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BUDDHA GAUTAMA

A selection of texts sorted by topics, concepts, or relevant issues.

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The Path of the Quest for Truth

Truth is not arbitrary or a matter of opinion, but it can be investigated, and those who sincerely seek it will find it.

There is a treasure full of jade and jewels; it is in you. Don't go looking for it far from home, it's here. No matter which path you choose, just walk down it.

Always excluding the extremes, the seeker of Truth discovers a middle way.

Those who recognize the existence of suffering, its cause, its remedy, and its cessation, have probed the Four Noble Truths. They will walk the true Path.

The Way is simple: do what is right, act with purity of heart. At the end of the Path is freedom. Until then, patience.

No matter how young a human being becomes the seeker who sets out on the Great Path, he always shines upon the world.

Persevere in your quest and you will find what you seek. Pursue your goal without wavering and you will gain victory. Fight fervently and you will triumph.

Those who truly seek the path to enlightenment dictate terms to their mind. Then they proceed with strong determination, walking only by themselves, seeking help from no one else. They are the ones who will reach the highest peak.

If he who travels does not meet someone with a temperament better or equal to his own, let him stick firmly to his solitary journey; there can be no companionship with immature temperaments.

Don't keep searching for the Truth, just let go of your opinions. If you strive to embrace the Way through many disciplines, learning, views, opinions, then the Way will not be understood. If you observe the Way with simplicity of heart, great indeed is this Way.

Just as the great oceans have only one taste, the taste of salt, so there is only one taste fundamental to true knowledge of the Great Way, and that is the taste of freedom.

No one saves us but ourselves. No one can and no one must. We ourselves must walk the Way. Take care of your own salvation. Do not depend on others.

There are three things that cannot be hidden for long: the sun, the moon, and Truth. Whoever is not working toward Truth is missing the whole Purpose of life.

The gift of Truth surpasses all other gifts. The taste of Truth surpasses all other tastes. The joy of Truth overcomes all other joys, and the cessation of selfish desire overcomes all suffering.

The material world and the physical body

Worlds and forms originate so that Truth may come and dwell in them.

The physical body is the condition of the world. And with the body and the form goes feeling, perception, consciousness, and all activities in the world. The arising and the cessation of form, all that has been heard, felt, and known, sought and attained by the mind, all this is the embodied world, which has to be penetrated and realized.

The world is a continuous flow and is impermanent. All created things are impermanent, transitory.

Your body is precious. It is our vehicle for awakening. Treat it with care.

Keeping the body in good health is a must, otherwise we will not be able to fix the lamp of wisdom and keep our mind strong and clear.

Live contemplating the body. Behold it internally and externally. Contemplate the origin of things in the body. Contemplate the dissolution of things in the body.

Understand that the body is nothing more than the foam of a wave, the shadow of a shadow.

Only within our body, with its heart and mind, can slavery and suffering be found, and only here can we find true liberation.

The ego: the separate "I"

The thoughtless person (the one who has not yet reached reflective maturity) is only interested in one thing: his ego. He may believe that he has something to take with him beyond death, but he has nothing at all; his hands are empty.

Can you catch yourself angrily defending your point of view or attacking the other person's? Therein lies the ego.

There is nothing more terrible than the habit of doubt. It is the ego that is doubtful and vacillating. The Self is always determined, resolute.

Wear your ego as a loose garment. Allow yourself to be open and life will be easier.

Before you will appear, swifter than lightning, the luminous splendor of the colorless light of the Void, which will surround you on all sides. Try to immerse yourself in that Light, abandoning all belief in a separate "I", all attachment to your illusory ego.

Happy are those who have overcome their egos. When one sees that everything exists as an illusion, one can live in a sphere higher than that of the ordinary person.

The cycle of birth, death, and rebirth (*Samsara*)

Samsara—the Wheel of Existence, literally, the "Perpetual Wandering"—is the name by which is designated the sea of life that ceaselessly churns up and down, the symbol of this continuous process of being born again and again, growing old, suffering, and dying. The process is constantly changing from moment to moment, as lives continually succeed one another through inconceivable periods of time. Of this *Samsara*, a single life constitutes only a small fraction that fades away.

We begin to die from the moment we are born, because birth is the cause of death. The nature of decay is inherent in youth, the nature of sickness is inherent in health, amid life we are truly in death.

Some do not understand that we must die, but for those who realize this, disputes end.

For soon the body is discarded, and then what does it feel like? A useless log of wood, lies on the ground, and by then what do you know?

This existence of ours is as transitory as the clouds of autumn. Watching the birth and death of beings is like watching the movements of a dance. A whole life is like a flash of lightning in the sky, it is like a torrent passing down a steep mountain.

Which do you find more pleasant, the water of the four great oceans or the tears you have shed on this long road of being born again and again?

If one feels that he is the ego-doer, he cannot escape the wheel of births.

Long is the night for the sleepless. Long is the road for the weary traveler. Long is *Samsara* (the cycle of continuous rebirth) for the nescient, who have not yet recognized the Truth.

The trials of life

Every experience, no matter how bad it seems, contains a blessing of some kind. You must find it.

All people are your teachers, each doing the right thing to help you learn perfect patience, perfect wisdom, perfect compassion.

In every test "let" understanding fight for you.

When faced with the vicissitudes of life, only if one's mind remains unshaken, unscathed, unsullied, and secure, does one achieve the greatest well-being.

The Law of Karma

Everything that happens to us is the result of what we ourselves have thought, said, or done. We alone are responsible for our lives.

Because the owners of their actions (karma) are the beings; with their deeds they are bound, they are their refuge. Whatever deeds they do, good or bad, they will be the heirs. And wherever beings leap into existence, there they will ripen their deeds; and wherever they ripen their deeds, there they will get the fruits of those deeds, whether in this life, in the next life, or in any future life.

Wherever we go, wherever we stay, the results of our actions always follow us.

Neither in the sky nor in the middle of the ocean, nor entering the clefts of the mountains, nowhere in the world is there a place where one can escape the results of evil deeds.

A fool thinks he is like honey while the evil deed bears no fruit, but when it does bear fruit, he experiences suffering. His evil deeds, like a shadow, will follow him.

An evildoer is happy UNTIL his evil turns against him. And a kind person can suffer UNTIL his goodness blossoms.

One who previously made bad karma, but who reforms and creates good karma, illuminates the world like the moon appearing behind a cloud.

Judgment: You now stand before Yama, King of the Dead. In vain will you try to deny or hide the evil deeds you have done. The mirror in which Yama seems to read your past is your own memory, and his judgment is yours. It is you yourself who pronounces your own judgment.

Being selfish, greedy, and unwilling to help those in need results in hunger and lack of clothing in the future. He who causes suffering will suffer. There is no escape.

He who wrongs the innocent receives the fruit of his deed, like dust thrown against the wind. Say nothing cruel: what you say will be said to you.

If he who has committed many faults does not repent and cleanse his heart from evil, retribution will come upon his person as surely as the currents run into the ocean which becomes deeper and wider. If he who has committed a misdemeanor comes to know it, reforms, and practices good, the force of retribution will gradually exhaust itself as a disease gradually loses its pernicious influence when the patient sweats.

Just as one can make many garlands from a bunch of flowers, so one must make a lot of good karma, subject as it is, to the cycle of births and deaths.

Karma grows from our heart. Karma ends in our heart. Once you know that the nature of anger and joy is empty and you let them go, you are free from karma.

Teachings and Teachers

Do not believe just because you have been told so, or because it is what is commonly believed, or because it is traditional, because it is the faith of traditions, even if these have been honored for many generations and in various places. Do not believe what you yourself have imagined, persuading yourself that a God inspires you. Believe nothing on the authority of teachers and priests alone. Do not believe what your teacher tells you simply out of respect for the teacher. Be that as it may, after due observation and analysis, find that which leads to the good, to the benefit, to the welfare of all beings; believe what you yourself have tested and found reasonable. Then hold fast to that doctrine, take it as your guide and adjust your conduct to it.

Don't believe in anything. It doesn't matter where you read it or who said it, even if I said it. The Great Truths cannot be acquired from words spoken by other people. Before they can be internalized, they must come from your own realizations and practices, you are your own judge. Through a lifetime of personal practice, the human being can reveal all the secrets of the Cosmic Essence.

The Buddhas, the World-Honored Ones, appear in the world for one great cause only. They appear in the world because they wish beings to enter the path of knowledge and perception, to make them understand life as it is and thus enable them to attain high purity.

The Buddhas only point the way; it is up to you to choke on the task.

Let the intelligent human being admonish, let him teach, let him forbid what is improper! He will be loved by good people; he will be hated by bad people.

Whatever words are spoken must be chosen carefully so that people will hear them and be influenced by them for good or ill. Like a beautiful flower, beautiful to look at but without fragrance, beautiful words are sterile in the person who does not act in accordance with them.

Better than a meaningless story of a thousand words is a single word of deep meaning that, when heard, produces peace.

When the critics asked the Buddha if all his disciples acted in accordance with his teachings, he answered frankly, "Some do and some don't." The critics exclaimed, "How is it that even your own disciples do not follow you?" Then Buddha explained, "My task is simply to show the way. Some walk it and some do not." (PB note)

I know what I gave them; I don't know what they received.

To understand everything is to forgive everything

Just as a snake sheds its skin, we must shed our past again and again. Do not judge yourself harshly. Without mercy for ourselves we cannot love the world. To understand all is to forgive all.

Full Realization (*Nirvana*)

With the end of ignorance and the emergence of Knowledge, one is no longer attached to sense pleasures, no longer attached to views, no longer attached to precepts and vows, no longer attached to self-imposed doctrine. Without anguish, nothing bothers him, nothing disturbs him, he attains *Nirvana*.

Nirvana is this moment seen directly. There is no other place but here. The only door is now. The only door is your own body and mind. There is nowhere else to go. There is nothing else to be. There is no destination. It is not something to aspire to in the hereafter. It is simply the quality of this moment. Perfect wisdom, Perfect tranquility, Perfect compassion, arise from Our Love, Our sincerity, Our understanding.

The non-mind does not think non-thoughts about non-things. I call it *Nirvana*, the complete destruction of old age and death.

If the renunciation of phenomena is analyzed and if this analysis is cultivated, it causes the effect of attaining Nirvana. By no other cause does one attain inner peace.

When the task has been done and the true goal has been reached, the shackle of becoming destroyed, then there is no such thing as "There is someone better than me", or "There is someone just like me", or "There is someone worse than me"...

Liberated by full Realization, the mind of such a human being is at peace, and his speech and action are peaceful. He has no need of faith who knows the uncreated, who has cut off rebirth, who has destroyed all opportunity for good or evil, and has cast away all desire. He is indeed the supreme human being.

(The true brahman is the one who:) ... has crossed beyond duality ... does not know this shore, the other shore, or both ... (is) settled in the mind ... without affluent thoughts ... without attachment ... endures unperturbed by criticism, ill-treatment, and bondage ... (and is) strong in patience, upright in attitude, without anger, free from all covetousness, disciplined and transiting his last body. He has experienced the end of his suffering here, in this life, he has left the burden, FREE!

The Sage

The Sage is beyond time, does not depend on any opinion or adhere to any sect. He understands all current theories but remains detached from them all. He makes of himself an island which no flood can swamp. As a bee gathering nectar does not harm or disturb the color and fragrance of the flower; so, the Sage moves through the world, like a shining light, having attained liberation in the world.

The world is afflicted by death and decay. But the wise do not grieve, having understood the nature of the world. Recognizing that the world is but an illusion, they do not act in it as if it were real, so they escape suffering.

As the solid rock remains unmoved by the wind, so the Sage remains unmoved by censure and praise. Whether touched by pleasure or pain, he shows no change of temperament. He experiences the unity of life, so he sees his own Self in all beings, and all beings in his own Self, and looks upon everything with an impartial eye.

He who walks independently in the world, free from opinions and views, does not enter disputes and arguments. Just as the lotus rises on its stem unstained by mud and water, so the Sage speaks peace and is unstained by the opinions of the world.

Unkind people spread malicious speeches, and well-meaning people often launch their criticisms with little certainty. But the calm wise person remains indifferent. Nowhere does one find a bewildered Sage.

The evildoers who denounce the wise are like a person who spits against the sky; the spittle will never reach the sky but falls on himself; or when he shakes the dust against the wind, the dust never rises without disturbing himself. Thus, the wise will never be wounded, but the offending acts return upon the wrongdoers themselves.

A Sage can be known by three things. What are they? First, he sees a deficiency as it is; second, when he sees it, he tries to correct it; and third, when a person recognizes his own deficiency, the Wise One forgives it as he should.

A good friend who points out mistakes and imperfections and rebukes evil wherever it is found, should be respected as if he revealed the secret of a hidden treasure. For whoever follows such a wise person, it will be an advantage and not a disadvantage.

Few among the human beings are those who cross to the other shore. The others simply run up and down the bank on this side. The wise form their speech with their thought but sift it as grain is sifted through a sieve. Temptation cannot touch the human being who is awake, strong, and humble, self-controlled, and law-abiding.

As a mountain is not shaken by the wind, so the heart of a wise person is not moved by all the changes on this Earth.

Free of craving and without attachment, expert in studying texts and understanding the correct sequence of words, he can be called "In his last body", "Great in wisdom" and "Great human being".

Love and compassion for all living creatures

True Love is born of understanding.

Until he has an unconditional and impartial Love for all beings, the human being will continue without finding inner peace.

Our problems are not solved with physical force, with hatred, with war. Our problems are solved with loving kindness, with gentleness, with joy. War ends only when people love. Let us live in joy, without ever falling ill like those who hate us. Let us live in freedom, without hatred even among those who hate.

Like a mother protecting her child with her own life, one should cultivate a heart of unlimited Love and compassion toward all living beings. With a mind without limitation, above, below, and throughout, without obstruction, without enmity, without rivalry. Whether standing, sitting, lying down or walking, if one is free from drowsiness, one should practice this mindfulness. This, they say, is the sacred state here.

An act of pure Love to save lives is greater than spending all one's time in religious offerings to the gods...

Those who try to conquer hatred by hatred are like warriors who take up arms to defeat others who bear arms. The method of trying to conquer hatred through hatred never succeeds in defeating it, but rather gives it more room to grow. But the method of conquering hatred through non-hatred is eternally effective. That is why this method is described as eternal wisdom.

Hatred does not cease by hatred, but only by Love. This is an eternal, unalterable law.

By holding a loving heart, even for a moment, we feel our Spiritual Self.

The nobility of a human being is manifested when he shows compassion for all living creatures. And so, with a heart of boundless love one should cherish all living beings.

Pity arises when we feel sorry for someone. Compassion is when we understand and help wisely.

When we are free from thoughts of resentment we find peace. Our sorrows and wounds heal only when we touch them with compassion.

For those who dwell in Love, the whole world is one family.

Knowledge and Wisdom are the greatest gain

There is no brighter light than wisdom. Wisdom is the light in the world.

As the treasures of the earth are discovered, so virtue arises from good works, and wisdom arises from a pure and peaceful mind. To walk safely through the labyrinth of human life, one needs the light of wisdom and the guidance of virtue.

Words do not express thoughts very well; everything immediately becomes a little different, a little distorted, a little meaningless. And yet, I also like it and find it good that what is of value and wisdom to one human being seems meaningless to another.

By zeal knowledge is acquired, by lack of zeal knowledge is lost; let a human being who knows this double path of gain and loss be so placed that knowledge may grow.

This knowledge is like a raft, to be abandoned once you have crossed the current. Since you should abandon even the good states of mind generated by this knowledge, how much more should you abandon the deficient states of mind!

When one drives away the negligent through careful concentration and attention of his mind, he ascends the heights of wisdom, and can see the suffering masses. Serene, look upon the lost as one who is on a mountain sees those who are upon the plain. Yield not to carelessness of mind, for an attentive person, absorbed in Knowledge, attains an abundance of tranquility.

The four "trusts". First, trust the spirit and meaning of knowledge, not the words; Second, trust the knowledge, not the personality of the teacher; Third, trust the real wisdom, not the superficial interpretation; And fourth, trust the essence of your pure Wisdom Mind, not perceptions of judgment.

It is action, the acts of people, and not knowledge, that categorizes beings as inferior and superior.

Insignificant is the loss of relatives, wealth, and fame; it is the loss of wisdom that represents the greatest loss. Likewise, as insignificant is the increase of relatives, wealth, and fame, so it is the increase of wisdom that represents the greatest gain.

Oh, how sweet it is to enjoy life, living with honesty and fortitude! And how sweet is wisdom... and freedom.

Human suffering

This is the Noble Truth of suffering: birth, aging, sickness, and death is suffering; union with that which is displeasing and separation from that which is pleasant is also suffering... in short, the five aggregates subject to attachment are suffering.

Inflamed by greed, outraged by hatred, confused by deceit, overcome by them, obsessed by the mind, a human being chooses his own affliction, the affliction of others, the affliction of both, and experiences pain and sorrow.

Pain in life is inevitable but suffering is not. Pain is what the world does to you, suffering is what you do to yourself [by the way you think about the 'pain' you receive]. Pain is inevitable, suffering is optional.

To suffer is to wish things were different from what they are.

It is not life, wealth and power that enslaves and brings suffering to people, but attachment to life, wealth, and power.

Just as a tree, though cut down, sprouts again if its roots remain intact and firm, so, until the attachment and selfish desire that lies dormant is uprooted, suffering sprouts again and again.

The cause of all pain and suffering is ignorance. He who goes greatly astray in his thoughts suffers in this world and in the next. In both worlds he suffers, and how much!

If by the contamination of a mind a person speaks or acts, suffering follows like the wheel that follows the foot of the ox.

Have compassion on all beings, rich and poor alike; each has his suffering. Some suffer too much, others too little.

Do not close your eyes to suffering. Find all ways to be with those who suffer, including direct personal contact or through other means. Through those same ways, awaken yourself and others to the reality of suffering in the world.

Suffering is temporary, enlightenment is forever.

True happiness

The secret of happiness lies in the liberation of the mind from worldly attachments.

True happiness does not come through possession or ownership of things, but through a wise and loving heart.

Lasting happiness and inner peace can never be found in external things. They can only be found within. And then, once we find and nurture them within, they radiate outward.

Everything is mind-based, mind-directed, mind-formed. If you speak and act with a pure mind, happiness will follow you, as a shadow clings to a form.

Happy are those who have attained peace; happy indeed are those who have found Truth.

True happiness comes when your work and your words benefit others. Mastering the pride of defiant individuality is, indeed, the highest bliss.

Generosity brings happiness at every stage of its expression. We experience joy in being generous. We experience joy in the actual act of giving something. And we experience joy in remembering the fact that we have given.

Happiness was never diminished by being shared.

Don't be judge, don't blame others

Don't be the judge of people; don't make assumptions about others. A person destroys himself by having judgments about others.

Do not look at the faults that others have done or failed to do; look at what you yourself have done or failed to do.

How easy it is to see the faults of others; how difficult it is to face yours. You bare theirs to the wind, but you cover yours, like a cheater who hides a dishonorable deed. Insisting on the faults of your brothers and sisters multiplies your own. You are far from the end of your journey.

I will not investigate someone else's bowl with the intention of finding fault: this is good training that should be observed.

Those who talk too much are blamed, those who talk too little are blamed. In this world of ours there is no one who is not blamed. Try not to blame.

As the rain falls equally on the just and the unjust, so do not burden your heart with judgments, but rain your goodness on alike. Be ever mindful of the goodness and not the faults of others.

Meatless diet: respect for animals

Please try to eat a little less meat, a little more vegetable starting today. Let it become a habit little by little until you no longer eat meat. Then watch the change of body and spirit after eating vegetables, fruits, and grains...

For fear of causing terror to living beings, Mahamati, let the Bodhisattva who is disciplining himself to attain compassion, refrain from eating meat.

In addition to respect for the life of human beings, all animals and plants should also be on the list. That is true humanitarianism.

He who is kind to animals, heaven will protect him.

Meditation and Mindfulness

To meditate is to listen with a receptive heart.

Live the contemplation of the body through mindfulness. Live contemplating the feelings. In this way you will be aware of and control bad desires.

When your mind is in meditative balance, you can see reality exactly as it is.

The spiritual and our worldly life

Just as a candle cannot burn without fire, a human being cannot live without a spiritual life.

The superficial is easy to embrace, but the deep is difficult. Discarding (handling correctly) the superficial and seeking the deep is the way of a courageous person.

A diligent person pays equal attention to concentration (meditation), energetic effort and equanimity, and not exclusively to just one of these factors.

Life is like the harp string, if it is too tight it does not sound, if it is too loose it hangs, the tension that produces the beautiful sound is in the middle.

Mutual respect and mutual listening are the foundations of harmony within the family. A family is a place where minds meet each other. If these minds love each other, the home will be as beautiful as a flower garden. But if these minds lose harmony with each other, it is like a storm that wreaks havoc in the garden.

The only way to bring peace on Earth is to learn to make our own lives peaceful.

The number of those endowed with human life is as small as the amount of soil that can be placed on a fingernail. Life as a human being is difficult to sustain, as difficult as dew remaining on grass. But it is better to live a single day with honor than to live thousands and die in disgrace.

This life of separation can be compared to a dream, a ghost, a bubble, a shadow, a dewdrop, a lightning.

Only he who crosses the stream of life wishes to know what is known as unknowable.

Maintain a state of balance between physical acts and inner serenity, like a lute whose strings are finely tuned.

Serving humanity

Love and serve the world through your work.

If we can see our work not as a benefit to ourselves, but to benefit society, we will be practicing appreciation and patience in our daily lives.

To give the best to others is to give the best to ourselves. The value of life is not based on how long we live, but how much can we contribute to others in our society?

Go in all directions, for the happiness, the harmony, the welfare of many. Offer your heart, the seeds of understanding, like a lamp turned upside down and relit, illuminating the darkness.

The greatest charity is to give the truth to humanity.

The noble human being, with his love and compassionate heart for all humanity, generates good abundantly.

True charity occurs only when there are no notions of giving, giver, or gift.

When we feel happy and peaceful, our happiness and peace radiate around us, and others can enjoy it as well. This is called 'the enjoyment of others of our state of bliss'.

A generous heart, kind speech and a life of service and compassion are the things that renew humanity. Joyful is the accumulation of good work.

Before giving, the giver is happy; while giving, the giver is appeased; and having given, the giver's mind is elevated.

Filled with love for all things in the world, practicing virtue, with concern for all beings, for the benefit of all, such a human being can be nothing but happy.

Sharing happiness and having done something good before leaving this life is the sweetest thing a human being can experience.

The mind and the attention of our thoughts

We are shaped and molded by our thoughts. Those whose minds are shaped by selfless thoughts give joy when they speak or act.

Since everything reflects our mind, everything can be changed by our mind.

Bring your mind to the noble silence. Unify your mind in noble silence. Concentrate your mind in noble silence. Enter the ecstasy and pleasure born of silence derived from concentration and awareness that is free of thoughts and fabrications.

The problems of the human being are rooted in extreme attention to the senses, thoughts, and imagination. Attention must be focused inwardly to experience a calm body and a calm mind.

The mind is pure and luminous by nature. It is contaminated only by accidental, temporary thoughts and emotions.

In his neglect of all Truth, the person maintains his own arrogant viewpoint. Carelessness leads to death. Attention leads to immortality. Those who pay attention will not die, while the careless are already dead.

The mind is the source of happiness and the source of unhappiness.

The world of the impermanent: origin and cessation of things.

Anything that is subject to origin is subject to cessation.

Dependent Origination" is the knowledge that life is not the mere play of blind chance, but that it has an existence dependent on conditions. That, precisely with the elimination of these conditions, those things that have arisen in dependence on them, therefore also all suffering, must necessarily disappear and cease to be.

"Everything that has a beginning has an end." When you see this, you are above pain: This is the Great Way.

Just as all things are subject to death, pain, and suffering, so I realized that I too was of the same nature, the nature of the beginning and end. What if I seek that which underlies all creation, that which is *Nirvana*, the perfect freedom of unconditional existence?

Whenever and wherever, one encounters the arising and passing away of the mental-physical structure, one enjoys bliss and delight, leading to the immortal stage experienced by the sages.

To live a single day and hear true knowledge is better than to live a hundred years without knowing such knowledge. In other words, it is better to live a single day understanding the impermanence of the material world than to live a hundred years without ever being aware of this transit of beginning and end of things.

Do not lament in vain, but marvel at the rule of transitoriness and learn from it the emptiness of human life. Do not cherish the unworthy desire that the changeable should become immutable.

Thoughts arise and flow, but for those whose mind is always on alert, training day and night, and always attentive to *Nirvana*, then thoughts come to an end.

Mentalism: it's your mind that creates the world

Our life is a creation of our mind.

Just as an artist draws a picture, the activities of the mind create the environment. It is your mind that creates the world.

It is within this far-reaching casing, with its mind and its notions, that I declare that there is the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world.

Consider this fleeting world in this way: like stars fading and vanishing at dawn, like bubbles in a fast-moving stream, like drops of morning dew evaporating on blades of grass, like a candle flickering in a strong wind... echoes, mirages, ghosts and hallucinations, this life of separation can be compared to a dream...

Just as you have come to know the false separation from yourself, apply this mentally to all phenomena.

Here, even the various mind-pleasing blooming flowers and the attractive, shining golden supreme houses have no inherently existing creator. They are established through the power of thought. Through the power of conceptuality, the world is established.

The world, in fact, is like a dream and the treasures of the world are a seductive mirage! Like the apparent distances in a painting, things have no reality in themselves, but are like a heat haze.

I manifested in a dreamlike way to dreamlike beings and gave a dreamlike Dharma, but in reality, I never taught and never came.

The Ultimate Reality

All descriptions of Reality are temporal hypotheses.

Inner freedom is not guided by our efforts; it comes from seeing what is True. Stop, slow down, don't talk. Ultimate Truth is not even thinking.

All human unhappiness comes from not facing Reality head on, not facing it exactly as it is. The Kingdom of Heaven is closer than the forehead over the eye, but mankind does not see it.

Monks, we who look at the whole and not just the part, know that we too are systems of interdependence, of feelings, perceptions, thoughts, and consciousness, all interconnected. Investigating in this way, we come to realize that there is no "I" or "mine" anywhere, just as a sound does not belong to any part of the lute.

There is, O monks, an unborn, an unbecoming, a non-made, a non-composite. Monks, if there were no such unborn, unbecome, unmade, uncompounded, there would be no escape from this here that is born, becomes, made and compounded.

One moment, ten thousand years. Ten thousand years, one moment. Within this moment, the only moment that exists, the past, the present and the future are contained.

Just as a network is made up of a series of loops, so everything in this world is connected by a series of loops. If someone thinks that the mesh of a network is something independent, isolated, he is wrong. It is called a network because it is made up of a series of interconnected meshes, and each mesh has its place and responsibility in relation to other meshes.

Through true honesty we can deeply understand that all sentient beings are One, that all beings have the same true nature, wisdom, and virtue. We are equal to the plants, to the trees, to other people, to the rain that falls. We are what surrounds us, we are equal to everything.

All things appear and disappear by the concurrence of causes and conditions. Nothing ever exists entirely alone; everything is in relation to everything else.