

**Becoming A Brilliant Star  
Buddhism**

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N=189

## General

If a person were to conquer in battle a thousand times a thousand people, if another conquers oneself, that one is the greatest conqueror.

Buddhism, Dhammapada 103

Conquering oneself is better than conquering other people.

Buddhism, Dhammapada 104

If a person holds oneself dear, let one watch oneself carefully.

Buddhism, Dhammapada 157

Self is the master of self; who else could be the master? With self well-controlled a person finds a master such as few can find.

Buddhism, Dhammapada 160

This world is blinded; only a few can see here. Like birds escaped from the net, a few go to heaven.

Buddhism, Dhammapada 174

It is difficult to be born as a human being; difficult is the life of mortals; difficult is the hearing of the true path; difficult is the awakening of enlightenment.

Buddhism, Dhammapada 182

As a smith removes the impurities from silver, so let the wise remove the impurities from oneself one by one, little by little, again and again.

Buddhism, Dhammapada 239

Just as rust from iron eats into it though born from itself, so the wrong actions of the transgressor lead one to the wrong path.

Buddhism, Dhammapada 240

Like a frontier fort that is well guarded

inside and outside, so guard yourself. Not a moment should escape, for those who allow the right moment to pass suffer pain when they are in hell.

Buddhism, Dhammapada 315

Lift up your self by yourself; examine your self by yourself. Thus self-protected and attentive you will live joyfully, mendicant.

Buddhism, Dhammapada 379

For self is the master of self; self is the refuge of self. Therefore tame yourself, like a merchant tames a noble horse.

Buddhism, Dhammapada 380

Every being has the Buddha Nature. This is the self.

Buddhism, Mahaparinirvana Sutra  
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Beware! your clinging-to-ego is greater than yourself;

Pay heed! your emotions are stronger than yourself.

Your vicious will is far wickeder than yourself;

Your habitual thought is more characteristic than yourself;

Your ceaseless mental activity is more frantic than yourself.

Buddhism, Milarepa

The things of the world and its inhabitants are subject to change. They are combinations of elements that existed before and all living creatures are what their past actions made them, for the law of Karma (Cause and Effect) is uniform and without exception.

Buddhism, Samyutt Nikaya, 1.2: 20

Actions (karma) resulting from past deeds, productions of causes and conditions, are all

unreal and empty, are not self, are not substantial.

Buddhism, Garland Sutra 22

The First Fundamental Principle is the primary cause of the succession of deaths and rebirths from beginningless time. It is the Principle of Ignorance, the outgoing principle of individuation, manifestation, transformation, succession and discrimination. From the working out of this Principle there has resulted the various differentiation of minds of all sentient beings, and all the time they have been taking these limited and perturbed and contaminated minds to be their true and natural Essence of Mind.

The Second Fundamental Principle is the primary cause of the pure unity of Enlightenment and Nirvana that has existed from beginningless time. It is the principle of integrating compassion, the indrawing, unifying principle of purity, harmony, likeness, rhythm, permanency, and peace. By the indrawing of this Principle within the brightness of your own nature, its unifying spirit can be discovered and developed and realized under all varieties of conditions.

Buddhism, Surangama Sutra

Not by travelling to the end of the world can one accomplish the end of ill. It is in this fathom-long carcass, friend, with its impressions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world.

Buddhism, Samyutta Nikaya i.62

Not by birth does one become an outcast, not by birth does one become a Brahmin; by deeds one becomes an outcast, by deeds one

becomes a Brahmin.

Buddhism, Vasala Sutta, 21: 27

Those, Ananda, who affirm a self, fall into the extreme of belief in its eternal continuation; those who deny it fall into the extreme of belief in its eventual annihilation.

Buddhism, Vatsagotra Sutra

Some children were playing beside a river. They made castles of sand, and each child defended his castle and said, "This one is mine." They kept their castles separate and would not allow any mistakes about which was whose. When the castles were all finished, one child kicked over someone else's castle and completely destroyed it. The owner of the castle flew into a rage, pulled the other child's hair, struck him with his fist and bawled out, "He has spoiled my castle! Come along all of you and help me to punish him as he deserves." The others all came to his help. They beat the child with a stick and then stamped on him as he lay on the ground.... Then they went on playing in their sand castles, each saying, "This is mine; no one else may have it. Keep away! Don't touch my castle!" But evening came, it was getting dark and they all thought they ought to be going home. No one now cared what became of his castle. One child stamped on his, another pushed his over with both hands. Then they turned away and went back, each to his home.

Buddhism, Yogacara Bhumi Sutra 4

## Character

Whoever lives only for pleasures, with senses uncontrolled, immoderate in eating, lazy, and weak, will be overthrown by Mara, like the wind throws down a weak tree.

Buddhism, Dhammapada 7

Whoever lives not for pleasures, with senses well controlled, moderate in eating, has faith and the power of virtue, will not be overthrown by Mara, any more than the wind throws down a rocky mountain.

Buddhism, Dhammapada 8

Awareness is the path of immortality; thoughtlessness is the path of death. Those who are aware do not die. The thoughtless are as if dead already.

Buddhism, Dhammapada 21

The wise having clearly understood this, delight in awareness and find joy in the knowledge of the noble ones.

Buddhism, Dhammapada 22

These wise ones, meditative, persevering, always using strong effort, attain nirvana, the supreme peace and happiness.

Buddhism, Dhammapada 23

If a person is awake, aware, mindful, pure, considerate, self-restrained, and lives according to duty, that person's glory will increase.

Buddhism, Dhammapada 24

By awakening, by awareness, by restraint and control, the wise may make for oneself an island which no flood can overwhelm.

Buddhism, Dhammapada 25

Fools follow after vanity, are ignorant and

careless. The wise keep awareness as their best treasure.

Buddhism, Dhammapada 26

A person should hurry toward the good and restrain one's thoughts from the bad.

If a person is slow in doing good, one's mind will find pleasure in wrong.

Buddhism, Dhammapada 82

Even a wrong-doer sees happiness as long as one's wrong action does not ripen; but when the wrong action has ripened, then does the wrong-doer see bad.

Buddhism, Dhammapada 85

Even a good person sees bad as long as one's good action does not ripen; but when one's good action has ripened, then the good person sees the good.

Buddhism, Dhammapada 86

Whoever does wrong to an innocent person or to one who is pure and harmless, the wrong returns to that fool just like fine dust thrown against the wind.

Buddhism, Dhammapada 91

Engineers of canals guide the water; fletchers make the arrow straight; carpenters shape the wood; good people mold themselves.

Buddhism, Dhammapada 106

Bad actions and actions harmful to ourselves are easy to do; what is beneficial and good, that is very difficult to do.

Buddhism, Dhammapada 117

By oneself is wrong done; by oneself one suffers; by oneself is wrong left undone; by

oneself is one purified. Purity and impurity come from oneself; no one can purify another.

Buddhism, Dhammapada 119

Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next. Follow the path of virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.

Buddhism, Dhammapada 122

The one who formerly was thoughtless and afterwards became conscientious lights up this world like the moon when freed from a cloud. The one whose wrong actions are eradicated by good conduct lights up this world like the moon when freed from a cloud.

Buddhism, Dhammapada 124

Not to do wrong, to do good, and to purify one's mind, that is the teaching of the awakened ones. The awakened call patience the highest sacrifice; the awakened declare nirvana the highest good.

Buddhism, Dhammapada 133

Whoever has virtue and insight, who is just, truthful, and does one's own work, the world will love.

Buddhism, Dhammapada 155

Arise; do not be thoughtless. Follow the path of virtue. The virtuous rest in bliss in this world and in the next.

Buddhism, Dhammapada 168

Follow the path of virtue; do not follow the wrong path. The virtuous rest in bliss in this world and in the next.

Buddhism, Dhammapada 169

Watching one's speech, restraining well the mind, let one not commit any wrong with

one's body. Whoever keeps these three roads of action clear, will make progress on the path taught by the wise.

Buddhism, Dhammapada 196

The gift of truth surpasses all gifts; the sweetness of the truth surpasses all sweetness; joy in the truth surpasses all pleasures; the destruction of craving overcomes all sorrows.

Buddhism, Dhammapada 259

Not by matted hair, not by lineage, not by caste does one become holy. One is holy in whom there is truth and virtue; that one is blessed.

Buddhism, Dhammapada 287

I do not call one holy because of one's family or mother. If one has property, one is called superior. The one I call holy is free of property and all attachment. The one I call holy has cut all chains, never trembles, has passed beyond attachments and is independent. The one I call holy has cut the strap, the thong, and the chain with all their encumbrances, has removed the bar and is awakened.

Buddhism, Dhammapada 289

Virtue lasting to old age is pleasant; faith firmly rooted is pleasant; attainment of wisdom is pleasant; avoiding wrong is pleasant.

Buddhism, Dhammapada 333

To the highest bliss has he attained who has conquered all selfishness and vanity.

Buddhism, Samyutt Nikaya, 1.2: 20

Easily known is the progressive one, easily known the one who declines. He who loves Dhamma progresses, he who hates it declines.

## Buddhism, Sutta Nipata 92

The blessed Buddhas, of virtues endless and limitless, are born of the Law of Righteousness; they dwell in the Law, are fashioned by the Law; they have the Law as their master, the Law as their light, the Law as their field of action, the Law as their refuge...

The Law is equal, equal for all beings. For low or middle or high the Law cares nothing. So I must make my thought like the Law.

The Law has no regard for the pleasant. Impartial is the Law. So I must make my thought like the Law....

The Law does not seek refuge. The refuge of all the world is the Law. So I must make my thought like the Law.

The Law has none who can resist it. Irresistible is the Law. So I must make my thought like the Law.

The Law has no preferences. Without preference is the Law. So I must make my thought like the Law.

The Law has no fear of the terrors of birth-and-death, nor is it lured by Nirvana. Ever without misgiving is the Law. So I must make my thought like the Law.

Buddhism, Dharmasangiti Sutra

Even those who have much learning, Faith, and willing perseverance Will become defiled by a [moral] fall Due to the mistake of lacking alertness.

The thieves of unalertness, In following upon the decline of mindfulness, Will steal even the merits I have firmly gathered. I shall then descend to the lower realms.

Buddhism, Shantideva, Guide to the Bodhisattva's Way of Life 5.26-27

## Style

## Spirit

People driven by fear go for refuge to mountains and forests, to sacred groves and shrines. That is not a safe refuge; that is not the best refuge. After having got to that refuge, a person is not delivered from all pains.

Buddhism, Dhammapada 136

Whoever takes refuge with the awakened one, the truth, and the community, who with clear understanding perceives the four noble truths: namely suffering, the origin of suffering, the cessation of suffering, and the eightfold holy way that leads to the cessation of suffering, that is the safe refuge; that is the best refuge; having gone to that refuge, a person is delivered from all pains.

Buddhism, Dhammapada 137

People under delusion accumulate tainted merits but do not tread the Path.

They are under the impression that to accumulate merits and to tread the Path are one and the same thing.

Though their merits for alms-giving and offerings are infinite.

They do not realize that the ultimate source of sin lies in the three poisons within their own mind.

Buddhism, Sutra of Hui Neng 6

Every being has the Buddha Nature. This is the self. Such a self is, since the very beginning, under cover of innumerable illusions. That is why a man cannot see it. O good man! There was a poor woman who had gold hidden somewhere in her house, but no one knew where it was. But there was a stranger who, by expediency, speaks to the poor woman, "I shall employ you to weed the lawn." The woman answered, "I cannot do it now, but if you show my son where the gold is hidden, I will work for you." The man says, "I know the way; I will show it to

your son." The woman replies, "No one in my house, big or small, knows where the gold is hidden. How can you know?" The man then digs out the hidden gold and shows it to the woman. She is glad, and begins to respect him. O good man! The same is the case with a man's Buddha Nature. No one can see it. It is like the gold which the poor woman possessed and yet could not locate. I now let people see the Buddha Nature which they possess, but which was hidden by illusions. The Tathagata shows all beings the storehouse of enlightenment, which is the cask of true gold--their Buddha Nature.

Buddhism, Mahaparinirvana Sutra  
214-15: Parable of the Hidden Treasure

The outward form, brethren, of him who has won the truth stands before you, but that which binds it to rebirth is cut in twain.

Buddhism, Digha Nikaya,  
Brahmajala Sutta

The slanderers of the true dharma in the latter age of decay are as numerous as the soil of all the worlds in the universe is immeasurable. Those who keep the true dharma are as few in number as a bit of soil on a fingernail.

Buddhism, Mahaparinirvana Sutra

As far as I, Shinran, am concerned, it is only because the worthy Honen taught me so that I believe salvation comes from Amida by saying the Nembutsu. Whether the Nembutsu brings rebirth in the Pure Land or leads one to hell, I myself have no way of knowing. But even if I had been misled by Honen and went to hell for saying the Nembutsu, I would have no regrets. If I were capable of attaining Buddhahood on my own through the practice of some other discipline, and yet went down to hell for



saying the Nembutsu, then I might regret having been misled. But since I am incapable of practicing such disciplines, there can be no doubt that I would be doomed to hell anyway....

“If even a good man can be reborn in the Pure Land, how much more so a wicked man!” People generally think, however, that if even a wicked man can be reborn in the Pure Land, how much more so a good man! This latter view may at first sight seem reasonable, but it is not in accord with the purpose of the Original Vow [of Amida Buddha], with faith in the Power of Another. The reason for this is that he who, relying on his own power, undertakes to perform meritorious deeds, has no intention of relying on the Power of Another and is not the object of the Original Vow of Amida. Should he, however, abandon his reliance on his own power and put his trust in the Power of Another, he can be born in the True Land of Recompense. We who are caught in the net of our own passions cannot free ourselves from bondage to birth and death, no matter what kind of austerities or good deeds we try to perform. Seeing this and pitying our condition, Amida made his Vow with the intention of bringing wicked men to Buddhahood. Therefore the wicked man who depends on the Power of Another is the prime object of salvation.

Buddhism, Shinran, Tannisho

## Physical

Knowing that this body is like a jar, and making one's thought strong as a fortress, attack Mara with the weapon of wisdom, protect what is conquered and stay always aware.

Buddhism, Dhammapada 29

Before long, unfortunately, this body will lie on the earth, rejected, without consciousness, like a useless log.

Buddhism, Dhammapada 29

This body is wearing out, a nest of diseases and frail; this heap of corruption falls apart; life ends in death.

Buddhism, Dhammapada 108

The glorious chariots of the kings wear out; the body also comes to old age; but the virtue of good people never ages; thus the good teach each other.

Buddhism, Dhammapada 110

If one is trying to practice meditation and is still eating meat, he would be like a man closing his ears and shouting loudly and then asserting that he heard nothing... Pure and earnest bhikshus, when walking a narrow path, will never so much as tread on the growing grass beside the path. How can a bhikshu, who hopes to become a deliverer of others, himself be living on the flesh of other sentient beings? Pure and earnest bhikshus will never wear clothing made of silk, nor wear boots made of leather for it involves the taking of life. Neither will they indulge in eating milk or cheese because thereby they are depriving the young animals of that which is rightfully belongs to them.

Buddhism, Surangama Sutra

## Cognition

What we are is the result of what we have thought, is built by our thoughts, is made up of our thoughts.

Buddhism, Dhammapada 1

If one speaks or acts with an impure thought, suffering follows one, like the wheel of the cart follows the foot of the ox.

Buddhism, Dhammapada 1

What we are is the result of what we have thought, is built by our thoughts, is made up of our thoughts. If one speaks or acts with a pure thought, happiness follows one, like a shadow that never leaves.

Buddhism, Dhammapada 2

It is good to control the mind, which is difficult to restrain, fickle, and wandering. A tamed mind brings happiness.

Buddhism, Dhammapada 26

Let the wise guard their thoughts, which are difficult to perceive, tricky, and wandering. Thoughts well guarded bring happiness.

Buddhism, Dhammapada 26

Those who restrain their mind, which travels far alone without a body, hiding in a cave, will be free from the restrictions of death.

Buddhism, Dhammapada 26

If a person's mind is unsteady, if it does not know the true path, if one's peace of mind is troubled, wisdom is not perfected.

Buddhism, Dhammapada 27

Whatever an enemy may do to an enemy, or a hater to a hater, a wrongly directed mind will do greater harm.

Buddhism, Dhammapada 30

Like a beautiful flower, full of color, but

without scent, are the fine but fruitless words of those who do not act accordingly. But like a beautiful flower, full of color and full of scent, are the fine and fruitful words of those who do act accordingly.

Buddhism, Dhammapada 36

The fool who knows one's own folly, is wise at least to that extent; but the fool who thinks oneself wise is really a fool.

Buddhism, Dhammapada 44

If an intelligent person is associated with a wise person for only one minute, one will soon perceive the truth, just as the tongue does the taste of soup.

Buddhism, Dhammapada 46

As long as the wrong action does not bear fruit, the fool thinks it is like honey; but when it bears fruit, then the fool suffers grief.

Buddhism, Dhammapada 48

If you see a wise person who shows you your faults, who shows what is to be avoided, follow that wise person as you would one who reveals hidden treasures; you will be better, not worse, for following that one.

Buddhism, Dhammapada 54

Let one admonish; let one teach; let one forbid the wrong; and one will be loved by the good and hated by the bad.

Buddhism, Dhammapada 54

Whoever drinks in the truth lives happily with a serene mind. The wise are joyful in the truth revealed by the noble ones.

Buddhism, Dhammapada 55

Engineers of canals guide the water; fletchers make the arrow straight; carpenters

shape the wood; the wise mold themselves.  
Buddhism, Dhammapada 80

As a solid rock is not shaken by the wind, so  
the wise are not shaken by blame and praise.  
Buddhism, Dhammapada 81

As a deep lake is clear and calm, so the wise  
become tranquil after they listened to the  
truth.  
Buddhism, Dhammapada 82

The thoughtful exert themselves; they do not  
delight in a home; like swans who have left  
their lake, they leave their house and home.  
Buddhism, Dhammapada 91

One's thought is calm; calm is one's word  
and one's action when one has obtained  
freedom by true knowledge and become  
peaceful.  
Buddhism, Dhammapada 96

People who have learned little grow old like  
an ox; their flesh grows, but their knowledge  
does not grow.  
Buddhism, Dhammapada 152

Whoever gives oneself to distractions and  
does not give oneself to meditation,  
forgetting true purpose and grasping at  
pleasure, will eventually envy the one who  
practices meditation.  
Buddhism, Dhammapada 209

The worst impurity of all is the impurity of  
ignorance. Mendicants, throw off that  
impurity and become free of all impurities.  
Buddhism, Dhammapada 243

Through meditation wisdom is gained;  
through lack of meditation wisdom is lost.  
Whoever knows this double path of progress  
and decline, should place oneself so that  
wisdom will grow.  
Buddhism, Dhammapada 282

Do not be thoughtless; watch your thoughts.  
Extricate yourself from the wrong path,  
like an elephant sunk in the mud.  
Buddhism, Dhammapada 327

Meditate, mendicant; do not be careless. Do  
not think of pleasures so that you may not  
for your carelessness have to swallow the  
iron ball, so that you may not cry out when  
burning, "This is painful!"  
Buddhism, Dhammapada 371

There is no meditation for one without  
wisdom, no wisdom for one without  
meditation; whoever has wisdom and  
meditation is close to nirvana.  
Buddhism, Dhammapada 372

A good, all-round education, appreciation of  
the arts, a highly trained discipline and  
pleasant speech; this is the highest blessing.  
Buddhism, Sutta Nipata 261

Because perfect wisdom tames and  
transforms him, wrath and conceit he does  
not increase. Neither enmity nor ill-will take  
hold of him, nor is there even a tendency  
towards them. He will be mindful and  
friendly.... It is wonderful how this  
perfection of wisdom has been set up for the  
control and training of the Bodhisattvas.  
Buddhism, Perfection of Wisdom in  
Eight Thousand Lines 3.51-54

For him who... knows his own mind and  
sees intuitively his own nature, he is a Hero,  
a Teacher of gods and men, a Buddha.  
Buddhism, Sutra of Hui Neng 1

Within the Essence of Mind all things are  
intrinsically pure, like the azure of the sky  
and the radiance of the sun and the moon  
which, when obscured by passing clouds,  
may appear as if their brightness had been  
dimmed; but as soon as the clouds are blown

away, brightness reappears and all objects are fully illuminated. Learned Audience, our evil habits may be likened unto the clouds; while Sagacity and Wisdom are like the sun and the moon respectively. When we attach ourselves to outer objects, our Essence of Mind is clouded by wanton thoughts which prevent our Sagacity and Wisdom from sending forth their light.

Buddhism, Sutra of Hui Neng 6

The mind is burning, thoughts are burning, consciousness of thought is burning.... Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

Buddhism, Samyutta Nikaya 35: 28  
(The Fire Sermon)

## Affect

There is no fear for the one whose thought is untroubled, whose mind is not confused, who has ceased to think of good and bad, who is aware.

Buddhism, Dhammapada 39

Letting go of all pleasures, calling nothing one's own, let the wise cleanse oneself from all the troubles of the mind.

Buddhism, Dhammapada 88

Those whose passions are stilled, who are indifferent to pleasure, who have perceived release and unconditioned freedom, their path is difficult to understand, like that of birds in the sky.

Buddhism, Dhammapada 93

If a person does what is wrong, let one not do it again. Let one not find pleasure in wrong. Painful is the accumulation of bad conduct.

Buddhism, Dhammapada 117

If a person does what is good, let one do it again. Let one find joy in it. Happiness is the result of good conduct.

Buddhism, Dhammapada 118

Do not speak anything harsh. Those who are spoken to will answer you. Angry talk is painful, and retaliation will touch you.

Buddhism, Dhammapada 133

If you make yourself as still as a broken gong, you have attained nirvana, for anger is not known to you.

Buddhism, Dhammapada 134

There is no satisfying lusts, even by a

shower of gold pieces. Whoever knows that lusts have a short taste and cause pain is wise.

Buddhism, Dhammapada 186

Even in heavenly pleasures one finds no satisfaction; the disciple who is fully awakened finds joy only in the destruction of all desires.

Buddhism, Dhammapada 187

Let us live in joy, not hating those who hate us. Among those who hate us, we live free of hate. Let us live in joy, though we possess nothing.

Buddhism, Dhammapada 197

Let us live in joy, free from disease among those who are diseased. Among those who are diseased, let us live free of disease.

Buddhism, Dhammapada 198

Let us live in joy, free from greed among the greedy. Among those who are greedy, we live free of greed.

Buddhism, Dhammapada 199

Victory breeds hate, for the conquered is unhappy. Whoever has given up victory and defeat is content and lives joyfully.

Buddhism, Dhammapada 201

“All created things perish.” Whoever realizes this transcends pain; this is the clear path.

Buddhism, Dhammapada 277

“All created things are sorrow.” Whoever realizes this transcends pain; this is the clear path.

Buddhism, Dhammapada 278

“All forms are unreal.” whoever realizes this transcends pain; this is the clear path.

Buddhism, Dhammapada 279

If by giving up a small pleasure, one sees a great pleasure, the wise will let go of the small pleasure and look to the great one.

Buddhism, Dhammapada 290

Whoever by causing pain to others wishes to obtain pleasure for oneself, being entangled in the bonds of hate, is not free from hate.

Buddhism, Dhammapada 291

A person of faith, who is virtuous, well-known, and successful, is respected wherever one may be.

Buddhism, Dhammapada 303

Weeds harm the fields; lusts harm humanity; offerings given to those free from lusts bring great reward.

Buddhism, Dhammapada 356

Weeds harm the fields; hate harms humanity; offerings given to those free from hate bring great reward.

Buddhism, Dhammapada 357

Weeds harm the fields; vanity harms humanity; offerings given to those free from vanity bring great reward.

Buddhism, Dhammapada 358

Weeds harm the fields; desire harms humanity; offerings given to those free from desire bring great reward.

Buddhism, Dhammapada 359

Let one not despise what one has received nor envy others. A mendicant who envies others does not find peace.

Buddhism, Dhammapada 365

A mendicant, who, though receiving little, does not despise what one has received, even the gods praise, if one's life is pure and

not lazy.

Buddhism, Dhammapada 366

Blessed is he who overcomes wrong and is free from passion.

Buddhism, Samyutta Nikaya, 1.2: 20

The Noble Truth of Suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering--in brief, the five aggregates of attachment are suffering.

Buddhism, Samyutta Nikaya 6: 11:

Setting in Motion the Wheel of Truth

By faith you shall be free and go beyond the world of death.

Buddhism, Sutta Nipata 1146

Faith is the wealth here best for man—by faith the flood is crossed.

Buddhism, Suttampata, 182, 184

By faith you shall be free and go beyond the realm of death.

Buddhism, Suttampata, 1146

You should devote yourselves to find joy in pleasures of the Dharma, and should take no pleasure in desires.

Buddhism, Holy Teaching of Vimalakirti 4

The bliss of lusts and heaven-world equal not One sixteenth of the bliss of craving's ending.

Buddhism, Udana 11

From Joy there is some bliss, from Perfect Joy yet more, from the Joy of cessation comes a passionless state, and the Joy of the Innate is finality. The first comes by desire for contact, the second by desire for bliss,

the third from the passing of passion, and by this means the fourth is realized.

Buddhism, Hevajra Tantra 8.32-33

Passions consist of conceptualizations. The ultimate non-existence of these conceptualizations and imaginary fabrications—that is the purity that is the intrinsic nature of the mind.

Misapprehensions are passions. The ultimate absence of misapprehensions is the intrinsic nature of mind. The presumption of self is passion. The absence of self is the intrinsic nature of mind.

Buddhism, Holy Teaching of  
Vimalakirti 3

This is peace, this is the excellent, namely the calm of all the impulses, the casting out of all “basis,” the extinction of craving, dispassion, stopping, Nirvana.

Buddhism, Anguttara Nikaya v.322

If fishermen, hunters, and farmers,  
Thinking merely of their own  
livelihood,  
Endure the sufferings of heat and cold,  
Why am I not patient for the sake of the  
world’s joy?

Buddhism. Shantideva, Guide to the  
Bodhisattva’s Way of Life 4.40

comes to meditate on them always, to draw near to them in fellowship, to honor them, and to respect them, developing his capacity for goodness and seeking after the all-embracing knowledge. The third is the faith in the great benefits of the Dharma. Because of this faith a man comes constantly to remember and practice the various disciplines leading to enlightenment. The fourth is faith in the Sangha, whose members are able to devote themselves to the practice of benefiting both themselves and others. Because of this faith a man comes to approach the assembly of Bodhisattvas constantly and with joy to seek instruction from them in the correct practice.

Buddhism, Awakening of Faith in  
Mahayana

There are four kinds of faith. The first is the faith in the Ultimate Source. Because of this faith a man comes to meditate with joy on the principle of Suchness. The second is the faith in the numberless excellent qualities of the Buddhas. Because of this faith a man



## Conation

By awakening, by awareness, by restraint and control, the wise may make for oneself an island which no flood can overwhelm.

Buddhism, Dhammapada 25

Aware among the thoughtless, awake among the sleepy, the wise advances, like a racehorse leaves behind the slow.

Buddhism, Dhammapada 29

Better than a hundred years lived in idleness and weakness is living one day if a person courageously makes effort.

Buddhism, Dhammapada 112

A person should hurry toward the good and restrain one's thoughts from the bad. If a person is slow in doing good, one's mind will find pleasure in wrong.

Buddhism, Dhammapada 116

Let each person first direct oneself to what is right; then let one teach others; thus the wise will not suffer.

Buddhism, Dhammapada 158

If a person makes oneself as one teaches others to be, then being well-controlled, that one might guide others, since self-control is difficult.

Buddhism, Dhammapada 159

Not only by discipline and vows, not only by much learning, nor by deep concentration nor by sleeping alone do I reach the joy of release which the worldly cannot know.

Buddhism, Dhammapada 271

You yourself must make the effort. The perfected ones are only preachers.

Buddhism, Dhammapada 276

Whoever does not rise when it is time to

rise, who, though young and strong, is lazy, who is weak in will and thought, that lazy and idle person will not find the path of wisdom.

Buddhism, Dhammapada 280

An act carelessly performed, a broken vow, unwilling obedience to discipline—all these bring no great reward.

Buddhism, Dhammapada 312

If anything is to be done, let one do it vigorously.

Buddhism, Dhammapada 313

A wrong action is better left undone, for a wrong action causes suffering later. A good action is better done, for it does not cause suffering.

Buddhism, Dhammapada 314

This mind of mine used to wander as it liked, as it desired, as it pleased. I shall now control it thoroughly, as the rider holding the hook controls the elephant in rut.

Buddhism, Dhammapada 326

Control of the eye is good; good is control of the ear; control of the nose is good; good is control of the tongue. Control of the body is good; good is control of speech; control of thought is good; good is control of all things.

Buddhism, Dhammapada 360

Lift up your self by yourself; examine your self by yourself. Thus self-protected and attentive you will live joyfully, mendicant.

Buddhism, Dhammapada 379

For self is the master of self; self is the refuge of self. Therefore tame yourself, like

a merchant tames a noble horse.

Buddhism, Dhammapada 380

A novice asked the Buddha, “What is goodness and what is greatness?” The Buddha replied, “To follow the Way and hold to what is true is good. When the will is in conformity with the Way, that is greatness.

Sutra of Forty-two Sections 16

So, Ananda, you must be lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold firm to the truth as a lamp and a refuge, and do not look for refuge to anything besides yourselves. A brother becomes his own lamp and refuge by continually looking on his body, feelings, perceptions, moods, and ideas in such a manner that he conquers the cravings and depressions of ordinary men and is always strenuous, self-possessed, and collected in mind. Whoever among my disciples does this, either now or when I am dead, if he is anxious to learn, will reach the summit....

Buddhism, Digha Nikaya ii.99-100,  
Mahaparinibbana Suttanta

and leaves, thinking that he has secured what he went after; would he not be foolish?

A person seeks a path that will lead him away from misery; and yet, he follows that path a little way, notices some little advance, and immediately becomes proud and conceited. He is like the man who sought pith and came back satisfied with a burden of branches and leaves.

Another man goes into the forest seeking pith and comes back with a load of branches. He is like the person on the path who becomes satisfied with the progress he has made by a little effort, and relaxes his effort and becomes proud and conceited.

Another man comes back carrying a load of bark instead of the pith he was looking for. He is like the person who finds that his mind is becoming calmer and his thoughts clearer, and then relaxes his effort and becomes proud and conceited.

Then another man brings back a load of the woody fiber of the tree instead of the pith. Like him is one who has gained a measure of intuitive insight, and then relaxes his effort. All of these seekers, who become easily satisfied after insufficient effort and become proud and overbearing, relax their efforts and easily fall into idleness. All these people will inevitably face suffering again.

Buddhism, Majjhima Nikaya I: 192-195 (Simile of the Pith)

Suppose a man goes to the forest to get some of the pith that grows in the center of a tree and returns with a burden of branches

## Family

Family, friends, and well-wishers welcome a person who has been away long and returns safely from afar.

Buddhism, Dhammapada 218

The bodhisattva, the great being, having practiced compassion, sympathy, and joy, attains the stage of the best-loved only son. For example, the father and mother greatly rejoice as they see their son at peace. The same is the case with the bodhisattva who abides in this stage: he sees all beings just as the parents see their only son. Seeing him practicing good, he greatly rejoices. So we call this stage the best-loved.

For example, the father and mother are worried at heart as they see their son ill. Commiseration poisons their heart; the mind cannot part with the illness. So it is with the bodhisattva, the great being, who abides in this stage. As he sees beings bound up in the illness of illusion, his heart aches. He is worried as in the case of an only son. Blood comes out from all pores of the skin. That is why we call this stage as that of an only son.

A child picks up earth, dirty things, tiles, stones, old bones, pieces of wood and puts them into his mouth, at which the father and mother, apprehensive of the harms that might arise thereby, take the child with the left hand and with the right take these out. The same goes with the bodhisattva: he sees that all beings are not grown up to the stage of law body and that non-good is done in body, speech, and mind. The bodhisattva sees, and with the hand of wisdom has it extracted. He does not wish that man should repeat birth and death, receiving thereby sorrow and worry.

When a father and mother part with their beloved son as the son dies, their hearts so ache that they feel that they themselves should die together with him. The same is

the case with the bodhisattva: as he sees a benighted person fall into hell, he himself desires to be born there, too. [He thinks,] “Perhaps the man, as he experiences the pain, may gain a moment of repentance where I can speak to him of the Law in various ways and enable him to gain a thought of good.”

For the father and mother of an only son, in sleep or while awake, or while walking, standing, sitting, or reclining, their minds always think of the son. If he does wrong, they give kindly advice and lead the boy that he does not do evil any more. The same is the case of the bodhisattva: as he sees beings fall into the realms of hell, hungry ghosts and animals, or sees them doing good and evil in the world of man and in heaven, his mind is ever upon them and not apart from them. He may see them doing all evil, yet he does not become angry or punish with evil intent.

Buddhism, Mahaparinirvana Sutra  
470-71

Just as with her own life a mother shields from hurt her own, her only, child, let all embracing thoughts for all that live be thine—on all-embracing love for all the universe in all its heights and depths and breadth, unstinted love, unmarred by hate within, not rousing enmity.

Buddhism, Sutta Nipata 149-150

Supporting one’s father and mother, cherishing wife and children and a peaceful occupation; this is the greatest blessing.

Buddhism, Sutta Nipata 262

Those who wish to be born in [the Pure Land] of Buddha... should act filially

towards their parents and support them, and should serve and respect their teachers and elders.

Buddhism, Meditation on Buddha  
Amitayus 27

Brethren, one can never repay two persons, I declare. What two? Mother and father.

Even if one should carry about his mother on one shoulder and his father on the other, and so doing should live a hundred years; and if he should support them, anointing them with unguents, kneading and rubbing their limbs, and they meanwhile should even void their excrements upon him--even so could he not repay his parents. Moreover, if he should establish his parents in supreme authority, in the absolute rule over this mighty earth abounding in the seven treasures--not even thus could he repay his parents. Why not? Brethren, parents do much for their children; they bring them up, they nourish them, they introduce them to this world. However, brethren, whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites his foolish parents, settles and establishes them in wisdom--such a one, just by so doing, does repay, does more than repay what is due to his parents.

Buddhism, Anguttara Nikaya 1: 61

## Friendship

If a traveler does not meet with one who is better or equal, let one firmly travel alone; there is no companionship with a fool.

Buddhism, Dhammapada 61

Do not have wrong-doers for friends; do not have despicable people for friends; have virtuous people for friends; have for friends the best people.

Buddhism, Dhammapada 78

The sight of the noble is good; to live with them is always joyful. Whoever does not see fools will always be happy.

Buddhism, Dhammapada 206

Whoever associates with fools suffers a long time. Being with fools, as with an enemy, is always painful.

Buddhism, Dhammapada 207

Being with the wise, like meeting with family, is joyful. Therefore, one should follow the wise, the intelligent, the learned, the patient, the dutiful, the noble; one should follow the good and wise, as the moon follows the path of the stars.

Buddhism, Dhammapada 208

Comparing oneself to others in such terms as “Just as I am so are they, just as they are so am I,” he should neither kill nor cause others to kill.

Buddhism, Sutta Nipata 705

to be known, and that too after a long time; not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool. It is by association that a man’s integrity is to be known... It is in times of trouble that his fortitude is to be known... It is by conversing with him, that a man’s wisdom is to be known, and that too after a long time; not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool.

Buddhism, Udana 65-66

The friend who always seeks his benefit,

The friend whose words are other than his deeds,

The friend who flatters just to make you pleased,

The friend who keeps you company in wrong,

These four the wise regard as enemies:  
Shun them from afar as paths of danger.

The friend who is a helper all the time,  
The friend in happiness and sorrow both,

The friend who gives advice that’s always good,

The friend who has full sympathy with you,

These four the wise see as good-hearted friends

And with devotion cherish such as these

As does a mother cherish her own child.

Buddhism, Digha Nikaya 3: 187  
(Sigalovada Sutta)

It is by dealing with a man that his virtue is

## **Career/Work**

## Finances/Wealth

Whoever for one's sake or for another's,  
does not wish for a son or wealth or power,  
and if one does not wish for success by  
unfair means, that one certainly is virtuous,  
wise, and holy.

Buddhism, Dhammapada 56

People who have not practiced proper  
discipline, who have not acquired wealth in  
their youth, pine away like old cranes in a  
lake without fish.

Buddhism, Dhammapada 113

People who have not practiced proper  
discipline, who have not acquired wealth in  
their youth, lie like broken bows, sighing  
after the past.

Buddhism, Dhammapada 113

Riches destroy the foolish, not those who  
seek beyond. By craving for riches the fool  
destroys oneself, as one destroys others.

Buddhism, Dhammapada 255

Subhuti, if there be one who give away in  
gifts of alms a mass of the seven treasures  
equal in extent to as many Mount Sumerus  
as there would be in three thousand galaxies  
of worlds, and if there be another who  
selects even only four lines from this  
Discourse upon the Perfection of  
Transcendental Wisdom, receiving and  
retaining them, and clearly expounding them  
to others, the merit of the later will be so far  
greater than that of the former that no  
conceivable comparison can be made  
between them.

Vajra Sattva, XXXIV (The  
Incomparable Merit of This  
Teaching)

## Social

To the one who always reveres and respects the aged, four things increase: life, health, happiness, and power.

Buddhism, Dhammapada 109

Let no one neglect one's own duty for the sake of another's, however great; let a person after one has discerned one's own duty, be always attentive to this duty.

Buddhism, Dhammapada 166

Blessed is the arising of the awakened; blessed is the teaching of the truth; blessed is the harmony of the community; blessed is the devotion of those who live in peace.

Buddhism, Dhammapada 194

One thing, when it comes to pass, does so to the loss, to the unhappiness of many folk... to the misery of the gods and humankind. What is that one thing? Schism in the order of monks. When the order is broken there are mutual quarrels, mutual abuse, mutual exclusiveness, and mutual betrayals. Thereupon those who are at variance are not reconciled, and between some of those who were at one there arises some difference.

Buddhism, Itivuttaka 11

Blessed is he who does no harm to his fellow beings.

Buddhism, Samyutt Nikaya, 1.2: 20

So what of all these titles, names, and races? They are mere worldly conventions.

Buddhism. Sutta Nipata 648

eighty-four thousand cities of India are contented with their own territories and with their own kingly state and their own hoards of treasure, they will not attack one another or raise mutual strife. They will gain their thrones by the due accumulation of the merit of their former deeds; they will be satisfied with their own royal state, and will not destroy one another nor show their mettle by laying waste whole provinces. When all the eighty-four thousand kings of the eighty-four thousand capital cities of India think of their mutual welfare and feel mutual affection and joy... contented in their own domains... India will be prosperous, well-fed, pleasant, and populous.

Buddhism, Golden Light Sutra

He brings together those who are divided, he encourages those who are friendly; he is a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

Buddhism, Digha Nikaya 13: 75  
(Tevigga Sutta)

When the eighty-four thousand kings of the