

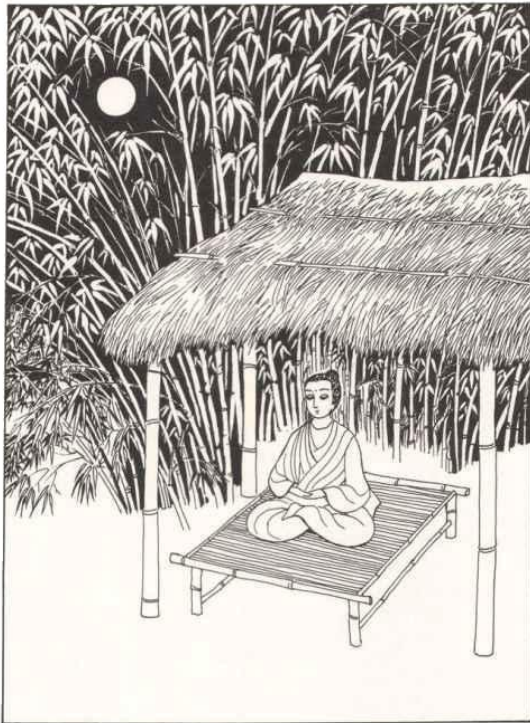
Reading material for the teachings on *Impermanence and the Four Foundations of Mindfulness* on March 26-27

1. The Four Foundations of Mindfulness can be found in the Satipatthana Sutra. On the website of plumvillage there is a translation of this sutra by Thich Nhat Hanh, which you can find below. Alternatively, you can go to the website: <https://plumvillage.org/library/sutras/discourse-on-the-four-establishments-of-mindfulness/>
2. In “Old Path White Clouds” in chapter 53 talks about the Satipatthana Sutra and dwelling in the present moment. You can find a copy of the text after the Satipathhana Sutra.

1. *Sutras / Discourse on the Four Establishments of Mindfulness*

Satipaṭṭhāna Sutta, Majjhima Nikāya 10

Translated by Thich Nhat Hanh



I heard these words of the Buddha one time when he was living at Kammassadhamma, a market town of the Kuru people. The Buddha addressed the bhikkhus, “O bhikkhus.”

And the bhikkhus replied, “Venerable Lord.”

The Buddha said, “Bhikkhus, there is a most wonderful way to help living beings realize purification, overcome directly grief and sorrow, end pain and anxiety, travel the right path, and realize nirvana. This way is the Four Establishments of Mindfulness.

“What are the Four Establishments?”

1. "Bhikkhus, a practitioner remains established in the observation of the body in the body, diligent, with clear understanding, mindful, having abandoned every craving and every distaste for this life.
2. "He remains established in the observation of the feelings in the feelings, diligent, with clear understanding, mindful, having abandoned every craving and every distaste for this life.
3. "He remains established in the observation of the mind in the mind, diligent, with clear understanding, mindful, having abandoned every craving and every distaste for this life.
4. "He remains established in the observation of the objects of mind in the objects of mind, diligent, with clear understanding, mindful, having abandoned every craving and every distaste for this life.

1. Body

"And how does a practitioner remain established in the observation of the body in the body?"

"She goes to the forest, to the foot of a tree, or to an empty room, sits down cross-legged in the lotus position, holds her body straight, and establishes mindfulness in front of her.

She breathes in, aware that she is breathing in.
She breathes out, aware that she is breathing out.
When she breathes in a long breath, she knows,
'I am breathing in a long breath.'
When she breathes out a long breath, she knows,
'I am breathing out a long breath.'
When she breathes in a short breath, she knows,
'I am breathing in a short breath.'
When she breathes out a short breath, she knows,
'I am breathing out a short breath.'

"She uses the following practice:

'Breathing in, I am aware of my whole body.
Breathing out, I am aware of my whole body.
Breathing in, I calm my body.
Breathing out, I calm my body.'

"Just as a skilled potter knows

when he makes a long turn on the wheel,
'I am making a long turn,'
and knows when he makes a short turn,
'I am making a short turn,'
so a practitioner, when she breathes in a long breath, knows,
'I am breathing in a long breath,'
and when she breathes in a short breath, knows,
'I am breathing in a short breath,'

when she breathes out a long breath, knows,
'I am breathing out a long breath,'
and when she breathes out a short breath, knows,
'I am breathing out a short breath.'

"She uses the following practice:

'Breathing in, I am aware of my whole body.
Breathing out, I am aware of my whole body.
Breathing in, I calm my body.
Breathing out, I calm my body.'

"Moreover,

when a practitioner walks, he is aware, 'I am walking.'
When he is standing, he is aware, 'I am standing.'
When he is sitting, he is aware, 'I am sitting.'
When he is lying down, he is aware, 'I am lying down.'

In whatever position his body happens to be, he is aware of the position of his body.

"Moreover, when the practitioner is going forward or backward, he applies full awareness to his going forward or backward. When he looks in front or looks behind, bends down or stands up, he also applies full awareness to what he is doing. He applies full awareness to wearing the sanghati robe or carrying the alms bowl. When he eats or drinks, chews, or savors the food, he applies full awareness to all this. When passing excrement or urinating, he applies full awareness to this. When he walks, stands, lies down, sits, sleeps or wakes up, speaks or is silent, he shines his awareness on all this.

"Further, the practitioner meditates on her very own body from the soles of the feet upwards and then from the hair on top of the head downwards, a body contained inside the skin and full of all the impurities which belong to the body: 'Here is the hair of the head, the hairs on the body, the nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, bowels, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid, urine.'

"Bhikkhus, imagine a sack which can be opened at both ends, containing a variety of grains – brown rice, wild rice, mung beans, kidney beans, sesame, white rice. When someone with good eyesight opens the bags, he will review it like this: 'This is brown rice, this is wild rice, these are mung beans, these are kidney beans, these are sesame seeds, this is white rice.' Just so the practitioner passes in review the whole of his body from the soles of the feet to the hair on the top of the head, a body enclosed in a layer of skin and full of all the impurities which belong to the body: 'Here is the hair of the head, the hairs on the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, bowels, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid, urine.'

"Further, in whichever position her body happens to be, the practitioner passes in review the elements which constitute the body: 'In this body is the earth element, the water element, the fire element, and the air element.'

“As a skilled butcher or an apprentice butcher, having killed a cow, might sit at the crossroads to divide the cow into many parts, the practitioner passes in review the elements which comprise her very own body: ‘Here in this body are the earth element, the water element, the fire element, and the air element.’

Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground and lying there for one, two, or three days – bloated, blue in color, and festering, and he observes, ‘This body of mine is of the same nature. It will end up in the same way; there is no way it can avoid that state.’

- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; pecked at by crows, eaten by hawks, vultures, and jackals, and infested with maggots and worms, and he observes, ‘This body of mine is of the same nature, it will end up in the same way, there is no way it can avoid that state.’
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; it is just a skeleton with a little flesh and blood sticking to it, and the bones are held together by the ligaments.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; it is just a skeleton, no longer adhered to by any flesh, but still smeared by a little blood, the bones still held together by the ligaments.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; it is just a skeleton, no longer adhered to by any flesh nor smeared by any blood, but the bones are still held together by the ligaments.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; all that is left is a collection of bones scattered here and there; in one place a hand bone, in another a shin bone, a thigh bone, a pelvis, a spinal column, a skull.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; all that is left is a collection of bleached bones, the color of shells.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; it has been lying there for more than one year and all that is left is a collection of dried bones.
- “Further, the practitioner compares his own body with a corpse which he visualizes thrown onto a charnel ground; all that is left is the dust which comes from the rotted bones, and he observes, ‘This body of mine is of the same nature, it will end up in the same way. There is no way it can avoid that state.’

“This is how the practitioner remains established in the observation of the body in the body, observation of the body from within or from without, or both from within or from without. He remains established in the observation of the process of coming-to-be in the body or the process of dissolution in the body or both in the process of coming-to-be and the process of dissolution. Or he is mindful of the fact, ‘There is a body here,’ until understanding and full awareness come about. He

remains established in the observation, free, not caught in any worldly consideration. That is how to practice observation of the body in the body, O bhikkhus.”

2. Feelings

“Bhikkhus, how does a practitioner remain established in the observation of the feelings in the feelings?

“Whenever the practitioner has a pleasant feeling, she is aware, ‘I am experiencing a pleasant feeling.’ The practitioner practices like this for all the feelings, whether they are pleasant, painful, or neutral, observing when they belong to the body and when they belong to the mind.

“This is how the practitioner remains established in the observation of the feelings in the feelings, observation of the feelings from within or from without, or observation of the feelings both from within and from without. She remains established in the observation of the process of coming-to-be in the feelings or the process of dissolution in the feelings or both in the process of coming-to-be and the process of dissolution. Or she is mindful of the fact, ‘There is feeling here,’ until understanding and full awareness come about. She remains established in the observation, free, not caught in any worldly consideration. That is how to practice observation of the feelings in the feelings, O bhikkhus.”

3. Mind (Mental Formations)

“Bhikkhus, how does a practitioner remain established in the observation of the mind in the mind?

“When his mind is desiring, the practitioner is aware, ‘My mind is desiring.’ When his mind is not desiring, he is aware, ‘My mind is not desiring.’ He is aware in the same way concerning a hating mind, a confused mind, a collected mind, a dispersed mind, an expansive mind, a narrow mind, the highest mind, and a concentrated and liberated mind.

This is how the practitioner remains established in the observation of the mind in the mind, observation of the mind from within or from without, or observation of the mind both from within and from without. He remains established in the observation of the process of coming-to-be in the mind or the process of dissolution in the mind or both in the process of coming-to-be and the process of dissolution. Or he is mindful of the fact, ‘There is mind here,’ until understanding and full awareness come about. He remains established in the observation, free, not caught in any worldly consideration. This is how to practice observation of the mind in the mind, O bhikkhus.”

4. Objects of Mind

“Bhikkhus, how does a practitioner remain established in the observation of the objects of mind in the objects of mind?

“First of all, she observes the objects of mind in the objects of mind with regard to the Five Hindrances. How does she observe this?

- “When sensual desire is present in her, she is aware, ‘Sensual desire is present in me.’
- Or when sensual desire is *not* present in her, she is aware, ‘Sensual desire is *not* present in me.’
- When sensual desire begins to arise, she is aware of it.
- When sensual desire that has already arisen is abandoned, she is aware of it.
- When sensual desire that has already been abandoned will not arise again in the future, she is aware of it.

“She practices in the same way concerning anger, dullness and drowsiness, agitation and remorse, and doubt.

“Further, the practitioner observes the objects of mind in the objects of mind with regard to the Five Aggregates of Clinging. How does she observe this? She observes like this:

- ‘Such is form. Such is the arising of form. Such is the disappearance of form.’
- ‘Such is feeling. Such is the arising of feeling. Such is the disappearance of feeling.’
- ‘Such is perception. Such is the arising of perception. Such is the disappearance of perception.’
- ‘Such are mental formations. Such is the arising of mental formations. Such is the disappearance of mental formations.’
- ‘Such is consciousness. Such is the arising of consciousness. Such is the disappearance of consciousness.’

“Further, bhikkhus, the practitioner observes the objects of mind in the objects of mind with regard to the six sense organs and the six sense objects. How does she observe this?

“She is aware of the eyes and aware of the form, and she is aware of the internal formations which are produced in dependence on these two things. She is aware of the birth of a new internal formation and is aware of abandoning an already produced internal formation, and she is aware when an already abandoned internal formation will not arise again.

“She is aware in the same way of the ears and sound, the nose and smell, the tongue and taste, the body and touch, the mind and objects of mind.

“Further, bhikkhus, the practitioner remains established in the observation of the objects of mind in the objects of mind with regard to the Seven Factors of Awakening.

“How does he remain established in the practice of observation of the Seven Factors of Awakening?

- “When the factor of awakening, mindfulness, is present in him, he is aware, ‘Mindfulness is present in me.’
- When mindfulness is *not* present in him, he is aware, ‘Mindfulness is *not* present in me.’
- He is aware when not-yet-born mindfulness is being born
- and when already-born mindfulness is perfectly developed.

“In the same way, he is aware of the factors of investigation, diligence, joy, ease, concentration, and equanimity.

“Further, bhikkhus, a practitioner remains established in the observation of objects of mind in the objects of mind with regard to the Four Noble Truths.

“How, bhikkhus, does the practitioner remain established in the observation of the Four Noble Truths?

“A practitioner is aware

- ‘This is suffering,’ as it arises.
- She is aware, ‘This is the cause of the suffering,’ as it arises.
- She is aware, ‘This is the end of suffering,’ as it arises.
- She is aware, ‘This is the path which leads to the end of suffering,’ as it arises.

“This is how the practitioner remains established in the observation of the objects of mind in the objects of mind either from within or from without, or both from within and from without. She remains established in the observation of the process of coming-to-be in any of the objects of mind or the process of dissolution in the objects of mind or both in the process of coming-to-be and the process of dissolution. Or she is mindful of the fact, ‘There is an object of mind here,’ until understanding and full awareness come about. She remains established in the observation, free, not caught in any worldly consideration. That is how to practice observation of the objects of mind in the objects of mind, O bhikkhus.”

“Bhikkhus, he who practices the Four Establishments of Mindfulness for seven years can expect one of two fruits – the highest understanding in this very life or, if there remains some residue of affliction, he can attain the fruit of no-return.

“Let alone seven years, bhikkhus, whoever practices the Four Establishments of Mindfulness for six, five, four, three, two years or one year, for seven, six, five, four, three, or two months, one month or half a month, can also expect one of two fruits – either the highest understanding in this very life or, if there remains some residue of affliction, he can attain the fruit of no-return.

“That is why we said that this path, the path of the four grounds for the establishment of mindfulness, is the most wonderful path, which helps beings realize purification, transcend grief and sorrow, destroy pain and anxiety, travel the right path, and realize nirvana.” The bhikkhus were delighted to hear the teaching of the Buddha. They took it to heart and began to put it into practice.

2. From “Old Path White Clouds” by Thich Nhat Hanh

Chapter Fifty-Three

Dwelling in the Present Moment

In the spring of the following year, the Buddha delivered the Satipatthana Sutta, the Sutra on the Four Establishments of Mindfulness, to a gathering of more than three hundred bhikkhus in Kammassadhamma, which was the capital of Kuru. This was a sutra fundamental for the practice of meditation. The Buddha referred to it as the path which could help every person attain peace of body and mind, overcome all sorrows and lamentations, destroy suffering and grief, and attain highest

understanding and total emancipation. Later, Venerable Sariputta told the community that this was one of the most important sutras the Buddha had ever given. He encouraged every bhikkhu and bhikkhuni to study, memorize, and practice it.

Venerable Ananda repeated every word of the sutra later that night. Sati means “to dwell in mindfulness,” that is, the practitioner remains aware of everything taking place in his body, feelings, mind, and objects of mind—the four establishments of mindfulness, or awareness.

First the practitioner observes his body—his breath; the four bodily postures of walking, standing, lying, and sitting; bodily actions such as going forward and backward, looking, putting on robes, eating, drinking, using the toilet, speaking, and washing robes; the parts of the body such as hair, teeth, sinews, bones, internal organs, marrow, intestines, saliva, and sweat; the elements which compose the body such as water, air, and heat; and the stages of a body’s decay from the time it dies to when the bones turn to dust.

While observing the body, the practitioner is aware of all details concerning the body. For example, while breathing in, the practitioner knows he is breathing in; breathing out, he knows he is breathing out; breathing in and making his whole body calm and at peace, the practitioner knows he is breathing in and making his whole body calm and at peace. Walking, the practitioner knows he is walking. Sitting, the practitioner knows he is sitting. Performing movements such as putting on robes or drinking water, the practitioner knows he is putting on robes or drinking water. The contemplation of the body is not realized only during the moments of sitting meditation, but throughout the entire day, including the moments one is begging, eating, and washing one’s bowl.

In the contemplation of feelings, the practitioner contemplates feelings as they arise, develop, and fade, feelings which are pleasant, unpleasant, or neutral. Feelings can have as their source either the body or the mind. When he feels pain from a toothache, the practitioner is aware that he feels pain from a toothache; when he is happy because he has received praise, the practitioner is aware that he is happy because he has received praise. The practitioner looks deeply in order to calm and quiet every feeling in order to clearly see the sources which give rise to feelings. The contemplation of feelings does not take place only during the moments of sitting meditation. It is practiced throughout the day.

In the contemplation of mind, the practitioner contemplates the presence of his mental states. Craving, he knows he is craving; not craving, he knows he is not craving. Angry or drowsy, he knows he is angry or drowsy; not angry or drowsy, he knows he is not angry or drowsy. Centered or distracted, he knows he is centered or distracted. Whether he is open-minded, close-minded, blocked, concentrated, or enlightened, the practitioner knows at once. And if he is not experiencing any of those states, the practitioner also knows at once. The practitioner recognizes and is aware of every mental state which arises within him in the present moment.

In the contemplation of the objects of mind, the practitioner contemplates the five hindrances to liberation (sense-desire, ill-will, drowsiness, agitation, and doubt) whenever they are present; the five skandhas which comprise a person (body, feelings, perceptions, mental formations, and

consciousness); the six sense organs and the six sense objects; the Seven Factors of Awakening (full attention, investigating dharmas, energy, joy, ease, concentration, and letting-go); and the Four Noble Truths (the existence of suffering, the causes of suffering, liberation from suffering, and the path that leads to liberation from suffering). These are all objects of the mind, and they contain all dharmas.

The Buddha carefully explained each of the four establishments. He said that whoever practiced these four establishments for seven years would attain emancipation. He added that anyone who practiced them for seven months could also attain emancipation. He said that even after practicing these four contemplations for seven days, one could attain emancipation. During a Dharma discussion, Venerable Assaji reminded the community that this was not the first time the Buddha had taught the Four Establishments of Mindfulness. He had, in fact, spoken about them on several occasions, but this was the first time he had compiled all of his previous teaching on the subject in so complete and thorough a way. Assaji agreed with Sariputta that this sutra should be memorized, recited, and practiced by every bhikkhu and bhikkhuni.

When the Buddha returned to Jetavana towards the end of spring that year, he met and transformed a notorious murderer named Angulimala. One morning when the Buddha entered Savatthi, it seemed like a ghost town. All doors were bolted shut. No one was on the streets. The Buddha stood in front of a home where he normally received food offerings. The door opened a crack and seeing it was the Buddha, the owner hastily ran out and invited him to enter. Once inside, the owner latched the door and invited the Buddha to sit. He suggested the Buddha remain to eat his meal inside the house. He said, “Lord, it is very dangerous to go outdoors today. The murderer Angulimala has been seen in these parts. They say he has killed many people in other cities. Every time he kills someone, he cuts off one of their fingers and adds it to a string he wears around his neck. They say that once he has killed a hundred people and has a talisman of a hundred fingers hanging around his neck, he will gain even more terrible, evil powers. It is strange—he never steals anything from the people he murders. King Pasenadi has organized a brigade of soldiers and police to hunt him down.”

The Buddha asked, “Why must the king enlist the aid of an entire brigade of soldiers to hunt down just one man?”

“Respected Gautama, Angulimala is very dangerous. He possesses phenomenal fighting skills. Once he overcame forty men who surrounded him on a street. He killed most of them. The survivors had to flee for their lives. Angulimala is said to hide out in Jalini Forest. No one dares pass by there anymore. Not long ago, twenty armed police entered the forest to try to capture him. Only two came out alive. Now that Angulimala has been spotted in the city, no one dares go out to work or shop.”

The Buddha thanked the man for telling him about Angulimala and then stood up to take his leave. The man implored the Buddha to remain safely inside, but the Buddha refused. He said that he could only preserve the trust of the people by continuing to do his begging as usual.

As the Buddha walked slowly and mindfully down the street, he suddenly heard the sound of steps running behind him in the distance. He knew it was Angulimala, but he felt no fear. He continued to take slow steps, aware of everything taking place within and outside of himself.

Angulimala shouted, "Stop, monk! Stop!"

The Buddha continued taking slow, stable steps. He knew from the sound of Angulimala's footsteps that he had slowed down to a brisk walk and was not far behind. Although the Buddha was now fifty-six-years old, his sight and hearing were keener than ever. He held nothing but his begging bowl. He smiled as he recollected how quick and agile he had been in martial arts as a young prince. The other young men were never able to deliver him a blow. The Buddha knew that Angulimala was very close now and was surely carrying a weapon. The Buddha continued to walk with ease.

When Angulimala caught up to the Buddha, he walked alongside him and said, "I told you to stop, monk. Why don't you stop?"

The Buddha continued to walk as he said, "Angulimala, I stopped a long time ago. It is you who have not stopped."

Angulimala was startled by the Buddha's unusual reply. He blocked the Buddha's path, forcing the Buddha to stop. The Buddha looked into Angulimala's eyes. Again, Angulimala was startled. The Buddha's eyes shone like two stars. Angulimala had never encountered someone who radiated such serenity and ease. Everyone else always ran away from him in terror. Why didn't this monk show any fear? The Buddha was looking at him as if he were a friend or brother. The Buddha had said Angulimala's name, so it was clear that he knew who Angulimala was. Surely he knew about his treacherous deeds. How could he remain so calm and relaxed when faced with a murderer? Suddenly Angulimala felt he could no longer bear the Buddha's kind and gentle gaze. He said, "Monk, you said you stopped a long time ago. But you were still walking. You said I was the one who has not stopped. What did you mean by that?"

The Buddha replied, "Angulimala, I stopped committing acts that cause suffering to other living beings a long time ago. I have learned to protect life, the lives of all beings, not just humans. Angulimala, all living beings want to live. All fear death. We must nurture a heart of compassion and protect the lives of all beings."

"Human beings do not love each other. Why should I love other people? Humans are cruel and deceptive. I will not rest until I have killed them all."

The Buddha spoke gently, "Angulimala, I know you have suffered deeply at the hands of other humans. Sometimes humans can be most cruel. Such cruelty is the result of ignorance, hatred, desire, and jealousy. But humans can also be understanding and compassionate. Have you ever met a bhikkhu before? Bhikkhus vow to protect the lives of all other beings. They vow to overcome desire, hatred, and ignorance. There are many people, not just bhikkhus, whose lives are based on understanding and love. Angulimala, there may be cruel people in this world, but there are also many kind people. Do not be blinded. My path can transform cruelty into kindness. Hatred is the path you are on now. You should stop. Choose the path of forgiveness, understanding, and love instead."

Angulimala was moved by the monk's words. Yet his mind was thrown into confusion, as well, and suddenly he felt as if he had been cut open and salt thrown on the open wound. He could see that the

Buddha spoke from love. There was no hatred in the Buddha, no aversion. The monk looked at Angulimala as if he considered him a whole person worthy of respect. Could this monk be the very Gautama he had heard people praise, the one they called “the Buddha”? Angulimala asked, “Are you the monk Gautama?”

The Buddha nodded. Angulimala said, “It is a great pity I did not meet you sooner. I have gone too far already on my path of destruction. It is no longer possible to turn back.”

The Buddha said, “No, Angulimala, it is never too late to do a good act.”

“What good act could I possibly do?”

“Stop traveling the road of hatred and violence. That would be the greatest act of all. Angulimala, though the sea of suffering is immense, look back and you will see the shore.”

“Gautama, even if I wanted to, I could not turn back now. No one would let me live in peace after all I have done.”

The Buddha grasped Angulimala’s hand and said, “Angulimala, I will protect you if you vow to abandon your mind of hatred and devote yourself to the study and practice of the Way. Take the vow to begin anew and serve others. It is easy to see you are a man of intelligence. I have no doubt you could succeed on the path of realization.”

Angulimala knelt before the Buddha. He removed the sword strapped to his back, placed it on the earth, and prostrated himself at the Buddha’s feet. He covered his face in his hands and began to sob. After a long time, he looked up and said, “I vow to abandon my evil ways. I will follow you and learn compassion from you. I beg you to accept me as your disciple.”

At that moment, Venerables Sariputta, Ananda, Upali, Kimbila, and several other bhikkhus arrived on the scene. They surrounded the Buddha and Angulimala. Seeing the Buddha safe and Angulimala preparing to take the refuges, their hearts rejoiced. The Buddha asked Ananda to give him an extra set of robes. He told Sariputta to ask the next house if they could borrow a razor for Upali to shave Angulimala’s head. Angulimala was ordained right then and there. He knelt down, recited the three refuges, and was given the precepts by Upali. Afterwards, they returned to Jetavana together.

Over the next ten days, Upali and Sariputta taught Angulimala about the practice of the precepts, the practice of meditation, and the way of begging. Angulimala made a greater effort than any other bhikkhu before him. Even the Buddha was astonished at his transformation when he visited Angulimala two weeks after his ordination. Angulimala radiated serenity and stability, and so rare a gentleness that the other bhikkhus called him “Ahimsaka” which means “Nonviolent One.” It had, in fact, been his name at birth. Svasti found it a most fitting name for him, for outside of the Buddha, there was no other bhikkhu whose gaze was more filled with kindness.

Angulimala prostrated himself at the Buddha’s feet.