

Daily Readings from the Buddha's Words of Wisdom

Edited by Ven. S. Dhammika



E-mail: bdea@buddhanet.net
Web site: www.buddhanet.net

Buddha Dharma Education Association Inc.

THE BUDDHA'S WORDS OF WISDOM

(BUDDHA VACANA = WORD OF THE BUDDHA)

DAILY READINGS FROM THE SACRED LITERATURE OF BUDDHISM

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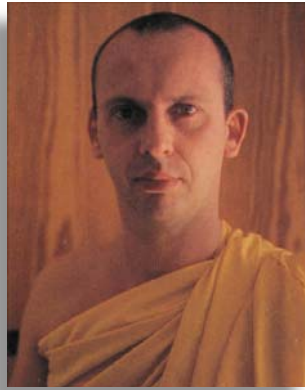
Daily Readings from the

VACANA

Sacred Literature of Buddhism

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For over two millennium the discourses of the Buddha have nourished the spiritual lives of countless millions of people in India, Sri Lanka, Burma and Thailand. This book contains extracts from some of these discourses selected from the Pali Tipitaka and also from some post-canonical writings. Rendered into readable English, presented so that one extract can be read and reflected upon each day year and provided with a Readers Guide, this book is an indispensable companion for anyone trying to apply the Buddha's gentle message to their daily life.



Venerable Shravasti Dhammika was born in Australia in 1951. He was ordained as a Buddhist monk in India and later lived in Sri Lanka where he became well-known for his efforts to promote Buddhism. In 1985 he moved to Singapore where he now acts as spiritual advisor to the Buddha Dhamma Mandala Society and also teaches at the Education Department's Curriculum Development Institute. Venerable Dhammika's other books include Good Question Good Answer, Matrceta's Hymn to the Buddha, and Gemstones of the Good Dhamma.

ONTENTS

About the editor	iv
Preface	vi
JANUARY	11
FEBRUARY	33
MARCH	49
APRIL	70
MAY	93
JUNE	121
JULY	147
AUGUST	167
SEPTEMBER	190
OCTOBER	209
NOVEMBER	234
DECEMBER	260
Abbreviations	280
References	280

Preface

“Whoever attentively reads a small number of the countless ‘speeches’ of Buddha is soon aware of a harmony in them, a quietude of soul, a smiling transcendence, a totally unshakable firmness; but also invariable kindness, endless patience. As ways and means to the attainment of this holy quietude of soul, the speeches are full of advice, precepts, hints.”

Hermann Hesse

The goal of the Buddha’s teachings is freedom — freedom from the bondage of passions, freedom from the distress we inflict upon ourselves through our ignorance, and ultimately, freedom from the rounds of birth and death — Nirvāna. Like the dazzling peak of a snowcapped mountain that we can see in the distance but not yet touch, the freedom of Nirvāna lies at the end of a path, the Noble Eightfold Path. But the path is a long one, sometimes smooth and sometimes rough, with many twists and turns, and if we are to walk it with steady steps and without being sidetracked, we

will need help. To the Buddhist this help comes in the form of the Three Refuges — the Buddha, the Dhamma and the Sangha.

The Buddha is a refuge because his life and attainments remain living proof that Enlightenment is possible, that human perfection is the true purpose of life. He is the supreme archetype for all who quest for spiritual maturity. Reflecting on the Buddha's life and example fills us with the enthusiasm needed to walk the Path. The Dhamma, the Buddha's teachings, are a refuge because they provide us with a realistic and complete description of reality as well as advice on ethics, social relationships, meditation and almost every other aspect of life. The Sangha is the fellowship of the Buddha's disciples, past and present, enlightened or unenlightened, bound together by their common commitment to attaining what the Buddha attained. The Sangha is a refuge because those who have preceded us on the Path can give advice on the journey ahead, while those who walk with us can provide companionship on the journey, bring us back to the Path when we deviate, and help us when we stumble and fall.

While the Buddha realized the Dhamma and then proclaimed it, the Sangha aspires to become like the Buddha by practising that Dhamma. Thus we can say that the Dhamma is pre-eminent among the Three Refuges. The Buddha himself said he lived dependent

on Dhamma, honouring Dhamma, respectful and deferential to Dhamma, with Dhamma as a banner, with Dhamma as a standard, with Dhamma as overlord. (A I 109)

The Buddha attained Enlightenment in the year 528 BC and started teaching the truths he had discovered soon afterwards, sometimes verbally, sometimes by example. When he spoke, his words were so relevant and clear and often enhanced with similes so meaningful, that they were never forgotten by those who were blessed enough to hear them. His deeds seemed to be such a perfect expression of the compassion he urged others to develop that they too were long remembered. Six months after he attained final Nirvāna, everything the Buddha had said and done was committed to memory, and like a golden thread passing through crystal beads, began to be orally transmitted from teacher to disciple.

When this oral tradition was eventually committed to writing, it was compiled into three huge books and thus came to be called the Tipitaka, The Three Collections. The first of these books is the Sutta Pitaka, containing the discourses of the Buddha and some of his enlightened disciples, as well as describing events in the Buddha's life. The second book, the Vinaya Pitaka, contains the rules and administrative procedure for the monastic community. The third book,

the Abhidhamma Pitaka, contains minute analysis of psychological processes.

Down the centuries, Buddhists have expressed their reverence for the Tipitaka by writing it on golden plates, placing its pages between gem-studded covers, or housing its volumes in magnificent libraries. But more importantly, they have revered the Tipitaka by striving to centre their lives around the Dhamma it contains. They have looked to it for guidance and inspiration, and in return it has given them peace of mind and purity of heart, while pointing always towards the freedom of Nirvāna. Familiarity with the Buddha's words is an indispensable part of the spiritual life.

The central axis of the Buddhist life is meditation, and one of the most important meditative practices taught by the Buddha is the Recollection of the Dhamma (Dhammānussati). The practice itself consists of selecting a passage from the Tipitaka and quietly reflecting on its meaning. When this meditation is done every day, and with a receptive and reverential attitude, the meaning of the words being contemplated will sink into the heart and help transform it at the deepest level. To read or hear the Buddha's words is, as it were, to come into direct contact with the Buddha himself.

This book has been specially compiled for the use of those practising the Recollection of the

Dhamma, although anyone interested in the Buddha's teachings will find it useful. It consists of extracts from the discourses in the Tipitaka and also from some post-canonical literature, arranged so that one extract can be read every day for a year. Most of the extracts are reworkings based on the Pali Text Society's English translations, although some passages have been newly translated. Buddhist sacred literature contains numerous and frequent repetitions which were so essential during the time when the Dhamma was orally transmitted, but which most modern readers find distracting. These have been removed or condensed, but only where they in no way change the meaning.

My students and friends Philip Tan, Paul Ferguson and Wynne Kline unstintingly gave their time and skills to help prepare this book. May we all together share the merit derived from giving the gift of the Dhamma, and may all who read this book benefit from it.



January

JANUARY 1

1. If you have no satisfactory teacher, then take this sure Dhamma and practise it. For the Dhamma is sure, and when rightly undertaken it will be to your welfare and happiness for a long time.

JANUARY 2

2. “Imagine that the whole earth was covered with water, and a man was to throw a yoke with a hole in it into the water. Blown by the wind, that yoke would drift north, south, east and west. Now, suppose that once in a hundred years a blind turtle would rise to the surface. What do you think? Would that turtle put his head through the hole in the yoke as he rose to the surface once in a hundred years?”

“It is unlikely, Lord.”

“Well, it is just as unlikely that one will be born as a human being; it is just as unlikely that a Tathāgata, a Noble One, a fully enlightened Buddha should arise in the world; and it is just as unlikely that the Dhamma

and discipline of the Tathāgata should be taught. But now you have been born as a human being, a Tathāgata has arisen and the Dhamma has been taught. Therefore, strive to realize the Four Noble Truths.”

JANUARY 3

3. The doors of the Immortal are open.
Let them who can hear respond with faith.

JANUARY 4

4. For a disciple who has faith in the Teacher’s instruction and who lives in harmony with it, his idea is: “The Teacher is the Lord; I am the disciple. The Lord knows; I do not.” For a disciple who has faith in the Teacher’s instruction and who lives in harmony with it, the Teacher’s instruction is furthering in growth, strength-giving. The idea is: “Gladly would I have my skin, bone and sinews wither and my flesh dry up, if only I can struggle until I win that which can be won by human effort.” For a disciple who has faith in the Teacher’s instruction and who lives in harmony with it, one of two results are to be expected — profound knowledge here and now, or if there is any basis for rebirth remaining, the state of Non-Returning.

JANUARY 5

5. Unsurpassed is the Lord's way of teaching the Dhamma concerning one's proper conduct in virtue. One should be honest and faithful, without deception, chatter, hinting or belittling, not always ready to add gain to gain, but with the sense-doors guarded, moderate in food, a maker of peace, observant, active and strenuous in effort, a meditator, mindful, with proper conversation, steady-going, resolute and sensible, not hankering after sense pleasures, but mindful and prudent. This is the unsurpassed teaching concerning a person's proper ethical conduct. This the Lord fully comprehends and beyond it nothing lies to be further comprehended. And in such matters there is no other recluse or Brāhmin who is greater or more enlightened than the Lord concerning ethical conduct.

JANUARY 6

6. "What do you think about this?" said the Lord. "What is the purpose of a mirror?"

"It is for the purpose of reflection, sir," replied Rāhula.

"Even so, an action to be done by body, speech or mind should only be done after careful reflection."

JANUARY 7

7. To sacred hills, woods and groves,
To sacred trees and shrines
Do people go, gripped by fear.

But they are not safe refuges,
Not the best refuge.
Not by going there
Is one freed from all suffering.

But whoever takes refuge
In the Buddha, the Dhamma and the Sangha
Will understand with wisdom
The Four Noble Truths:

Suffering, its cause, its overcoming,
And the Noble Eightfold Path
Leading to its overcoming.

And this is a safe refuge,
The best refuge.
Having taken refuge here,
One is freed from all suffering.

JANUARY 8

8. As long as the sun and the moon have not come to be, there is no shining forth of great light, no great radiance; only darkness and non-seeing prevail. There is no day or night; no months, half months or seasons are distinguishable. But when the sun and the moon have come to be, there is a shining forth of great light, great radiance; darkness and non-seeing are no more. Days, nights, months, half months and seasons come to be distinguishable.

In the same way, as long as the Tathāgata, the Noble One, the fully enlightened Buddha has not come to be, there is no shining forth of great light, no great radiance; only darkness and non-seeing prevail. There is no proclaiming, no teaching, no explaining, no setting forth, no opening up, no analysis, no illuminating of the Four Noble Truths. But when the Tathāgata, the Noble One, the fully enlightened Buddha has come to be, there is a shining forth of a great light, a great radiance; darkness and non-seeing are no more. There is a proclaiming, a teaching, an explaining, a setting forth, an opening up, an analysis, an illuminating of the the Four Noble Truths.

9. I will teach you the Noble Eightfold Path; I will analyze it for you. Listen carefully and I will speak. And what is the Noble Eightfold Path? It is Perfect View, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration. And what is Perfect View? It is the knowledge of suffering, the cause of suffering, the overcoming of suffering and the way to the overcoming of suffering. And what is Perfect Thought? It is the thought of giving up, the thought of love, and the thought of helpfulness. And what is Perfect Speech? It is the avoiding of lying, slanderous speech, harsh speech and idle chatter. And what is Perfect Action? It is the avoiding of killing, stealing and sexual misconduct. And what is Perfect Livelihood? Concerning this, a noble disciple, by giving up wrong means of livelihood adopts a perfect livelihood. And what is Perfect Effort? Concerning this, one puts forth the desire, makes an effort, strives, applies the mind and directs it to prevent the arising of evil unskilled states not yet arisen, to destroy evil unskilled states that have already arisen, to arouse skillful states that have not yet arisen, and finally, one puts forth the desire, makes an effort, strives, applies the mind and directs it towards the con-

tinuation, the unification, the growth, the development and the fulfilment of skillful states of mind. And what is Perfect Mindfulness? Concerning this, one abides contemplating body in body, feeling in feeling, mind in mind and mental states in mental states, ardent, clearly conscious so as to control the attraction and repulsion in the world. And what is Perfect Concentration? Concerning this one cultivates the four jhānas.

JANUARY 10

10. It is certain that a clod of earth
Thrown into the sky will fall to the ground;
So too the words of the supreme Buddha
Are always certain and reliable.

It is certain that the sun will rise
When the darkness of night fades away;
So too the words of the supreme Buddha
Are always certain and reliable.

It is certain that the lion will roar
As it emerges from its den;
So too the words of the supreme Buddha
Are always certain and reliable.

JANUARY 11

11. The doctrines of which you can say: “These doctrines do not lead to letting go, giving up, stilling, calming, higher knowledge, awakening or to Nirvāna” — you can be certain that they are not Dhamma, not discipline, not the word of the Teacher. But the doctrines of which you can say: “These doctrines lead to letting go, giving up, stilling, calming, higher knowledge, awakening and to Nirvāna” — you can be certain that they are Dhamma, they are discipline, they are the word of the Teacher.

JANUARY 12

12. Just as the great ocean has one taste, the taste of salt, even so, this Dhamma has one taste too, the taste of freedom.

JANUARY 13

13. If beings knew as I know the results of sharing gifts, they would not enjoy their use without sharing them with others, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last and final bit of food, they would not enjoy its use without sharing it, if there were anyone to receive it.

JANUARY 14

14. Mahāli said to the Lord: “Sir, what is the reason, what is the cause of doing, of committing an evil deed?”

“Greed, hatred, delusion, not paying proper attention and wrongly directed thoughts — these are the reasons, these are the causes of doing, of committing an evil deed.”

“Then what, sir, is the reason, what is the cause of doing, of committing a beautiful deed?”

“Generosity, love, wisdom, paying attention and rightly directed thought — these are the reasons, these are the causes of doing, of committing a beautiful deed.”

JANUARY 15

15. What sort of Dhamma practice leads to great good for oneself? Concerning this, the noble disciple reflects: “Here am I, fond of life, not wishing to die, fond of pleasure and averse to pain. If someone were to kill me I would not like it. Likewise, if I were to kill someone they would not like that. For what is unpleasant to me must be unpleasant to another and how could I burden someone with that?” As a result of such reflection

one abstains from killing, encourages others to abstain from it and speaks in praise of such abstaining.

Again, the noble disciple reflects: “If someone were to steal what was mine, I would not like that. Likewise, if I were to steal what belonged to someone else they would not like that. For what is unpleasant to me must be unpleasant to another and how could I burden someone with that?” As a result of such reflection he abstains from stealing, encourages others to abstain from it and speaks in praise of such abstaining.

Again, the noble disciple reflects: “If someone were to have intercourse with my spouse I would not like it. Likewise, if I were to have intercourse with another’s spouse they would not like that. For what is unpleasant to me must be unpleasant to another and how could I burden someone with that?” As a result of such reflection one abstains from wrong sensual desire, encourages others to abstain from it and speaks in praise of such abstaining.

Once again, the noble disciple reflects: “If someone were to ruin my benefit by lying I would not like it. Likewise, if I were to ruin someone else’s benefit by lying they would not like that. For what is unpleasant to me must be unpleasant to another and how could I burden someone like that?” As a result of such reflection one abstains from lying, encourages others to abstain from it and speaks in praise of such ab-

staining. A noble disciple reflects further: “If someone were to estrange me from my friends by slander, speak harshly to me or distract me with pointless, frivolous chatter I would not like it. Likewise, if I were to do this to another they would not like that. For what is unpleasant to me must be unpleasant to another and how could I burden another with that?” As a result of such reflection one abstains from slander, harsh speech and pointless chatter, encourages others to abstain from it and speaks in praise of such abstaining.

JANUARY 16

16. Greed is to be slightly blamed but it is slow to change. Hatred is to be greatly blamed but it is quick to change. Delusion is to be greatly blamed and it is slow to change.

JANUARY 17

17. There are these four kinds of happiness to be won by a householder who enjoys sense pleasures from time to time and when occasion offers. What four? The happiness of ownership, the happiness of wealth, the happiness of freedom from debt and the happiness of blamelessness.

And what is the happiness of ownership? Concerning this, a householder has wealth acquired by energetic striving, won by strength of arm and sweat of brow, justly and lawfully won. When he thinks of this he feels happiness and satisfaction.

And what is the happiness of wealth? Concerning this, a householder has wealth justly and lawfully won, and with it he does many good deeds. When he thinks of this he feels happiness and satisfaction.

And what is the happiness of freedom from debt? Concerning this, a householder owes no debt large or small to anyone, and when he thinks of this he feels happiness and satisfaction.

And what is the happiness of blamelessness? Concerning this, the noble disciple is blessed with blameless action of body, speech and mind, and when he thinks of this he feels happiness and satisfaction.

JANUARY 18

18. One who is wise and disciplined,
Kindly always and intelligent,
Humble and free from pride —
One like this will win respect.

Rising early and scorning laziness,
Remaining calm in time of strife,

Faultless in conduct and clever in actions —
One like this will win respect.

Being able to make friends and keep them,
Welcoming others and sharing with them,
A guide, philosopher and friend —
One like this will win respect.

Being generous and kindly in speech,
Doing a good turn for others
And treating all alike —
One like this will win respect.

JANUARY 19

19. There are these four types of persons found in the world. What four? He who is concerned neither with his own good nor the good of others, he who is concerned with the good of others but not his own, he who is concerned with his own good but not the good of others, and he who is concerned with both his own good and the good of others.

Just as a stick from a funeral pyre, burning at both ends and smeared with dung in the middle, can serve no useful purpose as fuel in the village or as timber in the forest — using such a simile do I speak of the person who is concerned neither with his own good

nor the good of others. The person who is concerned with the good of others but not his own is more excellent and higher than this. The person who is concerned with his own good but not the good of others is more excellent and higher still. And he who is concerned with both his own good and the good of others — he is of these four persons the chief, the best, the topmost, the highest, the supreme.

Just as from a cow comes milk, from milk cream, from cream butter, from butter ghee, and from ghee the skimmings of ghee, and that is said to be the best — even so, the person who is concerned with his own good and the good of others is of these four persons the chief, the best, the topmost, the highest, the supreme.

JANUARY 20

20. These ten things nourish the ten things that are desirable, liked, charming and hard to win in the world. What ten? Energy and exertion nourish wealth. Finery and adornment nourish beauty. Doing things at the proper time nourishes health. Friendship with the beautiful nourishes virtue. Restraint of the senses nourishes the holy life. Not quarrelling nourishes friendship. Repetition nourishes great knowledge. Lending an ear

and asking questions nourishes wisdom. Study and examination nourishes the teachings. And living rightly nourishes rebirth in the heaven world.

JANUARY 21

21. If a fool was sitting in an assembly hall, in the main street or at the crossroads and people were to talk about him, and if he were one who broke the five precepts, he would think: “These people are talking about me because I have done these things.” This is the first kind of anguish and dejection that the fool experiences here and now. Again, a fool might see the king arrest a thief or wrongdoer and punish him. And upon seeing this, the fool would think: “The king is punishing this wrongdoer. Now, I have done these things also, so if the king were to know about me, he might punish me also.” This is the second kind of anguish and dejection that the fool experiences here and now.

And again, while the fool is sitting in a chair, or lying on a bed or on the ground, those evil deeds that he has formerly done with body, speech or mind come to rest on him, lie on him, settle on him, just as when at evening, the shadows of the great mountain peaks come to rest, lie and settle on the ground. At such times, the fool thinks: “Oh indeed, what is lovely has not been done by me, what is skillful has not been

done, have made no refuge against the fearful. There is a place for those who have done no good, only evil, and to there I will go.” And so he grieves, mourns, laments, beats his breast, cries and falls into disillusionment, This is the third kind of anguish and dejection that the fool experiences here and now.

JANUARY 22

22. Whoever follows the Dhamma
Should take no drink or encourage others to
drink,
Knowing that intoxication is the result.
Because of intoxication,

The fool commits evil deeds
And makes others negligent too.
So, avoid this root of wrong,
This folly loved only by fools.

JANUARY 23

23. With four qualities the wise, intelligent, worthy person goes about — not uprooted, not lifeless, not blameworthy, not censured by the wise. What four? With good conduct of body, speech and mind, and with gratitude, with gratefulness.

JANUARY 24

24. If the one who does no wrong
Follows one who is evil,
He himself will be suspected of evil
And his reputation will decline.

According to the friends one makes,
According to who one follows,
So does one become.
Like one's associates one becomes.

Follower and following,
Toucher and touched alike,
An arrow smeared with poison
Infects those arrows that are not poisoned,
So that all are fouled.
The upright person not wishing to be soiled
Should not keep company with the fool.

If one strings a piece of putrid fish
On a blade of kusa grass,
The grass will smell putrid too;
The same with one who follows the fool.

If one wraps frankincense
In an ordinary kind of leaf,

The leaf will soon smell sweet too;
The same with one who follows the wise.

Remembering the example of the leaf
wrapping
And understanding the results,
One should seek companionship with the
wise,
Never with the fool.

JANUARY 25

25. A believer can be recognised by three things. What three? He desires to see those who are virtuous; he desires to hear the good Dhamma; and with a heart free from stinginess, he lives at home generous, clean-handed, delighting in giving, one to ask a favour of, one who delights in sharing things with others.

JANUARY 26

26. As regards the way in which the Lord has worked for the welfare of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of both gods and men, we find

no teacher like this whether we survey the past or the present, save only the Lord.

Beautifully taught is the Lord's Dhamma, immediately apparent, timeless, of the nature of a personal invitation, progressive, to be attained by the wise, each for himself. We find none who could proclaim such a progressive teaching, whether we survey the past or the present, save only the Lord.

The Lord has clearly explained what is right and what is wrong, what is blameworthy and what is praiseworthy, what is to be followed and what is to be avoided, what is low and what is high, what is impure, what is pure and what is mixed. We find none who could so clearly explain such things, whether we survey the past or the present, save only the Lord.

The Lord has well taught to his disciples the Way leading to Nirvāna and they merge into each other, Nirvāna and the Way, just as the Ganges and Yamunā flow into each other and go on united. We find no teacher of the Way leading to Nirvāna, whether we survey the past or the present, save only the Lord.

The Lord has gained many companions, both learners and those who have destroyed the defilements, and the Lord lives together with them, all of them rejoicing in unity. We find no teacher such as this, whether we survey the past or the present, save only the Lord.

Gifts given to the Lord result in great good, his reputation is well established so that nobles seek him out to give him gifts. But because of this, the Lord does not feel proud. We find no teacher who acts thus, whether we survey the past or the present, save only the Lord.

The Lord acts as he speaks, and he speaks as he acts. We find no teacher as consistent as this, whether we survey the past or the present, save only the Lord.

The Lord has crossed over doubt, transcended all hesitation; in regard to the goal of the holy life, he has accomplished his aim. We find no teacher who has done this, whether we survey the past or the present, save only the Lord.

JANUARY 27

27. When the sky god pours down big drops of rain, that water flows down and fills the gullies, clefts and chasms and then fills the small pools, then the big pools, then the lakes; the filling of the lakes fills the streams, the streams fill the rivers, and the great rivers fill the ocean. In the same way, for the noble disciple who has unwavering faith in the Buddha, the Dhamma and the Sangha and who has virtues dear to the Noble Ones, these conditions flow onward and

reach the further shore and lead to the destruction of the defilements.

JANUARY 28

28. One who wants to admonish another should first investigate: “Am I or am I not one who practises utter purity in body and speech? Am I or am I not possessed of utter purity in body and speech, flawless and untainted? Are these qualities manifest in me or not?” If they are not, there are undoubtedly people who will say: “Come now, practise correct bodily and verbal conduct yourself.” There are people who would say this. Again, one who wants to admonish another should first investigate: “Have I developed a mind of goodwill, free from malice towards my fellows in the holy life? Is this quality established in me or not?” If he has not, there are undoubtedly people who will say: “Come now, develop a mind of goodwill yourself.” There are people who would say this.

JANUARY 29

29. Many garlands can be made
From a heap of flowers.
Likewise, many good deeds can be done
By one born human.

JANUARY 30

30. By three things the wise person may be known. What three? He sees a shortcoming as it is. When he sees it, he tries to correct it. And when another acknowledges a shortcoming, the wise one forgives it as he should.

JANUARY 31

31. Cease to do evil, learn to do good,
Purify the mind —
This is the teaching of the Buddhas.

Despising none, harming none,
Being restrained by the monastic rules,
Moderation in food, living in solitude
And devotion to meditation —
This is the teaching of the Buddhas.

Therefore, the meditation on love
Should be done for oneself and others.
All should be suffused with love —
This is the teaching of the Buddhas.

February

FEBRUARY 1

32. The holy life is not lived for the advantages that come from gains, honours or fame; it is not lived for the advantages that come from morality; it is not lived for the advantages that come from concentration, nor is it lived for the advantages that come from knowledge and vision. But that which is unshakable freedom of mind — that is the aim of the holy life, that is the goal, that is the culmination.

FEBRUARY 2

33. One who is clever should make no friends
Amongst the malicious, the angry, the envious
Or those who delight in the misfortunes of others.
Truly, contact with the bad is evil.

One who is clever should make friends
With those with faith, the pleasant, the wise,
And those with great learning.
Truly, contact with the good is blessed.

FEBRUARY 3

34. In giving food, the giver gives five things. What five? He gives life, beauty, happiness, strength and intelligence. And in giving these things, one partakes in the qualities of life, beauty, happiness, strength and intelligence both here and hereafter.

FEBRUARY 4

35. For one who is a learner and who has not yet come to mastery of mind, but who dwells aspiring for peace from bonds, making it a matter concerning himself, I know of no other thing so helpful as giving close attention to the mind.

FEBRUARY 5

36. By defilement of mind, beings are defiled; by purification of mind, beings are purified.

FEBRUARY 6

37. Develop the meditation that is mindfulness of in-and-out breathing. Mindfulness of in-and-out breathing is of great fruit, of great advantage. And

how is mindfulness of in-and-out breathing developed, how is it made much of, how is it of great fruit, great advantage? Concerning this, one who has gone to the forest, to the root of a tree or to an empty place, sits down cross-legged with the back straight, establishing mindfulness in front of him. Mindfully one breathes in, mindfully one breathes out. Breathing in a long breath one knows: "I am breathing in a long breath;" breathing out a long breath one knows: "I am breathing out a long breath." Breathing in a short breath one knows: "I am breathing in a short breath;" breathing out a short breath one knows: "I am breathing out a short breath." One trains oneself, thinking: "Breathing in I shall experience the whole body." One trains oneself, thinking: "Breathing out I shall experience the whole body." One trains oneself, thinking: "Breathing in I will tranquilize bodily activities." One trains oneself, thinking: "Breathing out I will tranquilize bodily activities."

FEBRUARY 7

38. If a word has five marks it is well-spoken, not illspoken, not blameworthy or condemned by the wise. It is spoken at the right time, it is spoken in truth, it is spoken gently, it is spoken about the goal and it is spoken with love.

FEBRUARY 8

39. Those families where mother and father are worshipped in the home are said to be like Brahmā, like teachers of old, they are ranked with the gods of old. Truly worthy of offerings are those families where mother and father are worshipped in the home. “Brahmā”, “teachers of old”, “gods of old”, “worthy of offerings” are terms for mother and father. And why? Because mother and father do much for children — they bring them up, nourish them and introduce them to the world.

FEBRUARY 9

40. There are these five strands of sense pleasure. What five? Material shapes cognizable with the eye, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds cognizable with the ear, smells cognizable with the nose, tastes cognizable with the tongue, and touches cognizable with the body, all of them agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. These are the five strands of sense pleasure. Whatever happiness or joy arises as a result of these five strands of sense pleasure, that is called the happiness of sense pleasure — it is a common happiness, a happiness of the average person, an ignoble happiness.

It should not be pursued, developed or emphasized. It is a happiness to be feared, I say.

FEBRUARY 10

41. One who is intent on developing higher thought should attend to five things from time to time. What five?

If, while attending to something, evil unskillful thoughts associated with greed, hatred and delusion should arise, then one should attend instead to something that is skillful. Then these evil unskillful thoughts will subside and the mind will be steady, calmed, one-pointed and concentrated. It is just as if a carpenter or his apprentice might knock out, drive out, draw out a large peg with a small one.

If, while attending to something that is skilled, evil unskillful thoughts associated with greed, hatred and delusion still arise, then one should ponder the disadvantages of those thoughts, thinking: “Truly, these thoughts are unskillful, blameworthy and conducive to suffering.” Then those evil unskillful thoughts will subside and the mind will be steady, calm, one-pointed and concentrated. It is just as if a well-dressed young man or woman, on having the carcass of a snake, a dog or a human being hung around his or her neck would be repelled, ashamed and disgusted.

If, however, while pondering the disadvantages of these thoughts, evil unskillful thoughts associated with greed, hatred and delusion still arise, then one should forget about them, pay them no attention. Then those evil unskillful thoughts will subside and the mind will be steady, calm, one-pointed and concentrated. It is just as if a man with sight might shut his eyes or turn away in order to avoid seeing something.

But if, while trying to forget about and pay no attention to those thoughts, evil unskillful thoughts associated with greed, hatred and delusion still arise, then one should allow them to settle. Then those evil unskillful thoughts will subside and the mind will be steady, calm, onepointed and concentrated. It is just as if a man, finding no reason for running, walks; then finding no reason for walking, stands; then finding no reason for standing, sits down; then finding no reason for sitting, lies down. Thus he goes from a strenuous posture to a more relaxed one.

But if, while allowing those thoughts to settle, evil unskillful thoughts associated with greed, hatred and delusion still arise, then, with teeth clenched and tongue pressed against the palate one should restrain, subdue and suppress the mind with the mind. Then those evil unskillful thoughts will subside and the mind will be steady, calm, one-pointed and concentrated. It

is just as if a strong man should hold down a weaker one by seizing his head and shoulders.

One who does these things is called a master of the pathways of thought. The thought he wants to think, he thinks; the thought he does not want to think, he does not think. He has cut off craving, removed the fetters, mastered pride and put an end to suffering.

FEBRUARY 11

42* When one with a mind of love
 Feels compassion for all the world,
 Above, below and across,
 Unlimited everywhere,

 Filled with infinite kindness,
 Complete and developed,
 Any limited actions one may have done
 Do not remain lingering in one's mind.

FEBRUARY 12

43* Having seen a shape with the eye, smelt a
 smell with the nose, savoured a taste with the tongue,
 felt a touch with the body or cognized a thought with

the mind, he is not entranced by its general appearance or its detail. For if he lived with the sense organs uncontrolled, attraction, repulsion and evil unskilled states of mind would grow. So, he controls the sense organs, and having this noble control of the sense organs, he experiences within himself the happiness of being unruffled.

FEBRUARY 13

४४. There are these five debasements of gold, because of which gold is not pliable, workable or glistening, but is brittle and not capable of perfect workmanship. What five? Iron, copper, tin, lead and silver. But when gold is free from these five debasements it is pliable, workable, glistening, not brittle and capable of perfect workmanship. Then whatever sort of ornament one wants, a signet ring, ear-ring, necklace or a gold chain, it can be used for that.

In the same way, there are these five debasements of the mind because of which the mind is not pliable, workable, or glistening, but is brittle and not rightly composed for the destruction of the defilements. What five? Sense desire, ill-will, sloth and laziness, restlessness and worry, and doubt. But when the mind is free from these five debasements it is pliable, workable, glistening, not brittle but rightly composed for the

destruction of the defilements. Then one can direct the mind to the realization by psychic knowledge of whatever can be realized by psychic knowledge and can see it directly, whatever its range might be.

FEBRUARY 14

45. By effort you will cross the raging flood,
By energy you will pass by sorrow.

FEBRUARY 15

46. This intent concentration on in-and-out breathing, if cultivated and developed, is something peaceful and excellent, something perfect in itself and a pleasant way of living also. Not only that, it dispels evil unskilled thoughts that have arisen and makes them vanish in a moment. It is just as when, in the last month of the hot season, the dust and dirt fly up and suddenly a great rain lays it and makes it settle in a moment.

FEBRUARY 16

47. When a good man is reborn into a family, it is for the good, the welfare and the happiness of many — his parents, his wife and children, his servants and

workers, his friends and companions and also for the good, the welfare and the happiness of recluses and Brāhmins.

FEBRUARY 17

48. The householder Nakulapitā and his wife Nakulamātā came to see the Lord, and having sat down, Nakulapitā said: “Lord, since my wife was brought home to me when I was a mere boy, she being a mere girl, I have not been conscious of having transgressed against her even in thought, much less in body. Lord, we desire to behold each other, not just in this life, but in the next life also.”

Nakulamātā then said: “Lord, since I was brought to my husband’s house when I was a mere girl, he being a mere boy, I have not been conscious of having transgressed against him even in thought, much less in body. Lord, we desire to behold each other, not just in this life, but in the next life also.”

At this, the Lord said: “If both husband and wife desire to behold each other in both this life and the next life, and both are matched in faith, matched in virtue, matched in generosity and matched in wisdom, then they will behold each other in both this life and the next life also.”

FEBRUARY 18

49. One remembers and turns over in the mind thoughts about things based on desire in the past, present and future. As one does so, desire is generated, and being desirous one is fettered by those things. And a mind full of lust is what I call a fetter.

FEBRUARY 19

50. There are these five disadvantages of wealth. What five? Wealth is in danger of fire, flood, kings, robbers and unloved heirs.

Then, there are these five advantages of wealth. What five? With the help of wealth one can make oneself happy, one's parents happy, one's wife, children, servants, and workers happy, and one's friends and companions happy. And to recluses and Brāhmins one can make offerings with lofty aim, connected with a happy future, resulting in happiness, leading to heaven.

FEBRUARY 20

51. “Is it possible, Lord, to see the visible results of generosity?”

And the Lord said: “Yes, it is possible to see the visible results of generosity. The giver, the generous one, is liked and dear to many. This is a visible result of generosity. The good and wise follow him. This is a visible result of generosity. A good reputation concerning him spreads about. This also is a visible result of generosity. Again, in whatever company he enters, be it nobles, Brāhmins, householders or recluses, he enters with confidence and is untroubled. This is a visible result of giving. And finally, the giver, the generous one, after death is reborn in heaven. This is a result to be seen hereafter.

FEBRUARY 21

52. Come, live with the doors of the senses guarded, watchfully mindful, carefully mindful with the ways of the mind well watched, possessed of a mind that is awake and observing.

FEBRUARY 22

53. Akkosaka of the Bhāradvāja Brāhmin clan heard that the leader of the clan had gone forth into the Sangha of the recluse Gotama. Angry and displeased, he went to where the Lord was and reviled and abused

the Lord with rude, harsh words. When he had finished, the Lord said: “What do you think, Brāhmin? Do you receive visits from friends and acquaintances, kith and kin and other guests?”

“Yes, Gotama, sometimes I do.”

“And what do you think? Do you prepare for them hard and soft food and give them rest?”

“Yes, Gotama, sometimes I do.”

“And if they do not accept these things from you, whose do these things become?”

“They become mine.”

“It is the same here, Brāhmin. That with which you revile, scold and abuse me, who does not revile, scold or abuse, that I do not accept from you. It is yours, Brāhmin. It belongs to you. One who reviles when reviled, who scolds when scolded, who abuses when abused — it is as if a host and a visitor dined together and made good. We, Brāhmin, have not dined together nor have we made good. It is yours, Brāhmin. It belongs to you.

FEBRUARY 23

54. Sense desire is an obstruction, a hindrance which enshrouds the mind and weakens wisdom. Ill-will, sloth and torpor, restlessness and worry and

doubt are all obstructions, hindrances which enshroud the mind and weaken wisdom. Surely it is possible that one, after abandoning these obstructions and hindrances which grow in and up over the mind and weaken wisdom, being strong in wisdom, should know his own good, the good of others, the good of both, and attain that knowledge and vision befitting the Noble Ones and transcending human states.

FEBRUARY 24

55. Just as a pot without support is easily upset and one with support is difficult to upset, in the same way, the mind without support is easily upset and the mind with support is difficult to upset. And what is the support of the mind? It is the Noble Eightfold Path: Perfect View, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration.

FEBRUARY 25

56. A cloth that is stained and dirty, when dipped in green, yellow, red or crimson, is not dyed properly. And why? Because the cloth is not clean. In the same

way, a bad destiny may be expected when the mind is stained. A cloth that is quite clean, quite pure, when dipped in green, yellow, red or crimson, is dyed properly. And why? Because the cloth is clean. In the same way, a good destiny may be expected when the mind is pure.

FEBRUARY 26

57. One who would rightly use the words “noble way of life, sublime state, the Tathāgata’s way of life” would do so to describe the intent concentration on in-and-out breathing.

FEBRUARY 27

58. Do not think lightly of evil, saying:
“It will not come to me.”
A drop at a time is the water pot filled.
Likewise, little by little
The fool is filled with evil.

Do not think lightly of good, saying:
“It will not come to me.”
A drop at a time is the water pot filled.
Likewise, little by little
The wise one is filled with good.

FEBRUARY 28

59. Of little importance is the loss of such things as wealth. But a terrible thing it is to lose wisdom. Of little importance is the gaining of such things as wealth. Great is the importance of gaining wisdom.



March

MARCH I

60. Arise! Sit up!
Of what use are your dreams?
How can you who are sick
And pierced with the arrow of grief
Continue to sleep?

Arise! Sit up!
Train yourself to win peace.
Let not the king of death,
Knowing you to be lazy,
Trick you into his realm.

Cross over this attachment,
Tied to which both gods and men are trapped.
Do not let this chance slip by,
Because for those who do,
There is only hell.

Dusty is indolence.
Dust comes in its wake.
With knowledge and vigilance,
Draw out the arrow of suffering from yourself.

MARCH 2

61. Just as this body is supported by material food, depends upon it, cannot be without it — even so, the five hindrances are supported by their own food, depend upon it, cannot be without it. And what food gives rise to sense desire, or nourishes sense desire already arisen? It is unsystematic attention to the alluring features of things. And what food gives rise to ill-will, or nourishes ill-will already arisen? It is unsystematic attention to the repulsive features of things. And what food gives rise to sloth and laziness, or nourishes sloth and laziness already arisen? It is unsystematic attention to regret, drowsiness, languor, heaviness after meals, laziness of mind. And what food gives rise to restlessness and worry, or nourishes restlessness and worry already arisen? It is unsystematic attention to irritation of mind. And what food gives rise to doubt, or nourishes doubt already arisen? It is unsystematic attention to things based on doubt and uncertainty.

MARCH 3

62. Ugga, the king's chief minister, said to the Lord: "Lord, it is amazing and astonishing how rich, wealthy and opulent Migarā Rohaneyya is!"

"What then, Ugga, is the amount of his treasure?"

“He has a million in gold; and of silver, who can say?”

“But is that a real treasure? Not that I say that it is not, but that is a treasure that is subject to fire, water, kings, robbers, enemies and unwanted heirs. But there are seven treasures that are not subject to such things. What seven? The treasures of faith, virtue, conscientiousness, fear of blame, learning, generosity and wisdom. These seven are not subject to fire, water, kings, robbers, enemies and unwanted heirs.

MARCH 4

63. Giving up lying, one becomes a speaker of the truth, reliable, trustworthy, dependable, not a deceiver of the world. Giving up slander, one does not repeat there what is heard here, or repeat here what is heard there, for the purpose of causing divisions between people. Thus, one is a reconciler of those who are divided and a combiner of those already united, rejoicing in concord, delighting in concord, promoting concord; concord is the motive of his speech. Giving up harsh speech, one speaks what is blameless, pleasant to the ear, agreeable, going to the heart, urbane, pleasing and liked by all. Giving up useless chatter, one speaks at the right time, about the facts, to the point, about Dhamma and discipline, words worthy of being

treasured up, seasonable, reasoned, clearly defined and connected to the goal.

MARCH 5

64. One who could but does not
Support his mother and father
In their old age —
This is a cause of one's downfall.

MARCH 6

65. Once, the Lord dwelt among the Sakyas in the Park of the Banyan Tree at Kapilavatthu, and while there, Mahānāma the Sakyan came to him and asked: “How, Lord, does one become a lay disciple?”

“When one has taken refuge in the Buddha, the Dhamma and the Sangha, then one is a lay disciple.”

“How, Lord, is a lay disciple virtuous?”

“When a lay disciple abstains from killing, stealing, sexual misconduct, lying and drinking intoxicants, then he is virtuous.” “How, Lord, does one help oneself but not others?”

“When one has achieved faith, virtue and renunciation, when one longs to see the monks, to hear the good Dhamma, to be mindful of the Dhamma once

heard, when one reflects on it, knows it in both the letter and the spirit and walks in conformity with it, but one does not strive to establish such things in others, then one helps oneself but not others.”

“Then how, Lord, does one help oneself and others also?”

“When one has oneself achieved faith, virtue, and renunciation and strives to establish such things in others, when one longs to see the monks, to learn the good Dhamma, to be mindful of the Dhamma once heard, when one reflects upon its meaning, knows it in both the letter and spirit and walks in conformity with it and strives to establish such things in others, then one helps both oneself and others also.”

MARCH 7

66. Suppose a bowl of water was mixed with lac, turmeric or blue or yellow dye, and suppose a man with vision were to look at his reflection in that water. He would neither know nor see it as it really is. In the same way, when one lives with the mind possessed with and overwhelmed by sensual desire and knows no refuge from it, at such times one neither knows nor sees his own welfare or the welfare of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

Suppose a bowl of water is heated on a fire, boiling and bubbling over, and suppose a man with vision were to look at his reflection in that water. He would neither know nor see it as it really is. In the same way, when one lives with the mind possessed with and overwhelmed by ill will and knows no refuge from it, at such times one neither knows nor sees his own welfare or the welfare of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

Now, suppose a bowl of water was overgrown with mossy water plants, and suppose a man with vision were to look at his reflection in that water. He would neither know nor see it as it really is. In the same way, when one lives with the mind possessed with and overwhelmed by sloth and laziness and knows no refuge from it, at such times one neither knows nor sees his own welfare or the welfare of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

Again, suppose a bowl of water was whipped up by the wind, stirred up, whirled around and rippling with waves, and suppose a man with vision were to look at his reflection in that water. He would neither know nor see it as it really is. In the same way, when the mind is possessed with and overwhelmed by restlessness and worry and one knows no refuge from it, at such times

one neither knows nor sees his own welfare or the welfare of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

Once again, suppose a bowl of water was stirred up, turbid, muddy and set in the dark, and suppose a man with vision were to look at his reflection in that water. He would neither know nor see it as it really is. In the same way, when the mind is possessed with and overwhelmed by doubt and one knows no refuge from it, at such times one neither knows nor sees his own welfare or the welfare of others. Chants learned by heart long ago are forgotten, to say nothing of those learned recently.

MARCH 8

67. Whatever one thinks about and ponders over often, one's mind gets a leaning in that way.

MARCH 9

68. Wherever these five are found, whether in a king or a farmer, a general, a village headman, a guild master or the leaders of the clan, growth may be expected and not decline. What five?

Take the case of a clansman who with wealth acquired by work and effort, gathered by strength

of arm and sweat of brow, justly obtained by lawful means honours, reveres, venerates and respects his parents. They in turn regard him fondly with thoughts of love, and say: “Long life to you and may you be protected.” Thus for one who regards his parents fondly, growth may be expected and not decline. The same is also true for his wife and children, servants and workfolk; the same obtains for those who work his fields, and his tenants, and also for the gods; the same applies to recluses and Brāhmins. When he regards them fondly, they will say: “Long life to you and may you be protected.”

MARCH 10

69. And how is cleaning of the body threefold? Concerning this, one abandons killing, lays aside the rod and the knife; one lives gently, kindly and feeling compassion towards every living being. One abandons stealing the property of another, whether in the jungle or the village; things not given, one does not steal. One abandons sexual misconduct. One has no intercourse with girls under the guardianship of mother, father, brother, sister or relatives, with girls lawfully protected, already pledged to a husband, those undergoing punishment or those dressed with flowers and pledged to be married.

MARCH 11

70. Whoever, whether at morning, noon or night, practises righteousness of body, speech and mind — they have a happy morning, a happy noon and a happy night.

MARCH 12

71. The Lord asked: “Which is greater? The little sand on my fingernail, or the great earth?”

“Lord, greater by far is the great earth. Tiny is the sand on your fingernail. The two cannot be compared.”

“So too, beings who are reborn as humans are few in number. Far greater are those who are reborn in non-human realms. Therefore, you should train yourself, thinking: “We will live earnestly.”

MARCH 13

72. Just as the dawn is the forerunner, the vanguard of the rising sun, so too, possession of virtue is the forerunner, the vanguard of the rising of the Noble Eightfold Path.

MARCH 14

73. These three types of thought cause blind-

ness, loss of sight and ignorance, they put an end to wisdom, are associated with trouble, and do not conduce to Nirvāna. What three? Thoughts of greed, hatred and harming. These three types of thought give vision, seeing and knowledge, they increase wisdom, are associated with harmony, and conduce to Nirvāna. What three? Thoughts of giving up, love and helping.

MARCH 15

74. Then the Lord said to Mahā Moggallana: “Are you drowsy, Moggallana? Are you drowsy?”

“Yes, Lord.”

“Well, then, whenever the thought of laziness befalls you, pay no attention to that thought, do not dwell on it. Doing this, it is possible that it will pass.

But if, by so doing, that laziness does not pass, then you should think and reflect in your mind about the Dhamma — review it in your mind as you have heard it and learned it. Doing this, it is possible that the laziness will pass.

But if, by so doing, the laziness does not pass, then you should recite the Dhamma in detail as you have heard it and learned it. Doing this, it is possible that the laziness will pass.

But if, by so doing, that laziness does not pass, then you should pull your ears and rub your limbs with the palms of your hands. Doing this, it is possible that the laziness will pass.

But if, by so doing, the laziness does not pass, then get up from your seat, and having splashed water on your face, look in all directions and gaze upward into the starry sky. Doing this, it is possible that the laziness will pass.

But if, by so doing, it does not pass, then you should firmly establish the inner perception of light — as by day, so by night; as by night, so by day. Thus with a mind that is clear and unobstructed, you should develop a radiant consciousness. Doing this, it is possible that the laziness will pass.

But if, by so doing, it still does not pass, then aware of what is in front of you and behind you, walk up and down with your senses turned inwards and your mind not straying without. Doing this, it is possible that the laziness will pass.

But if, by so doing, it still does not pass, then lie down on your right side in the lion posture with one foot on the other, mindful and clearly conscious, with the thought of rising later. After waking, you should get straight up, thinking: ‘I will not indulge in the enjoyment of lying down, reclining and sleeping.’ Train yourself like this.”

MARCH 16

75. If you take refuge in the Buddha, the Dhamma and the Sangha, no fear or trembling will ever arise.

MARCH 17

76. These four states conduce to the growth of wisdom; these four states are of great help to one who has become human. What four? Association with a good person, hearing the good Dhamma, wise attention, and behaving in accordance with Dhamma.

MARCH 18

77. The wanderer Nandiya asked the Lord: “What conditions are there, that when developed and practised, lead to Nirvāna, have Nirvāna as their goal, culminate in Nirvāna?”

“There are, Nandiya, eight things which, when developed and practised, lead to Nirvāna, have Nirvāna as their goal, culminate in Nirvāna. What eight? Perfect View, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration.”

MARCH 19

78. There are these five right times for striving. What five? Concerning this, one is young, youthful, black-haired, blessed with the beauty of youth and in the prime of life. This is the first right time for striving. Then, one has health and well-being, with a good digestion that is not over-hot or over-cool. This is the second right time. If there is no famine and the crops are good, with food easy to get and one can easily live on gleanings and favours, this is the third good time. When men live in friendly fellowship, harmonious as milk and water blended, without quarrels and looking upon each other with the eye of affection, this is the fourth good time. Again, when the Sangha dwells in friendly fellowship, content with one teaching, then there is no reviling one another, no accusation, quarrelling, contention, but they with little faith find faith, and the faith of those already faithful grows. This is the fifth time for striving.

MARCH 20

79. Look not to faults of others,
Nor to their omissions and commissions.
But rather look to your own acts,
To what you have done and left undone.

When one looks down on another's faults,
And is always full of envy,
One's defilements continually grow;
Far is one from their destruction.

If only you would do what you teach others,
Then, being yourself controlled,
You could control others well.
Truly, self-control is difficult.

You yourself must watch yourself.
You yourself must examine yourself,
And so, self-guarded and mindful,
O monk, you will live in happiness.

MARCH 21

80. That which is called thought, mind or consciousness arises and disappears continuously both day and night. Just as a monkey swinging through the trees grabs one branch, letting it go only to grab another, so too that which is called thought, mind or consciousness arises and disappears continuously both day and night.

MARCH 22

81. Jambukhādaka the wanderer came to Venerable Sāriputta and said to him: "They talk about Nirvāna! Nirvāna! But what, Sāriputta, is Nirvāna?"

“The destruction of greed, hatred and delusion is Nirvāna.”

“Is there any path, any approach that leads to Nirvāna?”

“There is such a path, such an approach.”

“And what is it?”

“It is, friend, the Noble Eightfold Path — Perfect View, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration.”

“An auspicious path, an auspicious approach to the realization of Nirvāna it is too, a proper occasion for earnestness.”

MARCH 23

82. Here in the world
 One should train carefully in virtue,
 For virtue when cultivated
 Brings success near at hand.

The careful one should guard virtue,
Desiring the three types of happiness —
The praise of others, wealth,
And heaven after death.

The virtuous one makes many friends
Because of self-restraint,

But the immoral one, practising evil,
Is estranged from his friends.

The immoral one gains only ill-repute
And bad reputation,
The virtuous gains reputation,
Fame and praise.

Virtue is the foundation, the forerunner,
The origin of all that is good and beautiful,
And therefore one should purify one's virtue.

Virtue is the control, the restraint
And the delighting of the mind,
And thus the place where all Buddhas cross
over.
Therefore, one should purify one's virtue.

Virtue is a mighty power,
Virtue is a sharp weapon,
Virtue is the supreme adornment,
Virtue is a wonderful armour.

Virtue is a sturdy bridge,
Virtue is an unsurpassed perfume,
Virtue is the best ointment,
Sending fragrance in all directions.

Virtue is the foremost provision,
Virtue is food for the journey,
Virtue is the best vehicle
For going in any direction.

MARCH 24

83. These three people are very helpful to others. What three? One through whom one goes for refuge to the Buddha, the Dhamma and the Sangha; one through whom one understands the Four Noble Truths; and one through whom one comes to destroy the defilements and comes to know in this very life the mind's complete freedom. These are the three persons. There are none more helpful than these three.

MARCH 25

84. Venerable Vakkali was staying at the Potters' Shed and was suffering from a disease, sick and afflicted. Then he called his attendant and said: "Friend, go to the Lord; in my name worship his feet, tell him I am suffering from a disease and suggest that it would be good if he, out of compassion, were to come and visit me."

So the attendant went to the Lord and did what he was asked. In silence the Lord consented, and dressing himself and taking his robe and bowl, set out. Now Vakkali saw the Lord coming from a distance and struggled to rise from his bed. But the Lord saw him and said: “Enough, Vakkali. Remain in your bed. There are seats made ready. I will sit there.” Having seated himself, the Lord addressed Vakkali and said: “I hope you are bearing up. I hope you are enduring. Are the pains decreasing or abating? Do they seem to be decreasing or abating?”

“No, Lord. I am not bearing up or enduring, the pains do not decrease, neither do they grow.”

“Then have you any doubt or remorse?”

“Indeed, Lord, I have no doubt or remorse.”

“Have you anything concerning virtue to reproach yourself about?”

“No, Lord, I have nothing to reproach myself about.”

“Then you must have some worry, something to regret?”

“Concerning that, for a long time I have been wanting to see the Lord but I have not had the strength of body to do so.”

“Hush, Vakkali. Why do you want to see this dirty body of mine? He who sees the Dhamma sees me and he who sees me sees the Dhamma. Truly, seeing

the Dhamma, one sees me and seeing me, one sees the Dhamma.”

MARCH 26

85. I know not of any other single thing so unworkable as the undeveloped mind. Indeed, the undeveloped mind is an unworkable thing. I know not of any other single thing so workable as the developed mind. Indeed, the developed mind is a workable thing.

MARCH 27

86. Whatever has had to be done by a teacher out of compassion, for the welfare of his disciples, I have done for you. Here are the roots of the trees, here are the empty places. Meditate, do not be slothful, do not be remorseful later. These are my instructions to you.

MARCH 28

87. Cultivate a friend whose ways are seven. What seven? He gives what is hard to give, does what is hard to do, bears what is hard to bear, he confesses his own secrets and keeps your secrets, in times of trouble he does not forsake you, and he does not forsake you when you are down.

MARCH 29

88. And how do disciples conduct themselves towards a teacher with love, not hostility? Concerning this, the compassionate teacher teaches the Dhamma to disciples, seeking their welfare, out of compassion, saying: “This is for your welfare and happiness.” His disciples listen to him, lend an ear, prepare their minds for profound knowledge, they do not turn aside or move away from the teacher’s instructions. Thus do disciples conduct themselves towards a teacher with love, not hostility. Therefore, conduct yourselves towards me with love, not hostility, and it will be for your welfare and happiness for a long time. I shall not treat you as does the potter damp clay. Repeatedly admonishing I shall speak, repeatedly testing. One who is sound will stand the test.

MARCH 30

89. There are three types of people in the world. What three? One who is like carving on a rock, one who is like scratching on the ground, and one who is like writing on the water. What sort of person is like carving on a rock? Imagine a certain person who is always getting angry and his anger lasts long, just as carving on a rock is not soon worn off by wind, water

or lapse of time. What sort of person is like scratching on the ground? Imagine a certain person who is always getting angry but his anger does not last long, just as scratching on the ground is soon worn off by wind, water and lapse of time. And what sort of person is like writing on the water? Imagine a certain person who, even though spoken to harshly, sharply, roughly, is easily reconciled and becomes agreeable and friendly, just as writing on the water soon disappears.

MARCH 31

90. Whatever families endure long, all of them do so because of four reasons, or because of several of them. What four? They recover what is lost, repair what is decayed, eat and drink in moderation, and they put in authority a man or woman of virtue.



April

APRIL 1

91. The mind is luminous, but it is stained by defilements that come from without. Ordinary folk do not realize this, so they do not cultivate the mind. The mind is luminous, but it can be cleansed of defilements that come from without. This the noble disciples understand, so they do cultivate the mind.

APRIL 2

92. Who is one's own best friend, and who is one's own worst enemy? Those whose thoughts, speech and actions are evil, they are their own worst enemy. Even if they were to say: "We care about ourselves," nevertheless they would be their own worst enemy. And why? Because that which one would do 'to an enemy, they do to themselves. Those whose thoughts, speech and actions are good, they are their own best friends. Even if they were to say: "We don't care about ourselves," nevertheless they would be their own best friend. And why? Because that which one would do to a friend, they do to themselves.

APRIL 3

93. Greed, hatred and delusion are unskillful. Whatever the greedy, hating or deluded person does with body, speech or mind — that is unskillful, also. Whatever one overwhelmed by greed, hatred or delusion, with mind uncontrolled, does to another, unjustly causing him suffering through punishment, imprisonment, fine, abuse, banishment, or on the grounds that “might is right” — all that is unskillful, too.

APRIL 4

94. Four things lead to worldly progress: achievement in alertness, in caution, in good friendship and achievement in balanced livelihood. And what is achievement in alertness? Concerning this, in whatever way one earns a living, whether by farming, trading, cattle rearing, archery, service to the king or by some craft, in that one becomes deft and tireless, gifted with an inquiring turn of mind into ways and means, and able to arrange and carry out the job.

And what is achievement in caution? Concerning this, whatever one earns by work and effort, collected by strength of arm and sweat of brow in a just and lawful manner, one husbands, watches and guards so that kings do not seize it, thieves do not steal it, fire

or water do not destroy it, and unwanted heirs do not remove it.

And what is good friendship? Concerning this, in whatever village or town one lives, one associates with, converses with, discusses things with people either young or old, who are cultured, full of faith, full of virtue, full of charity and full of wisdom. One acts in accordance with the faith of the faithful, the virtue of the virtuous, the charity of the charitable and the wisdom of the wise.

And what is balanced livelihood? Concerning this, one knows both his income and expenditure and lives neither extravagantly nor miserly, knowing that income after expenditure will stand at so much and that expenses will not exceed income. Just as a goldsmith or his apprentice knows, on holding the scales, that so much has dipped down and so much has tilted up, one knows income and expenditure. If one with small income were to lead an extravagant life there would be those who would say: "He enjoys his wealth like a wood-apple eater." Likewise, if one with a good income were to be miserly, there would be those who would say: "He will die like a beggar." There are four channels through which the wealth one has collected is lost: debauchery, drunkenness, gambling and friendship with evildoers. Imagine there were a great tank of water with four inlets and outlets, and a man were to

close the inlets but keep the outlets open. If there were no rain we could expect the water to decrease. In the same way, these are the four channels through which wealth is lost. There are these four channels through which the wealth one has collected is preserved: avoidance of debauchery, drunkenness, gambling and friendship with evildoers. Imagine there were a great tank of water with four inlets and outlets, and a man were to keep the inlets open and close the outlets. If he did this and there were good rainfall, we could expect the water to increase. In the same way, there are these four channels through which wealth is preserved.

APRIL 5

95. There are these three unskillful types of thought. What three? Thoughts of self-esteem, thoughts of gains, honours and fame and thoughts of worrying about others.

APRIL 6

96. These five trades ought not to be practised by a layman. What five? Trade in weapons, trade in human beings, trade in flesh, trade in alcohol and trade in poisons.

APRIL 7

97. Possessed of four qualities, one is understood as being a good person. What four?

Concerning this, the good person does not speak of what is to the discredit of another, even when asked. What then when unasked? If, however, on being questioned, he is required to speak, then with reserve he dispraises the other person, with hesitation and in brief. This is the meaning of the saying: "This person is good."

Again, the good person, even when unasked, speaks of what is to the credit of another. What then when asked? If, however, on being questioned, he is required to speak, then without reserve he praises the other person without hesitation and in full. This is the meaning of the saying: "This person is good."

Once again, the good person, even when unasked, speaks of what is to his own discredit. What then when asked? If, however, on being questioned, he is required to speak, then without reserve he speaks of what is to his own discredit without hesitation and in full. This is the meaning of the saying: "This person is good."

Finally, the good person does not speak of what is to his own credit, even when asked. What then when unasked? If, however, on being questioned, he is

required to speak, then with reserve he speaks of what is to his own credit, with hesitation and in brief. This is the meaning of the saying: “This person is good.”

APRIL 8

98. Even if one should seize the hem of my robe and walk step by step behind me, if he is covetous in his desires, fierce in his longings, malevolent of heart, with corrupt mind, careless and unrestrained, noisy and distracted and with senses uncontrolled, he is far from me. And why? He does not see the Dhamma, and not seeing the Dhamma, he does not see me. Even if one lives a hundred miles away, if he is not covetous in his desires, not fierce in his longings, with a kind heart and pure mind, mindful, composed, calmed, one-pointed and with senses restrained, then indeed, he is near to me and I am near to him. And why? He sees the Dhamma, and seeing the Dhamma, sees me.

Though physically close behind,
If one is acquisitive and restless,
How far is that turbulent one from one at peace,
That burning one from one cooled,
That hankering one from one content!

But thoroughly understanding Dhamma,
And freed from longing through insight,
The wise one, rid of all desire,
Is calm as a pool unstirred by the wind.
How close is that peaceful one to one at peace,
That cool one to one cooled,
That content one to one content!

APRIL 9

99. Whatever a Tathāgata utters, speaks and proclaims between the day of his enlightenment and the day he dies, all that is factual, not otherwise, and that is why he is called “Tathāgata”.

APRIL 10

100. Whatever harm an enemy can do to an enemy,
Or a hater to a hater,
An ill-directed mind
Causes oneself even greater harm.

No mother or father
Or any other kin
Can do greater good for oneself
Than a well-directed mind.

APRIL 11

101. One's patience should be strengthened by thinking: "Those who have no patience are afflicted in this world and do actions that lead to affliction in the next life." One should think: "Although this suffering arises because of the wrong deeds of others, my body is the field for that suffering, and the actions which brought it into being are mine." One should think: "This suffering will free me from the debt of kamma." One should think: "If there were no wrongdoers, how could I bring patience to perfection?" One should think: "Although he is a wrongdoer now, in the past he may have been my benefactor." One should think: "A wrongdoer is at the same time a benefactor because through him patience can be practised." One should think: "All beings are like my own children and who would get angry over the misdeeds of one's own children?" One should think: "He does me wrong because of some fault in myself, I should strive to remove this."

APRIL 12

102. There are these seven conditions which overtake an angry man or woman which are gratifying and helpful to a rival. What seven?

Take the case of one who wishes of a rival: “I wish he were ugly.” And why? One does not like a beautiful rival. This person, overwhelmed and subverted by anger even though he is bathed, anointed, with trimmed hair and beard and clad in clean clothes — for all that, he is ugly because of his anger.

Then, take the case of one who wishes this of a rival: “I hope he sleeps badly.” And why? One does not like a rival to sleep well. This person, being overwhelmed and subverted by anger, despite lying on a bed spread with fleecy cover, spread with white blankets and woollen cover embroidered with flowers, covered by an antelope skin, with awning above and red cushions at each end — he sleeps badly because of his anger.

Again, take the case of one who wishes this of a rival: “I hope he becomes poor.” And why? One does not like a rich rival. This person, being overwhelmed and subverted by anger, owning whatever possessions, earned by vigour, gathered up by strength of arm and sweat of brow righteously and lawfully — the king will order them all sent to the royal treasury because he is overwhelmed by anger.

Once again, take the case of one who wishes this of a rival: “I wish he was without fame.” And why? One does not like a famous rival. For this sort of person, being overwhelmed and subverted by anger,

whatever fame he has earned falls away because he is overwhelmed by anger.

Again, take the case of one who wishes this of a rival: "I hope he has no friends." And why? One does not like a rival with friends. As for this person, being overwhelmed and subverted by anger, whatever friends, intimates, relatives and kin he has will all avoid him and keep away from him because he is overwhelmed by anger.

And finally, take the case of one who wishes this of a rival: "I hope he goes to hell." And why? One does not like a rival to go to heaven. This person, overwhelmed and subverted by anger, misconducts himself in body, speech, and mind and thus goes to hell himself.

These are the seven conditions which overtake the angry man or woman which are gratifying and helpful to a rival.

APRIL 13

103. It is like a leper with his limbs all ravaged and festering, being eaten by vermin, who tears his open sores with his nails and scorches his body over a charcoal pit. The more he does it the more those open sores become septic, evil-smelling and putrefying, and the scratching brings only little relief. In a similar way

do beings who are not yet freed from attachment to sense pleasures, while being consumed by the craving for, and burning with the fever of sense pleasures, continue to chase after sense pleasures. And the more they chase after them, the more they crave and burn for them, and this brings only little relief.

APRIL 14

104. There are these six dangers associated with idleness. Thinking: “It’s too cold,” one does not work. Thinking: “It’s too hot,” one does not work. Thinking: “It’s too early,” one does not work. Thinking: “It’s too late,” one does not work. Thinking: “I am too hungry,” one does not work. Thinking: “I am too full,” one does not work.

APRIL 15

105. When the good Gotama teaches Dhamma to the assembly in a park, he does not exalt them or disparage them; on the contrary, he delights, uplifts, inspires, and gladdens that assembly with talk on Dhamma. The sound that comes from the good Gotama’s mouth has eight qualities: it is distinct and intelligible, sweet and audible, fluent and clear, deep and resonant. Therefore when he instructs the assembly, his voice does not go beyond that assembly. After being delighted, uplifted,

inspired and gladdened with talk on Dhamma, they rise from their seats and depart reluctantly, keeping their eyes upon him.

APRIL 16

106. The fool may be known by his deeds; the wise one may be known by his deeds. Wisdom is illuminated by one's deeds.

APRIL 17

107. The noble disciple who is utterly devoted to and has unshakable faith in the Tathāgata can have no doubt or wavering concerning the Tathāgata or his teachings. And it may be expected that such a disciple will live resolute in energy, always striving to abandon bad qualities and develop the good, and that he will be energetic in exerting himself and will not drop the good.

APRIL 18

108. There are these five ways of overcoming malice which ought to be overcome when it arises. What five? In whoever malice arises, in him should love be developed. In whoever malice arises, in him compassion should be developed. In whoever malice arises, in him equanimity should be developed. In whoever

malice arises, he should forget about it, pay it no attention. In whoever malice arises, in him the fact that it is of his own making should be fixed in his mind and he should think: “This is of my own making, the heir of actions; actions are its matrix, actions are its kin and foundation. And whatever one does, good or bad, one will become heir to that.”

In these five ways malice should be put away.

APRIL 19

109. I will teach you the Mirror of Dhamma which, if someone possesses, he may confidently say: “Rebirth in hell as an animal or a ghost is impossible for me. I am a Stream-Winner, safe from falling into misery; I am bound for enlightenment.” And what is the Mirror of the Dhamma? Concerning this, a noble disciple has unwavering faith in the Buddha and thinks: “Such indeed is the Lord — a Noble One, a fully enlightened Buddha, with perfect knowledge and conduct, happily attained, a knower of the worlds, guide unsurpassed of men to be tamed, a teacher of gods and men, a Buddha, the Lord.” He has unwavering faith in the Dhamma and thinks: “Beautifully taught is the Lord’s Dhamma, immediately apparent, timeless, of the nature of a personal invitation, progressive, to be attained by the wise each for himself.” He has unwavering faith in

the Sangha and thinks: “Happily faring are the Lord’s disciples, straightforwardly faring are the Lord’s disciples, correctly faring are the Lord’s disciples, methodically faring are the Lord’s disciples — namely, the four pairs of individuals, the eight types of persons. These disciples of the Lord are worthy of offerings, hospitality, gifts, salutations with folded hands; they are an incomparable source of goodness in the world.” Also, he has the virtues that are loved by the Noble Ones — complete, perfect, spotless and pure, virtues that are freeing, praised by the wise, uninfluenced by worldly concerns and conducive to concentration.

APRIL 20

110. One may not be skilled in the habit of other’s thoughts but at least one can make this resolve: “I will be skilled in the habit of my own thoughts.” This is how you should train yourself, and this is how it is done. A woman, a man or a youth fond of self-adornment, examining his reflection in a bright, clear mirror or a bowl of clear water might see a blemish or pimple and try to remove it. And when he no longer sees it there, he is pleased and satisfied and thinks: “It is an advantage to be clean.” In the same way, one’s introspection is most fruitful in good states when one thinks: “Am I usually greedy or hateful, overcome by sloth and torpor,

with excited mind or filled with doubt or anger, or am I not? Do I usually live with soiled thoughts, or clean thoughts? With body passionate or not, sluggish or full of energy, uncontrolled or well controlled?” If on self-examination one finds that he does live with these evil unprofitable states, then he must put forth extra desire, effort, endeavour, exertion, energy, awareness and attention to abandon them. And if on self-examination he finds that he does not live with the evil unprofitable states, then he should make an effort to establish those profitable states and further destroy the defilements.

APRIL 21

III. At that time, the Lord, having stayed as long as he liked at Benares, set out for Uruvelā. Then turning off the road, he entered a woodland grove and sat down at the foot of a tree. Now at that time a group of about thirty friends of high standing and their wives were enjoying themselves in that same woodland. One of the friends had no wife, so a prostitute had been brought along for him, and while they were enjoying themselves she took their belongings and ran away. So these friends began looking around for the woman, and as they roamed about they saw the Lord at the foot of the tree. They approached him and asked: “Lord, have you seen a woman?”

“What, young men, have you to do with a woman?”

So they told the Lord what had happened and why they were looking for the woman. And the Lord said to them: “What do you think? Which is better? To seek for this woman, or to seek for yourself?”

“Truly, Lord, it would be better to seek for ourselves.”

“Well then, sit down and I will teach you Dhamma.”

So those friends sat down and the Lord gave a progressive talk, that is to say, on virtue, heaven, the danger, the futility and the depravity of sense pleasures and the advantages of giving them up. Then, when the Lord knew that their minds were ready, malleable, free from hindrance, uplifted and gladdened, he explained to them the teaching which is unique to the Buddhas — suffering, its cause, its overcoming and the way to its overcoming.

APRIL 22

112. There are these six dangers of being addicted to gambling. In winning, one begets hatred; in losing, one mourns the loss of wealth; one’s word is not accepted in court; one is avoided by both friends and

officials; one is not sought after for marriage, as people say a gambler cannot support a wife.

APRIL 23

113. Enduring patience is the highest austerity.

APRIL 24

114. I have heard this said: “Sublime is abiding in love,” and the Lord is proof of this because he is seen to abide in love.

APRIL 25

115. Now at that time, a certain monk was suffering from dysentery, and lay where he had fallen in his own excrement. The Lord and Ānanda were visiting the lodgings and they came to where the sick monk lay, and the Lord asked him: “Monk, what is wrong with you?”

“I have dysentery.”

“Is there no one to look after you?”

“No, Lord.”

“Then why is it that the other monks don’t look after you?”

“It is because I am of no use to them, Lord.”

Then the Lord said to Ānanda: “Go and fetch water. We will wash this monk.” So, Ānanda brought water and the Lord poured it out while Ānanda washed the monk all over. Then taking the monk by the head and feet, the Lord and Ānanda together carried him and laid him on a bed. Later, the Lord called the monks together and asked them: “Why, monks, did you not look after that sick monk?”

“Because he was of no use to us, Lord.”

“You have no mother or father to take care of you. If you do not look after each other, who else will? He who would nurse me, let him nurse the sick.”

APRIL 26

116. Then Venerable Sāriputta said: “There are these five ways of putting away malice that arises. What five?”

“Take the case of a person whose ways are impure in deed but not in word. Suppose a monk who wears robes made from rags were to see a rag on the road, he would hold it with his left foot and spread it out with his right foot and try to make the best use of it and then go on his way. In the same way, one whose ways are impure in deed but not in word, his deeds ought to be disregarded. Think instead about his ways that are pure.

“And concerning one whose words are impure but who is pure in deed, how should malice be put away? Suppose a man, tortured by heat, by heat overspent, wearied, craving and thirsty were to come upon a pond overgrown with mossy slime and water plants. He would plunge into the pond, scatter the water plants this way and that, cup his hands, drink and then go his way refreshed. In the same way, one whose words are impure but who is pure in deed, his words ought to be disregarded. Think instead about his ways that are pure.

“And what of one who is impure in both word and deed, but who can attain mental clarity and calm from time to time? Suppose a man, tortured by heat, by heat overspent, wearied, craving and thirsty, were to come upon a puddle in a cow’s footprint. He might think to himself: ‘Here is a puddle in a cow’s footprint, but if I drink using my hands or a cup I will stir and churn up the mud and make it unfit to drink. What if I were to crouch down on all fours, bend low and drink as does a cow?’ And so he does this. In the same way, one who is impure in both word and deed but who can attain mental clarity and calm from time to time, his words and deeds ought to be disregarded. Think only of his clarity and calm.

“And what of one whose ways are impure and who cannot even attain mental clarity and calm? Suppose a sick and ailing man, grievously ill, were going

along a highway with no village in front or behind, unable to get the proper food, medicine or attention, or a guide to the next village. If another man were to see him, he might feel pity and he might say to himself. 'This poor man, he should get help or he will suffer to his destruction.' In the same way, for one whose ways are impure and who cannot even attain mental clarity and calm, pity, compassion and commiseration ought to arise and you should think: 'This poor man, he should give up the bad and develop the good, or else after death he will have a bad rebirth.'

“And concerning one whose words and deeds are pure and who has mental clarity and calm, how should malice be put away? Suppose a man, tortured by heat, by heat overspent, wearied, craving and thirsty were to come upon a pool of sweet, cool, limpid water, a lovely resting place shaded by all kinds of trees. He would plunge into that pond, bathe, drink and come out and lie there in the shade. In the same way, of this person, think about his purity and mental clarity and calm.”

APRIL 27

117. Suppose an enemy has hurt you
 In his own domain.
 Why should you annoy yourself
 And hurt your mind in your domain?

In tears you left your family,
They who were kind and helpful always.
So why not leave behind your enemy
And the anger that brings so much harm?

This anger which you embrace
Eats away at the very roots
Of all the virtues you strive to develop.
Who would be such a fool?

Someone else does evil deeds
And you get angry. Why?
Do you wish to copy him
And act as he does?

Suppose someone, to annoy,
Provokes you to do some evil act.
Why allow anger to arise and thus
Do exactly as he wants you to do?

If you get angry
Then maybe he will suffer, maybe not.
But by feeling anger yourself
You certainly do suffer.

If enemies blinded by anger
Are content to walk the path of woe,

Do you wish to follow them
By getting angry yourself?

If a foe provokes you
To hurt yourself by getting angry,
Let that anger subside.
Do not harm yourself needlessly.

APRIL 28

118. Citta the householder said to the monks:
“Suppose a black steer and a white steer were tied together by a rope or yoke. Now, if one were to say that the black steer was the fetter of the white one, or that the white steer was the fetter of the black one, would one be speaking rightly?”

“No, they would not, householder. They are fettered by the rope or yoke.”

“Well, in the same way, monks, the eye is not the fetter of objects, nor is the object the fetter of the eye. Rather, the desire and craving that arises owing to the pair of them, that is the fetter. The ear and sounds, the nose and smells, the tongue and tastes, the mind and thoughts are not the fetters, but rather the desire and craving that arises owing to the pairs of them, that is the fetter.”

“Good for you, householder, well said. You have the eye of wisdom that is consistent with the Buddha’s deep teaching.”

APRIL 29

119. Kimbila asked the Lord: “What is the cause, what is the reason why, after the Tathāgata attains final Nirvāna, the good Dhamma will last long?”

“If, after the Tathāgata has attained final Nirvāna, the monks and the nuns, the laymen and the laywomen live with reverence and heed to the Teacher, the Dhamma and the Sangha, live with reverence and heed to the training, to concentration, to earnestness and to goodwill, then the good Dhamma will last long.”

APRIL 30

120. Some foolish people here, on being told by me: “Give this up,” say: “But what is this small and insignificant matter? This recluse lays too much stress on small things.” And so they do not give up that thing and they cause dissatisfaction to be nursed against me and those who do desire the training. This becomes for them a strong, solid and stout bond, a bond not easily worn away, like a thick block of wood.

May

MAY I

121. One who is serious is a believer, not an unbeliever. One who is serious is energetic, not lazy. One who is serious has firm mindfulness, not distracted. One who is serious has clear comprehension, not confused comprehension. One who is serious has strong wisdom, not weak.

When you have established these five things in yourself, you should also make six things grow within you. You should recollect the Tathāgata like this: “Such indeed is the Lord, a Noble One, a fully enlightened Buddha, with perfect knowledge and conduct, happily attained, a knower of the worlds, guide unsurpassed of men to be trained, a teacher of gods and men, a Buddha, the Lord.”

You should recollect the Dhamma like this: “Beautifully taught is the Lord’s Dhamma, immediately apparent, timeless, of the nature of a personal invitation, progressive, to be attained by the wise, each for himself.”

You should recollect the Sangha like this: “Happily faring are the Lord’s disciples, straightforwardly faring are the Lord’s disciples, correctly faring

are the Lord's disciples, methodically faring are the Lord's disciples, namely, the four pairs of individuals, the eight types of persons. These disciples of the Lord are worthy of offerings, hospitality, gifts, salutation with folded hands; they are an incomparable source of goodness in the world."

You should recollect your own virtues as being complete, whole, unspotted, untarnished, freedom-giving, as being praised by the wise, pure and leading to concentration.

You should recollect your own generosity like this: "It is a gain for me. Indeed, it is a great gain that amidst those overcome by meanness, I live at home with the mind cleaned of meanness; I am open handed, pure-handed, delighting in sharing, one to ask a favour of, one who rejoices in giving things."

Again, you should recollect the gods in this way: "There are the gods of the Four Great Kings, the Thirty-three Gods, the gods of Yama, the gods of delight, the gods who delight in creation, those who have power over the creations of others, those in the company of Brahmā and those beyond that. I, too, have the faith, the virtue, the learning, the generosity, and the wisdom by which these gods, on dying here, were re-born there in heaven."

At a time when a noble disciple recollects all these things, his mind is freed from greed, hatred

and delusion. At that time, his mind is straight and fixed upon those things, and with a straight mind he expresses the gladness of the good, the gladness of the Dhamma, and the gladness that goes with Dhamma. In one who is glad, joy arises; because of joy, the body is tranquil; with tranquil body one is happy, and the mind of one who is happy is concentrated. About a person like this, it is said: “The noble disciple who recollects the Buddha, the Dhamma and the Sangha, who recollects virtue, generosity and the gods — that disciple dwells evenly among folk who dwell unevenly.”

MAY 2

122. And what is the factor of exertion for the utter purification of virtues? In this case, one is virtuous, he undertakes and practices the precepts. This resolve is called the complete purification of virtue: “I will bring to perfection the purification of virtue if it is incomplete, and if it is complete I will supplement it here and there with wisdom.” This is called the complete purification of virtue. The desire, the effort, the exertion, the endeavour, the persistence, the mindfulness and attention applied to this is called a factor in the complete purification of virtue.

MAY 3

123. One strong in faith but weak in wisdom has uncritical and groundless confidence. One strong in wisdom but weak in faith errs on the side of cunning and is as hard to cure as one whose sickness is caused by a medicine. When the two are balanced, one has confidence only where there are grounds for it.

MAY 4

124. Now, Asibandhakaputta, a follower of Nigantha Nātaputta, came to where the Lord was and the Lord asked him: “What doctrine does Nigantha Nātaputta teach his disciples?”

“Lord, Nātaputta teaches that whoever kills, steals, commits sexual misconduct or lies — that person goes to hell. According to how one habitually acts, one goes to one’s destiny.”

“But if you say that as one acts habitually one goes to one’s destiny, then according to Nātaputta’s teaching no one would go to hell. What do you think? If a man say, kills by day or night or from time to time, which time is the most habitual to him, when he kills or when he doesn’t kill?”

“Well, Lord, the time when he is not killing is most habitual to him.”

“Now, say a teacher teaches a doctrine such as this and a follower has faith in such a teacher. That follower would think: ‘My teacher says that whoever kills, steals, commits sexual misconduct or lies goes to hell. Now I have done these things so I am bound to go to hell.’ And so, holding this view, not giving it up, thinking it, not letting it go he does go to hell. But say a Tathāgata arises in the world. He censures, strongly censures killing, stealing, sexual misconduct and lying, saying, ‘Abstain from these things.’ Then say a follower has faith in such a teacher, that follower would think: ‘The Lord in many ways censures, strongly censures killing, stealing, sexual misconduct and lying, saying: “Abstain from these things.” Now I have done such things. That is not well done, it is not good. Moreover, I may be remorseful when I remember that such deeds cannot be undone.’ Thinking in this way, he abandons such deeds. In this way he goes beyond evil deeds. By abandoning killing, he abstains from killing, by abandoning stealing he abstains from stealing, by abandoning sexual misconduct he abstains from that, by abandoning lying he abstains from that also. By abandoning backbiting, harsh speech, and idle chatter he abstains from that. By abandoning greed, he becomes generous, by abandoning hatred he becomes kind, and by abandoning wrong view he becomes one with perfect view. This noble disciple, freed from greed and hatred,

not bewildered but mindful and concentrated, abides suffusing the four quarters of the world, above, below, across, everywhere, all beings, the whole world with a mind filled with love, compassion, sympathetic joy and equanimity that is widespread, grown great. Just as a strong conchblower with but little effort gives notice to the four quarters, in the same way, nothing whatsoever is left out of that love, that compassion, that sympathetic joy or that equanimity.”

MAY 5

125. There are two things that burn the conscience. What two? Say a person has done immoral acts of body, speech or mind, or has failed to do virtuous acts of body, speech or mind. When he thinks of this he burns with remorse.

MAY 6

126. There are these two gifts, the worldly and the spiritual, and of these two, the spiritual gift is highest. There are these two sharings, the worldly and the spiritual, and of these two, the spiritual sharing is the highest. There are these two acts of kindness, the worldly and the spiritual, and of these two, the spiritual act of kindness is the highest.

MAY 7

127. It is good from time to time to review one's own faults; it is good from time to time to review another's faults. It is good from time to time to review one's own attainments; it is good from time to time to review another's attainments.

MAY 8

128. As water is balanced, unshaken, untroubled and quite pure by nature, even so, the meditator, the earnest student of meditation, dispelling trickery, cajolery, insinuation and dissembling, should be well poised, unshaken, untroubled and quite pure by nature.

As water is poised, cool by nature, even so, the meditator, the earnest student of meditation, out of compassion for all creatures and seeking their welfare, should be possessed of patience, love and mercy.

Again, as water makes the impure pure, even so, the meditator, the earnest student of meditation, whether he be in the village or the forest, should in all circumstances be one who, being without transgression, gives no reason to be reprimanded by preceptor or teacher.

And again, as water is desired by everybody, even so, the meditator, the earnest student of medita-

tion, because he has few wishes, is content, aloof and solitary in meditation, and should be one who is constantly much desired by the whole world.

And finally, as water gives trouble to no one, even so, the meditator, the earnest student of meditation should do no wrong by body, speech or thought that produces in others strife, quarrels, contention, disputes, neglected meditation or dislike.

MAY 9

129. One who endures abuse, violence
Or punishment without resentment,
And whose power and protection is patience —
Him I call a true Brāhmin.

MAY 10

130. The doer of good rejoices here, rejoices there,
Rejoices both here and there.
He rejoices and is glad
As he recollects his own good deeds.

The doer of good delights here, delights there,
Delights both here and there.
The thought: “Good I have done”
Fills him with delight.

He delights all the more
When he goes to the realm of bliss.

MAY 11

131. Recollect the immeasurable Buddha,
Be believing,
And with the body filled with joy,
You will always be uplifted.

Recollect the immeasurable Dhamma,
Be believing,
And with the body filled with joy,
You will always be uplifted.

Recollect the immeasurable Sangha,
Be believing,
And with the body filled with joy,
You will always be uplifted.

MAY 12

132. There are four types of people who should be known as enemies disguised as friends: the greedy person, one who speaks but does not act, the flatterer and the squanderer. The greedy person is an enemy disguised as a friend for four reasons. He is greedy; he gives little and asks much; if he does what he should,

it is only out of fear, and he pursues his own interests only. He who speaks but does not act is an enemy disguised as a friend for four reasons. He reminds you of the good done on your behalf in the past; he talks of good he will do on your behalf in the future; he tries to win your favour with empty words; when the opportunity to help arises, he pleads helplessness. The flatterer is an enemy disguised as a friend for four reasons. He encourages you to do wrong; he discourages you from doing right; he praises you to your face and speaks ill of you behind your back. The squanderer is an enemy disguised as a friend for four reasons also. He is your companion when you drink, when you frequent the streets at untimely hours, when you haunt low shows and fairs, and he is your companion when you gamble.

A friend who always wants to take,
A friend who says but doesn't do,
A friend who uses flattering words,
A friend who joins you in wrong —

These four friends are really foes,
And one who is wise, having understood this,
Will avoid them from afar,
As if they were a dangerous road.

There are four kinds of stout-hearted people who should be known as true friends: the helper, the friend in both

good times and bad, one who gives good counsel, and one who sympathizes. The helper is a true friend for four reasons. He guards you when you are off your guard; he guards your property when you are off your guard; he comforts you when you are afraid; and when something has to be done, he gives you twice what you require. The friend in both good times and bad is a true friend for four reasons. He tells you his secrets; he keeps the secrets you tell him; in trouble he does not forsake you; he would even lay down his life for you. The friend who gives good counsel is a true friend for four reasons. He discourages you from doing wrong, he encourages you to do good, he tells you things you have not heard, and he points out the way to heaven. The friend who sympathizes is a true friend for four reasons. He is sad at your misfortunes, he rejoices at your good fortune, he restrains others from speaking ill of you, and he commends those who speak well of you.

A friend who always lends a hand,
A friend in both sorrow and joy,
A friend who offers good counsel,
And a friend who sympathizes too —

These are the four kinds of true friends,
And one who is wise, having understood this,
Will always cherish and serve such friends,
Just as a mother tends her only child.

MAY 13

133. You should recollect beautiful friends like this: “It is indeed a gain for me. Indeed, it is good for me that I have beautiful friends, compassionate, desiring my welfare, and who encourage and teach me.”

MAY 14

134. Truly dangerous are gains, honours and fame. Concerning this, I have known a man, reading his mind, who even for the sake of a golden bowl filled with silver nuggets would not deliberately tell a lie. That same man have I seen at another time telling lies because his heart was obsessed by gains, honours and fame. Truly dangerous are gains, honours and fame.

MAY 15

135. I do not praise wrong behaviour in either householder or homeleaver. If either a householder or a homeleaver fares along wrongly, then he is not accomplishing the perfect way, the Dhamma, the skilled, as a result of his wrong behaviour. Rather, I do praise good behaviour in both householder and homeleaver. If either a householder or a homeleaver fares along rightly, then he is accomplishing the perfect way, the Dhamma, the skilled, as a result of his right behaviour.

MAY 16

136. The Buddha is like a skilled physician in that he is able to heal the sickness of the defilements. The Dhamma is like a rightly applied medicine, and the Sangha, with their defilements cured, are like people restored to health by that medicine.

MAY 17

137. As a lotus is unsoiled by water, even so, Nirvāna is unsoiled by defilements. This is the one special quality of a lotus that is present in Nirvāna.

As cool water is a means of allaying fever, even so, Nirvāna, which is cool, is the means of allaying the fever of all the defilements.

Again, as water is a means of quenching the thirst of men and beasts when they are exhausted, frightened, thirsty and overcome by heat, even so is Nirvāna a means of dispelling the craving for sense pleasures and the craving for more and continued becoming. These are the two special qualities of water that are present in Nirvāna.

As an antidote is the salvation of beings who are afflicted by poison, even so, Nirvāna is the salvation of beings who are afflicted by the defilements. Again, an antidote puts an end to disease; even so, Nirvāna

puts an end to all sorrows. And again, an antidote is life-giving nectar, even so, Nirvāna is a life-giving nectar. These are the three special qualities of an antidote that are present in Nirvāna.

As the great ocean is empty of corpses, even so, Nirvāna is empty of the corpses of defilements. Again, the great ocean is vast, unbounded and not filled by all the rivers that flow into it; even so is Nirvāna vast, unbounded and not filled by the beings who attain it. And again, the great ocean is the home of great creatures; even so, Nirvāna is the home of Noble Ones, great beings who are stainless, their defilements destroyed, who have attained the powers and become masters of their own minds. And finally, the great ocean is blossoming with countless, various and abundant corals; even so is Nirvāna blossoming with countless, various, abundant and quite pure corals of knowledge and freedom. These are the four special qualities of the great ocean that are present in Nirvāna.

As food is the sustainer of the lifespan of all beings, even so, Nirvāna, when it is realized, is the sustainer of the lifespan by driving out old age and dying. Again, food is the giver of the strength of the psychic powers in all beings; it is the producer of beauty in all beings. Even so, Nirvāna, when realized, is the producer of special qualities in all beings. And again, food is the calmer of distress in all beings; even so, Nirvāna,

when realized, is the calmer of the distress of the defilements in all beings. And finally, food is the remover of the weakness of exhaustion in all beings; even so, Nirvāna, when realized, is the remover of all the weakness of exhaustion in all beings due to sorrow. These are the five special qualities of food that are present in Nirvāna.

As space is not born, does not age or die, does not cease here or arise there, is hard to define, cannot be stolen by thieves, is supported by nothing, is the realm of birds, without obstruction and unending — even so, Nirvāna is not born, does not age or die, does not cease here or arise there, is hard to define, cannot be stolen by thieves, is supported by nothing, is the realm of the Noble Ones, without obstruction and unending. These are the eleven special qualities of space that are present in Nirvāna.

As a precious gem is the granter of desires, even so is Nirvāna the granter of desires. As a precious gem gives delight, even so does Nirvāna give delight. As a precious gem is rich in lustre, even so is Nirvāna. These are the three special qualities of a precious gem that are present in Nirvāna.

As red sandalwood is hard to obtain, even so, Nirvāna is hard to obtain. Again, red sandalwood is unequalled for its lovely perfume; even so is Nirvāna unequalled for its lovely perfume. Yet again, red

sandalwood is praised by good men; even so is Nirvāna praised by the Noble Ones. These are the three special qualities of red sandalwood that are present in Nirvāna.

As the skimming of ghee has a beautiful colour, even so, Nirvāna has the colour of special qualities. The skimming of ghee has a sweet smell; even so, Nirvāna has the sweet smell of virtue. Again, the skimming of ghee is flavourful; even so, Nirvāna is flavourful. These are the three special qualities of the skimming of ghee that are present in Nirvāna.

As a mountain peak is lofty, even so, Nirvāna is lofty; as a mountain peak is unshakable, even so is Nirvāna unshakable; as a mountain peak is difficult to climb, even so is Nirvāna difficult for the defilements to climb. And again, as no seed can take root on a mountain peak, even so, no defilement can take root in Nirvāna. Finally, as a mountain peak has neither like nor dislike, even so, Nirvāna has neither like nor dislike. These are the five special qualities of a mountain peak that are present in Nirvāna.

MAY 18

138. “It is like a hen with eight, ten or a dozen eggs which she has sat on properly, warmed properly

and hatched properly. Is the chick which first pierces through the shell with claw and beak and safely emerges called the eldest chick or the youngest?”

“Being the first, Lord, he is called the eldest.”

“Even so, having pierced through the shell of ignorance for the sake of beings living in ignorance, egg born, enclosed, I am the first in the world, utterly enlightened with the unsurpassed enlightenment. I am the eldest in the world, the highest.”

MAY 19

139. One who is virtuous, possessed of virtue, is like an antidote for destroying the poison of defilements in beings; he is like a healing balm for allaying the sickness of defilements in beings; he is like precious gems for giving beings all they wish; he is like a ship for beings to go beyond the four floods; he is like a caravan leader for taking beings across the desert of births; he is like the wind for extinguishing the three fierce fires in beings; he is like a great rain cloud for filling beings with good thoughts; he is like a teacher for making beings train themselves in what is skilled; he is like a good guide for pointing out to beings the path to security.

MAY 20

140. Vacchagotta said to the Lord: “I have heard it said that you, good Gotama, say that charity should only be given to you, not to others, to your followers, not to the followers of other teachers. Those who say this, are they representing your opinion without distorting it? Do they speak according to your teaching? For indeed, good Gotama, I am anxious not to misrepresent you.”

The Lord said: “Vaccha, those who say this are not of my opinion, they misrepresent me by saying what is not true. Truly, whoever discourages another from giving charity hinders in three ways. What three? He hinders the giver from acquiring good, he hinders the receiver from getting the charity, and he has already ruined himself through his meanness.”

MAY 21

141. If you observe the trees or the grass,
Without knowing it, they exhibit different types
and kinds.

There are many different species.

Then observe beetles and moths or small
insects like ants;

They exhibit different types and kinds.

There are many different species.

And in the four-footed creatures, both great and
small,
They exhibit different types and kinds.
There are many different species.

Observe creatures that crawl on their bellies,
snakes and reptiles,
They exhibit different types and kinds.
There are many different species.

Observe fish and those that have the water as
their home;
They exhibit different types and kinds.
There are many different species.

Observe birds on the wing, those that travel
through the sky.
They too exhibit different types and kinds.
There are many different species.

In these creatures types and kinds can be seen;
In humans no such types or kinds can be seen.

Not in hair or head, not in ears or eyes,
Not in mouth or nose, lips or eyebrows
Is there any great difference.

Not in neck or shoulder, not in abdomen or chest,
Not in genitals is there any great difference.

Not in hands or feet, not in fingers or nails,
Not in calves, thighs or complexion
Are there different types or kinds as there are
with other creatures.

Human types do not differ greatly as other
species do.

The differences between humans are only
differences of convention.

MAY 22

142. The king asked: “Venerable Nāgasena, which
is greater, good or bad?”

“Good is greater, Sire; bad is only small.”

“In what way?”

“Sire, someone acting badly is remorseful, say-
ing: ‘An evil deed was done by me,’ and thus evil does
not increase. But someone doing good is not remorse-
ful. Because of freedom from remorse, gladness arises,
from gladness comes joy, because of joy the body is
tranquil, with tranquil body one is happy, and the
mind of one who is happy is concentrated. One who is
concentrated sees things as they really are, and in this
way good increases.”

MAY 23

143. The Lord was once staying near Vesālī, at the Gabled Hall in the great forest. And at that time, the Brāhmin Kāranapālin built a building for the Licchavis. And Kāranapālin saw the Brāhmin Pingiyānin coming in the distance, and as he approached, he said: “Pray, now, from where comes your honour Pingiyānin so early in the day?” “I come from the presence of the recluse Gotama.”

“Well, what do you think of the recluse Gotama’s clarity of wisdom? Do you think he is a wise man?”

“But what am I compared to him, and who am I to judge his clarity? Is it not only one like him who could judge the recluse Gotama’s clarity of wisdom?”

“High indeed is the praise that your honour gives the recluse Gotama.”

“But what am I compared to him, and who am I to praise the recluse Gotama? Truly praised by the praised is the recluse Gotama. He is the highest amongst gods and men.”

“But what good do you see in him that you have such faith in him?”

“Just as when a man is completely satisfied with some delicious flavour, and longs not for other flavours that are poor — even so, when one hears the good Gotama’s Dhamma in all its parts, one longs

not for the talk of others, the crowd, other recluses or Brāhmins.

“Just as a man overcome by hunger and weakness may come across a honey cake, and whenever he tastes it, he enjoys the sweet, delicious flavour — even so, when one hears the good Gotama’s Dhamma in all its parts, one experiences sweetness and serenity of mind.

“Just as a man may come across a stick of yellow or red sandalwood, and wherever he smells it, at the root, in the middle or at the top, he comes across an exceedingly fair, delicious fragrance — even so, when one hears the good Gotama’s Dhamma in all its parts, all grief, sorrow, suffering, lamentation and despair just vanish away.

“Just as a man tortured by heat, by heat overspent, wearied, craving and thirsty, might come to a pool of clear, sweet, cool, limpid water, a lovely resting place, and might plunge in, bathe, drink and allay all woe, fatigue and fretting — even so, when one hears the good Gotama’s Dhamma in all its parts, all woe, fatigue and fretting is wholly allayed.”

When he had said this, the Brāhmin Kāranapālin arose from his seat, arranged his upper robe on his shoulder, set his right knee on the ground and bending forth his outstretched hands towards where the Lord was, said three times: “Homage to the Lord, the Noble One, the fully enlightened Buddha.”

“Wonderful it is, Pingiyānin, truly wonderful. Just as if one had set upright a thing toppled over, revealed something covered, showed a blind man the way, brought a lamp into the dark so that those with eyes could see — in the same way, you have illuminated this Dhamma in many a way. I too will go to the good Gotama, the Dhamma and the Sangha as my refuge. Look upon me as a lay disciple gone for refuge from now until as long as life lasts.”

MAY 24

144. There is one thing which, if practised and developed conduces to letting go, giving up, stilling, calming, higher knowledge, awakening and to Nirvāna. And what is that one thing? It is the recollection of peace.

MAY 25

145. The Brāhmin Sangārava said to the Lord: “Good Gotama, we Brāhmins perform the sacrifice and encourage others to do so. Whoever does this creates great good that affects many people. But he who goes forth from home into homeless life helps only himself, calms only himself, leads only himself to Nirvāna. Such a person is, I say, practising something that creates good for himself only.”

And the Lord said: “Well, Brāhmin, I will ask you a question; answer as you think fit. Let us say a Tathāgata arises in the world, a Noble One, a fully enlightened Buddha, with perfect knowledge and conduct, happily attained, a knower of the worlds, a guide unsurpassed for men to be tamed, a teacher of gods and men, a Buddha, the Lord. And then he says: ‘Come! By my own powers of realization I have come to great happiness as a result of this practice, this way. Come you also! By your own powers of realization you too will come to great happiness as a result of this practice, this way.’ Thus this teacher teaches Dhamma to many hundreds, many thousands, many hundreds of thousands of such people. Now Brāhmin, since this is so, is this going forth into the homeless life a practice that benefits only one person or many people?”

“Good Gotama, it is a practice that benefits many people.”

MAY 26

146. A god said to the Lord: “These six things do not lead to one’s decline. What six? Reverence for the Teacher, the Dhamma, the Sangha, for the training, for earnestness and for love.”

Later, the Lord repeated to the monks what the god had said, and added:

Deep reverence for the Teacher,
The Dhamma and the Sangha.
With earnestness and love,
A monk like this will not fail;
He is near Nirvāna.

MAY 27

147. If a man suffering from a disease
Does not seek treatment
Even when there is a physician at hand,
It is not the fault of the physician.

In the same way, if one is oppressed
And tormented by the disease of the defilements
But does not seek help from the Teacher,
That is not the Teacher's fault.

MAY 28

148. It is wonderful, truly marvellous, how serene the good Gotama's presence is, how clear and radiant his complexion is. Just as a yellow jujube fruit in autumn is clear and radiant, just as a palm tree fruit just separated from the stalk is clear and radiant, so too is the good Gotama's complexion. Just as a trinket of red gold, wrought in a crucible by a clever goldsmith, deftly beaten and laid on a yellow cloth shines and glit-

ters — so too the good Gotama's senses are calmed and his complexion is clear and radiant.

MAY 29

149. Imagine a pool of turbid, stirred up and muddied water. Then, a man with vision might stand upon the bank. He could not see the oysters, the shells, the pebbles and gravel on the bottom or the fish moping about. And why? Because of the turbid state of the water. In the same way, it is impossible for one with a turbid mind to understand either his own benefit or the benefit of others, or to realize higher states. And why? Because of the turbid state of the mind. Now, imagine a pool of clear, tranquil and unstirred water. A man with vision might stand on the bank; He could see the oysters, the shells, the pebbles and gravel on the bottom, and the fish that move about. And why? Because of the untroubled state of the water. In the same way, it is possible for one with a tranquil mind to understand his own benefit and the benefit of others, and to realize higher states. And why? Because of the untroubled state of his mind.

MAY 30

150. Those for whom you have sympathy, those with whom you communicate — your friends, inti-

mates, kinsmen and relations — all should be told about, grounded in, established in the Four Limbs of Stream-Winning. What four? Faith in the Buddha, faith in the Dhamma, faith in the Sangha, and virtue that is dear to the Noble Ones and conducive to concentration of mind.

MAY 31

151. At that time, the Braāhmin Sundarika Bhāradvāja was sitting not far from the Lord and he said: “Does the good Gotama go down to bathe in the Bāhukā River?”

“What is there in the Bāhukā River? Of what value is the Bāhukā River?”

“But, good Gotama, many people believe that they can be purified in the Bāhukā River. They wash away their evil deeds in it.”

Then the Lord said:

In the Bāhukā and at Adhikakkā,
At Gayā and in the Sundarikā,
In the Sarassatī and at Payāga
Or in the river Bāhumatī,
The fool, though he enter constantly,
Cannot wash away his evil deeds.

What can these rivers do?
They cannot purify the bad person
Or one who is intent on evil.
For the good person, every day is special.
For the good person, every day is holy.

The good practise good every day.
Bathe in that, protect all beings.

If you speak no lie, do no harm,
Steal not, if you believe and are generous,
What can be the good of going to Gayā?
Gayā is the same as your well at home.



JUNE

JUNE 1

152. And what else should be done? You should think: “Our bodily conduct must be perfectly pure, clear, open, without defect and controlled. But not because of our being pure will we exalt ourselves or disparage others.” This is how you should train yourselves.

JUNE 2

153. What are the eight bucking men and their eight faults? Concerning this, when one is reprovved by one of his fellows, he pleads forgetfulness, saying: “I don’t remember, I don’t remember.” Just as a bucking horse, when hit and urged on by his driver, bucks and twists the carriage round with his hindquarters — like that, I say, is this person.

Or, on being reprovved by his fellows, he blurts out at his reprover: “What right have you to speak? Why do you think you should speak?” Just as a bucking horse jumps back and batters the carriage railing and breaks the triple bar — like that, I say, is this person.

Or, on being reprov'd by his fellows, he retorts: "Well, you also have done such things. Fix yourself first!" Just as a bucking horse looses his hind-quarters from the pole and tramples on it — like that, I say, is this person.

Again, when one is reprov'd by one of his fellows, he evades the question, turns the issue aside and shows temper, anger and sulkiness. Just as a bucking horse takes the wrong road and makes the carriage sway — like that, I say, is this person.

Or again, on being reprov'd, he speaks to the assembly with much gesticulation. Just as a bucking horse rears high and strikes out with his hooves — like this, I say, is this person.

Yet again, on being reprov'd, he disregards the assembly and the reprover and continues to offend just as before. Just as a bucking horse takes no notice of his driver or the whip and pulls his bit — like this, I say, is this person.

Once again, on being reprov'd, he says: "I am neither guilty, nor do I care," and he annoys the assembly by his silence. Just as a bucking horse, when urged on, goes neither back nor forward, but stands still like a post — like this, I say, is this person.

And finally, when one is reprov'd by one of his fellows; he says: "Sirs, why should you worry so much about me? I will give up the training and return

to the ordinary life. I hope you are satisfied.” Just like a bucking horse, when whipped and urged forward by the driver, draws his legs together and just sits down — like this, I say, is this person.

JUNE 3

154. Whatever monk possesses virtue, concentration, vision, freedom through knowledge and vision — just to see such a one brings much good; just to hear about such a one brings much good. To visit him, to sit beside him, to remember what he says, and to follow him in going forth in the holy life brings much good.

JUNE 4

155. The Brāhmin Ārāmadanda said: “What is the cause, Master Kaccāna, what is the reason why nobles, Brāhmins and householders all quarrel with each other?”

“They do so because of their bondage and servitude to sensual pleasures, their attachment to and greed for sensual pleasures.” “What is the cause, Master Kaccāna, what is the reason why recluses quarrel with recluses?”

“They do so because of their bondage and servitude to opinions, their attachment to and greed for opinions.”

JUNE 5

156. With four things women win power in this world, this world is in their grasp. What four? Concerning this, a woman is capable at her work, she manages the servants properly, she is loved by her husband and she guards his wealth.

And how is a woman capable at her work? Whatever her husband's home industries, whether in wool or cotton, she is deft and tireless, gifted with an inquiring turn of mind into ways and means and able to arrange and carry out the job.

And how does she manage the servants properly? Whether there be servants, messengers or workers in her husband's household, she knows the work of each and what has been done, she knows what has not been done, she knows the strengths and weaknesses of the sick, she divides the food, both hard and soft, according to their share.

And how is she loved by her husband? Whatever her husband considers unlovely, she would never do, not even to save her life.

And how does she guard her husband's wealth? Whatever money, grain, silver or gold he brings home, she secures, watches and guards; never does she steal, misuse or waste it.

JUNE 6

157. If, in an argument, the offender and the reprover do not practise strict self-examination, you can expect that it will lead to drawn out, bitter, contentious strife, and no one will be able to live in peace. And how should the two parties practise strict self-examination? The offender should reflect: “I have committed some wrong and that other person saw me. When he saw, he got annoyed and said so. He rebuked me and I got annoyed and went and told the others. So, it is I who am at fault.” And how does the reprover practise strict self-examination? The reprover should reflect: “This person has committed some wrong and I saw him. Had he not done it, I would not have seen it, but as he did it, I saw it. When I saw, I was displeased and I told him so. He got annoyed and told the others. So it is I who am at fault.” So it is, that if in an argument the offender and the reprover both practise strict self-examination, you can expect that all will be able to live in peace.

JUNE 7

158. These four who are accomplished in wisdom, disciplined, confident, deeply learned, Dhamma bearers who live in accordance with Dhamma — these four

illuminate the Sangha. Which four? A monk, a nun, a layman and a laywoman.

Whoever is wise and full of faith, deeply learned,
Holding fast to Dhamma and living according to it —
“Light of the Sangha” they are called.
The monk well-possessed of virtue,

The nun who is widely learned,
Male and female disciples fully endowed with faith —
It is they who illuminate the Sangha.
“Light of the Sangha” they are called.

JUNE 8

159. Mālunkyaputta said to the Lord: “Sir, as I was meditating, this thought entered my mind: “These speculative views about whether the world is infinite or whether the world is finite, whether it is both infinite and finite, whether it is neither infinite nor finite; these speculative views about whether the soul is the same as the body or different from it; these speculative views about whether the Tathāgata exists after death or whether he ceases to exist, or whether he both exists and does not exist, or whether he neither exists nor does not exist — these views are not explained by the Lord, they are set aside, ignored.’ Sir, if you do not

explain these views for me, I will leave this training. If you know the answers to these questions, you should explain them to me. And if you don't, then it would be honest to say so."

"But Mālunkyaputta, did I ever say to you: 'Come, be my disciple, and I will answer all these questions for you'?"

"No, sir."

"Then, did you ever say to me: 'I will become your disciple only if you answer all these questions'?"

"No, sir."

"So, who are you and what is your complaint, you foolish man? If one were to say that they would not become my disciple until all these views had been explained, he might be dead before it could be done. It is as if a man had been shot by a poisoned arrow and his friends might get a doctor to help him. And he might say: 'Wait! I do not want the arrow removed until I know the name of the man who shot it, what caste he is, whether he is short or tall, fat or thin. I do not want the arrow removed until I know whether the bow that shot the arrow was a spring bow, a crossbow or a longbow. I do not want the arrow removed until I know whether it was made from reed, wood or bamboo, or whether the head of the arrow was a calf-tooth head, an ordinary head, a jagged head or an iron head.' Long before all these questions could be answered, that man

would be dead. In the same way, if someone were to say that they would not become my disciple until all these questions about whether the world is infinite or not were answered, they might be dead before it could be done.

“Living the holy life could not be said to depend upon whether the world is infinite or not, whether it is both infinite and finite, whether it is neither infinite nor finite. Living the holy life could not be said to depend upon whether the soul is the same as the body or different from it, and so on. Whether the world is infinite or not, there is birth, there is aging, there is dying, there is grief, sorrow, suffering, lamentation and despair, and it is for the ending of this that I teach. Therefore, understand as not explained what has not been explained by me, and understand as explained what has been explained by me. And what has not been explained by me? All these speculative views that you ask about. And why? Because it is not connected with the goal, it is not fundamental to the holy life, it does not conduce to letting go, giving up, stilling, calming, higher knowledge, awakening, or to Nirvāna. And what has been explained by me? The Four Noble Truths. And why? Because it is connected with the goal, it is fundamental to the holy life, it does conduce to letting go, giving up, stilling, calming, higher knowledge, awakening, and to Nirvāna.”

JUNE 9

160. Venerable Subhūti and a believing monk came to the Lord, sat down, and the Lord said to Subhūti: “Who, Subhūti, is this monk with you?”

“Sir, he is a believer, the son of a believing disciple; he went forth from a believer’s home.”

“But, Subhūti, does he have the traditional characteristics of a believer?”

“Now is the time, Lord, to tell me the traditional characteristics of a believer, then I will know whether or not this monk has them.”

“Then, listen carefully and I will speak. Concerning this, a monk is virtuous, he lives restrained by the rules of training, he is well-equipped with practice, seeing danger in the slightest fault, and he follows the precepts and applies himself to them. Furthermore, he has heard much, he learns it in mind and remembers what he has heard. Those teachings that are beautiful in the beginning, beautiful in the middle and beautiful in the end, in both the letter and the spirit, laying down the holy life in all its perfection and purity — those teachings he listens to much, remembers, recites, ponders over and penetrates with wisdom.

“Again, he has friendship with the beautiful, fellowship with the beautiful, companionship with the beautiful.

“Again, he is pleasant to speak to, endowed with the qualities that make it easy to speak to; he is patient and clever at grasping the meaning of instructions.

“Yet again, in all dealings with his fellows in the holy life, great or small, he is clever and energetic, possessing the ability to give proper consideration to them, knowing what is the right thing and how to do it.

“Yet again, he delights in Dhamma, he rejoices greatly in higher Dhamma and higher discipline, and is pleasant to speak with about it.

“Yet again, he has resolute energy for abandoning bad qualities, he is stout and strong in acquiring good qualities, not shirking the burden of good qualities.

“Yet again, he can attain easily and without difficulty the four jhānas which are of the clearest consciousness and are connected with happiness here and now.

“Yet again, he can recall his former lives — one, two, five, ten, a hundred, a hundred thousand.

“Yet again, with god-like vision, purified and surpassing that of ordinary men, he can see the rising and passing away of beings.

“And finally, by the destruction of the defilements, in this very life and by his own comprehension, he attains freedom of mind, freedom through wisdom and abides in it. These, Subhūti, are the traditional characteristics of a believer.”

JUNE 10

161. The wanderer Sāmandakāni asked Venerable Sāriputta: “Pray, your reverence, what is good and what is bad?”

“Your reverence, rebirth is bad and the ceasing of rebirth is good. Where there is rebirth this bad may be seen: cold and heat, hunger and thirst, defecation and urination, contact with fire, rod and spear, even one’s own relatives and friends abuse one when they congregate together. But when there is the ceasing of rebirth this good may be seen: no cold or heat, no hunger and thirst, no defecation and urination, no contact with fire, rod and spear and no abuse from one’s relatives and friends when they congregate together.”

JUNE 11

162. There are these four perfect efforts. What four? Concerning this, one generates desire to prevent the arising of evil unprofitable states that have not yet arisen. One makes an effort, sets going energy, lays hold of and exerts the mind to this end. One generates desire for the abandoning of evil unprofitable states that have already arisen. One makes an effort, sets going energy, lays hold of and exerts the mind to this end. One generates desire for the arising of profitable states

that have not yet arisen. One makes an effort, sets going energy, lays hold of and exerts the mind to this end. And one generates desire for the persisting, the non-confusion, the further development, the increase, cultivation and fulfilment of profitable states that have already arisen. One makes an effort, sets going energy, lays hold of and exerts the mind to this end.

JUNE 12

163. Abandon wrong. It can be done. If it were impossible to do, I would not urge you to do so. But since it can be done, I say to you: "Abandon wrong." If abandoning wrong brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you: "Abandon wrong." Cultivate the good. It can be done. If it were impossible to do, I would not urge you to do so. But since it can be done, I say to you: "Cultivate the good." If cultivating the good brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you: "Cultivate good."

JUNE 13

164. A teacher should look upon his pupil as a son. A pupil should look upon his teacher as a father. Thus,

these two, united by mutual reverence and deference and living in communion together will achieve increase, growth and progress in this Dhamma and discipline.

JUNE 14

165. One whose faith in the Tathāgata is settled, fixed, established, firm, unshaken by any recluse or Brāhmin, any god, Māra, Brahmā or anyone in the world can truly say: “I am the true child of the Lord, born of his mouth, born of Dhamma, created by Dhamma, an heir of Dhamma.”

JUNE 15

166. The Lord said: “Words that have four qualities are well-spoken, not ill-spoken, faultless, not blamed by the wise. What four? Concerning this, one speaks words that are beautiful, not ugly; one speaks words that are right, not wrong; one speaks words that are kind, not cruel; one speaks words that are truthful, not false.”

The virtuous call beautiful speech the
foremost,
Secondly comes right speech, not wrong,
Thirdly come kind words, not cruel,
And fourthly comes truthful, not false speech.

Then Venerable Vangīsa moved from his seat, put his robe on one shoulder, joined his hands and said: “Something occurs to me, Lord.” Then Venerable Vangīsa spoke these words in praise of the Lord:

One should utter only words
Which do no harm for oneself
Or cause harm to others,
That is truly beautiful speech.

Speak kind words,
Words rejoiced at and welcomed,
Words that bear ill-will to none;
Always speak kindly to others.

Truthful speech is of the Immortal.
This is an eternal law.
The virtuous stand firm on words
That are truthful, useful and right.

The Buddha speaks words that lead
To the winning of security,
The ending of sorrow, and the attaining of
Nirvāna.
Truly, this is the speech supreme.

JUNE 16

167. If anyone were to say that just as a person does a deed, so is his experience determined by it, and if this were true, then living the holy life would not be possible — there would be no opportunity for the overcoming of suffering. But if anyone were to say that if a person does a deed that is to be experienced, so does he experience it, then living the holy life would be possible — there would be an opportunity for the destruction of suffering. For instance, a small evil deed done by one person may be experienced here in this life or perhaps not at all. Now, what sort of person commits a small evil that takes him to hell? Take a person who is careless in development of body, speech and mind. He has not developed wisdom, he is insignificant, he has not developed himself, his life is restricted, and he is miserable. Even a small evil deed may bring such a person to hell. Now, take the person who is careful in development of body, speech and mind. He has developed wisdom, he is not insignificant, he has developed himself, his life is unrestricted and he is immeasurable. For such a person, a small evil deed may be experienced here or perhaps not at all. Suppose a man throws a grain of salt into a little cup of water. That water would be undrinkable. And why? Because the cup of water is small. Now, suppose a man throws a grain of

salt into the River Ganges. That water would not be undrinkable. And why? Because the mass of water is great.

JUNE 17

168. Sakka asked the Lord: “Sir, do all recluses and Brāhmins teach the same Dhamma, practise the same discipline, desire the same thing and pursue the same goal?”

“No, Ruler of the Gods, they do not. And why? This world is made up of many and various elements, and people adhere to one or another of these elements, and become tenaciously addicted to them, saying: ‘This alone is true, all else is false.’ Therefore, all recluses and Brāhmins do not teach the same Dhamma, practise the same discipline, desire the same thing or pursue the same goal.”

JUNE 18

169. And what is the power of sympathy? There are these four bases of sympathy: generosity, kind speech, doing a good turn and treating all equally. The best generosity is generosity with the Dhamma. The best kind speech is teaching the Dhamma again and again to a good and attentive listener. The best good turn is incit-

ing, encouraging and establishing the ways of faith in those without faith, the ways of virtue in the unvirtuous, the ways of generosity in the mean, and ways of wisdom in the foolish. The best equal treatment is the equality between Stream-Winner and Stream-Winner, between Once-Returner and Once-Returner, between Non-Returner and Non-Returner, and between Noble One and Noble One. This is called the power of sympathy.

JUNE 19

170. Life in the world is unpredictable and uncertain.
Life is difficult, short and fraught with suffering.

Being born, one has to die; this is the nature of the world.

With old age there is death; this is the way things are.

When fruit is ripe, it may drop early in the morning.

In the same way, one who is born may die at any moment.

Just as all the pots made by all the potters
End in being broken,
So it is with the life of all who are born.

Neither young nor old, foolish nor wise
Will escape the trap of death.
All move towards death.

They are overcome by death.
They pass on to another world.
A father cannot save his son or a family its
members.

Look! With relatives watching, with tears and
crying,
Men are carried off one by one,
Like cattle to the slaughter.

So, death and aging are a natural part of the
world.
Thus, the wise grieve not, seeing the nature of
the world.

JUNE 20

171. When the Ageless exists,
What do you want with sensual pleasures,
Which are bound up with old age and death?
All births everywhere
Are inseparable from sickness and death.

This is ageless, immortal;
It is the ageless immortal state,
Without grieving or enmity,
Without obstruction, without stumbling,
Without fear and without burning.

This immortal state
Has been attained by many,
And can be attained even today
By anyone who applies himself,
But not by those who do not strive.

JUNE 21

172. The Venerable Sona, meditating in solitude, thought to himself. “The Lord’s disciples live in active energy and I am one of them, yet my mind is not detached and free from the defilements. My family is rich; I can forsake the training, return to the household life, enjoy riches and do good.”

Now, the Lord read his mind, and as easily as a strong man might stretch out his arm, appeared in front of Sona and said: “What do you think, Sona? In the past when you were at home, were you not skilled in the lute’s stringed music?”

“Yes, I was, Lord.”

“And when the strings were too tight, was the lute melodious and playable?”

“No, Lord.”

“When the strings were too loose, was the lute melodious and playable?”

“No, Lord.”

“But when the strings were neither too tight nor too loose, but tuned to the middle pitch, was the lute then melodious and playable?”

“Yes, Lord.”

“Even so, Sona, when effort is too tight it ends in flurry, and when too loose ends in idleness. Therefore, stand firm in the balance, develop a balance in the faculties and thereby attain that which is of value.”

JUNE 22

173. Then, King Milinda said: “Venerable Nāgasena, what is the characteristic of faith?”

“Faith, Sire, has tranquillity and leaping forward as its characteristic.”

“How is tranquillity a characteristic of faith?”

“When faith arises, it destroys the hindrances; when thought is without the hindrances, it is clear, pure and serene.”

“Give me a simile.”

“A king, going along a highway together with his army of four parts — elephants, cavalry, chariots and infantry — might cross a small stream, and the water

disturbed by that army would become dirty, turbid and muddy. Then, the king might say: “Bring water, good sirs; we will drink.” They might answer him, saying: “Yes, Your Majesty,” and taking the king’s water-cleansing gem might put it in the water so that the various water plants would disappear, the mud subside and the water become clear, pure and serene. Then they would offer the drinking water to the king, saying: “Let His Majesty drink.” Thought is like the water, the people are like the earnest student of meditation, the defilements are like the water plants and the mud, and faith is like the water-cleansing gem. As the water plants disappear, the mud subsides, and the water becomes clear, pure and serene when the water-cleansing gem is put in — even so, the arising of faith destroys the hindrances and thought without hindrances is clear, pure and serene.”

“How, reverend sir, is leaping forward a characteristic of faith?”

“As, Sire, the earnest student of meditation, on seeing that the minds of others are freed, leaps forward after the fruits of Stream-Winning, of Once-Returning, of Non-Returning or of Arahantship, and practises meditation for the attainment of the unattained, for the mastery of the unmastered, for the realization of the unrealized — even so is leaping forward a characteristic of faith.”

“Give me a simile.”

“A great raincloud might pour down rain on a high mountain, so that the water rushing down the incline, after filling the gullies, the valleys and the small streams on the slopes, would then fill the river, so that it would rush along, breaking its banks. Now, if a great crowd of people were to approach that river knowing neither its width nor depth, they would stand terrified and hesitant on its bank. Then, if a man were to approach who was confident of his own power and strength, and putting on a loincloth, were to dive into that river and cross over, then seeing this, that great crowd of people would cross over, too. Even so, Sire, the earnest student of meditation, on seeing that the minds of others are freed, leaps forward after the fruits of Stream-Winning, of Once-Returning, of Non-Returning or of Arahantship, and practises meditation for the attainment of the unattained, for the mastery of the unmastered, for the realization of the unrealized, and thus is leaping forward a characteristic of faith.”

JUNE 23

174. One conceives hatred at the thought: “So-and-so has done me harm, he is doing me harm, he is going to do me harm.” One conceives hatred at the thought: “So-and-so has done harm to one dear and precious to me, he is doing harm to one dear and precious to me,

he is going to do harm to one dear and precious to me.” One conceives hatred at the thought: “So-and-so has done good to one not dear and precious to me, is doing good to one not dear and precious to me, is going to do good to one not dear and precious to me.” In this way, one is groundlessly annoyed.

JUNE 24

175. Monks! Brāhmins and householders are most helpful to you since they provide you with robe, bowl, lodging and seat, medicines and the necessities for sickness. You also are most helpful to Brāhmins and householders, since you teach them the Dhamma that is lovely in the beginning, lovely in the middle and lovely at the end, both in letter and spirit. You proclaim to them the holy life in all its completeness and purity. Therefore, the holy life is lived in mutual dependence, for crossing the flood, for the overcoming of suffering.

JUNE 25

176. The Buddha is like one who passes down the inheritance of the Dhamma. The good Dhamma is like that inheritance. The Sangha, which is like a group of children who are heirs of an inheritance, is heir to the inheritance of the good Dhamma.

JUNE 26

177. Whereas some recluses and Brāhmins, while living on food provided by the faithful, make their living by such low arts, such wrong means of livelihood as palmistry, fortune-telling from signs, portents, dreams, marks on the body, the gnawing of mice, using a spoon to make offerings to the fire god of rice husks, rice powder, rice grains, ghee or oil, by making offerings from the mouth or of blood, by reading the fingertips, by house lore, garden lore, skill in magic charms, casting out ghosts, earth-house lore, snake lore, poison lore, rat lore, crow lore, foretelling the length of someone's life, by making charms against arrows or by interpreting the cries of animals, the recluse Gotama abstains from such low arts, such wrong means of livelihood.

JUNE 27

178. Just as the dawn is the forerunner, the herald of the arising of the sun — so too, friendship with the beautiful is the forerunner, the herald of the arising of the Noble Eightfold Path. When one is a friend of the beautiful, it may be expected that he will cultivate and develop the Noble Eightfold Path.

JUNE 28

179. For one who is virtuous, in full possession of virtue, there is no need for the purposeful thought: “May I be free from remorse.” Because it is natural for one who is virtuous to be free from remorse. And for one free from remorse there is no need for the purposeful thought: “May I be joyful.” Because it is natural for one who is free from remorse to be joyful.

JUNE 29

180. One who is devoted to the recollection on peace sleeps in happiness and wakes in happiness, his faculties are peaceful and his mind is peaceful, he has shame and fear of blame, he is confident, he is resolved to attain the highest state, and he is respected and revered by his fellows in the holy life. And even if he attains no higher, he is at least headed for a happy rebirth.

JUNE 30

181. There are two people you can never repay. What two? Your father and your mother. Even if you were to carry them on your back and live a hundred years, supporting them, anointing them with medi-

cines, bathing and massaging their limbs and wiping up their excrement after them, even this would not repay them. Even if you were to give them absolute rule over the whole world, this would not repay them. And why? Because parents do much for their children — they bring them up, nourish them, they introduce them to the world. But whoever encourages his unbelieving parents to believe, his immoral parents to be virtuous, his stingy parents to be generous, his foolish parents to be wise, such a one by so doing does repay, does more than repay his parents.



July

JULY I

182. Just as the radiance of all the stars is not worth one sixteenth part of the moon's radiance; just as in the last month of the rainy season, in autumn, when the sky is clear and free from clouds, the sun rises into the sky and drives away all darkness and shines, flashes and radiates; just as in the pre-dawn light, the healing star shines, flashes and radiates; so too, whatever good deeds one might do for the purpose of a good rebirth, none of them are worth one sixteenth part of that love which frees the mind. It is the love that frees the mind which shines, flashes and radiates forth outsurpassing all those good deeds.

Whoever makes love grow boundless,
And sets his mind for seeing the end of birth,
His fetters are worn thin.

If with a pure mind one feels love

Towards even a single being,
That alone makes him a good man.
Having a mind filled with compassion,
The Noble One does great good.

JULY 2

183. Thus is Dhamma well taught by me, made manifest, opened up, well proclaimed and stripped of its wrappings. And because of this, all those who are striving for Dhamma through faith are bound for enlightenment.

JULY 3

184. And how does one dwell pervading one direction with a mind filled with love? Just as one would feel love for a loving, pleasant person, like this one pervades all beings with love. And concerning this, what is love? That which in beings is love, the act of love, the state of love, love that is free from ill-will.

And how does one dwell pervading one direction with a mind filled with compassion? Just as one would feel compassion for a miserable or evil person, like this one pervades all beings with compassion. And concerning this, what is compassion? That which in beings is compassion, the act of being compassionate, the state of being compassionate, compassion that is free from cruelty.

And how does one dwell pervading one direction with a mind filled with sympathetic joy? Just as one would feel joyful for a lovely, pleasant person, like

this one pervades all beings with sympathetic joy. And concerning this, what is sympathetic joy? That which in beings is sympathetic joy, the act of sympathetic joy, the state of sympathetic joy, sympathetic joy that is free from envy.

And how does one dwell pervading one direction with a mind filled with equanimity? Just as one would feel equanimity for a person neither pleasant nor unpleasant, like this one pervades all beings with equanimity. And concerning this, what is equanimity? That which in beings is equanimity, the act of equanimity, the state of equanimity, equanimity that is free from distress.

JULY 4

185. Increasing in five ways a noble woman disciple increases in the noble growth, grasps the essentials, grasps the heart of the matter. What five? She grows in faith, in virtue, in learning, in generosity and she grows in wisdom.

JULY 5

186. There are these four times. What four? Hearing Dhamma at the right time, discussion of Dhamma

at the right time, calming at the right time and wisdom at the right time.

JULY 6

187. What sort of person is to be followed, served and honoured? The person who is virtuous and of lovely nature. And why is he to be followed? Because even though one may not agree with his ideas, a good reputation spreads around that you associate with the lovely, that you have worthy friends, that you consort with the worthy.

JULY 7

188. Now at that time, between Sāvattthī and the Jeta Grove a number of boys were tormenting fish. Then the Lord saw those boys and he went up to them and said: .”My boys, are you afraid of pain? Do you dislike pain?”

“Yes, sir, we do.”

Then the Lord uttered this verse:

If you are afraid of and dislike pain,
Do no evil in open or in secret.
If you are doing or plan to do evil,
There’s no escape from pain
By running away or fleeing.

JULY 8

189. Mahā Kotthita asked Venerable Sāriputta: “How many things bring Perfect View into existence?”

“There are two things that bring Perfect View into existence: the words of another, and careful attention.”

“How many things furthering Perfect View result in freedom of mind and the advantages of freedom of mind, freedom through wisdom and the advantages of freedom through wisdom?”

“If Perfect View is furthered by five things — virtue, learning, discussion, calm and vision — freedom of mind and the advantages of freedom of mind, freedom through wisdom and the advantages of freedom through wisdom will result.”

JULY 9

190. There are these two sicknesses. What two? Sickness of body and sickness of mind. There are to be seen some beings who can admit to freedom from suffering bodily sickness for one year, two years, ten years, fifty years, perhaps even a hundred years. But it is hard to find beings who can admit to freedom from mental sickness for even a moment, except those who have destroyed the defilements.

JULY 10

191. Love is characterized as promoting the welfare of others. Its function is to desire welfare. It is manifested as the removal of annoyance. Its proximate cause is seeing the loveableness in beings. It succeeds when it makes ill-will subside, and it fails when it gives rise to selfish affection.

Compassion is characterized as promoting the removal of others' suffering. Its function is not bearing others' suffering. It is manifested as kindness. Its proximate cause is seeing helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty subside, and it fails when it gives rise to sorrow.

Sympathetic joy is characterized as joy in the success of others. Its function is being free from envy. It is manifested as the elimination of aversion. Its proximate cause is seeing other beings' success. It succeeds when it makes aversion subside, and it fails when it gives rise to merriment.

Equanimity is characterized as promoting equipoise towards beings. Its function is to see the equality in beings. It is manifested as quieting like and dislike. Its proximate cause is seeing the ownership of deeds thus: "Beings are heirs to their deeds. Whose, if not theirs, is the choice by which they will become happy, or will be free from suffering, or will not fall away

from the success they have reached?” It succeeds when it makes like and dislike subside, and it fails when it gives rise to the indifference of ignorance based on the household life.

JULY 11

192. One may be a believer, virtuous and learned, but not a teacher of Dhamma, and to that degree one is incomplete. One must remedy this defect by thinking: “How can I be a believer, virtuous, learned and a teacher of Dhamma also?” When one has all these, then one is complete.

JULY 12

193. The Lord said to the monks: “Consider it true that Hatthaka of Ālavī is endowed with seven marvelous qualities. What seven? He has faith, virtue, conscientiousness, fear of blame, learning, generosity and wisdom.” Having spoken thus, the Lord rose from his seat and entered the dwelling. Then a monk went to where Hatthaka was and told him all that the Lord had said about him. And Hatthaka said to that monk: “I hope there were no laymen dressed in white present.”

“No, friend, there were none.”

After that monk returned from his alms-round, he went to the Lord and told him the conversation he had had with Hatthaka, and the Lord said: “Well done, monk, well done! That clansman is modest. He does not wish his good qualities to be known by others. So, consider it is true that Hatthaka of Ālavī is endowed with this eighth marvelous and wonderful quality, namely, modesty.

JULY 13

194. First in the world is the Teacher, the mighty sage,
Next is the disciple who has developed himself,
And then the learner who is walking the Path,
Who is deeply learned and who keeps
The rules of virtue perfectly.

These three are the highest among gods and men,
They are bringers of light, speakers of Dhamma,
They open the doors of the Immortal
And set many beings free from bondage.

Whoever walks the path clearly shown
By the matchless leader of the caravan,
And follows the teachings earnestly —
They will overcome suffering in this very life.

JULY 14

195. Then the female wanderer Sucimukhī came up to the Venerable Sāriputta and said: “O recluse, why do you eat looking downwards?”

“I do not eat looking downwards.”

“Then you eat looking up.”

“I do not eat looking up.”

“Then you eat looking at the four directions.”

“I do not eat looking at the four directions.”

“Then you must eat looking at the points in between.”

“I do not eat looking at the points in between.”

“Then how do you eat?”

“Whatever recluses and Brāhmins get their living in such wrong ways as divination and other low arts, these are called those who eat looking down. Whatever recluses and Brāhmins get their living in such wrong ways as astrology and other low arts, these are called those who eat looking up. Whatever recluses and Brāhmins get their living in such wrong ways as sending messages and running errands, these are called those who eat looking in the four directions. And whatever recluses and Brāhmins get their living in such wrong ways as palmistry and other low arts, these are called those who eat looking at the points in between. But I am one who gets his living in none of these ways.

Rightly do I seek my food and rightly do I eat my food once I have sought it.”

JULY 15

196. And how is one contented? Concerning this, one is satisfied with a robe to protect the body and with food to satisfy the stomach. Having accepted enough, he goes on his way as a bird with wings flies here and there, taking nothing but its wings.

JULY 16

197. There are these five advantages of listening to Dhamma. What five? One hears things not previously heard, clarifies things previously heard, dispels doubts, straightens one’s view, and one’s heart becomes calm.

JULY 17

198. When the Tathāgata or the Tathāgata’s disciples live in the world, it is done for the good of the many, for the happiness of the many, out of compassion for the world — for the good, the welfare and the happiness of gods and men. And what is a Tathāgata? Concerning this, a Tathāgata arises in the world, a Noble

One, a fully enlightened Buddha, of perfect knowledge and conduct, happily attained, a knower of the worlds, a guide unsurpassed of men to be trained, a teacher of gods and men, a Buddha, the Lord.

And what is a Tathāgata's disciple? He is one who teaches Dhamma that is lovely at the beginning, lovely in the middle and lovely at the end, both in the letter and in the spirit. He makes plain the holy life, entirely complete and purified. This is the Tathāgata and the Tathāgata's disciple, and when they live in the world, it is done for the good of the many, for the happiness of the many, out of compassion for the world, for the good, the welfare, the happiness of gods and men.

JULY 18

199. The noble quality of love should be thought about thus: "One concerned only with his own welfare, without concern for the welfare of others, cannot achieve success in this world or happiness in the next. How then can one wishing to help all beings but not having love himself succeed in attaining Nirvāna? And if you wish to lead all beings to the supramundane state of Nirvāna, you should begin by wishing for their mundane welfare here and now." One should think: "I cannot provide for the welfare and happiness of others

merely by wishing it. Let me make an effort to accomplish it.” One should think: “Now I support them by promoting their welfare and happiness, and later they will be my companions in sharing the Dhamma.” Then one should think: “Without these beings, I could not accumulate the requisites of enlightenment. Because they are the reason for practising and perfecting all the Buddha-qualities, these beings are for me the highest field of merit, the incomparable basis for planting wholesome roots, and thus the ultimate object of reverence.” So one should arouse an especially strong inclination towards promoting the welfare of all beings. And why should love be developed towards all beings? Because it is the foundation of compassion. For when one delights in providing for the welfare and happiness of other beings with an unbounded heart, the desire to remove their afflictions and suffering becomes strongly and firmly established. And compassion is the pre-eminent quality in Buddhahood, it is its basis, its foundation, its root, its head and its chief.

JULY 19

200. Once, while the Lord was staying among the Bhaggis on the Crocodile Hill in the Deer Park at Bhesakalā Grove, the good man Nakulapitā lay sick,

ailing and grievously ill. And his wife Nakulamātā said to him: “I beg you, good man, do not die worried, for the Lord has said that the fate of the worried is not good. Maybe you think: ‘Alas, when I am gone, my wife will be unable to support the children or keep the household together.’ But do not think like that, for I am skilled in spinning cotton and carding wool, and I will manage to support the children and keep the household together after you are gone.”

“Or maybe you think: ‘My wife will take another husband after I am gone.’ But do not think like that, for you and I know that for sixteen years we have lived as householders in the holy life.

“Or maybe you think: ‘My wife, after I am gone, will have no desire to see the Lord or to see the monks.’ But do not think like that, for my desire to see them shall be even greater.

“Or maybe you think: ‘My wife will not keep the virtues in full.’ But do not think like that, for as long as the Lord has female disciples dressed in white, living at home and keeping the virtues in full, I shall be one. And if any doubt it, let them ask the Lord.

“Or maybe you think: ‘After I am gone, my wife will not have a calm mind.’ But do not think like that, for as long as the Lord has female disciples dressed in white, living at home, who gain that state, I shall be one. And if any doubt it, let them ask the Lord.

“Or maybe you think: ‘My wife will not win a firm foundation, a firm foothold in this Dhamma and discipline. She will not win comfort, dissolve doubt, be free from uncertainty, become confident, self-reliant, and live by the Teacher’s words.’ But do not think like that, either. For as long as the Lord has female disciples dressed in white, living at home, who win a firm foundation, a firm foothold, who have won comfort, dissolved doubt, who are free from uncertainty, who have become confident, self-reliant and live by the Teacher’s words, I shall be one. And if any doubt it, let them go and ask the Lord.”

Now, while Nakulapitā was being counseled thus by his wife, even as he lay there his sickness subsided and he recovered. And not long after, he got up, and leaning on a stick, Nakulapitā went to visit the Lord and told him what had happened. And the Lord said: “It has been a gain; you have greatly gained from having Nakulamātā as your counsellor and teacher, full of compassion for you, and desiring your welfare.

JULY 20

201. I have learned two things: not to be content with good states one has already developed, and not to give up trying. Without giving up, I keep trying and think: “Gladly would I have my skin, bones and sinews

wither and my flesh and blood dry up, if only I can struggle until I win that which can be won by human effort.” It was by earnest endeavour that I won enlightenment and the highest freedom from bonds.

JULY 21

202. Without tarrying and without hurrying did I cross the flood. For when I tarried I sank, and when I hurried I was whirled about. And so, without tarrying and without hurrying did I cross the flood.

JULY 22

203. Just as the great ocean slopes away gradually, tends downwards gradually without any abrupt precipice, even so this Dhamma and discipline is a gradual doing, a gradual training, a gradual practice; there is no sudden penetration of knowledge.

JULY 23

204. Once, when I was resting under the goatherd’s Banyan tree on the banks of the Nerañjarā just after my enlightenment, Māra came to see me and said: “Pass away now, now is a good time for the Lord to die.” But I spoke to Māra and said: “I shall not die until

the monks, the nuns, the laymen and the laywomen have become deeply learned, wise and well trained, remembering the teachings, proficient in the lesser and greater doctrines, virtuous and having learned the teachings themselves, until they are able to tell it to others, teach it, make it known, establish it, open it up, explain it and make it clear, until they are able to refute false doctrines taught by others and to spread the convincing and liberating truth abroad. I shall not die until the holy life has become successful, prosperous, undespised and popular, until it has become well proclaimed among both gods and men.”

JULY 24

205. These five things should often be contemplated by both women and men, by both householder and homeleaver. What five? “Old age can come to me; I have not got beyond old age. Sickness can come to me: I have not got beyond sickness. Death can come to me; I have not got beyond death. I am the result of my own deeds, the heir to deeds — deeds are the source, the kin and the foundation. Whatever deed I do, whether good or bad, I shall become heir to that.” These five things , should often be contemplated by both women and men, by both householder and home-leaver.

JULY 25

206. In the southern districts, there is an ablution ceremony. At that time, there is much food and drink, edibles hard and soft, syrups and drinks, dancing, singing and music. This ceremony is a washing, but it is not a washing away. It is low, common, vulgar, ignoble; it does not conduce to good, to turning away, to fading, to calming, to higher knowledge, or to Nirvāna. So, I will teach you a washing that does conduce to good, to turning away, to fading, to calming, to higher knowledge and to Nirvāna. A washing that frees beings liable to rebirth from rebirth, that frees beings liable to decay from decay, that frees beings liable to die from death, that frees beings liable to sorrow, suffering, lamentation, woe, dejection and despair from those states. And what is that washing? For one who has Perfect Understanding, Perfect Thought; Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness, Perfect Concentration, perfect knowledge and freedom — for that person, wrong understanding, wrong thought, wrong speech and so on are washed away. And those evil unskilled states which arise due to them are also washed away. Those good and skillful states that arise due to Perfect Understanding, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration — those states come to maturity.

JULY 26

207. When you speak to others, you might speak at the right time or at the wrong time, according to fact or not, gently or harshly, about the goal or not, with a mind full of love or with a mind full of hatred. In this way, you should train yourself. “Our minds will not be perverted nor will we utter evil speech, but kindly and compassionate we will live with a mind full of love, without hatred. We will live having suffused that, person with a mind full of love, and beginning with him, we will live suffusing the whole world with a love that is far reaching, widespread, immeasurable, without enmity, without malevolence.” This is how you should train yourself.

JULY 27

208. What is wrongful envy? Concerning this, a householder or his son is wealthy in grain, silver or gold. Then a servant or underling thinks: “If only that wealth didn’t belong to them.” Or suppose a recluse or Brāhmin gets a good supply of robes, food, lodging or medicine for sickness, and another recluse or Brāhmin thinks: “If only he didn’t get a good supply of those things.” This is called wrongful envy and is not abandoned by acts of body or speech, but by seeing it with wisdom.

JULY 28

209. Let one control speech and mind
And do no wrong deed with the body.
If the home is well stocked with goods,
Let one have faith, be gentle,
Share his goods with others and speak kindly.

JULY 29

210. If one were to give a gift of a hundred coins in the morning, again at noon and again in the evening, or instead, if one were to develop the mind of love in the morning, noon and evening even for as long as it takes to pull a cow's udder, this would be by far the more beneficial of the two. Therefore, you should train yourself, thinking: "We will develop the liberation of the mind through love. We will practise it often. We will make it our vehicle and foundation. We will take our stand upon it, store it up and promote it."

JULY 30

211. Those who take a discourse rightly, conforming to both the letter and the spirit, they are responsible for the good and the welfare of many, for the

good, the welfare and the happiness of gods and men. Moreover, they create great good and help establish the Dhamma.

JULY 31

212. Nakulapitā said to the Lord: “Lord, I am a broken down old man, aged; I have reached the end of my years. Rarely am I able to see the Lord and the monks so worthy of respect. Therefore, let the Lord cheer and comfort me so that it will be to my welfare and happiness for a long time.”

“It is true, householder; what you say is true. For one carrying about the body, to claim even a moment’s health would be foolishness. Therefore, you should train yourself, thinking: ‘Though my body be sick, my mind shall not be sick.’ This is how you should train yourself.”



AUGUST

AUGUST 1

213. I am a true Brāhmin, one to ask a favour of, purehanded, wearing my last body, an incomparable physician and surgeon. You are my own true children, born of my mouth, born of Dhamma, created by Dhamma, heirs to spiritual, not to worldly things.

AUGUST 2

214. There are these six ways of being considerate. What six? One has love in deed toward one's companions in the holy life, both openly and in private; one has love in word toward one's companions in the holy life, both openly and in private; one has love in thought toward one's companions in the holy life, both openly and in private. Then, things acquired rightly and properly, be they only scraps, one loves to share impartially, to use them in common with one's companions in the holy life. Also, one has those virtues that are unbroken, without flaw, spotless, without blemish, bringing

freedom, conducive to concentration; with these, one lives in harmony with one's fellows in the holy life. And finally, one has that noble view that is saving, leading him who acts accordingly to the complete overcoming of suffering; and one lives with this view among one's companions in the holy life. These are the six ways of being considerate.

AUGUST 3

215. The Buddha is like a steadfast man who gives protection from fear. The Dhamma is like the protection from fear, and the Sangha is like those who have found protection from fear. The Buddha is like a good consoler, the Dhamma is like consolation, and the Sangha is like those who have been consoled. The Buddha is like a true friend, the Dhamma is like helpful advice, and the Sangha is like those who have achieved their wishes by following that helpful advice.

AUGUST 4

216. It is not possible that one who is himself unrestrained, undisciplined and unquenched could restrain, discipline and quench others. But it is very possible that one who is himself restrained, disciplined and quenched could make others like that also.

217. “Once there was a certain king in this very city of Sāvattthī. He called someone, saying: ‘Come my good man, go and gather together in one place all the men in Sāvattthī who were born blind.’ ‘Very good,’ said the man, and he did as the king commanded, and when he had done so the king said to him: ‘Now, my good man, show these blind men an elephant.’ ‘Very good,’ said the man, and he did as the king commanded. He presented one blind man with the head of the elephant, one with the ear, one with the tusk, another the trunk, the foot, the back, the tail and the tuft of the tail, saying to each as he did so, ‘O blind man, this is an elephant.’ Having done this, the man went to the king and said: ‘Sire, the elephant has been presented to the blind men. Do what you will.’

So, the king went to the blind men and said to each, ‘Oh blind men, have you seen the elephant?’ ‘Yes, Sire, we have,’ said the men. ‘Then tell me what an elephant is like.’ Then the one who had been presented with the head said: ‘An elephant is like a pot.’ The one who had been presented with the ear said: ‘An elephant is like a winnowing basket.’ They said the tusk was like a ploughshare, the trunk was like a plough pole, the body was like a granary, the foot like a pillar, the back

like a mortar, the tail like a pestle, and the tuft of the tail a broom. Then they began to argue, shouting as they did: 'It is!' 'It is not!' 'An elephant is not like that!' 'Yes, it is!' Soon they began to hit each other, and the king was delighted with what he saw.

In the same way, wanderers of other sects are blind, they do not see, they do not know the skillful or the unskillful. They do not know what Dhamma is or what Dhamma is not. And because of their ignorance they are by nature argumentative, quarrelsome, squabblers, each insisting it is thus."

Then understanding this, the Lord spoke this verse:

How they cling and how they wrangle,
Yet claim to be recluses and Brāhmins.
Quarrelling and clinging to their opinions,
They only see one side of things.

AUGUST 6

218. The carpenter or his apprentice sees on his tool handle the wearing away caused by his fingers and thumb, but he does not necessarily know that so much has been worn away today, so much yesterday and so much at another time. In the same way, one living de-

voted to the practice of meditation does not know that so much of the defilements has been worn away today, so much yesterday and so much at another time. He merely has the knowledge that they are being worn away.

AUGUST 7

219. Eleven advantages are to be looked for in the freedom of mind through the practice of love, by making love grow, by making much of it, by making love a vehicle and basis, by persisting in it, by becoming familiar with it, and by establishing it well. What eleven? One sleeps happily and wakes happily, one has no bad dreams, one is dear to both human and non-human beings, one is guarded by the gods; fire, poison and swords do not affect one, the mind concentrates quickly, the complexion is clean, one dies without bewilderment, and if one develops no further, one will reach at least to the Brahmā world.

AUGUST 8

220. One whose mind is freed does not argue with anyone, he does not dispute with anyone. He makes use of the conventional terms of the world without clinging to them.

AUGUST 9

221. “Good Gotama, for my part I say this, I hold this view. If anyone speaks of what he has seen, heard or sensed, there is no harm in him saying: ‘This is what I saw, this is what I heard, this is what I sensed.’ There is no harm resulting from that.”

“For my part, Brāhmin, I do not say that everything one has seen, heard or sensed should be spoken of, and I do not say it should not be spoken of. If one speaks and unprofitable states grow, one should not speak. If one speaks and profitable states grow, one should speak of what one has seen, heard, sensed and understood.”

AUGUST 10

222. On one occasion, the monk Visākha of the Pañcālas was teaching Dhamma in the assembly hall. As the evening approached, the Lord, rising from solitary meditation, went to the hall and sat down on a seat made ready for him and asked: “Who was teaching Dhamma so well?”

“It was, Lord, the monk Visākha.”

Then the Lord said to Visākha: “Well done, Visākha, well done. Well have you instructed, uplifted, enlightened and inspired the monks in language

polished, distinct, free from roughness, revealing the meaning, comprehensive and unbiased.” Then the Lord said further:

If he does not speak up, others know him not;
He is just a wise man mixed up with fools.
But if he speaks about and teaches the Immortal,
Others will know him.

So let him light up the Dhamma,
Let him lift the sage’s banner high.
Sages have illuminating speech as their banner.
Dhamma is the banner of sages.

AUGUST 11

223. I have taught the Dhamma in full, and if one understands the meaning of even a stanza of four lines of Dhamma, and is set on living in accordance with it, one may be called widely learned, one who knows Dhamma by heart.

AUGUST 12

224. Once, while the Lord was staying near Kosambī in the Ghosita Park, Venerable Udāyin, surrounded by a great gathering of laymen, sat teaching the Dhamma.

Now, Ānanda saw this, so he went to the Lord and told him, and the Lord said: “Truly, Ānanda, it is not easy to teach Dhamma to others. In teaching Dhamma to others, establish well five things, and then teach. What five? Teach Dhamma to others thinking: ‘I will speak Dhamma in a gradual way; I will speak with the goal in mind; I will speak with kindness; I will not speak as a means of gain; I will speak neither to my own harm, nor to the harm of others.’ For truly, Ānanda, it is not easy to teach Dhamma to others. So, in teaching Dhamma to others, establish well these five things.”

AUGUST 13

225. If anyone abuses you to your face, strikes you with a fist, throws clods of earth at you, beats you with a stick or gives you a blow with a sword, you must put aside all worldly desires and considerations and train yourself like this: “My heart will be unwavering. No evil words shall I speak. I will live with compassion for the good of others, with a kindly heart, without resentment.” Thus must you train yourself.

AUGUST 14

226. This is how you should train yourselves: “Those discourses taught by the Lord — deep, profound,

transcendental — from time to time we will spend our day in learning them.” That is how you should train yourselves.

AUGUST 15

227. Potaliya the wanderer came to visit the Lord, greeted him courteously, and sat down at one side, and as he did, the Lord said to him: “Potaliya, there are these four persons found in the world. What four? Concerning this, one criticizes that which deserves criticism at the right time, saying what is factual and true, but he does not praise that which deserves praise. Again, one speaks in praise of the praiseworthy at the right time, saying what is factual and true, but does not criticize that which deserves criticism. And again, one neither criticizes that which deserves criticism, nor praises the praiseworthy. And finally, one criticizes that which deserves criticism and praises the praiseworthy, at the right time, saying what is factual and true. Now, of these four persons, which do you think is the most admirable and rare?”

“In my view, good Gotama, he who neither criticizes that which deserves criticism nor praises the praiseworthy is the most admirable and rare. And why? Because his indifference is admirable.”

“Well, I maintain that he who criticizes that which deserves criticism and praises the praiseworthy,

at the right time, saying what is factual and true — he is the best. And why? Because his timing is admirable.”

AUGUST 16

228. Just as the River Ganges flows towards, inclines towards, tends towards the east — so too, one who cultivates and develops the Noble Eightfold Path flows towards, inclines towards and tends towards Nirvāna.

AUGUST 17

229. I tell you this: let an intelligent person come to me who is sincere, honest and straightforward, and I will instruct him, I will teach him Dhamma. If he practises as he is taught, then in seven years he will attain in this very life by his own knowledge and vision that for the sake of which young men go forth from home into homelessness, and he will abide in it. Never mind seven years; he will be able to do it in seven days.

Now, you may think: “The recluse Gotama only says this in order to get disciples.” But this is not so; let he who is your teacher be your teacher still. You may think: “He wants us to give up our commandments.” But this is not so; continue to live by your commandments. Or you may think: “He wants us to give up our way of life.” But

this is not so; continue to live your way of life. Or again you may think: “He wants us to practise things that are wrong or not practise things that are right, according to our teachings.” But this is not so; continue to avoid the things your teaching considers wrong, and practise the things your teaching considers right. But there are unskillful things not yet given up, things tainted, leading to rebirth, fearful, of painful result in the future, things associated with birth, decay and death. And it is for the giving up of these things that I teach Dhamma. However, if you practise correctly, these tainted things will be given up, and the things that lead to purification will grow and develop. In this very life you will attain the fullness of perfected wisdom by your own knowledge and vision, and abide in it.

AUGUST 18

230. What people expect to happen
Is often different from what actually happens.
Thus does disappointment arise.
This is the way the world works.

AUGUST 19

231. There are these three types of sick person to be found in the world. What three?

There is the sick person who, whether he obtains the proper diet, proper medicines, proper nursing or not, will not recover from his illness.

Again, there is the sick person who, whether he obtains the proper diet, the proper medicines, the proper nursing or not, will recover from his illness anyway.

And again, there is the sick person who will recover from his illness only if he gets the proper diet, medicines and nursing.

It is for this last type that proper diet, medicine and nursing should be prescribed, but the others should be looked after also.

Now, there are three types of person in the world who can be compared to the three types of sick person. What three?

There is the person who, whether he gets the chance of seeing the Tathāgata and learning the Dhamma and discipline or not, will not enter the perfection of things that are skillful.

Again, there is the person who, whether he gets a chance of seeing the Tathāgata and learning the Dhamma and discipline or not, will enter the perfection of things that are skillful.

And again, there is the person who will enter into the perfection of things that are skillful only if he gets a chance of seeing the Tathāgata and learning the Dhamma and discipline.

It is on account of this last person that the Dhamma is proclaimed, but it should be taught to the others also.

AUGUST 20

232. How is one concerned with his own good and the good of others? Concerning this, one is concerned with the restraint of greed, hatred and delusion in himself, and he incites others to the same restraint.

AUGUST 21

233. These five things make one's gift good. What five? One gives with reverence, one gives thoughtfully, one gives with his own hand, one gives things that are good, and one gives thinking of the result.

AUGUST 22

234. Venerable Ānanda went to the house, leaned against the doorpost and wept, saying: "I am still but a learner. I still have to attain perfection. But alas, my master who is so compassionate towards me is about to pass away." Then the Lord asked the monks: "Where is Ānanda?" And they told him where he was and what he was doing. Then the Lord said: "Go monk, and say to Ānanda, 'Friend Ānanda, the Lord calls you.'"

When he came, the Lord said to Ānanda: “Enough Ānanda, do not cry. For have I not taught that it is the nature of all things beloved that we must suffer separation from them and be severed from them? For that which is born, come to be and compounded is also subject to dissolution. How could it be otherwise? For a long time have you, Ānanda, served the Tathāgata with thoughts, words and deeds of love, graciously, pleasantly and with your whole heart. You have gathered great good. Now you should put forth energy and soon you too will be free from the defilements.”

AUGUST 23

235. “If anyone should criticize me, the Dhamma or the Sangha, you should not on that account be angry, resentful or upset. For if you were, that would hinder you, and you would be unable to know whether they said right or wrong. Would you?”

“No, Lord.”

“So, if others criticize me, the Dhamma or the Sangha, then simply explain what is incorrect, saying: ‘That is incorrect, that is not right, that is not our way, we do not do that.’ But also, if others should praise me, the Dhamma or the Sangha, you should not on that account be pleased, joyful or puffed up. For if you were, that would hinder you. So, if others praise me, the

Dhamma or the Sangha, then simply explain what is correct, saying: “That is correct, that is right, that is our way, that is what we do.”

AUGUST 24

236. When there is discontent, this woe may be looked for — whether one goes, stands, sits or lies, one has no happiness or pleasure; whether one has gone to the forest, to the foot of a tree, to a lonely place, to an open space or among the monks, one finds no happiness or pleasure. When there is contentment, this good may be looked for — whether one goes, stands, sits or lies, whether one has gone to the forest, to the foot of a tree, to a lonely place, to an open space or amongst the monks, one finds happiness and pleasure.

AUGUST 25

237. Mahānāma the Sakyan came to see the Lord, and said: “This town of Kapilavatthu is rich, prosperous, popular, crowded with men, thickly populated with people. Now, when I enter the city in the evening after waiting on the Lord or the monks, I meet with elephants, horses, chariots, carts and people, all swaying and rolling along. At such times, my thoughts that were fixed upon the Buddha, Dhamma and Sangha

are utterly bewildered. Then I think: ‘If I were to die at this moment, what would be my lot, where would I be reborn?’”

“Have no fear, Mahānāma, have no fear! Your death will be good, your end will be good. For one whose mind has for a long time been practised in faith, virtue, in learning, in giving up and in wisdom, even though the body made of the four elements is devoured by birds and animals, yet the mind — if for a long time practised in faith, virtue, learning, in giving up and in wisdom — the mind soars aloft, the mind wins the highest. It is just as if a man were to plunge a jar of butter or oil into a deep pool of water and it were to be broken; the fragments of the jar would sink to the bottom but the butter or oil would float to the top. So, Mahānāma, your mind has for a long time been practised in faith, virtue, learning, in giving up and in wisdom. So, have no fear. Your death will be good, your end will be good.”

AUGUST 26

238. As a mongoose approaches a snake to seize it only after having supplied his own body with medicine, so too, the meditator, the earnest student of meditation, on approaching this world abounding as it is in anger and malice, plagued by quarrels, strife, contention and

hatred, must anoint his mind with the medicine of love.

AUGUST 27

239. There are these four persons found in the world. What four? One with little learning who does not profit from his learning, one of little learning who does profit from his learning, one of great learning who does not profit from his learning, and one of great learning who does profit from his learning. And how does one with little learning not profit from his learning? In this case, a person has little learning in the discourses, he knows neither the letter nor the spirit, and he does not live in accordance with the Dhamma. And how does one with little learning profit from his learning? In this case, a person has little learning in the discourses, but of what he knows, he understands both the letter and the spirit, and he lives in accordance with it. How does one with great learning not profit from his learning? In this case, a person is widely learned in the discourses, but he understands neither the letter nor the spirit, and does not live in accordance with the Dhamma. And finally, how does one with great learning profit from his learning? Here, a person is widely learned in the discourses, he understands both the letter and the spirit, and he lives in accordance with the Dhamma.

240. Bhāradvāja asked the Lord: “What, good Gotama, is of great help in the attainment of truth? We are asking about the thing that is of great help in the attaining of truth.”

“Striving, Bhāradvāja, is of great help in the attainment of truth, for if one did not strive one would not attain truth. But if one did strive one would attain truth.”

“But what is of great help to striving?”

“Weighing things up is of great help in the attainment of striving, for if one did not weigh things up one would not strive. But if one did weigh things up one would strive.”

“But what is of great help in weighing things up?”

“Making an effort is of great help in weighing things up, for if one did not make an effort one would not weigh things up. But if one did make an effort one would weigh things up.”

“But what is of great help in making an effort?”

“Desire is of great help in making an effort, for if one did not desire one would not make an effort. But if one did desire one would make an effort.”

“But what is of great help in generating desire?”

“Approving of things is of great help in generating desire, for if one did not approve of things one

would not generate desire. But when one approves of things one generates desire.”

“But what is of great help in approving of things?”

“Testing the meaning is of great help in approving of things, for if one did not test the meaning one would not approve of things. But if one did test the meaning one would approve of things.”

“But what is of great help in testing the meaning?”

“Remembering the Dhamma is of great help in testing the meaning, for if one did not remember the Dhamma one could not test the meaning. But if one did remember the Dhamma one could test the meaning.”

“But what is of great help in remembering the Dhamma?”

“Hearing the Dhamma is of great help in remembering the Dhamma, for if one did not hear the Dhamma one could not remember it. But if one did hear one could remember the Dhamma.”

“But what is of great help in hearing the Dhamma?”

“Lending an ear is of great help in hearing the Dhamma, for if one did not lend an ear one could not hear the Dhamma. But if one did lend an ear one could hear the Dhamma.”

“But what is of great help in lending an ear?”

“Drawing close is of great help in lending an ear, for if one did not draw close one could not lend an ear. But if one did draw close one could lend an ear.”

“But what is of great help in drawing close?”

“Visiting is of great help in drawing close, for if one did not visit one could not draw close. But if one did visit one could draw close.”

“Then, what is of great help in visiting?”

“Faith is of great help in visiting, for if one did not have faith one would not visit. But if one did have faith one would visit.”

AUGUST 29

241. The Lord said to Lohicca: “Is it true that you reason like this: ‘If a recluse or Brāhmin discovers some good Dhamma, he should not teach it to others, for what can one man do for another? It is just as if, having cut through an old bond, one were to make a new bond. Such a thing is an evil deed rooted in attachment, for what can one man do for another?’

“Yes, Reverend Gotama, thus is my reasoning.”

“What do you think about this, Lohicca? You reside here in Sālavatikā. If someone were to say: ‘The Brāhmin Lohicca should enjoy all the revenue and produce of Sālavatikā, allowing nothing to anyone

else,' would one who speaks thus be a danger to your tenants?"

"He would, Reverend Gotama."

"And as such, would he be considering their welfare or not?"

"He would not."

"And not considering their welfare, would he have a heart full of love for them, or one full of hatred?"

"Of hatred, Reverend Gotama."

"And in a heart full of hatred is there wrong view, or Perfect View?"

"Wrong view."

"Now, if one holds wrong views, I say that one of two destinies results — rebirth in hell, or as an animal."

AUGUST 30

242. In due time Kisā Gotamī became pregnant, and after ten lunar months gave birth to a son. But the child died as soon as he was able to walk. Kisā Gotamī had not known death before, and when they came to remove the child's body for cremation, she refused to let them do so, saying to herself: "I will get medicine for my son." Placing the dead child on her hip, she went

from house to house, asking: “Do you know a cure for my son?” Everyone said to her: “Woman, you are completely mad in seeking medicine for your son,” but she went away, thinking: “Truly, I will find someone who knows the right medicine for my child.” Now, a certain wise man saw her and thought to himself: “I must help her.” So he said: “Woman, I do not know if there is a cure for your child, but there is one who will know, and I know him.”

“Sir, who is it who will know?”

“Woman, the Lord will; go and ask him.”

So, she went to the Lord, paid reverence to him, stood at one side, and asked: “Venerable sir, is it true as men say that you know a cure for my child?”

“Yes, I know.”

“What then do I need?”

“A few mustard seeds.”

“I will get them, venerable sir, but in whose house?”

“Get them from a house where no son or daughter or any other person has ever died.”

“Very well, sir,” Kisā Gotamī said, and having paid reverence to the Lord, and having placed the dead child on her hip, she went to the village and stopped at the very first house.

“Have you any mustard seeds? They say that will cure my child.” They gave her the seeds, and then

she asked: “Friend, has any son or daughter died in this house?”

“What do you ask, woman? The living are few and the dead are many.”

“Then take back your seeds, for they will not cure my child,” she said, and gave back the seeds they had given her.

In this way, she went from house to house but never did she find one that had the mustard seed that she needed, and she thought: “Oh! It is a difficult task that I have. I thought it was only I who had lost a child, but in every village the dead are more than the living.” While she reflected, her heart which had quivered now became stable.

AUGUST 31

243. Even if low-down criminals should cut you limb from limb with a double-handled saw, if you filled your mind with hatred, you would not be practising my teachings.



September

SEPTEMBER 1

244. Develop the meditation that is love, for by so doing, hatred will be got rid of. Develop the meditation that is compassion, for by so doing, harming will be got rid of. Develop the meditation that is sympathetic joy, for by so doing, dislike will be got rid of. Develop the meditation that is equanimity, for by so doing, sensory reaction will be got rid of. Develop the meditation on the impure, for by so doing, attachment will be got rid of. Develop the meditation that is the perception of impermanence, for by so doing, the conceit “I am” will be got rid of.

SEPTEMBER 2

245. When there is quarrelsome talk much talk may be expected, when there is much talk one is excited, being excited one is uncontrolled, and when one is uncontrolled the mind is far from concentration.

SEPTEMBER 3

246. There are these six dangers of being addicted to drink: loss of wealth, increase in quarrels, ill health, loss of reputation, indecent exposure and impaired intelligence.

SEPTEMBER 4

247. Giving up worldly desires, one dwells with a mind free from worldly desires and purified. Giving up ill-will and hatred, one dwells with a mind filled with compassion and love for the welfare of all beings, and purifies the mind of ill-will and hatred. Giving up sloth and laziness, one perceives the light, and mindful and clearly comprehending, one purifies the mind of sloth and laziness. Giving up restlessness and worry and remaining inwardly calm, one purifies the mind of restlessness and worry. Giving up doubt, one dwells having crossed over doubt, and without uncertainty as to what is skillful, one purifies the mind of doubt.

Just as a man who had borrowed money to develop his business, and whose business had prospered, might repay the money and have enough left over to support a wife, and would think: “Before I was in debt, but now I am free from debt,” and would be glad and happy because of that;

Just as a man who was sick and suffering, without appetite and weak, might in time regain his health, appetite and strength, and would think: “Before I was sick, but now I am healthy,” and would be glad and happy because of that;

Just as a man who is imprisoned might, after a time, be freed without any confiscation of his property, and would think: “Before I was imprisoned, but now I am free,” and would be glad and happy because of that;

Just as a man who is enslaved, not his own master, controlled by another and unable to do as he desired, and who in time would be emancipated, would think: “I was a slave, but now I am emancipated,” and would be glad and happy because of that;

Just as a traveller carrying goods and wealth might find himself in a wilderness with little food and much danger, and after a time, might arrive safe and sound at the edge of a village, and would think: “Before I was in danger, but now I am safe,” and would be glad and happy because of that;

In the same way, as long as the five hindrances are not given up, one feels indebted, sick, imprisoned, enslaved, lost in the wilderness. But when the five hindrances are given up, one feels free from debt, healthy, free, emancipated and safe. And when one knows that these five hindrances are given up, gladness arises,

from gladness comes joy, because of joy the body is tranquil, with a tranquil body one is happy, and the mind of one who is happy is concentrated.

SEPTEMBER 5

248. Possessed of two things in this very life, one lives in much ease and happiness, firmly directed towards the ending of the defilements. What two? Being thrilled by enthusiasm at the time for enthusiasm, and making a firm effort.

SEPTEMBER 6

249. What is friendship with the good? It is to follow after, to frequent the company of and associate with people who are believers, virtuous, learned, generous and wise; to resort to and consort with them, to be devoted to them, enthusiastic about them, in unity with them.

SEPTEMBER 7

250. Detached from sense pleasures and unskilled states of mind, one enters and abides in the first jhāna, which has logical and wandering thought present, and is filled with a joy and happiness that is born of detachment. And with that joy and happiness born of detach-

ment, one suffuses, drenches, fills and permeates the whole body so that there is no spot in the entire body that is untouched by that joy and happiness born of concentration.

Just as a skilled bath-attendant or his apprentice, kneading bath powder which has been sprinkled with water, forms from it in a metal bowl a ball of foam from which no moisture escapes — in the same way, one suffuses, drenches, fills and permeates the whole body so that no spot is untouched.

SEPTEMBER 8

251. Asurinda of the Bhāradvāja Brāhmin clan heard that the leader of the clan had gone forth into the Sangha of the recluse Gotama. Angry and displeased, he went to where the Lord was and reviled and abused him with rude, harsh words. When he had spoken, the Lord remained silent, and Asurinda said: “You are defeated, recluse, you are defeated!” The Lord replied:

The fool thinks he has won a battle
When he bullies with harsh speech,
But knowing how to be forbearing —
That makes one victorious.

The worse of the two
Is he who, when abused, retaliates.

One who does not retaliate
Wins a battle hard to win.

Knowing that the other person is angry,
One who remains mindful and calm
Acts for his own best interest
And for the other's interest, too.

He is a healer of both himself
And the other person also.
He is thought a fool only by those
Who do not understand the Dhamma.

SEPTEMBER 9

252. Once while Ānanda was dwelling near Kosambī in Ghosita Park, Bhaddaji approached and Ānanda asked him: “Good Bhaddaji, what is the highest of sights, the highest of sounds, the highest of joys, the highest of conscious states, the highest becoming?”

“There is Brahmā who is all-powerful, none are more powerful, all seeing, with great power and dominion. To see Brahmā is the highest of sights. There are the gods of radiant splendour in whom joy flows and overflows and who utter a cry of “Joy! Oh, joy!” To hear this is the highest of sounds. There are the all-

lustrous gods who feel joy but who rejoice in silence, and this is the highest of joys. There are the gods who go to the sphere of nothingness, and this is the highest of conscious states. Then there are the gods who go to the sphere of neither-consciousness-nor-unconsciousness, and this is the highest becoming.”

“But Bhaddaji, what you say is just the talk of the crowd. Listen, pay attention, and I will speak. If, while one looks, the defilements are destroyed, this is the highest of sights. If, while one rejoices, the defilements are destroyed, this is the highest joy. If, while one is conscious, the defilements are destroyed, this is the highest of conscious states. If, while one becomes, the defilements are destroyed, this is the highest becoming.”

SEPTEMBER 10

253. One should not blame another
Or despise anyone for any reason anywhere.
Do not wish pain upon another
Out of either anger or rivalry.

Just as a mother protects her only child
Even at the risk of her own life,
Even so, one cultivates unbounded love
Towards all beings in the world.

SEPTEMBER 11

254. Now, it may be that some of you think: “The Teacher’s instructions have ceased. We have no teacher any more.” But it should not be seen like this. That which I have proclaimed, the Dhamma and the discipline, let that be your teacher after I am gone.

SEPTEMBER 12

255. Compassion is that which makes the heart of the good move at the pain of others. It crushes and destroys the pain of others; thus, it is called compassion. It is called compassion because it shelters and embraces the distressed.

SEPTEMBER 13

256. From the day the Lord said: “Four months from now I will attain final Nirvāna,” thousands of men came to wait upon him. Those who had not yet attained the fruits of Stream-Winning could not restrain their tears, those who had not attained enlightenment experienced deep emotion, and walked around in small groups, saying: “What will we do?” But one monk named Dhammārāma kept separate from the other

monks, and when asked: “What is the matter with you?” — he gave no reply. He had thought to himself: “The Lord has said that four months from now he will attain final Nirvāna and I still have not freed myself from desire. Thus, while the Lord lives I will struggle to attain enlightenment.” Accordingly, Dhammārāma kept to himself recollecting, pondering and calling to mind the Lord’s Dhamma. The monks went to the Tathāgata and said: “Reverend sir, Dhammārāma has no affection for you. Since you announced your final Nirvāna four months from now, he has nothing to do with us.” The Lord had Dhammārāma called to him and asked: “Is it true what they say, that you have nothing to do with the other monks?”

“Yes, reverend sir, it is true.” “Why do you do this?”

“I do it thinking thus: the Lord has said that four months from now he will attain final Nirvāna, and I have not freed myself from desire. Thus, while the Lord lives I will struggle to attain enlightenment. Accordingly, I keep to myself, recollecting, pondering and calling to mind the Lord’s Dhamma.

“Excellent, monk, excellent,” said the Lord.

Then the Lord addressed the monks, saying: “Every monk should show his affection for me in the way Dhammārāma has done. They who honour me with garlands, perfume and so on honour me not; but

they that practise the Dhamma in all its parts — they honour me in the best way.”

SEPTEMBER 14

257. The thought of love, of compassion, of sympathetic joy, of equanimity, if cultivated and developed, is of great fruit and profit.

SEPTEMBER 15

258. Develop the meditation that is like water, for in so doing, pleasant and unpleasant sensory impressions that have arisen and taken hold of thought will not persist. Just as people wash away faeces and urine, spittle, pus and blood, and yet the water is not troubled, worried or disgusted — even so, develop the meditation that is like water.

SEPTEMBER 16

259. There are these four powers. What four? The power of mindfulness, of concentration, of innocence and the power of showing kindness.

SEPTEMBER 17

260. Do not be afraid of doing good deeds. It is another name for happiness. I know well that good deeds lead to a ripening, a blossoming, which is pleasing, joyous and happy for a long time.

SEPTEMBER 18

261. These five advantages come to the virtuous man because of his practice of virtue. What five? Concerning this, the virtuous man, possessed of virtue, by reason of his earnestness, comes by great wealth. The virtuous man, possessed of virtue, gains a good reputation. Again, the virtuous man, possessed of virtue — into whatever company he enters, whether nobles, Brāhmins, householders or recluses — he does so confidently and unconfused. And again, the virtuous man, possessed of virtue, dies without bewilderment. And lastly, the virtuous man, possessed of virtue, after death is reborn in heaven.

SEPTEMBER 19

262. In this way one should draw this inference from oneself: “That person who has evil desires and is in the grip of evil desires — he is unpleasant and dis-

agreeable to me. Similarly, if I were of evil desire and in the grip of evil desire, I would be unpleasant and disagreeable to others.” When you see this, you should make up your mind to have no evil desires.

SEPTEMBER 20

263. “If, with full comprehension, the good Gotama teaches Dhamma to his disciples for the purification of beings, for the overcoming of sorrow and despair, for the ending of grief and dejection, for reaching the method, for the attaining of Nirvāna, then will the whole world attain it, or half of it, or a third?”

At these words, the Lord was silent. Then Ānanda thought: “This person must not be allowed to think that the Lord cannot answer this all-important question.” So Ānanda said: “I will give you a simile. Imagine a walled town with strong foundations and towers and a single gate, and at that gate a watcher, shrewd and alert, who lets in known people and keeps out strangers. As he patrols the walls, he sees there is not a hole in the wall big enough for even a cat to slip through. And he would know that whatever creatures big or small enter or leave the town, they all do so by the gate. In the same way, as to that question of yours, that is not important to the Lord. What he says is this: whoever has escaped, is escaping or will escape from

the world, they will do it by abandoning the five hindrances, those defilements of the mind that weaken wisdom; they will do it with mind well established in the four foundations of mindfulness, and by developing the seven factors of enlightenment.”

SEPTEMBER 21

264 Whoever makes love grow boundless,
 And sets his mind for seeing the end of birth,
 His fetters are worn thin.

 If he loves even a single being,
 Good will follow.
 But the Noble One
 With compassionate heart for all mankind
 Generates abounding good.

SEPTEMBER 22

265. While on tour, the Lord arrived in due course at Pārileyya, and there he stayed at the Guarded Woodland Thicket at the foot of a beautiful sal tree. And as he meditated alone, this thought arose in the Lord’s mind: “Before, when I was beset by those monks of Kosambī, those makers of contention, quarrels, arguments, and

fighters, those makers of legal questions within the Sangha; I did not abide in comfort. But now that I am alone, without another, removed from those contentious monks, I do abide in comfort.”

Now, at that time, a certain large bull elephant was beset by other elephants, she-elephants, calves and babes. Then it occurred to that elephant: “Now I am beset by these other elephants. I eat grass already cropped by them, they eat the branches I break off, I drink water they have muddied and when I cross over at the ford they push against my body. What if I were to live alone, secluded from the herd.” So, the elephant left the herd and went to Pārileyya, to the Guarded Woodland Thicket and the beautiful sal tree where the Lord was. Using his trunk, he provided the Lord with water for drinking and washing, and he kept the grass down. Then it occurred to the elephant: “Before, when I was beset by those elephants, I did not abide in comfort. But now that I am alone, without another, removed from the herd, I do abide in comfort.” Then, having understood his own seclusion and the mind of the elephant, the Lord uttered this verse:

In this both mighty beings agree,
The enlightened sage and the elephant,
With tusks resembling the poles of ploughs —
Both love the solitude of the forest.

SEPTEMBER 23

266. I do not say that the attainment of profound knowledge comes straight away; on the contrary, it comes by a gradual training, a gradual doing, a gradual practice.

SEPTEMBER 24

267. In the Himalayas, the king of the mountains, there are tracts of land, inaccessible places, inhabited by neither monkey nor man. There are other tracts of land, beautiful spots, where both monkey and man live. In these places, hunters set pitch traps to catch the monkeys. Now, the monkeys who are free from foolishness and greed keep away from the traps. But a foolish and greedy monkey comes along, touches it, and gets his hand stuck. Then, thinking to free his hand, he uses the other hand, but that gets stuck, too. To free both hands, he uses one foot which gets stuck, and then the other foot which gets stuck also. Hoping to free both hands and feet, he uses his nose, and that gets stuck. And so, trapped in five ways, he lies down and cries, having fallen into misfortune and ruin, being prey to the hunter who will do what he wants with him. This is what happens to one who roams in the domain of another. Therefore, do not roam in another's domain,

for by so doing, Māra gets access, Māra gets an opportunity. And what is not your domain but another's? It is the five sensual elements. What five? Objects cognizable with the eye, sounds with the ear, smells with the nose, tastes with the tongue, and touches cognizable with the body — all of them desirable, pleasant, delightful, wanted, inciting passion and lust. And what is your own domain, your own natural territory? It is the four foundations of mindfulness.

SEPTEMBER 25

268. By the stopping of logical and wandering thoughts, by gaining inner tranquillity and one-pointedness of mind, one enters and abides in the second jhāna, which is without logical and wandering thought, and is filled with a joy and happiness born of concentration. And with that joy and happiness born of concentration, one suffuses, drenches, fills and permeates the whole body so that there is no spot in the entire body that is untouched by that joy and happiness born of concentration. Just as in a pool fed by a spring, with no inlets in any direction, where the rain god sends down light showers from time to time, the cool water welling up from a spring below would suffuse, fill and permeate that pool with cool water so that

no part would remain untouched by it in the same way, one suffuses, drenches, fills and permeates the whole body so that no spot is untouched.

SEPTEMBER 26

269. Good health is the highest gain,
And contentment is the greatest wealth.
Trust is the best of kinsmen,
And Nirvāna is the highest happiness.

SEPTEMBER 27

270. The Lord approached the hermitage of the Brāhmin Rammaka where a large number of monks happened to be sitting, talking about Dhamma. The Lord stood outside the porch waiting for the talk to finish, and when it had, he coughed, knocked at the bar, and the monks opened the door. He sat down on the appointed seat and asked: “What were you talking about monks? What was the talk that has just stopped?”

“We were talking about you, Lord.”

“It is good for you who are young men from good families, who have gone forth from home into homelessness, that when you meet together you speak either about Dhamma or observe noble silence.”

SEPTEMBER 28

271. There are these four ways of answering questions. What four? There-is the question that requires a categorical reply, that which requires a counter question, that which must be put aside and that which requires a discriminating reply.

SEPTEMBER 29

272. In what way could one say: “The recluse Gotama is an annihilationist, he teaches the doctrine of annihilation,” and be speaking correctly? I teach the annihilation of greed, hatred and delusion. I proclaim the annihilation of evil unskilled states. It is in this way that one could say: “The recluse Gotama is an annihilationist, he teaches the doctrine of annihilation,” and be speaking correctly.

SEPTEMBER 30

273. The Brāhmin Unnābha asked Venerable Ānanda: “What is the aim of living the holy life under the recluse Gotama?”

“It is for the sake of abandoning desire.”

“Is there a way, a practice by which to abandon this desire?” “There is a way — it is by means of

the psychic powers of desire, energy, thought and consideration together with concentration and effort.”

“If that is so, Venerable Ānanda, then it is a task without end. Because to get rid of one desire by means of another is impossible.”

“Then I will ask you a question; answer as you like. Before, did you not have the desire, the energy, the thought and consideration to come to this park? And having arrived, did not that desire, that energy, that thought and that consideration cease?”

“Yes, it did.”

“Well, for one who has destroyed the defilements, once he has won enlightenment, that desire, that energy, that thought and that consideration he had for enlightenment has now ceased.”



October

OCTOBER I

274. Suppose a foolish baby boy lying on his back were, owing to the carelessness of his nurse, to put a stick or a stone into his mouth. His nurse would immediately attend to the matter and remove it. And if she could not get it out immediately, she would hold the child's head with her left hand, and with the finger of her right hand, she would get it out, even if she had to draw blood. And why? Because such a thing is a danger to the child, harmless by no means. Also, the nurse would do such a thing out of love for the child's benefit, out of kindness and compassion. But when that boy is older and more wise, then the nurse need no longer look after him, thinking: "The boy can look after himself, he is done with foolishness."

In the same way, if, due to lack of faith, conscientiousness, fear of blame, energy and wisdom, good things are not practised by one, then one must be watched over by me. But when good things are practised, then I need not look after one, thinking: "He can now look after himself; he is done with foolishness."

OCTOBER 2

275. When you are living together, in harmony and without contention, a certain person might commit an offence, a transgression. Concerning this you should not hasten to reproof, the person should be examined. In correcting him you might think: "I won't get annoyed, nor will he, for he is without wrath and anger, he is quick to see and easy to convince. I have the power to raise this individual from what is unskillful and establish him in what is skilled." If you think this then it is right to speak. If you think: "I won't get annoyed but he will, for he is wrathful, angry and slow to see but he is easy to convince. I have the power to raise this individual from what is unskillful and establish him in what is skilled. His annoyance is but a small thing, the great thing is that I am able to establish him in the skilled." If you think this then it is right to speak. If you think: "I will get annoyed but he won't, for he is without wrath and anger, quick to see but difficult to convince. But I have the power to raise this individual from what is unskillful and establish him in the skilled, and my annoyance is but a small thing. The great thing is that I am able to establish him in the skilled." If you think this then it is right to speak. If you think: "I will get annoyed and he will be irritated for he is wrathful, angry, slow to see and hard to convince. But still, I have

the power to raise this individual from what is unskillful and establish him in the skilled. My annoyance is but a small thing — the great thing is that I am able to establish him in the skilled.” If you think this then it is right to speak.

However, if you think: “I will get annoyed and so will he, for he is wrathful, angry, slow to see and difficult to convince, and I don’t think I have the power to raise this individual from the unskilled and establish him in the skilled,” then in this case have equanimity towards such a person.

OCTOBER 3

276. Four things shine in the world,
A fifth you will not find.
By day the sun shines and by night the moon.
Fire gives light both day and night,
Both here and there.
But of all things that shine,
A Buddha is the best.

OCTOBER 4

277. What sort of person should not be followed? In this case, a person who is inferior to oneself in morality,

concentration and wisdom is not to be followed, served or honoured except out of consideration and compassion for him. And what sort of person should be followed? In this case, a person who is equal to oneself in morality, concentration and wisdom should be followed, served and honoured, thinking: “As we are both proficient in morality, concentration and wisdom, our conversation will center on these things and it will contribute to our profit and comfort.” And what sort of person is to be followed, served, honoured, and worshipped with reverence? In this case, a person who is superior to oneself in morality, concentration and wisdom should first be reverently worshipped and then followed, served, and honoured, thinking: “In this way I shall complete the morality, concentration and wisdom which is not yet complete and supplement that which is.”

OCTOBER 5

278. If, for just as long as it takes to snap a finger, a monk thinks, develops and gives attention to the thought of love, then such a one is called a true monk. His meditation is not barren. He abides following the Teacher’s instructions. He is one who takes good advice and eats the country’s alms-food to good purpose. What then could I say of one who makes much of such a thought?

OCTOBER 6

279. When one is walking, he comprehends: “I am walking,” or when he is standing still, he comprehends: “I am standing still,” or when he is sitting down, he comprehends: “I am sitting down,” or when he is lying down, he comprehends: “I am lying down.” So that, however his body is disposed, he comprehends that it is like that. Again, when he is going or coming, he acts in a clearly conscious way; when he is looking in front or behind, when he has bent or stretched out his arm, when he is carrying his cloak, robe and bowl, he is one who acts in a clearly conscious way. When he is eating, drinking, chewing and tasting, when he is going to the toilet, when he is walking, standing, sitting, asleep or awake, talking or silent, he is one who acts in a clearly conscious way. While he is in this way — diligent, ardent, self-resolute — those memories and plans that are worldly are got rid of, and so by itself the mind is inwardly settled, calmed, focussed and concentrated. In this way does one develop mindfulness of the body.

OCTOBER 7

280. “Suppose a crowd were to flock together, crying: ‘The fairest girl in the land, the fairest girl in the land!’ And that girl, displaying all her charms, would

dance and sing for them and a still greater crowd would gather. Then suppose a man came along, fond of life, not liking death, fond of happiness, averse to pain, and they were to say to him: ‘See here, my man, here’s a bowl brimful of oil. You must carry it around amongst the crowd. Behind you will come a man with an uplifted sword, and if you spill a drop, off comes your head.’ Now, what do you think? Would that man, neglecting the bowl, turn his attention to outside things and grow slack?”

“Surely not, Lord.”

“Well, this is a parable I have made for your understanding, and this is its meaning. The bowl brimful of oil is a term for mindfulness of the body. So, this is how you should train yourself: “We shall cultivate mindfulness of the body, we shall make much of it, make it a vehicle, establish it, make ineffective. It shall be increased and well applied.”

OCTOBER 8

281. The Venerable Sāriputta said: “When one who teaches wishes to teach another, let him establish well five things and then teach. What five?

Let him think: ‘I will speak at the right time, not at the wrong time. I will speak about what is, not

about what is not. I will speak with gentleness, not with harshness. I will speak about the goal, not about what is not the goal. I will speak with a mind filled with love, not with a mind filled with ill-will.' When one who teaches wishes to teach another, let him establish well these five things."

OCTOBER 9

282. Rohitassa, a son of the gods, when the night was fading came to see the Lord, lighting up all the Jeta Grove with surpassing brilliance, and saluting him stood to one side and asked: "Lord, is it possible by going far to know, to see, to reach the end of the world, where there is no more being born, growing old, dying, no more rolling away from one existence and rising into another?"

"I say that the end of the world cannot be known, seen or reached by going."

"Wonderful! Marvellous! This is well said by the Lord. In my last birth I was a sage called Rohitassa, son of Bhoja. I had such psychic power that I could walk in the sky and my speed was such that I could go faster than an arrow. The extent of my stride was the distance between the east and west ocean. And I thought to myself. 'I will reach the end of the world by going.' Except for time spent eating, drinking and an-

swering the call of nature, except for struggles to banish sleep and weariness, though I lived and travelled a hundred years, I never reached the end of the world, but died trying.”

“I say that the ending of suffering cannot be found without going to the end of the world. And within this six foot body with its perceptions and thoughts is the world, the origin of the world, the ending of the world and the practice leading to the end of the world.”

OCTOBER 10

283. It is said that the Sakyans and the Koliyāns dammed the waters of the Rohinī River between Kapilavatthu and Koliyā and cultivated the fields on both sides of the river. In the month of Jetthamūla, the crops began to wilt, and the labourers employed by both cities assembled. Those of Koliyā said: “If the water is diverted to both sides of the river there will not be enough for both of us. As our crops will ripen with a single watering, let us have the water.” But the Sakyans replied: “After your granaries are full, we will not be able to face taking our valuables and with basket and bags in hand, going from door to door, begging from you. Our crops will ripen with a single watering, so let us have the water.”

“We will not give it to you.”

“And we will not let you have it.”

Talk grew bitter, one person struck another, the blow was returned, fighting broke out, and as they fought they cast aspersions upon the origin of the two royal families. The Koliyān labourers said: “Take your children and go where you belong. How can we be harmed by the elephants, horses, shields and weapons of those, who like dogs and jackals, have cohabited with their own sisters?” The Sakyan labourers replied: “You lepers, take your children and go where you belong. How can we be harmed by the elephants, horses, shields and weapons of destitute outcasts who live up jujube trees like animals. Both groups went and reported the quarrel to the ministers who were in charge of the work, who in turn reported it to the royal households. The Sakyans prepared for battle, saying: “We will show the strength and power of those who have cohabited with their sisters.” The Koliyāns prepared for battle, saying: “We will show the strength and power of those who live up jujube trees.”

As the Lord surveyed the world at dawn he saw his kinsmen and thought: “If I do not go, these men will destroy each other. It is my duty to go to them.” He passed through the air to where his kinsmen were gathered, and seated himself cross-legged in the

air in the middle of the Rohinī River. When they saw him, the Lord's kinsmen threw down their weapons and worshipped him. Then the Lord said: "What is this quarrel about, great king?"

"We know not, reverend sir."

"Then who would know?"

"The commander-in-chief of the army will know."

When asked, the commander-in-chief suggested the viceroy might know. Thus the Lord asked one after the other with none of them knowing the cause of the quarrel, until the labourers were asked. They replied: "The quarrel is about the water."

Then the Lord said to the king: "What is the value of water, great king?"

"Very little, reverend sir."

"What is the value of a warrior?"

"A warrior, reverend sir, is beyond price."

Then the Lord said: "It is not right that for a little water you should kill warriors who are beyond price." They were all silent. "Great kings, why do you act thus? Were I not here today, you would cause a river of blood to flow. Your actions are unworthy. You live in hatred, given to the five kinds of hatred. I live full of love. You live sick with passions. I live free from sickness. You live chasing after the five kinds of sense pleasures. I live in contentment.

OCTOBER 11

284. Conquer anger with love,
Evil with good,
Meanness with generosity,
And lies with truth.

OCTOBER 12

285. “He abused me, he hit me,
He oppressed me, he robbed me.”
Those who continue to hold such thoughts
Never still their hatred.

“He abused me, he hit me,
He oppressed me, he robbed me.”
Those who do not continue to hold such thoughts
Soon still their hatred.

For in this world,
Hatred is never appeased by more hatred;
It is love that conquers hatred.
This is an eternal law.

OCTOBER 13

286. Benares cloth has a beautiful colour, it is pleasant to touch, and is of great value. Even Benares

cloth of middling quality or worn out Benares cloth is the same. People use worn out Benares cloth to wrap gems in, or they lay it up in a scented chest. In the same way, if a beginner is virtuous and of lovely nature, this I call his beautiful colour. Those who follow him and keep his company, who pay deference to him and come to share his views find it to their benefit and happiness for a long time. This is what I call his being pleasant to touch. Also those who give him gifts find it to their great advantage. This I call his being of great worth. And it is the same for a disciple of middling standing and an elder. Now suppose an elder is speaking to an assembly. As he speaks, they would say: "Silence, this elder is teaching Dhamma and discipline." Thus, his words become a treasure to be laid up, just as people lay up Benares cloth in a scented chest. So, this is how you should train yourselves: "We will be like Benares cloth, not like coarse cloth."

OCTOBER 14

287. The enlightened person serves as a guide to the blind, showing them the right path. He gives the deaf signals by hand gestures, and in that way benefits them with good. He does the same with the dumb. To cripples he gives a chair vehicle or other means of conveyance. He strives to develop faith in the faithless,

zeal in the lazy, mindfulness in the confused, concentration in those whose minds wander, and wisdom in the dull. He strives to dispel sense desire, ill-will, sloth and laziness, restlessness and worry, and doubt in those obsessed by these hindrances. He strives to dispel thoughts of sensuality, ill-will and violence in those oppressed by such thoughts. Out of gratitude to those who have helped him, he helps and respects them with the same or greater benefits in return; his speech is friendly and his words are endearing.

OCTOBER 15

288. At one time, the Lord was staying near Ālavī, at the cowpath in the Simsapa Grove, lodging on the leaf-strewn ground. Now, Hatthaka of Ālavī was walking about, and he saw the Lord seated among the leaves. He approached him and asked: “Pray, sir, do you live happily?”

“Yes, my boy, I live happily. Of all the people in the world, I am the happiest.”

“But sir, these winter nights are cold — the dark half of the month is a time of frost. The ground has been trampled hard by the cattle’s hooves; the carpet of fallen leaves is thin. There are few leaves on the trees, your yellow robe is thin, and the winds blow cold.”

“Despite this, I still live happily. I will ask you a question; answer as you wish. What do you think? Suppose a man has a house with a gabled roof, plastered inside and out with well-fitting doors and windows. Inside is a couch spread with a long fleeced woolen rug, a bedspread of white wool, a cover embroidered with flowers, spread with a costly antelope skin, with a canopy overhead, and scarlet cushions at each end. The lamp is burning and four wives wait on him with all their charms. Would such a man be happy or not?”

“Yes, sir, he would be happy.”

“Well, what do you think? Is it not possible that distress of body and mind due to greed, hatred or delusion could arise in him, causing him to feel unhappy?”

“Yes, sir, that is possible.”

“Well, my boy, that greed, hatred and delusion that could cause distress of body and mind has been abandoned by the Tathāgata, cut off at the root, made like a palm tree stump that cannot grow again in the future. And that is why I live happily.”

OCTOBER 16

289. A dewdrop sticks not to a lotus leaf,
A lotus flower is untouched by water.
The sage clings to nothing at all,
Not to the seen, the heard or the sensed.

OCTOBER 17

290. The Lord is awakened, he teaches the Dhamma for awakening; the Lord is tamed, he teaches the Dhamma for taming; the Lord is calmed, he teaches the Dhamma for calming; the Lord has crossed over, he teaches the Dhamma for crossing over; the Lord has attained Nirvāna, he teaches Dhamma for the attaining of Nirvāna.

OCTOBER 18

291. At that time, a certain monk went to his fellow monk and asked: “Friend, how is understanding fully purified?”

“When one sees as it really is the arising and ceasing of the sixfold sense base, then understanding is fully purified.”

But dissatisfied with that answer, that monk went on to another monk and asked the same question, and he was told: “Friend, when one sees as it really is the arising and ceasing of the clinging aggregates, then understanding is fully purified.”

But again that monk was dissatisfied with that answer, so he went to another monk, asked the same question, and was told: “Friend, when one sees

as it really is the arising and ceasing of the four great elements, then understanding is fully purified.”

But still dissatisfied with that answer, he went to yet another monk, put his question again, and that monk replied: “Friend, when one sees as it really is that everything that arises also passes away, then understanding is fully purified.”

Still dissatisfied with all these answers, that monk approached the Lord and told him of the question he had asked and the replies he had received. Then he addressed the Lord and said: “Lord, how is understanding fully purified?”

“Suppose,” said the Lord, “a man has never seen a kimsuka tree so he goes to a man who has, and asks: ‘What is a kimsuka tree like?’ And that man replies: ‘Well, my man, a kimsuka tree is blackish, something like a charred stump.’ So, for the time being, the tree is to him as the other man sees it. Not satisfied with this answer to his question he goes to another man who has seen one, and again puts his question. And the other man answers: ‘Well, my man, a kimsuka tree is reddish, something like a lump of meat.’ So, for the time being, the tree is to him as the other man sees it. Still not satisfied, he goes to another man who has seen a kimsuka tree and puts his question to him. And the other man answers: ‘Well, my man, a kimsuka tree has no bark and its seed pods burst something like an acacia tree.’ So, for the time being, the

tree is to him as the other man sees it. Still dissatisfied, he goes to another man who has seen a kimsuka tree and puts his question yet again. And that man answers: ‘Well, a kimsuka tree has thick leaves and gives close shade something like a banyan tree.’ So, for the time being, the tree is to him as the other man sees it. All these good folk have given their explanations according to the purity of their understanding. In the same way the understanding of the monks you have asked has been purified according to their individual inclinations and they have given their explanations accordingly.”

OCTOBER 19

292. At that time there was a fierce elephant in Rājagaha, a man-killer called Nālāgiri. Then Devadatta entered Rājagaha and went to the elephant stable and said to the mahouts: “I am a relative of the king. I am capable of putting one who is in a low position into a high position, and of bringing about an increase in food and wages. So, my good fellows, when the recluse Gotama is coming along the carriage road, let loose Nālāgiri and send him down the road.”

“Very well, honoured sir,” those mahouts said to Devadatta. In the morning the Lord dressed, and taking his robe, entered the city for alms-food, together with several other monks. As they went down the

road, the mahouts released Nālāgiri. He saw the Lord coming in the distance, and lifting up his trunk and making his ears and tail erect, he rushed towards him. The monks saw Nālāgiri coming and said to the Lord: “Lord, this elephant is a fierce man-killer. Turn back.”

“Do not be afraid, monks, for it is impossible, it cannot happen that someone could kill the Tathāgata; the Tathāgata cannot attain final Nirvāna due to violence.”

A second and third time they spoke to the Lord. People climbed on to the roofs of the houses, waiting. Those with little faith, those who were not believers, said: “This great recluse is beautiful indeed, but he will be harmed by this bull elephant.” But those with faith, those who were believers, said: “Good sirs, soon this bull elephant will confront a truly great being.” Then the Lord suffused Nālāgiri with a mind full of love, and the elephant lowered his trunk, went up to the Lord, and stood beside him. The Lord stroked Nālāgiri’s forehead with his right hand and addressed these verses to him:

O elephant, do not strike a truly great being,
For to do so is painful indeed.
For one who slays a great being, O elephant,
There is no good rebirth, when one departs
from here.

Be not proud, be not reckless,
Or there will be no good rebirth.
Act in such a way as to have a good rebirth.

Then Nālāgiri took dust from the Lord's feet with his trunk, and sprinkled it over his own head, and then backed away bowing while he kept his gaze on the Lord. He returned to the stable and stood in his own place, and in this way was finally tamed. Then people at that time sang this verse:

Some are tamed by sticks, by goads or by whips.
The elephant was tamed by the great seer,
Without stick or weapon.

People disparaged and criticized Devadatta widely, saying: "This Devadatta is evil and inauspicious in that he tried to murder the recluse Gotama who is of such great psychic power and majesty." And Devadatta's reputation declined while the Lord's grew.

OCTOBER 20

293. Faith is the best wealth one can have.

OCTOBER 21

294. What is the treasure of learning? Concerning this, a noble disciple has learnt much; there is a retain-

ing and a storing of things learnt; those things lovely in the beginning, lovely in the middle and lovely at the end, which set forth the meaning and detail of the holy life, are all learnt by him, retained in mind, familiarized by discussion, pondered over and well penetrated by Perfect View. This is the treasure of learning.

OCTOBER 22

295. Possessed of five qualities, a sick man is of much help to himself. What five? He knows what medicine is good for him, he knows the right measure in his treatment, he takes the medicine, he describes his illness to the one who nurses him out of kindness, saying: “In going, it goes like this; in coming, it comes like this; while there, it is like this,” and he is one who endures the various pains of the sickness.

OCTOBER 23

296. Say one dwells contemplating the body — ardent, clearly conscious and mindful — having put aside the attraction and repulsion of the world. As he does this, either some bodily feeling arises, bodily discomfort arises, or drowsiness scatters his thoughts to

external things. Then his attention should be directed to some pleasurable object or thought. Having done that, delight springs up in him; being delighted, happiness arises, and the mind that is happy is concentrated. Then he thinks: “The aim on which I set my mind is now attained. Come, let me withdraw my mind from that pleasant thought.” So, he withdraws his mind from that, and neither starts nor carries on thought processes.

OCTOBER 24

297. Possessing five qualities, one who nurses the sick is fit to nurse the sick. What five? He can prepare the medicine; he knows what is good and what is not — what is good he offers, and what is not he does not; he nurses the sick out of love, not out of hope for gain; he is unmoved by excrement, urine, vomit and spittle; and, from time to time he can instruct, inspire, gladden and satisfy the sick with talk on Dhamma.

OCTOBER 25

298. Kassapa said to the Lord: “Reverend Gotama, it is hard to be a true recluse; it is hard to be a true Brāhmin.”

“That is what the world says. But if a naked recluse were to practise all kinds of self-torture, and if this was the measure of difficulty, then it would not be true to say: ‘It is hard to be a true recluse; it is hard to be a true Brāhmin.’ Because anyone, a householder, his son, even a slave girl who draws water could go naked or practise self-torture. But there is another type of asceticism because of which it is true to say: ‘It is hard to be a true recluse; it is hard to be a true Brāhmin.’ When a monk develops a mind without hatred or ill-will, full of love, and by the destruction of the defilements dwells with a mind freed through insight, then that monk is a true recluse, a true Brāhmin.”

OCTOBER 26

299. Learn this from the waters:
In mountain clefts and chasms,
Loud gush the streamlets,
But great rivers flow silently.

Empty things make a noise,
The full is always quiet.
The fool is like a half-filled pot,
The wise man like a deep still pool.

OCTOBER 27

300. Humility means humbleness of mind and being unassuming in manner. A person possessing it has put away pride and arrogance, he resembles a foot-wiping cloth, a bull with its horns cut off, a snake with its fangs removed. He is gentle, cheerful and easy to speak to.

OCTOBER 28

301. Although this wish may arise in the heart of one who is applying himself to meditation: “May my mind be free from the defilements and without attachments,” yet it will not happen. And why? Because he has not developed the four foundations of mindfulness, the four right efforts, the four psychic powers, the five faculties, the five spiritual powers, the seven factors of enlightenment and the Noble Eightfold Path. It is just as if a batch of hen’s eggs were not fully sat upon, not fully warmed, not fully developed. Although that hen might wish: “Oh, that my chicks might break the shell with claw and beak and hatch out safely,” it will not happen. And why? Because the eggs are not fully sat upon, not fully warmed, not fully developed.

Although no such wish may arise in one who is developing the four foundations of mindfulness, the four right efforts, the four psychic powers, the five faculties, the five spiritual powers, the seven factors of enlightenment and the Noble Eightfold Path, yet his mind will be freed. And why? Because he has developed these things. It is just as if a batch of hen's eggs were fully sat upon, fully developed. That hen may not wish: "Oh, that my chicks might hatch," and yet her eggs will hatch anyway. And why? Because they are fully warmed, fully developed.

OCTOBER 29

302. There are these five timely gifts. What five? One gives to the one who has just arrived, to one who is leaving, to the sick, when food is hard to get, and the first-fruits of field and orchard one gives to the virtuous.

OCTOBER 30

303. Truly, those who are good people are thankful and grateful.

OCTOBER 31

304. Where there is pain,
Pleasure is to be strived for.
In the same way,

Where there is becoming,
Non-becoming is to be desired.

Where there is heat,
There must be cool.
In the same way,

Where there are the three fires,
There must also be Nirvāna.

Where there is evil,
There is also the good.
In the same way,
Where there is birth,
Non-birth can be inferred.



November

NOVEMBER I

305. The Lord said to Sāriputta: “Tell me, Sāriputta, could a noble disciple who is fully devoted to and has perfect faith in the Tathāgata have any doubt or uncertainty in the Tathāgata or the Tathāgata’s teachings?”

“No, Lord, he could not. It may be expected that the noble disciple with faith and energy will live resolute in energy, always striving to abandon bad qualities and develop good ones; he will be stout and strong in exerting himself, not throwing off the burden of good qualities. His energy is the controlling faculty of energy. It may be expected that the noble disciple with faith will be mindful, possessed of good discrimination, one who calls to mind and remembers things done long ago. His mindfulness is the controlling faculty of mindfulness. It may be expected that the noble disciple with faith, energy and mindfulness will make self surrender the object of his thought; he will develop concentration and one-pointedness of mind. His concentration is the controlling factor of concentration. Again, it may be expected that the noble disciple with

faith, energy, mindfulness and with thoughts stilled will understand: ‘Without end is this samsāra. The beginning of beings hindered by ignorance, bound by craving, who run on, fare on through samsāra, cannot be known. The utterly passionless cessation of ignorance, of this state of darkness is this happy, excellent state, the calming of all constructs, the giving up of all bases of rebirth, the destruction of craving, dispassion, cessation, Nirvāna.’ This wisdom is the controlling faculty of wisdom. That noble disciple with faith, striving again and again, being mindful again and again, concentrating the mind again and again, clearly understanding again and again gains great confidence and he thinks: ‘Before I had only heard of these things; now I live experiencing them personally.’ This faith is the controlling faculty of faith.”

NOVEMBER 2

306. A tree makes no distinction in the shade it gives. Even so, the meditator, the earnest student of meditation must make no distinction between any beings, but must develop love quite equally towards thieves, murderers, enemies and towards himself, thinking: “How may these beings be without enmity and without harm, how may they be at peace, secure and happy; how may they look after themselves?”

NOVEMBER 3

307. Venerable Tissa, the nephew of the Lord's father, came to the Lord crying. Then the Lord said to him: "What is wrong, Tissa? Why do you sit beside me sad and dejected and crying so many tears?"

"Lord, it is because all the monks have been mocking and teasing me."

"Tissa, that is because although you have a sharp tongue, you cannot endure the sharp tongues of others. It is not fitting that you who have given up the household life to go forth into the homeless life should have a sharp tongue and be unable to endure the sharp tongues of others. And if you do have a sharp tongue, you should be able to endure the sharp tongues of others."

Thus said the Lord, and he added this verse:

Why be angry Tissa? Be not angry.
Meekness is best for you,
To restrain anger, pride and hypocrisy is best.
It is for this that we live the holy life.

NOVEMBER 4

308. How does one practise contemplation on feelings? When experiencing a pleasant feeling, one knows: "I am experiencing a pleasant feeling." When experiencing a painful feeling, one knows: "I am ex-

periencing a painful feeling,” and when experiencing a neutral feeling, one knows: “I am experiencing a neutral feeling.” When experiencing pleasant, painful or neutral feelings that are worldly, one knows they are worldly, and when experiencing pleasant, painful or neutral feelings that are unworldly, one knows they are unworldly. Thus one dwells contemplating feelings internally and externally. One dwells contemplating the origination factors and the dissolution factors in feelings, or one’s mindfulness that “there are feelings” is established to the extent necessary for knowledge and mindfulness. Independent one dwells, clinging to nothing in the world.

NOVEMBER 5

309. When one has freed the mind, the gods cannot trace him, even though they think: “This is the consciousness attached to the Tathāgata.” And why? It is because the Tathāgata is untraceable. Although I say this, there are some recluses and Brāhmins who misrepresent me falsely, contrary to fact, saying: “The recluse Gotama is a nihilist because he teaches the cutting off, the destruction, the disappearance of the existing entity.” But this is exactly what I do not say. Both now and in the past, I simply teach suffering and the overcoming of suffering.

NOVEMBER 6

310. There is one person who is born into the world for the welfare of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of gods and man. Who is that person? It is the Tathāgata, the Noble One, the fully enlightened Buddha.

NOVEMBER 7

311. An ordinary man experiences pleasant, painful and neutral feelings, and so does the instructed noble disciple. So, what is the distinction, the division, the difference between them? When an ordinary man is touched by a painful feeling he worries and grieves, laments, beats his breast, weeps and is distraught. He therefore experiences a bodily feeling and a mental feeling. It is as if a man were pierced by a dart, and following the first piercing, he was hit by a second dart. He would experience the feelings caused by both darts. And so it is with the ordinary man. Having been touched by a painful feeling, he resists and resents it and so a deep tendency of resistance and resentment comes into being. Under the impact of that painful feeling he then proceeds to enjoy sensual happiness. And why does he do so? Because the ordinary man knows

no other escape from painful feelings except the enjoyment of sensual happiness. Then in enjoying sensual happiness a deep tendency to lust for pleasant feelings comes into being. He does not know as it really is the arising and ending of those feelings, their satisfaction, their danger or the escape from them. In lacking this knowledge, the deep tendency to ignorance about neutral feeling comes into being. So, whether he feels a pleasant, painful, or neutral feeling, he feels it as one fettered by it. He is fettered to birth, old age and death, to sorrow, lamentation, pain, grief and despair. He is fettered to suffering, I declare.

But when the instructed noble disciple is touched by a painful feeling, he does not worry, grieve or lament, he does not beat his breast or weep, nor is he distraught. It is one feeling only that he experiences, a bodily one and not a mental one. It is as if a man were pierced by a dart but was not pierced by another dart following the first one. And so it is with the instructed noble disciple. Having been touched by that painful feeling, he neither resists nor resents it, and so no deep tendency for resistance or resentment comes into being. Hence, in consequence of the painful feeling he does not proceed to enjoy sensual happiness. And why not? Because he knows of an escape from painful feeling other than by enjoying sensual happiness. Then, in not enjoying sensual happiness, no deep tendency to lust

for a pleasant feeling comes into being. He knows as it really is the arising and ending of those feelings, their satisfaction, their danger and the escape from them. Knowing this, no deep tendency to ignorance as to neutral feelings comes into being. So whether he feels a pleasant, painful or neutral feeling, he feels it as one free from it. He is free from birth, old age and death, from sorrow, lamentation, pain, grief and despair. He is free from suffering, I declare.

NOVEMBER 8

312. And what is a monk's wealth? Concerning this, one abides with the mind filled with love, compassion, sympathetic joy and equanimity, suffusing the first, second, third and fourth quarter. One abides suffusing the whole world — upwards, downwards, across, everywhere — with a mind filled with love, compassion, sympathetic joy and equanimity, abundant, unbounded, without hatred or ill-will. This is a monk's wealth.

NOVEMBER 9

313. And Sāriputta said to the Lord: "I believe that there has never been, there will not be in the future, nor is there now a recluse or Brāhmin who is better or more enlightened than the Lord."

“Sāriputta, you have boldly spoken, you have roared with the certainty of a lion. But why? Do you know the minds of the noble Buddhas of the past, their virtue, their teaching, their wisdom or their liberation?”

“No, Lord.”

“Do you know the minds of all the noble Buddhas in the future?”

“No, Lord.”

“Then what of me? Do you know even my mind, my virtue, my teaching, my wisdom or my liberation?”

“No, Lord.”

“So, Sāriputta, you do not know the minds of the Buddhas of the past, the future or the present. Why then have you spoken so boldly? Why have you roared with the certainty of a lion?”

“Lord, I know not the minds of the Buddhas of the past, the future or the present. But the ways of the Dhamma, this I do know. Imagine a walled town with strong foundation and towers and a single gate, and at that gate a watcher, shrewd and alert who lets in known people and keeps out strangers. As he patrols the walls he would not see a hole in the wall big enough for even a cat to slip through. And he would know that whatever creatures big or small enter or leave the town, they all do so by the gate. And it seems to me that the Dhamma is the same. All those noble Buddhas of the past who attained full enlightenment did so by aban-

doning the five hindrances, defilements that weaken understanding, firmly establishing the four foundations of mindfulness in their minds, and realizing the seven factors of enlightenment as they really are. All the noble Buddhas of the future will do the same, and you, Lord, who are now a Noble One, a fully enlightened Buddha, have done the same.

NOVEMBER 10

314. How is one concerned with his own good and the good of others? Concerning this, a certain person is quick, he grasps teachings that are profitable, he has learned by heart and by understanding both the letter and spirit of the Dhamma and walks in accordance with it. He also has a beautiful voice and delivery, possesses urbane speech, distinctly and clearly enunciated so as to make his meaning clear. He teaches, urges, incites and gladdens his companions in the holy life.

NOVEMBER 11

315. There are these gross impurities of gold: dust, sand, gravel and grit. The dirt washer or his apprentice heaps the gold into a trough and washes it up, washes it down and runs the dirt out. When this process is finished there are still moderate impurities in the gold such as fine grit and sand. So the dirt washer repeats

the process. When this is finished there still remain small impurities such as fine sand and dust. So the dirt washer repeats the process again, after which only the gold dust remains. Then the goldsmith or his apprentice puts the gold into a crucible. It is molten but not flawless, it is not yet finished, the impurities are not yet all strained off. It is not yet pliable, workable or glistening, being still brittle and incapable of being perfectly worked. But in time, the goldsmith melts the gold so that it runs from the crucible with all the impurities strained off. Then it is pliable, workable, glistening, no longer brittle, is capable of being perfectly worked. It can be used for whatever purpose one wishes, to make a gold plate, a ring, a necklace or a chain. It is just the same for one who is trying to develop the higher mind. Gross impurities of body, speech and mind, the thoughtful, careful one abandons, keeps in check or makes an end of so that they do not recur. When these faults are finished there are still minute impurities which cling to him such as sensual, malicious and cruel thoughts. Again, these he abandons. When these faults are finished there are still minute impurities which cling to him, such as thinking about his relatives, his country or his reputation. Once again the thoughtful, careful one abandons them, keeps them in check, or makes an end of them so that they do not recur. When this is done, there still remain thoughts about Dhamma. At

this stage, concentration is neither calm nor lofty, it is not tranquil nor has it reached one-pointedness, it is dependent on habitual restraint. But there comes a time when the mind is inwardly stable, still, one-pointed and concentrated. Such concentration is calm and lofty, it is tranquil and has reached one-pointedness, it is not dependent on habitual restraint. Whatever knowledge one directs his mind to, one can realize it.

NOVEMBER 12

316. It is just as if a man travelling in a forest should come across an ancient road, an ancient path, traversed by men in former times, and proceeding along it, should come to an ancient city, an old royal citadel lived in by men in former times, with parks and groves, water tanks and walls — a truly delightful place. Then, suppose that this man should tell of his discovery to the king or a royal minister, saying: “Sire, you should know that I have discovered an ancient city. Restore that place.” Then, suppose that ancient city was restored, so that it became prosperous, flourishing, populous, and was filled with folk, and it grew and expanded. In the same way, I have seen an ancient road, an ancient path traversed by the fully enlightened Buddhas of former times. And what is that path? It is the Noble Eightfold Path.

NOVEMBER 13

317. How does one live practising contemplation of mind? Concerning this, one knows a mind with greed as a mind with greed, and a mind without greed as a mind without greed. One knows a mind with hatred as a mind with hatred, and a mind without hatred as a mind without hatred. One knows a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. One knows the contracted mind as contracted and the distracted mind as distracted, the developed mind as developed and the undeveloped mind as undeveloped. One knows the mind with some mental state superior to it as the mind with some mental state superior to it, and the mind with no mental state superior to it as the mind with no mental state superior to it. One knows the concentrated mind as concentrated and the unconcentrated mind as unconcentrated, the mind that is freed as freed and the mind that is not freed as not freed.

Thus one dwells contemplating mind internally and externally. One dwells contemplating the origination factors and the dissolution factors in the mind, or one's mindfulness that "there is mind" is established to the extent necessary for knowledge and mindfulness. Independent one dwells, clinging to nothing in the world.

NOVEMBER 14

318. There are these five limbs of striving. What five? One has faith in the enlightenment of the Buddha. One has health and wellbeing, a good digestion, not over-hot or over-cool, but even and suitable for striving. One is not deceitful or dishonest, but reveals oneself to the Teacher or one's followers in the holy life as one really is. One lives striving hard to give up evil things and to develop the good, staunch and strong in effort, not shirking the burden of Dhamma. One has wisdom into the way of the rise and fall of things with noble perception into the complete overcoming of suffering.

NOVEMBER 15

319. Whoever is easy to speak to because of respecting, revering and honouring Dhamma, his speech is gracious and I call him easy to speak to.

NOVEMBER 16

320. The Tathāgata lives free, detached and released from the body, feelings, perception, mental constructs, consciousness, rebirth, decay, death and the passions. Just as a blue, red or white lotus, born in water, grown up in water, on reaching the surface rests there untouched by water, even so the Tathāgata, be-

ing free, detached and released from these things, lives with a mind whose barriers are broken down.

NOVEMBER 17

321. “I will teach you something, the parable of the raft for crossing over, not for clinging on to. Listen carefully, pay attention and I will speak. Say a man going along a highway might see a great stretch of water, this bank being dangerous and frightening while the further bank is secure and safe. But there being no boat or bridge for crossing over to the other side, that man might think: ‘This bank is dangerous and frightening, while the further bank is secure and safe. But there is neither boat nor bridge for crossing over. What if, having collected grass and sticks, branches and leaves, I were to make a raft and by sitting on it and paddling with my hands and feet, were to cross over to the safe side?’ So, say that man does make a raft and does cross over to the safe side, and then thinks: ‘By using this raft I have crossed over to the safe side. Why don’t I put this raft on my head or shoulder, and go on my way?’ What do you think monks? If he did this, would he be doing what should be done with that raft?”

“No, Lord.”

“And what should be done with that raft? Concerning this, that man should think: ‘This raft has

been useful to me. By sitting on it and paddling with my hands and feet, I have crossed over to the safe side. Why don't I leave this raft on the bank and go on my way?' In doing this, the man would be doing what should be done with that raft. Understanding this parable of the raft, you should give up even good things; how much more the bad?"

NOVEMBER 18

322. One day as the Lord was seated in the Gandha Kuti at the Jeta Grove, he surveyed the world at dawn, and he saw a certain poor man at Ālavī. Perceiving that he possessed the faculties for the fruit of Stream-Winning, he took a company of five hundred monks and went to Ālavī, where the inhabitants invited the Lord to stay. The poor man heard that the Lord had arrived, and he resolved to hear him teach the Dhamma. But that very day his ox strayed off, and he thought: "Shall I go and find my ox or shall I go to hear the Dhamma?" — and he decided to find his ox first, setting out early to do so. The people of Ālavī gave seats to the Sangha of monks, with the Buddha at their head, served them food, and when finished took the Lord's bowl while he gave thanks. Then the Lord said: "He for whose sake I came thirty miles has gone to the forest to seek his ox. When he returns, then I will teach the Dhamma." So, he was silent.

Before the day was out, the man found his ox and straight away led it back to the herd. Then he thought: “If nothing else, I can go and pay my respects to the Lord,” and though oppressed by hunger he did not go home, but rather he went quickly to the Lord, and having paid homage, sat respectfully at one side. When the man came close, the Lord said to the steward in charge of food: “Is there any food left over?” “Reverend sir, some food remains untouched.” “Then serve this man.”

After the steward had provided the man with a seat in a place indicated by the Lord, he served him rice gruel and other food both hard and soft, and after the man had eaten, he rinsed his mouth. As soon as the man’s suffering had been relieved, his mind became calm, and then the Lord taught the Dhamma in gradual order, expounding one after the other the Four Noble Truths. When he had finished, that man attained the fruit of Stream-Winning.

NOVEMBER 19

323. Both now and in the past
It has always been thus, O Atula!
They blame those who are silent,
They blame those who speak much,
And they blame those who speak in moderation.
There is no one who is not blamed.

There never was,
There never will be,
Nor is there now
A person who is wholly blamed or praised.

NOVEMBER 20

324. Apply yourself to solitude. One who is given to solitude knows things as they really are.

NOVEMBER 21

325. And the Lord said: “Ānanda, prepare a couch facing the mark between these two sal trees, for I am uneasy and wish to lie down.” So Ānanda did as the Lord asked, and then the Lord lay down on his right side, resting one foot on another in the position of the lion, mindful and clearly conscious. Then suddenly, the two sal trees burst into full bloom out of season and the flowers rained down out of respect for the Tathāgata. Celestial blossoms and heavenly sandalwood powder rained down, and heavenly music and voices could be heard, all out of respect for the Tathāgata. Then the Lord addressed Ānanda and said: “Look at these sal blossoms and heavenly flowers, sandalwood powder, music and voices. Yet, it is not like this that the Tathāgata is respected, venerated, esteemed, worshipped and

honoured with the highest respect. But the monk and nun, the layman and the laywoman, who abide by the Dhamma, walk the way of Dhamma, practise the Dhamma — it is they who respect, venerate, esteem, worship and honour the Tathāgata with the highest respect. Therefore, abide by the Dhamma, walk the way of the Dhamma and practise the Dhamma. This is how you should train yourself.”

NOVEMBER 22

326. With the fading away of joy one remains equanimous, mindful and clearly conscious, and experiences within oneself that happiness of which the Noble Ones say: “Happy indeed is he who abides equanimous and mindful.” Thus one enters and abides in the third jhāna. And with that happiness free from joy one suffuses, drenches, fills and permeates the whole body so that there is no spot in the entire body that is untouched by that happiness.

Just as in a pond of blue, red or white lotuses, the flowers are born in the water, grow in the water and are fed by the water but do not emerge from the water and thus are suffused, drenched, filled and permeated with cool water, in the same way, one suffuses, drenches, fills and permeates the whole body so that there is no spot untouched.

NOVEMBER 23

327. Just as water cools both good and bad,
And washes away all impurity and dust,
In the same way you should develop thoughts
of love
To friend and foe alike,
And having reached perfection in love,
You will attain enlightenment.

NOVEMBER 24

328. Where do earth, water, fire and air no footing
find? Where do long and short, small and great, pure
and impure, name and form finally cease? The answer
is:

It is in the consciousness of the Noble One —
Invisible, boundless and all-luminous.
There it is that earth, water, fire and air
No footing find.

There it is that long and short, small and great,
Pure and impure, name and form
Finally cease.
When consciousness ceases, so does all this.

NOVEMBER 25

329. For the mindful one, there is always good;
For the mindful one, happiness increases;
For the mindful one, things go better,
Yet he is not freed from enemies.

But he who both day and night
Takes delight in harmlessness,
Sharing love with all that lives —
He finds enmity with none.

NOVEMBER 26

330. I will show you grasping and worry and I will show you the letting go of and freedom from grasping and worry. And what is grasping and worry? Concerning this, ordinary folk have this view: “This body is mine, I am this, this is myself.” For one like this, the body alters and changes, and owing to this alteration and change, grief, sorrow, suffering, lamentation and despair arise in him. And it is the same with his feelings, perception, mental constructs and consciousness. And what is letting go of and freedom from worry? Concerning this, the well taught noble disciple has this view: “This body is not mine. I am not this, this is not myself.” For one like this, the body alters and changes,

but in spite of alteration and change, grief, sorrow, suffering, lamentation and despair do not arise in him. And it is the same with feeling, perception, mental constructs and consciousness. Thus, there is letting go of and freedom from grasping and worry.

NOVEMBER 27

331. Suppose a king or a royal minister has never heard the music of a lute. But one day he does hear it and he says: “Good man, tell me what is that sound so enchanting, so delightful, so intoxicating, so ravishing, with such power to bind?” Then they say to him: “That, Sire, is the the music of the lute.” So he says: “Go, bring me that lute.” So they bring it to him but he says: “Enough of this lute. Bring me the music.” They say to him: “Sire, this lute consists of various and many parts: the belly, the skin, the handle, the frame, the strings, the bridge and the effort of the player. And it speaks because of them. It speaks because of these various and many parts.” Then the king breaks the lute into a hundred parts, splinters it and splinters it again, burns it, puts the ashes in a heap, and winnows them in a draft or washes them away in water in order to find the music. Having done this he says: “A poor thing indeed is a lute; whatever a lute may be, the world is led astray by such things.” In the same way, one investigating the body as

far as the body goes, investigating feeling, perception, mental constructs, investigating consciousness as far as consciousness goes, finds no “I”, no “I am”, no “mine”.

NOVEMBER 28

332. Whoever was greedy and is now free from greed, whoever was hating and is now free from hating, whoever was grudging and is now free from grudging, whoever was hypocritical and is now free from hypocrisy, whoever was spiteful and is now free from spite, whoever was jealous and is now free from jealousy, whoever was mean and is now free from meanness, whoever was untrustworthy and is now free from untrustworthiness, whoever was cunning and is now free from cunning, whoever had evil desires and is now free from evil desires, whoever had wrong views and is now free from wrong views — thus, I say, one follows the practice worthy of recluses, one is getting rid of the same things that stain recluses, the faults and defects of recluses, things that lead to sorrow, rebirth in a bad place. One sees oneself purified of evil unskilled things and freed from them. Then gladness arises, from gladness comes joy, because of joy the body is tranquil, with a tranquil body one is happy, and the mind of one who is happy is concentrated. One abides with a mind filled with love, compassion, sympathetic joy and equanimity, suffus-

ing the first, second, third and fourth quarters of the world. One abides suffusing the whole world — upwards, downwards, across, everywhere — with a mind filled with love, compassion, sympathetic joy and equanimity, abundant, unbounded, without hatred or ill-will.

NOVEMBER 29

333. Venerable Tissa, the Lord's nephew, spoke to a number of monks and said: "Friends, my body is as if drugged, things have become dim to my eyes, and the Dhamma is no longer clear to me. Sloth and laziness possess my mind, and I live the holy life without joy. I waver in the teachings."

So, those monks went to the Lord and told him what Tissa had said, and the Lord said to one monk: "Go, monk, and in my name tell Tissa to come and speak to me." So he went, and when Tissa came, the Lord said to him: "Is it true as they say that your body is as if drugged, that things have become dim to your eyes and that the Dhamma is no longer clear to you? That sloth and laziness possess your mind, that you live the holy life without joy, and that you waver in the teachings?"

"That is true, Lord."

"Now, concerning this, what do you think, Tissa? In the body with lust, desire, affection, thirst,

fever and craving, does there arise a condition of change and flux? Do grief, sorrow, suffering, lamentation and despair arise?”

“Yes, Lord.”

“And is it not the same with feeling, perception, mental constructs and consciousness?”

“Yes, Lord.”

“Well said, Tissa! Well said! Now, what do you think? In the body without lust, desire, affection, thirst, fever and craving, does there arise a condition of change and flux? Do grief, sorrow, suffering, lamentation and despair arise?”

“Surely not, Lord.”

“And is it the same with feeling, perception, mental constructs and consciousness?”

“It is, Lord.”

“Well said, Tissa! Well said! Now, what do you think? Are the body, feeling, perception, mental constructs and consciousness permanent or impermanent?”

“Impermanent, Lord.”

“So, seeing this, the instructed noble disciple turns away from these five aggregates. Turning away from them, passions fade, and with the fading of passions, he is free and he knows: ‘Rebirth is destroyed, the holy life has been lived, what has had to be done is done; there is no more of this.’ Suppose there are two men, one a skilled traveller and the other not. And the

unskilled traveller asks the way from the skilled one. He replies: ‘Yes, my good man, this is the way. Continue for a while and you will see a fork in the road; take the right hand path. Go on a little, and you will come to a forest. Continue for a while more, and you will come to a marshy swamp. Go a little further, and you will see a great cliff. Go a little further still, and you will see a beautiful stretch of open ground.’ I use this parable to illustrate my meaning, and this is the meaning. The man unskilled in travel represents ordinary people, and the man skilled in travel represents the Tathāgata, the Noble One, the fully enlightened Buddha. The fork-in the road is the state of wavering, the left fork being the false eightfold path and the right fork being the Noble Eightfold Path. The thick forest is ignorance, the marshy swamp is desires, and the great cliff is irritation and despair. The delightful stretch of open ground is Nirvāna. So be of good cheer, Tissa! Be of good cheer! I will counsel you, I will support you, I will instruct you.”

NOVEMBER 30

334. The Lord said to the monks: “Body is not the self. If it were the self, it would not be liable to affliction, and one could say: ‘Let my body be like this. Let my body not be like this.’ But since the body is not the

self, it is liable to affliction, and one cannot say: ‘Let my body be like this. Let my body not be like this.’ And it is the same with feeling, perception, mental constructs and consciousness. What do you think? Is body permanent or impermanent?”

“Impermanent, sir.”

“Now, is what is impermanent painful or pleasant?”

“Painful, sir.”

“Now, is it fit to regard what is impermanent and painful like this: ‘This is mine, this is I, this is my self?’”

“No, sir.”

“And it is the same with feeling, perception, mental constructs and consciousness. So, any kind of body, feeling, perception, mental constructs or consciousness — whether past, present or future, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near — must with right understanding be regarded thus: ‘This is not mine, this is not I, this is not my self.’ When a noble disciple has heard this and sees this, he is detached from body, feeling, perception, mental constructs and consciousness. Being detached, passions fade, with the fading of passions he is free, and when he is free he knows he is free. He knows: ‘Birth is ended, the holy life has been lived, what has had to be done is done, there is no more of this.’”

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DECEMBER 1

335. These two types of people are difficult to find in the world. What two? One who will do a favour fast, and one who is grateful for a favour done.

DECEMBER 2

336. Be an island unto yourselves, be a refuge unto yourselves, take for yourselves no other refuge. Let the Dhamma be your island and refuge. And how does one do this? Concerning this, one dwells contemplating the body in the body, feeling in feeling, mind in mind, and mental objects in mental objects — ardent, clearly conscious and mindful — having put aside the attraction and repulsion of the world. And those who live like this now and after I pass away will attain the highest, but they must be anxious to learn.

DECEMBER 3

337. How can someone who has gone down
To a swift-flowing river,

And who gets carried away by the current
Help others to cross?

In the same way, how can one who has not
learned the Dhamma,
Not listened to the explanations of the wise,
And who is himself ignorant and filled with doubt
Help others to realize it?

Just as one who has embarked on a sturdy boat
Well-equipped with oars and rudder
Could help many others to cross
Because of his skill, thoughtfulness and
experience,

In the same way, one who is wise
And who has developed himself,
Who is learned and stable, understanding
Dhamma himself,
Could make others realize it, if they listen
carefully.

Therefore, one should consort with the good men
Who are wise and learned,
Understanding the meaning,
Following the path and knowing the Dhamma,
And then one will attain happiness.

DECEMBER 4

338. Wisdom is purified by virtue, and virtue is purified by wisdom. Where one is, so is the other. The virtuous person has wisdom, and the wise person has virtue. The combination of virtue and wisdom is called the highest thing in the world.

DECEMBER 5

339. Giving up happiness and suffering and with the disappearance of former gladness and sorrow, one enters and abides in the fourth jhāna which is beyond pleasure and pain and is purified by equanimity and mindfulness. One sits and suffuses, drenches, fills and permeates the whole body with that purity and clarity so that there is no spot in the entire body that is untouched by it.

Just as if a man were to sit wrapped from head to foot in a pure white garment so that no part of his body was untouched by it — in the same way, one suffuses, drenches, fills and permeates the whole body so that there is no spot untouched.

DECEMBER 6

340. Happily indeed we live,
Loving amidst the hating.
Amidst those who hate
We live full of love.

Happily indeed we live,
Healthy amidst the ailing.
Amidst those who are ill
We live in perfect health.

Happily indeed we live,
Content amidst the greedy.
Amidst those who are greedy
We live in contentment.

DECEMBER 7

341. The past should not be followed after,
And the future not desired.
What is past is dead and gone,
And the future is yet to come.

But whoever gains insight into things
Presently arisen in the here and now,
Knowing them, unmoved, unshaken —
Let him cultivate that insight.

DECEMBER 8

342. When in the forest amongst the roots of the
trees
Or in the empty places,
Just call to mind the Buddha
And no fear or trembling will arise.

If you cannot think of the Buddha,
This best, this highest, this finest of men,
Then call to mind the Dhamma,
The well taught guide.

If you cannot think of the Dhamma,
The well taught guide,
Then think of the Sangha,
That incomparable source of good in the world.

DECEMBER 9

343. Hearken to this, you who are watchful —
Those who sleep, let them awake.
Watchfulness is better than sleep.
The watchful are free from fear.

Whoever is watchful, mindful, composed,
Peaceful, serene and happy,

Studying the Dhamma at the right time,
one-pointed,
They will overcome the darkness.

Therefore rouse yourself and be wakeful.
The ardent one, discriminating, meditating,
Cuts the bonds of birth and death
And attains the highest wisdom in this
very life.

DECEMBER 10

344. I will teach you the burden, the taking hold of the burden, the lifting it up and the putting it down. And what is the burden? The answer is the five clinging aggregates. What five? Body, feeling, perception, mental constructs and consciousness. This is the burden. And what is the taking hold of the burden? The answer should be: it is the person of such-and-such a name, of such-and-such a village. This is the taking hold of the burden. And what is the lifting up of the burden? It is that craving for sense pleasures, craving for becoming and craving for unbecoming — that is called lifting up the burden. And what is the putting down of the burden? It is the withering and fading of craving, the giving up of craving, the renouncing of it, freedom from

it, the absence of it. That is the putting down of the burden.

The five aggregates are the burden.
The seizer of the burden is man.
Taking it up is sorrow indeed,
And happiness is laying it down.

If one lays this heavy burden down
And takes up no new one,
Then he has pulled out craving, roots and all.
He is fulfilled, he is free.

DECEMBER 11

345. Now, on one occasion, the Lord, having arisen from his solitude towards evening, was seated warming his back in the westerly sunshine. Then, Venerable Ānanda came to see the Lord, and while rubbing his limbs with his hands said: “Strange it is and wonderful how the skin of the Lord is no longer clear and translucent, how all his limbs are slack and wrinkled, how his body is bent forward, and how his sense faculties and body have changed.”

“So it is, Ānanda. Old age is inherent in youth, sickness in health, and death in life.”

346. At that time, the Lord said to the monks: “Once upon a time, a bamboo acrobat set up his pole, called his pupil, and said: ‘Now, my lad, climb the pole and stand on my shoulders.’ ‘Alright, Master,’ said the pupil, and he did what he was told. Then the master said: ‘Now, my lad, you protect me and I will protect you, and protected and watched by each other we will do our act, get a good fee, and come down safe and sound from the bamboo pole.’ But then the pupil said: ‘No, no, Master! That will not do. You look after yourself, and I will look after myself. Thus watched and guarded each by himself, we will do our act, get a good fee, and come down safe and sound from the bamboo pole. That is the way to do it.’ Then the Lord said: “Just as the pupil said to the master: ‘I will protect myself’ — so should you practise the foundations of mindfulness which means at the same time: ‘I will protect others.’ By protecting oneself, one protects others. By protecting others, one protects oneself. And how does one, by protecting oneself, protect others? It is by the repeated and frequent practice of meditation. And how does one, by protecting others, protect oneself? It is by patience, forbearance, harmlessness, love and compassion.”

DECEMBER 13

347. The Tathāgata does not live in abundance, he does not revert to the life of abundance, nor does he waver in his striving. The Tathāgata is a perfected one, a fully enlightened Buddha. So give ear, for the Immortal has been discovered and I instruct, I teach the Dhamma.

DECEMBER 14

348. The fool who listens to the Conqueror's teachings
With a hostile mind
Does not grow in the good Dhamma
Any more than a rotten seed grows in the field.

But one who listens to the Conqueror's teachings
With a joyful mind,
Having destroyed the defilements,
Realized the unshakable state,
And attained the highest peace —
He is cooled and without defilements.

DECEMBER 15

349. Then Ānanda came to the Lord and said: “Half of the holy life is friendship, association and intimacy with the beautiful.”

“Say not so, Ānanda, say not so! It is the whole of the holy life, not half, this friendship, this association, this intimacy with the beautiful.”

DECEMBER 16

350. There is that condition where there is not earth, water, fire or air; where there are not the spheres of infinite space, infinite consciousness, nothingness, or the sphere of neither-consciousness-nor-unconsciousness; where there is not this world, the world beyond or both together, no sun and no moon; where there is no coming to birth, no going to death, no duration and hence no falling or arising. It is not something fixed, it does not move, it is based on nothing. This indeed is the end of suffering.

DECEMBER 17

351. “Lord, there are three scents whose fragrance spreads with the wind but not against it. They are the root scent, the heartwood scent and the scent of flow-

ers. Is there any sort of scent that spreads with the wind and against it also?”

“There is such a scent, Ānanda. In whatever village or district there is a man or woman who has taken refuge in the Buddha, the Dhamma and the Sangha and who practises the five precepts, who has a lovely nature, who lives at home with the heart free from stinginess, who is open-handed, delights in giving, being one to ask a favour of, one who delights in sharing, then recluses and Brāhmins sing the praise of one like this in all the four quarters. Even the gods sing his praise. This is the sort of scent whose fragrance goes with the wind and against it also.”

DECEMBER 18

352. Music from a five-piece ensemble
Cannot produce as much delight
As that of a one-pointed mind
With perfect insight into things.

DECEMBER 19

353. Bāhiya of the Bark Garment asked the monks:
“Pray, sirs, where is the Lord staying — he who is a Noble One, he who is a fully awakened Buddha?”

“The Lord has gone into the town to get alms-food.”

So, Bāhiya quickly left the Jeta Grove, went into Sāvattthī, and found the Lord in quest for alms-food. Handsome he was, good to look upon, with senses calmed, tranquil in mind, composed and controlled like a well-trained elephant.

“Sir, let the Lord teach me Dhamma so that it will be for my welfare and happiness for a long time.”

“You have come at the wrong time, Bāhiya. I am getting my alms-food.”

A second and a third time he asked, so the Lord answered: “This is how you must train yourself. When, in the seen there is just the seen, in the heard just the heard, in the sensed just the sensed and in the cognized just the cognized, then there will be no ‘thereby’, and when there is no ‘thereby’ there will be no ‘therefore’, and when there is no ‘therefore’, there will be no here, no there, no midway in between. That is the end of suffering.”

Then and there, because of this concise Dhamma teaching, Bāhiya’s mind was freed from the defilements.

DECEMBER 20

354. Now, Venerable Bhaddiya, son of the Kālīgodhas, used to go to the forest, to the roots of trees

and to lonely spots, and while there, would often utter the cry: “Oh joy! Oh joy!”

Now, a great number of monks heard him do this and they thought: “Doubtless, Venerable Bhaddiya is discontented with the holy life, seeing as he enjoyed the happiness of royalty when he was a householder.”

So those monks went to the Lord and told him of this, and he asked that Bhaddiya come to see him. When he came, the Lord said: “Bhaddiya, is it true as they say that you go to the forest, to the roots of the trees and to lonely spots, and that while there you often utter the cry: “Oh joy! Oh joy!”

“It is true, sir.”

“And why do you do this?”

“Formerly, when I enjoyed the happiness of royalty, guards were set inside the palace and outside in the area and beyond. Yet, although I was well guarded, I lived in fear — anxious, trembling and afraid. But now that I live in the forest, alone, I am without fear, I am assured, confident, unafraid. That is why I utter the cry: “Oh joy! Oh joy!”

DECEMBER 21

355. An enlightened person is naturally endowed with a compassionate nature and disposition. He de-

sires to alleviate the suffering that beings suffer, and is even willing to relinquish his own body or life to do so. Until he reaches his goal, he is willing to struggle and strive for a very long time on a course involving great hardship, without fear and without ever becoming disenchanted with all the suffering in the round of existence, all for the sake of the welfare of other beings.

DECEMBER 22

356. There are three urgent duties of a farmer. What three? The farmer gets his field well ploughed and harrowed very quickly. Then he puts in the seed very quickly. Then he irrigates it very quickly. But the farmer has no magic power or authority to say: "Let my crops spring up today, let them ear tomorrow and on the following day let them ripen." No! In due time this will happen. In the same way, there are these three urgent duties of a monk. What three? Undertaking the training in higher virtue, higher thought and higher wisdom. But he has no such magic power or authority to say: "Today, tomorrow or the next day, let my mind be free from the defilements." No! In due time this will happen as he undergoes training in these three things. Therefore you should train yourselves like this: "We shall be keen to undertake the training in these three things."

DECEMBER 23

357. “That which is not yours — put it away. Putting it away will be to your welfare and happiness. And what is not yours? Body, feeling, perception, mental constructs and consciousness are not yours. So, put them away. Putting them away will be to your profit and welfare. It is just as if a man should gather up, burn, or do whatever he wanted with all the grass, sticks and branches here in Jeta Grove — would you say: ‘This man is gathering us, he is burning us, he is doing what he wants with us?’ “

“No, Lord.”

“And why not?”

“Because this is not ourselves, it is not us.”

“Even so, body, feeling, perception, mental constructs and consciousness are not yours.”

DECEMBER 24

358. At that time, a certain monk called Thera was living alone and commending such a life. He entered the village alone, he returned alone, he sat alone and walked alone. So, a number of other monks went and told the Lord this, and he asked them to call that monk into his presence. When he came, the Lord said to him:

“Is it true as they say that you are living quite alone and that you commend such a life?”

“That is so, Lord.”

“In what way do you live and commend?”

“I enter the village alone, I return alone, I sit alone and walk alone.”

“That is living alone, it is true, Thera. But there is a way of bringing to perfection the solitary life that I will tell you. When the past is put away, when the future is given up and when there is no craving and desire in the present, then the solitary life has been perfected in full.”

DECEMBER 25

359. You should train yourselves like this, thinking: “We will be contented with no matter what robes, food, shelter or medicine we get. We will be contented with what we get and do nothing unseemly in order to get such things. If we are not able to get robes, food and so on, we will not be perturbed, and if we do get them we will use them without clinging and infatuation, doing no wrong in order to get them, seeing the danger in them and being wise to escaping from it.” This is how you should train yourselves.

DECEMBER 26

360. Since I went forth
From home into homelessness
I have not been aware of having
Any ignoble or hateful thoughts, such as:

“May they be killed, may they be slaughtered,
May they come to harm.”
Such thoughts have not crossed my mind
For a long time.

On the contrary, I am aware of thoughts of
love,
Infinite, well-developed,
Practised in due order
As taught by the Buddha.

I am a friend to all, a helper to all,
Sympathetic to all beings.
I develop a mind full of love
And delight always in harmlessness.

I gladden my mind
Which is immovable and unshakable.
I develop the divine states
Not cultivated by evil men.

DECEMBER 27

361. Again, it may be understood by a person's conversation whether or not he is competent to discuss things. If, on being questioned, a person evades the question, changes the subject, displays anger, malice or sulkiness, then he is incompetent to discuss things. If a person does not do these things, then he is competent to discuss.

Yet again, it may be understood by a person's conversation whether or not he is competent to discuss. If, on being asked a question a person loads scorn on and beats down the questioner, laughs at him and tries to catch him up when he falters, then he is incompetent to discuss things. If a person does none of these, then he is competent.

DECEMBER 28

362. They who have faith in the Buddha have faith in the best, and for those who have faith in the best the result is the best.

DECEMBER 29

363. As black gum is pointed to as the best of fragrant roots, as red sandalwood is pointed to as the best

of fragrant woods, as jasmine is pointed to as the best of fragrant flowers, even so, the exhortations of the good Gotama are the highest of all teachings today.

DECEMBER 30

364. There is an Unborn, an Unbecome, an Unmade, an Uncompounded. If there were not this Unborn, Unbecome, Unmade, Uncompounded, then there would be no escape from the born, the become, the made, the compounded. But as there is an Unborn, an Unbecome, an Unmade, an Uncompounded, then there is an escape from the born, the become, the made, the compounded.

DECEMBER 31

365. And the Lord said to Māgandiya: “It is like a man born blind who cannot see either colour or shape, the even or the uneven, the stars, the sun or the moon. He might hear someone speaking of the pleasure of a lovely, unstained, pure white cloth, and start searching to get one. But someone might deceive him by giving him a greasy, grimy, coarse robe and by saying: ‘My good man, this is a lovely, unstained, pure white cloth.’ He might take it and put it on. Then his friends and relations might get a physician and surgeon to make

medicine for him, potions, purgatives, ointments and treatment for his eyes. Because of this he might regain his sight and clarify his vision. Then the desire and attachment he had for that greasy robe would go, he would no longer consider the man who gave it to him a friend. He might even consider him an enemy, thinking: ‘For a long time I have been defrauded, deceived and cheated by this man.’ Even so, if I were to teach you Dhamma, saying: ‘This is that health, this is that Nirvāna,’ you might come to know health, you might see Nirvāna. With the arising of that vision, the desire and attachment you had for the five clinging aggregates might go. You might even think: ‘For a long time I have been defrauded, deceived and cheated by the mind, by clinging to body, feeling, perception, mental constructs and consciousness. Conditioned by this clinging there was becoming; conditioned by becoming there was birth; conditioned by birth old age, dying, grief, sorrow, suffering, lamentation and despair came into being. This is the origin of this whole mass of suffering.’”

And Māgandiya said to the Lord: “I have confidence that if the good Gotama were to teach me Dhamma, I could rise from my seat no longer blind.”



ABBREVIATIONS

A	Anguttara Nikāya	Miln	Milindapañha
Cp A	Cariyāpitaka Atthakatā	Pmj	Paramatthajotikā
D	Dīgha Nikāya	S	Samyutta Nikāya
Dhs	Dhammasangani	Sn	Sutta Nipāta
Dp	Dhammapada	Thag	Theragāthā
DpA	Dhammapada Atthakatā	Thig	Therīgāthā
It	Itivuttaka	Ud	Udāna
J	Jātaka	Vbh	Vibhanga
JN	Jātaka Nidānakathā	Vin	Vinaya
M	Majjhima Nikāya	Vsm	Visuddhimagga

REFERENCES

References to Dhammapada, Jātaka, Jātaka Nidanakathā, Sutta Nipāta, Theragāthā and Therīgāthā are to the verse number. References to the Cariyāpitaka-Atthakatā are to the page numbers of the Buddhasāsana Samiti edition of the Tipitaka. References to other works are to the volume and page number of the Pali Text Society editions of the Tipitaka. References without an asterisk indicate the Buddha's own words.

1	MI 401	7	Dp 188-192	13	It 18
2	SV 457	8	SV 442	14	AV 87
3	MI 169	9	SV 9	15	SV 354
4	MI 480	*10	JN 120-122	16	AI 199
*5	D III 107	11	AV 141	17	AI 68
6	MI 415	12	Ud 56	18	D III 192

19	A II 94	49	A I 263	80	S II 93
20	A V 136	50	A III 259	*81	S IV 252
21	M III 163	51	A III 38	*82	Thag 608-616
22	Sn 398-399	52	A III 137	83	A I 123
23	A II 228	53	S I 161	84	S III 118
24	It 68	54	A III 63	85	A 14
25	A I 150	55	S V 17	86	M 146
*26	D II 222	56	M I 36	87	A IV 30
27	S V 396	57	S V 326	88	M III 117-118
28	A V 79	58	Dp 121-122	89	A I 283
29	Dp 53	59	A I 15	90	A II 249
30	A I 103	60	Sn 331-334	91	A I 10
31	Dp 183,185 Miln 394	61	S V 63	92	S I 71
32	M I 197	62	A IV 6	93	A I 201
33	Thag 1018- 1019	63	D I 64	94	A IV 281
34	A III 42	64	Sn 98	95	It 72
35	It 9	65	A IV 219	96	A III 207
36	S III 151	66	S V 120	97	A II 78
37	M I 425	67	M I 115	98	It 91
38	A III 243	68	A III 76	99	A II 22
39	A II 69	69	A V 266	100	Dp 42-43
40	M I 454	70	A I 294	*101	Cp A 290
41	M I 119	71	S II 263	102	A IV 94
*42	J 37-38	72	S V 28	103	M I 508
43	M I 346	73	It 82	104	D III 184
44	A III 15	74	A IV 85	*105	M II 140
45	S I 214	75	S I 220	106	A I 101
46	S V 321	76	A II 245	107	S V 226
47	A III 46	77	S V 10	108	A III 185
48	A II 59	78	A III 65	109	D II 93
		79	Dp 50, 253, 159, 379	110	A V 91
				111	Vin IV 23

112	D III 184	144	A I 29	*176	Pmj 22
113	Dp 184	145	A I 168	177	D I 9
*114	M I 369	146	A III 330	178	S V 28
115	Vin IV 301	*147	JN 28-29	179	A V 2
*116	A III 185	*148	A I 181	180	Vsm 294
*117	Vsm IX 22	149	A I 9	181	A I 61
*118	S IV 280	150	S V 364	182	It 20
119	A IV 83	151	M I 39	183	M I 142
120	M I 449	152	M I 272	*184	Vbh 272
121	A V 332	153	A IV 190	185	S IV 250
122	A II 194	154	S V 66	186	A II 140
*123	Vsm 129	*155	A I 65	187	A II 127
124	S IV 317	156	A IV 269	188	Ud 51
125	A I 49	157	A I 53	*189	M I 294
126	It 98	158	A II 8	190	A II 143
127	A V 159	159	M I 426	*191	Vsm 318
*128	Miln 383	160	A V 337	192	A V 10
129	Dp 399	*161	A V 120	193	A IV 216
130	Dp 16,18	162	D II 313	194	It 80
*131	Thag 382-384	163	A I 58	*195	S III 239
132	D III 186	164	Vin IV 45	196	D I 71
133	A V 335	165	D III 84	197	A III 247
134	S II 233	166	Sn 450-454	198	A II 146
135	A I 69	167	A I 249	*199	Cp A 292
136	Pmj 21	168	D II 282	*200	A III 295
*137	Miln 318	169	A IV 362	201	A I 49
138	Vin I 3	170	Sn 574-581	202	S I 1
*139	Miln 195	*171	Thig 511-513	203	Ud 54
140	A I 161	172	A III 373	204	D II 113
141	Sn 601-611	*173	Miln 34	205	A III 71
*142	Miln 84	174	A V 150	206	A V 215
*143	A III 237	175	It 111	207	M I 126

208	A V 40	240	M II 174	272	A IV 183
209	S I 42	241	D I 227	*273	S V 272
210	S II 264	*242	Dh A 273	274	A III 6
211	A I 69	243	M I 129	275	M II 241
212	S III 2	244	M I 424	276	S I 14
213	It 100	245	A IV 87	277	A I 125
214	A III 287	246	D III 182	278	A I 10
*215	Pmj 22	247	D I 72	279	M III 89
216	M I 45	248	It 30	280	S V 169
217	Ud 68	*249	Dhs 1328	*281	A III 195
218	S III 154	250	D II 73	282	A II 48
219	A V 342	251	S I 163	*283	Dp A 254
220	M I 500	*252	A III 202	284	Dp 223
221	A II 172	253	Sn 149-150	285	Dp 3-5
222	A II 51	254	D III 154	286	A I 248
223	A II 177	*255	Dp A 193	*287	Cp A 304
224	A III 183	*256	Dp A 94	288	A I 136
225	M I 124	257	S V 131	289	Sn 812
226	S V 407	258	M I 423	290	M I 235
227	A II 97	259	A II 142	291	S IV 192
228	S V 40	260	It 15	292	Vin V 195
229	D III 55	261	Ud 87	293	S I 41
230	Sn 588	262	M I 97	294	A IV 5
231	A I 121	*263	A V 194	295	A III 143
232	A II 95	264	A IV 151	296	S V 155
233	A III 172	265	Vin IV 352	297	A III 144
234	D II 144	266	M I 479	298	D I 168
235	D I 3	267	S V 148	299	Sn 720-721
236	A V 121	268	D I 74	*300	Pmj 144
237	S V 369	269	Dp 227	301	A IV 124
*238	Miln 394	270	M I 161	302	A III 41
239	A II 5	271	A II 46	303	Vin IV 55

*304	JN 21-23	336	D II 101
305	S V 226	337	Sn 319-323
*306	Miln 410	338	D I 84
307	S II 280	339	D I 75
308	MI 59	340	Dp 197-199
309	MI 140	341	M III 187
310	AI 21	342	S I 220
311	S IV 207	343	It 42
312	D III 78	344	S III 25
313	D II 82	345	S V 217
314	A II 96	346	S V 168
315	AI 253	347	Vin IV 9
316	S II 105	*348	Thag 363-364
317	MI 59	349	S V 2
318	A III 64	350	Ud 80
319	MI 126	351	AI 225
320	AV 151	*352	Thag 398
321	MI 135	353	Ud 7
*322	Dp A 262	354	Ud 19
323	Dp 227-229	*355	Cp A 278
324	S III 14	356	AI 229
325	D II 137	357	S III 34
326	D I 75	358	S II 283
*327	JN 168-169	359	S II 195
328	D I 223	*360	Thag 645-649
329	S I 208	361	AI 197
330	S III 19	362	A II 34
331	S IV 197	363	M III 7
332	MI 283	364	Ud 80
333	S III 106	365	MI 511
334	S III 67		
335	AI 86		