

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !

Thithi Sutta – The Discourse on Standstill - Numerical Discourses of the Buddha.

“ Dear monks, I do not praise even a standstill in good qualities, much less decline. I praise only growth in good qualities, not a standstill or decline.

And how is there growth - not a standstill or decline - in good qualities ? Here, a monk has a certain degree of **faith, virtuous behavior, learning, generosity, wisdom, and discernment.** Those qualities of his do not remain the same or decline. This, I say, is growth rather than a standstill or decline in good qualities.

Dear monks, a monk who is not skilful in the ways of others’ minds should train thus, **‘I will be skilful in the ways of my own mind.’** It is in this way that you should train yourselves. It is just as if a woman or a man, young, youthful, and fond of ornaments, would look at their own facial reflection in a clean bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be happy about it; and their wish fulfilled, they will think, ‘How lucky that I’m clean !’ So too, **self-examination is very helpful for a monk to grow in good qualities.**

Here monks, a monk should ask himself thus,

- (1) Am I often given to longing or without longing ?
- (2) Am I often given to hostility or without hostility ?
- (3) Am I often overwhelmed by dullness and drowsiness or free from dullness and drowsiness ?
- (4) Am I often restless or calm ?
- (5) Am I often overwhelmed by doubt or free from doubt ?
- (6) Am I often annoyed or without annoyance ?
- (7) Is my mind often corrupted or uncorrupted ?

- (8) Is my body often agitated or unagitated ?
- (9) Am I often lazy or energetic ?
- (10) Am I often undetermined or determined?'

If, by such self-examination, a monk knows: 'I am often given to longing, given to hostility, overwhelmed by dullness and drowsiness, restless, overwhelmed by doubt, annoyed, corrupted in mind, agitated in body, lazy, and undetermined ', he should put forth **extraordinary desire, effort, zeal, enthusiasm, mindfulness, and clear comprehension** to abandon those same bad unpleasant qualities.

Just as one whose clothes or head had caught fire, would put forth extraordinary desire, effort, zeal, enthusiasm, mindfulness, and clear comprehension to turn off the fire on his clothes or head, so too **that monk should put forth extraordinary desire, effort, zeal, enthusiasm, mindfulness, and clear comprehension to abandon those same bad unpleasant qualities.**

But if, by such self-examination, a monk knows, 'I am often without longing, without hostility, free from dullness and drowsiness, calm, free from doubt, without anger, uncorrupted in mind, unagitated in body, energetic, and determined ', he should base himself on those same good qualities and make a further effort to reach the destruction of the taints."

Saadu ! Saadu !! Saadu !!! (Excellent)

The scent of flowers...

does not go against the wind.

The scent of sandalwood, jasmine, and rosebay...

does not go against the wind.

But the scent of a grateful person

does travel against the wind.

The scent of his virtues spreads in all directions.

– Dhammapada.