

Dhamma Sayings

for

Conversation and Discussion

Collected

by

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When, in 2005 and 2006, every evening after chanting, in conversations and discussions with senior monks in English, in a monastic community on Sri Chang Island, in Thailand, my friends often left it up to me what topic we would talk about next, but after a couple of years of discussing texts in Buddhist Publication Society documents, day by day, prior to my donating them to the temple library, I was slowly running out of new ideas and ways to keep the interest up. But then, one monk, Pra Zaeo, my very good friend in the Dhamma, made the suggestion we talk about just—“One thing at a time”—which worked very well in stimulating the kind of talk which made us stronger in the medicine of the Dhamma in ways we had not expected.

As it happened, I had been collecting an e-library of audio dhamma talks, from teachers like Ajarn Geoff and Bhante H. Gunaratana and others which I later donated to the BPS Library in Kandy. Often, as I was listening, I would say to myself, “That is a good line,” and I would write it down as a quote. What at one time were just a lot of single lines scratched on pieces of paper scattered about in my kutti became the collection of quotations which follows below:

A Collection of Dhamma Sayings:

A

- A basic urge can be caught and controlled by a trained mind.
- A butterfly flaps its wings in China, and a jet-liner crashes in Texas.
- A cascade of processes affects the activity of the brain.
- A completely independent sage does not make close friends or enemies.
- A craving is little more than a basic urge.
- A decision to do right is made in total freedom.
- A decision to do wrong is made in total freedom.
- A delusion is a conception without any basis.
- A fool is held in bondage clinging to ignorance while wrapped in darkness.
- A fraction-of-a-second of pain is never the same again.
- A lot is to be learned from analyzing the little things.
- A lot of discernment is needed to keep the mind here in the present moment.
- A lot of learning meditation of technique is learning to give up bad habits.
- A lot of little waves come together and turn into a big wave which turns into a lot of little waves again, and so the cycle goes.
- A lot of people die due to mental heedlessness.
- A path must have been treaded by others; otherwise, it would not be a path.

- A person companioned by craving wanders on the long journey in this state of being or another and cannot go beyond samsara.
- A person filled with an extreme pressure of will wants, with burning earnestness, to slake the thirst of egoism.
- A sage will speak candidly about his faults in detail.
- A sage is mindful of his speech and says what is beneficial for others.
- A sage says the right thing at the right time and place, politely, gently, kindly with good will.
- A sage will rarely speak about his own good qualities, even when pressed.
- A small urge can lead to a big problem.
- A tree that stands alone has no entanglements.
- A tree with weak roots will easily be blown over.
- A wish fulfilled, at once, makes way for a new one.
- Absence of all will belongs to the essential nature of the will.
- Accept that people who take advantage of your good intentions don't always have good intentions.
- Accept that you cannot control timeless, ageless laws.
- Acceptance of lack of control of conditions is the path to achieving 'no self.'
- Accumulated-merit may not be lost as quickly as accumulated-money
- Acting properly becomes a lot easier if the mind is on good terms with itself.
- Actions that create pain are a huge burden for oneself and other people.
- Activity is mere vibration of waves.

- Admonishment should be given in the right way at the right time for the right reason.
- Admonishment should be made for the welfare and the benefit of the person admonished.
- Ah! Happily do we live, without care, amongst those with cravings.
- All being in time is also non-being.
- All desires begin as a reaction to externals causing sensual stimulation.
- All feelings have tone or tenor and the untrained mind reacts.
- All morality that strives to perpetuate the self is a subtle kind of selfishness.
- All our actions are stimulated from the outside and make us do what we do.
- All punishments are human-made; actions simply lead to other actions.
- All relation has itself only a relative existence.
- All religions teach that good is good.
- All selfish behavior has bad consequences.
- All subjection to another is painful.
- All suffering proceeds from willing.
- All suffering springs from want or deficiency.
- All things we need to see are right here but we cannot see them.
- All unhappiness is self-centered; pure love is not self-centered.
- All we can posit or perceive is based on mere sense perception.
- All we have to do is turn-on-the-light, and the darkness goes away.
- All willing arises from want.

- All willing springs from suffering.
- Although a big tree cannot get into your eye, a little sawdust can blind you.
- Always telling the truth will not damage you.
- An 'I' is a point of perception with no independent entity hiding behind it.
- An 'I' is an engine that powers us in the wrong way.
- An ardent discerning monk should investigate with wisdom.
- An escape is discerned from what is born, brought-to-being, made, conditioned.
- An impartial spectator sees more of the game than an ardent fan.
- An important part of understanding anything is our understanding the gratification that comes from it.
- An important point of the discipline is associating with the right sort of people.
- Analyze why the mind can't stay with the breath.
- Anger subsides only gradually; like a hotplate, it needs time to cool down.
- Anger will remain only as long as you hold the mental picture in your mind.
- Animals run because they are frightened.
- Another word for sense experience is dhamma.
- Another's body is just a body, not a self.
- Any attained wish is like alms thrown to a beggar.
- Any attained wish is only an instant of satisfaction.
- Any beautiful object has its unbeautiful side.

- Any mental knot, no matter how complex can be untied if you are prepared to take the time.
- Any opinions we have of others tie us to the world.
- Anything you label with a name is not what it appears to be.
- Apply your skills right down into the tiniest little actions of life.
- Arousal isn't personal; it's just physical.
- As a deer living in a forest where men do not travel, so I will live.
- As everyone holds himself dear, no one who loves himself can harm another.
- As great was the joy of attachment, so great will be the sorrow of detachment, or even worse.
- As long as a demanding will moves consciousness, the mind will never be at peace.
- As long as we continue to want existence, we will keep coming back again.
- As soon as things get mixed together, things change.
- As water cannot burn, a Holy Man cannot lie.
- As we try to calm the mind, a lot of things keep bubbling up from the past.
- As you act in more skillful ways, you are making more of your life.
- As you are breathing, be aware that the breath is cleansing the body.
- As you create a greater and greater sense of well-being in the mind, parts that used to be blocked begin to open up.
- Ask what am I clinging to? Analyze clinging and see it for what it is.
- Ask yourself questions about what the mind is doing in the present moment.

- Ask yourself what you did wrong when things were going so well.
- Ask yourself what you have to hang onto in order to maintain your focus.
- Ask yourself what you want to produce with the time and the energy you have.
- Ask yourself where there is unnecessary stress, unnecessary tension.
- Attached to their own views, not finding a firm foothold, they sink in the middle of the stream.
- Attack anger from the back door so that instead of reacting to it, you diffuse it.
- Attained hopes are vanished illusions.
- Attentiveness is sobering, but it is also energizing.
- Avoid contact with persons who will be an unhealthy influence on you.
- Awakening from the dream of existence, the idea of self totally disappears.

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B

- Bad habits can all be unlearned if you are patient.
- Bad karma is far-more-heavy than a range of a hundred mountains.
- Bad karma is not you; it is bad energy.
- Bad results arise from bad-actions.
- Bad thoughts feel no pain when they are starving.
- Bad thoughts leave a trace.
- Bad thoughts will go away if you pay no attention to them.

- Bad thoughts will starve if they have no nourishment.
- Basic discernment is, ‘What issues have you got on your mind at the moment? What problems are you attacking now? What are the issues of stress?’
- Be a good judge of your own actions.
- Be alert to what may be arising in your mind.
- Be as tenacious in your practice as red ants are in biting you.
- Be attached to the path and not to others.
- Be attached to the path until you are beyond attachment.
- Be awake to the habitual, automatic process and don’t react.
- Be awake to your choices; be awake to the alternative of relinquishing.
- Be aware of how reactions take place in the body and how to control them.
- Be calm just for the sake of being calm, without expecting any results.
- Be carefree but not careless.
- Be careful of what comes into your head: When a thought comes, test it for truth. Test if it is beneficial. Test if it is the right time.
- Be careful of what you consume for fear it may consume you.
- Be careful when you are absolutely certain, because certainty can be a cover for hidden ignorance.
- Be careful with the good and beneficial to be sure they do no harm.
- Be extremely diligent in finding wholesome, skillful and intelligent means.
- Be heedful of focusing on the good qualities of the mind.
- Be like a worm and explore the body functions from within.

- Be like the great broad earth and patiently suffer all.
- Be strong because if you are weak in one thing, you can lose everything.
- Be very careful about what you let occupy your mind.
- Be very heedful of the opportunities that are open to you right now.
- Be willing to take a chance on the teachings until you can verify for yourself if they are true.
- Bear in mind that you have always got to be alert.
- Beauty is just a passing perception, unless we try to latch on to it.
- Because of the causal connection of things, most desires remain unfulfilled.
- Before acting, look at the intention and what the result of the action may be.
- Before you can start to clean up you have to gather resolve and strength.
- Being is coming into being and going out of being.
- Being judgmental is a bad thing, but being judicial is a good thing.
- Being judicious means looking at the stream of cause and effect.
- Being observant leads to forming questions in the mind.
- Being sick and getting old are part of the process; accept and get used to it.
- Belief has no content without experience.
- Beyond the normal worldly state is the supramundane state of right view.
- Blind emotion has to be rooted out. This is the solution.
- Blinding darkness prevails when greed overwhelms the man.

- Blinding darkness prevails when hate overwhelms the man.
- Blindly following tradition is not Buddhism.
- Body and mental emotion cause changes in the body chemistry which take us to bad places.
- Boredom is always ready to fill up every pause granted by care and woe.
- Born into unhappiness, we get old, we get sick and we die.
- Break the big jobs down into little jobs.
- Breaking the precepts never brings good results.
- Breath has no boundaries.
- Breathe so that you are not affected by sights and sounds and sensations.
- Breathing through the eyes reduces their sense of squeezing.
- Bringing the attention inwards is what is called 'sati' or mindfulness which defined more specifically means introversion of the attention by focusing it away from the object and putting it on the reaction to the object.
- Buddhism asks you to believe in the results of your own actions.
- Buddhism is always about a problem and its solution.
- Buddhism is not a belief system.
- Buddhist enquiry is intense interest in what it is like to be a human being.

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C

- Call your self into question and test for other alternatives.
- Calm and tranquility cause changes in the body chemistry which have healing power.
- Calm the mind rather than try to satisfy its desires.
- Calming the mind is not a repression.
- Calmness and stillness of mind are not concentration; they are the results of concentration.
- Can you set up the intention to stay in the present moment for an hour?
- Cancel the subject and the object and concentrate on the senses themselves.
- Causality can only be seen in the present moment.
- Cause and effect are conventional terms for constantly changing dhammas.
- Change can be made in our lives when we work at changing our intentions.
- Changing conditions change changing events.
- Choose generosity over greediness.
- Choose the most skillful thing you can do that leads to the greatest benefit.
- Citta is mood and cetana is emotion: beware of bad moods and emotions and dwell in good moods and emotions.
- Clean your own house before you start cleaning someone else's.
- Cleaning up the mind takes patience, perseverance and endurance.
- Cleanse the mind of the hindrances.

- Clear concentration and joy give the mind a boost that takes it onto clearer levels of concentration.
- Clinging and craving and suffering all fall down, like a series of dominoes.
- Clinging is feeding on something you want to get happiness from.
- Clinging to fixed ideas about what is proper practice causes us suffering.
- Clinging to life makes life cling to us.
- Color is nothing but waves of vibration.
- Come from a position of strength and well-being rather than a position of hunger and weakness.
- Compassion is not an emotion; all emotions are self-centered.
- Conceit is the tendency of the mind to compare its idea of itself to its idea of someone else.
- Concentrate on one thing at a time.
- Concentrate on preventing creating new suffering arising in the future.
- Concentrating on bare awareness is not yet right mindfulness because it contains no action of mental awareness.
- Concentrating on getting the practice right is not getting it right.
- Concentration develops strength: it nourishes the mind with what it needs.
- Concentration is a good, safe place to be.
- Concentration is a perceptual attainment.
- Concentration is the base of insight.
- Concentration just clears the mind, so the real work can then begin of calming the mind through non-reaction to sense stimulation.

- Concentration means focusing down on one thing and one thing only.
- Concentration nourishes the mind.
- Concentration work is hard work which takes ardent effort and close analysis.
- Concept and memory have no place in tranquility meditation.
- Conceptions are concoctions without basis.
- Consciously saying 'No' is relinquishment.
- Constant striving of the will is gravitation of the mind in the world of matter.
- Contact affects one dependent on clinging.
- Content with its own being at peace, the mind does not go out to exterior stimuli but remains in equanimity.
- Controlling the thoughts is what we do in meditation.
- Correct in the conventional sense is not correct in the ultimate sense.
- Craving based on ignorance can be ended by ending craving ignorance.
- Craving gratified begets further craving
- Craving is like a malignant growth; it spreads its roots wide and deep.
- Craving is pierced by him who knows; for him who sees, naught remains.
- Craving's cord is craving's being.
- Create a mental environment that is conducive to the practice.
- Create a wedge between impulse and action; catch your self before you react to an annoying stimulus.
- Create a wedge between the urge to act and the act itself.
- Cut apart the picture you have of yourself and throw away the pieces.

- Cut away the hooks that defilements like to catch onto.
- Cut away unskillful thoughts so the mind will not rot.

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D

- Dana is momentary liberation from attachment to things.
- De-assume your assumptions.
- De-compose your mental formation.
- De-conceive the conceptions that arise out of your perceptions.
- De-conceptualize your ideas.
- De-construct all your mental constructions.
- Defilements are a beginning-less habit.
- De-fuse your emotions.
- Delete the thoughts you have stored from the day.
- Denial of the will to live and complete resignation and holiness are all the same thing.
- De-perceive your perceptions about the breath.
- De-personalize all your assumptions.
- De-personalize your views of others.
- De-program yourself until there is emptiness.
- Desire and repression are not the only two choices. One can also observe and analyze one's desires away
- Desire born of association is severed by non-association.
- Desires don't go away by themselves; it takes concentrated-effort.
- Desiring, demands and requests go on into infinity.
- De-think labeling and conceptualizing.

- Devas and most men are truly fettered by what they hold as dear and pleasant.
- Develop a sense of fear of and shame for the results of your own actions.
- Develop an all-round larger, sense of inner awareness within and keep everything else out.
- Develop mindfulness and clear-minded concentration in all postures and movements.
- Develop persistence and determination without expecting joy and bliss.
- Develop the attitude that there is no work that is beneath you.
- Develop the habit of clear-minded concentration on the present state.
- Develop tools you can carry around that don't weigh you down.
- Dhamma practice points straight into our hearts.
- Dhammas pass so quickly that there are no words to describe them.
- Dig up the roots of craving for without elimination of this pernicious element of craving, happiness can never come to man.
- Discernment digs up things we've been hiding from ourselves all of our lives.
- Discomfort in the guise of pleasure overpowers the heedless one.
- Disentangle yourself from issues of the world and let the mind settle down.
- Disharmonious view doesn't see emotions can be controlled and eliminated.
- Do not oppress anyone either frail or firm.
- Do not struggle negatively; remain calm and cool.

- Do now what it is time to do.
- Do what is good for yourself.
- Do you exist in the world, or does the world exist in you, or are neither of the foregoing true?
- Do you have power over yourself?
- Do you see self as the body or in the body or the body is in the self or in the self possesses the body? Or do you just create the body in the mind?
- Does the breath come into and go out of a solid lump?
- Does the wave exist? The wave is just a change in the process of changing.
- Doing good actions doesn't mean others will see your good intentions.
- Doing your best nourishes your growth.
- Doing your duty is seeing clearly what needs to be done in the present.
- Don't anticipate anything; remain in the moment.
- Don't associate with people who drain your energy and discipline.
- Don't be dependent on anyone else in what is happening in your mind.
- Don't be in a hurry to rush to the end of things.
- Don't be too busy or too impatient or in too much of a hurry.
- Don't be worried when the mind slips away; it's natural for the mind to wander. Meditation is learning how to bring it back.
- Don't believe there is a subject perceiving an object.
- Don't blame your mother for the fact that you came from a sensual body.

- Don't chase distracting thoughts away; let them stay so you can examine them closely to see them for what they are.
- Don't create a cause hoping for an effect. Effects may come, sooner or later, but not because you are waiting for them.
- Don't do anything that you would be ashamed of.
- Don't do too much theorizing about the mind; use it for awareness and concentration.
- Don't expect the voices on the committee in your mind to agree.
- Don't feel betrayed by your body when it comes time to die.
- Don't forget who knows when you think no one else is looking.
- Don't get confused and upset; go home and reflect.
- Don't give in to the other side but don't create unnecessary friction either.
- Don't have a preconceived notion of how your meditation should be; just do it.
- Don't imprison yourself within the boundaries of me and mine.
- Don't inflict your own suffering on other people.
- Don't just go barging into the mind with your ideas of right and wrong; watch and wait and watch and think again.
- Don't just meditate for endless years; keep looking at the moment and adjust and balance accordingly.
- Don't keep a thought prisoner in your mind that you would not allow into your house.
- Don't let the mind go overboard or you will follow it.
- Don't let the thoughts in your mind be like whirling, vicious winds.
- Don't let thoughts feed on old addictions.

- Don't let your mind become a garbage-collector.
- Don't listen to the voices in your mind; they are all trying to trick you.
- Don't over-nourish the body; give it just what it needs.
- Don't over-nourish the mind; feed it just what it needs.
- Don't play games which are made up in the mind.
- Don't slide into a dip in your energy and slip downhill.
- Don't think that you are too important to learn the little things.
- Don't trust that perceptions have outside reality.
- Don't trust the mental pictures that you make in your mind.
- Don't try to think around the corner or you will just strain your neck.
- Don't try to trace down your distracting thoughts before you let them go; as soon as you see they are distracting, just let them go.
- Don't turn your mind away from your own stupidity.
- Don't waste energy thinking about your self.
- Don't waste time creating impermanent things that make you suffer.
- During a blackout in intentions, anything can happen.
- During a conversation be mindful that the words do not lead to affliction.
- Dwelling in the quelling of thoughts, he is able to reach Supreme Enlightenment.

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E

- Each moment it is different sets of conditions of waters which flow.
- Each of us has his own particular diseases and his own particular medicines.
- Each one of us creates ourselves and the worlds we live in.
- Early yogis knew about the cycle of samsara but not how to stop it.
- Either engage in talk on the Dhamma or remain silent.
- Emotion comes from outside stimuli and goes within to cause a reaction; in the Noble Ones, this does not happen.
- Emotion is in conflict with what is happening.
- Emotion is nothing but waves of vibration.
- Emotion needs help to be released from itself.
- Emotion wants to achieve tranquility but is going about it the wrong way.
- Emotional behavior is mere bio-reactive action happening in an organism reacting auto-mechanically.
- Emotions are blind and self-centered.
- Emotions are either trying to seek pleasure or avoid pain.
- Emptiness can be seen as an absence of self in the absence of perception of phenomena.
- Emptiness can be seen at the end of the process in which the mind stops all fabrications in the mind.
- Emptiness can be seen in the relaxation of stress and the absence of stress.
- Emptiness is the absence of dhammas.

- Enjoyment is not the right antidote for discontent.
- Enlarged awareness accompanies ease and pleasure in concentration.
- Entities are created in our minds; everything is an activity not an entity.
- Equanimity in and of itself is not enough; the balance has to become more and more precise.
- Equanimity is based on wisdom and understanding.
- Equanimity is brightened by the joy of not having to be attached.
- Equanimity sees things for what they are and doesn't react.
- Equanimity sorts out which areas can be sorted out and which cannot.
- Even bad intention without action is still an activity that makes bad kamma.
- Even enormous jobs can get done if you work bit-by-bit; this is what patience is all about.
- Even if you claim that things neither exist nor not exist, this is still a view that you cling to.
- Even if you don't get to the end of the path, here is the only place to be.
- Even in the present moment, things will keep coming up, and it takes discernment to determine what things are skillful and what are not.
- Even the Buddha learned from his mistakes.
- Even the tiniest little decision can have skillful and unskillful effects.
- Even when joy and pleasure are attained, they are deceptive and do not deliver what was promised.
- Even when you look outside, you have to look inside to see how you are reacting to outside.

- Even when your memory begins to go, your skillful habits will stay.
- Even-mindedness results from a lack of self-interest.
- Eventually you reach the point where there are no more needs and no more tasks to be done, yours or others'
- Every attained end in this world is the start of a new need.
- Every big job has to be broken down into little tasks.
- Every human being has the potentiality to attain tranquility.
- Every job that takes time takes persistence to stick to it.
- Every thought we think influences us for good or bad.
- Every time we form a concept, we are bringing past memory of forms and categories into the brain.
- Everyone rushes along the tightrope towards an end that is not there.
- Everyone who is not an Arahant needs more metta and less selfishness.
- Everything in life is so arranged to bring us back from our original error of assuming the world is there for our happiness.
- Everything is moving relative to every other.
- Everything outside is revolving in no relationship to a one-pointed mind.
- Existence is a problem, not a right.
- Existence is a problem, not a state.
- Existence is but a dream from which we must awaken.
- Existence is the bare fact without any subjective involvement.
- Experience the breath energy permeating the body.
- Experiencing purity of mind leads to a shrinking away from defilement.

- Experiment to find out how much renunciation is necessary.
- Experiment to find what breath feels best for the body.
- Explore the energy in the body and you will never get bored.
- External means everything from the breath out.

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F

- Far from having the character of a gift, life is more like a debt that has to be paid off.
- Feed on the satisfaction of the breath and then you don't need other people's scraps.
- Feel compassion even for people who are totally evil.
- Figure out which skillful qualities are appropriate for what situations and apply them.
- Figuring out what is skillful in place of what is not skillful is a step on the way to absorption.
- Find qualities to focus on that help protect the mind's center.
- Find the place in your meditation that is stressful and let it relax.
- Find the place where the breath feels best and most comfortable.
- Find the proper balance between too excessive and too lazy.
- Find the right dhamma tool with which to operate in the moment.
- Fire lies latent in everything; if you stir it up, it will break into flames.
- Focus not on the rudeness of others; focus on being humble and inoffensive.
- Focus not on what others have done and not done but on what you have done and not done.

- Focus on the equanimity which makes further progress on the path possible.
- Focus only on the little step you are going to make right now.
- Focus your attention on the part you can control and thereby make a difference.
- Focusing on the process of reaction helps take attention away from the original offending stimuli.
- Follow the path right back to the liberated mind.
- Following the Dhamma means not following your self.
- Food for the mind is developed through conviction, persistence, mindfulness, concentration and discernment.
- Food in the fortress keeps you alive.
- For a man who transgresses in one thing, there is no evil he would not do.
- For one wish that is fulfilled, myriad wishes go unfulfilled.
- For the bad to do what is good is difficult.
- For the moment, just be satisfied with being a trainee in sati.
- For the most part, our minds seem to be perpetually overcast.
- For the supported, there is instability.
- For those who live contemplating the impermanence of all formations, ignorance is abandoned and knowledge arises.
- Frame of reference is where you focus, whether on the breath, the body or the reactions of the mind.
- Fuel creates no flame; fuel only maintains flame.
- Fulfillment is short and meted out sparingly.

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G

- Get a sense of where the blood is flowing in your body.
- Get in touch with whatever breath the body seems to need and go at it.
- Get the mind to settle-down; learn how to maintain it and put it to use.
- Get yourself out of the unending back-and-forth.
- Give what you can give with appropriate balance.
- Give yourself permission to play with the breath to see what is most comfortable.
- Go back and analyze the things you didn't see in the mind in past attempts at analyses; go back and see clearly what you missed.
- Go from here friend to a good bourn.
- Go with the fall; the trick is in knowing how to go with the fall.
- Going the distance is not a hundred yard dash.
- Good intentions alone do no good unless you put them into action.
- Good meditation is meditation in which you develop good qualities like patience and endurance.
- Good thoughts make you calm: loving-kindness, compassion and care for the welfare of all other beings always make you calm.
- Good-will is not the only antidote to anger; think about how your enemy will be happy to see you lose your temper.
- Grief and fear are states of mind that arise only when there is craving.
- Guard the body like a city with a sentinel at each of the six gates.

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H

- Hair is just hair; it doesn't have an owner. Teeth are just teeth, they do not have an owner.
- Happiness that is ended by new desire is vain.
- Have compassion for yourself and will that you may become better and help yourself out.
- Have equanimity in the face of bad actions that you cannot change.
- Have faith in the inherent capacity to attain liberation.
- Have nothing but your resolute honesty to fall back on.
- Have the level gaze of a dispassionate observer.
- Have the right view of not clinging to views.
- Having conquered Mara and his mount, he bears his final body.
- Having known the escape from sensual desires and the overcoming of forms, one whose energy is always ardent realizes the stilling of all formations.
- Having rightly understood conceit, those with insight abandon it.
- Having the Buddha as our admirable example shows us the path to the end of suffering.
- He has cut all the thousand threads of willing that bind him to the world.
- He is remorseful on thinking, 'I have not done good and I have done evil.'
- He is still immersed in sorrow, overwhelmed by birth and decay.
- He puts an end to delusion as sunrise dispels the dark.
- He summons up his energy and turns temporary defeat into future victory.

- He whose abode is emancipation, his path is hard to trace.
- Heart is a metaphor for the part of the mind that madly rushes towards an arising impulse without discernment.
- Heedlessness is the path to death.
- Help the skillful voices to win out.
- Hold onto tools only when they are useful.
- How can burning be thirst?
- How can we put an end to all this useless thinking that leads to nothing?
- How can you have a picture in the mind when there is no mind?
- How does the mind see the reality of the emotion?
- How much pressure do you have to put on this skin that holds in the body?
- How much suffering we make for ourselves when we think about abandoning suffering.
- How we feel is emotional; how we think is how we feel.
- How we see colors and images and forms is emotion. Once emotion is aroused, the blood becomes active and the body is getting ready to react.
- How you feel at the moment of death will most-likely depend on the way you have been living.
- How you see yourself is through the perceptions, but there is always an element of perception that wills what it wants to see.
- Human beings are harder to train than elephants because their minds contain many more tricks.

- Humans have the capacity of allowing the will to deny itself and completely turn away from life.

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I

- I am not myself, just as the wind that sweeps away the leaves is not myself.
- I am telling you to purify the mind because I know you can do it; if you couldn't do it, I wouldn't teach you.
- I have an idea of what is mine, but my ideas of I and mine are wrong.
- I have been traveling in the cycle of samsara in search of the creator, but I have never seen him.
- I maintain my balance and you maintain your balance, and, that way, we protect each other.
- I think; therefore, I am is based on a false assumption. There is only the process of thinking.
- Identifying with the body as self is wrong view: the idea is not you.
- If a bad person stimulates you, wish him well and turn away.
- If all selfish behavior has bad consequences, how can we wish bad consequences on ourselves?
- If anything were gained by lamenting, the wise would do it.
- If even the stars and sun are changing, why do you presume that anything can be permanent in this world?
- If it seems to take a long time to cut down all the trees, just think of how much longer it will take to trim away all knots and branches and clean up the mess.

- If life is all we have, then all we have is a constant round of suffering.
- If nothing is arising, the mind is at home.
- If people had true inner happiness, they would not be cruel and unjust.
- If sense perception cannot be trusted, the term extra-sensory perception leads into trouble too.
- If the breath is tight, the heart will be tight.
- If the breath is not comfortable, you can change the rhythm or the texture of the breath.
- If the conflict of the will-to-live goes against nature, why do we allow ourselves to suffer from it?
- If the discipline is rigorous, the mind is well-fed and well-cared for.
- If the foundation is really solid, you have something to build upon.
- If the foundation is really weak, everything you build will fall down.
- If the groundwork is not laid, one cannot build upon it.
- If the is relative, there must be absolute.
- If the map has been right so far, how will it be for the rest of the journey?
- If the mind can't feed on concentration, it will feed on junk food.
- If the mind is honest with itself, it will keep bringing up issues that were stashed away a long time ago and let them go free.
- If the mind needs something good to hang onto, give it something really good to hang onto.
- If the mind were by nature dark, there would be no way we could develop.
- If the sensual eye is not opened, and there is no object to be seen, then there will be nothing to think about the object. Is this peace at last?

- If there were no hindrances, we could not perfect ourselves.
- If the world as you perceive it arises only in your mind, how do you know that your mind is not playing tricks on you?
- If there is an element of pride in your practice, you will have to let it go.
- If there is no self, there can be no possessions.
- If there is only the brain and the nervous system, there is no mind as we conceive it.
- If there was a self there could be no Holy Men.
- If there were a self as we conceive it, it could satisfy itself, because if you were the owner of self, you would have power over it.
- If things are just a magic show, why do we get involved in them?
- If things arise out of nothingness, and nothingness is right there before our eyes, why don't we see it?
- If volition were really you, you wouldn't be able to question it.
- If we can't trust ourselves, we are not worthy of anyone else's trust.
- If we choose to be involved to begin with, we don't have to be involved in the now.
- If we die in an emotional state, it continues on into the next state.
- If we do not take all of the Buddha's teachings together they will fall apart.
- If we don't take responsibility for our mental actions, we are going to have to pay for our mistakes.
- If we don't take responsibility for our mental actions, we are going to suffer the consequences. That's a natural law.
- If we follow the heat of the heart, we will follow it into the fire.

- If we know how to fall, we'll know how to pick ourselves backup.
- If we live with bad emotion, the effect that follows will be bad.
- If we live with good emotion, the effect that follows will be good.
- If we pay careful heed to our intentions, new possibilities for development open up inside.
- If we stop thinking about the external stimuli and focus the attention on our reaction to the object within, the reaction to the object stops because it is no longer in mind.
- If we take on lots of issues in life, the mind gets frazzled; it wears itself out.
- If we want to get rid of an emotion, first, we have to get rid of the mental picture causing it.
- If winds blowing out of the sun affect conditions within this world, how much power over things does that give you?
- If you are afraid to experiment with the practice to feel what is right, you will have to trust those who tell you what to do.
- If you are feeling ill-will, look for the reason why and what in your feelings is unskillful
- If you are going to wander and travel, do it within in the here and now.
- If you are mindful, you will stop yourself from acting on impulse.
- If you are open to admonishment, then, you can learn from the observations of others in the community.
- If you are result oriented, you won't see what is really happening.
- If you can appreciate gain free from loss, you will travel the even path.

- If you can learn to stop the tension arising from emotion, you can learn to attain peace of mind.
- If you can rely on what is inside, you won't have to rely on what is outside.
- If you can tap the root of happiness deep down in the mind, you won't have to depend on anything from outside.
- If you can't cut into the tangle, you can't cut a path through the jungle.
- If you can't depend on yourself, who can depend on you?
- If you can't even allow yourself to breathe properly, there's something wrong with your priorities.
- If you continue guarding the senses, you gradually gain control.
- If you continue to think in malicious ways, you create a furrow in your mind.
- If you develop deep roots inside, you won't have to depend on anything outside.
- If you didn't have certain habits of perception, you wouldn't be creating perpetual suffering for yourself.
- If you didn't have difficulties in practice you wouldn't gain wisdom from it.
- If you don't do it no one else will do it for you.
- If you don't hang onto the moment, the mind is going to hang onto other things of less value.
- If you don't know, just say you don't know and leave it at that.
- If you don't say, 'Here in the present moment,' many will wonder what present moment you mean.

- If you exercise your mind in meditation, it will become stronger and be able to help you in daily life.
- If you get away with not controlling your emotions, you'll be carried away with yourself.
- If you get too attached to high status, you are setting yourself up for a fall.
- If you have fixed ideas about the world out there, your attachment to your fixations will cause you delusion and stress.
- If you have not experienced a state of clear, calm happiness within the mind, you will not realize there is a better place to go than to the defilements.
- If you have said something unskillful, reveal that you don't want to speak in that way again.
- If you have sila at the forefront of your mind, it will become an automatic break on unwholesome action
- If you have the right goal, you will guard the senses, abandon unwholesome emotions and focus within and maintain attention.
- If you hurt yourself in the past, and you are still hurting, there is something wrong with your view.
- If you just say, "No, I don't want to go there," you are creating skillful kamma.
- If you keep going back to gnaw on the same old bone, in the end it will have no taste but that of your saliva.
- If you knock yourself over, you can pick yourself right back up.
- If you know what to do but you don't do it, what good does knowing do?

- If you learn to be more skillful about what you are shaping, things will be in better shape.
- If you leave the doors wide open there is no control of what gets in.
- If you let little things get too important, the bigger things will not get done.
- If you look after you own practice, it protects other people.
- If you lose attention to what you are doing, you are sure to let your mind go off the path.
- If you made no attempt to make an effort, then you would not get to see the fruits.
- If you make a decision based on a bad intention, it will make itself felt in the breath.
- If you observe the arising action following a reaction, you can still stop the action from arising.
- If you put too many meanings into a word, after a while, it has no meaning at all.
- If you really felt good will about yourself, you wouldn't let yourself catch on fire.
- If you scratch off the thin veneer of civilization, you lay bare the beast in man.
- If you see yourself 'grasping' yourself, you will feel like a fool.
- If you stop too sharpen your blade, you'll get the job done quicker.
- If you think you've got a big job to do, what you think will discourage you.
- If you treat the meditation as a war, the mind will be ready to fight.

- If you want to create something in the mind, then create a sense of stillness.
- If you want to know a thing's real value, you have to give up the desire for it.
- If you want to practice an instrument, practice the breath.
- If you were the owner of your body, you could control how it felt.
- If your inner voices are telling you to go places you do not want to go, then, you'd better stick with the breath.
- If your opinion is rejected, does that mean you are rejected?
- If your peace of mind were totally dependent on other people, you would be their slave.
- If your peace of mind were totally dependent on other people's perception of you, where would that leave you?
- If your sila is impure, you do not want to live with yourself.
- If your teacher knew everything you were thinking, he would have compassion for you and want you to help yourself find your way out.
- Ignorance about life itself is the beginning-less starting point from which life ever and again springs forth.
- Ignorance is not just passive; sometimes it is actually active.
- Ignorance is not really knowing what causes stress and suffering.
- Ignorance is not-knowing the mind.
- Ignorance is not-knowing you have blind spots in your mind.
- Ignorance means not knowing what causes stress and anger.
- Ignorance wants to be ignorant.
- Impermanence holds sway over conditioned things.
- In a world that depends on consumption, we can all be consumed.

- In Buddhism, there is no such thing as a soul.
- In concentration, focus on what's right here, right now, and don't go outside that frame of reference.
- In concentration, we should not try to make too many demands on the mind at one time; the mind works better on one thing at a time.
- In meditation appropriate attention is even more important than equanimity and perseverance.
- In meditation, see what is happening and ask why it is happening.
- In order to gain insight, we have to change our way of thinking.
- In order to have a body, you have to be dependent on outside sources, but this dependency has to be monitored wisely.
- In our culture, we don't learn patience and equanimity.
- In seeing there is only seeing. In smelling, tasting, touching and hearing there is only the sense base and nothing else.
- In the calmness of the mind, you can work on the urges that would lead you into unskillfulness.
- In the face of fear and anger, calm the body with the breath.
- In the face of the fact that there is only the sense base, equanimity and tranquility should be easy.
- In the thick-of-it, it's hard to gain perspective, but you can step-out-of-it into the breath.
- In the very moment of a sensation's arising, it has already vanished.
- In the world of willing, there is only restless rotation.
- In your fight within the parameters of other people, you will not get outside the box.
- In your practice you must be ardent rather than complacent

- Indifference is learned, worldly behavior; equanimity leads to wisdom.
- Insight is a part of a causal chain in which one insight can lead to another.
- Intent makes you really give the attention to what needs to be done.
- Intent starts with beginning to be alert.
- Intentions can exert a very powerful force in our lives, for good or bad.
- Investigate self and show it up for the imposter that it is.
- Is the body in the mind or is the mind in the body? What connects mind and body? What fetters one to the other?
- Is the mind in charge of the body or is the body in charge of the mind?
- It does no good to look down the road trying to see the goal.
- It is a gradual process going down the seabed until you finally drop over the precipice.
- It is all the same self-inflicted suffering whether we pursue or flee.
- It is by associating with a person that his purity is to be known.
- It is from little things that big things grow.
- It is hard to get at the truth of the suttas written in a dead language.
- It is harmonious perspective that understands the problem and its solution.
- It is normal to get off the path, but mindfulness will bring you back.
- It is not a burden to breathe; breath is nourishment.
- It is not pleasant to be alive, and it is pleasant to be dead.
- It is not possible to control how the body and mind feel.

- It is only when you experience the pure mind free of perception that you can see just how sullied the attached mind is.
- It is our willed relationship only that binds.
- It is possible to become aware of arising tension and relaxing arising tension at the same time.
- It is possible to stop anger by being aware of anger, but anger will not disappear at once. Anger needs time to cool down.
- It is so easy for a chaotic system to be knocked-out-of-equilibrium.
- It is the nature of the mind to feed; if there is nothing good to feed on inside, it will go outside.
- It is usually just little things that tip the balance of the mind.
- It is very painful being born again and again searching for the creator again.
- It may not be easy but when it comes to fruition it is worth it.
- It takes time to alleviate habits that have become karmic furrows in the mind.
- It takes time to regulate the heat and flow of the mind.
- It takes time to watch and learn to understand the person you are thinking of as yourself.
- It's better to flow with the pain rather than clench and try to stop it.
- It's in paying attention to the little things that the larger work gets done.
- It's not just being there in the present moment but understanding what is happening during the passing of the moment.
- It's not that we can't let go of things; we don't want to let go of things.

- It's the little, unimportant things that teach you the most important lessons.
- Items don't come with their names attached.
- It's all right to let yourself make mistakes as long as you let yourself come back.

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J

- Judgmental is when you decide without looking carefully; judicious is just the opposite.
- Just as a goldsmith tests to see if gold is pure, so should you test the truth of the Buddha-dhamma.
- Just as a spatial point has no extension, a point in time has no duration.
- Just as one is careful about setting a fire, so one is careful about not setting one's mind on fire.
- Just as the pots made by the potter end up being broken, so death is the breaking up of life.
- Just as we try to prevent bacteria from attacking the body, so we try to prevent defilements from attacking the original state of tranquility.
- Just as you have to keep the sick person away from infection and build up his resistance within, so must you protect the mind and make it strong.
- Just because a thought comes into your head, that doesn't mean you should think about it.

- Just because the mind has a thought that doesn't mean you have to follow that thought.
- Just focus on taking the attention away from the reaction; this is what mindfulness is.
- Just focus on the breath, and leave everything else alone.
- Just keep following the ordinary skills with endurance until the results start to become noticeable.
- Just let the breath bathe the body; don't think of anything else.
- Just relax and open up to the present moment.
- Justice is just a glorification of revenge. Dhamma does not demand justice.

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K

- Kamma based on a purified mind will always have good effects
- Kamma is never punishment; it is just one action leading to another action.
- Kamma means moral or immoral actions that create a reaction.
- Kamma simply means the continuation of the emotional state.
- Kamma, the force of being, is the root of the aggregates.
- Keep looking for actions that you are powerless to change.
- Keep on analyzing defilement until you see its deficiency.
- Keep reminding yourself that you know no such thing as 'self.'
- Keep the vital connection to your inner nourishment from being cut.
- Keep things simple and the mind will be able to keep its balance.
- Keep things simple; strip them down.

- Keep throwing memories out of the mind until they stop coming.
- Keep your fingers on the pulse so you always know what is going on.
- Keep your mind on a short leash, and it won't be able to wander very far.
- Keeping the precepts is liberation from desire for things.
- Keeping your house in order and keeping it clean is the core of the practice.
- Kill the germ and the disease is killed; kill the craving and the discomfort of desire is stilled.
- Kindness is the Queen of the throne of morality.
- Know what a real problem in the mind is, and know what is not a real problem and work the real problems through.
- Know when not to make value judgments that will carry you off the path.
- Knowledge is more than just seeing things as what they can be useful for.
- Knowledge not applied avails little.
- Knowledge of inner conflict gives us the opportunity to conquer it.
- Knowledge that serves the will knows nothing about objects as they are.

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L

- Labeling is identifying with something outside; learn how to de-think labeling.
- Learn from the Buddha how to be an explorer and discoverer in your own mind.
- Learn from your mistakes with a bit of self-humor.
- Learn how to change the filters on your experiences.
- Learn how to content yourself with just one breath at a time.
- Learn not to look for ultimate happiness in personal relationships.
- Learn to be mindful in order to maintain skillfulness.
- Learn to deal with emotions not by controlling them but by understanding why and how they arise.
- Learn to deal with your own energy flow yourself, and if you feel stress in the back of the neck, focus your energy there.
- Learn to hold yourself, not too tightly, not too loosely.
- Learn to live in the body the way it really is.
- Learn to live with the fact that sometimes, you are not going to see immediate results.
- Learn to look for the signs of distraction, and catch them as they are coming.
- Learn to recognize when you are getting into dangerous territory in the mind.
- Learn to relax by observing the arising of tensions and letting them go.

- Learn to see yourself as just a pile of aggregates that can be divided and taken apart and let go of as mere events.
- Learn to set aside the areas where you can't make changes and learn to work in the areas where you can.
- Learn to step back and observe your compulsiveness.
- Learn to subsist only on basic needs and abandon all other dependencies.
- Leave issues of injustice in suspension and find your way out of the cares of the world.
- Leaving the body parts behind to rush off and attain enlightenment accomplishes nothing.
- Let go of the world and hold onto your meditation topic tenaciously.
- Let go of your unskillful roots and hold on to your skillful roots.
- Let people learn to see what they are doing wrong, so they can learn what to do right.
- Let thoughts come in and out of our heads simply as visitors.
- Let thoughts come in and out of your heads, simply as events.
- Let yourself go off track and let yourself come back.
- Letting go of self because you hate yourself is wrong view.
- Letting go of the attachment is the basic teaching of the practice; everything else depends on that.
- Life in the monastery is sometimes more gentle than on the outside, so the teacher sometimes has to test a monk's patience and resilience.
- Life is compulsory service for paying a debt.
- Life is not a novel that has already been written; we make it happen, breath by breath, using the powers of the mind.

- Life is not a static thing; it begins and changes and ends.
- Life is not a static thing; it is a process of birth, life and death.
- Life is only a personal narrative told to your self. It is not really real.
- Life is uncertain; death is sure.
- Light is an electromagnetic wave within a certain frequency. The seeing of color is a reaction to a stimulus. Perception takes colors and makes them into images and forms.
- Listen to the defilements talking and see through their motives.
- Live delighting in and enjoying solitude.
- Look at experience. Is there anything other than experience?
- Look at sense consciousness and see there is only sense.
- Look at what is happening and ask yourself, “What can I do about this?”
- Look at your intentions and learn to choose.
- Look for any lack of stillness that may come up.
- Look with an unwavering view of the passing of phenomena and not be filled with fear.
- Love is an impermanent not a permanent state.
- Love is not love when it is just based on sensuality.
- Lust and ill-will are used-to-winning, and we are used-to-giving-in.

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M

- Maintain the balance where you are and don't try to go anywhere else.
- Maintained wholesome states grow do not wither from lack of attention.
- Make your speech something that people love to hear for the right reason.
- Making up your mind to do one thing at a time is called concentration.
- Man attains to the voluntary state of renunciation which is true composure.
- Man is controlled by emotions and not in control of himself.
- Man is not an entity nor is a body an entity.
- Man sees his life as a tragedy when actually he makes it a comedy.
- Man's life is not tragic; it is foolish.
- Man's natural state is agitation; the mind's natural state is calm.
- Mara too will one day become a Buddha.
- May those who have gained happiness not lose their happiness.
- Meditation can be seen as sharpening your mental knife.
- Meditation can become humbling when we see how little control we have over our minds.
- Meditation does not mean sitting down under a tree left to you own devices.
- Meditation is a matter of calm rather than concentration.
- Meditation is like a medicine for the mind: the mind gets a chance to rest and recover from whatever damage has been done to it.
- Meditation is like a well that taps deep water.

- Meditation means developing good qualities of the mind.
- Meditation means not to be disturbed and to calm the mind.
- Meditation on kindness and compassion can help tranquilize the mind.
- Mental nourishment for the mind is as important as food for the body.
- Mere acceptance is not yet right mindfulness because there is no observation and analysis of what is being accepted.
- Metta is not an emotion because all emotions are self-centered.
Selfless love is a calm tranquilizing state of the mind.
- Mind body is not an entity but a different set of factors determining the flow of each moment.
- Mindful means keeping in mind standards of what is good action and what is not good action.
- Mindfulness anticipates the harmfulness of an intention.
- Mindfulness means alertness to what is in the mind.
- Mindfulness means being alert to the practice and being aware of what your priorities are.
- Mindfulness means being aware, appreciative, accepting and analytical.
- Mindfulness means keeping in mind non-reactive awareness.
- Mindfulness means remembering what you did in the past to calm the mind so you can continue it now.
- Mindfulness that is not properly analytical is not yet skillful.
- Monitor your abilities to allow your mind to develop.
- Most of the evil in the world comes from people who are weak.

- Most of us think our choice is between self-indulgence and repression, but, if we distance ourselves from the urge and examine it, we will become aware that we don't want to go there.
- Motion and more motion create commotion.
- Movement causes more movement in the process of activity.
- Movement is not created by a separate entity.
- Mundane man cannot use conventional words wisely because he mistakenly thinks they are conceptual truths rather than just working tools.
- Mutability is the essential characteristic of form.

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N

- Nature cares nothing about man's happiness or misery.
- Needless suffering means just that: it doesn't have to happen.
- Never will those tied by fetters cross over the flood so wide and great.
- Nibbana can only be realized when all attachments are gone.
- Nibbana is total dispassion and cessation.
- Nibbana means non-movement, imperturbability of mind.
- Nibbana will never be what we imagine it to be.
- No cracks, no virtue.
- No matter how direction-less the world may seem, you've got the compass within you.
- No matter how talented we are, the mind needs training in developing skillful qualities and eliminating unskillful qualities.

- No matter what comes up, you have the choice of whether you want to jump into it or not.
- No meditation is wasted.
- No one can see but you where your mind goes.
- No one else can stand watch over you, so you have to do it yourself.
- No one is no self. One has no self. No one has a self. Everyone is no self.
- No one purifies another; no other purifies one.
- No satisfaction is lasting.
- No sooner are hopes attained than they are forgotten.
- No stimulus, no reaction.
- No two instants of pain flow the same.
- No well-being perseveres.
- Nobody can burn you more than you can burn yourself.
- Nobody else needs to know about your skills.
- Non-doing of all evil purifies the mind.
- Non-reactive awareness cuts through the process of dependent co-arising to purify past kamma.
- Non-reactive awareness is equanimity.
- Normal sensory reality is empty.
- Not breaking the five precepts provides certain safety to unlimited numbers of people.
- Not doing evil brings purification to the mind.
- Not every approach that yields results is mentioned in the texts.
- Not everything in life is uncertain: certain actions are certain to be harmful and certain actions are bound to be beneficial.

- Not fixed, not moveable, it has no support.
- Not just old people get fixed in their attitudes; it happens with young people too.
- Not only evil but also good must be transcended for both are things of this world. Even dhammas have to be transcended.
- Note where your energy level is and see where it can be adjusted and balanced.
- Note, ‘When the mind does this, it hurts; when the mind does the opposite, it does not hurt.’
- Nothing has an owner, especially body and mind.
- Notice how compassion and kindness slowly grow in your mind.
- Notice how enthusiasm grows and keep nourishing it.
- Notice the growing strength in truthfulness and integrity.
- Notice where you feel the breath.
- Now is the time to start sorting out the aggregates, to take a new approach to learning how to handle them.
- Number one is that all beings depend and subsist on nourishment

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O

- Observation and inference are all that we have.
- Observe feelings and emotions when they arise.
- Observe good qualities arising within you and observe the effect.
- Often categorical questions do not have a ‘Yes’ or ‘No’ answer because the categories are assumptions.
- Often we hold onto things that we no longer need.

- Old thoughts are like old friends, but not all old friends are good.
- Once anger and delusion provoke the mind, hidden defilements break loose and unwind.
- Once the breath can settle down and be still, then the movements of the mind are obvious.
- Once the mind has settled down, don't look for the next step; stay there!
- Once the patient is still, the operation can begin.
- Once you can always hit the target, you don't need the target any more.
- Once you get strong, you will want to use that strength in the way that is the most beneficial.
- Once you get there, then, the trick is to stay there.
- Once you have finished cleaning up the last vestage of the mess, what is left is noble.
- Once you have stepped out of an intention, it will vanish before fruition.
- Once you see that something is illusive, it is easy to let it go.
- One can combine attachment and detachment by following the precepts through to the finish.
- One cannot pollute the ocean with a pot of poison.
- One doesn't have a right to be comfortable.
- One of the Buddha's most basic teachings is watching intentions.
- One of the characteristics of the untrained mind is that it doesn't see things as they are.

- One of the evils of living in a penitentiary is the society we meet there.
- One of the skillful qualities is having a sense of humor about your self.
- One part of the mind may be very good at lying to the other.
- One should not be another's man.
- One thing at a time: one breath at a time.
- ONE THING AT A TIME: Selected Quotes for Dhamma Practitioners"
- Only a fool would harm himself.
- Only am man himself can be a master of himself.
- Only the happy mind can understand suffering.
- Only the wise know that emotions can be stilled.
- Only the wise know that we can change our process of thinking the moment the process is changing.
- Only wisdom through insight leads to the abandonment of anger.
- Only you know where your mind goes; only you can stop it.
- Open up new possibilities about what a human can do.
- Opinions about seeing and feeling lead to suffering.
- Our conventional idea of phenomena is misleading because sense is all there is.
- Our conventional sense of existence as a self is not real; the ultimate reality of all existence is just vibrations of energy.
- Our emotions depend on what we think.
- Our existence has no evidence to support it except the ever-fleeting and vanishing present.

- Our immediate reaction towards pain is to cut it off rather than let it go.
- Our intentions can be the problem and our intentions can be the solution.
- Our multiple personalities refuse to recognize one another.
- Our relationship to the world around us is consumption, even if only for basic needs.
- Our teacher teaches letting go of attachment because, when we cling, we suffer: the advantage of not clinging is not suffering.
- Outgrow your ego-ethnocentric attitudes and develop a world-centric mind.

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P

- Pain is never fixed; it flows; a moment of pain is never the same again.
- Part of the work of the mind is giving it a place to rest.
- Parting from the pleasant is unpleasant, isn't it?
- Partners share in affliction.
- Passion goes out into the world as electromagnetic waves that cause more waves.
- Patience means satisfaction in the performance of each small step.
- Patient endurance is the incinerator of the defilements.
- Pay particular attention to see things coming that will knock you off balance.

- Pay particular attention to what kind of thoughts continually make you lose attention to the breath.
- People are enslaved to the polarity of existence and non-existence.
- People die but that is not the end of the issue.
- People like to exist; they don't like to die.
- People want existence, not death.
- People who always want to be right can seldom ever alter their opinions and patterns.
- People who cannot take criticism can seldom ever learn.
- People with impure motives don't like to be alone with themselves.
- People's morality can go out the window under peculiar and particular conditions; nothing is certain, not even morality.
- Perception is based on the body which is also only an idea in the mind.
- Perception is only sense perception and anything added to that is a delusion in the mind.
- Perception staying with the breath is a beneficial element of concentration.
- Perceptions are not all colored and deluded; we can also use perceptions as a way of seeing what is clear and true.
- Perceptions don't stand for anything other than themselves;
- Perfections (paramis) can only develop in the process of overcoming hindrances.
- Physically, there is no this or that, and there is nobody having experience.
- Pick yourself up and dust yourself off and move on.

- Play with the breath; watch it and enjoy it; don't be afraid of it.
- Powerful intentions determine how we direct our efforts, for both good and bad.
- Practice concentration and tranquility insight will come.
- Practicing selective thinking by selecting the thoughts worth thinking and rejecting those not worth thinking is called discernment, and this is the discernment that leads to wisdom.
- Praise has its shadow.
- Precepts and mindfulness are one and the same thing.
- Precepts are not commandments; they are opportunities to experience lack of wrong view.
- Problems come from tensing-up. Why do we tense-up?
- Procreation of existence leads through dissolution and decay.
- Protect the mind from what ever wants to come along and blow it away from where it's fixed and focused.
- Punishment and justice is always imposed on people by people, but kamma is just an occurrence depending on conditions.
- Pure chaos does not exist.
- Pure foolishness does not exist.
- Purify the mind for the sake of purifying the mind, without expecting results.
- Purify the mind of flurry and worry.
- Purity and tranquility is the same thing.
- Put an end to the itch in the mind.

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Q

- Qualities of the mind, such as tranquility and equanimity, are teaching too that have lasting benefit.
- Quell the desire to go on to the next step and sit in satisfaction and enjoy the breathing space you have in the present.
- Question all your assumptions about the breath.
- Questions and doubts are only evidence of questions and doubts.

R

- Rapture is not dependent on the sense bases.
- Reactions in the mind actually do have an impact so stop the mind before it can react.
- Real happiness can be shared with anyone without losing anything.
- Real happiness comes from within and doesn't take anything from anyone.
- Realize that you have a choice and avoid unskillful choices.
- Really burrow into the present moment, and when you can contain it, then stay in the present moment and get up and walk around.
- Really get to know the breath as your anchor in the present moment.
- Reason cannot be more reasonable than ceasing to reason about things beyond reason.
- Rebirth is a continuing state in the cycle of dying and being reborn in continuing states with continuing changing conditions.
- Rebirth is happening around us all the time in every thing in every moment.
- Rebirth is not a result; it is a continuing activity.

- Recognize that beliefs are only beliefs and test what they are founded upon.
- Refrain mindfully from unwholesome actions that cause suffering.
- Rehearsing conversations in which you justify yourself is a form of self-deception.
- Reincarnation is not a series of selves; it is a series of changing states of energy in changing matter.
- Renounce sensuality of all kinds.
- Renounce the desire for more and more profound teachings.
- Renouncing pride is so difficult because pride hides itself; it doesn't want to come out and let itself be seen.
- Renunciation begins when one learns to discern between the value a thing has because one wants it and the value it has apart from one's desire.
- Renunciation is the ability to set things aside that get in the way.
- Right effort is care and sensitivity and the ability to take care of your self.
- Right Effort is taking your attention away from sense and memory.
- Right effort is the development of your standards of judgment.
- Right effort is watching the results and making adjustments.
- Right effort means just concentrating fully on one little thing.
- Right effort means just looking on and experimenting until you find what is right.
- Right thinking is necessary before you can have right action and right concentration.

- Right understanding demands a making of a paradigm-shift that few are able to make.
- Right understanding demands the total destruction of our whole conventional point of view.
- Right understanding has to reach into every action in living.

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S

- Samathi is a state of relaxation of mind that leads to calmness and tranquility and liberation from all mental states that cause stress.
- Samathi is achieving tranquility of mind.
- Satisfy yourself with just small units, just small increments of practice.
- Saying you react from “instinct” is just a rationalization of emotion.
- Sea and mountains everywhere are just water and rock.
- Search consciousness and take inventory of any weaknesses.
- See clearly what is coming and let it go by.
- See more-to-be-done not as a greater demand but the possibility for greater happiness.
- See pain the way it really is and not the way you attach to it.
- See people as all the same, whether old, young, rich or poor. Adjust your focus so you don't just see what you want them for.
- See self as a pile of aggregates: form, feeling, perception, thought constructs and consciousness.
- See the body as an aspect of the breath.

- See the inconstancy of the pain as it comes and goes and moves around and don't identify with it as something fixed in your self.
- See the results of your actions and learn from them.
- See what is evil and be detached from it.
- See what qualities you have to develop to get out of stress and suffering.
- See what qualities you have to develop to get out of stress and suffering.
- See what you don't like in others within your self.
- See what you think of as solid as just an energy flow.
- See which way the mind is leaning just now and bring it back to the center of balance.
- Seeing 'non-self' is the refutation of a false view.
- Seeing danger in the slightest faults, you should train in the rules of training.
- Seeing in a different way demands destruction of previous point of view.
- Seeing is not believing; we just believe what we think we see.
- Seeing your own lack of skill may be frustrating, but how else are you going to learn?
- Seeing your self acting out activities in your own mind is a form of self-delusion, a meaningless moving picture, a waste of mental energy you would be better off without.
- Seeing yourself as the main figure in a narrative eats a lot of energy for nothing.
- Self is a mental construct that we create and then cling fight to protect.

- Selfishness is not unlike radio waves that go out into the world and cause stimuli which, in turn, cause response.
- Self-maintenance is a chain of torture for other beings.
- Sense is a reaction to outside stimulation.
- Sense of self is just a mental picture within the larger framework of survival of the fittest.
- Share what you get with a sense of thankfulness.
- Shine the intense light of the dhamma on the current attitude of the mind.
- Short-in and long-out is good for relaxing.
- Since a worse world could not possibly continue to exist, this is the best of all possible worlds.
- Since there is no self, there is no self-sacrifice either.
- Skillful roots based on lack of greed, anger and delusion help the mind withstand the storm.
- Skillfully prevent unwholesome dhammas arising in the mind.
- Skillfulness is a matter of 'how to.'
- Skills are only useful when used in useful ways.
- Slow, deep concentrated breathe is a good way to gain breathing space.
- Slowly accomplishing one thing at a time is better than running around rapidly accomplishing nothing.
- So long as we are subjects to willing, we never obtain happiness or peace.
- So much is going on in the mind that is not part of your conscious choice.

- Some people's best behavior is not all that good.
- Some results show themselves right away and some take a long time to develop.
- Some things lead to temporary happiness, and some things lead to unchanging happiness.
- Someone who asks a question about Nibbana is making the assumption he will be capable of understanding Nibbana.
- Sometimes change is so incremental that it is unperceivable, but sometimes change is abrupt and irreversible.
- Sometimes the best thing to say is that there is no 'Yes' or 'No' answer.
- Sometimes the mind needs boundaries; sometimes it needs space.
- Sometimes we are foolish enough to invite thieves into our homes and the same can be true of the mind.
- Sometimes when the light goes on we don't wake up. It takes more than light to make awakening.
- Sometimes you have got to stop and sharpen your blade for however long it takes.
- Sometimes you put too much pressure into balancing the breath, sometimes too little.
- Sometimes, things are not how you have decided they are going to be.
- Sorrows may never end, as long as desiring is perpetuated.
- Spread thoughts of good will to people you do not even know at all.
- Stand back and know the breath and just know that.
- Start looking at the ways you worry your own mind.
- Start uprooting the assumptions you have accepted.

- Starve your thoughts by not paying them any attention.
- Stay in the world of the body to keep yourself grounded.
- Stay inside; don't go outside.
- Stay on course, watchful at the helm and keep an even keel.
- Staying in the middle requires a lot of balance.
- Staying on an even keel requires constant adjustments in the balance of pressure.
- Stem the flood from the very beginning.
- Step back from your thoughts, words and deeds and look for a pattern of cause and effect.
- Step back to gain some perspective on what is beneficial and what is true.
- Step put of the parameters, and make a paradigm-shift.
- Stimuli from outside provoke emotion.
- Stop thinking in terms of self and tackle the root of the problem by eradicating ignorance and craving.
- Stopping the reaction to the stimulus turns towards tranquility.
- Stressing out over the practice is not right effort.
- Strive with diligence towards the goal.
- Strong opinions are lop-sided and ill-founded. Passion clouds the mind.
- Struggling to fulfill the will on a primal level is nature's way of perpetuating human survival but that doesn't mean that everyone has join the race.
- Study anger and see what conditions cause it; see stimulus and reaction.

- Suffering comes from right here inside.
- Suffering does not come from the mental activity of right mindfulness.
- Suffering in the mind is something we cause ourselves.
- Suffering is nothing but thwarted willing.
- Suffering is partially caused by habits of mind.
- Suffering is the process of purification by which alone, in most cases, man is purified.
- Suffering is the same now as it has always been; don't think your suffering is anything special.
- Suffering is the same now as it has been throughout the eons because the cause of suffering is unchanging.
- Suffuse yourself in metta and you won't react to other people's behavior.
- Surround the body with the breath; breathe in through the pores.
- Survival of the fittest does not necessarily imply you have to eat or be eaten; for some, at least, there is also the middle way.

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T

- Take apart the assumptions in the mind until there is nothing left but pure mind.
- Take the object of your desire and mentally take it apart, part by part.
- Take things one step at a time.
- Take time to observe the things that disturb the mind and the things that do not disturb the mind.

- Take time to observe, ‘When the mind does this, there is suffering, and when the mind does that, there is no suffering.’
- Take your mind away from the object itself and focus on the reactions to the object.
- Talking about the problems of life is not pessimism; it is realism.
- Teach people how to judge the results of their actions and you will have independent people.
- Teach the mind to pull out of its need to consume.
- Tearing down your mental constructions maybe painful and confusing, but it is the only thing to do.
- Tension cause intention and when you know this it is wise to control the way you release your tension.
- Test belief in the crucible of truth.
- Test what you say: If it’s not true, don’t say it. If it’s not beneficial, don’t say it. If it is not the right time and the right place, don’t say it.
- The abstract principles that we hold as being ourselves will make us feel challenged the moment they are challenged.
- The aggregates used in the right way become the path rather than the hindrance.
- The air is the energy flow in the body.
- The Arahant cannot create kamma.
- The axe of impermanence is always ready to fell the tree of joy.
- The basic problem is putting the ‘I’ and the ‘Am’ together.
- The basic teachings are the ones that are most satisfactory.
- The best place to practice mindfulness is in reactions of the body in the here and now.

- The best way to encourage other people to free themselves of ignorance is for you to do it yourself.
- The blood becomes agitated, and this is the heart of the action.
- The blood becomes calm when the heart is purified.
- The body and the mind are out-of-control;
- The body can be a mere instrument through which we satisfy our feelings, desires, drives urges and so on, or it can be a tool which we use for developing higher qualities and perfections.
- The body disintegrated, perception ceased, all feelings became cool, mental activities became calm and consciousness came to an end.
- The body doesn't mind if it dies; it is the mind that minds.
- The body doesn't pull the breath in; the body is the breath.
- The body has a natural awareness that is undisturbed unless affected by outside factors.
- The body is bathed and permeated in the breath.
- The body is heavily influenced by the way you breathe.
- The body is just a temporary combination of passing things.
- The body reacts to release tension to get what it wants or avoid what it fears.
- The breath finds its own rhythm.
- The breath is universal; it is beyond religion.
- The breath itself is not the problem; how you relate to the breath is the problem.
- The breath moves as the body moves; we see the lump of the body move but we are not aware of the breath moving with it.
- The breath permeates the body so it is suffused with breath.

- The breath will have to have someplace better to stay than in pursuit of the defilements before it stops running after them.
- The brightness of the mind is darkened only by passing defilements.
- The Buddha attained tranquility and teaches us how to attain it too.
- The Buddha brings normal, worldly people to the unshakeable, supranormal state.
- The Buddha chose to answer only the questions that lead to awakening.
- The Buddha declined to answer the question of whether there is no-self.
- The Buddha divided thoughts into two categories: skillful and unskillful.
- The Buddha experienced something that was beyond language, but he had the genius to explain in analogies that help us understand ourselves.
- The Buddha himself never used the terms conventional truth and ultimate truth. These terms were later additions by the Abhidhammists.
- The Buddha knew that emotion was a reaction to outside stimuli.
- The Buddha knew what it was like to start with imperfection and become more skillful.
- The Buddha never said we are attached to self; he said we are attached to the concept of self.
- The Buddha never taught Nibbana as a dhamma.
- The Buddha praised monks who promoted understanding and harmony.

- The Buddha said that it was proper for people to learn the Dhamma in their own language.
- The Buddha said that there is only sense and that is all.
- The Buddha taught the conscious relaxation of tension. That is the core of his teaching.
- The Buddha, by abandoning craving, no longer conceptualizes.
- The Buddha's teaching is a harmonious whole; if one part is missing, it won't come together into fruition.
- The Buddhist tactic is to teach us how to learn.
- The calmness is lost when you become greedy for it.
- The career of craving is to have and to hold as long as you can.
- The cessation of wrong view of existence is ultimate liberation.
- The so-called civilization of the modern world is but a superficial gloss of politeness.
- The cognitive part of experience leads to the emotional part.
- The companions of desires are hopes and fears.
- The consumer must have compassion for what is consumed.
- The craving for being is abandoned, yet one does not delight in non-being.
- The creation of existence in the mind is an illusion, but when the illusion breaks, the light goes on.
- The creator will never create again; all the supports have been broken down.
- The deluded add mockery to misery.
- The desire to die is also an unskillful desire. The death wish is a delusive emotion. Suicide doesn't solve anything. It just creates a

gross imbalance of bad kamma to be slowly worked off in ever-continuing rounds of samsara.

- The Dhamma cannot be changed to suit people's taste; people can be changed and accustomed to the taste of the Dhamma.
- The Dhamma is open and simple, lucid and deep.
- The Dhamma must be available in English, and it must be free because if the book industry can't profit from it, they won't give it shelf-space.
- The dialogue between the skillful and unskillful is a drama full of conflict and confusion.
- The door into learning is concentration on the breath.
- The dullards who appear as wise men recite with speech alone as their range.
- The emotional impulse is blind; love is blind; hate is blind.
- The emotional urge is blind to reality and desires permanent existence and pleasure.
- The emotional urge is creating the whole world, including your self.
- The entire world is in a state of perpetual change, and so is its impermanent inhabitant, man.
- The faculty of reason proceeds logically and forsakes its one-sided point of view.
- The fastest reaction wins the race.
- The five aggregates are a conventional analogy for a process of energy that has action without existence.
- The five aggregates are impermanent and Nibbana is permanent.
- The five precepts spread deep roots out and down into the mind.

- The focus should only be on what you can manage and never on what you cannot manage.
- The fool boasts about his good qualities and conceals his bad ones.
- The fool talks about the faults of others and not about his own faults.
- The fool talks about the faults of others and not about their good qualities.
- The formless is more peaceful than the form realm and cessation is more peaceful than the formless.
- The Four Noble truths are like a light that goes on and awakens you to the problem and its solution.
- The further you tunnel into the mountain, the darker and darker it gets, and you never know if you will see light on the other side.
- The game of desiring and striving never ends.
- The goal is the skillfulness of the moment rather than the final result.
- The goal of the path is not something you have created; it is something already there.
- The goal of the path is outside of kamma.
- The good that you do is not lost. It will bear fruit in the future.
- The good truths of philosophy are not proven but seen.
- The goodness of the mind never dies, but heedlessness makes it hard to tap.
- The hand of the mind is always ready to grasp onto things; not until the moment of awakening can it let go.
- The head is aware of arising reality but the heart distorts reality as it is arising in the head.

- The heart distorts reality by seeking eternal pleasure in the externals which are by nature impermanent.
- The heart wants excitement and it wants peace both at the same time, and it cannot see it is caught in a paradox.
- The holy life is lived for the sake of restraint and abandoning.
- The human body is not a fixed entity but a changing process.
- The immutable law of cause and effect ensures that no effort is wasted.
- The important element in right effort is keeping watch to see what works and what doesn't work.
- The important thing about meditation is not the position of the body but the activities of the mind.
- The important thing is to stop reacting. If you can do this, you don't have to worry about terms like bare awareness and vipassana.
- The information you need is there in the world, but you are not going to find it in a bookstore which only sells titles that will make a profit.
- The intellectual level has to be complemented by the emotional level.
- The intensity of willing is proportional to the intensity of suffering it causes.
- The issues the mind creates around pain are not the same every time.
- The knowledge that leads to the end of suffering doesn't lie anywhere else.
- The maturity of the head and the heart determines the level of one's kamma.
- The middle of the middle way is to keep bringing things into balance.
- The mind along with the emotions is doing all the creating.

- The mind can create whole worlds for itself but a lot of suffering comes from creating such worlds.
- The mind can get all whipped up over a little thing, like whipped cream, all foam and full of air.
- The mind goes out looking for kindling to make fire.
- The mind has a tendency to resent the intrusion of views that are likely to upset its own comforting view of things.
- The mind has blind spots and doesn't know what's in there.
- The mind has lots of different tricks, so you need to use a lot of different tricks to control it.
- The mind is a clearing house; what comes in goes out. What cannot be cleared out becomes a problem.
- The mind is constantly playing make-believe.
- The mind is creating suffering when it doesn't need to.
- The mind is looking for a fight; stop it before it causes trouble.
- The mind is looking for an object of lust; stop it before it causes trouble.
- The mind is quicker than sense response, so it is possible to catch yourself in the act and stop it as it is just getting started, but one must be quick and alert to intervene.
- The mind is tranquil in its original form and only gets disturbed by attaching to external events and actions.
- The mind is used to living in lots of different places, but it is not used to living in the body.
- The mind keeps hiding things from itself, deceiving itself.
- The mind makes mental pictures instead of remaining empty. Why?

- The mind makes something out of nothing and then hangs on to it.
- The mind manipulates the breath without ever realizing it.
- The mind moves like water, and sometimes it goes under ground and comes up here.
- The mind must comprehend things free from their relation to the will.
- The mind must stop creating; the emotional urge must disappear.
- The mind naturally seeks to go back to its original, calm state but is disturbed by exterior events and emotions.
- The mind should be on a causal level and not result oriented.
- The mind should feed on the practice and not on the passions.
- The mind turned away from the stimuli is calm and still.
- The mind uses skillful perceptions in order to get rid of unskillful perceptions.
- The mind wants to be busy and does not want to be still; it has a craving for distraction.
- The mind, fabricating, creates an impermanent sense of self that clings to impermanent forms, feelings, perceptions, labels and consciousness and it gets carried away in the process.
- The mind, unlike a house, cannot be cleaned up in a day.
- The mind's habit of always wandering off will become the habit of always coming back, if you just stick to watching it come and go.
- The moment you have an idea of who you are the moment changes. Do you change with it or do you stay the same?
- The monk who brings disharmony to an end is praiseworthy.
- The monk who praises and criticizes at the right time is worthy of praise.

- The more abstract the abstraction, the more easy it is to see the simple way.
- The more attention you pay to the breath, the less attention you pay to your thoughts.
- The more consistently you watch, the better your powers of judgment become.
- The more mindful you are, the less there is of you.
- The more precise your powers of observation, the more quickly you settle-down.
- The more you can quiet the mind, the more clearly you can hear its different voices and perceive their different techniques.
- The more you open yourself up to the breath, the less you have room for other things.
- The more you think radiant thoughts, the more radiant your mind becomes.
- The more you understand the defilements, the less control they have over you.
- The more you use the mind in the right now, the more you use up the bad kamma.
- The most entrenched form of clinging is not being able to let go of how we see ourselves.
- The most painful things that happen impinge on our idea of who we are.
- The mountain may be heavy but it is not heavy if you are not trying to lift it.

- The mundane man is a mix of good and bad. The wholly good man has achieved the supramundane plane.
- The nature of a balance is that it tips easily and takes time to come back into equilibrium.
- The object does not create the emotion. The reaction to the object creates the emotion.
- The object of thought that presents itself to the mind is thoroughly penetrated by the bright light of illumination until it is fully comprehended.
- The observer is an essential part of the skill.
- The only hope we have is in our own discipline.
- The only important thing is what is arising right now.
- The only relationship between outer sense objects and inner sensations is craving.
- The only thing permanent is the opposite of impermanent.
- The only thing that is created is the urge of blind emotion.
- The only way to get rid of emotions is to realize that they are agitations in the mind and turn away from agitation towards tranquility.
- The only way you can know wisdom is by experiencing it.
- The outer objects of sensation are white because they are external and objective; the inner objects are black because they are internal and subjective.
- The part of the mind that watches is the knife of knowledge.
- The path itself creates a certain amount of stress, but it is good stress that gradually falls away.

- The pattern of reality is something that is constantly repeated, over and over again.
- The people who come to understand ‘no-self’ are the ones with patience.
- The Perfect One and the Bull Elephant each delight in being alone in the forest.
- The person is nothing more than the embodiment of mind and sense desires.
- The person is nothing more than the will-to-live in the gratification of self.
- The place to explore is within the body and mind.
- The place to go to cure the problem is right here.
- The plant is only the beginning of a new seed. It has no satisfaction in itself.
- The present is extension-less; gratification is momentary.
- The present is of unnoticeably and immeasurably brief duration.
- The present moment contains a lot of emotional input; of this you must be aware.
- The problem is not the change. The problem is the impulse of emotion reacting to the change.
- The problem is that we’re clinging, and we don’t know how to let go.
- The problem with birth is that it is the beginning of death.
- The process is impersonal, so how can there be personal emotion?
- The purpose of life seems to be for our woe rather than for our welfare.
- The purpose of practice is to get your self in balance.

- The quality of mind is more important than life.
- The questions you ask about pain have to change from pain to pain.
- The rapture of jhanna is nourishment for the mind.
- The reaction of the organism is kamma: the reaction has consequences.
- The relationship between a subject and an object does not exist in an ultimate sense. There is only continuing experience.
- The results of your actions are of two kinds; Skillful and unskillful, harmless and harmful.
- The right attitude to meditation is that you are here to observe and learn.
- The sage is reluctant to speak about the faults of others.
- The sage knows death is nothing and that one dies a thousand times.
- The self is felt through tensions, and when these tensions are relaxed, there is no sense of self.
- The self of self-reliance is useful as far as it goes, but when it has outlived its usefulness, we take it apart and drop it.
- The sense of ownership of the body is delusion.
- The sensual pleasures are like honey smeared on a razor blade.
- The severed round does not revolve.
- The skill in meditation is learning how to think when you want to think and not think when you don't want to think.
- The skill you build-up becomes the skillful habit-of-mind that gradually replaces an earlier, unskillful habit-of-mind.
- The slow course of sorrow is caused by the fast pace of changing desires.

- The so-called mind is just an activity of the nervous system and the brain in a network called the body.
- The source of problems in life is the mind's ability to complicate things.
- The stable one has no need to address people.
- The steps on the path do not take place in order but simultaneously.
- The stomach is the living grave of thousands of other creatures.
- The strength of discernment is seeing through motivations that lead to unskillful actions.
- The suffering that is present in the moment is not necessary.
- The taste of the Dhamma is the same wherever you dip in.
- The teacher who teaches you to learn for yourself is the best teacher.
- The teaching of the Buddha is hidden because the Buddhists are out of touch with the original dhamma.
- The training of one's relationship to the external world is a bhikkhu's training.
- The true follower of the Buddha is one who will never admit any defeat to be final.
- The true follower of the Buddha is prepared to lose every battle but the last.
- The truth of the dhamma is in the Theravada Suttas but the commentaries skew the truth in trying to explain it.
- The ultimate goal of life is tranquility and stillness.
- The unselfish experience the result of having shared with others.
- The very idea of self is just a transitory perception.

- The view that you are right, even when you are right, can lead you into a whole mess of trouble.
- The voice that wants to stay with the breath is just one voice out of many.
- The voices in your head will always confuse and misguide you.
- The way out of samsara is the development of imperturbability.
- The way to understand causality is that you don't wait until after the accident to see the results.
- The way you visualize things influences the way you see things.
- The well-trained mind has developed a resistance to things that would spark anger and delusion.
- The whole purpose of the path is to strengthen you in your practice.
- The will to live is exile from Nibbana.
- The will wills to stop willing.
- The work of the world never gets finished.
- The world and life are not arranged for the purpose of continuing a happy existence.
- The world as man knows it is the world of the senses.
- The world as you perceive it exists only in your mind.
- The world has never been secure; we just want it secure.
- The world is afflicted by being yet delights in being.
- The world is held by being.
- The world is held in bondage by delusion.
- The world is not a peep show and things are not beautiful to behold.
- The world is not arising with man's happiness as its aim and object.
- The world is not entirely arbitrary; there is an inherent logic in things.

- The world is only a mirror of willing.
- There are concentric shells of delusion, and once an outer shall is gone, the next inner layer contains some conceit of some sense of self.
- There are different breath techniques that work in different situations; experiment with the possibilities and continue the ones that work for you.
- There are four kinds of actions: pleasing; unpleasing; mixed; and those that lead beyond any action.
- There are individual truths and there are ultimate truths, and our being fixed on the former keep us from seeing the latter.
- There are no causes and effects that exist as unchanging entities.
- There are no child prodigies in the area of spiritual combat.
- There are no off-hours for the law of kamma.
- There are no permanent facts of existence to grasp onto for pleasure or any other reason.
- There are other kinds of nourishment than food.
- There are some kammass so strong that they cannot be resisted; they can only be lived-through with patience until the will becomes strong enough to deal with them.
- There are two parts to the mind: the part that likes to fool itself and the part that likes to be fooled.
- There are unskillful intentions in the mind, but you don't have to follow them.
- There are wholesome and unwholesome qualities that can wax and wain.
- There can never be any mass-produced happiness.

- There have to be ups and downs as there have to be peaks and valleys.
- There is a committee in your mind with lots of different views and voices and you don't know which ones to listen to.
- There is a continuous snatching going in proportion to which we suffer.
- There is a lot more going on in the present moment than you might have ever realized.
- There is a not-born, a not-brought-to-being, a not made, and a not-conditioned.
- There is a process of rhythm in the practice between calm and stress.
- There is a way out of emotioning that begins by guarding the senses.
- There is already a sense of awareness in the body; try to get in touch with the awareness in the body.
- There is always a construct in the form feeling perception fabrication consciousness of self.
- There is always an element of fabrication in our senses and perceptions, because, in one way, we will what we want to see.
- There is an aversion to the discovery that there is something wrong with oneself.
- There is an intimate connection between the spinal cord and the emotions.
- There is delight in being capable of skillful actions.
- There is just the process of stress and nothing else in this world.
- There is more than enough suffering arising from past actions. Why create any more?
- There is no 'I' that senses; there is only sense.

- There is no base consisting of the eternity of unconsciousness.
- There is no constant state of being other than the time-being.
- There is no creation. There is only arising.
- There is no entity; there is only activity.
- There is no external world to be viewed if there is no internal world to view it from.
- There is no form of Buddhism in which you are going to get out of here without helping other people.
- There is no god that perceives a tree falling in the forest; the tree just falls as one step in a long, natural process of growth and degenerative activity.
- There is no harm in repeating yourself if you are trying to drive home a good point.
- There is no independent entity called a self.
- There is no independent self observing; there is only the bare fact arising.
- There is no individual entity; there is only action and energy.
- There is no lasting happiness other than peace.
- There is no person here; there is merely fuel that is being consumed.
- There is no person involved in kamma. It is not a law of punishment and reward.
- There is no pointing to the bourn of those perfectly released, who have crossed the flood of bondage to sense desires and have attained unshakeable bliss.
- There is no self that controls the body and the mind.
- There is no self that wants; there is only wanting causing a problem.

- There is no self; there is only state of mind.
- There is no solid, compact, individual, independent entity called 'Me.'
- There is no such thing as the pure present without an intentional input.
- There is no time-limit for one who was born in hell.
- There is no wisdom without concentration.
- There is nothing in your mind that is who you are; there are only habits.
- There is nothing lost in not being too quick in making a decision.
- There is nothing material in a pure, suffused mind.
- There is nothing to hang onto that will bring lasting pleasure.
- There is nothing to separate any of us from anybody else; we are all interconnected; we are all one.
- There is nothing wrong with beauty; it's what we want to do with it that is wrong.
- There is only 'activity'; there is no 'I act' or 'I make' or 'I do.'
- There is only awareness in an absence of a sense of self.
- There is only one in-born error and that is the notion that we exist in order to be happy.
- There is only sense experience of what we conventionally conceive of as matter.
- There is something in the mind that likes to be attached to the body.
- There is something more important than life.
- There is stress; there is the process of stress; and there is the end of stress.
- There is suffering that comes from outside, but we don't have to react to it in unskillful ways.

- There is the conventional way of thinking, and there is the ultimate way things are.
- There is useful stress and there is useless stress.
- There must be a willingness to make mistakes and a willingness to recognize mistakes.
- There should be awareness of the body, feelings, emotions, arousal, mental formations and perceptual thinking as the process evolves.
- There's work to be done in the mind; the work in the mind is the work on the way to the path.
- They are happy and free from sorrow who have nothing dear anywhere in the world.
- They eat without having given and the stain of mean-ness obsesses them and takes root in their minds.
- They go to decay and death as a suckling calf to its mother.
- Things arise out of nothingness, but we only see arising.
- Things arise out of nothingness, but we only see ourselves.
- Think of mind body as only a space through which thoughts can come and go.
- Think of the mind as a good friend that needs proper nourishment.
- Think of yourself as an organism in an environment.
- Think twice before you react.
- Thinking about the practice keeps the mind from wandering.
- Thinking about what is calm and tranquil makes the mind calm.
- Thinking of the Buddha as calm and still is as good a meditation topic as any.
- Thinking plus feeling is irrational and off the path.

- Thirst is a dangerous urge; it is the cause of most of the ills of the world.
- This book wrote itself and the writer only had a hand in it.
- This holy life is lived in order to abandon being.
- This tendency of the mind to harm itself is the thing you must put an end to.
- Those peaceful ones delighting in diligence who see fear in negligence are incapable of falling away and are close to Nibbana.
- Those who have a hundred dear ones have a thousand sorrows.
- Those with the highest knowledge own nothing at all.
- Thought constructs as they arise become part of your concentration
- Thoughts alone don't make you lofty or low.
- Thoughts come and go, but, often we hold them rather than let them go.
- Three things determine our actions: loba or desire for things; dosa or resentment and hatred; and mocha which is the blindness of emotions preventing you from thinking the proper way.
- Through awareness, guard the sense doors at all times.
- Time is just the opposite of non-being.
- Tiny little waves come together and become a big wave.
- To cling to that which is always changing is as foolish as clinging to a turning wheel.
- To say you are thinking presupposes there is a "you" that thinks. There is thinking, but thinking is an action not a person.
- To see is quite different from to be.
- To see where your mind goes, you have to be paying attention.

- Too much energy in persistence can destroy concentration.
- Tossing about in a small boat in the sea of samsara, man does not see his own boundaries or the boundlessness beyond self.
- Training the mind is nurturing and the mind and re-educating it to go in other directions
- Tranquility and insight are part of the same process.
- Tranquility and insight go together.
- Travel evenly on the uneven path.
- True happiness is not the breath and it is not the mind.
- Trust that what you believe can be wrong.
- Try mindfulness immersed in the breath, immersed in the body.
- Try to become sensitive to what feels best for the breath.
- Try to figure out what you can do to stop the mind from burning itself.
- Try to learn from distraction how the mind loses its object.
- Try to pry the old perceptions away to make way for a new perspective.
- Try to sense where stress is concentrated in the body.
- Tunneling through the mountain, it remains dark 'til the moment before you break through the other side.
- Turn attention inwards, focusing on what happening and examining the reaction to stimuli.
- Turn off the mental conversations that go on in your mind.
- Turn the mind towards attention towards conditionality.

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U

- Ultimate truth doesn't have views.
- Ultimately Noble remains unchanging and Ultimately Noble.
- Ultimately, there is no mind and no matter.
- Understand the cause and conditions that lead to a sense of self.
- Understand the problem and its solution and turn away from the emotions.
- Understand why stress comes and why stress goes.
- Understanding cause and effect makes skills possible.
- Understanding is not always a flash in the mind; more often, it is the result of standing back and gradually watching.
- Understanding that there are ultimate truths does not mean one understands ultimate truth.
- Understanding the Four Noble Truths is the beginning and the end.
- Unfairness can only ever be resolved by acts of fairness.
- Unhurriedness cools the mind; learn to be cool rather than reactive.
- Unselfish behavior has good consequences, sooner or later.
- Until you have internal balance, no one can trust you, and you can't trust yourself.
- Upon Stream Entry, the wholesome dhammas in the mind become stabilized.
- Urgency means patience!
- Use desire as a teacher until you don't need the teacher any more.
- Use sustenance from outside in a skillful way.
- Use the aggregates as aids in the path to focus on the breath; capture the five aggregates and use them as steps to concentrate on the breath.

- Use your perceptions in a way that allows the mind to settle down.
- Use your wit to out-wit unsettling thoughts.
- Useful stress is called urgency.
- Using an enlarged frame of reference becomes a useful tool in isolating and seeing defilements for what they are.

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V

- Vain hopes are the object of willing.
- Vain striving leads to continual suffering.
- View what looks nice from a different angle and it is not so nice.
- Vipassana is the mind looking at itself.
- Virtue goes against the conception of survival of the fittest.
- Virtues without generosity do not have firm roots.
- Voluntary abandonment of cravings brings liberation; suppression of cravings creates internal pressure.

W

- Wakefulness is the Buddha-moment in which you ask, “Do I want to do this?”
- Wander alone like the rhinoceros.
- Wandering in the body can be a kind of laundering.
- Watch all the ways you wound yourself during the day.
- Watch and learn and be your own savior.
- Watch anger and be patient. Wait for it to subside and finally go away.

- Watch over time until you can balance the breath and get it just right.
- Watch the arising and passing away in the present moment.
- Watch the senses as they arise and be attentive to what is happening.
- Watch what the mind is nibbling on, and the nibbling will automatically stop.
- Waves are merely activities whether in the water or in the air.
- We abandon one form of craving only to go after another.
- We all feed in one large trough called the universe.
- We all have arrows in our hearts; the Buddha teaches us how to remove them.
- We all volunteered to take birth in this round.
- We are all equal when it comes to the four elements that make up the body.
- We are all in the same boat: we are all subject to the same sufferings.
- We are all interdependent, but we need to develop our dependencies skillfully.
- We are always thinking. Why are we thinking? What are we thinking about?
- We are born with the potentiality to be aroused and carried away by our emotion.
- We are creating our own worlds and own universes!
- We are not the owners of the perceptions we are trying to grasp.
- We are only half-human when we are carried away by emotions.
- We are shot with an arrow, and then we turn around and shoot ourselves with a second arrow.
- We are standing right where the Buddha stood, in the present moment.

- We are working on the sickness of our own minds.
- We arrange things in our minds so they look nice and feel comfortable but, seen from a different angle, the way we arrange things is not the truth.
- We balance the body for our body needs, but it is the mind that wants them.
- We become attached to a thing which does not really exist, which is our idea of the entity.
- We become occupied with what is in the back of the mind and don't see what is right in front of us.
- We can change our lives if we can change our intentions.
- We can decide to drop the perceptions in a way that is beneficial or a way that is unbeneficial.
- We can follow our thoughts or not; when they're unskillful, we should not.
- We can use the breath to breathe through patterns of tension.
- We cannot avoid the part of the practice we don't like, for it will cause an imbalance.
- We cling to sensual passions, fixed ideas about how to do things and how things should be, and worst of all to the self that clings to these things.
- We create a reality out of light and movement when there is nothing but light and movement.
- We distort with fixed labels what is natural fluidity.
- We don't have the choice of what will arise in the moment, but we do have the choice of whether to focus on it or not.

- We don't let in the breath or squeeze it out. That would cause discomfort.
- We don't like to really watch ourselves because we don't like what we see.
- We don't like to watch ourselves; we like to let the mind wander.
- We don't like to watch within; we like to watch outside.
- We don't realize that our perspective is magnified or diminished within a larger frame of reference that we do not see.
- We don't see nothingness; we only see what arises out of it.
- We fall victim to our own desires through seeing and feeling.
- We follow the precepts because they are the essential foundation of liberation.
- We go into make-believe and fight anyone who wants to pull us out.
- We have a certain amount of control over arising conditions, but that control is limited.
- We have a certain amount of control over the conditions controlling the breath but that control is limited.
- We have perceptual image and memory image; focus on the former and don't connect to the latter.
- We have this potential for freedom in the present moment but we don't take advantage of it.
- We have to change our view of life from the disharmonious view to the harmonious view.
- We have to learn 'how to,' and we have to learn 'how not to.'
- We have to look at the suffering we create for ourselves.

- We have to work on our blind spots most, for example, where our anger is coming from.
- We identify with form, feeling, perception, fabrication and consciousness and this is our problem.
- We know the exterior but need to explore the interior.
- We learn even from our fatal mistakes.
- We look at where the defilements point rather than looking into ourselves.
- We love to magnify and diminish things according to our perspective.
- We need skillful means to create wholesome dhammas that have not arisen.
- We need skillful means to deal with unwholesome dhammas in the mind once they have arisen.
- We need to be grounded in the present so that the peacefulness and stability can be free from the binding power of the world.
- We observe the absurd spectacle of the changing person pursuing the changing object.
- We ourselves create the issues that pull us away.
- We see the world in relation to what we want, not as what it actually is.
- We should arise from our failures, ever undaunted and ready to try again.
- We shouldn't be thinking in terms of "I," we should be thinking in terms of all living beings.
- We sit in meditation to give this inner-energy a chance to achieve balance.

- We suffer a lot from unrealistic expectations.
- We suffer because we think we have a self, and we get all wound-up in maintaining that sense of self.
- We suffer through our goodness as others enjoy their destructive behavior.
- We tend to deal unskillfully with unskillful thoughts.
- We tend to hide our motives even from ourselves.
- We tend to think of wounds as coming from the outside, but they arise from inside.
- We think we are living, but we are just a continuing organic activity.
- We want beauty and truth to be eternal – that is the problem.
- We want permanence in a world that is impermanent.
- Wear away the rough edges and avoid the language of the marketplace.
- Weeds grow faster than plants we nourish and cultivate, in the mind.
- What are you doing right now that is creating a burden for the mind?
- What are you doing that is not skillful?
- What are you doing that is skillful?
- What are you intending to do at the moment? Is it skillful or unskillful?
- What are your pre-conceived notions about the breath?
- What causes your anger or lust? Look at the object closely and see it for what it is.
- What disturbs the peace of the mind is stimulation of the senses; what protects the peace of the mind is attentiveness, to guard the doors of the senses.

- What do you bet that the thoughts in your mind are always pure?
- What forces its way into the mind, doesn't lodge there permanently; it stays a while and goes of its own accord.
- What formerly was later was not; what formerly was not later was.
- What hurts doesn't have to happen, if the mind doesn't let it happen.
- What is Absolute is what is left when all that is relative is gone.
- What is beautiful is only beautiful in certain parts in certain ways.
- What is needed is not talking about the path but walking it.
- What is one? Consumption is one.
- What is seen as beautiful may not be beneficial.
- What is the most skillful thing you could be doing at the moment?
- What is the relationship between the breath and the body?
- What overcomes the mind with force cannot occupy it for long.
- What seems so huge in the beginning seems like nothing when it is worn away.
- What starts developing for a while and then starts falling apart?
Everything!
- What starts growing starts dying.
- What starts in "I" must end in "me," but "I" and "me" are false assumptions.
- What starts out as pleasure may end in pain, and the opposite is equally true.
- What stimulates the emotions is the form world.
- What the mind conventionally calls matter is only a picture in the mind.

- What used to be a cause of suffering due to clinging, now, becomes the path.
- What we expect is a rational answer when there is none.
- What you are doing is shaping your life.
- What you do right now is really important.
- What you do skillfully really makes a difference; what you do unskillfully also makes a difference.
- What you share with words can be carried around like a treasure.
- Whatever happens, stick with the practice. Perseverance is the only way out.
- When an animal shows fear or anger, is it different from a man showing fear or anger.
- When anger comes, notice how the breath is affected by it.
- When bad qualities disappear, they are replaced by good qualities.
- When causes and conditions cease to exist, the process also ceases to exist.
- When ceasing ceases, that is the Noble Truth.
- When craving's root is severed, what should one go about seeking?
- When desire arises in the mind, focus on the desire and not on the object.
- When desire knows it is being observed, it gradually cools down.
- When emotion and reason are in conflict, emotion becomes dominant and reason becomes a slave.
- When emotioning is aroused, the thinking is unable to function properly.

- When energy is not struggling and stressing and squeezing and forcing things, energy becomes calm and balanced.
- When factors and conditions change everything, related changes; while physicists understand that, men with mundane minds do not.
- When I say 'I,' I mean the sum of the parts.
- When insights come, they don't knock you off balance.
- When knowledge and belief vary, there is conflict.
- When lust comes, notice how the breath is affected by it.
- When lust is coming up, think of the harmful side of the object.
- When mindfulness gets really solid and strong, it turns into concentration; it turns into absorption.
- When no one else is looking, you should be looking at what you do.
- When one does not understand death, life can be very confusing.
- When one watches after oneself, one watches after others.
- When one world begins to fall apart, the mind creates another one.
- When our thoughts are unskillful, we should get off the train of thought.
- When people get fixed in their attitudes, then they stop growing.
- When seeing what gets in the way becomes second nature, you're well on your way.
- When self vanishes, the things it wants have no value.
- When tension causes the unguarded intention to react impulsively all hell can break loose.
- When the brain is agitated, it uses a lot of oxygen.
- When the breath and the body are not coordinated, there is pain.

- When the breath is comfortable, you've got something to feed on; you don't need any nourishment from the outside.
- When the ego controls the id, the mind is neurotic, not normal.
- When the fire has gone out, it doesn't go anywhere; the fuel has merely been consumed.
- When the heart runs after excitement, it turns its back on peace.
- When the heart rushes towards excitement, it drifts away from its natural peaceful state.
- When the intention passes away, the volition passes away.
- When the meanings of words change, in the process of change in the evolution of language, their original meanings are lost.
- When the meditation falls apart, find the cause and analyze it.
- When the mind crashes, it can pick itself up and dust itself off.
- When the mind does not find wholesome nourishment, it feeds on rubbish.
- When the mind finally knows you are determined, it will give up its old tricks.
- When the mind forms a thought, it is already disturbing the nervous system.
- When the mind has internal sustenance, it is free of outside dependence.
- When the mind inhabits the body from inside, then nothing can get in from the outside and take over.
- When the mind is a mess, start with the little things that you can clean up first, to at least clear enough space as a base for further work.

- When the mind is agitated, allow the breath to shower the body and settle the dust.
- When the mind is agitated, it has strong vibrations.
- When the mind is calm, it has weak vibrations.
- When the mind is compassionate, it can become tranquil because it is not self-centered.
- When the mind is concerned, each time, it is a different set of conditions and factors that determine the flow, so the flow is never the same twice.
- When the mind is cool and at peace, good things happen.
- When the mind is fully tranquil, there is no feeling of self.
- When the mind is liberated from the hindrance, it suddenly sees objectively.
- When the mind is relieved from its servitude to the will, it is at peace.
- When the mind seems to have too much energy, use calm and quality to level and balance.
- When the mind wants to run wild, refuse to go along.
- When the physical part of the anger begins to calm down, then you can look at the mental side.
- When the practice is simple, the defilements don't have anywhere to hide.
- When the round of defilements is cut, the round of kamma is cut.
- When the sun rises, the glow-worm's light is quenched and seen no more.
- When there is an unskillful thought, there is also a pattern of tension in the body.

- When there is an urge to react, you just relax.
- When there is serenity, there is no inclination.
- When things change as change they must, the sweetness of sense gratification turns into the bitterness of dukkha.
- When thinking of unskillful qualities becomes too strenuous, you can turn to tranquility and equanimity.
- When unskillful states arise, pull the mind back to the breath.
- When unskillful states arise, we abandon them.
- When we become aware of our harmful and unskillful thoughts, we also become aware that we need not think them.
- When we get in touch with the breath, we get in touch with the place where the mind and the body meet.
- When we leave one train of thought and get on another and yet another and yet another, we get very-disoriented.
- When we meditate we have body as form, feeling of breath, perceiving of the flow of the breath, and consciousness of staying with the breath as a way of not creating suffering for your self.
- When we say ‘we,’ we mean every organism in the universe that lives and breathes.
- When we say “we,” we mean all of us, all living beings.
- When you act on skillful intentions, the result is going to be good.
- When you are aware of your intentions, it is going to take you to concentration.
- When you are looking around, you are looking for what you want.
- When you are not inflicting pain on yourself, you have time to heal.

- When you are practicing meditation, you are practicing how to die properly.
- When you are talking to yourself about yourself, neither really exists.
- When you become disenchanted with the power of the defilements you are on your way to analyzing them away.
- When you become more and more aware of the movement of air as the movement of energy in the body, you are getting closer and closer to the mind itself.
- When you begin seeing what gets in the way, that's the beginning of what we call insight.
- When you can see a thought clearly appearing, you can say 'Yes' or 'No' to it.
- When you can't control the mental anger, turn to controlling the breath.
- When you change your attention from one place in the body to another, there is a place of emptiness in between.
- When you feel greed, ask yourself if greed is really what you need.
- When you get complacent, the mind gets sneaky and looks for ways to trick you so it can take over.
- When you have a source of internal nourishment, you are capable of anything.
- When you have experience of undefiled mind that gives you a perspective on defiled mind.
- When you learn to say no to distractions, you start to learn a lot of things about the mind.

- When you learn to see your own unskillfulness, you learn to be more patient with the unskillfulness of others.
- When you look at a crowd, ask yourself why you look at the people who attract your attention and why they attract your attention?
- When you really look into the mind, you will find many things that you do not like.
- When you say you exist, there is no existence. There are only vibrations.
- When you say, 'for the benefit of,' what do you mean?
- When you see something, don't be moved by the pleasantness and unpleasantness of what you see.
- When you see that there is nothing to be done to help people, you feel equanimity.
- When you see the mind is up to its old tricks, admonish it and make it ashamed of its motives.
- When you sing a song, there is no song. There are only vibrations.
- When you sit, the body will help you sit. The body is not all bad.
- When you step back and look at the issues that got you all tied-up-in-knots, you can see through them.
- When you tell the truth, the worldly will never believe you.
- When you think about things that you cannot change, you just chalk it up to bad kamma.
- When you think there is a self, you tie yourself up in knots and are ignorant of basic nothingness.
- When you try to make yourself at home in the body, you realize that there are all sorts of distractions pointing outwards.

- Whenever there is a pattern of tension in the body, think of breathing through it.
- Whenever there is passion, the mind is turning a blind eye.
- Where are the sense pleasures you have had in the past?
- Where does the coolness come from? Mindfulness boosts coolness.
- Where exactly is the stress? What is causing it?
- Where ignorance is bliss, few want to be wise.
- While you are on one trip, you are planning another.
- Why are we disappointed when we cannot find eternal love?
- Why build a sand castle that will be washed away?
- Why does one side of the mind allow itself to be fooled by another side?
- Why get involved in the things your mind heaves up?
- Why should the mind need or want anything material?
- Why worry about things that are not really an issue? Realize their insignificance and let them go.
- Will the habit of a lifetime occupy your mind at the moment of your death?
- Win the defilements over to your side rather than going over to their side.
- Wisdom leads to virtuous conduct as the right hand washes the left.
- Wisdom means having good strategic skills for dealing with problems that arise in the mind.
- Wise men are afraid of the effects of bad kamma.
- Wishing ill on others does no good for anyone, especially you.
- With a mind detached from evil, you will make an end of suffering.

- With each little victory, you develop strength.
- With the destruction of searching, one is freed from desire and doubt.
- With time, you get a feel for how much pressure needs to be put on the rudder.
- Within a larger frame of reference, you are not so easily blown away by the little things of the world.
- Without wise judgment based on observation and analysis meditation becomes just a mechanical exercise.
- Words based on conventional truths cannot be used to express ultimate truths except by a Teaching Buddha or an Enlightened Disciple.
- Words can never be a substitute for the real thing.
- Work at bringing your skillfulness to higher levels.
- Work on this-time and worry about future-time when it comes.
- Work, privation, misery and suffering crowned by death is the point of existence; optimism is a delusion.
- Working to make the foundation solid does not necessarily mean the foundation will be solid.
- Working with the defilements in meditation, at first, seems to be distracting, but it's an important part of the meditation.
- Worldly truths are only true for the world; ultimate truths cannot be seen in the world of worldly truths.
- Would you want to be a raging fire or a cool deep pool?
- Wrapped-up in darkness, it appears to be eternal, but for one who sees, there is nothing.

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Y

- You are a perception, nothing more than that.
- You are a vanishing person drowning in the depths of consciousness.
- You are a vanishing person lost in the sea of samsara.
- You are free to decide to do the wrong thing, but you are also free to change your mind and do the right thing.
- You are making choices that are burdening the mind; learn to stop this process.
- You are not a cog in a machine; you are the shaper of your own experience.
- You are only a voice coming out of an appearance, so don't take yourself too seriously.
- You are responsible for your actions and your choices; if you don't control them, they will control you.
- You are shaping your life, right here in the here and now.
- You are the sharpener of your own knife of knowledge.
- You can experience something as beautiful, but it may not be beneficial to perceive it as beneficial.
- You can never understand wisdom by reading a book.
- You can never understand wisdom through logic.
- You can never wait until you have settled your issues before you start on settling your mind.
- You can only see Buddha if you make yourself unimportant and sit and watch the breath.

- You can't do much about your past kamma, but you can control your present intentions.
- You can't eat scenery.
- You can't feel the stress in some states until you have been there a long time.
- You can't just be mindful; you must be mindful of something.
- You can't just get rid of unskillful states by wanting them gone; you have to work long and hard to replace them with skillful states.
- You can't learn the Dhamma by taking a course in university.
- You can't let go of one rung of the ladder until you've got hold of the next.
- You can't vow not to get angry today; you can only be mindful that anger doesn't arise.
- You cannot buy the solution to your emotional problem.
- You cannot capture time; you can only encapsulate it.
- You cannot deconstruct the house until you have cleaned it first.
- You develop character by doing things that you really don't want to do.
- You develop to a point in *sila* in which you fear falling into the defilements but then, with time, you pass that point.
- You don't have to anticipate where the path is going; you just have to be practice and be patient.
- You don't have to listen to the motives that want to take power over you.
- You don't let go of the path until the very last step.

- You don't see the unconditioned just by opening up to the present moment.
- You get entangled in a view, and then you have to justify this view.
- You have a choice as to how you are going to react to your pain.
- You have the ability to shape your life in the here and now.
- You have to be patient and not keep asking how long it will take.
- You learn from the downs, and you learn from the ups, as well.
- You let go because you get something better.
- You need an appropriate framework in order to decide what is skillful or not.
- You need many tools in your toolbox to deal with unskillful behavior.
- You see causality in the little things not in the big things.
- You shouldn't force the breath because it tightens-up the body.
- You simply allow the feeling of the body here in the present to blossom, with the pleasure that has no drawbacks.
- You start where you are because you can't start anywhere other than that.
- You take your mange and your itch with you wherever you go.
- You uproot and wipe out unskillful qualities with no uncertain doubt.
- You will be overwhelmed like a weak swimmer in a turbulent sea.
- You'll need strong tools to free the mind from obsessive thinking.
- You've got to give your defilements a pleasant place to stay or they will go away before you have time to examine them.
- Your awareness of the arising of self is only a mental construct.
- Your behavior depends on your goal in life.
- Your craving for completing a project can make you sick.

- Your mental pictures change by the way you imagine the breath.
- Your mind is impacted more by what you do than by what others do to you.
- Your personalizing the process gives it power over you.

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