

BUDDHA'S
WORDS
OF
WISDOM

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*Maxims and Utterances
Attributed to Gotama Buddha*



BUDDHA'S WORDS OF WISDOM

by the same author

THE BUDDHA'S PHILOSOPHY

BUDDHA'S WORDS OF WISDOM

THE BUDDHISTS' COMPANION BOOK

*Containing 365 Maxims and
Utterances
Attributed to Gotama Buddha
for each day and night
of the year*

COMPILED FROM THE PALI
CANONICAL WRITINGS
BY
G. F. ALLEN

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Namo tassa bhagavato arahato samma sambuddhassa!

(Praised be the Lord,
the Perfected, the Wholly-Enlightened One!)

FOREWORD

The Indian, throughout the centuries, has seen life as characterized by imperfection, by disharmony. A whole flood of sorrow meets the individual caught upon the continual round of rebirth: it is a painful process, this living! But beyond the Flood lies the Further Shore—peace! *Nirvāṇa*, the goal.

Many are the rafts that carry one across: the ways over the Flood are as numerous as have been the philosophical systems of India. The way advocated by the Buddha is the Middle Way of selflessness (*anattā*).

Everything changes! Nothing is substantial! Man is an insecure nonentity; his suffering is traceable to his ignorance, to his craving and clinging. Eliminate these desires and attachments, and you eliminate suffering!

But how is one to do this? The answer is: by living according to the Middle Path, the way of moderation and detachment. This Middle Way is, in detail, the Noble Eightfold Path, *viz.*:

- (1) Right Views—seeing life as it is, in accord with its three characteristics of sorrow, change and unsubstantiality; and appreciating the four truths (as to the existence of sorrow, the cause of sorrow, the elimination of sorrow, the way to eliminate sorrow—by following the Middle Path);

- (2) Right Mindedness—being motivated by friendly thoughts, without prejudice, towards one's fellow human beings and towards all other forms of sentient life;
- (3) Right Speech—speaking kindly and truthfully, and narrating incidents accurately;
- (4) Right Action—acting skilfully and sympathetically, while avoiding vain or violent efforts;
- (5) Right Livelihood—practising a means of living that does not cause oneself nor others to infringe lawful morality;
- (6) Right Endeavour—self-perfection by avoiding and rejecting ignoble qualities while acquiring and fostering noble qualities;
- (7) Right Mindfulness—the cultivation and practice of self-awareness and compassion resulting in self-reliance and equanimity;
- (8) Right Concentration—contemplation culminating in intellectual intuition, wisdom.

This Path—so taught the noble sage Gotama—leads one to peace, to a lasting peace here and now.

G. F. ALLEN.

JANUARY

I

Peace be to all beings!

Buddhist salutation

2

Strife is not eased by hatred, strife ceases with love: this is an eternal law.

Dhammapāda

3

'Extremes are not to be practised by one who would abandon mundane life.'

Sacca Saṃyutta

4

If you come across a true friend, a noble and wise companion, then, thoughtful and fearless, fare well with your dear comrade.

Meeting with no fine friend, noble nor wise, then—as king in exile—roam, like the uni-horn (of the rhinoceros), alone!

Khaggavisāṇa Sutta

JANUARY 5

Tranquil sage is he whose strength is wisdom, whose strength is purity, who is composed and calm, whose joy is in meditation, who is free of ties and obstructions.

Muni Sutta

6

‘Be as keen as the razor’s edge.’

Nālaka Sutta

7

Such is the way of this world: decay and death. Because the wise know this, they do not let themselves be cast down with grief.

Salla Sutta

8

There is no companionship with a fool.

Dhammapada

9

The man who is wise no longer concerns himself with this or that system (of philosophy), he neither prides nor deceives himself. He goes along his independent way.

Duṭṭhaṭṭhaka Sutta

10

Change, impermanence is a characteristic of life.

Anicca Lakkhaṇa

JANUARY II

For the person who is unprejudiced there is no need to strive to become this or that, in this world or the next.

Paramatthaka Sutta

12

'Don't be greedy. Have nothing, want nothing.'

Tuvaṭṭaka Sutta

13

'So long as you regard others as your "equal", as your "superior" or "inferior", you will continue to be disputatious. But he who ceases to think like this finds nothing to dispute.'

Māgandiya Sutta

14

'He who is free of possessions can be called "tranquil".'

Purābheda Sutta

15

'There is but one Truth, and so the wise find nothing to debate.'

Cullavīyūha Sutta

16

The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise—he is a fool indeed!

Dhammapāda

JANUARY 17

‘A man sees name as name and form as form, but—say the wise—however much or little he may see, he will not see Purity.’

Mahāviyūha Sutta

18

‘Praise won of disputation is valueless.’

Pasūra Sutta

19

‘He is wise who knows Truth; henceforward he pursues his independent way, envying none.’

Attadaṇḍa Sutta

20

Unsubstantiality, impersonality is a characteristic shared by all forms of life.

Anattā Lakkhaṇa

21

‘Be friendly to both the weak and the strong; drive all dark forebodings from the mind.’

Sāriputta Sutta

22

‘The world is enveloped in ignorance.’

Ajitaṃāṇava Pucchā

JANUARY 23

‘No measure measures him who has reached the goal:
by what measure is the immeasurable measured? No
words describe the indescribable.’

Upasīvamāṇava Pucchā

24

Form attachments neither for the pleasant nor the
painful. There is sorrow both in losing the pleasant, in
possessing the painful.

Dhammaṭṭha

25

Wisdom makes light the darkness of ignorance.

Pārāyana Vattugāthā

26

Laying aside the cudgel and the sword, ashamed of
roughness and full of mercy, he dwells compassionate
and kind to all creatures that have life.

Sīla Khandha

27

‘When others are disparaging, you should note the
inaccuracies of their statements and point them out
objectively.’

Brahmajāla Sutta

JANUARY 28

'Be islands (of refuge) unto yourselves!'

Mahāparinibbāṇa Sutta

29

Lust is a root of evil, hate is a root of evil, delusion is a root of evil. These are the three roots of all evil.

Iti Vuttaka

30

The disciplined one abstains from taking life.

Sikkhāpada

31

One is the road that leads to worldly fame, another the road that leads to deathlessness.

Dhammapada

FEBRUARY

I

Going north, going south, east, west, remain on good terms with everyone, but under no obligation.

Khaggavisāna Sutta

2

Sorrow is caused by ignorance which results in desire-attachment.

Ariya Sacca II

3

Tranquil sage is he who, steadfast, walks alone, unmoved by blame and by praise.

Muni Sutta

4

Giving way to grief brings no consolation; it accentuates the loss, and makes one ill.

Salla Sutta

FEBRUARY 5

‘When you feel hunger pains, press your tongue against your palate.’

Nālaka Sutta

6

He who drinks in Truth proceeds with a serene mind.

Dhammapāda

7

The man who maintains this view can be identified with this view, the man who maintains that view can be identified with that view; but with what is he to be identified who adopts no view, who rejects no view?

Dutṭhatṭhaka Sutta

8

As regards things seen and heard, remain unswayed by prejudice: be not misled.

Paramatṭhaka Sutta

9

‘Pride is followed by a fall.’

Pasūra Sutta

FEBRUARY 10

'The sensible man is not impressed by what conventional people do or say.'

Māgandiya Sutta

11

'Unattached he, the tranquil sage, not deceitful, not ambitious nor envious.'

Purābheda Sutta

12

'So soon as you hold the view that this is "true", friction arises, because the opposite view must then be termed "false".'

Cullavīyāha Sutta

13

'In times of adversity never complain, nor yearn for change of circumstance. Fear not!'

Tuvaṭṭaka Sutta

14

Engineers fashion wells, fletchers fashion arrows, carpenters fashion wood, the wise fashion themselves.

Dhammapāda

FEBRUARY 15

‘The tranquil sage loves truth.’

Attadaṇḍa Sutta

16

‘Men yearn and pray, worship, and sacrifice, but all for gain. These sacrificers still cling to sensuality; therefore they do not escape continuity (rebirth and decay).’

Puṇṇakamāṇava Pucchā

17

‘He who is unaffected by transiency can be called “tranquil”.’

Purābheda Sutta

18

‘However irritated you may feel, never speak harshly.’

Sāriputta Sutta

19

‘The tranquil sage is not so called on account of his philosophical views, nor on account of his knowledge of traditional lore, nor of any such conventional learnedness. Tranquil sage is he who has mastered desire and fares on without a want or a hope.’

Nandamāṇava Pucchā

'He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world.

Sīla Khandha

21

'A disciplined one continues so to regard the body that he remains alert, mindful and self-possessed, having conquered desire-attachment for the things of the world.'

Mahāparinibbāṇa Sutta

22

Never is the effect of action lost.

Thera Gāthā

23

'Just as a master tailor or his assistant cuts long or cuts short to suit his requirements, so does the contemplative one breathe long or breathe short to suit his requirements.'

Satipaṭṭhāna Sutta

24

All that we are is the result of what we have thought.

Dhammapada

FEBRUARY 25

Experts are agreed that that man who labels things 'bad' is thereby making it impossible for himself to see them as they really are.

Paramatthaka Sutta

26

Sense impressions give rise to feelings (of want or aversion).

Nidāna

27

'As the lotus on its stalk rides unsoiled above the muddy water, so the tranquil sage rides unsoiled by the world and its sordid pleasures.'

Māgandiya Sutta

28

'The man who is beyond comparison, he who knows no upsets in this world, who is calm, passionless, without a want or a hope, he it is who escapes continuity (rebirth).'

Punṇakamāṇava Pucchā

29

'Regard this world as void.'

Mogharājamāṇava Pucchā

MARCH

I

Distracted by others' troubles, one neglects to perfect oneself.

Khaggavisāṇa Sutta

2

Tranquil sage is he who, master of himself, moves on like the weaver's shuttle, being deflected neither this way nor that, scorning improper deeds.

Muni Sutta

3

Sorrow can be eliminated by the elimination of desire-attachment.

Ariya Sacca III

4

As a solid rock remains unmoved by the wind, so the wise remain unmoved by blame and praise.

Dhammapada

MARCH 5

‘Keep your mind alert, though not dwelling upon worldly matters; be pure, independent, and devoted to the noble life.’

Nālaka Sutta

6

‘Abstain from disputation.’

Pasūra Sutta

7

Indifferent to (conventional) virtue and achievement, indifferent to dogma, indifferent to what is called ‘good’ and ‘bad’, one remains free—alike of ambition and accomplishment.

Suddhaṭṭhaka Sutta

8

The unprejudiced man accepts nothing, prefers nothing, takes to no particular philosophy.

Paramaṭṭhaka Sutta

9

Those who blindly chase after pleasure become mean and selfish, until meeting with disaster they wail: ‘What is to become of us? What will be our lot in the next life?’

Guhāṭṭhaka Sutta

MARCH 10

'The sensible man does not feel proud because of revelations he experiences nor because of thoughts that come to him.'

Māgandiya Sutta

11

Few reach the Further Shore; many rush up and down upon the bank.

Dhammapada

12

'He who allows himself to be led by things seen and heard, by (conventional) virtue and achievement, becomes fixed in his ideas and criticizes others.'

Cullavīyūha Sutta

13

'The holy man is beyond time, he does not depend on any view nor subscribe to any sect; all current theories he understands, but he remains unattached to any of them.'

Mahāvīyūha Sutta

14

What he hears he repeats not elsewhere to raise a quarrel.

Sīla Khandha

MARCH 15

‘He who has conquered lust—a great achievement this!
—is beyond desire, beyond the pain of longing.’

Attadaṇḍa Sutta

16

Overcome anger by love, ill-will by good will; overcome
the greedy with liberality, the liar with truth.

Dhammapāda

17

‘Be ever mindful and self-possessed.’

Sāriputta Sutta

18

‘Recluses and priests who hold that purity comes by
things seen and heard, by virtue and achievement and
suchlike conventional means, do not escape continuity
(rebirth).’

Nandamāṇava Pucchā

19

Apt speech is that which hurts neither yourself nor
others.

Subhāsita Sutta

MARCH 20

'The disciplined one abstains from hoarding food and drink or clothing; nor does such a one feel anxious when he does not get them.'

Tiwaṭṭaka Sutta

21

When a man speaks or acts with ill-will suffering follows him, as the wheel follows the foot of the bullock that draws the wagon.

Dhammapada

22

Never stoop to low conduct, such as could evoke a grave rebuke.

Mettā Sutta

23

'Only be careful to avoid all desire and you too will escape rebirth.'

Piṅgiyamāṇava Pucchā

24

'Some anchorites and priests, engulfed in this world's bogs, become submerged and never know the path of holy men.'

Padhāna Sutta

MARCH 25

With thoughts of benevolence one pervades first one direction, then a second direction, then a third direction, then a fourth direction, then above, then below, then all around. Identifying oneself with all, one pervades the entire universe with thoughts of benevolence, with heart grown great, wide, deep, boundless, purified of all ill-will.

Mettā Brahmavihāra

26

‘Attachment, which leads to rebirth, is the cause of sorrow.’

Mettaḡūmāṇava Pucchā

27

‘The tranquil sage does not contrast himself with others; serene and wanting nothing, he is incomparable.’

Attadaṇḍa Sutta

28

‘All conditioned things disintegrate.’

Mahāparinibbāṇa Sutta

29

The truly holy man is he who is free—free of rules, free of troubles.

Vāseṭṭha Sutta

28

MARCH 30

No man's deeds are blotted out; each deed comes home.
The doer finds the results of his deeds awaiting him,
sooner or later.

Kokāliya Sutta

31

They who imagine truth in untruth and see untruth in
truth will never arrive at the truth.

Dhammapada

APRIL

I

The pleasures of the senses, sweet, scintillating, seductive, upset the mind.

Khaggavisāṇa Sutta

2

Tranquil sage is he who, whether young, middle-aged or old, remains firm in self-restraint, unprovokable, provoking none.

Muni Sutta

3

Disappointment is inevitable in this world.

Salla Sutta

4

The way to eliminate desire-attachment is by following the Middle Way, the noble Eightfold Path: right views, right mindedness, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.

Ariya Sacca IV

APRIL 5

'The way of the tranquil sage is a hard way: hard to find and hard to follow. The maxim is: "Stand firm! Be strong".'

Nālaka Sutta

6

Better than a long speech is a single quietening word.

Dhammapada

7

Men give up one thing to take up another, but in spite of numerous changes they do not find peace. They are no better than monkeys who let go one bough to take hold of another, only to let it go again.

Suddhaṭṭhaka Sutta

8

Ownership brings worries, wealth is soon lost, and fortune fades.

Jarā Sutta

9

'The sensible man is not influenced by what other people think.'

Māgandiya Sutta

APRIL 10

'Disputation never leads to purity.'

Pasūra Sutta

11

'The tranquil sage does not seek pleasure, he is not conceited; he is sympathetic, intelligent, detached.'

Purābheda Sutta

12

'Selfishness gives rise to contentions and disputes, and leads to slander.'

Kalahavivāda Sutta

13

The man who conquers himself is superior to him who conquers a thousand men in battle.

Dhammapāda

14

'Transcend your shady past, admit no new imperfections: and so proceed in peace.'

Attadaṇḍa Sutta

APRIL 15

‘Be content to live alone, aloof; for the independent way is the way of wisdom.’

Nālaka Sutta

16

‘The tranquil sage, being free of worldly ties, though living in this world, remains sectless among sectarians, untroubled amongst trouble, omitting what the (mundane) world commits.’

Mahāviyūha Sutta

17

‘Beyond continuity (rebirth) are they who are free of craving, passionless. They are the beings who cross the Flood.’

Nandamāṇava Pucchā

18

He speaks, and at the right time, words worthy to be laid up in one’s heart.

Sīla Khandha

19

‘See Truth as an island (of refuge).’

Mahāparinibbāṇa Sutta

APRIL 20

As rain breaks into an ill thatched cottage, so passion
breaks into an unreflecting mind.

Dhammapāda

21

May all living creatures, both the unseen and the seen,
and those dwelling afar and near, find peace!

Mettā Sutta

22

Come a time when the mighty ocean dries up and
vanishes; come a time when the mighty earth be de-
voured by fire and perishes. But never will come the
time when the sufferings of beings will cease, the suffer-
ings of those obstructed by ignorance and ensnared by
craving, of those who hustle on through this round of
rebirths.

Khandha Saṃyutta

23

Wheresoever beings may be reborn, there the fruit of
their past deeds ripens.

Tika Nipāta

24

Sound health is the greatest of gifts, contentedness the
greatest of riches, trust the greatest of qualities, cessa-
tion (of continuity) the highest goal.

Dhammapāda

APRIL 25

'I am' is a vain thought, 'I am not' is a vain thought, 'I shall be' is a vain thought, 'I shall not be' is a vain thought; vain thoughts are a sickness, an ulcer, a thorn. But by overcoming all vain thoughts, one is called a 'silent thinker'. And the thinker, the sage, does no more become.

Dhātuvibhaṅga Sutta

26

All killing should be banned by holding life sacred.

Potaliya Sutta

27

Thoughtfulness is the way to deathlessness, thoughtlessness the way to death. The thoughtful do not die: the thoughtless are as if dead already.

Dhammapada

28

Sensation gives rise to craving (to have or to hate).

Nidāna

29

The disciplined one abstains from uttering untruths.

Sikkhāpada

30

'The tranquil sage has nothing to gain, nothing to lose.'

Attadaṇḍa Sutta

35

MAY

I

Right views means seeing life as it is, in accord with its three characteristics of sorrow, change, and unsubstantiality; and appreciating the truth that sorrow, which is caused by desire-attachment, can be eliminated by the elimination of desire-attachment.

Sammā Ditṭhi

2

'Indulging in sensuous pleasures is low, coarse, vulgar, ignoble and useless.'

Sacca Saṃyutta

3

Shun worthless associates with their empty talk and mundane ambitions.

Khaggavisāṇa Sutta

4

Tranquil sage is he who lives chastely, who in his youth is not ensnared by sensual charms, and holding aloof from pride and excess, remains free.

Muni Sutta

MAY 5

‘Cultivate equanimity.’

Nālaka Sutta

6

As drops of water eventually fill a pot, so is an unskilful man eventually filled with cares.

Dhammapada

7

A man will let himself be led by his senses into becoming the slave of an organization. The wise man, who does not have to depend on his senses because he knows Truth, can never become a slave.

Suddhaṭṭhaka Sutta

8

Death parts a man from all that he called ‘his’. Wise is he who has no ‘possessions’.

Jarā Sutta

9

‘As the royal champion goes, fearlessly issuing his challenge, so go you forth, my hero, though not to combat.’

Pasūra Sutta

MAY 10

'He who is no longer led by sense-perception is no longer tied: understanding banishes illusion.'

Māgandiya Sutta

11

'The tranquil sage is not credulous.'

Purābheda Sutta

12

'From desire arises ambition, and man's hopes and fears regarding rebirth.'

Kalahavivāda Sutta

13

Offensive acts come back upon the evil doer, like dust that is thrown against the wind.

Dhammapāda

14

'Having expelled imperfections without acquiring new ones, having abandoned desire, being independent of dogma and no longer influenced by philosophical views, the sage pursues his own way, unimpressed by the world, never given to self-reproach.'

Mahāvīyūha Sutta

MAY 15

‘Let not the disciplined one interpret dreams and omens,
nor practise astrology.’

Tuvaṭṭaka Sutta

16

‘Learn this of the waters: Loud splatters the streamlet,
the ocean’s depths are silent.’

Nālaka Sutta

17

‘The tranquil sage is retiring; he is never arrogant nor
intolerant.’

Attadaṇḍa Sutta

18

‘The senses breed desire-attachment.’

Hemakamāṇava Pucchā

19

Abstain from all evil; acquire merit: purify your mind.

Dhammapāda

MAY 20

'A disciplined one continues so to regard the feelings that he remains alert, mindful and self-possessed.'

Mahāparinibbāṇa Sutta

21

Though they learn it all by heart, but fail to study its import—learning by rote—they do so to their lasting hurt and ill.

Alagaddūpama Sutta

22

There is an unborn, unoriginated, uncreated, unformed. Were there not, then escape from the world of the born, of the originated, the created and the formed, would not be possible.

Udāna

23

It is impossible for a man who is bogged to extricate another who is bogged.

Sallekha Sutta

24

Be truthful, be patient, be generous: these are the three steps to godliness.

Dhammapada

MAY 25

Develop your concentration, for he who has concentration understands things according to their reality.

Khandha Saṃyutta

26

Never happy are they who praise the blameworthy or blame the praiseworthy.

Kokāliya Sutta

27

'He who is independent of orthodoxy can be called "tranquil".'

Purābheda Sutta

28

'Pleasure binds us.'

Udayamāṇava Pucchā

29

By rousing himself, by thoughtfulness, by self-discipline, the wise man may make for himself an island which no flood can overwhelm.

Dhammapada

MAY 30

‘The goal is not reached by dispute!’

Mahāvīyūha Sutta

31

‘Having attained equanimity, one resolves all the doubts and troubles of one’s mind.’

Sāriputta Sutta

JUNE

I

Free yourself of ties as a fish breaks through a net.
Khaggavisāṇa Sutta

2

Right mindedness means being motivated by friendly thoughts, without prejudice, towards one's fellow human beings and towards all other forms of sentient life.
Sammā Sankappa

3

Not in the sky, not in the middle of an ocean, not in a mountain cave, nor anywhere in the world, can a man escape the effects of his ill deeds.
Dhammapada

4

'Unmoved alike by blame, by praise, remain serene: neither cast down by blame nor elated by praise.'
Nālaka Sutta

JUNE 5

The sage, ever restrained, destroys not.

Muni Sutta

6

When a man no longer depends upon what he sees and hears, but relies on his intuition, his new views do not change; he has no need to change.

Suddhaṭṭhaka Sutta

7

Attachments and troubles do not cling to the tranquil sage any more than does rain to a leaf.

Jarā Sutta

8

‘When party men start wrangling, each convinced that his party is in the right, tell them bluntly that you are not interested.’

Pasūra Sutta

9

‘Those individuals who are led astray by appearances and go around airing their views are a perpetual source of annoyance in this world.’

Māgandiya Sutta

JUNE 10

'Indifferent to gain or loss is the tranquil sage.'

Purābheda Sutta

11

'Craving is the result of holding prejudiced notions of "pleasant" and "unpleasant".'

Kalahavivāda Sutta

12

The wise man regards thoughtfulness as a most valuable treasure.

Dhammapada

13

'The tranquil sage, free of all views based on things seen and heard, being relieved of his burden, is no longer subject to time, is beyond abstention, beyond desire.'

Mahāvīyūha Sutta

14

'Let not the disciplined one be cast down by blame, nor elated by praise.'

Tvaṭṭaka Sutta

15

'Faring mindfully, one reaches the Further Shore.'

Mettagūmāṇava Pucchā

JUNE 16

'Emptiness is loud, fulness calm: the prattling fool is like a half-filled pot, the wise man like a placid lake.'

Nālaka Sutta

17

'The tranquil sage abstains from slander and from greed.'

Attadaṇḍa Sutta

18

'One who has abandoned desire-attachment and is passed all doubting has reached the goal.'

Todeyyamāṇava Pucchā

19

It depends upon one's own volition whether one suffers or not. The skilful triumph, the unskilful are undone, each according to the quality of their own thoughts and acts.

Dhammapāda

20

'When others are praising, you should acknowledge the accuracies of their statements objectively.'

Brahmajāla Sutta

JUNE 21

'Be a refuge unto yourselves; do not take to yourselves any other refuge.'

Mahāparinibbāṇa Sutta

22

It is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech.

Sallekha Sutta

23

May all creatures, both large and small, find and abide in peace!

Mettā Sutta

24

With thoughts of compassion one pervades first one direction, then a second direction, then a third direction, then a fourth direction, then above, then below, then all around. Identifying oneself with all, one pervades the entire universe with thoughts of compassion, with heart grown great, wide, deep, boundless, purified of all ill-will.

Karunā Brahmavihāra

25

'If need be, muse the whole night through. Then break your fast without avidity.'

Nālaka Sutta

JUNE 26

Craving gives rise to clinging (to prejudice for or against).
Nidāna

27

Thoughtfulness and meditation bring ample joy.
Dhammapāda

28

'Insight comes on practising awareness; it comes of tranquillity, with pondering Truth. Thus ignorance comes to be replaced with insight.'
Udayamāñava Pucchā

29

'You should welcome words of sound advice, and encourage others.'

Sāriputta Sutta

30

A human being consists of form, sensation, perception, mental tendencies and conditions, and consciousness.
Khandhas

JULY

I

Go here and there with open mind, unprejudiced.

Khaggavisāṇa Sutta

2

Unknown is the length of one's lifetime in this world.
Life is brief and sorrowful.

Salla Sutta

3

Right Speech means speaking kindly and truthfully,
and narrating incidents accurately.

Sammā Vācā

4

Everyone fears punishment, fears death. Remembering
that you are like other men, kill not nor cause to kill.

Dhammapada

JULY 5

The tranquil sage, not handicapped by desire-attachment, fares on. He has pulled out the arrow of the passions, and remains indifferent to everything of this world and the next.

Guhaṭṭhaka Sutta

6

‘Keep free of all theorizing and its attendant strife.’

Cullaviyūha Sutta

7

By his selfish greed man makes his whole life wretched. Peaceful is the life of the tranquil sage, for he is unselfish and without greed.

Jarā Sutta

8

‘What is this beautiful daughter of yours but a bag of excrements?’

Māgandiya Sutta

9

‘The perfect man is he who has conquered craving.’

Purābheda Sutta

JULY 10

'Anger, falsehood, doubt, *et cetera*, will always exist where such prejudicial notions as "good" and "bad" prevail.'

Kalahavivāda Sutta

11

'Wise men give no credence to passing theories; why should they tie themselves? They are past believing everything they see and hear.'

Mahāvīyūha Sutta

12

The man of ill-will suffers from his own misdeeds, as if burnt by fire.

Dhammapada

13

'Let not the disciplined one find fault in others. When he has to go about, let him never abuse anyone.'

Tuvaṭṭaka Sutta

14

'Put no value on what is old, nor be fascinated by what is new. Grieve not for what is lost, nor pine for the unattainable.'

Attadaṇḍa Sutta

JULY 15

'The fool who forms attachments brings sorrow upon himself. Understanding this, be wise and do not add to your sorrows by forming attachments.'

Mettaḡūmāṇava Pucchā

16

'Having both knowledge and self-restraint, knowing much and saying little, such is the sage with true wisdom, such is the noble sage.'

Nālaka Sutta

17

'Unperturbed and ever mindful, the perfect man never thinks of himself as being "better" or "worse" or "the same" as another—he finds no occasion to draw comparisons.'

Purābheda Sutta

18

Old is my body, heavy and frail: it moves not with my fleeter thoughts. But strong is my purpose, strong my heart.

Pārāyana Vattugāthā

JULY 19

Hurt none by word nor deed (live so bounden, and restrained); moderate in eating, in resting and sleeping; devoted to contemplation.

Dhammapada

20

‘A disciplined one continues so to regard thoughts that he remains alert, mindful and self-possessed.’

Mahāparinibbāṇa Sutta

21

First of the hindrances to progress that are to be overcome are: selfishness, doubt, and dependence upon rules and ritual.

Samyojana

22

A heart untouched by worldly things, a heart free and at peace—this is one of the greatest blessings.

Mahāmaṅgala Sutta

23

The bearer of false witness, like the perjurer, will live in hell.

Kokāliya Sutta

JULY 24

If one develops the contemplation of impermanency, the contemplation of disharmony due to impermanency, the contemplation of selfishness due to disharmony, then one develops insight.

Bojjhaṅga Saṃyutta

25

Arrogance should be banished by the application of humility.

Potaliya Sutta

26

Abstaining from lying, from tale-bearing, from harsh language and from vain talk—this is called 'common-sense speech'. It yields worldly fruits, it brings good results.

Mahācattārīsaka Sutta

27

Untroubled is the mind of the independent man, of him who remains detached.

Dvayatāmpassanā Sutta

28

Free from sorrow the sage looks upon the suffering crowd, as one that stands on a mountain looks down upon them that travail in the valley.

Dhammapada

JULY 29

'Just like an old bag with orifice at top and bottom, and stuffed full of groceries, is the body encased with skin, and full of impure matter from the soles of the feet to the crown of the head.'

Satipaṭṭhāna Sutta

30

'Speak to the point, while never being swayed by gossip.'

Sāriputta Sutta

31

'He who never thinks of anything as "mine" does not feel the lack of anything: he is never worried by a sense of loss.'

Attadaṇḍa Sutta

AUGUST

I

‘Having mastered something, one must not on that account compare oneself (favourably nor unfavourably) with others.’

Tiwaṭṭaka Sutta

2

Birth must end in death following decay—it ever must be so.

Salla Sutta

3

Do not speak harshly to anybody; moreover, those spoken to thus may answer you harshly!

Dhammapada

4

Right action means acting skilfully and sympathetically, while avoiding vain or violent efforts.

Sammā Kammanā

AUGUST 5

Happy indeed is he who obtains his heart's desires. But when one cannot satisfy one's desires one feels pained, as if wounded by an arrow.

Kāma Sutta

6

Unkind people spread malicious tales, and well-intentioned people also censure; but in either case the tranquil sage remains unconcerned. Nowhere is there to be found a disconcerted sage.

Duṭṭhaṭṭhaka Sutta

7

If you can keep as silent as a broken gong, then you have attained, when you know no anger.

Dhammapada

8

The person who is prejudiced in favour of one particular philosophical system is prejudiced against other systems. Such a person disputes and does not overcome the habit of disputing.

Paramaṭṭhaka Sutta

AUGUST 9

'It is not from views, from tradition, from mere knowledge, nor from (the conventional) virtue and achievement that purity is attained.'

Māgandiya Sutta

10

'The perfect man does not worry himself how the world began, nor regard the present as being fixed in time, nor set his heart upon rebirth in any particular sphere.'

Purābheda Sutta

11

Only when he knows does he say that he knows, only when he has seen does he say that he has seen.

Anupāḍā Sutta

12

'Some become obsessed by the importance of principle, and if they transgress one minor rule they worry and distress themselves like one who has lost the way or missed the caravan.'

Mahāvīyūha Sutta

13

Be independent, beyond liking and disliking.

Khaggavisāṇa Sutta

AUGUST 14

The body can be destroyed, but (the results of) kind acts can persist.

Dhammapada

15

‘Seek such a tranquil spot where those who love to quietly contemplate may do so to their utter heart’s content.’

Nālaka Sutta

16

‘The perfect man is he who depends upon that philosophy which shows him the folly of depending upon anything.’

Purābheda Sutta

17

‘Let not the disciplined one boast nor speak for personal motives nor from pride, nor use provocative words.’

Tuvaṭṭaka Sutta

18

‘You can recognize a tranquil sage as one who is independent, one who is detached from pleasure, detached from life.’

Todeyyamāṇava Pucchā

AUGUST 19

'It is in the very nature of things that we must eventually be parted from all that is near and dear to us.'

Mahāparinibbāṇa Sutta

20

People praise thoughtfulness, blame thoughtlessness.

Dhammapāda

21

Look how men struggle after their petty ambitions, like fish in a stream that is drying up! Seeing this, let one fare unselfish in this life, while ceasing to worry about the next life.

Gūhaṭṭhaka Sutta

22

If only a man will think and ponder sufficiently, he will be led to the final ending of all suffering!

Mahāsīhanāda Sutta

23

For long you have undergone sorrows, undergone torment and misfortune, and have filled graveyards—surely, long enough to have become dissatisfied with all forms of existence, long enough to turn away and free yourselves.

Anamatagga Saṃyutta

AUGUST 24

‘Low is the lecher.’

Tissametteyya Sutta

25

Your misdeeds were not committed by your parents, nor by your brothers and sisters, nor by your friends or kinsfolk, nor by recluses and priests, nor by the gods; your misdeeds were committed by none but yourself—and it is you who will reap the fruits thereof.

Devadūta Sutta

26

In each man’s mouth at birth is born an axe, wherewith the fool who speaks ill cuts himself.

Kokāliya Sutta

27

He who, calm and clear as the moon, hankers no more for continuity—he is holy.

Vāseṭṭha Sutta

28

Rough is the road.

Padhāna Sutta

AUGUST 29

As a fletcher makes keen his arrow, so a wise man makes keen his mind.

Dhammapāda

30

Clinging gives rise to becoming (to the formation of character).

Nidāna

31

'He who never thinks: "This is mine", "that is his", does not see himself at a disadvantage.'

Attadaṇḍa Sutta

SEPTEMBER

I

'Self-mortification is painful, ignoble and useless.'
Sacca Saṃyutta

2

' "Good", "bad"—such feelings are the result of mental associations, impressions. Without these mental associations, there are no prejudiced notions of "pleasant" and "unpleasant". '

Kalahavivāda Sutta

3

Let a man apply himself to what is proper before he teaches others.

Dhammapāda

4

'Identify yourself with others: "As they so I; as I so they." Hence, kill not nor cause to kill.'

Nālaka Sutta

SEPTEMBER 5

Right Livelihood means practising a means of living that does not cause oneself nor others to infringe lawful morality.

Sammā Ājīva

6

'Tranquil sage indeed is he who can control his speech!'

Purābheda Sutta

7

The irresponsible, unrestrained person goes on repeating what everyone else says, for such a person is the product of convention.

Dutṭhatṭhaka Sutta

8

Whatever one expects, things turn out otherwise.

Salla Sutta

9

Self is the lord of self—who else could be the lord? By means of selflessness, a man finds a lord such as few can find.

Dhammapada

'It is on account of preconceived notions if my words (of wisdom) seem nonsense to you!'

Māgandiya Sutta

11

Within this very body, mortal as it is and but a fathom in length, endowed with sense impressions, with conscious mind, is the world, and the origin thereof, and the ceasing thereof, and the Way which leads to that ceasing.

Māra Saṃyutta

12

'Mental associations depend upon name and form.'

Kalahavivāda Sutta

13

'Do not cling to lists of "dos" and "don'ts" nor to any code that apportions merit and disgrace, but remain independent.'

Mahāvīyūha Sutta

14

'Peace comes from within. Do not seek it without.'

Tuvaṭṭaka Sutta

SEPTEMBER 15

‘Dispense with delight in all things sensual and place no store on such; in this way the conscious mind will cease to be agitated by existence.’

Mettagūmāṇava Pucchā

16

Victory leads to resentment, for the conquered are revengeful. He who gives up ideas of victory and defeat finds contentment, his mind at peace.

Dhammapāda

17

‘Eliminate greed and find content in doing so, until having no greed you will find none to expel.’

Jatukaṇṇāmāṇava Pucchā

18

‘Since everything born, evolved and organized contains within itself the germs of disintegration, how can it be otherwise than that a being must pass away? No other condition is possible!’

Mahāparinibbāṇa Sutta

19

The disciplined one abstains from taking things not given.

Sikkhāpada

When a man speaks or acts with good intention, then happiness follows him like his shadow that never leaves him.

Dhammapada

21

'Craving is like a flood, greed its debris, and lust a bog.'

Attadaṇḍa Sutta

22

May all creatures, both the weak and the strong, find and abide in peace!

Mettā Sutta

23

He who has considered all the contrasts on this earth, and is no more disturbed by anything whatever in the world, the tranquil one free from passion, free from sorrow, free from longing—he has passed beyond continuity (rebirth).

Tika Nipāta

24

Lying should be banished by strict adherence to truthfulness.

Potaliya Sutta

25

'The tranquil sage desires neither to be nor not to be.'

Purābheda Sutta

SEPTEMBER 26

Observe how the men of this world tremble, poor wretches!—they lust for life, cringe at death.

Guhathhaka Sutta

27

A tamed mind brings happiness.

Dhammapada

28

'Being neither jealous nor greedy, being without desires, and remaining the same under all circumstances—this is nobility!'

Attadaṇḍa Sutta

29

With thoughts of joyous sympathy one pervades first one direction, then a second direction, then a third direction, then a fourth direction, then above, then below, then all around. Identifying oneself with all, one pervades the entire universe with thoughts of joyous sympathy, with heart grown great, wide, deep, boundless, purified of all ill-will.

Muditā Brahmavihāra

30

'Bear kindly when others chatter. Be not irritable: calm men do not answer back.'

Tuvaṭṭaka Sutta

OCTOBER

I

The tranquil sage transcends reasoning.

Muni Sutta

2

As every jar made by potter must some day be shattered, so must man's life.

Salla Sutta

3

'Abandoning desire and attachment, you go on where other men flounder. Let your intuition guide you through this hellish life.'

Nālaka Sutta

4

He who is always hankering after possessions will be overcome with troubles and weighed down like a battered ship into which water is pouring.

Kāma Sutta

OCTOBER 5

Patience is the greatest penance.

Dhammapada

6

Right Endeavour means self-perfection by avoiding and rejecting ignoble qualities while acquiring and fostering noble qualities,

Sammā Vāyāma

7

One should not found nor favour any organized system of philosophy either by word or deed.

Paramatṭhaka Sutta

8

There is no form, no sensation, no perception, no mental condition or tendency, no consciousness, that is permanent, that is not subject to change.

Khandha Saṃyutta

9

‘The strong man is not disconcerted by trifles.’

Māgandiya Sutta

OCTOBER 10

He who keeps on his guard against sensual pleasures as he would against treading on a snake, he, ever watchful, steers clear of the danger of desire.

Kāma Sutta

11

Help others; but in doing so, do not neglect yourself.

Dhammapada

12

'Desire breeds more desire, fear more fear. But he who is without desire for life and the hereafter, fears neither death nor rebirth.'

Mahāvīyūha Sutta

13

'The tranquil sage stands firm on truth.'

Attadaṇḍa Sutta

14

'As all is calm in the ocean's depths where no waves rise, so the disciplined one is calm when no waves of desire rise to disturb him.'

Tuvaṭṭaka Sutta

OCTOBER 15

'We limit our world by thought.'

Udayamāṇava Pucchā

16

'That man is called "tranquil" who is not a pleasure seeker, who has no commitments. He is safely beyond desire.'

Purābheda Sutta

17

'See Truth as a refuge.'

Mahāparinibbāṇa Sutta

18

Let the wise man guard his thoughts. Thoughts well guarded bring content.

Dhammapāda

19

Life is short, say the wise; so learn your lesson now:
Knowing baseness as base, abjure baseness!

Guhathhaka Sutta

OCTOBER 20

‘Choosing quiet, quietness goes with the disciplined one.’

Tuṣṭaka Sutta

21

They do not lay down laws, nor make rules, nor set themselves up as models of the ideal, they who are wholly detached. They care for nothing in the world.

Suddhaṭṭhaka Sutta

22

‘Unassuming, the tranquil sage neither scorns nor slanders.’

Purābheda Sutta

23

He who formerly was thoughtless and afterwards cultivates awareness brightens up the world, like the moon when freed of clouds.

Dhammapada

24

‘Remain dispassionate but kind to all that lives, both strong and weak.’

Nāḷaka Sutta

OCTOBER 25

‘Perilous influences can be checked by mindfulness; by mindfulness these influences can be restrained. With wisdom they can be eliminated.’

Ajitaṃāṇava Pucchā

26

The man who lives the slave to that cavern we call the body,—made dark by delusion, gloomy with unsatisfied desire—is not a happy man.

Guhattṭhaka Sutta

27

‘Live free from worldly ties.’

Attadaṇḍa Sutta

28

‘The tranquil sage does not hamper himself with any set of rules.’

Purābheda Sutta

29

A wrongly directed mind is a man’s most dangerous enemy.

Dhammapada

OCTOBER 30

‘Having understood the Truth, let the disciplined one
apply it, finding peace thereby.’

Tuvaṭṭaka Sutta

31

Becoming gives rise to rebirth.

Nidāna

NOVEMBER

I

'To the holy man the concepts "equal" and "unequal" are meaningless. Therefore by what criterion could he call this "true" and that "untrue"? and how could such a one dispute?'

Māgandiya Sutta

2

Young and grown-up, wise and foolish, all are subject to death: they have this in common.

Salla Sutta

3

'Let your diet be spare, your wants moderate, your needs few. So, living modestly, with no distracting desires, you will find content.'

Nālaka Sutta

4

It is hopeless to look to the prejudiced man, one with rigid ideas, the disputant, for guidance.

Duṭṭhaṭṭhaka Sutta

NOVEMBER 5

As noble swans fly in the path of the sun, so the wise transcend this world.

Dhammapada

6

'Hearing himself blamed the lecher becomes depressed and as moody as a miser.'

Tissametteyya Sutta

7

Right Mindfulness means the cultivation and practice of self-awareness and compassion resulting in self-reliance and equanimity.

Sammā Sati

8

The tranquil sage is indifferent to all desires and attachments.

Muni Sutta

9

'The wise man builds no hopes for the future, entertains no regrets for the past.'

Purābheda Sutta

NOVEMBER 10

'Some piously affirm: "The truth is such-and-such. I know! I see!" and hold that everything depends upon having the "right" religion. But when one really knows, one has no need of religion.'

Mahāvīyūha Sutta

11

'Mind your own business.'

Twaṭṭaka Sutta

12

'The mailed fist brings fear to the world. What a lot of violence there is everywhere!'

Attadaṇḍa Sutta

13

As the bee collects nectar and proceeds without injuring the flower, so dwells the sage, harmless among the people.

Dhammapada

14

As ripe fruit hangs ready to fall, so lurks death.

Salla Sutta

NOVEMBER 15

‘Insight comes with the abandoning of desire and lust, when one ceases to worry and be distracted, and when one ceases to be careless and to act unskillfully.’

Udayamāṇava Pucchā

16

‘The tranquil sage is not swayed by another’s talk, be it that of a recluse, a holy one, or any man at all.’

Purābheda Sutta

17

‘A disciplined one continues so to regard mental conceptions that he remains alert, mindful and self-possessed.’

Mahāparinibbāṇa Sutta

18

What is ill to the worthy is well to the worldly; what is well to the worthy is ill to the worldly.

Dvayatānupassanā Sutta

19

‘When thought is purified of desire, action lacks result (both “favourable” and “unfavourable”): this makes the calm one inviolable.’

Attadaṇḍa Sutta

NOVEMBER 20

As water clings not to the lotus, so the tranquil sage
clings not to the senses.

Jarā Sutta

21

Long is the night to the sleepless; long is the mile to the
tired; long is life to the foolish, who know not Truth.

Dhammapada

22

Who try to live again the pleasures of the past or build
ambitious notions of future pleasures, are creatures of
desire, slaves of joy, and such are difficult to help.

Guhathhaka Sutta

23

'As sudden as tongues of fire fly up so the noble sage,
even in the most solitary place, meets temptation.'

Nālaka Sutta

24

'Pull out delusion by the root, by thinking no more in
terms of "I".'

Tuwaṭṭaka Sutta

25

Better than chanting a thousand words in a dead lan-
guage is one soothing word spoken in the vernacular.

Dhammapada

NOVEMBER 26

It is certainly hard to change one's set opinions, but a man should let himself freely test all the philosophical systems, adopting and rejecting them as he sees fit.

Dutṭhaṭṭhaka Sutta

27

He who wrongs the innocent must bear the fruit of his act, like dust flung against the wind.

Kokāliya Sutta

28

The wise are indifferent to the senses, and have no need to seek anything; passionless, they are beyond pleasure, beyond displeasure.

Jarā Sutta

29

Like a beautiful flower, full of colour but without scent, are the empty words of him who does not act accordingly.

Dhammapada

30

'Having left all things, he, the holy man, comes to peace.'

Attadaṇḍa Sutta

DECEMBER

I

Tranquil sage is he who has succeeded, who knows, who understands, who is undisturbed by things, is relieved of possessions and of desires.

Muni Sutta

2

When death beckons no father can hold back his son,
no kith detain his kin.

Salla Sutta

3

'The man who has overcome desire-attachment, who has abandoned doing (both skilful and unskilful actions), is no longer burnt up (with passion).'

Nālaka Sutta

4

One can be saved only by oneself.

Guhaṭṭhaka Sutta

DECEMBER 5

Better than sovereignty over the earth, better than a heavenly rebirth, better than universal overlordship, is the assurance of the cessation of continuity.

Dhammapada

6

Being without prejudice and favour, uninfluenced by convention, one does not associate oneself with any formal religion or sect; one is not bound by any set rules.

Paramatthaka Sutta

7

‘The tranquil sage is envied by those caught in carnal bonds.’

Tissametteyya Sutta

8

Right Concentration means contemplation culminating in intellectual intuition, wisdom.

Sammā Samādhi

9

‘The tranquil sage, with no intimates, having no personal desires and ambitions, does not get himself involved in arguments.’

Māgandiya Sutta

DECEMBER 10

'Tranquil is he who grudges nothing, grasps nothing, who ignores distinctions of "high", "low", "middle"; oblivious of time he, beyond time.'

Purābheda Sutta

11

Even the gods envy the truly contemplative sage.

Dhammпада

12

'The holy man does not copy others; having passed beyond disputation he calls no particular philosophy "best".'

Muhāviyūha Sutta

13

'Heed not the talk on the topic of the day.'

Tuvaṭṭaka Sutta

14

'Men struggle like fish in a pool that is running dry, each obstructing the other.'

Attadaṇḍa Sutta

DECEMBER 15

‘Observing that man is the slave to desire, remain careful yourself.’

Pingiyamāṇava Pucchā

16

‘Sense-impressions do not distract the tranquil sage.’

Purābheda Sutta

17

‘Only persevere in your efforts and you too shall be free from all hindrances (to liberation).’

Mahāparinibbāṇa Sutta

18

To many a place of refuge—to mountain high, to jungle deep, to temple, to wisdom-tree or holy mound—men turn in time of trouble. No sure and certain refuge is found in such as these; no freedom from all sorrow is found in such as these.

Dhammapāda

19

One should not consider oneself ‘better’ or ‘worse’ than another, nor ‘equal.’

Paramatṭhaka Sutta

DECEMBER 20

As a mother shields her child from hurt, so embrace all
that lives with kindly thoughts!

Mettā Sutta

21

'You do not hear Truth from those who call another
"fool".'

Cullavīyūha Sutta

22

'The cause of grasping is craving; clinging breeds
thoughts of "my" possession. Without form there would
be no mental associations.'

Kalahavivāda Sutta

23

The person who, unasked, sings praises of his virtues and
achievements, is an ignoble braggart.

Duṭṭhaṭṭhaka Sutta

24

A well directed mind is of greater service to one than,
even, are one's parents and relatives.

Dhammapada

DECEMBER 25

With thoughts of equanimity one pervades first one direction, then a second direction, then a third direction, then a fourth direction, then above, then below, then all around. Identifying oneself with all, one pervades the entire universe with thoughts of equanimity, with heart grown great, wide, deep, boundless, purified of all ill-will.

Upekkhā Brahmavihāra

26

Birth gives rise to old age and death.

Nidāna

27

‘As a beef butcher or his assistant, who has slain a cow, chopped it up, and hawking in a shopping centre thinks of it as meat, so the contemplative one thinks: ‘This body (of mine) consists of the elements extension, cohesion, heat, motion’’.’

Satipaṭṭhāna Sutta

28

‘Do not seek refuge in anyone but yourselves.’

Mahāparinibbāṇa Sutta

DECEMBER 29

'Just as a flame that has become extinguished by the wind can no longer be identified, so the tranquil sage, who is released from mind and body, can no longer be identified.'

Upasīvamāṇava Pucchā

30

One causes oneself to suffer, by virtue of one's own ill deeds.

Dhammapāda

31

The Middle Way brings knowledge and understanding, it brings insight, leads to calm and wisdom, to Awakening, *Nirvāṇa*.

Sacca Saṃyutta



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