**NAMO BUDDHAYA!**

**Namotaassa Bhagawato Arahato Samma Sambuddhassa!**

**Homage to the Blessed One the Worthy One, The Supremely Enlightened One...**

**Mata Sutta: Mother**

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother at one time in the past is not easy to find... A being who has not been your father... your brother... your sister... your son... your daughter at one time in the past is not easy to find.

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries — enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

**(**samyutta nikaya-5**)**

**Chiggala Sutta: The Hole**

"Monks, suppose that this great earth were totally covered with water, and a man were to toss a yoke with a single hole there. A wind from the east would push it west, a wind from the west would push it east. A wind from the north would push it south, a wind from the south would push it north. And suppose a blind sea-turtle were there. It would come to the surface once every one hundred years. Now what do you think: would that blind sea-turtle, coming to the surface once every one hundred years, stick his neck into the yoke with a single hole?"

"It would be a sheer coincidence, lord, that the blind sea-turtle, coming to the surface once every one hundred years, would stick his neck into the yoke with a single hole."

"It's likewise a sheer coincidence that one obtains the human state. It's likewise a sheer coincidence that a Tathagata, worthy & rightly self-awakened, arises in the world. It's likewise a sheer coincidence that a doctrine & discipline expounded by a Tathagata appears in the world. Now, this human state has been obtained. A Tathagata, worthy & rightly self-awakened, has arisen in the world. A doctrine & discipline expounded by a Tathagata appears in the world.

"Therefore your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

 (samyutta nikaya-5)

**DISCOURSE ABOUT TEARS ...**

.At Savatthı̄. "Bhikkhus, this saṁsara is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?"

"As we understand the Dhamma taught by the Blessed One, venerable sir,  the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans."

"Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

"For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter … the loss of relatives … the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this saṁsara is without discoverable beginning…. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."................................................

 **SAMADHI SUTTA**

At Savatthi. "Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are."And what does he understand as it really is? He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are."Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’ An exertion should be made to understand: ‘This is the origin of suffering.’ An exertion should be made to understand: ‘This is the cessation of suffering.’ An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’" .....................................................................................................................................

 **KHADIRA PATTA SUTTA**

"Bhikkhus, if anyone should speak thus: ‘Without having made the breakthrough to the noble truth of suffering as it really is, without having made the breakthrough to the noble truth of the origin of suffering as it really is, without having made the breakthrough to the noble truth of the cessation of suffering as it really is, without having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering’—this is impossible.

"Just as, bhikkhus, if someone should speak thus: ‘Having made a basket of acacia leaves or of pine needles or of myrobalan leaves,  I will bring water or a palm fruit,’ this would be impossible; so too, if anyone should speak thus: ‘Without having made the breakthrough to the noble truth of suffering as it really is… I will completely make an end to suffering’—this is impossible.

"But, bhikkhus, if anyone should speak thus: ‘Having made the breakthrough to the noble truth of suffering as it really is, having made the breakthrough to the noble truth of the origin of suffering as it really is, having made the breakthrough to the noble truth of the cessation of suffering as it really is, having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering’—this is possible.

"Just as, bhikkhus, if someone should speak thus: ‘Having made a basket of lotus leaves or of kino leaves or of maluva leaves, I will bring water or a palm fruit,’ this would be possible; so too, if anyone should speak thus: ‘Having made the breakthrough to the noble truth of suffering as it really is… I will completely make an end to suffering’—this is possible.

"Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’… An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’"............................

  **The Book of the Twos – Duka Nipatha**

 Pali - "Dve me, bhikkhave, dhammā vijjābhāgiyā. Katame dve? Samathoca vipassanā ca. Samatho, bhikkhave, bhāvito kamatthamanubhoti? Cittaṁ bhāvīyati. Cittaṁ-

bhāvitaṁ kamatthamanubhoti? Yo rāgo sopahīyati. Vipassanā, bhikkhave, bhāvitā-kamatthamanubhoti? Paññābhāvīyati. Paññā bhāvitā kamatthamanubhoti? Yā avijjā sā pahīyati.

 "Bhikkhus, these two things pertain to true knowledge. What two? Serenity and insight. When serenity is developed, what benefit does one experience? The mind is developed. When the mind is developed, what benefit does one experience? Lust is abandoned. When insight is developed, what benefit does one experience? Wisdom is developed. When wisdom is developed, what benefit does one experience? Ignorance is abandoned.

 (Pali)-.Rāgupakkiliṭṭhaṁ vā, bhikkhave, cittaṁ na vimuccati,avijjupakkiliṭṭhā vā paññā na bhāvīyati. Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī"ti.

"A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus, bhikkhus, through the fading away of lust there is liberation of mind, and through the fading away of ignorance there is liberation by wisdom."

(The Numerical Discourses of the Buddha)

 sadu!...sadu!!...sadu!!!...