- Anything you want to be is just a delusive, worldly desire.
- Apply mindfulness with arduous effort striving for deliverance.
- Arising of wisdom is freedom from attachment to the five khandas: material form; feelings; perceptions; mental formulations; and consciousness.
- As a beautiful flower with a delightful fragrance is pleasing, so is wise, loving speech, matched with right action.
- As a mother watches over her child, willing to risk her own life to protect it, so with a boundless heart should one cherish all living beings, radiating kindness, all over the world.
- As for the body, it can be peaceful only when the mind is full attentive; the minute mindfulness lapses, the mind will go back to playing its same old tricks.
- As long as even the subtlest thread of craving remains in the mind, we are not beyond the danger of being wholly swept away by the terrible flood of existence.

- As long as the mind does not know itself, as long as the mind is not bright and illuminated, the mind is not free.
- As long as the mind is attached to any image, it cannot be empty.
- As long as there is a group of monks practicing the Dhamma as it was practiced by the Buddha and his followers, Buddhism will never die.
- As long as there is no cutting of the causal stream, there is no way out of illusory appearance.
- As long as we follow the world, there is no stopping for rest.
- As seasoned-fighters face the swords of the enemy on the battle line, lightly dodge the weapons of defilement and overcome the foe with nimble skill.
- As solid rock is not shaken by the wind, so the wise are not shaken by blame or praise.
- As soon as we have performed any action, our control over it is lost.
- As the craftsman selects his tool, he isn't concerned with the weight of it but only with accomplishing his task.
- As the fields are damaged by weeds, so men are destroyed by passions.
- As the mind becomes more purified and rarified, we no longer think in the same ways that we used to do.
- As the mind becomes more refined, pleasure will disappear, as equanimity leaves it behind.
- As the mind calms down, the breath will also calm down without exerting conscious control.
- As the mind continues in practice, onto a more-refined level, concentrate on separating the refined from the coarse.
- As the mind develops through Samadhi, it feels peace and equanimity wherever it may be.



- As the mind is directed through concentration, the coarsest parts will fall away, because they cannot follow the mind into refinement. Then, both the body and the mind will feel lighter.
- As the path steadily quells defilements, so the cessation of suffering comes about, for cessation is dependent on the strength of the path.
- As water drops from a lotus leaf, so sorrow drops from those who are freed from unwholesome craving.
- As water fills a jar, drop-by-drop, so one insight leads to wisdom.
- As we continue to turn attention inwards and reflect on the Dhamma, the wisdom faculty gradually matures, and the mind experiences the body's physical characteristics as formless and immaterial objects.
- Asking unanswerable questions pulls our attention away from focusing on direct experience and how dependent events influence one another in the immediate present.
- Associate with virtuous men; listen to the true Dhamma wisely; consider the true Dhamma wisely; practice in accordance with the Dhamma.
- At dawn, it was the Buddha's habit of surveying the world with his divine eye to see those in need of help.
- At last I see a Brahmin who is fully-quenched, who, by not halting and not straining, has passed over attachment to this world
- Attach to all of your desires and see where it gets you. See what the result is, and this will give you cause for reflection.
- Attaching to what it likes, the mind goes spins around and around until it becomes dizzy.
- Attained merit is indestructible.

- Attempting the eradication of the six senses is like trying to plug one leak in a sinking boat, only to find that it is leaking elsewhere in five other places at the same time.
- Attraction and repulsion are the opposite ends of unrestrained compulsion.
- Avoid blame, the way a tamed-horse avoids the whip.
- Avoid irritation in word, deed and thought by exercising mindfulness over the body, speech and mind.
- Avoid slitting your throat with your own tongue.
- Avoid the plight of the ant that fell into the honey-pot.
- Awaken the mind without its being fixed anywhere.
- Bail-out the boat that is filling with passions to travel lightly on the open sea.
- Balance basic need against excessive greed.
- Basic seeing, hearing, and knowing are at first only empty images.
- Be a good example to everybody, but especially to yourself.
- Be a lamp upon yourself.
- Be able, upright, open and gentle in speech.
- Be aware and beware of the trap within.
- Be aware of the actual appearing and the actual ceasing of the breath, to perceive it's impermanent, unsatisfactory-ness.
- Be careful in what you say, restrained in what you think, and impeccable in how you act; the practice of purity will take you a long way along the path.
- Be careful when taming the tiger of the heart, for when it gets a hunger for the Dhamma, it sinks in its teeth and will not let go, doing the exact opposite of what it ought to know.

- Be composed within your mind; whatever doubt arises in the practice, just observe it and let it go and continue to maintain mindful restraint.
- Be content with a little because you cannot look after a lot.
- Be gentle with yourself, first, if you wish to be gentle with others.
- Be humble rather than conceited.
- Be indifferent to praise and honor and avoid blame.
- Be like a frightened man with a brimming oil jar in his hand while being menaced by a swordsman saying, ‘Spill one drop and you will die!’
- Be mindful of seeing what the body is not.
- Be not proud and demanding in nature.
- Be peaceful and calm and wise and skillful.
- Be quick and adept in awareness, so if you note a bad word or impulse is beginning to affect you, you can quickly avoid counter-reacting.
- Be wise and still, with senses calmed.
- Becoming detached; being detached; becoming free.
- Before a meditator does any action, he should first consider whether the action is beneficial or not beneficial.
- Before and after cannot arise free of interdependence.
- Before sleep, it is wise to meditate, even if only for a few minutes, to focus and purify the mind.
- Before sleeping, one may consider that one is lying down for the last time, and that there is no certainty that one will wake up again. Use this as a reflection to focus the mind on skillful states and banish unskillful, sensual states.
- Before there can be wise reflection, there must be calm.

- Before we drop life's burdens, we cannot conceive of the benefits of letting-go.
- Before you can practice with your body and speech, you must first practice training the mind.
- Being able to catch and eradicate an act of indulgence in the act of arising deceit is a reward beyond price.
- Being attached to self, like a dog chained to a post, is the thing that makes us suffer the most.
- Being avaricious makes people suspicious and pernicious.
- Being caught in the view of having some special mission is just another form of bondage.
- Being content with what you have, contemplate the nature of contentment.
- Being detached from wrong views, the monk dwells without clinging to anything ... in the world, perceiving again and again the body is just the body.
- Being single is lonely; being with a partner brings friction. Self-reliance alleviates contradiction.
- Being world-weary indicates the unsatisfactory-ness of consciousness of the world itself.
- Belief in a soul or self was described by the Buddha as a major cause of suffering.
- Believing you have a self is the cause of misery.
- Beneath the half-shut eyelid of the moon, an empty gaze is peeping into my room.
- Better than others? Equal to others? Less fortunate? How your vision is skewed depends on your attitude.

- Better than reciting one hundred words is one short line or poem, if, upon hearing it, one becomes peaceful.
- Better the mind control the passions than the passions control the mind.
- Better to conquer yourself than others.
- Better to destroy your own evil thoughts than to do harm to another.
- Better to fight passion than become the slave of depravity.
- Better to move the vessel when it is unfilled.
- Beware not maintaining attention to the actions of the body.
- Beware of being unaware of unawareness.
- Blind is this world; few can clearly see. Like birds who escape from the cage, only a few survive in a state that is safe and free.
- Blocking the defilements from taking their fill by cutting off their nutriment is following the way of the Noble Disciple.
- Body and mind just drop away.
- Boiling water must first be calmed before it is capable of reflection.
- Bondage and suffering are proportionate to the extent we let our senses dominate us.
- Both a cloudy sky and a cloudy mind will eventually clear.
- Both darkness and light provide insight in the heart.
- Both externally and internally, the world is just all one great deception.
- Both good and evil actions will bear fruit.
- Both looking forward to and hanging onto delight are not right.
- Brahmin, just as a skilled-trainer of horses, having taken on a beautiful thoroughbred uses the bit to develop the discipline,

preparatory to further training, so the Tathagata, having taken on a man to be tamed must discipline him.

- Breaking the silence above the quiet canal, a cuckoo bird sings.
- Breath and fire in nothingness.
- Breathe in emptiness, deathlessness in fire.
- Buddha nature does not reveal itself to a mind clouded by defilements.
- Buddha would not teach something that is impossible to practice.
- Buddhas do not keep or break precepts. Buddhas don't keep or break anything.
- Buddhism doesn't deny any religion. It seeks a path out of suffering and goes its way.
- By amending our faults, we gain wisdom; by defending our weaknesses, we betray our ignorance.
- By cultivating merit-making through giving, moral conduct, and meditation, a man arrives in untroubled and happy states.
- By getting rid of restlessness and worry, he dwells, calmly, with the mind, subjectively tranquilized, and purifies the mind of restlessness and worry.
- By getting rid of the grasping heart which is the cardinal problem, the defilements which are lodged therein will spontaneously disappear.
- By guarding your speech and actions, you can make them become graceful to the eye and ear.
- By oneself is one defiled.
- By their own evil doings the corrupt have created their own private hells.
- By trying to lose oneself in pleasure, one falls unaware into the mire of suffering.

- Can breath and fire exist in a void?
- Can the 'me' must be extracted from the 'form?'
- Captured in the trap of desire, one remains stuck until one dies.
- Care for your own personal integrity and for the welfare of others your actions might effect.
- Carried aloft by worries and regrets, we spin out of control, like a kite with a broken string, swirling higher and ever higher.
- Cast out all imaginings and conjectures, and all inclinations of the vain gloriousness of 'I' and 'mine.'
- Catch your heart, as a blameworthy intention is about to arise; tame the wild nature of the heart, as one would tame a wild tiger.
- Catch yourself in the act of thinking 'I know!' when, in fact, you really don't know.
- Catering to feed the heart with emotional objects born of contact is a form of wrong action.
- Caught between animal need and human greed, can we be freed?
- Challenging every deception, wipe out and eradicate false views and wily ways until they're entirely eliminated.
- Charmed by the body, we are unaware of the true refuge within ourselves. The true place of refuge is within.
- Check the mind's wild chasing after sense objects; otherwise, the mind will be like a rudderless ship, battered by wind and waves of sense and desire and drifting helplessly towards rocky shores.
- Cherish only the banishment of unwholesome attachments.
- Clean the mind and actions and speech will be refined.
- Clinging is like carrying a heavy rock and not knowing how to drop and let it go.

- Clinging is not permanent; just as it arises, so it will end.
- Clinging with adherence to one's own views, without consideration for those of others, leads to disputation and conflict.
- Colored water prevents a true reflection.
- Coming and going, never being content, the mind exhausts itself.
- Concentrate on the ceasing of exhaling and see what it does for you.
- Concentrate on the sound of blood in your ears.
- Concentration becomes slowly more and more refined, step by step.
- Concentration dwells in a state, of thought-free, alertly-wakeful attention, not directed towards any object, empty of any content.
- Concentration on spotless virtues acts as an anti-venom to the poisons of mental and mortal pain.
- Concepts can be valid and invalid tools for understanding; ideas can be fruitful or useless; capable of bringing immense benefit or of causing enormous harm. The object of studying the Dhamma is to understand experience correctly; to be able to distinguish valid from invalid; the true from the false; the wholesome from the unwholesome.
- Conceptual right view may be compared to a hand that has an intellectual grasp. Experiential right view may be compared to an eye that sees directly into the true nature of existence ordinarily hidden to the beholder obscured by greed, aversion and delusion.
- Conditionality and what arises as a result, are completely balanced and impartial.
- Conquer anger with lack of anger.
- Conquer the angry man by love.
- Conquer the ill-natured man by goodness.



- Conquer the liar with truth.
- Conquer the miserly man with generosity.
- Conquer vice with virtue.
- Conquering huge armies is easier than conquering one's self.
- Conscious images of objects are seen, but their causes usually remain unseen.
- Consciousness is awareness of an object present through contact, which always dies away through the contact.
- Constantly be aware of whatever way the body is moving or placed.
- Constantly bringing the mind back and disengaging it from the tangles is the basic practice of everyday life.
- Contemplate other people until you see them as skeletons.  
Contemplate yourself as a skeleton. Contemplate the world as empty space.
- Contemplate the actions of the six senses, so you won't tag along after them.
- Contemplate the beginning of a sound and contemplate the ending of a sound.
- Contemplate the objects of the six senses with non-involvement and detachment.
- Contempt cannot bite or swallow you, so why be bothered by it?
- Content without form and form without content; both bring disenchantment.
- Contentment is greater than wealth.
- Continuing meditation is a way of developing self-reliance that is steadily taken onto a firmer and more-dependable level.
- Contraries are not necessarily contradictions.

- Control can only depend on one's own mind.
- Control the flow of the mind and watch that it doesn't run wild.
- Control your body, your tongue and your mind.
- Correct the problems in your own mind, before you express your views of others.
- Craving for quick results while avoiding the necessary hard work is a sure way to dissatisfaction.
- Craving, desire and thirst for sensual pleasure binds beings to a cycle of painful existence and suffering.
- Creating new states of being that do not even exist, how can the mind ever come to rest?
- Crush self-allurement, like an autumn lily in your hand, until all sense of attachment is gone.
- Cut at the tie with which ignorance binds the body to the mind.
- Cut down the forest of desire and, keep clearing away the underbrush to reveal the naked truth.
- Cut the rope that ties you to the post, and there is no post.
- Day and night impure actions disturb, worry and provoke us, but most hold the view that this is normal and natural.
- Days, minutes, time steadily consume everything.
- Death and its inevitability should be faced with equanimity and tranquility.
- Death carries off a person who is gathering flowers, like a flood carries away a sleeping village.
- Death is a fundamental part of the law of nature that can be neither denied nor defied.
- Death is a process rather than a sudden, instantaneous event.

- Death is as natural an event as nightfall: a manifestation of the law of impermanence.
- Death, like birth and ageing is part of the cycle of life.
- Deeds may totally disappear from our memory, but once performed, they leave subtle traces and impressions in the mind.
- Defilement is the result of an action that has tainted, besmirched, sullied, corrupted, polluted or degraded what was pure.
- Defilements sing at the top of their voices in the center of our hearts, without knowing any humility.
- Delight in seclusion and solitude, and totally commit efforts of body and mind to the work of the Dhamma.
- Deluded people don't know who they really are.
- Delusion clouds and blinds the mind, making it unable to discern between right and wrong actions.
- Deny the reality of seemingly fixed-images, and the world will consider you to be insane.
- Dependencies are not in the heart; they simply hook into it.
- Desire and attachment will not disappear on-their-own. We have to pluck them out, as we would splinters or thorns stuck under the skin.
- Desire and fear impermanent, unsatisfactory and non-self. They must be seen and penetrated so such suffering burns itself away.
- Desire for good, when it is too great, also leads the mind astray.
- Desire is an absolutely stubborn master, determined to remain in control.
- Desiring that the mind will reach a state of calm is not a state of calm.
- Detach the mind from self and focus only on the object.
- Detached-mind observes noises and disturbances as normal actions.

- Detachment from, and disenchantment with, the world can help an ailing mind and body to recover again.
- Develop a high degree of equipoise, keenness, subtlety, quickness of cognitive response, in the practice of mental microscopy.
- Develop a mind of equilibrium. Whether getting praise and blame, do not let either affect the poise of the mind.
- Developing wisdom is like growing rice; even when you don't see the rice appearing, it is developing.
- Dhamma does not prevent old age, death, hunger or fire.
- Dhamma goes against the grain of delusion
- Dhamma never encourages the doctrine of fatalism; true Buddhists never think of events as being pre-determined.
- Dhamma placed in the heart of a Noble One will remain uncorrupted and pure.
- Dhamma practice requires careful balance, neither too tense nor too slack, so that one always responds with the appropriate action to maintain the Middle Way.
- Did you bring your actions, speech and thoughts with you today or did you leave them at home?
- Discarded Dhamma is worthless.
- Disciples of the Buddha who are fully aware take delight in compassion.
- Discipline in thought word and deed guides a man along the correct path of life.
- Discover the Dhamma within yourself, and become like the Buddha.
- Disenchantment with the world and the impermanence of component things help bring one into health and balance.

- Disentangle the web of illusions and steadily gain self-reliance.
- Disproportionate generosity does more harm than good.
- Dissatisfaction is caused by the distraction of desiring satisfaction.
- Disturbances are dependent on perceptions have no presence in the void.
- Do away with self as center-point, and there is nothing to experience.
- Do not attach to what is arising and ceasing.
- Do not become attached to anything; likes or dislikes are like chains.
- Do not desire calm and the mind may become calm of its own accord.
- Do not enter and dwell in the house of your teacher's wisdom but rather seek and find and cross the emerging threshold into your own.
- Do not grasp at personal thought or personal fault or personal pain: view suffering as universal pain, based on dependent-arising.
- Do the good and keep doing it again and again until happiness begins to replace pain.
- Do we know there is beauty because there is ugliness? Or do we know that there is ugliness because there is beauty? What is in between?
- Doctrines are only useful for pointing the mind.
- Does the spoon know the taste of the soup?
- Doing good deeds diminishes the effects of bad past kamma.
- Doing good is not a goal that we set for ourselves but a natural response to wisdom.
- Dominated by our sensations, we tend to lose our senses.
- Don't attempt to force feeling to disappear. Let it go and watch which way it goes.
- Don't be ashamed in the face of others; be ashamed for yourself!
- Don't be deluded by what is arising and ceasing.

- Don't be surprised if, in the process of getting what you want, you destroy what you wanted.
- Don't become attached to the mind, or you'll never be able to let it go.
- Don't become too sure of yourself, for you never know what is around the next bend.
- Don't blame the hole for being too deep. Look at the length of your arm.
- Don't call in outside witnesses to come in to inspect your progress in the practice.
- Don't cling to good things; if you see goodness arising, let it come and go. If you see kindness arising, let it come and go.
- Don't cling to the mental actions of the mind. Let every action just come and go with the flow.
- Don't concentrate on the evil creeper; cut out its root.
- Don't contemplate the end of the universe; contemplate the end of the moment.
- Don't doubt that the mind is basically pure.
- Don't feed the burning fire: cut off the fuel that feeds it.
- Don't feel guilty about having a foolish desire; just bring it out into the open so you can see it for what it actually is, then, set it aside and no longer be attached to it.
- Don't feel proud when shown respect; feel humble.
- Don't follow in the footsteps of old seers and sages, seek what they sought.
- Don't get hung-up in a veiled metaphor.
- Don't grab as much as possible; give as much as you possibly can.

- Don't grab hold of danger. Let it go and watch where it goes, so next time, you may know better than to try to catch or try to follow it.
- Don't grab onto the need to be the need to be the shining example upon which others can feed.
- Don't hang onto distress and delusion; free your mind and focus on the Dhamma as your refuge.
- Don't harm yourself for the sake of another.
- Don't judge desire as good or bad; first, just recognize it for what it is.
- Don't keep anything. If you live like this, you are like an empty heart, empty of evil but full of wisdom.
- Don't know what; know what not.
- Don't let suffering give you a beating; train the mind to be alert and avoid the blows and the pain coming at you from every direction.
- Don't let the mind buzz around like a restless fly; train it to cease to buzz and rest in peace.
- Don't let the mind wander from the foundation post to which it is focused and anchored.
- Don't let your focus get too tense. Don't force things to fall into line.
- Don't over-act; don't over-react.
- Don't paint the objects of perception with fake make-up.
- Don't practice with grim determination; find delight and joy and strength in concentration.
- Don't pull on the rice plants to try to make them longer.
- Don't rely on your own will; it is not trustworthy.
- Don't send the heart out to external things or it will come back disappointed..

- Don't set a time limit for focus in meditation; let meditation follow its own course.
- Don't start imagining that if you meditate in such-and-such a way, your distractions will go away.
- Don't starve yourself and don't stuff yourself; find the perfect balance in-between.
- Don't tarry to pick the berries along the way; before you know it, it will be night.
- Don't think about the Dhamma; be still and silent until you hear the sound of the Dhamma.
- Don't think about where you come from or where you will go; the one is not so good and the other you may not want to know.
- Don't think that any one day is somehow exceptional or unusual.
- Don't think, 'This desire is really me and there is something wrong with me for having this desire.' Don't think, 'I feel guilty for being the way I am and I want to be different.' Don't think in terms of 'I.'
- Don't try to take advantage of others; help give others the advantage of being able to take care of themselves.
- Don't wait until the breath comes only in gasping fits and starts to turn to breathing meditation
- Doubts do not grow branches and leaves.
- Drinking the Dhamma, refreshed by the Dhamma, one sleeps at ease.
- Drop your mistaken views and turn old ones into new ones, now!
- Drowsiness or distraction must not be met with irritation or despair, but with continuing quiet observation, watching where the mind keeps wanting to go and guiding it back into sharpness and focus.
- During concentration, discursive thinking decreases and the mind becomes stilled, like a clear pool of water.



- During practice of in-and-out breathing, note the distractions and the types of the distractions and the roots of the distractions until you are finally able to see them for what they are and analyze them away.
- During the practice of in-and-out breathing, take-note of the feelings of the body and mind that accompany distractions and focus the penetrating, bright light of analysis on them until you are finally able to analyze them away.
- Dwell having the Dhamma as an island, having the Dhamma as a refuge.
- Each and every word you say throughout the day should be weighed and valued carefully.
- Each phenomenon to be comprehended by right view is examined in terms of its individual nature; it's arising, the way leading to its cessation, and its cessation.
- Each small renunciation builds upon its own reward in the mind.
- Ego means attachment by a short rope to endless desire and hope.
- Elimination of craving and desire brings an end to the cycle of pain.
- Elimination of the defilements is like trying to cut out a cancer that has already gnawed and lodges into the mind and can only be treated by radical exposure to the incisive instrument of the light of the Dhamma.
- Emptiness cannot be verified; it emerges beyond truth.
- Emptiness is free of the presuppositions we usually add to experience.
- Emptiness is the actual core of outward and inward existence.
- Emptiness must not be confused with mere, blank mind.
- Empty of greed, anger and delusion, the mind is empty of stress.
- Enchanted by the whiteness of teeth, we forget about toothaches.

- Endeavoring for realization of Nibbana is the highest blessing.
- Endless coming and going, exhausting our lives in vain.
- Enduring and forcing ourselves, we lack balance for correct focus.
- Enjoyment of sensual pleasures is like drinking salt water to quench thirst.
- Enmeshed in the tangle, within and without, how do we get out of the tangle?
- Entering the forest, disturb no leaf. Entering the water, make no ripple
- Equanimity is a perfect, unshakable balance of mind, rooted in insight.
- Eradicating the cause is less stressful than suppressing the effect.
- Establish moral awareness first, and be mindful of actions and speech.
- Even if a person tells just one lie, there's no telling how much evil he might do.
- Even if no one else can come in to lead you astray, the demons of your own desires will invade your most intimate realms of awareness every day.
- Even if one wakens the heart of wisdom, it is rare to realize a state above discipline and attainment.
- Even if the flow of life is not what we want, we can stand back and watch and learn from it.
- Even if the mind is caught in an unwholesome mental state, we know it as unwholesome, and the mind is not heedless. It's like stepping on thorns. Naturally, we don't want to step on them, but, sometimes, when we do, we can learn something from that.
- Even if you have climbed a mountain almost to the top, when you stop to rest, you are still only on your way.

- Even if you have crossed the river almost to the other shore, take one false step, and you may reach it no more.
- Even the Buddha himself, with his great accumulated store of virtue could not avoid death; he relinquished his body and let go of its burden.
- Even the slightest disturbance creates a ripple in the mind.
- Even those who live wholesome lives can experience suffering so long as the fruit of their earlier acts has not yet come to full-fruitation.
- Even though the feet may be moving in walking meditation, the heart may be going somewhere else, drifting and drawn away by delusions.
- Even were bandits to savagely sever you limb from limb with a two-handed saw, if you entertained hate on that account, you would not be carrying out the Buddha's teaching.
- Even what smells bad is good for something.
- Even when evil meets good fortune, evil will return to evil again.
- Even when we get everything we want, we still have the feeling that something is missing, that something is still incomplete.
- Events and hopes seldom agree, but those who can step back in detachment don't worry.
- Every element in the body has the stamp of death upon it.
- Every man has Buddha nature within himself, so that it lies within his power to overcome all barriers and triumph even over death itself.
- Every mental, volitional activity and every deed of body and speech at some time or other bears fruit.
- Every moment of happiness arises and disappears.
- Every turn of mind should be bent on erasing the stains.
- Everyone has the potential to release himself from sorrow and pain.

- Everyone in the universe is as one being, and seeing one person, clearly and distinctly, is the same as seeing every person in the world.
- Everything arises, comes together and falls apart again.
- Everything contains the seed of its own dissolution.
- Everything dies. The moment of pleasure dies. The same as the body dies.
- Everything in this physical world is breaking up and dissolving—some sooner, others later.
- Everything is dying in its own green going.
- Everything is neutral in a state of nature. There's nothing really wrong or right with anything in a state of nature.
- Everything is on fire with desire.
- Everything that you see is like a dream or illusion. A Buddha is free from karma, free from cause and effect.
- Evil increases stress, while goodness decreases it.
- Evil is done by oneself; by oneself is one defiled.
- Evil-doers resemble a man who throws dust into the wind.
- Evil-doers who denounce the wise resemble a person who spits into the wind.
- Examine the aggregates as they come and go, and see that they are impermanent, unsatisfactory and undesirable
- Excellent are tamed elephants, but even more excellent are those who have tamed themselves.
- Except in relatively rare cases, the mind will continue to move in the old accustomed ruts and assumptions of 'I' and 'mine.'
- Exercise moral restraint by sing the part of the mind that directs actions.

- Expectations are absolutely the worst thing you can bring into a meditation session.
- Experiential right view is aroused by the gradual practice of insight meditation guided by correct understanding of the Dhamma.
- Experiential right view is the penetration of the truth of the teaching in one's own immediate experience.
- Externally, there is just the dissolution of things seen, but the inner eye can penetrate internally to the deathless truth of the Dhamma.
- Extinguishing the illusion of self as the source, delusive desire cuts-off the cause of suffering.
- Face death, if need there be, without anxiety.
- Face the enemy head-on, to see who outlasts who, if perseverance and vigilance will outlast arising emotions.
- Failing to maintain resolve in our practice, we have to catch our minds and make them firm again.
- Faith is like a lamp in which wisdom makes the flame burn bright.
- False perceptions are based on false conceptions.
- Fame and glory beckon spiritual erosion.
- Favor and disgrace are to be equally feared.
- Fear itself is just another one of mental defilements.
- Feeling that you 'ought to' do something is not the true path of the Dhamma.
- Feelings and body exist together according to their nature, but an Enlightened One is not affected by those feelings.
- Feelings don't last? Then, let them dissolve. The body doesn't last? Then, let it dissolve.
- Few are the people who reach the far shore.

- Fight the defilements without backing down. Even when you have been knocked-down, get up and fight again, as though only death could stop you from getting-up and fighting back, again and again.
- Fighting what is impermanent will do no absolutely no good.
- Find joy in the peace of renunciation.
- Find purity and cultivate it within your own mind; this is the highest form of constructive effort.
- Find the source from which all actions spring, and control the flow.
- Fire is acting in accordance with its own nature.
- Firmly rooted within the practice, we cannot be pulled out again.
- First, the past was not. Just now, the present goes.
- Five of the six doors have been closed and the mind is centered and steady.
- Fix the mind on the sublime, and let the body change with the seasons.
- Fix this firmly in your understanding: all that may be wished for fades by its nature into nothing.
- Fixed-ideas refuse to change and will always resist being set right.
- Fixed-reality based on physical sense is distorted and colored by mental events.
- Flee from yourself in order to get the distance to contend with yourself.
- Flee the company of foolish friends: greet them when you meet them, with pleasant courtesy, but avoid close familiarity.
- Focus on loving-kindness, until you are totally absorbed in feeling loving-kindness.

- Focus on striving to cut through the arising aggregates, from moment to moment in your mind.
- Focus on whatever is dark and obscure, taking that as the target for your investigation.
- Focusing your awareness on any action or object can be the heart of right concentration.
- Follow the path of goodness and evil will be confused.
- Following our impulses does not make us any happier; it makes us more miserable, especially when we don't think of how our actions affect others.
- Following the world, the mind gets entangled in the world. It defiles itself, coming and going, never remaining content.
- Food can be medicine or food or cause for death.
- Fools fall into ruin by enjoying praise and honor.
- For he who is free of pride and appetites, who is dutiful and tolerant, like the earth, for he who is firm like a pillar, he is like a lake without mud. No new birth will come to him again.
- For one of right view, Bhikkhus, right intention springs up. For one of right intention, right speech springs up. For one of right actions, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right mindfulness, right concentration springs up. For one of right concentration, right knowledge springs up. For one of right knowledge, right deliverance springs up.
- For one who is freed from craving, there is no grief.
- For those who actually understand nothingness, there is no fear and trembling and trepidation unto death.
- Forcing the issue burns up nerves and fat and tissue.

- Forgiveness frees us from the burden of resentment.
- Form is impermanent because it disappears. It comes into being and then vanishes. It has a beginning and an end.
- Fragrance comes from the tree of decay.
- Frame of reference is not limited to where we sit or walk or stand or lie.
- Free from the five aggregates: material form; feelings; perceptions; mental formulations; we, we will see that the manifestations of the mind and body are impermanent and unsatisfactory and also let them go.
- Freeing oneself from words is liberation.
- From him who overcomes his fierce thirst, difficult to be conquered in this world, from him, sufferings will fall, as when drops of water fall from a lotus leaf.
- From the passions arise worry, and from worry arises fear.
- From the tree of virtue will appear the fruit of wisdom.
- Full of notions and ourselves, we neglect to see beyond 'I' and 'me.'
- Getting angry about what others do allows others to harm you.
- Getting rid of your sense of mission is getting rid of the sense of suffering that goes with it.
- Giving things away is easy compared to relinquishing self.
- Go and sit up on a mountain side, and just listen to the sound of silence.
- Go in search of something that is beyond death.
- Go to the opposite pole, and experience the ease of not clutching.
- Gold and jewels are considered good in the realm of men, as the foul and rotten is good in the realm of insects.



- Gone beyond attachment sure; gone beyond good and evil, sorrowless and pure.
- Good actions arisen and good actions not yet arisen are brought to growth and fullness by 'right view.'
- Good is the victory that cannot lead to defeat.
- Good is to practice the way; great is that which is in accord with the way.
- Good karma, persisted in, can thwart reaping of bad karma.
- Grains of rice are not to be obtained by wanting.
- Greed hate and delusion prevent peacefulness from arising within us.
- Greed, like cirrhosis of the liver, will keep eating away at you, to the point that you cannot reverse its effect.
- Grief is put to good use if it is made the motivation to develop the path to the cessation of suffering.
- Guard the doors of the senses, and you secure your defenses.
- Guatama just stopped talking and held up a flower.
- Habits, whether good or bad, become second nature and tip one's tendencies towards one side or the other.
- Hair, nails, teeth and skin are all imperfect. Why are we all so enchanted by them?
- Half-heartedness merely wastes time, and one remains the same unmitigated fool.
- Happiness and anger are not things. They merely exist in the mind until they disappear.
- Happiness comes not from having much but from being attached to little.

- Happiness comes when both your work and your words are of benefit to others.
- Happiness is not right; suffering is not right; understanding that neither happiness nor suffering is permanent is the middle path of equanimity.
- Happy as a loon singing to a silver sliver of the moon.
- Harboring anger causes disease and obstructs the path of peace.
- Has man more than the body of a beast and the cravings of a hawk?
- Have you ever noticed that the things we want to do often have the opposite effect of what we expect them to?
- Having been held in the clutch of such a disease as self for such a long time, it is time to uproot its cancerous roots and get it out and away forever.
- Having been sired by craving and born out of ignorance, I must realize that my death is inescapable, that old age and disease are natural to my condition.
- Having cleared away impurity, the mind is free from worry.
- Having established awareness and calm, let them both go.
- Having performed a wholesome action, it is good to keep repeating it.
- Having too much of anything is too much trouble to look after.
- Having tranquility at the moment of death, one is sure to be reborn in favorable surroundings.
- He alone who, without ceasing, cultivates the practice of sitting alone and sleeping alone, he subduing himself, will rejoice in the destruction of all desires.
- He is truly wise who calls nothing his own.
- He who associates with fools suffers.

- He who believes in kamma does not condemn even the most corrupt, for the corrupt, too, have their chance to reform.
- He who cuts off the source of attachment understands the source of his own mind penetrates the deepest doctrine of the Buddha and comprehends the Dhamma which is immaterial.
- He who does not want to know will not want to listen.
- He who grasps at pleasure will eventually envy the one who practices meditation.
- He who has no cravings cannot be led astray.
- He who has no instruction on the living Dhamma will be filled with fear and woe in face of the inevitable destruction of the body.
- He who is dogged by anger is wrapped in darkness, as if blind.
- He who is full of himself has no room for new learning.
- He who is inspired by wrong motives bears the fruit of his own destruction.
- He who is weak in will and thought will not find wisdom.
- He who lives in abundance may learn to be satisfied with little.
- He who lives in frustration and tension cannot relax his mind or focus his attention.
- He who loves himself can never harm another.
- He who rushes into lust rushes into bondage.
- He who sees the base consisting of empty space acquires confidence, steadiness and decision.
- He who sees the base of perception and non-perception acquires confidence, steadiness and decision.
- He who sees the random sequence of mental events can never put them in order.

- He who sees the world as a bubble regards the deathlessness of death.
- He who uses the raft to get to the other side no longer needs the raft.
- He who, holding the scales, measures good and evil, he is a sage.
- He whose thirst is exceedingly strong in running towards pleasure will be carried away by his desires which are set on passion.
- He, who gets inflated with ego, does not float but sinks like a foundering ship.
- He, who sees the world as a mirage within a bubble, regards death as deathless.
- Heart of mind is one thing; heart of body is another.
- Heaven and earth and I are of the same root; ten thousand things and I are of the same substance.
- Heedfulness combines critical awareness and unremitting energy in a process of constant self-evaluation in order to detect and expel the defilements wherever they seek an opportunity to rise to the surface.
- Heedfulness is the path to the deathless, and heedlessness is the path to death.
- Held in the grip of so many mental diseases, so difficult to cure isn't it time we made an effort to cure them by locating and eradicating the roots of infection?
- Hidden emotions are like venomous snakes hidden in the grass.
- Hindered by inattentive, half-hearted awareness, time flies by, life ebbs away, and we achieve nothing.
- Hindrances to happiness cloud the human view so few can see through.
- How can anything we realize to be foreign and void of a self cause agitation or grief?

- How can there be joy when the world is burning?
- How can there ever be a secret when there is at least one within who knows?
- How can we find balance in the ever-restless ocean of this existence?
- How can you coddle a cage of bones on your lap, tied fast with sinews, plastered over with the mud of flesh?
- How can you love people and lead them without imposing your will?
- How can you say 'you' when there is no 'who' to answer you?
- How do you let go of things? You leave them as they are. You do not annihilate them or throw them away, you just let them lie; let them be what they are.
- How far can you get in and still be able to get-out?
- How transient is life! Every moment is to be grasped. Time waits for no man.
- How vast and wide the unobstructed sky of Samadhi.
- Humanity is a network of dependency from which we must also learn to become free.
- I am a conqueror. I have vanquished all thoughts, ideas, and notions of evil.
- I call him a Brahmin, in this world, who is above good and evil, freed from both impurity and grief.
- I do not quarrel with the world; it is the world that quarrels with me.
- I have been dwelling in emptiness, Lord.
- I teach that the multitudinousness of objects have no relativity in themselves but are only seen of the mind.
- Ideas and imaginings are simply thought proliferations and creations and nothing more.

- If a bad feeling arises in your heart, don't rush in and grab hold of it; just wait and watch with detachment until you see it going away on its own.
- If a Bhikkhu should see a body discarded on the charnel ground, that is just bones of a white conch-like color, he then compares it to his own body thus: 'Truly the body is of the same nature. It will become like this and cannot escape from that.'
- If a feeling springs up, then, let it carry on in its natural process, observing and investigating, analyzing and scrutinizing, until the fantasy or delusion dissolves and fades or falls away.
- If a man who has committed many sins does not repent and purify his heart of evil, retribution will come upon his person as sure as the streams run into the ocean which becomes ever deeper and wider.
- If a monk had a desire for an offering, such an offering would not be allowable for a monk. One cannot allow what is not allowable.
- If a monk or nun isn't involved in the intention of the giving and receiving of a donation, it isn't necessary to forbid the donor from offering it.
- If all causes were put to rest, there would be nothing left to detest.
- If an ancient sage talks for too long, his aged-body becomes tired.
- If anything is breaking up and coming apart, let it happen and let it go.
- If death is inevitable, why are so many are unprepared for it?
- If greed and delusion are always leading the mind, and one is always looking outside of the mind, one never learn or know anything about the inside workings of the mind.
- If I am pleased by praise, others will criticize me; if I am despondent, when blamed, what will others think of me?

- If in a moment of physical illness, one is reminded of the spiritual progress one has already acquired, a sense of great joy can arise, which alters the bodily chemistry in a positive and healthy manner.
- If it weren't for the refraction of light, everything would appear to be black and white.
- If mindfulness and wisdom are not firm enough in their foundation, the field of battle against the hordes of defilements cannot be level and calm.
- If nothing can be grasped, what can be thrown away?
- If on your path, you don't meet your equal or your better, continue on alone.
- If one can keep fully-focused on the present work at hand, without allowing the mind to wander, this is a form of meditation.
- If one clings to one's visions, one does not go any further along the path.
- If one follows the way of the world, there is no reaching an end.
- If one has used the opportunity of human life for spiritual growth, one can face the inevitability of death with relative calm, contentment and satisfaction.
- If one makes the attainment of freedom from suffering one's chief motive and so expounds or teaches the Dhamma to others this good intention is a basis for merit-making.
- If one remains constantly aware of the root of anger, it will slowly begin to disappear on its own.
- If one sees nature, one sees the Dhamma; if one sees the Dhamma, one sees nature.
- If one speaks or acts with an impure thought, suffering follows like the wheel of the cart follows the foot of the ox.

- If penetration doesn't wander off target, even for a moment, this is the way to search out and destroy the aggregates.
- If sitting cross-legged is too painful, the meditator will not be able to sit for very long. The main point is to sit in a comfortable and alert way; therefore, a chair may be used.
- If the Dhamma reaches the mind, this is an imperishable state.
- If the flow of the heart is going contrary to the Dhamma, the results will be contrary.
- If the mind attaches to suffering, the mind within the mind discerns the cause of that suffering and gradually gets to grips with it.
- If the mind has an appreciation of virtue, it won't dare do anything wrong.
- If the mind is fully-established, whenever you do or say something harmful to yourself or others, you will know straight away.
- If the mind is hesitant in doing the good, the pleasures of evil will have time to flow into the mind.
- If the mind is still formulating conscious perceptions, it is not yet fully focused, not yet fully still.
- If the mind weren't deluded by mind objects, there would be no suffering. An un-deluded mind cannot be shaken.
- If the present state of mind sows nothing, the next state reaps nothing.
- If the process of investigation is not properly focused, it will result in wrong view.
- If the thirst for truth were weaker than lust for passion how many of us would be able to follow the way of righteousness?
- If the weed of worldliness is not uprooted, or the garden of the mind will run to seed.



- If there is a harmful reaction in everything you do, harmful actions will always return to you.
- If there is a heaven of sixteen levels, then one who practices will go through those sixteen levels. If one is satisfied by reaching any one of these levels, one will stay at that level and not proceed beyond the heavenly levels into Nibbana.
- If there is a relapse of energy and determination and practice, there will be a proportional diminishing of spiritual progress.
- If there is no self to will, nothing will arise.
- If there is only one Dhamma, then, all statements about true reality arise from the same source.
- If there isn't anybody to acquire suffering, who suffers?
- If there were a self to will what self would arise, there would be a self that remained to see the self that was willed to arise.
- If there's no heart's desire, there's no mind's desire.
- If there's nothing good to say, don't say anything.
- If water drips for long enough, rocks wear through.
- If we are not empty, are we a block?
- If we can clean out the mind, wisdom can come in.
- If we cannot take control of our beastly nature, nature will have its way with us.
- If we compare the defilements to a tree, although we may have pruned the branches, the main trunk remains uncut and is capable of sending out new branches.
- If we depart from the teacher, will the teaching we have received be missing?

- If we develop energy in our training, we develop energy for the development of others.
- If we don't make an effort to clear the field of perception and keep it clear of distractions, this in itself is an offence against the instructions.
- If we go along through life burning, burning, allowing ourselves to burn every day, the heart will burn itself out.
- If we have learned to witness through awareness the ending of everything in life, we will be learning to be prepared for death.
- If we have no one to look after us, we must look after one another.
- If we have no selves, we have no business in looking for faults in others in which to involve ourselves.
- If we have not reached purity within, our paths will be hindered by the obstacles of greed, hatred and delusion, continuing to block the way.
- If we look back microscopically at the arising entity of self, we can analyze it into little separate units that have no continuity except in the impermanence of the moment of change from one impression to another.
- If we owned our feelings, we could make them do anything we wanted to.
- If we teach the mind to have a sense of shame and a fear of wrongdoing, we will then be restrained and caution will be developed.
- If we were the owners of our minds, we would have complete control over our states of consciousness and could make such states into anything we wanted.
- If you forget to monitor the mind, the mind will try to confuse you.
- If you already know what you're looking for, it's a little easier to find the right door.
- If you are afraid, it's only your self scaring yourself.

- If you are already calm, it is not necessary to think; wisdom will arise in its place.
- If you are blind, how can you possibly distinguish light?
- If you are craving a jhana, you have sense-desire which will block you from attaining it.
- If you are focused, the mind will not stray and wander away from the immediacy of the moment into areas that lead to unwholesome kamma.
- If you are going to dye a cloth, first, you must thoroughly cleanse it.
- If you are not living a totally moral, upright life, you cannot expect to sit down on a little pillow and find yourself secluded from sense desires and unwholesome states of mind.
- If you are trying to cure all the ills of this world, you are looking at its limitations.
- If you attach to the senses, you are like a fish struggling hopelessly to get off the hook.
- If you attain anything at all, it is conditional.
- If you avoid anxieties and nameless fears, they never become conscious, but when you allow them to arise, and analyze them, obsession moves towards cessation.
- If you can become peaceful in the forest, you can become peaceful even in the city.
- If you can maintain awareness without lapse, this will make an important difference, so if you want to meditate for a long time, you must be neutral, with equanimity as your foundation.
- If you can't bear just one little thing, how can you put up with everything that's wrong with the world?
- If you can't improve on silence, don't say anything.

- If you can't see the liability of an accustomed action, you can't see the benefit of giving it up.
- If you cannot find a developed companion who is going your way, then go alone.
- If you correctly see that the penalty for desire is suffering, the mind will cease grasping for gratification through desire.
- If you could peel off your skin as you would a stocking, you would see the body the way it is.
- If you desire freedom and happiness, you'd better get free from your self.
- If you desire not to be something, you are still the victim of something you desire.
- If you do not have any refuge within, then, you are constantly going out, being absorbed in books, food and all sorts of distractions, but all these endless motions of the mind are ultimately exhausting.
- If you don't see the relationship between a state of mind and what is causing it, you won't be practicing right mindfulness.
- If you get stuck in the happiness of breathing meditation, that is all that you will achieve.
- If you have done a good deed, let it go. If you have contemplated an evil deed, let it go. Keep starting over Live in the immediacy of the moment.
- If you have something good, you should share it. If you have right understanding, and you are able to share it, that is right action.
- If you imagine the moon as a far-off place, consider that beyond that moon there is nothing but endless, boundless space.
- If you just indulge in your memories and opinions, you will never live in the awareness of the moment.

- If you know how to see yourself, you'll not be able to fool yourself. You'll know the difference between right and wrong, harm and benefit, vice and virtue.
- If you know that there is doubt in your mind, don't act and speak on it.
- If you let-up in your practice, you lose the immediacy of the moment.
- If you love the sacred and despise the profane, you are still bobbing in the ocean of illusion.
- If you observe that the serpent of wild motivation is about to arise, and you try to grab it too rapidly, you are sure to be bitten.
- If you persevere in the practice, you too will see the limitations of the world and be able to let it go.
- If you practice noticing how the out-breath ends, you can practice noticing how other physical and mental events end, which will makes you more aware of the conditional realm.
- If you see a mental creeper creeping up, cut it out at the root with the knife of knowledge.
- If you seek direct understanding, don't hang onto the image of the Buddha.
- If you simply practice with the mind, neglecting body and speech, you won't progress very far.
- If you talk too much, this will make you deaf to what others say.
- If you try to gain entry through someone else's door, you're helping yourself anymore.
- If you want to get rid of all your desires, this is just one more form of want.
- If you want to hold onto something beautiful because you don't want to be separated from it, that is suffering.

- If you want to know about yourself in the future, look into yourself in the present.
- If you're always giving to others and never on the receiving end, don't worry. The good that you do will bear fruit in the end.
- If your actions and speech are dirty, this is a sign that your mind is dirty.
- If your happiness depends on everyone in the world saying good things, about you, then, you will never find happiness.
- If your mind begins to wander into the past, catch it and bring it back into the present moment.
- Ignorance means not knowing things as they truly are, and this is the chief cause of bad kamma.
- Ill-gotten gain causes pain.
- Illness is one of the inevitabilities of life.
- In a land where everyone lies, nobody will believe the truth.
- In a land where true is false and false is true, the sage knows what to do.
- In a person who lives heedlessly, craving grows like a creeping vine.
- In a world where blindness reigns, who will beat the deathless drum?
- In access concentration awareness of the breath is still there, but it is extremely subtle and slight.
- In all cases, consciousness arises completely determined by circumstances and conditions which are not under our control.
- In an Arahant purity is permanently perfect.
- In emptiness, there is no person: there is clarity, awareness, peacefulness and purity.

- In examining the source of unrest and anxiety in your mind, you will find they emerge from the diseases of greed, hatred and delusion.
- In explaining the teaching, the Buddha used words and images like ‘I’ and ‘self’ and ‘mind’ and ‘we’ only to help those with limited-scope to see. Once beyond such limitations, such figurative images become unnecessary.
- 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 insight meditation, there is no longer the feeling that you are your body or your feelings or your thoughts: things are just as they are.
- In meditation, allow all despair, fear, anguish, suppression and anger to arise and become conscious. Bring it out, into the clear light of day, and it will eventually go away.
- In meditation, we would like to be conscious of the meditation object only, but this is not easy and we cannot force it.
- In one who has gone the full distance, no fever is found.
- In order to experience a jhana, it is necessary to temporarily abandon the five hindrances of sense-desire, ill-will, inactivity, restlessness and worrisome-doubt.
- In our lives, we have two possibilities: indulgence in the world or deliverance from the world.
- In solitude, we sow and cultivate the seeds of wisdom.
- In the absence of Dhamma discipline, man is prone to errant conduct and actions that lead him into discord and grief.
- In the beginning of the practice, the heart is still restless and distracted, still unable to settle on Dhamma principles and become self-reliant.

- In the Buddha's teaching, no metaphysical entity, no soul, no spiritual self continues from one existence to another.
- In the certainty of practicing purity, we become serene in our minds.
- In the end, every body falls apart, even our doctors.
- In the great void, there is no 'we' no 'they' no 'self' at all.
- In the heart of hearts, there is no heart.
- In the here and now, we must battle it out with the defilements and vanquish the mind's stubborn obsessions with coarse pleasures and desire for things.
- In the initial stage of supramundane penetration a stream enterer has entered with perfect confidence irreversibly on the stream to liberation.
- In the middle of the sound of the wind there is stillness of emptiness.
- In the movements of happiness, a man's features suddenly change and become bright with joy.
- In the place of being somebody and doing something, concentrate on being nobody and doing nothing.
- In the realm of lotuses, tranquility reveals itself.
- In the round of birth and aging, let go in front; let go behind; let go in between. Let go and do not come back again.
- In the still water, reflecting fierce images, dark clouds move along.
- In the stopping between the movements, there is supreme illumination.
- In the tangled twist of the brambles in the green pines, there is no coming and going.
- In the vastness of nothingness, we are but a bit of oxygen feeding an extinguishing ember.



- In the world of blind beings, I shall beat the deathless drum.
- In this year's spring rain, tiny leaves are sprouting from the eggplant seeds again.
- In unguarded moments, one often lapses into one's habitual, mental mind-set. In the same way, at the moment of death, one usually recalls one's habitual deeds.
- Inclining the mind towards freedom and release from the entanglements of passion and lust leads the mind to a state of natural purity and calm.
- Inconstancy causes suffering and stress dependent on inconstancy.
- Inconstant is the heart, as it moves from label to label.
- Individuals create kamma; kamma does not create individuals.
- Inside the mind is the key to the door of awareness.
- Insight practice enables you to gain wisdom by seeing things as they really are rather from your own, usual egocentric perspective.
- Insist on fulfilling your dreams, and you will not be happy with the world as it seems.
- Instability and unreliability cause suffering. Nature is unstable and never remains the same. Everything is subject to change.
- Instead of just resigning himself and leaving everything up to karma, the Buddhist makes a strenuous effort to pull the weeds and sow useful seeds in their place for the future is in his own hands.
- Instead of thinking about your desires and making them more of a problem, practice leaving them alone. The more you begin to see how to do it, the more you are able to maintain a state of non-attachment.
- Intellectualization without remedial action isn't going to get us anywhere.

- Intense pleasure, joy, contentment, and stillness are all natural states that we are familiar with in our normal, common, everyday lives, but they can also be experienced on a level that is pure and sublime.
- Intense sensuality is oblivious even to the greatest risks.
- Introspection is a tool you can use as an extinguisher, to snuff out fiery feelings as you see them arising.
- Investigate the world until you become weary and wary of its ways.
- Inward renunciation of unwholesome mental events is accompanied by outward changes in the body and facial expressions.
- Is a black bull fettered to a white bull, or is it the opposite?
- Is that which is painful fit to be called 'mine'?
- Is the flag in the wind or is the wind in the flag?
- Is there a self that controls willing or does willing control self?
- Is your body aware of your actions? Or are you aware of your body's actions?
- It is a delusion that any kind of static unity or underlying substance can exist in the mind.
- It is a given that, if you have wisdom, you should share it with others, as an act of human-kindness, and not for your own benefit.
- It is a rare opportunity to be introduced to a true teacher.
- It is extremely unwise to indulge in pleasures that speed up the process of aging, disease and death.
- It is hard always to be master of oneself.
- It is hard for the poor to practice charity.
- It is hard for the strong and rich to observe the middle way.
- It is hard not to abuse one's authority.
- It is hard not to express an opinion about others.

- It is hard not to feel contempt for the ignorant.
- It is hard to be simple-hearted in one's dealings with others.
- It is hard to be born in the present age of suffering.
- It is hard to be even-minded.
- It is hard to be thorough in learning and exhaustive in investigation.
- It is hard to become firm in knowledge and practice.
- It is hard to conquer passions and suppress selfish desires.
- It is hard to disregard life and go to certain death.
- It is hard to gain insight into the nature of being and to practice the way.
- It is hard to hanker after that which is agreeable but not achievable.
- It is hard to imagine a heaven based on the fulfillment of earthly pleasures.
- It is hard to remain dispassionate when one is slighted.
- It is hard to subdue selfish pride.
- It is hard to teach what people least understand and conflicts the most with their own opinions.
- It is hard to understand thoroughly the Way of the Buddha.
- It is kamma that differentiates beings into low and high conditions.
- It is like polishing a mirror which becomes bright when the dust is removed.
- It is on the empty space between the spokes that the wheel depends.
- It is only a favored few who know the taste of the Dhamma.
- It is paradoxical the way man loves himself the most but yet is his own worst enemy.
- It is quite correct to say when we have been shameless and to admit our ignorance and stupidity.

- It is so easy to find faults in others but so hard to find them in ourselves.
- It is the delusion of self that creates deeds which disturb equanimity.
- It is under the greatest adversity that there exists the greatest potential to do good for oneself and others.
- It is well-known that the Buddha always adjusted his discourses to meet the needs and capacities of his listeners. The Buddha talks at the level at which the listener understands and not on the level at which the listener does not understand. Hence, what may sometimes be true and consistent on a more worldly level of listening may be saying the opposite of what is true and consistent on a higher and more-refined level.
- It takes close, detailed, endurance, analytical observation and understanding of the cause of suffering before it can be let go of.
- It's all so simple: in the heart of hearts, there is no heart.
- It's easy to slip back into the old states of delusion, so all that you have accomplished, through right meditation, seems to have disappeared.
- It's hard to teach what people least understand and conflicts most with their own opinions.
- It's not enough to be aware of suffering, we must also be aware of the root cause of suffering.
- Jealousy prevents unity.
- Joy rouses men to noble aspirations, exceeding their normal mental capacity.
- Joyful lives he who is mindful in equanimity.
- Just as a block of ice declines as it melts away, so the body disintegrates and gradually disappears.

- Just as a creeper entangles a tree, so bad intentions entangle humanity.
- Just as a firmly anchored post is not shaken in the wind, so the anguish and distress of the defilements can no longer shake and afflict the mind.
- Just as a man can live in nature without hating a tiger for being a tiger, so a man can learn to live amongst the beasts of human nature without blaming them for their nature.
- Just as a mushroom rises, with a bit of dirt on its hood, so the life of man should be seen and understood.
- Just as a shaved head cannot become the home of a louse, so a heart free of mental objects and creations cannot become a home for suffering.
- Just as a skilled worker knows his limits and will refrain from straining his strengths beyond their limits, so a skilled meditator will be careful not to strain himself beyond his limits.
- Just as dawn is the forerunner and first indication of the rising sun, so right view is the forerunner and first indication of wholesome states.
- Just as every action is accompanied by a shadow, even so, every volitional activity is inevitably accompanied by its due effect; kamma is like a potential seed which can be likened to the growing of fruit on a tree.
- Just as fire and water illustrate cause and effect, so grasping and letting-go give us cause to reflect.
- Just as gold is tested in fire for purity, so you may test the teaching in the fire and energy of your own practice.
- Just as hearing thousands of meaningless words brings stress and confusion, hearing one meaningful word can bring peace.
- Just as heedfulness is praised, heedlessness is always censured.

- Just as iron rusts and eats itself, so, by failing to practice, we eat into ourselves.
- Just as lack of repair ruins a house, so lack of wholesome actions ruins a life.
- Just as life's little blows leave their traces and indentations, so all our little good deeds, done and forgotten, leave tiny traces of good intentions and meritorious intimations.
- Just as one feels loving-kindness, when seeing a dearly-beloved being, so one should extend one's love to all creatures.
- Just as pure food becomes impure when it falls and comes into contact with the earth, so pure Dhamma is corrupted when it is touched by the defilements of the six senses.
- Just as seeping venom fills the body, carried in the current of the blood, an evil thought that finds its chance will spread and permeate the mind.
- Just as the bowels expulse excrement, so the mind expulses impure and comment content.
- Just as the composition of a body of water, such as the sea, is ever-changing, so is the body of man ever-changing.
- Just as the excellent charioteer, skilled in the taming of excellent horses tames a thoroughbred, so shall I, standing firm in the five powers, tame you.
- Just as the highest notes cannot contact the ear and the lowest notes are equally inaudible, so, perhaps the greatest sense and the greatest nonsense are equally unintelligible.
- Just as the horizon of what one sees as the sea has no basis in reality, so the apparent mental horizon of the mind is based on temporality and non-reality.

- Just as the spider rushes and binds the insects that fly into its web, so we can catch the defilements where they are arising and return back into our center again.
- Just as the taste of the ocean has but one taste, the taste of salt, so the doctrine and discipline of the Dhamma has but one taste, the taste of freedom.
- Just as the wind blows on everything, so the Buddha lived with a heart of loving-compassion for all.
- Just as water has one essence but takes on the shapes of the vessels that contain it, so the teaching of the Dhamma must be shaped to fit the minds of those who are being instructed and trained in it.
- Just as we nourish the body, so we should nourish the mind.
- Just as we paint our fingers, so we color our thoughts.
- Just as we shy away from pain and suffering, so we must incline towards its remedy in the antidote of the Dhamma.
- Just as when one candle lights a thousand lamps, it cannot be said that the original lamp is exhausted.
- Just as when we are born, into the world, we bring inherent nature with us, so, when we die, we follow inherent nature out of it.
- Just doing anything we please is a form of mental disease.
- Just get started and keep going until you get good at it, and then keep going because you don't want to go back to where you were before.
- Just hearing directions from the healer on how to effect a cure is not enough. Only through following the healer's directions and taking the medicine and following the prescribed procedure can we effect a cure. Only this way, will the patient be able to free himself from his suffering.

- Just learning the Dhamma by rote goes contrary to the purpose of the teaching.
- Just like a lake that has been muddy and unclear for hundreds and hundreds of years, so one's mind can suddenly become clear.
- Just note beginning, appearing and ceasing. The sensory realm is all about arising and ceasing, beginning and ending.
- Just now, the body is solid and hard, like a chunk of ice, but it too will inevitably melt-away and disappear.
- Just retreating into stillness to escape the dangers of defilement does not cut out the root.
- Just watch any action that you are doing; sweeping, washing, pounding, cutting, and focus on that action so intently you do not think of anything else.
- Kamma is action that results in reaction.
- Kamma is personal; Dhamma is not.
- Kamma is the result of our own past actions and our own present doings. We ourselves are responsible for our own happiness or misery. We create our own heaven. We create our own hell. We are the architects of our own fate.
- Kamma means any kind of intentional action, whether mental, verbal or physical in thought, word and deed.
- Keep bailing out the sinking ship of defilement, until it finally floats lighter upon the sea.
- Keep bringing the mind back to the breath, bringing it back, bringing it back, and bringing it back, until the mind finally locks into the breath.
- Keep bringing the mind back to the object of meditation again and again no matter how many times it slips away.



- Keep straight on the path without deviating due to the sensuous lure of the senses or the stagnating influences of indolence and complacency.
- Keep your mind alive and free without abiding in anything anywhere.
- Keeping breathing is normally no problem It's only movement of wind.
- Keeping the past and the future out of the present requires energy, endurance and perseverance.
- Know exactly how the lotus blooms. If it doesn't bud and flower, know why it is withering and rotting at the root as a result of your own inattention to controlling the heat of your desires.
- Know the objects of mind. See them as they arise. See them as they go.
- Know through not-knowing, because not-knowing knows.
- Knowing the primal mind separated from body brings release from worry and error.
- Knowing we are being dragged-down by deceit and coercion, yet we remain complacent and negligent.
- Knowing when the body is in tension and what it is going to do may serve as a warning to you.
- Knowledge that frees the mind from bondage emerges only from intuitive insight, not from amassing doctrinal knowledge alone.
- Lack of understanding between good and bad, right and wrong, is one of the principle causes what is wrong within this world.
- Lacking the driving power of right motivation, we may achieve calm and equanimity but still not have the power of penetration to follow the path through to its final goal.
- Lay people would bring money to offer the Venerable Ajarn on a tray. He would extend his receiving cloth, holding it at one end, but, when

they brought the tray forward, to lay it on the receiving cloth, he would retract his hand from the cloth. After, he would simply abandon the money where it lay.

- Learn by following the rules to eventually forget them.
- Learn self-control before controlling others.
- Learn to control the raw, natural instincts of the heart and train it to go the opposite way.
- Learn to let go of both likes and dislikes alike.
- Learn to let go of unhappy mind objects and happy ones too.
- Learn to persevere alone and live close to the bone.
- Learn to undermine the roots of the defilements until they gradually weaken and lose their hold.
- Leaves and branches sway in the early morning breeze just at break of day.
- Let a person avoid wrong actions, as a person who loves life avoids poison.
- Let all the old burdens of self-indulgence fall away. Let the delusions disband and proceed on the path to wisdom.
- Let go of the firm, habitual resistance against death.
- Let mindfulness direct the work of investigation, being constantly alert, and let wisdom screen and process the information to achieve a more and more subtle understanding.
- Let muddy water be still, and it will gradually clear.
- Let observation come and go, and, eventually, you will know that there is no self observing. There are only impermanence and change and flow.
- Let the Dhamma sweep through the mind to clean it out.

- Let us live in joy, free of greed among the greedy.
- Let's open up and clear out our minds of all its afflictions.
- Letting go of all pleasures, calling nothing one's own, the wise one cleanses the pleasures of his mind from within.
- Letting go of burdens eases and lightens the mind, and we change into something we never were before.
- Life can be compared to a well-guarded fort on the frontier, with defenses within and defenses without. Thus let a man guard himself.
- Life is as uncertain as a blossom in the wind.
- Life is full of illusions held by people with different delusions.
- Life is hemmed-in by death.
- Life is like a garden. Wherever you see a weed, pull it out and replace it with a good seed.
- Life is like a line drawn in the water.
- Life is like the dew-drop that may fall off the end of a blade of grass at any moment.
- Life is not an equation, but rather a riddle to be resolved.
- Life rushes towards death like a gushing stream.
- Life, like a fragile pot, can unexpectedly drop and burst into bits.
- Light the lamp of the mind with the fire of awareness.
- Like a deep lake, clean and clear, so a well-centered mind remains unruffled and calm.
- Like a ship firmly anchored in the storm, a virtuous monk is anchored in the practice.
- Like a tamed battle elephant, the tamed man is one who suffers abuse silently.
- Like a tusker stuck in the mud, lift yourself out of the muck.

- Like a withered leaf, the messenger of death comes near to you.
- Like arrows fired outwards, dirty-looks are fired back.
- Liking, as long as it is neutral and natural, does not yet cause suffering; the cause of suffering is grasping and attaching to liking with desire.
- Listen to the mind and bring the desires of the mind into clear consciousness. Arouse all the hopes, desires and disappointments and clarify the unsatisfactory nature of desire until you can lay it aside.
- Listen with a one-pointed mind to what you hear and let it go.
- Little good comes merely intending to clean your house; little good comes from only intending to clean your mind.
- Little, green stalks reach upwards, as withered, brown stalks hang down. This is nature's way.
- Live close to the bone and learn to die alone.
- Live every act fully as though it were your last.
- Live in the immediacy of the moment, free from the burden of mental images about what may have occurred in the past or what might occur in the future.
- Living in the open air is one of the ascetic means to purification.
- Living with no home with few wants, that is what we call Brahma.
- Look ahead and see where you are going. If your course is dangerous or will cause pain, change your heading.
- Look at this mass of human flesh, soon to be the fare of carrion beasts; all decked-out with flowers and sandalwood, soon to be the provider for others.
- Look inside the mind; the bark is not the heartwood of the birch tree.

- Look within your own heart, and you will understand the Dhamma within yourself.
- Looking at life, we notice how it continually moves between contrasts.
- Looking at the faults of others only embitters the heart.
- Lose your attachment to freedom and you may be free.
- Love imparts to equanimity its selflessness, its boundless nature and even its fervor.
- Love is transient. Hate is transient. Good is transient. Evil is transient.
- Love that puts a squeeze on the heart is always a cause for concern.
- Love, compassion and sympathetic joy continue to emanate from the mind and act upon the world, but, being guarded by equanimity, they cling nowhere and return un-weakened and un-blemished.
- Love, rightfully understood, is the indispensable and essential foundation, no less for the growth and purification of the individual, as for the construction of a peaceful, progressive and healthy society.
- Loving-kindness is the Lord Buddha's medicine for hatred and cruelty.
- Loving-kindness ought to be brought to the point where there are no longer any barriers between persons.
- Maintain detachment from both the pleasant and the unpleasant, because both pleasure and pain are merely temporary.
- Maintain equanimity and cheerfully accept the ups and downs of life.
- Maintain focus on the momentary passing of events and phenomena, in the mind or the body, as they are arising and passing away.
- Make sure the mind is firmly established within and that there are no thoughts of self, only stabilized mind.

- Make sure you don't allow the mind to wander away; keep it within rather than sending it out looking for various moods and feelings.
- Make the decision whether to be a warrior or a victim in the struggle to overcome the rampant horde of raging defilements and desires.
- Make the effort to analyze within, searching for the understanding to help along the way and constantly sharpen investigation
- Make the heart brighter and grander. Make it independent and free of its wild tendencies.
- Make the mind so still that it isn't doing any work at all, because it is not distracted in any way.
- Make truth your island; make truth your refuge; there is no other refuge.
- Make yourself a refuge unto yourself.
- Make yourself an island unto yourself; make yourself a refuge. There is no other refuge.
- Make yourself an island; purge yourself of impurity; and you will be free.
- Mal-proportioned generosity always evokes animosity.
- Man has more bones than brains and more mental delusions than physical pains.
- Man walks a delicate balance between good and evil; purity and defilement; progress and decline. He seeks happiness; he fears suffering, loss and death. We are free to choose between good and evil, and we must bear the responsibility for our decisions.
- Many followers became enlightened while listening to the Lord Buddha's Dhamma, correctly positioning their hearts in the present, without concern for the past or the future, being wholly receptive to the taste of the Dhamma the Lord was presenting.

- Many is the home that has broken down in tears.
- May all beings be freed from enmity distress and anxiety; may all beings guide themselves to a blissful heart.
- May all living-beings be safe, happy and joyful.
- May I be a medicine for the sick and weary, nursing them until their afflictions are gone forever.
- May I be as soft as a flower and as hard as a rock.
- May I be firm and resolute and have a strong will.
- May I be well and happy; may all those near to me be well and happy; may all those neutral to me be well and happy; may all living beings be well and happy.
- May I develop the perfect balance of mind that can never be upset.
- May no living being deceive or despise any being in any state.
- May no one work another's undoing or even slight him in any way.
- Meditate on the coming and going of the little things in life, preparatory to meditating on bliss and pleasure, tranquility and calm.
- Meditation implies renunciation of old cravings and habitual likes and dislikes, and will not be successful unless one has the power to restrain the six senses.
- Meditation means watching how your mind is moving, and, then, observing where the nature of mind is moving and letting it go with the flow.
- Meditation on the falling and rising of the abdomen, the raising and placing of the foot, or on the actions of other parts of the body may all be considered forms of right concentration, as long as one focuses on the rising and falling of the moment, the beginning and end of an action.
- Meditators only listen to things that are present and true.

- Meekness is the most powerful of all.
- Mental and physical reactions come and go like clouds in an empty sky.
- Mental chains can only be broken by mental effort.
- Mental perceptions do not come in fixed, coherent sequence, but rather, in random order, like little bits of a puzzle that we can't quite piece together into one picture.
- Mere suffering exists; no sufferer is found.
- Merit cannot be stolen.
- Merit comes through the respecting of others' feelings, privileges, property and life; regarding others with deference, esteem and honor; avoiding degrading or insulting or interrupting them; and refraining from offending, corruption or tempting them.
- Merit or boon means giving up what is wrong.
- Merit purifies and cleanses the mind; merit has the power of purifying the mind of greed, hatred and delusion.
- Merit will come through the good intentions of one who meditates on the in-and-out breath or on the impermanence of eye, ear, nose, tongue, body and mind as mind objects, on the impermanence of suffering and of self.
- Merit, the Buddha declared, cannot be destroyed, even by fire or an earthquake, nor can water drown its effect. Thieves cannot steal it. It cannot be taken away by others.
- Meritorious actions improve the quality of the mind.
- Meritorious actions raise the level of the mind, refining and purifying it of the gross mental defilements.
- Midnight. No waves, no wind. The empty boat is filled with moonlight.



- Mind follows mental distractions wildly, like water ebbing and flowing, this way and that, seeking its lowest level.
- Mindfulness and wisdom subdue and eradicate the defilements, systematically bringing about the cessation of suffering.
- Mindfulness means watching what is occurring at the present moment in the body and in the mind.
- Mindfulness notes the transitory qualities of feelings attaching to sensations as being pleasant or unpleasant; neutral or detached; worldly or supramundane, and simply lets them pass by.
- Mindfulness of breathing can also be developed while standing, walking or lying down.
- Mindfulness of breathing is preparation for our last breath.
- Mindfulness of just what you are doing, just at the moment, whatever it is, can bring joy and preclude suffering.
- Mindfulness of mental objects notes the conditionality and the inessentiality of things.
- Mindfulness of mind observes every state of consciousness that arises and notes whether such states are passionate or passionless; aggressive or free from aggression; deluded or un-deluded.
- Mindfulness protects the heart by not allowing it to stray outside and catch fire and return in flames.
- Mindfulness shall cease in mindlessness and peace.
- Monks should associate with those who give what is hard to give; do what is hard to do; and bear what is hard to bear.
- Monks, I know not of any other single thing that brings such bliss as the mind that is tamed, controlled, guarded and restrained.
- Monks, I know not of any other single thing that brings such woe as the untamed, uncontrolled, unguarded and unrestrained.

- Moral conduct is, in each instance, the clearly intentional restraint from unwholesome actions. Shame and fear are its proximate cause.
- Moral practice has a beginning, has middle, and has an end. If the beginning is beautiful, the middle will be beautiful, and the end will be beautiful.
- Moral practice is like looking after and cleaning your dwelling, with both interior and exterior kept pleasant and beautiful. Just so the abode of the mind should be kept clean and well-cared for.
- Moral practice must be in balance with meditation practice.
- Moral purity affords power which may work when all other remedies have failed.
- Mortals are full of worry about being hungry.
- Mortals mistakenly insist that there is no retribution.
- Most people want to do good to gain merit, but they don't take the time to do it.
- Mourn not for one who will not return to this world any more. Rise up and escort and follow him through the door.
- Move without moving, and this will be the mind.
- Muddied water must settle before there can be reflection.
- My doctrine is to think the thought that is unthinkable, to practice the deed that is undoable, to speak the speech that which is inexpressible, and to be trained in discipline that is beyond discipline.
- Narrow and narrow and narrow the focus until perfection is completed.
- Nature just carries on, as it has always done, whether we are aware of it or not.
- Neither mind nor body, belong to me; neither are mine.

- Neither pleasant nor unpleasant feeling are, paradoxically, the hardest to perceive, as their characteristics are the absence of pleasure and pain.
- Never hold onto the things you should give away.
- Never through hatred or anger wish harm on any other.
- Never use the exception to a rule as an excuse.
- No angry man sees the Dhamma.
- No appearance of mind is the other shore.
- No conceptual idea is complete.
- No conscious moment can possibly exist without pre-existent consciousness.
- No enemy relishes an enemy coming to a good end.
- No enemy relishes an enemy's having fame.
- No enemy relishes an enemy's having friends.
- No enemy relishes an enemy's lying in comfort.
- No enemy relishes in an enemy's beauty.
- No enemy relishes in an enemy's prosperity.
- No enemy relishes in an enemy's riches.
- No entity taken for examination is an independent entity, locked-up in itself, but part of a web of conditionality, part of arising processes that can be terminated by understanding and eliminating the cause that allows them to rise into being.
- No longer needing wealth, one sees it as poison.
- No matter how strong the wind blows and blasts, the mountain cliff side remains impassive and feels no pain.
- No one purifies another; one purifies oneself.

- No part of the body has consciousness of body; consciousness of body is all in the mind.
- No single entity of self passes from moment to moment.
- No sufferings attach to a person who is not attached to name and form.
- Noble and selfless deeds provide the best defense against the hard blows of destiny; it is never too late for good actions.
- Non-void-ness is disturbance.
- Not a moment should escape scrutiny, for, he who lets the wrong moment slip by and escape, may suffer the evils of hell.
- Not clinging, we approach the opposite pole.
- Not earth nor space nor sky can become Nibbana.
- Not even if it rained gold coins would we ever have our fill.
- Not getting involved with things means knowing without clinging, knowing things, while at the same time, laying them aside and letting them go. One still experiences happiness; one still experiences suffering; one still experiences mind objects and mental states, but one doesn't cling to them.
- Not only are the smallest particles, molecules of matter, in constant motion, but they can change from particles to waves depending on circumstances.
- Not only other people's, but even our own minds can upset us.
- Nothing in the cry of the cicadas suggests they are about to die.
- Nothing is certain at all! Discard it all!
- Nothing is ever the same for even two milliseconds.
- Nothing really matters in this world; it's only that our hearts go out and get involved.

- Nothing that happens to us originates from an outer hostile world foreign to ourselves.
- Nothing to do and nothing to gain; we revert to nothingness again.
- Nothing to revert to and nothing to receive.
- Now that I know that I am dying, I can relax.
- Now there is no one to love me, I finally feel free.
- Nurturing the patient's mental condition helps heal his physical condition.
- monks, you must not walk on the way as the ox is attached to the wheel.
- Observe and follow the path for long enough and things start happening on their own.
- Observe from whence and for what reason mental distractions come, slowly getting at their roots, so you can finally analyze them away.
- Observe the nature of the mental and physical phenomena until you see the nature of impermanence: the un-satisfactoriness of insubstantiality and the un-graspable-ness of any sense of unchanging self or soul, and, thereby gradually weaken the attachments to perception that prevent enlightenment.
- Observe whatever action you are committing and be sure you are doing a good action.
- Observe yourself observing until unwholesome states slowly disappear.
- Obsessive thoughts can take us to the severest hell straight away.
- Offer your merit to all sentient beings and take the blame for your sins yourself.
- On the journey through Samsara, avoid following the wrong options.

- On the placid pond, the silver sky reflects between darkling leaves.
- On the white poppy lies a butterfly wing, a keepsake of morning.
- Once a man or an animal is moved by the urge to take up the chase, he will use any means, fair or foul, vexatious or vicious, to chase after and catch the prey, however long his prey tries to run and hide and elude him.
- Once attention is locked into stability of mind, excluding all moods and feelings, the result will lead into tranquility.
- Once having shaken-off the dust of defilement, and once cleaned of any stain or trace of defilement, the heart is poised and wholly unperdurable.
- Once one is seeing things as they really are, one knows the mind as what it is and knows the mind objects as what they really are. One knows the mind as separate from the mind objects; one knows the mind objects as separate from the mind. Once one knows these two phenomena as what they are, whenever they come together, one is mindful of their separateness, one is aware with detachment, mindful of the fact that the two are separate and the one is watching the other.
- Once the heart is purged through enduring exertion, it will be left bright, serene and happy.
- Once the liquids in the body are lost into the ground and the atmosphere, the bodily parts and elements begin to dry-out and steadily dehydrate until they finally crumble into dust, and, then, the dust and the earth merge into one.
- Once the mind is fully-centered, then, whatever you are doing, sitting, standing or lying down, will remain centered at all times.

- Once the mind is watching disintegration and cessation, it doesn't have to follow anything anywhere. It is simply focusing on disintegration and cessation.
- Once the sword is sharp, once the mind is concentrated, it is much easier to cut through the bonds of ignorance.
- Once we are adepts, it is actually more enjoyable to look inside than out.
- Once we drop the rock of wrong understanding, we are free to pursue the path of right understanding.
- Once we have become focused in practice, we find that what we used to do before doesn't satisfy us anymore.
- Once we have penetrated to the truth, we are freed of everything, and only peace remains.
- Once wisdom has completely wiped out all infiltrators, every kind of defilement will disappear.
- Once wisdom has fathomed the truth, the conjurations and suppositions will be seen for the frauds that they are, having been designed by those masters of deception, the defilements. Wisdom, then, follows through with the clean-up work.
- Once wisdom has totally shattered and cleared the defilements away, the heart will be transformed into the state of purity.
- Once you come to understand the Dhamma, following the Lord Buddha, the mind will become bright, calm and pure.
- Once you reach the other shore, the other shore doesn't exist anymore.
- Once you see your faults clearly, you can cut them away without delay.
- Once you see your own nature, the whole Pali Canon becomes so much prose.

- One becomes experienced in treating and eradicating the subtle diseases of the mind.
- One can easily fall into the smell and feel of a woman, but it is very hard to get back out.
- One can master the mind and escape the flood of passions and find the island which no flood can overwhelm.
- One can reduce one's own suffering by understanding others' sorrows.
- One cannot avoid dangers that one has not yet come to see or cultivate benefits that one does not yet know.
- One cannot take what one has seen as meaningful or dependable.
- One day of life lived in virtue and contemplation is worth a hundred years of unrestrained vice.
- One day, the cart will break down and fall apart, but the elements of its components will continue moving along.
- One develops the skill to watch the mind and see where it wants to go, whether to the past to the present or to the future.
- One does not know if one will be alive even one second from now.
- One does not practice with the goal of heavenly abodes or Nibbana. One practices to be free of the cause of suffering.
- One gains merit from teaching and writing about the Dhamma.
- One generation spends a lifetime un-teaching what the previous generation has taught.
- One instant is eternity: eternity is now.
- One may be surprised when one begins meditation that one experiences more troubles than before.



- One may gain benefits in the present by listening to Dhamma talks and in the future resulting from the fruition thereof.
- One meditates to calm the grosser mental defilements and develop the mind to gain real wisdom—beyond the ken of book learning—real wisdom gained through realization.
- One moment of observing true reverence is better than making a thousand years of merit.
- One must cease all thoughts and maintain the heart in emptiness.
- One must follow a wise one who rebukes one for one's thoughts as one would follow a guide to some hidden treasure.
- One must use oneself as the standard for deciding how to treat others.
- One must use thought to stop thinking.
- One needs to understand suffering before one is able to get rid of it.
- One of the hardest things to overcome is your own opinions, but, only when you do so, can you have an empty mind.
- One of the imperatives of the boon of wisdom is to impart it to others.
- One of the most striking features of Buddhism is the consistency of its teachings. In the Theravada, at least, everything bears the characteristic stamp of one mind; it is a masterpiece of homogeneity; considering the tremendous scope and breadth and the minuteness of its analysis, this consistency gives us a sense of awe.
- One possessed of joy finds serene calmness in which liberation and wisdom arise.
- One quality of the Dhamma which the Lord Buddha has pointed-out is what is visible here and now, to be seen and experienced within ourselves.
- One should follow the good and wise, as the moon follows the path of the stars.

- One should not be discouraged if one seems to be striving without results, continuing striving eventually brings results.
- One should not blame oneself for having feelings that are natural to the way of the world. One should cultivate awareness of such feelings and eradicate their root.
- One should not make an opponent out of one's surroundings. Things are the way they are and that's how it is.
- One should not send one's mind anywhere or allow it to go anywhere.
- One should refrain from drinking alcohol and refrain from getting-drunk on the notion of Nibbana.
- One should train others in meditation after one has become proficient in it oneself.
- One single day lived in awareness of the transient nature of life is greater than a hundred years lived in unawareness of birth and death.
- One thing is certain, the way of all things is uncertain.
- One way to realize that the world is only an illusion is to view your self as others do and realize that their image of you isn't true.
- One who does not look for success by unfair means is wise and virtuous.
- One who engages in combat has already lost the battle.
- One who has cut every feather does not get ruffled.
- One who has entered the path, but not yet reached its end, has transformative vision, which has revealed the ultimate truths underlying existence, but which must still be developed in order to complete the process of full-transformation.
- One who is awakened knows that what he knows is beyond words.
- One who is lost in scriptures and teachers, such a one will not go beyond suffering.

- One who is mindful observes what objects pass into the mind and the reaction that takes place within the mind when experiencing them, and one who is mindful will automatically take them up as objects for contemplation of what is right and what is wrong and what is neutral.
- One who is well-developed in loving-kindness is happy, both when awake and asleep.
- One who knows himself and who is firm in his practice will not stray from the path.
- One whose wrong-doings are eradicated by good conduct lights up this world like a moon that is freed, emerging out of a cover of clouds.
- One's point of view is already colored by the motives arising behind mental perceptions.
- One's self is one's own protector.
- Only a Buddha can see all the causes and conditions determining and sustaining what happens in human existence.
- Only a man who constantly leads an upright and compassionate life is really dear to himself.
- Only Dhamma practice can steadily uncover and enlighten the darkness that enshrouds the heart. Then, peace and happiness will arise.
- Only he who is endowed with purity and firm in righteousness will have the skill to avoid actions that lead to shame and dread.
- Only the body exists—not a 'soul' or a 'self' or an 'I.'
- Only the body is locked in a jail; let not mind be imprisoned with it.
- Only the really adept who have sat in meditation for long periods can actually perceive ordinary life as meditation.
- Only those who have let go know that true practice is possible.

- Only through careful investigation can we reject what is detrimental and gain confidence in cultivating that which is truly beneficial.
- Only through right view and loving-kindness can the mind be directed towards the true cessation of suffering.
- Only when one loses one's fear of losing detachment is one ready to clear and empty the mind of any remaining sense of detachment and allow it to gradually fill with wisdom.
- Only when one sees how lust burns up the one who indulges in it, only then, does lust seem worth relinquishing.
- Only when we are free of the burdens of clutching, can we take the next steps on the path to enlightenment.
- Ordinary minds have no awareness of the causes and conditions of the states they assume they are experiencing.
- Ordinary moments may become the objects of meditation, if one observes them merely as events in flux and restrains the fluff of the mind from randomly floating about.
- Our ascent to the peak, as we imagine it, is difficult and steep, but once we reach the top, we see that the path was actually horizontal, and all we would have had to do was stop.
- Our enemies are weakness, discouragement, depression, stupidity, dejection and confusion. If we don't face up to them without flinching, we die like cowards.
- Our every action will be known to the teacher who is our own heart.
- Our hearts and minds must be perfected through practice of such qualities as kindness, compassion, empathy and equanimity.
- Our human trait of continually seeking support in other people develops eventually into a personal habit; it's always been like that all throughout time all over the world.

- Our inheritance becomes a heavier and heavier burden, until we cannot carry it any more.
- Our minds invent devices to shore up our defenses.
- Our motives, the causes we put into effect, feed and fuel the fire of suffering that poses as our selves.
- Our sense of physical reality gets blown out-of-proportion to the degree that our mental views are seen with distortion.
- Our suffering comes from the attachment we have to ideals and complexities we create about the way things ought to be. We will never what we should be according to our highest ideals.
- Out of ignorance, we attach to desires for sense pleasures.
- Overheating of the brain can cause a nervous breakdown or leads to violence and insanity.
- Pain arises and disappears every moment; but, because we cannot see or feel it arising, we think of it as one continuous, objective thing.
- Pain is just built-in impermanence; don't attach to it. Where there is no involvement, there is no suffering.
- Pain only intensifies when we fight it.
- Painful feelings heat-up and burn the body until it becomes overdone.
- Painful is attempted communication with the un-awakened.
- Paradoxes are there to be resolved.
- Pass the six watches of the day focused on the moment as it arises and flits away.
- Passing hurried-judgment doesn't make one a judge.
- Pay attention to cessation of things, by concentrating on the ending of the breath.

- Peach blossoms come apart in the spring wind. Branches and leaves grow. Doubts go.
- Penetrate through to the deeper levels and discern the deceit and cunning of the defilements in the mind.
- Penetration must be purely focused; otherwise, the slightest inattention will be disruptive.
- People always tend to misunderstand because they are always interpreting everything from their ego views.
- People are driven by what they want and cannot see what others want to give them.
- People are impatient and irritable and want to see results right now, and, thus, incapable of waiting for the arising of the right moment
- People become much more tired sitting in meditation while practicing intensively than they do when they relax a bit.
- People driven by fear cannot find safe refuge.
- People inflict pain on others in selfish pursuit of their own satisfaction.
- People never seem to want to understand that what they do can be seen from another point of view.
- People posit questions and make assumptions based on their own knowledge. How can you make assumptions about what you do not yet know?
- People practicing mindfulness of awareness of the arising and the cessation of things are afraid of losing detachment from these objects. They just want to stay isolated, stay alone in a cave, and stay away from the world.
- People these days suffer from the same old thoughts.

- People who are out-of-touch with themselves are unaware they are sleeping with a skeleton.
- People who are terrified of sights of skeletons don't realize that if they did not have bones, they could not walk through the temple grounds.
- People will think you are insane if you tell them that pleasure is just as harmful as pain.
- People, like fruit in the wind, fall at different stages of growth.
- People, who are really attached to themselves, are their own worst enemies; they go about doing things to themselves that even their own worst enemies would not think to wish on them.
- Perception is impermanent; memory fades into forgetfulness.
- Perform every action with mindfulness in the moment.
- Persevere with analytic investigation, without being excited by the objects of attachment themselves.
- Persevering through all six watches of the day, illuminate the lamp of the mind and drive the darkness away.
- Phenomena do not exist and can not be owned by any person or group.
- Physical pleasure increases stress; spiritual pleasure is free of distress.
- Pierce the balloon of illusion with a pin, and you'll be out rather than in.
- Place yourself among bad people and bad things will happen.
- Placidly upon the pond, the silver sky reflects, between darkling leaves.
- Playing with children, reciting verses, we see the wise fool.
- Pleasure and pain were the same a thousand life-times ago.

- Pleasure, bliss, tranquility and calm are also states that have a beginning and an end.
- Polishing your teeth to become bright and white is a way of fooling your self with your own bones.
- Practice for practice's sake is wrong view.
- Practice of meditation must be pursued as continuously as possible: and not just periodically for shorter or longer periods.
- Practice only to go beyond suffering; pay absolutely no attention to amulets and magic spells.
- Practice Right Concentration in both tranquility meditation and insight meditation.
- Practice so you can keep abreast of what is arising in the mind, at every instant, ahead of any action arising, ready to hinder any arising wrong action. Do this to the point where mindfulness becomes effortless. Remain ever-mindful of the impulse motivating every action before every act.
- Practice the art of watching the heart; watch what the heart desires, without transgressing against what is right.
- Practice using suffering as the meditation object, until you can finally see it for what it is, and then just let it be the way it is.
- Practice with equanimity; if there's nothing to cause concern, there's nothing to remedy.
- Practicing with the mind may be compared to working with a coarse, rough material object. Take for example a tree trunk: initially, you have to remove the branches and knots and roughage, then, the roots, then, the bark, and so on. Eventually, you will be able to develop a smooth, perfect plank with which to perform further work.
- Pride and conceit are usually the last deceptions to go.



- Projects are just another form of attachment.
- Psychological stress always impedes the cognitive process.
- Pulled every-which-way by our senses, our visions fall apart.
- Pure morality and purified states of mind are pathways leading onto even higher planes.
- Purification, like all other mental activities, is a cause and effect process.
- Purity and impurity arise within self; no one can purify another.
- Put out the flames before your head catches on fire.
- Qualify for the merit to deserve the good you receive.
- Quest for the supreme security from bondage.
- Quiet the body, clear the mind, and pierce through calmness, joy and delight through bright light into the endless, empty void.
- Radiance and peace arise from within the practice of purity through morality concentration and wisdom : this is the Dhamma.
- Radiant thoughts of loving-kindness may serve as a spiritual balm in the face of death, easing negative feelings of anxiety and grief and distress.
- Rain does not exist; there is only raining.
- Reaching the end of striving for wisdom is the goal of striving.
- Read the message written in your own kamma, and even suffering will become your friend.
- Real friendship is based on motives of virtue and not on mutual enjoyment of pleasures or profits.
- Realize cessation and abide in emptiness, through being awake, alert, and no longer attached.

- Realize your own true welfare; don't harm yourself for the sake of another.
- Realizing the transience of things, the mind no longer grasps at them.
- Regard your body as a vessel: a simple boat for getting here and there.
- Rejoice in the happiness of others as though it were your own.
- Rejoicing in others' well-being and in their merit is basis for merit.
- Release from suffering is not something that takes place in a moment.
- Release the arrow and follow it straight to the core.
- Remain steadily, mentally healthy, even after the body becomes weak and enfeebled.
- Remember all the things you deliberately tried to forget, so all the hatred and anger that you have suppressed will rise to its peak and burn itself away.
- Remove the conflicts that infect human relationships and which bring such immense-suffering to the individual, society, and the world as a whole.
- Remove the thorns and remove the pains.
- Renunciation is not getting rid of things of this world but accepting that they pass.
- Replace an evil-done-deed with one of kindness to bring a ray of brightness into the world.
- Replace fear with its opposite courage.
- Respond appropriately, with words or with silence.
- Resting and sleeping may seem to waste some time, but they give the constitution new strength to fulfill its duties and tasks.
- Restless distraction enthralls the heart and leads it into error.
- Restraint is natural, if one follows the law of cause and effect.

- Returning to the root is the state of stillness.
- Right effort must be constant rather than unsettled and spasmodic.
- Right thought is aimed at uprooting the defilements, by letting go of malice and enmity; hostility and resentment; cruelty-to-oneself and others; and by endeavoring to be free of all attachments.
- Right view is best-considered as two-fold: conceptual right view and experiential right view. Conceptual right view is the intellectual grasp of the principled enunciated in the Buddha's teaching. Experiential right view is the wisdom that arises by the direct, empirical penetration of the teaching.
- Right view is seeing how wrong everything in the worldly world is seen due to desire for sensual pleasure, existence and non-existence.
- Right view is the forerunner of the path that gives direction and efficacy to the to the other seven path factors.
- Right view requires analysis and dissection of every thing that is wrongly seen in the conventional, worldly-realm, scrutinizing every sensual or mental action as it is in the process of becoming an object of attachment to existence and of the reason for the arising of such attachment.
- Ripping through wood-grain, saw teeth rasp through passive beam, but dead wood does not scream.
- Rules help to regulate the mind; when it regulates itself, it needs no rules.
- Run after the defilements so they suffer a bit and run away and hide; don't let them just swarm through the ears, eyes, nose, tongue, body and mind.
- Rushing from one task to another, a man forgets where and why he is going.

- Sadly, the younger generation lacks reverence and respect.
- Sages do not cling to the past or future, nor do they cling to the present.
- Samadhi is simply that which herds the defilements together in quietness within the heart.
- See the body hair, nails, teeth and skin as they really are.
- See the world as though it were empty; see the moods as empty.
- Seeing is real, but what is seen is not real.
- Seeing the waiting net of Samsara, we stop and turn around.
- Self is the protector of self.
- Self is transitory; so is experience.
- Self-analysis is the way to gain insight into the truth of no-self.
- Self-indulgence in sense pleasure is low, vulgar, common, ignoble and ultimately unsatisfying.
- Self-mastery is much more to be valued than gaining mastery and control over others.
- Self-mastery is the supreme victory.
- Self-reliance is the heart holding onto wholesome objects.
- Sense arises as it should, according to nature. There is no awareness of pain or pleasure or neutral feeling. It is the heart that dupes the senses into assigning meanings and having feelings.
- Sense of shame and fear of wrong-doing are positive states of mind that lay a foundation for clear conscience and moral integrity.
- Sensory experience in the world leaves us very exposed and vulnerable; we are constantly bombarded with impulses of pleasure and pain.
- Sensual desire is infatuation that brings no lasting satisfaction.

- Sensual pleasures can only bring happiness in the short term at best; and, sooner or later, suffering will follow.
- Separation, disappearance, misfortune and ruin act in accordance with impermanence and dissipation in nature.
- Sever the passions as one would sever arms and legs, never to be used again.
- Severance of passions is like limbs severed never to be used again
- Shame and fear of blame is the basis of respect for oneself and others.
- Shame is motivated by self-respect and inward-looking, while moral dread is outward-looking and filled with fear of consequences.
- She smiles and thinks herself content, habitually grasping at transient things such as 'me' and 'mine.' She doesn't realize that whatever she reaches out to and falls in love with is forever out of reach, edging towards dissolution.
- Shed passion and aversion as a jasmine would shed withered flowers.
- Shine in peace from within and be a shining light to society.
- Shouldering a rock is a big block, if we don't know, when to let go.
- Show equanimity when honor is bestowed upon you.
- Siddhartha abandoned the jhanas of his two teachers because they had not led him to the source of suffering.
- Silence speaks louder than words.
- Silver slip of the moon, moving yet motionless, suspended in the sky.
- Simply thinking a lot doesn't make one wise. Being free of hostility makes one wise.
- Since the way lies between now and the blink of an eye, why wait 'til the day when you're old and gray?

- Since your view is skewed, it should do no harm to try to change your attitude.
- Sit alone and strip reality to the bare bone.
- Sit and practice until you have forgotten the body you came in.
- Sit down and breathe for an hour and come up a better person.
- Sit in meditation, focusing on the light touch of the breath, on the upper edges of the nostrils or on lower edge of the upper lip. When concentration becomes firm, mindfulness will continue on its own beyond any awareness of the sense of the breath.
- Sitting in a comfortable position tends to get your energy going in a beneficial way to keep you going.
- Sitting in lotus position may be easier if one sits on a slightly raised, rather hard cushion, allowing the knees to touch the ground in the three-pointed position of knees and buttocks.
- Slender, stalk, bending under morning dew, upon the yellow flower.
- Small indeed is the share of happiness and joy of living beings.  
Whenever a little happiness and joy arises in living beings, rejoice that at least one ray of light has pierced through the darkness and dispelled the gray and gloomy obscurity.
- So long as the mind is attached to anything at all, we will engage in volitional actions, make new kamma, and experience the results.
- Society can be improved for the better by starting to work on ourselves from within.
- Solids are mostly empty space evolving and moving in time and space.
- Some of the bodily fluids evaporate into the air and some seep into the ground.

- Someone twirling a torch can create an impression of a circle of fire, but we know that there really is no ring of fire. It is just the impressions of individual positions of the fire at different places and at different times. Our mind takes the impressions to be something continuous; or rather, our mind connects the impressions and we deceive ourselves.
- Sometimes, the most mundane event stimulates a ripe mind to see the truth perfectly.
- Sound working knowledge of the basic Buddhist doctrines is needed to know how to navigate the raft to cross the stream of consciousness of the human condition.
- Space has a name but no form.
- Speak harshly of no one and no harshness will return to you.
- Speak quietly and kindly, and be not forward in opinions or advice.
- Standing, sitting, walking or lying down, may one abide in sublimity.
- Start cleansing your mind before you start cleansing anything else.
- States of thinking and planning replace non-states of non-thinking and non-planning.
- Stop the cart and the wheels come to rest.
- Strive on with mindfulness, and all difficulties and compounded-things will eventually break-up and change, and the mind will come to rest.
- Struggling hard to complete things, we never get anything done.
- Such is the primal instinct of the basic man, he will almost always seek his own advantage any way he can.
- Sudden awareness of the such-ness of things over-rides joy and sorrow.

- Suffering and torment arise out of the false notion that an object of desire belongs to ‘me’ and is ‘myself.’
- Suffering can be a condition caused by how we see ourselves in relation to the world; such view, however, can be diagnosed, adjusted and cured.
- Suffering can no longer arise within the body when the body is no longer imagined as ‘me’ or ‘mine.’
- Suffering is a stern but well-meaning friend which teaches us the lesson of looking at ourselves.
- Suffering is incomprehensible retribution.
- Suffering is the common bond that we all share.
- Suffering is to be understood not only as experienced pain and sorrow, but more widely as the wretchedness of everything conditional.
- Suffering out of desire is accompanied by a lack of satisfaction and completeness, like a greedy insatiable demon continually straining to satisfy an insatiable appetite, and so the cycle continues.
- Sympathetic joy coexists with measureless misery.
- Sympathetic joy is the divine smile on the face of the Enlightened One.
- Systematic attention given to any subject will show up its impermanence.
- Take care to reflect on, adjust and correct your behavior.
- Take food just as a medicine to preserve the body.
- Talking causes more harm than good.
- Tall and short only arise through contrast with one another.
- Teachers are those who only point out the direction of the path.



- Teaching you how to watch the breath is different from you learning how to watch it yourself
- Ten thousand flowers in spring; snow in winter.
- That which is guessed at is not beyond doubts.
- The ‘me’ you used to see can no longer be.
- The aberrant effects of earth-born suffering sink us so thoroughly, there’s no telling when or if we might eventually emerge.
- The Abhidhamma provides protection, weapons of defense, against the overwhelming assault of innumerable internal and external impressions on the human mind.
- The absorptions and the powers that arise with them are never an end in themselves.
- The accumulated bones left behind in one’s continuing-life-cycles could become as high as a mountain.
- The act of picking up and attaching to mental objects is akin to stabbing yourself each time.
- The act of willing is always based upon the conditions that preceded it.
- The aim is not to concentrate the mind on a specific object, but to point the mind towards liberation from all mental habits.
- The assumption of substantiality which is deeply engraved in the words of our daily language, and modes of thinking, and modes of action, will still continue to govern our ancient egocentric impulses.
- The bad mind just collects more and more badness.
- The bad smells of the body are always existent.
- The Bhikkhu dwells, perceiving again and again, the mind as just mind, cittas, as just the mind and not ‘mine’ or ‘I’ or not ‘self’ but just a phenomenon.

- The Blessed One set into motion the Wheel of the Dhamma by giving the first sermon.
- The blessing of wealth allows sharing and caring.
- The Bodhidharma sat nine years facing a wall just doing zazen and forgetting zazen itself.
- The Bodhisatta married at sixteen, with forty-thousand attendant princesses, and lived in the enjoyment of kingly pleasures in great magnificence.
- The bodily aggregate is covered with a mere membrane of skin that still manages to deceive the eye. It's not even as thick as a palm leaf manuscript.
- The bodily aggregate is there: we are this body day and night, putting it to bed, lulling it to sleep, discharging its wastes, standing it up and taking it on walks. The aggregate of feeling is also there, constantly manifesting itself, even right here at this very moment: if it isn't pleasant, it is painful, if it isn't happy it is sad, as the plenitude of feelings alternate and change, arrange and re-arrange. The crucially important thing to realize about all this is not to take on board any bodily pain or suffering, any emotion or attachment.
- The body advances towards its own disintegration and returns to its original elements.
- The body doesn't know anything. Feeling doesn't know anything. Perceiving doesn't remember anything. Imagining arises and, then, vanishes. It all just comes and goes.
- The body is a painted mirage in which nothing is lasting or stable.
- The body is built of elements containing decay within them selves.
- The body is constituted of the elements of earth, air, fire and water.
- The body is filled with loathing which gets into our clothing.

- The body is kept alive by the breathing-in and breathing-out.
- The body is like a jar. The mind without the body travels faster alone.
- The body is made up of solidity, cohesion, temperature and movement: earth, air, fire and water.
- The body will not always have the same strength to flee from danger and death.
- The body, used as an instrument of pleasure, soon wears itself out.
- The bottom of the pond is dark and rotten, but the lotus that rises above it is clean and clear.
- The boundless reaches of space and nothingness are blocked and locked out of view by a stubborn sense-of- awareness of a finite sense of 'me.'
- The breath is not satisfying because it does not last very long.
- The Buddha advises that a man train himself in merit-making that yields long-lasting happiness.
- The Buddha did not create the Dhamma; he just discovered it where no one else was looking.
- The Buddha did not invent the Dhamma; he just re-discovered it.
- The Buddha is looked upon as an inexhaustible source of guidance and spiritual inspiration, as the wise counselor to turn to for help in resolving the difficult moral and mental problems inescapable in this daily life.
- The Buddha is not passive but tirelessly active, working, through the Dhamma, for the realization of well-being and happiness.
- The Buddha lived in the world; he didn't live anywhere else.
- The Buddha said, 'He who attends to the sick attends on me.'

- The Buddha saw things never seen before, on levels never attained before, and reached great depths of insight never reached before, yet the Buddha still kept contact with the earthly, immediate needs of humanity.
- The Buddha says, ‘There is suffering.’ The Buddha does not say, ‘I suffer.’
- The Buddha taught his followers to learn and transmit the Dhamma both in word and spirit.
- The Buddha taught that merit-making is a formidable antidote to overcome the many vicissitudes faced in our daily lives.
- The Buddha taught us to take care in our actions. Who takes care? The body doesn’t know anything. The hands do not know anything. The body and the hands are following orders. Find out where the orders are coming from and learn to regulate them.
- The Buddha teaches how to face death without anxiety.
- The Buddha used tangibles to explain intangibles and used similes and metaphors to explain the sublime to simple minds.
- The Buddha would not declare something if it were impossible to practice. He wouldn’t teach such things because they would not be useful and beneficial.
- The Buddha, in his teachings, constantly makes use of conceptions and ideas as comparisons, such as that of using a raft to cross a river or that of the raft being of no further use after the river has been crossed.
- The Buddha, once, through the power of the will, suppressed a severe illness and regained health again.

- The Buddha, the Dhamma and the Sangha are the coming together of the three refuges. View them clearly, and, then, make your own refuge within yourself.
- The Buddha, the Supreme Physician, prescribes the development the balanced harmony of five faculties: confidence, energy, mindfulness, concentration and understanding.
- The Buddha's teaching was aimed at those with only a little dust in their eyes.
- The Buddhist tradition holds that moral power has healing properties that may work when orthodox medicine fails.
- The burden of life is like a heavy rock that we cannot yet let go of and we cannot continue to carry.
- The cause why ascetics dispute with ascetics is because of lust for views, because of adherence and bondage and obsession with cleaving to views.
- The code of moral discipline encourages you to be careful of that inside you which is responsible for making you commit all sorts of transgressions.
- The companion of pleasure is pain.
- The compounded elements go according to their own nature.
- The conventional view of happiness, instead of giving comfort and benefit, brings a blazing fire to sear the heart with suffering and torment.
- The core of the teaching lies in exposing what causes and conditions are.
- The corruptions of insight disguise themselves as true.
- The crane's legs have gotten shorter in the spring rain.

- The croaking of frogs meets the sound of chirping birds between the leaves.
- The cure for afflictive passions and veils of ignorance is emptiness.
- The decision of whether to follow the Dhamma or wander away rests only with you.
- The deed is, but the doer of the deed is not found.
- The defilements are more-clever than the ignorant.
- The defilements continually scorch the heart as no other fire can, endlessly turning up the heat.
- The defilements don't have to fool and deceive anybody because the one within whom they arise is fooling and deceiving himself.
- The defilements entice like the bait on a hook; as soon as the fish is bold enough to take one nibble and, then, another, it is sure to be caught.
- The defilements have the power of a demon and lie hidden, deep within one's personality.
- The delight of the Dhamma exceeds all delights; the extinction of thirst overcomes all pain.
- The depravity of the heart is propelled downwards by our own continuous thinking and imagining.
- The desire for things can only bring turmoil to the mind, which becomes like a virulent infection that can not be stopped.
- The developed meditator becomes proficient in the absorptions, so that he can enter and emerge from them when he likes, without being attached to them.
- The development of purity and virtue are not ends in themselves, but the means of gaining detachment from lust.

- The Dhamma does not belong to anyone; it was there long before the Buddha discovered it.
- The Dhamma is already there, but everyone has to discover it within himself.
- The Dhamma is like the plans for building a house which is not properly completed until the blueprints have been followed and carried out to fulfillment in detail.
- The Dhamma is pure by nature, but when it comes to stay in an ordinary common mortal, it becomes counterfeit and corrupted.
- The Dhamma isn't anywhere else. It is right here in our hearts and bodies for everyone to see.
- The Dhamma isn't something about long ago and far away; it's fresh and vibrant right in the here and now today.
- The Dhamma leads step-by-step to an ever-increasing, ever-purer sense of happiness.
- The Dhamma may not be given like a piece of fruit. It must be nurtured from the root.
- The Dhamma will never be what we expect it to be.
- The dignity of kings and lords is comparable to a particle of dust floating in a sunbeam.
- The diminishing of defilements leads out of suffering.
- The disciples of Gotthama are always well awake, and their thoughts, day and night, are set on the body.
- The distance between hell and earth seems to be great, but in point of fact, the continuity from one to another is unbroken, with no interval or intervening space in between.

- The distracted mind slowly comes under the surveillance of the mindful- mind, until mindfulness forms a strong foundation for further development.
- The doer of the deed should always consider where it may lead.
- The ducks that haven't been cooked quack in the spring rain.
- The dust of affliction has no form.
- The eightfold path, when properly practiced, leads directly to Nibbana, to peace, to the Buddha Dhamma.
- The evil one grinds one down, like a diamond a precious stone.
- The evil-doer suffers in the here and hereafter.
- The external world does not enchain man; man enchains himself to the external world.
- The eye goes looking for objects and grasps onto them without stopping to think that they are just images reflected by optic nerves.
- The faults of others are easy to see; we see our own with more difficulty.
- The fear we experience is no different than the fear that others experience.
- The final aim of the teaching is to attain a freedom that is boundless, limitless and irreversible.
- The firmly settled mind is able to see clearly; it can discern the truth and falseness within oneself.
- The firmly settled mind might waver a little under the pull of the senses, but it will quickly correct itself so that the basis of mindfulness continues examining impermanence, suffering and not-self.
- The first exposition of The Four Noble Truths was the discourse that set the Wheel of the Dhamma in motion.



- The five senses are really only organic reactions in the mind.
- The flow of the heart is constantly involved with mundane affairs.
- The following riches cannot be taken away: faith and confidence in the practice, virtue in moral conduct, shame and fear of doing evil, effort in seeking, understanding, generosity and wisdom.
- The food of the Dhamma is shared by those who offer food to the monks.
- The fool bears the fruit of his own destruction.
- The foolish sit in the chariot; the wise are not attached to it.
- The fools of this world would prefer to look for sages far away.
- The forest elephant, on being addressed with words that are gentle, listens, bends an ear, and bends his mind to learning.
- The Four Noble Truths are a means to an end, and when the end is reached they lose their significance.
- The fruit is already ripe in the Dhamma; the only thing lacking is to partake of the fruit.
- The fruit of goodness is contentment.
- The gift of the Dhamma is superior to all other gifts.
- The gift of truth excels all other truths.
- The glorious chariots of kings wear out.
- The goal of those who practice is freedom from appearances.
- The good intention that arises in one who shows respect or reverence is the basis for making merit.
- The good intentions that arise in the giver of a gift follow a sequence of three stages: producing the gift prior to giving; the moment of giving the gift; and recollecting the moment of giving the gift.

- The good things other people want to do for you are potentially harmful to you.
- The good things that you, yourself, want to do for others can be potentially harmful to you.
- The goodness of virtue never wears out and never ages.
- The greatest achievement is selflessness.
- The greatest action is not conforming to the world's ways.
- The greatest effort is not concerned with results.
- The greatest form of courage is to face the demon of the fiery, enflamed worldly heart within with unflinching determination.
- The greatest generosity is non-attachment.
- The greatest goodness is a peaceful 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 wisdom is seeing through appearances.
- The greatest worth is self-mastery.
- The grim reaper of death is taking you away with every breath.
- The habitual way is to say, 'I suffer,' but the correct way of seeing is 'There is suffering.'
- The happiness of others in itself is satisfaction; do not expect any other form of recompense.
- The harder you think and think, the tighter you tighten the bond.
- The harder you try, the further you get from the true meaning.

- The hardest thing to tame is yourself.
- The heart can easily notice and be aware of arising conditions for they arise openly, boldly and shamelessly, with no attempt at mystery or concealment.
- The heart can stand up to the truth and will prevail.
- The heart gains nothing but harm in assigning meanings to senses and feelings.
- The heart generally does not know peace but only trouble and unrest, hunger and thirst, worries and concerns over affairs that are of no use at all, and for the most part, these affairs are the heart's own thoughts and imaginings, which poison and burn oneself out, without anyone else being involved.
- The heart going in and seizing hold stimulates mental disease.
- The heart is conceited; it thinks it is something other than it is.
- The heart of concentration is penetrating to what is at the heart of mind and matter.
- The heart of mindfulness will not be annihilated under the microscopic light of investigation. It will survive analysis and go beyond all offences into purity.
- The heart untended is similar to a drought-ridden scrub jungle where the dried-out vegetation easily ignites.
- The heart will not come to ruin through thorough scrutiny and rigorous investigation.
- The heart, long crushed under the weight of attachment, will be freed and uplifted through mindfulness and wisdom.
- The heart, once purified will be cleansed of offenses, and true to its nature, will go beyond the limitations of the senses.

- The heart, which becomes tattered and tangled, as it battles selfishly along its way, achieves attainment of selfless-calm and peace at last.
- The hot, pounding, human heart deteriorates quickly; the cool, impassive, stone heart of the mountainside not quite so quickly, but both are following the same timeless process of deterioration in the nature of the Dhamma.
- The hottest of the hottest fires can only be extinguished by the Dhamma.
- The idea that you must do something to become enlightened comes from wrong understanding, because if you had to do something, then, enlightenment would be dependent upon something.
- The ignorant heart has gathered its offences into itself, and it is conceited, thinking itself all-wise and all-knowing. It thinks it knows everything about this physical world of the sense impressions and aggregates, but it doesn't yet know about itself.
- The illusion of life can drop and burst, just like bubble of foam.
- The impure pine away like old cranes in a lake without fish
- The incense of the Dhamma drives away filth and ignorance.
- The indifferent, common person just spins and whirls with desire, dizzy and imbalanced all the time.
- The inevitability of change causes distress, irritation, anger, fear and loss.
- The initial stage of supramundane penetration is followed by the final stage of supramundane penetration, in which he, transformed by direct perception into stream entry, reaches consummation, arriving at the teaching's final goal, culminating in the end of suffering.
- The instinct of self is manipulative and cunning and its villainy is not easy to see.

- The layman who thinks himself already an Arahant is blocking the path to his own progress.
- The lion's roar is the exclamation that a bundle of aggregates has become awakened.
- The little share of happiness of beings usually follows many disappointments, failures and defeats.
- The living Dhamma is all around, but only few can see it.
- The living message of the *Dhammapada* rings down, through the centuries, and speaks to us in our present condition in the fullness of our humanity.
- The log that floats free in the water will finally reach the sea.
- The Lord Buddha formerly had defilements, yet it was possible for him to uproot them.
- The Lord Buddha prescribes the shortest and most direct path.
- The Lord Buddha taught us to seek seclusion and solitude in the deep forests appropriate for practice. There were no exhortations to go and live and practice at the crossroads or in the crowded market-place.
- The madder we get about our circumstances, the more magnified they become.
- The man who craves for riches ruins himself as he would ruin others.
- The master acts without doing anything and teaches without saying anything.
- The means to deliverance lies in moral purification.
- The measure of a man's life is by the breath.
- The meditator applies himself steadily to whatever task is at hand.

- The mental process of thinking is continually concocting from dawn to dusk. Sometimes the heart becomes so over-heated that it becomes exhausted.
- The message of the Buddha is still living in the Buddha-Dhamma.
- The mind can cure itself of the error of connecting to things.
- The mind doesn't exist or non-exist.
- The mind experiences good and bad mental states, happiness and suffering, because it is deluded by mind objects.
- The mind gains nourishment by catching what flies into its web.
- The mind gains nourishment from awareness and understanding.
- The mind has no form and its awareness no limit.
- The mind in a state of distraction becomes its own obstruction.
- The mind in its natural state has no preoccupations or issues prevailing upon it. It is like a flag with no wind. As long as it is alone and undisturbed, nothing will happen. It is like a leaf on a tree which can only move through external force. The mind on its own is inactive and still.
- The mind in its natural state is neutral to loving and hating, free of any blame for itself and others; it is independent, existing in a state that is clear, radiant and untarnished, pure and peaceful and free of any feeling at all.
- The mind in its natural state of stillness doesn't go looking to get involved with external things. When the mind moves, it is because of something external.
- The mind is enshrouded in darkness; we have to arouse and increase energy and maintain pressure and practice until we break through the clouds of defilement.

- The mind is like a wild elephant tusker that must be tamed and trained, before it can work well.
- The mind is really a series of mental events which arise and pass away with incredible rapidity.
- The mind is restless and hard to control, like a monkey that can never sit still.
- The mind is very unruly and difficult to control; like attempting to contain a wild tusker that cannot be tied and bound.
- The mind likes and dislikes; the heart is neutral and still. It doesn't think anything at all.
- The mind makes false assumptions and deludes itself.
- The mind needs time to be still and calm in samadhi, and, after it has rested, it can then continue its investigation, using mindfulness and wisdom in line with its abilities.
- The mind neither exists nor doesn't exist.
- The mind on its own is actually free of attachments; free of attachments, it has to find its way back to itself.
- The mind sent outside the mind is suffering.
- The mind source stops creating issues, leaving the mind at rest.
- The mind takes for granted that the body has come to stay forever.
- The mind that is free of attachment is able to depend on itself, and find refuge within itself.
- The mind without anger is the wholesome opposite of anger and is the cause of loving-kindness, friendship and good will.
- The mind without delusion perceives the impermanent, unsatisfactory and soulless nature of conditioned-phenomena.

- The mind without greed is the wholesome opposite of greed and is the cause of renunciation, generosity, charity and giving.
- The mind, like a mischievous monkey tends to wander away. Yet even a monkey can be trained.
- The mind, like water, is clean and pure by its nature; if water is colored or unclear, it must be filtered to once more become pure.
- The mind, the way it is inclined, does not want to accept the facts of nature the way they are. The mind wants to change nature to be the way the mind wishes nature to be, but the mind can't win against nature. It's a losing battle.
- The mind's capacity is limitless and its manifestations inexhaustible.
- The minds' old conditioning is based on ignorance, the inability to see things as they really are.
- The mirror of wisdom is wondrously empty of itself.
- The missions that we set for ourselves are personal ambitions of self as opposed to being the relinquishing of self.
- The moment arises and passes away, just the same way as night and day.
- The moment of the giving-up of grief is a pleasant moment.
- The moment the cup of pleasure is emptied, it needs to be re-filled.
- The moment you become adverse to something, you cannot smile and the mind goes bad.
- The monk who is able to endure, heat, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech; he has learned to bear bodily feelings, which, as they arise, are painful, sharp, severe, wretched, miserable and deadly. Purged of all the dross of impurities of attachment and aversion and confusion, he is worthy of the



oblations, offerings, respect and homage, an unsurpassed field of merit in the world.

- The moon seems to be swimming in a hole between the teak-tree leaves.
- The more one gives to others, the happier one is.
- The more sublime and noble is the joy of others, the more sublime and noble will be another's sympathetic joy.
- The more the mind is trained and tamed, the less it suffers.
- The more we contemplate and investigate grasping, the more insight arises.
- The more you do of an unwholesome thing, the less you want to continue.
- The more you get involved in suffering, the more you get distracted from seeing the actual cause of suffering.
- The more you talk and think about it, the more you wander from the truth.
- The most illuminating is a mind that is thoroughly cleansed of impurities and remaining pure retains no blemishes.
- The motivations of the worldly heart are neither good nor evil. That's just the way the world is.
- The multitudinous changes which occur between life and death show the way of the Dhamma.
- The natural mind is basically empty; all appearances are illusions.
- The objects of the senses, are unsubstantial. They are just sensations that come and go.
- The obstacle is the path.
- The old emotional object passes away and the new one arises.

- The only place that can be truly peaceful is in your own mind.
- The only safe place for your riches is in a heart of purity.
- The opacity of delusion must eventually become transparent, cleared by wisdom.
- The ordinary events of your daily lives are the actions of the battle field; be mindful of your actions, and be sure your motives are pure.
- The ordinary worldly person, although being roasted alive, pretends as though he were immune to fire and pays it no attention.
- The original mind is beyond good and evil.
- The other side of the moon has no face to peer into empty space.
- The Pali word for ‘suffering’ means ‘being incapable of satisfying.’
- The past is but a dream; the future is a mirage; the present is in the clouds.
- The path is not up; it is not down. It is not beyond; it is not around. The path is within, and it is without bounds.
- The path is, but no traveler on it is seen.
- The path of pacification leads through moral restraint and concentration to wisdom.
- The path of the wise one is difficult to understand, like that of a bird in the sky.
- The patient should bear excruciating pain patiently.
- The perception of void-ness is free of the perception of earth and free of the perception of death.
- The person of integrity wafts a scent of virtue unsurpassed.
- The person who is content with sensual love pays a heavy price for it.
- The phenomenological perceptions of life defy any attempt at establishing a fixed-pattern.

- The phenomenology of the mind changes every neutral, mental image into a perception of another kind.
- The poor are unhappy because they do not have enough; the rich are unhappy because they have too much.
- The potential for all kinds of wrong behavior lies within each and every one of us as a part of nature. Human nature is a part of nature.
- The practice of mindfulness only becomes an effective instrument of liberation to the extent that it is founded on and guided by right view.
- The practice of moral restraint involves every part of the body. The Buddha taught us to be careful of all of our physical actions.
- The practice of Right Mindfulness has been extolled as the crest jewel of the Buddha's teaching.
- The practice won't work if you try to bring anyone else in to do it for you. The mind has to look after itself.
- The principle of conditionality supports the scaffolding of the entire teaching.
- The problem with an appearance of beauty is that we trust what we think we can see.
- The problem with the eye is it tends to simplify complex-realities.
- The purpose of the practice is to seek inwardly, searching and investigating, until one reaches original mind. Pure mind is aware of everything that is happening around it but without attachment.
- The radiance of the Dhamma is always shining brightly.
- The raft has to be left behind after the stream has been crossed.
- The raw mind is maddened by noise and distractions.
- The real, living Dhamma does not arise from anywhere.

- The relinquishment of the desires and unwholesome factors through concentration and discursive thought is accompanied by the arising of joyfulness and well-being.
- The remedy for bad or wrong habits of action, speech and thoughts is to gradually replace them by good and correct habits, until the latter become as spontaneous as the former were before.
- The renunciation of all wrong-doings, great and small, from bodily, mental and verbal actions: this is the teaching.
- The sage and wise have always been careful to press on with their investigations no matter what to level of insight they have attained
- The sage faces death with calm, composure and confidence.
- The sage puts his own person last, yet it is found in the foremost place.
- The savor of the flavor of the Dhamma grows gradually more and more delicious.
- The scent of flowers does not normally travel against the wind.
- The scent of the good goes against the wind.
- The self does not exist as we conventional conceive it
- The self, as we imagine we experience it, is actually impermanent sense in a constant state of dissolution continually dependent on conditional factors.
- The serene and peaceful mind is the supreme achievement of mankind.
- The shortest way is to conquer the capriciousness of the heart.
- The snake had no legs so the turtle assumed it could not escape.
- The space between heaven and hell is like a bellows.

- The span of a man's life sometimes seems much like the impact of a speck being blown against the rock face of a massive mountain that has been arising up and eroding, out of the ever-emergent flux of the sea, for what appears to be eons and eons.
- The spider merely sits in the middle and waits for you.
- The state of mind that is centered excels the state that isn't centered.
- The surest way is to follow in the footsteps of one who knows the path.
- The teacher is still present in the teaching.
- The teaching on the Four Noble Truths arises out of compassion for the world.
- The teachings of the Buddha heal the mental diseases of the mind.
- The teachings were aimed at focusing on the purity and quality of the perceptions of the mind in the present.
- The things we do to feel pleasure and avoid pain, keep going around in a cycle again and again.
- The thirst of a thoughtless man grows like a creeper; hopping from life to life, like a monkey seeking fruit in the forest.
- The thirsty person can not listen because he is dying to drink.
- The three great intoxications, youth, health and life, will all leave you.
- The tools of the Dhamma will steadily deliver the heart to perfect freedom.
- The traces of water birds come and go, but they never forget their path.
- The trail of birds through space cannot be traced.
- The transition from this existence into the regions of hell is infinitely quicker than the blink of an eyelid.

- The true phenomenologist concentrates upon and closely observes the appearance and disappearance, the impermanent arising and desisting, of instantaneous phenomenological events.
- The true teaching leaves no words and no letters to hang onto.
- The true treasure lies in the end of craving.
- The truth is there within the reach of everyone searching for it. How can Dhamma ever vanish with time?
- The ultimate reality of existence is in every moment.
- The ultimate truth is beyond words.
- The uncontrolled, tormented-heart will always expose itself to more and more torment. Instead of ridding itself of suffering, it actually makes the situation worse.
- The unfocused mind cannot keep still; it keeps shooting out darts and arrows of like and dislike.
- The universe is never static, but always evolving or developing in a constant flux of changing forms.
- The unknown, untamed heart accumulates suffering; while the tamed heart within the heart accumulates wisdom.
- The untrained mind must learn to see the Dhamma in the actions of the heart and the body.
- The violence, hatred, cruelty, and sustained enmity that the Buddha observed in his training rounds in India have persisted throughout the world, even into the present day.
- The voidness of one single thing is the voidness of all.
- The waning moon will just be a silver sliver soon.
- The warrior fights the defilements to the extent befitting the Tagatha, who was of the warrior class himself.

- The water is clear and pure to the bottom and the fish swims calmly.
- The waves of the sea of the mind surge and subside without attachment.
- The way is wordless; words are delusions.
- The wheel ever-turning, going nowhere.
- The wheel of kamma doesn't turn in a Buddha mind.
- The Wheel of the Dhamma turns as generation after generation burns.
- The wheels are round, yet the tracks behind are long.
- The whole aim of the Buddhist teaching is to develop the reflective mind in order to let go of delusions.
- The whole moon and entire sky are reflected in one dewdrop on the end of a blade of grass.
- The wild elephant of the mind, long accustomed to roaming in the jungles of desire, does not readily take to taming or being tied to the post of practice.
- The wild, untamed heart is dangerous. Keep your eye constantly on its motivations, and when unwholesome kamma is about to arise, block the way.
- The will is impetuous and its willing is treacherous.
- The will that drives consciousness, what forces it?
- The wise are not hurt by evil, but the evil are hurt by themselves.
- The wise calmly consider what is right and what is wrong.
- The wise set themselves right before instructing others.
- The wise should remain alert, nursing themselves in the three watches of the day.
- The wise that hurt no one go to the unchangeable place.

- The wise will seek liberation, detaching themselves from obstructions, purifying heart and mind.
- The world is nothing more than a lot of empty labels.
- The world is the way it is, and that's how it is.
- The world needn't be so wan and wasted.
- The world revolves as simply as the cycle of the mango tree, which blooms and blossoms and bears fruit, which falls and rots and takes to seed, and takes to root, and so the cycle goes around again.
- Their own good deeds welcome those who have done them as they go from this life into the next.
- There are 84,000 methods for us to look at the heart, but all of them lead to the same end.
- There are no auspicious days; all days are auspicious days.
- There are several stages of jhana, each one more focused than the previous.
- There are two kinds of peacefulness: one is the peace that comes through awareness of the root of mental actions; the other is the peace that comes through the gradual development of wisdom. The first kind of peace is dependent on the mind being detached from things. To go to the next stage, it must lose its dependency on detachment from things; and attach to the calm attached to detachment from things.
- There are two sides to everything, and we must see both. When happiness arises, don't get lost; when suffering arises, don't get lost.
- There are two types of meditation, namely, tranquility meditation and insight meditation; the second grows out of the first.
- There are two ways to contemplate the body: one is as repulsive; the other is as non-self.
- There can be something in nothing, but void-ness can only be void.



- There cannot be movement without rest.
- There comes a time, when, after a long period of time, this world contracts and stays like that for a long period of time; but sooner or later, after a long period of time, begins to expand again.
- There is a cure for the maladies of the mind, but few take the medicine.
- There is a distinction between all that was made, and all that was not made.
- There is a sense of ease and fearlessness coming from the eightfold path, a sense of equanimity and emotional balance. We feel at ease rather than a sense of anxiety, tension, and emotional conflict. There is clarity; there is peacefulness, stillness and knowing.
- There is contentment in both living and dying.
- There is every possibility for us to create favorable environments, even here and now, not only individually but also collectively.
- There is mind that is fixed in its views and prejudices and thinks it knows everything; there is mind that accepts what others say is the truth; and there is the mind that is open and can reflect on the Four Noble Truths.
- There is no 'mine.' Whatever we think of as 'mine' is only with us temporarily and eventually goes back to its source, following the nature of all things.
- There is no 'quickest' method.
- There is no island of refuge for him who is dogged by anger.
- There is no merit in confession if it is followed by the same transgression.
- There is no person on this earth who will never be blamed; the wise will remain detached; the unwise become inflamed.

- There is no possession, only things that can be with self as long as self is not extinguished.
- There is no self that may be said to be running things. There is only the observation of nature moving according to the rules of cause and effect.
- There is no stopping for rest on the way to death.
- There is no such thing as a self with a personal essence that is unchanging.
- There is nothing to attain, and there is nothing not to attain.
- There is really no ego; it is like unto a mirage.
- There is short pleasure of the frightened in the arms of the frightened.
- There is so little wisdom in this world that those who have some should share it.
- There is so much wisdom in the word of the Dhamma; you can hear it crackle in the silence.
- There is suffering. The insight is simply the acknowledgement that there is suffering without making it personal.
- There is the heart of the body; there is the heart of mindfulness. One is fire and heat; the other is the quiet and calm.
- There is the mind that perceives, and there is the mind that doesn't perceive.
- There's no Buddha without the mind but no mind without the Buddha.
- There's no Buddhist monk in emptiness.
- There's no place on earth where you can escape death.
- There's no spell to protect you against the charms of a woman. You'll have to protect yourself.

- There's nobody special. Every action follows the same old laws of nature in one or another way.
- There's the one side and the other side; there's the one shore and the other shore.
- They are awakened ones, who day and night delight in developing the mind.
- They say that poison does not infect the hand that has no wound.
- Think carefully about what you do before you do it.
- Thinking never ends; only through the means of right concentration can there ever be an end.
- This body falls apart like a nest of diseases, a heap of corruption helpless and frail.
- This body of flesh and bone is a temporary home.
- This body which is something that exists within us right now is something which is largely unknown and misunderstood.
- This form of mine is soon to give out such a stench that even jackals won't come close.
- This generation delights, revels, and rejoices in sensual pleasures.
- This illusion of person, called 'myself,' is a complex of mentality and materiality, wherein there is no abiding entity such as soul or reality.
- This incessant torment of the defilements, hotter than the hottest fire, can only be relieved through practice of the Dhamma.\_
- This is the heart of the practice, the heart of the effort: carry on an internal dialogue, within the mind, discussing and reflecting upon the Dhamma. As worldly attachment is uprooted, mindfulness and wisdom untiringly penetrate inwards, with the one who knows sustaining awareness, with equanimity, mindfulness and clarity, without getting involved with anything.

- This mind that went formerly wandering about shall now be tamed and reigned-in, as the mahout who holds the hook, holds the furious elephant back.
- This world as it is commonly known is the opposite of the Dhamma.
- Those free from passion delight in the Dhamma.
- Those smitten with passion fall back into a self-woven spider's web, time and time again.
- Those who are evil in character face death in delusion.
- Those who are grasped by the grasping of grasping are beyond grasping.
- Those who are highly developed mentally are able to suppress the advance of illness.
- Those who are tied to life run back and forth along this shore, while those who are free float to the other.
- Those who follow the practice might well follow the example of the ox that keeps moving through the deep mire carrying a heavy load. The ox will never really relax until he is out of the mire.
- Those who follow the way are like warriors who fight single-handedly against a multitude of foes.
- Those who have time to breathe, have time to meditate.
- Those who imagine truth in untruth and see untruth in truth never arrive at the truth but follow vain desires.
- Those who maintain equanimity can be happy, alone or in company.
- Those who understand anything about the Dhamma appear serene and at peace.
- Those who walk the way should avoid sensuality as those who carry hay should avoid coming near a source of fire.

- Those whose appetites have been conquered and are full of light, they are free in this world.
- Thoughtlessness is the path to death.
- Through clear self-analysis, we are turning our maledictions into benedictions.
- Through cultivating merit for a long time, the wise man arrives in untroubled, happy states.
- Through endless ages, the mind has never changed.
- Through facing and overcoming the challenges and obstacles that we meet, our understanding will ripen and mature into higher wisdom.
- Through meditation, wisdom is gained; through lack of meditation wisdom is lost.
- Through practicing loving-kindness towards oneself, one can come to feel a sense of enjoyment in the happiness of others, as if it were one's own.
- Through reflection and contemplation, one begins to see the unsatisfactoriness of saying foolish things or just babbling or chatting away for no good reason.
- Through sense stimulation we suffer alienation from ourselves.
- Through serving the basic needs of fellow beings, one gains merit.
- Through the faculty of mindfulness, wisely reflecting, the mind sees that all things are merely conditions arising out of the influence of elements, without any individual being controlling them.
- Thus, a monk dwells, perceiving again and again, feelings as just feelings, not mine not 'I,' not 'self,' but just as phenomena.
- To accumulate evil brings unendurable pain.
- To associate with evil people brings suffering.

- To be moderate in eating, to live alone, and practice purest consciousness, this is the teaching of the awakened ones.
- To bless is the converse of to curse.
- To draw out the living message of any great scriptural classic, it is not enough for us to merely investigate in terms of scholarship. We need to take a step beyond scholarly examination and make an application of those teachings unto ourselves in our present condition.
- To enlighten another, even if only through the quotation of one verse or stanza, this is considered to be the greatest merit.
- To face death peacefully, one must learn to live peacefully.
- To free yourself from pain means freeing all, whilst, concomitantly, suffering the pain of all.
- To genuinely understand the mind, we have to investigate its every movement.
- To give yourself-up, without regret, is the greatest charity.
- To keep accumulating evil brings unending pain.
- To learn much without practicing it is like counting the cows of others.
- To let go of suffering, we have to let go of consciousness.
- To realize truth, one must practice meditation and during meditation, the insight of no-self must arise.
- To study the Dhamma without practicing is like carrying a raft on one's head instead of using it to cross the stream.
- To the one who always reveres and respects the aged, four things will increase: life, health happiness and power.
- To transcend motion and stillness is the highest meditation.

- To understand is to know, but failure to practice clouds the understanding.
- To understand suffering means to accept suffering.
- To understand the mind, you have to act without acting.
- Touch the world, and you won't want to put your fingers in your mouth.
- Train your mind to be centered, not expecting and anticipating anything.
- Train your mind to be prepared to react with equanimity to any sudden or unexpected attack from any quarter.
- Tranquility is good in itself but not an end in itself; tranquility is a means to an end. It is a stage in a technique that leads beyond itself, beyond beginning and ending, beyond attachment. It is not a permanent condition. Whatever you become, you will un-become; no matter how high you may go in concentration, tranquility will always be in a state of being and becoming. Tranquility has a purpose as a step in a phase that leads beyond itself onto a higher end.
- Tranquility will always be in an unsatisfactory condition, always be incomplete, with a beginning, a middle and an end.
- Trapped in Samsara, in a bubble created by you, how can you escape? What can you do?
- Treat all beings with kindness and compassion.
- True Buddhist sayings can be traced, through the Supreme Mind that discovered them, straight back into the Dhamma itself.
- True contemplation takes place in the present continuous tense.
- True equanimity will stand all severe tests, withstand all resistance and regenerate itself and draw from resources within, draw from sources rooted in insight.

- True knowingness has no ups and downs.
- Try and remember the happiest moment in your life, and, maybe, you won't be able to. This is because happiness is a transient state and has to be constantly renewed, unless it is the ultimate happiness that comes with release from suffering.
- Trying to take a short-cut can be the long way around.
- Turn the light of the Dhamma and shine it on the searing afflictions, and they disappear.
- Two different, independent units of perception cannot arise at the same time.
- Two seeds from the same stock will grow up differently according to the soil in which they are sown.
- Unattached to speculations, views, and sense desires, the pure-hearted one, with clear vision, will never be reborn in the cycle of suffering.
- Unaware of the true Dharma, Samsara seems so long.
- Unborn phenomena rest in the dark.
- Uncover and reveal all the things you have been hiding from yourself.
- Understanding comes in mid-sentence.
- Unencumbered by ideas, the enlightened ones see reality.
- Unless you look into your true nature, all this talk about cause and effect is nonsense.
- Unselfish love can be extended to everyone.
- Unsurpassable sublime sympathetic joy leads to the end of suffering.
- Until the heart is skilled enough to control itself on its own, never trust it.
- Until we can break through the false perception that we are compact, we will not see the 'non-nature' of things.



- Until we see our true nature, all we see is nomenclature.
- Unwholesome inclinations take hold and lead us into suffering.
- Unwisely, we desire for things to be permanent, yet we realize that we have no power to make impermanent things last. We realize that we have no control or authority over any thing.
- Uproot the ego-illusion from living experience, and free the mind from its possession.
- Use everything without using anything.
- Use speech only when it is useful.
- Use your understanding of correct moral conduct to keep the mind clear and aware and collected, in the present moment, to keep your motives clean. Maintain this composure.
- Using the mind to look for non-reality; this is true awareness.
- Vipassana breathing is just a means to an end and not an end in itself.
- Vipassana meditation is an alertness meditation in which everything that comes through the six doors of perception of the eyes, ears, nose, tongue, body and mind is to be noted, watched, and observed and analyzed as an object of awareness.
- Virtue helps the disciple to be fearless, as he has done no wrong to himself or to others. He feels no remorse, guilt or sense of blame; hence, he feels joy, rapture, calm and happiness. He achieves concentration and knowledge of seeing things as they really are.
- Virtue is virtuosity seeking true happiness.
- Virtue, concentration and wisdom are never out-dated or behind the times. They're independent of time and place.
- Waiting for what you want to hear is a foolish form of suffering.

- Walk the middle path, paying attention to mental states, while at the same time, keeping them at a distance, viewing them with detachment.
- Wanting and lying go together.
- Watch your thoughts. Draw yourself out of evil ways, like an elephant stuck in the muck.
- Water blanketed with aquatic plant life cannot let in light.
- Water occupies without striving.
- Water, like life, trickles away.
- Waters of the rivers and oceans can't equal defilement-inspired cravings: they perpetually engulf the hearts of sentient beings and never run out.
- Waves of emotion carry us up and fling us down; and, no sooner are we at rest, than another wave carries us up and brings us down again.
- We are absolutely convinced we are here at this given point of time and place, and we never ever consider that what we assume to be our point of view is relative to nothing anywhere, anytime, anyplace.
- We are all equal in suffering; we are all equal first.
- We are always trying to be nice, but we are always feeling a little offended by this or that little thing. That is just the way that it is and it's possible to detach from that.
- We are at liberty to create new and fresh kamma that leads towards either progress or downfall in life.
- We are driven by compulsion or delusion, so that moods of the mind continually fabricate notions without valid basis or value.
- We are easily made to feel hurt, wounded, upset or worried, but, with reflection, we can see that the world is a worrisome and sensitive place.

- We are like the warriors of old, who, when threatened, from the outside by their enemies, would retreat into their fortress. The heart of right concentration is our stronghold; the defilements are our enemies.
- We are not just the grip incarnate as long as we are aware of the nature of grasping.
- We are not trying to identify with the problem of suffering but simply affirming that there is the problem.
- We are quite predatory creatures; we think we are civilized, but we have a bloody history. Our instinctual nature is to kill, but we also contain the instinctual nature not to kill. Which way we go depends on the inclination of the mind.
- We are subject to the pleasure/pain principle. Attracted and repelled, when we find something we do not like, we try to get away from it and escape to something that we like. We do not contemplate the ugliness of life the way it is; we do not want to accept it the way it is.
- We are the masters and makers of ourselves; the protectors and destroyers of ourselves; we must be our own saviors because there is no one else to save us.
- We are tormented from too much thinking, but we do not ask ourselves why we are thinking. We do not seek out the source of the torment which arises in thinking.
- We are tricked by continuity, which hides in the nature of impermanence.
- We are up to our ears, in things that wouldn't be there if we could see them for what they really were.
- We are watching a series of actions of self-degeneration and cessation.
- We breathe in and out without knowing the cause of the breath.

- We can examine the defilements from all angles and see the suffering they bring, until the mind refuses to be their slave any longer.
- We can find balance in the ever-restless ocean in an island of internal equanimity.
- We can see birth and death and mind and body, but we shouldn't let them clutter the mind. Let them pass by and observe which way they go.
- We can train and focus our minds so no negative reactions to our actions come our way.
- We can train the heart so that it is skilled and controls itself from within.
- We cannot deputize anyone to suffer our distress. We must deal with it ourselves.
- We cannot leave a grasping mind behind, can we?
- We cannot wish that everything we say is 'mine' is permanent, just as we cannot wish that we were the owners of our bodies.
- We cause the degree of our suffering in proportion to our lack of restraint.
- We commonly forget that point and size in space are relative to nothing at all, and, that the direction our eyes are pointed makes us dependent on a very limited point of view.
- We continue to try to act in accordance with wrong motives without realizing that we are not gaining anything through our efforts.
- We do not own our mental processes; they only come and go.
- We do we always run at cross-purposes with ourselves?
- We don't have to know everything about everything; it is only necessary to know everything is arising is ceasing.
- We don't usually see the darkness of night in the right light.

- We expect to be really happy with the things we attach to, only to inevitably feel dissatisfied and disillusioned in the end.
- We face it and do not see its face; we follow it and do not see its back.
- We fail to see the suffering that is facing us in the future.
- We have a choice of a heart under domination or a heart of freedom.  
Why do we make the wrong choice?
- We have all been brothers and sisters in this life before.
- We have been bearing the load of our body since birth, and it never seems to get any lighter.
- We have had the good fortune to be born as human beings, rather than just as animals. We are capable of perceiving the way, capable of following the path from beginning to end. Act while you have a chance.
- We have long been passively submissive under the mass of defilements. It's only when we begin to become weary of their domination, and start to realize their curse, that we are able to resist.
- We have no safety vaults within our worldly hearts, so we are continually open to danger.
- We have so many desires for pleasure at a very coarse level of feeling, perception and thought, and it's so easy to fall into their guiles and fall into a life of negligence.
- We have to be careful about what we do and say; otherwise, we constantly hurt ourselves.
- We have to know what is deluding us before we can let it go.
- We have to watch our minds, and whenever our practice slackens, we must make it firm again.

- We must be circumspect and avoid the arising of an action before it happens. This way we can keep our actions pure and not waste energy thinking of their consequences.
- We must choose between the way that leads back into the world and the way that leads out of this world.
- We must consider what this living-under-a-tree really means.
- We must continue to combat the thousand-and-one ways of sinking in the mud.
- We must excel in expounding the turning of the incomparable Wheel of the Dhamma, in expounding in depth and in detail the Four Noble Truths realized with the attainment of enlightenment.
- We must have a detached perspective on suffering before we can finally see it for what it is.
- We must hurry and practice to go beyond suffering while we still have the chance in this life. Once the Dhamma is forgotten, it can be lost in darkness for a very long time.
- We must keep the Buddha in mind, and be mindful of everything we do, sitting, standing, walking or lying.
- We must make the effort. The Buddha only points out the way.
- We must not over-tax our bodies with overindulgence and under-nourishment.
- We must penetrate further, taking the heart of the heart as our target.
- We must practice meditation, not practicing in quest of our own desires, but practicing upon the groundwork of the right understanding and the right intentions communicated to us by the Buddha.
- We must seek and find the Dhamma within ourselves and then tame it like a wild animal in a bone cage.

- We must study the Dhamma by watching the actions of body and the heart and learn to do the opposite of what seems to come naturally.
- We must try to correct whatever is detrimental by examining its fundamental nature and rectifying its place of origin.
- We must try to observe everything very patiently in meditation, in order to see that phenomena are not held together with a core.
- We need to gather and make our state of mind stronger, so that it washes out the stains of impurity and replaces them with pure states of mind, for, when impure states of mind arise, they do not lead to peace and detachment.
- We only become and exist as our minds condition us.
- We pick up and react to every impulse which impinges on the mind-body senses. That is the nature of experience Impulse and reaction. Is that all there is?
- We practice in order for wisdom to arise. We practice restraint to avoid doing any harm: shame and fear restrain us from doing harm.
- We should not long for things in the past, because once they have passed they do not last.
- We should use the body to do good before it deteriorates away into death.
- We suffer kamma returning to us, coming even from half-conscious motives of which we have been unaware ourselves.
- We tend to emphasize the side of beauty and pleasures of youth, whilst we push aside and ignore the ugly side of life, of old age, sickness, death, boredom, despair and depression. This is human nature; this is illusion.

- We think that a book is very solid, but if we could look at this book under a microscope, it would appear to be full of holes, full of empty spaces.
- We think that we are substantial, but if we have real insight into our nature of being composed of elements that are mutually dependent upon and interacting with each other, then, the idea of a coherent abiding self is weakened, and nothing we can call self is found.
- We usually see things as solid and compact, but we have to train our minds to look at and analyze that supposed compactness more closely.
- We want to drop the rock of wrong understanding and let it go, but we force ourselves to continue to carry it, until we become so weak and exhausted that we drop with the rock as we let it go.
- We, who have nothing, will feed on rapture.
- Weaken the resolve of an unruly mind and bring it to stillness.
- Weakness leads into harm and danger; strength leads to firmness and stability.
- Wealth brings about its own ruin; the true treasure is found in the mind.
- Wealth exposes one to jealousy, deceitfulness and unscrupulousness.
- Wealth wastes away, like a heron in a dried-up lake.
- Well-gotten righteous wealth promotes social welfare and health.
- Well-taught Dhamma does not always result in well-learned Dhamma.
- What a long procession of dead bodies follows in the wake of a living person.
- What am I to do with this great demon that clings to my sense of self, causing harm and strife and the fear and suffering with which this world is rife?



- What appears to exist in the mind has no real independent existence.
- What are we waiting for? If we stop waiting, we stop expecting.
- What can be lost through a vigorous examination into the true state of affairs?
- What dies is the supposed thing the heart is observing and dissecting.
- What gathers in the bladder can make it burst. What accumulates in the mind makes it die of thirst.
- What happens if you cling to the idea of letting go?
- What impulse causes you to indulge in all sorts of moral transgressions?
- What is better than a mountain home free of dust?
- What is hidden in darkness is definitely out of sight.
- What is inexpressible is inexhaustible.
- What is the confluence of opposites that meets in the middle?
- What is the sound of the soul? Is it hollow or is it whole?
- What lies beyond the ken of perception is prone to deception.
- What makes one so stupid and irrational are attachment and passions.
- What the eye sees is just the outside skin. It does not see the smelly, disintegrating, organic reality inside.
- What the present state of mind sows the next state of mind reaps.
- What track leads to the trackless?
- What we are is the result of what we have thought and done.
- What we experience as self is actually input from the five senses and the way the mind responds to this input.
- What we grasp onto burns our fingers.
- What you are looking for is under your nose. Why look far away?

- What you are willing and wanting now was present a thousand lifetimes ago; beings come and go but the Buddha-Dhamma remains the same.
- What's truly useful and good is very hard to do.
- Whatever a faithful kinsman might do for you, the well-directed mind can do as well or better.
- Whatever arises from conditions: when the conditions are there, the result comes about. When the conditions are not there, the result does not come about.
- Whatever disturbs your mind and makes it upset, so that you cannot eat or sleep, focus your concentration on it and firmly seek to cut out the root.
- Whatever good one has done, it only bears fruit if it is based on right view and right understanding.
- Whatever has the nature of arising has the nature of cessation.
- Whatever has the nature of arriving has the nature of ceasing.
- Whatever is a necessity to the life of one who lacks it and whoever supplies it is a giver of nourishing gifts.
- Whatever mental states get in the way of our practice, we should regard as defilements.
- Whatever we want is what arises in the mind and becomes the object of the mind.
- Whatever you are doing, observe that you are there, and the energy of your practice will grow mature.
- Whatever you are studying, just concentrate on that alone. However, whoever is interested only in study alone cannot go beyond suffering.
- Whatever you do for worldly gain is a waste of time and not worth the pain.

- When a fruit tree is in bloom, the wind scatters some of the blossoms on the ground.
- When all external objects have faded, the Dhamma will appear.
- When an evil man, seeing you practice goodness, comes and maliciously insults you, you should patiently endure it and not feel angry with him.
- When anger arises, it grows and changes and finally disappears. When happiness arises, it changes and disappears.
- When appearances of the mind are as transparent as space, they are gone.
- When attachment is contemplated and understood, insight into non-attachment arises.
- When cleverness, which is mindfulness and wisdom, has cleaned out all the filth and gloom from the heart, it becomes bright and clear.
- When conditions end, so does any concern about them, and all that is left is a consummate state of purity.
- When craving ends, suppositions are gone.
- When death does occur, one accepts it as a verdict of kamma, with maturity and equanimity.
- When delusion disbands, all sufferings that depend on delusions disband.
- When delusions are present, the mind is in hell.
- When desire comes back, nobody sees it.
- When desire is cut off, there is no new becoming; just as in a lamp, when the oil is used up, the flame is extinguished and disappears.
- When disenchanted with stressful states, one leaves them behind.

- When distracted by noise, the untrained-mind loses detachment, balance and poise.
- When effort becomes effortless, the mind reaches deathlessness.
- When evil ripens, the fool falls down in pain.
- When gold dust gets in your eyes, it affects your vision.
- When good-actions ripen, the fruit is good.
- When ignorance disbands, delusions disband.
- When irritation with distractions arise, do not be angered. Turn them into meditation objects.
- When lust, anger, confusion, arrogance, indifference, obstinacy, low-mindedness, selfishness, affliction, greed, acquisitiveness arise, they cause a lack of respect, deference and consideration for others.
- When lying down to sleep, one may end one's day repeating a Dhamma word or phrase, over and over, until one falls asleep.
- When meditating, leave expectations behind and just concentrate on the moment.
- When mental concoction stops, one sees the detached nature of the mind that is without fire or anguish.
- When mindfulness and desire meet, desire disappears.
- When mindfulness is settled, no longer are you restlessly drawn out after sense objects or meaningless thought fabrications
- When mindfulness is strong, sense contact is weak.
- When nothing can rush into an empty mind, self has blown out.
- When observed calmly, all things reach their intended, inherent end.
- When one abides in noble states, there is an ultimate escape from the whole field of perception. What there was to be done is done, and there will be no more of this.

- When one concentrates on single pointed-ness, one's mind is open and empty and has an all-embracing quality. Rather than being merely reflective, sorting out and refining coarseness and impurities, the mind is all-absorbed within one single point of clarity and purity, all-absorbed to the exclusion of everything else.
- When one contemplates noble, arisen states, joy enters the mind.
- When one is desperately ill and feels helpless, a kind word or gentle act becomes a source of comfort.
- When one knows in oneself what actions are profitable, blameless and commended by the wise, such actions lead to welfare and happiness.
- When one realizes that one cannot sneak away from oneself, one realizes one needs not to be attached to a cave either.
- When one sees with discernment that all phenomena are not self, this is the path to purity.
- When possessiveness seems pointless, we can let go of our obsessive grasp on the body and allow it to follow its own course, whether it is holding together or entering the inevitable phase of dissolution.
- When practiced too intensely, meditation makes you feel miserable.
- When practicing walking meditation, hold the hands clasped, in front of you, with the left in the right, and take twenty to thirty paces, counting as you go, as an aid to keeping concentration. Then, turn about in a clockwise direction and walk back along the same line in the same way.
- When recollecting with detachment all the meritorious deeds, one has done in one's life, the mind becomes tranquil and happy.
- When right understanding arises, liberation from suffering lies before us.

- When right view and right thought come together, they are like two strands twisted together to make a stronger cord. When all eight strands of the path are spliced and twisted together into one strong rope, this is called The Middle Way.
- When self-control, implies no-self to control.
- When sitting, care should be taken that the body is erect yet relaxed.
- When the body is rigid like wood or stone there is no discrimination.
- When the brain is cut-off from the physical phenomenon cannot last.
- When the breath gets very subtle so you hardly notice it, shift concentration to a pleasant sensation, such as a feeling of loving-kindness.
- When the defilements are gone, only spotless purity remains, and perfect happiness is to be found.
- When the defilements of greed, hate and delusion have been cleaned and cleared away, the mind reaches a state which may be declared to be venerable.
- When the defilements see that the mind is becoming one-pointed, they come thronging around, attempting to prevent us from escaping from the psycho-sensual world.
- When the defilements take over the processing of recollecting, they can pierce through to the heart, causing great suffering and torment which can lead even into madness.
- When the defilements, complete with cravings, flood the heart what can drain them out?
- When the heart cannot deceive itself anymore, it becomes disenchanted with itself.
- When the heart has attained one-pointed-ness, the meditation topic will disappear on its own.

- When the mind achieves stillness and peace, it will turn away from the fevers of passion, aversion and delusion and turn to mental discernment instead. Its views will become clear; it will no longer waver.
- When the mind clicks and understands the Dhamma, it becomes stilled.
- When the mind escapes the world, it experiences a sense of ease and solitude to which nothing else can compare.
- When the mind fixes on a desired object, you must reflect and see the harm and suffering which arises there and compare it to the happiness of the mind freed from the harmful effects of desire.
- When the mind has achieved ultimate calm, don't just sit there and enjoy it. That isn't the purpose of the practice. Penetrate through the bounds of calm and onto another level.
- When the mind has given-up evil and become virtuous and kind, it is radiant and peaceful.
- When the mind is aquiver, be quick to still it.
- When the mind is detached, subject and object do not interact
- When the mind is firmly fixed in its foundation of wisdom, fearless of attaching to exterior things, detached from worldly things, it leaves them all behind and dwells in an abode of peace.
- When the mind is focused, the conventional realities of the world won't appear.
- When the mind is good and virtuous, it is happy. When the mind is at ease, there's a smile in your heart.
- When the mind is on fire with anger, we have fallen from the human state into a fiery hell of the here and now.

- When the mind is possessed by ignorance and delusion, you cannot remain relaxed or indifferent; you must energetically eradicate the source from which they spring and neutralize the effects of harm and suffering.
- When the mind is pulled in different directions by different senses, it quite naturally becomes confused, disturbed and agitated.
- When the mind is restless and irritable, we should use discernment to reflect on things that turn it in the opposite direction.
- When the mind is unafraid of losing the state of calm, and it lets go of its attachment to calm, it is ready to start penetrating deeper and deeper into a state of profound inner peace that leaves initial calm behind, which is accompanied by a corresponding development of in-depth wisdom.
- When the mind no longer insists on pleasure, the load of suffering and anguish will lighten.
- When the mind sees the cause of suffering and stress, it sees the harm in hanging on to the six senses and lets them go.
- When the mind stays still, it is restful and at ease; when it is not still, it is restless and displeased.
- When the mind-made concept of personality identifies and absorbs itself into the perceptions of the body, what is going on?
- When the moon is reflected on the water, the moon does not get wet, and the water does not get broken.
- When the moon looks at the earth, it peers straight down into the garden.
- When the Noble Disciples listened to the teaching of the Buddha Dhamma, it wasn't a ritual; it was a direct experience of the radiance of the truth.



- When the noble follower finds estrangement from form, estrangement from feeling, estrangement from perceptions, estrangement from mental perceptions, estrangement from consciousness, this means that the meditator has become weary of form, dispassionate about matter.
- When the parched heart lacks Dhamma to cool and nourish it, the fire of the defilements can readily take over. Everything that then arises within it will be scorched.
- When the rain falls, some of the blossoms will drop.
- When the sense of self feels threatened through bare observation and analysis, it throws up a screen of confusion and cloud to protect itself from exposure.
- When the source is cut off, even rivers run dry.
- When the thirst stops, the search is over.
- When the time comes, I will let go of this body. That's all.
- When the time of necessity is upon us, nobody else can help.
- When the unexpected happens, when difficulties and failures arise, the Buddhist realizes that he is reaping what he has sown, wiping off his past debt.
- When the wheel of karma crushes us, we suffer the most.
- When the wish to injure ceases, pain vanishes.
- When there is nobody about to complain to, the body inclines towards rest. When there is no one inside to complain, that is the best.
- When there is nothing there, there is nothing to attain.
- When there's nothing to hang onto, you don't have to let it go.
- When there's nothing to look at and nothing to see, contemplate on whether nothingness can contain eternity.

- When things break up, we are not unhappy, for we see their impermanence. We are not happy; we are not unhappy; there is just equanimity.
- When this is not, that does not come to be.
- When through insight, the fetters of attachment are broken, one rises through successive stages of realization to the attainment of full liberation.
- When uncouth cravings overcome you, sorrows grow like grass after rain.
- When we are aware of nothingness, there is nothing to escape.
- When we are bored, we run to something interesting; if we are frightened, we run to safety. We do not realize this is escapism; we do not want to recognize the opposite poles of life, the way they are, so, instead, we delude ourselves and find ourselves running.
- When we are loving and kind, high and noble motives will enter the mind.
- When we are practicing proper contemplation, all dualistic thinking has ceased.
- When we are truly aware of things, we are conscious of the Dhamma sustaining their causes and conditions.
- When we ask why we are so miserable, we never think that it is we ourselves that are making us so miserable.
- When we bring patience and equanimity to bear on our present adversities, our deeds become our friends.
- When we focus beyond the six senses, we have no sense consciousness.
- When we identify with what is mortal or death-bound, that very attachment is suffering.

- When we look at a member of the opposite sex with a pure heart, we appreciate the beauty without any desire for contact or possession. We can delight in the beauty of other people, both men and women, when there is no selfish interest or desire.
- When we realize that pleasure and pain are just sensations that arise and go away again, we are advancing on the path to peace.
- When we realize that we cannot expect contentment from being bound to life on this earth, we do not make that demand.
- When we reflect, we contemplate our own humanity as it is. We don't take it on a personal level or blame anyone anymore.
- When we say the heart can't quite trust and depend on itself, we mean it is conditioned by the body.
- When we see the potential pain permeating objects, they cease to be of interest.
- When we see the vast endlessness of Samsara, then, we are prepared to leave it behind.
- When we successfully pull up the whole trunk, the leaves, branches and roots come are pulled out too.
- When we tie ourselves to things, our range is limited by the length of our tether.
- When we truly understand ourselves, we will well understand all others.
- When what befalls us arises from being pure, what is there to fear?
- When wisdom and penetration and right view are conjoined with the noble path, this is supramundane right view.
- When wisdom is in close pursuit, craving will beat a hasty retreat.
- When wrong-doing ripens, the fruit if evil actions will inevitably fall.

- When you are really calm and peaceful, you will find that there is no attachment to anything.
- When you are really calm and peaceful, you will not get caught up in trying to get something or trying to get rid of something.
- When you can penetrate to the truth of impermanence, suffering and non-self, if even for just a moment, you will see the perfect way to extinguish suffering.
- When you cause pain, pain returns to you again.
- When you focus properly, the mind will settle down on-its-own; the mind will be in separate peace.
- When you know that the nature of anger and joy are empty, it is easy to let them go.
- When you let go of the fire elements, they still continue to exist, but there is no clinging.
- When you make a choice, is there a 'you' who makes the choice, or is the choice dependent on conditions?
- When you meditate on the six senses, concentrate on cause and effect.
- When you no longer have the need for money, you regard it as poison.
- When you realize that you are both the tiger and the tamer, you may reach the point where the two become one.
- When you see the origin of suffering, you realize that the problem is the grasping of desire, not the desire itself. Grasping means really being deluded by desire, by identifying with desire and thinking, 'It is really me; it is really mine.'
- When you see the root causes of how your defilements arise, you'll soon be able to abandon them.
- When you seek nothing, this is bliss.

- When you try to force the mind to settle down on one point, it's going to wriggle away to another.
- When your concentration has become constant and steady, to the point where you can leave it at will, you'll also be able to stay with it for long in the observation and analysis of the mental actions of the body.
- When your defilements have chased you into a corner, you'll wonder where your wisdom has disappeared to.
- When, through practice, the mind is ready, wisdom will come.
- Whenever and wherever wisdom fails to follow in quickly, this becomes a place to lurk for arising views of 'self' and 'I' and 'me' and 'mine,' 'his' and 'hers' and 'these' and 'theirs.'
- Whenever you cause pain, it will come back to you again.
- Where is the Buddha? The Buddha is in the Dhamma.
- Where is the peace where both ends meet in the middle?
- Where language cannot go is within the mind within the mind.
- Where sages dwell together, there is no grief.
- Where the focus of the heart and mind become one is at the heart of Theravada Buddhism.
- Where there is confusion, there, peace can arise. When confusion is penetrated, with understanding, what remains is peace.
- Where there is impurity and filth, the Buddha will not appear.
- Where there is knowing, there is no needing to think.
- Where there is no craving, there is no fear.
- Where there is no intention of harm, there is no necessity for guilt.
- Wherever the Buddha, the Dhamma and the Sangha are together and at one, disciple's minds are unshakable because the fires of desire are quenched.

- Wherever we are, we are always alone. We are born alone. When illness comes, it visits us alone. When we die, we die alone.
- Wherever wise ones live, this is a place of joy.
- Wherever you find delight, you find bondage.
- Wherever you see the arising of doubt, sweep it out.
- Wherever you try to hide, you cannot escape the fruit of a bad action.
- Whether they be human or non-human, visible or non-visible, great or small, near or far, all beings I shall treat with gentleness and wish that they may dwell in peace.
- Whether we actually walk the path ourselves and thereby reap its fruits is up to each of us alone.
- Whether your actions will be in accordance with moral restraint and in accordance with the Dhamma depends on how you train the body.
- While the mind thinks and wanders and forms ideas of all sorts, the inner-heart is simply what knows and doesn't form any ideas about anything; because it remains neutral.
- Whims and desires pull us here and there, never getting us anywhere.
- Who is telling the mouth what to say? The orders are coming from somewhere. Find out where the orders are coming from and regulate them.
- Who will do the watching? Who will be responsible for the actions?
- Whoever does wrong to an innocent person, the wrong returns to him, like dust thrown against the wind.
- Whoever harasses an innocent man, who is without blemish and pure, evil will fly back in his face, like fine dust thrown against the wind.
- Whoever has tasted the sweetness of solitude and tranquility becomes free from fear and sin.

- Whoever seeks happiness by inflicting pain on others will not find happiness after death.
- Whoever sees the world as a bubble avoids an worldly death.
- Whosoever has not penetrated this impersonality of all existence and does not comprehend that, in reality, there exists only this continually self-consuming process of arising and passing bodily and mental phenomenon, and there is no secret ego entity within or without this process, he will not be able to understand Buddhism in the right light.
- Why do men who fear death prefer another cycle of life rather than the end of the cycle of rebirth?
- Why do we have this preference for a fixed-frame of reference? Is it just a tool to simplify the flux of phenomenon, so we have a common point of view to rely and depend upon?
- Why is it that so few can see that just enough is quite enough?
- Why suffer the insufferable when the process is stoppable?
- Why would anyone want to maintain suffering?
- Wind-tossed, turbulent water is incapable of reflection.
- Wisdom as it develops straightens out and eradicates wrong views.
- Wisdom can pierce through any and every attachment.
- Wisdom will arise at the right time and in the right place at the right moment.
- Wise men should speak in short sayings.
- Wishing that pain will be replaced by lack of pain or pleasure just increases suffering.
- Wishing what is pleasant will not go away is suffering.

- With a heart that is free from the past, free from the present and free from the future, pass over to the further shore which is beyond suffering.
- With awareness in attendance, the slightest rippling of agitation in the heart will simultaneously arouse mindfulness and wisdom.
- With continuing practice, joy disappears, while continuing well-being remains and equanimity and alertness arise.
- With every gust of wind, the butterfly changes its place on the willow.
- With heart abundant, exalted and measureless in loving-kindness, abide free of all hostility and ill-will, extending out, encompassing the all-encompassing world.
- With no fixed place, who can be said to come and go?
- With patience, one will not bruise oneself, but will go carefully, step-by-step along the way.
- With repeated practice, the foundation piles are driven in deeper and deeper, so that there is no swaying under the impact of sense objects and moods.
- With the decline of all conditional phenomena, the body goes the same way as everything else goes.
- With the stilling of conceptualization and discursive thought, comes an attainment of inner calm, one-pointed-ness, continuing joyfulness and well-being.
- Withdrawn to silent and secluded places, the thoughtful break their ties with the world and seek out the company of wise instructors, who point out their faults, who admonish and instruct them and shield them from wrong.



- Within the Arahāt, nothing is lessened or weakened by giving, nor does an Arahāt become poorer by bestowing on others the richness of his heart and mind.
- Within the realm of conditions, no two things are identical. They are all quite different, infinitely variable and changing, and, the more we try to make things comply with our ideas, the more frustrated we get.
- Without application to practice, time flies by, life ebbs away, and it seems as if you are able to achieve nothing to escape from the inevitable effects of suffering. Why such a waste, when it could have been otherwise?”
- Without first straightening out our views, there can be no skilled practice of meditation techniques.
- Without hesitation, quickly and carefully probe into anywhere that appears dark and obscure, for that’s where the viper will be lurking.
- Without sunlight, everything would appear blacker than night.
- Without water, there is no ice; without ice, there is no water.
- Words are illusions; the way is wordless.
- Work at purging and eliminating the poison of detachment which infiltrates and infects every part of the body.
- World is the whole gamut of suppositions and assumptions suffered by so-called self.
- Worldly knowledge is really ignorance.
- Worrying about mental and physical pain is like being shot with two arrows.
- Worst of all is the absence of a sense of fear and shame.
- Written and verbal descriptions are just incomplete explanations and approximations which serve as figurative guidelines.
- Wrong deeds bear bitter fruits.

- Wrong view refers to thinking that there is a permanent self.
- Yearning for life is greatest when the fear of death is greatest.
- You can bind the mind to the post of a meditation object and keep concentrating until it finally begins to quiet down.
- You can explore the universe looking for someone more deserving of your love and affection than yourself, and you will not find that person anywhere.
- You can train yourself not to give into desires by not giving them a second thought.
- You can use your own intelligence to focus on the body, observing inconstancy, stress, passion and craving. Then, continue observing these things, and how your understanding becomes more subtle and more refined.
- You can't hang onto a mental event for even as long as a blink of the eye.
- You can't maintain pleasant feelings without continually renewing the empty moment, until pleasant feelings finally cease, leaving us feeling empty again.
- You can't own the mind, nor you can you lose it.
- You cannot arrange and plan the way meditation is going to go; you have to just let it happen.
- You cannot blame nature for not rewarding you for your meritorious actions. It doesn't work like that.
- You cannot gain merit, if you cannot give up vice.
- You cannot have a permanent desire.
- You cannot possess space and you cannot lose it.

- You cannot purify the mind only by practicing with the rough externals of body and speech; you have to work your way further and deeper inwards to find what is fine and smooth, shining and beautiful.
- You have to succeed in the moral practice before you can succeed in meditation practice. The one without the other is imbalanced.
- You have to work your way through the rough to achieve the smooth.
- You may become obsessed by the practice, afraid to loosen up for fear of losing control, but don't worry about that. Just continue quietly until the sense of stress gradually eases and goes away on its own.
- You must discern what brings brightness and clarity to the mind.
- You must have your own refuge within your own heart and not depend on anything outside of it.
- You must hit suffering and torment hard with mindfulness and wisdom; they are the instruments needed to cut open, expose and counter any stratagems of the defilements.
- You were never anything-fixed in the past; just a series of fleeting impulses that did not last.
- Your body has never had a stable form; it's been continually changing since the day you were born. Contemplate the truth of change and comprehend it clearly.
- Your greatest vices may pull you down to exactly where your enemies would want you to be.
- Your mind is basically empty; all appearances are illusory phenomena..
- Your suffering is my suffering and your happiness is my happiness.
- Your task is to focus meticulously upon and destroy the defilements in whatever guise wherever they may appear.

- Your worst enemy cannot harm you as much as your own unguarded-thoughts.