

Phrases on Buddhism

Compiled by Sarah Abbott and Alan Weller

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Note: Pali accents have been removed

Compiled by Sarah Abbott and Alan Weller from discussions with Sujin Boriharnwanaket and Phra Dhammadhara (Alan Driver) in Sri Lanka.

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- This moment cannot be lost.
 - Each word of the teachings can be directly experienced.
 - If one does not realise yet that one has wrong understanding, it is impossible to develop right understanding.
 - The beginning is understanding the characteristic of awareness correctly.
 - Some people are afraid to watch TV, but now we are lost in the concepts with no awareness.
 - Live alone with sati, aware of visual object as visual object.
 - One takes subtle attachment for calmness because of lack of understanding of calmness.
 - This moment is so real.
 - At a moment of right considering, there is no forgetfulness.
 - When there is awareness, there is no thinking of far or near objects.
 - Life is so short, so fragile. Get rid of attachment.
 - Always burning with lobha, dosa, moha . . . renunciation with satipatthana. . .
 - Understand accumulations from moment to moment.

- Who knows the other's cittas?
- Right action is abstaining from wrong action. There must be awareness of a nama or rupa to be right action of the eightfold path.
- The aim of thinking about concepts in the right way is to know more about realities.
- Life is make belief. We make it something it isn't.
- Seeing sees visible object. What is seen is not a person. We have attachment to individuals, but individuality has no separate characteristic.
- If you think you are so clever and others don't think so, you feel sorry. Attachment to self brings sorrow.
- Aversion prevents listening.
- The understanding that begins to know conditioned realities is also conditioned.
- Right understanding understands not a person or a Buddhist.
- The arising of any conditioned reality is dukkha because of its arising. If there is no arising, there is no dukkha. If there is no awareness of the reality now, how can one understand the absolute reality of dukkha?
- The arising happens because there is passing away of previous moments. Once there is no arising there can be total peace and calm.
- Can you tell what is beyond this moment?
- If there is no thinking of this or that concept, can there be concept at this moment?
- The game of life that tanha always wins.
- Don't be a victim of the conceptual system, but the conqueror of your ignorance.
- Awareness of sati means understanding the moment of sati as different from the moment without sati.
- You can have metta by accumulations, but it requires panna to see the value and develop it.
- What is experienced is hardness, not a table, but it has to be known by developed understanding.
- Always wanting the other, not the dosa, rather than understanding the dosa as a conditioned reality.

- When there is dosa, there is strong lobha somewhere that has conditioned it.
- Panna motivated us to have detachment from all akusala.
- Panna gives one a more sober, realistic view of life.
- Start with right beginning. Without right understanding, it cannot be right beginning.
- Propagating wrong view is the most dangerous thing to do.
- Don't force yourself to think it is the right time and right place for the arising of awareness, because awareness can arise anytime or place. Don't limit it.
- If right understanding is well established, what about awareness now?
- At the moment of developing right understanding, there is real rest no matter what one is doing.
- Without satipatthana, there is always cling to self, always wanting the best for self, even wanting more understanding.
- We think it's enough listening so now we need time and place for the development, but in reality it's never enough listening.
- We don't understand the game of tanha, so we follow it wherever it goes.
- The Buddha taught us to listen to dhamma, not people.
- Let go of desire and attachment for other objects that do not appear now. When there's awareness, there's letting go.
- The Buddha taught everyone to have kusala citta at any moment, at any level, because to have kusala citta at any moment is so helpful.
- Right understanding brings detachment. If there is even a little attachment, it hinders the progress of right understanding.
- Samatha doesn't get rid of concepts.
- As understanding grows, it grows beyond the level of thinking of sammuti sacca and knows the difference between paramattha sacca and sammuti sacca instead of clinging to sammuti cacca and taking for self.
- We have to learn when there is awareness and when there is no awareness, but we need some awareness for this.
- While day dreaming, we are lost in concepts and thinking, lost in the sense doors, thinking of concepts of past rupas through the sense doors.

- We must be brave enough to study with panna any reality. We need to be brave to begin to study visible object as visible object.
- One doorway is never enough. Each doorway should be a check.
- It is kindness to others if we don't cling to them or encourage them to be attached to us.
- The test is at this moment. Test now... Visual object now is the test of whether one has understanding or whether there should be more understanding developed.
- With understanding and awareness of calmness, calmness grows.
- The world of paramattha sacca is the world of understanding reality as it is.
- One is burnt by one's desire all the time. In reality one is attached to one's feeling, not really the person...
- Attachment is only a conditioned moment. Attachment is like a trap or a bait.
- One kills oneself and one's heart by one's attachment and ignorance. We are trapped, lured by attachment all the time. It's truly poisonous.
- We are cut up with sammuti sacca when there is no awareness of thinking.
- There are different conditions for different namas and rupas. With more understanding of different conditions you will see that there is no self.
- It needs right understanding to know whether this moment is kusala or akusala.
- In a day we can see that there are more moments of akusala than kusala.
- It is not in the texts, but is now at the moment of right understanding.
- When one thinks 'I am aware', it is not right awareness.
- When it is not right awareness, it cannot be accompanied by right understanding.
- Whenever right awareness arises, it is aware before there is time to think 'I am aware'.
- When one says it is hearing, does one know anything about hearing?
- It is a reality sometimes very hard to be experienced.
- When there is no awareness, right understanding cannot grow.

- When there is no awareness, no understanding, no learning, there is no developing or seeing realities as they are.
- It is very confusing if there is no understanding of the development of vipassana.
- It is very natural in daily life, the teachings of the Buddha.
- One cannot get away from thinking of people, so in many suttas the Buddha taught many people to develop the four Brahma viharas.
- At the moment of considering someone's death, there can be the condition for calmness instead of trying to force calmness by thinking of different objects.
- Does visual object appear as just visual object now? It cannot appear as visual object o moha.
- By developing vipassana one can see different levels of thinking, because there can be thinking before thinking in words or concepts.
- Now if one is asked 'what are you thinking', can you tell? At that moment it can be moha -mula -citta which thinks.
- An arahat also thinks about concepts after seeing, but maha -kiriya citta thinks about concept without akusala.
- If there is thinking of 'samma Buddha' who can know whether it is lobha -mmula -citta which thinks?
- One begins to see the difference between calmness at the moment of kusala and no calmness at the moment of akusala.
- When right understanding grows, awareness also grows.
- Right understanding is not in the text, it is at the moment of understanding what seeing is.
- Whatever arises must be some type of reality, kusala or akusala.
- Nibbana does not arise.
- Citta goes all the time form moment to moment. It comes and goes all the time in the way of kulala or akusala. Nibbana does not come and go.
- The growth of vipaassana must begin with detachment and go the way of detachment, because attachment is very subtle and always wins when there is no understanding.
- If there is respect at this moment it is kusala.
- One knows oneself while the others cannot know.

- The purpose of the Satipatthana Sutta is to show that any object which is real can be the object of awareness. Otherwise this moment which is real cannot be known.
- Learn to see dhamma as dhamma.
- Almost every object is an object of attachment when there is no development of understanding.
- The Buddha's teaching is for practice, not just for reading or intellectual understanding.
- Right understanding knows everything correctly.
- Right understanding gradually eliminates attachment and ignorance and wrong view of self.
- At this moment of understanding reality, it is not self that understands.
- Never enough understanding, because each moment is conditioned.
- One has to understand what is the right object of awareness first.
- When there is the idea of self with wrong view, it conditions other akusala. One is attached to oneself so much that one does not realise that whatever one is attached to, one is attached to self.
- One thinks one is so attached to a person, but really one is attached to one's feeling, so one clings to one's defilements.
- No matter how much one thinks, one cannot eradicate the idea of self.
- Hearing this moment is not hearing a moment ago.
- 3 kinds of death:
 - Conventional death
 - Momentary death
 - Final death for an arahat
- Without precise understanding of paramattha and sammuti sacca there cannot be the eradication of self.
- Daily life is paramattha.
- By developing understanding of realities in one's life as they are, one sees one still has lots of akusala.
- Only right understanding can eliminate wrong understanding, gradually, at the moment right understanding arises.

- Intellectual understanding covers up the truth because there is no awareness at that moment of a characteristic as it appears.
- Intellectual understanding should be the foundation, but if one thinks that it is enough, there is no development and it hinders the development of higher understanding because one does not understand there are more levels of higher understanding.
- It's possible to have all the intellectual understanding but no understanding of the practice, like a blind man carrying a torch.
- One does not see the value of the eradication of self because one clings to oneself all the time. When there is less the idea of self, one develops more pure kusala.
- When there is less clinging to self, the weak points are detected.
- Craftiness lures to different objects. . .
- When the monk abandons home life, there are more conditions for being virtuous at the degree of being able to leave home.
- Dukkha in the absolute sense is the arising and falling away of each moment because it cannot stay.
- Whatever is real can be proved.
- In the beginning sati is slow and awkward.
- Seeing the lack of any alternative is a way of seeing the value of kusala.
- If the blind man thinks he can see, he's really in trouble.
- Any intellectual understanding cannot be clear.
- Do we hope for result for me?
- One begins with detachment from the very beginning.
- Better to be a nobody than a somebody. Better to be a good friend rather than a teacher.
- One is attached to oneself, to one's feeling when one cares what the other thinks.
- What is right is right.
- Akusala is so ugly.
- We all want to be the object of attachment. We think of self and world collapses with the idea of being a nobody. There is no seeing the value of no attachment, the real freedom when there is no enslavement.

- Lack of confidence is what sati can and cannot do is not helpful.
- Wrong view guides one's tanha tanha for one's wrong ideas.
- Getting to know oneself better is the only way to really help others. If one develops more metta, karuna, more understanding and a more sincere inclination to other people, one will see that what has been most helpful to oneself will be what is most helpful to others also. One understands oneself better.
- Sound is obviously what it is when one's understanding grows. One does not have to call it by any name.
- It is because sound appears that we can think about it in different ways.
- Cannot whatever happens in daily life be a subject for teaching dhamma?
- Whatever we receive in this life has its cause in some good deed in this life or in a previous life.
- Finally if comes down to a cause here which is what makes it possible to understand life and do something about it.
- If metta is strong enough one will be concerned to help.
- If sati does not arise understanding cannot know which are the moments of sati and which are the moments without sati.
- The purpose should be right understanding.
- Be an island... depend on oneself, one's own understanding which can eradicate one's defilements.
- Attached to rubbish...
- Want to have conditions for the arising of satipatthana, waiting for the arising of satipatthana this is not the understanding of the development of sati. The moment of thinking it is not the moment of direct awareness.
- Intellectual understanding is useful, but don't think that one has to think and think and think so that satipatthana will arise.
- To know the difference between thinking and sati, there has to be sati.
- Panna which performs the function of detachment is the highest meaning of upekkha.
- Sati is not forgetful to be kusala, not forgetful to think about the object in the right way. If you forget, can there be studying?
- Metta is seeing the loveableness of all beings.

- The intention to do harm brings harm the place where harm originated.
- Whenever there are results, we know that those resulted in their cause.
- We have the idea that we can run away from vipaka.
- We never know when vipaka will come.
- We have an idea of cause and result but it's wrong.
- There must be right understanding, precisely, of this moment.
- One can think of one's kusala with lobha.
- When there are conditions for sati, sati will arise.
- Attachment likes calmness so much that it clings immediately.
- If one is not courageous enough, one clings to calmness for sure.
- At this moment of thinking one begins to see whether one thinks with kusala or akusala.
- Always cling to kusala, clinging to self and upset about akusala.
- Life is a dream. When one knows the citta that dreams one is awake.
- One wakes up for one short moment of sati and then the dream takes over.
- The sound that is heard now does not hear anything.
- One cannot afford to be disinterested in reality.
- At the moment of seeing visible object as visible object, there is no attractiveness in visible object.
- The way to know the present moment is to begin to know this moment now.
- Learn to give without strings attached.
- We have bad opinions of others, but do we like others to have bad opinions of us?
- With developed right understanding, one knows everything one knew before, but one knows something one didn't know before.
- One will understand more about hearing and thinking in addition to hearing and thinking.
- It's very easy to have misunderstanding about what one thinks to be oneself.

- When one gossips, one doesn't think about the other or the person one is gossiping to. Would one like to think he is gossiping about us?
- The words may be all right, but still there is no right understanding.
- The citta which solves the problem arises and falls away. The solution to life is not to be born.
- We cannot develop panna if we don't see the value of dana and sila.
- If one treats all as though they are one's child with metta, this way one cannot have any attachment.
- Even though lay people lead busy lives, they can get to know their busy lives better.
- The taking away of anything from anyone is not wholesome.
- Even if you look through a microscope you still only see visible object.
- If one always wants to be right, how will one deal with situations where one is wrong.
- One's understanding has to learn to know the obvious, not to overlook what is staring one in the face.
- We overlook the obvious all the time, especially nama, the experience which makes it possible to experience colour right now.
- Colour arises but doesn't appear if there is no seeing.
- Does one have any understanding of the present reality? If so there must be awareness.
- Lobha creeps in all the time.
- It's always good to teach people to understand what brings happiness.
- Dosa can't help.
- People are never impressed when the right thing is said in the wrong way.
- Waiting doesn't bring kusala of any kind.
- On and on and on we have this idea of self and we don't know it.
- The more one studies satipatthana, the more honest one becomes.
- When sati is developed one becomes more resigned to the truth.
- Know oneself first and one will know the other man better.
- Satipatthana is indispensable.

- When one studies more, one sees one's abysmal ignorance.
- It takes time and patience to develop sati.
- We have to know what is not known to know what ignorance is.
- One can't help the other to understand without words, but the words are not the understanding. The realities of our life are not words.
- Begin again to know this moment which has not been know yet.
- The arahat has given up the struggle by understanding realities.
- We always take refuge in that which is not safe or secure. The ultimate refuge is nibbana.
- Having forgotten, he remembers, he begins again.
- We continue to be beginners that having forgotten, we will remember.

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- More ignorance, more wrong understanding, more attachment and this will mean more unhappiness, so matter how difficult we find it what choice do we have. We either go forward or we go with the rest of the world backwards and down. Even if we go forwards only a little bit it's much better than going backwards. If we understand how important it is to go forward, if we see the value of progress and the dangers of falling backwards then perhaps there will be more conditions for us to study, to listen, to develop kusula and to see progress taking place.
- From the beginning it must be Right Understanding. But the only moment that we can progress, the one and only moment in our whole life . . . is this moment.
- If our understanding is very, very weak, then the little bit of understanding we may gain now will not be enough for us to see the truth. But without accumulating one little bit now, the moment will never come when wisdom is strong enough to know the truth.
- We know from our own lives that we don't always give help when help is needed.
- Loving kindness has to be a reality for us in our actions and speech from day to day as we live.

- Loving kindness isn't just a word. It's a reality which has to be known through practice in our daily life.
- Everybody loses when we don't have metta.
- We have to be kind instead of wishing everyone else was kind.
- Thinking that everyone else should be kind or wondering why they are not kind.
- The only way we will ever be able to prove the Buddha's teachings is by beginning to practice them and see what happens. There's no other way.
- There is never a moment goes by when awareness cannot arise.
- It is loving kindness that helps us present Dhamma in a gentle way without being pushy... And that's hard.
- We don't have kindness when we expect too much of someone. They should understand, why? Because we say so, because we teach so well, because it's the truth. People should be kind. Why? Because we think so, because it would be nice. It depends on conditions.
- If we don't develop Sati, we can't keep the precepts. So what could be kinder?
- It's kindness when we develop Satipatthana, we are being kind to ourselves and kind to everybody else. We're doing the whole world a favour. We're removing a little bit of ignorance from the world that makes us behave and act the way we do.
- The way to develop more understanding is exactly the same for every living being that was ever born. To be aware of the reality which appears now in your life whatever that reality may be.
- There can be no short cut.
- The practice of Satipatthana is the most subtle thing.
- All moments are moments for awareness.
- What is kusala without Right Understanding, it's just self, self, self.
- A moment of Satipattana that is aware of akusala is so much more valuable than kusala without Sati.
- Who can stop realities from arising?
- At moments of desire for awareness, at moments of trying to be aware of a particular object, to try and force, to try and be aware here, here, here, it's all wrong, it's not natural.

- We cannot call back any reality.
- Results for whom.
- It's good to know the truth that all realities of our life our Dukkha. They arise and fall away.
- If we think that the way to be happy is to get what you want and to have nice things to like at, to hear, taste and smell. We'll make lobha our God and devote our lives to serving lobha... and that's the path to pain.
- There is really nothing better in life to do, than to find out what life is all about.
- We find out in practice what we are told in theory.
- Who can say what will happen next.
- It is conditioned, it is unavoidable, uncontrollable.
- Dosa is Dosa, it's not Dosa with a body it's not Dosa that can do anything.
- How can you blame Dosa?
- We can't not have akusala.
- We have the illusion of control all our life except at the moment of sati. It helps to eradicate that illusion.
- The condition for the development of Sati is Right Understanding of it.
- We can't really develop right understanding, if we are not ashamed of our ignorance of realities, if we are not afraid of not knowing the truth about realities.
- True respect for Dhamma is not just listening and understanding what you hear but putting into practice what you hear.
- Only a coward performs akusala because he's afraid of inconvenience, afraid of trouble, afraid of poverty therefore he's capable of and shamelessly performs akusala.

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- One cannot live without pleasure and one cannot live without dhamma. Wise people cannot live just for pleasure. The wise one will live with pleasure and with understanding.

- The development of awareness is the highest degree of kusala.
- As the moment of aversion find out whether it's just a name or a reality which is the object of aversion.
- The outside is very clean the body is washed, but how many times are citta and cetasika washed with understanding.
- The fire on one's head is this moment.
- No matter we are happy or sad. Dhamma should be the important thing in life.
- Life cannot be smooth without Right Understanding.
- If people think that Dhamma will destroy their happiness, they don't understand Dhamma.
- We cannot rate the prize of the 'Best Friend'.
- Lobha encourages wrong view and wrong view encourages lobha. They are friends.
- When one enjoys something very much nobody can help, because there are conditions for that degree of enjoyment, but Right Understanding can understand and awareness can be aware. And that moment of awareness is the eightfold path. So one should understand all conditioned realities that happen one's life.
- Seeing is conditioned, pleasant feeling is conditioned. It has its own conditions already. We shouldn't prepare any other conditions for any reality to arise.
- Understanding can follow all six doorways until there is no doubt about conditioned realities.
- Nobody can condition any reality.
- The present moment is the most important moment.
- The disadvantage of seeing is that attachment follows it. The advantage of seeing is that understanding follows it.
- As long as there is expectation Vipassana nana cannot arise.
- One has to be so very patient to understand the teachings.
- There is always danger when there is experiencing of an object with ignorance. It's like stepping on a thorn. If there is no development of sati, we enjoy stepping on thorn.
- The teachings are the Dhamma mirror, they help to see inside clearly.

- Look carefully and step on the place where there is no thorn.
- It's not enough just to learn from the book. Right Understanding and awareness should be able to understand this moment as no self, no being at all.
- Discussion is the most important factor for the development of Right Understanding.
- The more one wants to have panna, the more one sees that it's only wishing or wanting, it's not the right cause for the arising of panna. The right cause for the arising of panna must be learning, studying, considering. There can be awareness at anytime by sankhara khanda conditioning it, not by one's wish.