

Why
did
the
Bud-
dha
talk
about
imper-
manence
so frequently?

Desire causes anger
when we can't have what
we want; clinging causes grief
when we lose what we're attached to.

Desires for & clinging to things in the world
are reduced by contemplating impermanence: that
all things arise & disappear, due to causes & conditions,
and everything is always changing and must come to an end.

With this contemplation we see beyond the delusion needed to
function in the world -seeing all as solid, independent & unchanging
--that binds us to the physical world with all its suffering. Contemplating
this can calm our mind, expand our awareness and help us accept what is,
the changes we face, the inevitable losses in our lives, & an uncertain future.
We don't get so attached to things when we are aware they are impermanent,
when we remember that one day conditions will arise that will bring it to an end.
We don't get so distraught during painful events when we remember that the pain
will subside and pass away; it's impermanent. Be aware of attachments tied to your
identity or self-worth, so difficult to part with, & understand that one day you must.
By this practice we become more resilient, equanimous, flexible, patient & tolerant.

The bodhi leaf reminds us of the tree under which Buddha became enlightened
& attained all-knowing wisdom, including that of causation & impermanence.

The leaf withers and disappears; the bodhi is the timeless treasure.

All conditioned things are impermanent.

