



**Born of Desire, Burn off Desire**

*Thera Therī Gāthā*

**Born of Desire, Burn off Desire**  
***Samaggīnam Tapo Sukho***

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**Wat Pah Boonlorm**

## Sāriputtatthera gāthā

981.

“Yathācārī yathāsato satīmā,  
Ajjhattarato samāhitatto,

yatasañkappajjhāyi appamatto;  
eko santusito tamāhu bhikkhuṃ.

982.

“Allaṃ sukkhaṃ vā bhuñjanto,  
Ūnūdarō mitāhāro,

na bālhaṃ suhito siyā;  
sato bhikkhu paribbaje.

983.

“Cattāro pañca ālope,  
Alaṃ phāsuvihārāya,

abhutvā udakaṃ pive;  
pahitattassa bhikkhuno.

984.

“Kappiyaṃ taṃ ce chādeti,  
Alaṃ phāsuvihārāya,

cīvaraṃ idamatthikaṃ;  
pahitattassa bhikkhuno

985.

“Pallañkena nisinnassa,  
Alaṃ phāsuvihārāya,

jaṇṇuke nābhivassati;  
pahitattassa bhikkhuno.

986.

“Yo sukhaṃ dukkhato adda,  
Ubhayantarena nāhosi,

dukkhamaddakkhi sallato;  
kena lokasmi kiṃ siyā.

987.

“Mā me kadāci pāpiccho,  
Appassuto anādarō,

kusīto hīnavīriyo;  
kena lokasmi kiṃ siyā.

988.

“Bahussuto ca medhāvī,  
Cetosamathamanyutto,

sīlesu susamāhito;  
api muddhani tiṭṭhatu.

## Sāriputta Thera

981

As he acts, so he minds, with a heart ever bright,  
With thoughts well-restrained, in the calm of the night.  
Not careless, but inward, with soul well-composed,  
Contented and lonely—a "Monk," it's disclosed.

982

Be the food wet or dry, let him take what is sent,  
But never too full, let his heart stay content.  
With stomach not heavy, in eating quite spare,  
The mindful monk wanders, as light as the air.

983

When four or five mouthfuls are left in the bowl,  
Drink water to finish—keep steady the soul.  
For a monk who is striving, with Nibbāna in view,  
This measure is plenty to see his day through.

984

If a robe that is proper is given to wear,  
To cover the body and shield from the glare,  
For a monk who is striving, with Nibbāna in view,  
This measure is plenty to see his day through.

985

When sitting cross-legged, if the roof of the shed,  
Keeps rain from the knees and the crown of the head,  
For a monk who is striving, with Nibbāna in view,  
This measure is plenty to see his day through.

986

He who looks upon pleasure and sees only pain,  
And sees pain as a thorn that would pierce and remain,  
With a mind never clinging to what's in between,  
How could he by world-fetters ever be seen?

987

May I never be joined with the lazy or low,  
Whose wisdom is shallow, whose efforts are slow.  
Who honors no teacher, whose cravings are base—  
How could such a person find Truth's holy face?

988

But the one who is learned, with wisdom and grace,  
With virtue well-guarded in every place,  
Devoted to stillness, with heart ever bright—  
May he stand on my head as a beacon of light!

989.  
 “Yo papañcamanuyutto,  
 Virādhayī so nibbānaṃ,  
 papañcābhirato mago;  
 yogakkhemaṃ anuttaraṃ.
990.  
 “Yo ca papañcaṃ hitvāna,  
 Ārādhayī so nibbānaṃ,  
 nippapañcapathe rato;  
 yogakkhemaṃ anuttaraṃ.
991.  
 “Gāme vā yadi vāraññe,  
 Yattha arahanto viharanti,  
 ninne vā yadi vā thale;  
 taṃ bhūmirāmaṇeyyakam.
992.  
 “Ramaṇiyāni araññāni,  
 Vītarāgā ramissanti,  
 yattha na ramatī jano;  
 na te kāmagavesino.
993.  
 “Nidhīnaṃva pavattāraṃ,  
 Niggayhavādiṃ medhāviṃ,  
 Tādisaṃ bhajamānassa,  
 yaṃ passe vajjadassinam;  
 tādisaṃ paṇḍitaṃ bhaje;  
 seyyo hoti na pāpiyo.
994.  
 “Ovadeyyānusāseyya,  
 Satañhi so piyo hoti,  
 asabbhā ca nivāraye;  
 asataṃ hoti appiyo.
995.  
 “Aññassa bhagavā buddho,  
 Dhamme desiyamānamhi,  
 Taṃ me amoghaṃ savanaṃ,  
 dhammaṃ desesi cakkhumā;  
 sotamodhesimatthiko;  
 vimuttomhi anāsavo.
996.  
 “Neva pubbenivāsāya,  
 Cetopariyāya iddhiyā,  
 Sotadhātuvisuddhiyā,  
 napi dibbassa cakkhuno;  
 cutiyā upapattiyā;  
 paṇidhī me na vijjati .

989

He who loves the "Delay" (Papañca) and its maze,  
Who wanders through life in a cluttered-mind haze,  
He misses the Path to the Peace that is blest,  
And fails to find Nibbāna, the ultimate rest.

990

But he who gives up what is complex and vain,  
Who delights in the Path that is simple and plain,  
He wins to Nibbāna, the Shore of the Free,  
The highest of safety that ever can be.

991

In the village or forest, on mountain or plain,  
In the valley so low or where dry lands remain,  
Wherever the Worthy (Arahants) choose to reside,  
That ground is delightful, with Dhamma as guide.

992

Delightful are forests where worldlings find fear,  
Where those seeking pleasure would never draw near.  
The Passionless ones find their joy in that place,  
For they seek no longer the world's empty chase.

993

Like one who points out where a treasure is hid,  
Is the wise man who censures the wrongs that you did.  
Associate with sages who check and reprove,  
For through such a friendship, your soul will improve.

994

Let him counsel and teach, let him check what is wrong,  
The Good will adore him, the Noble and Strong.  
But those who are wicked will hold him in spite,  
For the dark has no love for the coming of light.

995

The Buddha, All-Seeing, the Truth did declare,  
To another—his kinsman—with wisdom and care.  
While I listened intently, with ears opened wide,  
The Dhamma flowed through me; the Taints all subsided.

996

Not for visions of past lives or eyes of a god,  
Not for powers of walking where angels have trod,  
Not for reading of minds or for hearing the sky,  
Was the goal that I sought for, or labored to buy.

997.

“Rukkhamūlaṃva nissāya,  
Paññāya uttamo thero,

muṇḍo saṅghāṭipāruto;  
upatissova jhāyati.

998.

“Avitakkaṃ samāpanno,  
Ariyena tuṅhībhāvena,

sammāsambuddhasāvako;  
upeto hoti tāvade.

999.

“Yathāpi pabbato selo,  
Evaṃ mohakkhayā bhikkhu,

acalo suppatitṭhito;  
pabbatova na vedhati.

1000.

“Anaṅgaṇassa posassa,  
Vālaggamattaṃ pāpassa,

niccaṃ sucigavesino;  
abbhamattaṃva khāyati.

1001.

“Nābhinandāmi maraṇaṃ,  
Nikkhipissaṃ imaṃ kāyaṃ,

nābhinandāmi jīvitaṃ;  
sampajāno patissato.

1002.

“Nābhinandāmi maraṇaṃ,  
Kālaṅca paṭikaṅkhāmi,

nābhinandāmi jīvitaṃ;  
nibbisaṃ bhatako yathā.

1003.

“Ubhayena midamaṃ maraṇameva,  
Paṭipajjatha mā vinassatha,

nāmaraṇaṃ pacchā vā pure vā;  
khaṇo vo mā upaccagā.

1004.

“Nagaraṃ yathā paccantaṃ,  
Evaṃ gopetha attānaṃ,  
Khaṇātītā hi socanti,

guttaṃ santarabāhiraṃ;  
khaṇo vo mā upaccagā;  
nirayamhi samappitā.

997

Behold Upatissa! The Elder so wise,  
Beneath the tree's shadow, with calm in his eyes.  
With head shaven clean and the robe on his shoulder,  
He enters the Silence as world-fires smolder.

998

The Student of Buddha, in stillness profound,  
In thoughtless absorption (Samādhi) is bound.  
With the silence of Nobles, he dwells in the state,  
Of a peace so majestic, a calm that is great.

999

As a mountain of rock stands unmoved by the gale,  
So the monk, when the darkness of Delusion shall fail,  
Stands firm and unshaken, no longer to sway,  
For the tremors of craving have all passed away.

1000

To the man without blemish, who seeks what is pure,  
Whose heart is as clean as the Truth will endure,  
A fault small as tip of a hair will appear,  
As big as a cloud in a sky that is clear.

1001

I long not for dying, I long not to live,  
I wait for the signal the Dhamma will give.  
With mind well-awakened and heart in command,  
I'll lay down this burden, this body of sand.

1002

I long not for dying, I long not for breath,  
I wait for my time, be it life, be it death.  
As a worker at evening, when labor is through,  
Awaits for his wages—just so do I do.

1003

Death comes for the young and it comes for the old,  
It strikes twice and thrice, be you timid or bold.  
So practice the Path while your breath is still near,  
Lest the moment should pass and you vanish in fear.

1004

As a city on borders is guarded with care,  
Both inside and out, let your guard be right there.  
Let the moment not pass, for if time slips away,  
The fires of Hell are the price you must pay.

1005.  
 “Upasanto uparato,  
 Dhunāti pāpake dhamme,  
 mantabhāṇī anuddhato;  
 dumapattaṃva māluto.
1006.  
 “Upasanto uparato,  
 Appāsi pāpake dhamme,  
 mantabhāṇī anuddhato;  
 dumapattaṃva māluto.
1007.  
 “Upasanto anāyāso,  
 Kalyāṇasīlo medhāvī,  
 vippassanno anāvalo;  
 dukkhassantakaro siyā.
1008.  
 “Na vissase ekatiyesu evaṃ,  
 Sādhūpi hutvā na asādhū honti,  
 agārisu pabbajitesu cāpi;  
 asādhū hutvā puna sādhu honti.
1009.  
 “Kāmacchando ca byāpādo,  
 Uddhaccaṃ vicikicchā ca,  
 thinamiddhañca bhikkhuno;  
 pañcete cittakelisā.
1010.  
 “Yassa sakkariyamānassa,  
 Samādhi na vikampati,  
 asakkārena cūbhayaṃ;  
 appamādavihārino.
1011.  
 “Taṃ jhāyinaṃ sātatikaṃ,  
 Upādānakkhayārāmaṃ,  
 sukhumadiṭṭhivipassakaṃ;  
 āhu sappuriso iti.
1012.  
 “Mahāsamuddo pathavī,  
 Upamāya na yujjanti,  
 pabbato anilopi ca;  
 satthu varavimuttiyā.

1005

The monk who is peaceful, who speaks with restraint,  
Whose heart is not boastful, who bears no complaint,  
He shakes off his sins and the evils he knew,  
As the wind blows the leaves when the autumn is through.

1006

The monk who is peaceful, from evil set free,  
Who speaks what is noble, as calm as the sea,  
He scatters his taints with a wisdom so high,  
As the wind blows the leaves to the ends of the sky.

1007

Serene and unburdened, with heart pure and bright,  
With virtue so lovely, a child of the light,  
The Sage who is tranquil, whose wisdom is deep,  
Shall bring to an end all the sorrows we reap.

1008

Trust not in the many, be they monk or the lay,  
For the good of the morning may falter by day.  
The saint may turn wicked, the wicked turn kind,  
Unstable and shifting is the worldly man's mind.

1009

Lust and Ill-will, and the Sloth of the mind,  
Wandering thoughts and the Doubts that we find;  
These are the five stains that will darken the soul,  
And keep the poor monk from his ultimate goal.

1010

But he whose Samādhi is firm and unbowed,  
Whether honored by kings or ignored by the crowd,  
Who dwells in awareness, through loss or through gain,  
Is the one who has conquered the world and its pain.

1011

The meditator striving, with vision so keen,  
Who sees the deep Truth that is seldom been seen,  
Who finds his delight where all Grasping shall cease—  
The Wise call him "Holy," a man of true peace.

1012

The ocean, the earth, or the mountains so high,  
The wind that blows wildly across the wide sky;  
Not one of these giants can ever compare,  
To the Buddha's Release—so profound and so rare.

1013.  
 “Cakkānuvattako thero,  
 Pathavāpaggisamāno,  
 mahāñāṇī samāhito;  
 na rajjati na dussati.
1014.  
 “Paññāpāramitaṃ patto,  
 Ajaḷo jaḷasamāno,  
 mahābuddhi mahāmati;  
 sadā carati nibbuto.
1015.  
 “Pariciṇṇo mayā satthā,  
 Ohito garuko bhāro,  
 kataṃ buddhassa sāsanaṃ;  
 bhavanetti samūhatā.
1016.  
 “Sampādehappamādena,  
 Handāhaṃ parinibbissaṃ,  
 esā me anusāsani;  
 vip̐pamuttomhi sabbadhī”ti.

### Ānandatthera gāthā

1017.  
 “Pisuṇena ca kodhanena ca,  
 Sakhitaṃ na kareyya paṇḍito,  
 maccharinā ca vibhūtanandinā;  
 pāpo kāpurisena saṅgamo.
1018.  
 “Saddhena ca pesalena ca,  
 Sakhitaṃ kareyya paṇḍito,  
 paññavatā bahussutena ca;  
 bhaddo sappurisenā saṅgamo.
1019.  
 “Passa cittakataṃ bimbaṃ,  
 Āturaṃ bahusaṅkappaṃ,  
 arukāyaṃ samussitaṃ;  
 yassa natthi dhuvaṃ ṭhiti.
1020.  
 “Passa cittakataṃ rūpaṃ,  
 Aṭṭhiṃ tacena onaddhaṃ,  
 maṇinā kuṇḍalena ca;  
 saha vatthehi sobhati.

1013

The Elder who follows the Wheel of the Law,  
With wisdom so great and with heart without flaw,  
Like Earth, Water, Fire—unmoved and sublime,  
He feels no attachment to space or to time.

1014

He has reached the far shore where all Wisdom is won,  
A Sage of great intellect, bright as the sun.  
Though wise, he seems simple; though cool, he is bright,  
Walking the world in Nibbāna's own light.

1015

The Teacher is honored; his word I have kept,  
While the rest of the world in its ignorance slept.  
The heavy old burden is dropped on the floor,  
The root of rebirth shall take hold nevermore.

1016

Strive on with diligence! This is my plea,  
The final instruction I give unto thee.  
From all of the world I am finally free,  
I pass to Nibbāna—where "I" cannot be.

### **Ānanda Thera**

#### I. On Choosing Companions (1017–1018)

1017. Avoid the man who speaks with spite,  
Whose anger burns, whose heart is tight,  
Who finds his joy in others' fall—  
For evil friends will ruin all.

1018. Seek out the one with faith and grace,  
With wisdom shining on his face,  
The learned soul, the virtuous friend—  
For noble ties to greatness lead.

#### II. The Illusion of the Form (1019–1023)

1019. Behold this frame, a painted show,  
Where hidden wounds and sickness grow,  
A mass of thoughts, a pile of bone—  
No lasting strength is here made known.

1020. Behold this form with jewels bright,  
With earrings catching every light,  
Wrapped in cloth, a hollow skin—  
While skeletal decay stays within.

1021.  
 “Alattakakatā pādā,  
 Alaṃ bālassa mohāya,  
 mukhaṃ cuṇṇakamakkhitaṃ;  
 no ca pāragavesino.
1022.  
 “Aṭṭhapadakatā kesā,  
 Alaṃ bālassa mohāya,  
 nettā añjanamakkhitā;  
 no ca pāragavesino.
1023.  
 “Añjanīva navā cittā,  
 Alaṃ bālassa mohāya,  
 pūtikāyo alaṅkato;  
 no ca pāragavesino.
1024.  
 “Bahussuto cittakathī,  
 Pannabhāro visaññutto,  
 buddhassa paricārako;  
 seyyaṃ kappeti gotamo.
1025.  
 “Khīṇāsavo visaññutto,  
 Dhāreti antimāṃ dehaṃ,  
 saṅgātīto sunibbuto;  
 jātimaraṇapāragū.
1026.  
 “Yasmiṃ patiṭṭhitā dhammā,  
 Nibbānagamane magge,  
 buddhassādiccabandhuno;  
 soyaṃ tiṭṭhati gotamo.
1027.  
 “Dvāsīti buddhato gaṇhiṃ,  
 Caturāsītisahassāni,  
 dve sahasāni bhikkhuto;  
 ye me dhammā pavattino.
1028.  
 “Appassutāyaṃ puriso,  
 Maṃsāni tassa vaḍḍhanti,  
 balibaddova jīrati;  
 paññā tassa na vaḍḍhati.
1029.  
 “Bahussuto appassutaṃ,  
 Andho padīpadhārova,  
 yo sutenātimaññati;  
 tatheva paṭibhāti maṃ.

1021. The feet are stained with crimson dye,  
The face is powdered for the eye;  
Enough to fool the dull and blind—  
But not the seeker's steady mind.

1022. The hair is braided, row by row,  
The eyes with darkened ointment glow;  
Enough to trap the foolish heart—  
But not the soul from lust apart.

1023. Like a new-painted jar of clay,  
The rotting body makes display;  
Enough to charm the witless thrall—  
The seeker sees the truth of all.

### III. The Realization of the Saint (1024–1026)

1024. A learned man of Gotama's name,  
Who served the Buddha without blame,  
The burden dropped, the mind set free—  
Now rests in holy liberty.

1025. The taints are gone, the bonds are torn,  
The cooling peace is newly born,  
Beyond all birth, beyond the grave—  
The final body of the brave.

1026. In him the Buddha's teachings stand,  
The Sun-Kin's word across the land;  
This Gotama, on Path divine—  
Does now in bright Nibbāna shine.

### IV. The Treasury of Truth (1027–1036)

1027. Eighty-two thousand from the Lord,  
Two thousand from the Sangha's hoard;  
I hold within my memory's store—  
Full eighty-four thousand, and no more.

1028. The man who learns but little truth,  
Grows old like a bull in wasted youth;  
His heavy flesh increases fast—  
But wisdom fails him at the last.

1029. The learned man who mocks the low,  
Because of what he thinks he knows,  
Is like a blind man with a light—  
He holds the lamp, but has no sight.

1030.  
 “Bahussutaṃ upāseyya,  
 Taṃ mūlaṃ brahmacariyassa,  
 sutañca na vināsaye;  
 tasmā dhammadharo siyā.
1031.  
 “Pubbāparaññū atthaññū,  
 Suggahītañca gaṇhāti,  
 niruttipadakovido;  
 atthañcopaparikkhati.
1032.  
 “Khantiyā chandikato hoti,  
 Samaye so padahati,  
 ussahitvā tuleti taṃ;  
 ajjhattaṃ susamāhito.
1033.  
 “Bahussutaṃ dhammadharaṃ,  
 Dhammaviññāṇamākaṅkhaṃ,  
 sappaññaṃ buddhasāvakaṃ;  
 taṃ bhajetha tathāvidhaṃ.
1034.  
 “Bahussuto dhammadharo,  
 Cakkhu sabbassa lokassa,  
 kosārakkho mahesino;  
 pūjanīyo bahussuto.
1035.  
 “Dhammārāmo dhammarato,  
 Dhammaṃ anussaraṃ bhikkhu,  
 dhammaṃ anuvicintayaṃ;  
 saddhammā na parihāyati.
1036.  
 “Kāyamaccheragaruno ,  
 Sarīrasukhagiddhassa,  
 hiyyamāne anuṭṭhahe;  
 kuto samaṇaphāsutā.
1037.  
 “Na pakkhanti disā sabbā,  
 Gate kalyāṇamittamhi,  
 dhammā na paṭibhanti maṃ;  
 andhakāraṃva khāyati.
1038.  
 “Abbatītasahāyassa,  
 Natthi etādisaṃ mittaṃ,  
 atītagatasatthuno;  
 yathā kāyagatā sati.

1030. Attend the one who knows the Way,  
Lest ancient wisdom fade away;  
For learning is the holy root—  
The Dhamma-bearer bears the fruit.

1031. Who knows the first, who knows the last,  
Who holds the meaning firm and fast,  
Who scans the words with insight keen—  
Will see what Truth does truly mean.

1032. With patience and a willing heart,  
He plays the earnest seeker's part;  
He strives in time, he stills his mind—  
Until the inner peace he finds.

1033. The one who thirsts for Dhamma's light,  
Should follow those with vision bright,  
The learned, wise, and noble-born—  
Who keep the Buddha's path untorn.

1034. The learned guard the Master's hoard,  
The Treasure-Chest of Truth's great Lord;  
The Eye of All, the world's delight—  
They lead the people toward the light.

1035. Who dwells in Dhamma, loves the Law,  
And ponders Truth without a flaw,  
Who keeps the Path within his head—  
Will never from the Truth be led.

1036. But he who clings to bodily ease,  
And seeks his lazy self to please,  
How can he find the monk's release—  
Or taste the fruit of holy peace?

#### V. The Grief of Loss (1037–1039)

1037. The quarters of the world grow dim,  
The teachings fade because of him;  
My noble friend has passed away—  
And turned the world to shadows gray.

1038. The comrade gone, the Teacher passed,  
The lonely hour has come at last;  
No friend is left so dear and nigh—  
As Mindfulness within the guy.

1039.

“Ye purāṇā atītā te,  
Svajja ekova jhāyāmi,

navehi na sameti me;  
vassupetova pakkhimā.

1040.

“Dassanāya abhikkante,  
Mā vārayittha sotāro,

nānāverajjake bahū;  
passantu samayo mamaṃ.

1041.

“Dassanāya abhikkante,  
Karoti satthā okāsaṃ,

nānāverajjake puthu;  
na nivāreti cakkhumā.

1042.

“Paṇṇavīsativassāni,  
Na kāmasaññā uppajji,

sekhabhūtassa me sato;  
passa dhammasudhammataṃ.

1043.

“Paṇṇavīsativassāni,  
Na dosasaññā uppajji,

sekhabhūtassa me sato;  
passa dhammasudhammataṃ.

1044.

“Paṇṇavīsativassāni,  
Mettena kāyakammena,

bhagavantam upaṭṭhahim;  
chāyāva anapāyini.

1045.

“Paṇṇavīsativassāni,  
Mettena vacīkammena,

bhagavantam upaṭṭhahim;  
chāyāva anapāyini.

1046.

“Paṇṇavīsativassāni,  
Mettena manokammena,

bhagavantam upaṭṭhahim;  
chāyāva anapāyini.

1039. The old ones go, the friends of old,  
New faces leave me strange and cold;  
Today I meditate alone—  
Like a bird when summer rain has flown.

#### VI. The Master's Final Days (1040–1041)

1040. (The Buddha speaks:)  
"Do not forbid the crowds to see,  
The many folk who seek for me;  
Let them approach and hear the word—  
Before the Final Truth is stirred."

1041. (Ānanda reflects:)  
The All-Seeing Lord gave leave to all,  
To answer every seeker's call;  
He opened wide the sacred door—  
To let the many see once more.

#### VII. Twenty-Five Years of Service (1042–1047)

1042. For five and twenty years of youth,  
While striving for the highest Truth,  
No thought of lust did ever rise—  
Behold the Dhamma's grand prize!

1043. For five and twenty years of grace,  
While following the Master's trace,  
No thought of hate did ever grow—  
Behold the Dhamma's cooling flow!

1044. With loving acts of hands and feet,  
To make my service quite complete;  
Like a shadow that will never stray—  
I served the Lord through every day.

1045. With loving words in every breath,  
To guard the Way that conquers death;  
Like a shadow that will never stray—  
I served the Lord through every day.

1046. With loving thoughts within my heart,  
To never from His Way depart;  
Like a shadow that will never stray—  
I served the Lord through every day.

1047.  
 “Buddhassa caṅkamantassa,  
 Dhamme desiyamānamhi,  
 piṭṭhito anucaṅkamim;  
 ñāṇaṃ me udapajjatha.
1048.  
 “Ahaṃ sakaraṇīyomhi,  
 Satthu ca parinibbānaṃ,  
 sekho appattamānaso;  
 yo amhaṃ anukampako.
1049.  
 “Tadāsi yaṃ bhiṃsanakaṃ,  
 Sabbākāravaruṇete,  
 tadāsi lomahaṃsanaṃ;  
 sambuddhe parinibbute.
1050.  
 “Bahussuto dhammadharo,  
 Cakkhu sabbassa lokassa,  
 kosārakkho mahesino;  
 ānando parinibbuto.
1051.  
 “Bahussuto dhammadharo,  
 Cakkhu sabbassa lokassa,  
 kosārakkho mahesino;  
 andhakāre tamonudo.
1052.  
 “Gatimanto satimanto,  
 Saddhammadhārako thero,  
 dhitimanto ca yo isi;  
 ānando ratanākaro.
1053.  
 “Pariciṅṇo mayā satthā,  
 Ohito garuko bhāro,  
 kataṃ buddhassa sāsanaṃ;  
 natthi dāni punabbhavo”ti.

### Mahākassapatthera gāthā

1054.  
 “Na gaṇena purakkhato care,  
 Nānājanasaṅgaho dukho,  
 vimano hoti samādhi dullabho;  
 iti disvāna gaṇaṃ na rocaye.

1047. Whene'er the Buddha walked the ground,  
Behind His steps I could be found;  
And while He taught the Law so clear—  
The Wisdom rose for me to hear.

VIII. The Final Passing (1048–1053)

1048. A seeker still, with tasks to do,  
My heart was pierced and broken through;  
For He who loved me, Kind and Wise—  
Has closed for aye His mortal eyes.

1049. A fearful time, a hair-raised hour,  
When He, the Lord of Every Power,  
The Peerless One, the Buddha Great—  
Passed through the Final, Silent Gate.

1050. The learned one, the Dhamma's guard,  
Whose life for Truth was never hard,  
The Eye of All the World is gone—  
Ānanda's earthly race is done.

1051. The learned one, the Dhamma's shield,  
Who made the dark of ignorance yield,  
The Treasure-Guard of Truth's great king—  
Now finds his final slumbering.

1052. With steady mind and memory deep,  
The sacred vows he chose to keep;  
A mine of gems, a noble sage—  
He leaves for us a golden age.

1053. I served the Lord with heart and hand,  
The Buddha's word across the land;  
The heavy load is laid aside—  
No more in rebirth to abide.

**Mahākassapa Thera**

1054  
Let one not walk by crowds surrounded,  
For heart is stirred and peace is bounded.  
To gain Samādhi—a task so rare,  
For mixed with throngs, comes grief and care.  
Seeing this fault, the wise shall flee,  
From clinging to society.

1055.

“Na kulāni upabbaje muni,  
So ussukko rasānugiddho,

vimano hoti samādhi dullabho;  
atthaṃ riñcati yo sukhāvaho.

1056.

“Pañkoti hi naṃ avedayum,  
Sukhumam salla durubbaham,

yāyam vandanapūjanā kulesu;  
sakkāro kāpurisena dujjaho.

1057.

“Senāsanamhā oruyha,  
Bhuñjantaṃ purisaṃ kuṭṭhim,

nagaraṃ piṇḍāya pāvisiṃ;  
sakkaccaṃ taṃ upaṭṭhahiṃ.

1058.

“So me pakkena hatthena,  
Ālopaṃ pakkhipantassa,

ālopaṃ upanāmayi;  
aṅguli cettha chijjatha.

1059.

“Kuṭṭamūlañca nissāya,  
Bhuñjamāne vā bhutte vā,

ālopaṃ taṃ abhuñjisaṃ;  
jegucchaṃ me na vijjati.

1060.

“Uttiṭṭhapiṇḍo āhāro,  
Senāsanam rukkhāmūlam,  
Yassete abhisambhutvā,

pūtimuttañca osadham;  
paṃsukūlañca cīvaram;  
sa ve cātuddiso naro.

1061.

“Yattha eke vihaññanti,  
Tassa buddhassa dāyādo,  
Iddhibalenupatthaddho,

āruhantā siluccayam;  
sampajāno patissato;  
kassapo abhirūhati.

1055

The Sage haunts not the wealthy hall,  
Where restless thoughts the mind enthrall.  
In search of focus, peace is lost,  
When social ties demand the cost.  
Greedy for taste, he goes astray,  
And throws the highest bliss away.

1056

The Wise have called it "miry clay,"  
The praise and gifts that come one's way.  
Like a fine dart, so hard to find,  
It pierces deep within the mind.  
A man of base and low intent,  
Cannot forsake such compliment.

1057

Descending from my mountain seat,  
I sought the town for food to eat.  
Before a leper, pained and poor,  
I stood with care at his own door.

1058

With rotted hand and limb distressed,  
He offered food, a gift so blessed.  
And as he dropped the rice to give,  
A finger fell—that I might live.

1059

Beside a wall, I took my place,  
And ate that meal with steady grace.  
While eating, or when I was through,  
No loathing in my spirit grew.

1060

Alms food gathered from door to door,  
And rag-pile robes—the clothes he wore,  
The tree-root bed, the rotted herb,  
No luxury did his soul disturb.  
Who finds in these a full content,  
Is free wherever he is sent.

1061

When aging comes, and strength is small,  
The mountain climb brings toil to all.  
But Kassapa, the Buddha's heir,  
With mindfulness beyond compare,  
By psychic power, light and still,  
Ascends with ease the rugged hill.

1062.

“Piṇḍapātaṭikkanto,  
Jhāyati anupādāno,

selamāruyha kassapo;  
pahīnabhayabheravo.

1063.

“Piṇḍapātaṭikkanto,  
Jhāyati anupādāno,

selamāruyha kassapo;  
ḍayhamānesu nibbuto.

1064.

“Piṇḍapātaṭikkanto,  
Jhāyati anupādāno,

selamāruyha kassapo;  
katakicco anāsavo.

1065.

“Karerimālāvitatā,  
Kuñjarābhirudā rammā,

bhūmibhāgā manoramā;  
te selā ramayanti maṃ.

1066.

“Nīlabbhavaṇṇā rucirā,  
Indagopakasañchannā,

vārisītā sucindharā;  
te selā ramayanti maṃ.

1067.

“Nīlabbhakūṭasadisā,  
Vāraṇābhirudā rammā,

kūṭāgāvararūpamā;  
te selā ramayanti maṃ.

1068.

“Abhivutṭhā rammatalā,  
Abbhunnaditā sikhīhi,

nagā isibhi sevītā;  
te selā ramayanti maṃ.

1069.

“Alaṃ jhāyitukāmassa,  
Alaṃ me atthakāmassa,

pahitattassa me sato;  
pahitattassa bhikkhuno.

1062

Returning from the alms-round track,  
With mountain heights behind his back,  
Kassapa meditates alone,  
No clinging and no fear is known.

1063

Returning from the alms-round track,  
With mountain heights behind his back,  
Kassapa meditates in peace,  
While world-fires burn, he finds release.

1064

Returning from the alms-round track,  
With mountain heights behind his back,  
Kassapa meditates, Task-Done,  
The taints are died, the battle won.

1065

Where Kareri blossoms scent the ground,  
And elephant cries in joy resound.  
These rocky crags, so fair to see,  
They bring a wondrous joy to me.

1066

With hue of clouds, a cooling blue,  
With waters clear and shining dew.  
Where ladybirds their colors spread,  
By such delights my soul is led.

1067

Like peaks of clouds, or palaces high,  
Their summits reaching to the sky.  
Where elephants trumpeting roam the land,  
These rocky heights are truly grand.

1068

Where fresh rains fall on verdant floor,  
Where ancient Sages dwelt before.  
Where peacocks scream in wild delight,  
The mountain fills my heart with light.

1069

This is enough for me to stay,  
To meditate the life away.  
Enough for one with purpose clear,  
To find the Truth and banish fear.

1070.

“Alaṃ me phāsukāmassa,  
Alaṃ me yogakāmassa,

pahitattassa bhikkhuno;  
pahitattassa tādino.

1071.

“Umāpupphena samānā,  
Nānādijagaṇākiṇṇā,

gaganāvabbhachāditā;  
te selā ramayanti maṃ.

1072.

“Anākiṇṇā gahaṭṭhehi,  
Nānādijagaṇākiṇṇā,

migasaṅghanisevitā;  
te selā ramayanti maṃ.

1073.

“Acchodikā puthusilā,  
Ambusevālasañchannā,

gonaṅgulamigāyutā;  
te selā ramayanti maṃ.

1074.

“Na pañcaṅgikena turiyena,  
Yathā ekaggacittassa,

rati me hoti tādīsī;  
sammā dhammaṃ vipassato.

1075.

“Kammaṃ bahukaṃ na kāraye,  
Ussukko so rasānugiddho,

parivajjeyya janamaṃ na uyyame;  
atthaṃ riñcati yo sukhāvaho.

1076.

“Kammaṃ bahukaṃ na kāraye,  
Kicchati kāyo kilamati,

parivajjeyya anattaneyyametaṃ;  
dukkhito so samathaṃ na vindati.

1077.

“Oṭṭhappahatamattena,  
Patthaddhagīvo carati,

attānampi na passati;  
ahaṃ seyyoti maññati.

1070

Enough for one who seeks for ease,  
Beneath the shade of mountain trees.  
Enough for one with mind so vast,  
To find the Yoga's peace at last.

1071

Like flax-flowers blue or misty sky,  
Where clouds in heavy layers lie.  
Where birds of every wing and cry,  
Delight the ear and please the eye.

1072

Uncrowded by the worldly throng,  
Where herds of deer can move along.  
Where birds of every wing and cry,  
Delight the ear and please the eye.

1073

Where waters flow through rocky bed,  
Where monkeys and the deer are fed.  
With moss and weed the pools are green,  
The loveliest sight that I have seen.

1074

No music from a five-piece band,  
Though played by masters of the land,  
Can match the joy of Dhamma's light,  
When seen by one with perfect sight.

1075

Let not the monk much work assume,  
Lest worldly tasks his life consume.  
Who strives for gain and loves the taste,  
He lays the highest goal to waste.

1076

Let not the monk much work assume,  
Lest he prepare his spirit's doom.  
The body tires, the mind is strained,  
And calm of heart is never gained.

1077

By merely mouthing sacred word,  
His own true self is never heard.  
With stiffened neck he walks with pride,  
Thinking he's better deep inside.

1078.

“Aseyyo seyyasamānaṃ,  
Na taṃ viññū pasamsanti,

bālo maññati attānaṃ;  
patthaddhamānaṃ naraṃ.

1079.

“Yo ca seyyohamasmīti,  
Hīno taṃsadiso vāti,

nāhaṃ seyyoti vā pana;  
vidhāsu na vikampati.

1080.

“Paññavantam tathā tādiṃ,  
Cetosamathamannuttam,

sīlesu susamāhitam;  
tañce viññū pasamsare.

1081.

“Yassa sabrahmacārīsu,  
Ārakā hoti saddhammā,

gāravo nūpalabbhati;  
nabhato puthavī yathā.

1082.

“Yesañca hiri ottappaṃ,  
Virūḥabrahmacariyā te,

sadā sammā upaṭṭhitam;  
tesaṃ khiṇā punabbhavā.

1083.

“Uddhato capalo bhikkhu,  
Kapīva sīhacammena,

paṃsukūlena pāruto;  
na so tenupasobhati.

1084.

“Anuddhato acapalo,  
Sobhati paṃsukūlena,

nipako saṃvutindriyo;  
sīhova girigabbhare.

1085.

“Ete sambahulā devā,  
Dasadevasahassāni,

iddhimanto yasassino;  
sabbe te brahmakāyikā.

1078

Though he is low, the foolish man,  
Thinks "I am best in all the clan."  
The wise will never praise the one,  
Whose heart is hard, whose pride is spun.

1079

But he who knows his station well,  
And does not let his ego swell,  
"Superior," "Equal," or "The Least"—  
From all such thoughts he is released.

1080

Who possesses wisdom, firm and bright,  
In virtue's training finds delight.  
With mental calm that stands the test,  
The Wise shall call that person "Best."

1081

Whoever lacks a deep respect,  
For brothers whom he should protect,  
Is far from Dhamma's holy worth,  
As far as Heaven is from Earth.

1082

But those with shame and moral dread,  
By whom the Holy Life is led,  
Have reached the growth that never dies,  
No further birth for them shall rise.

1083

The monk whose mind is tossed and vain,  
Who wears the rag-robe just for gain,  
Is like an ape in lion's skin—  
He has no beauty from within.

1084

But he with mind composed and still,  
With guarded sense and iron will,  
In rag-pile robes he shines so bright,  
A lion in the cave of light.

1085

The shining gods of power and fame,  
Ten thousand devas, great in name,  
The Brahma hosts of ancient birth,  
All come to honor holy worth.

1086.  
 “Dhammasenāpatiṃ vīraṃ,  
 Sāriputtaṃ namassantā,  
 mahājhāyiṃ samāhitaṃ;  
 tiṭṭhanti pañjalikatā.
1087.  
 “Namo te purisājañña,  
 Yassa te nābhijānāma,  
 namo te purisuttama;  
 yampi nissāya jhāyati.
1088.  
 “Accheraṃ vata buddhānaṃ,  
 Ye mayā nābhijānāma,  
 gambhīro gocaro sako;  
 vāavedhisamāgatā’.
1089.  
 “Taṃ tathā devakāyehi,  
 Sāriputtaṃ tadā disvā,  
 pūjitaṃ pūjanārahaṃ;  
 kappinassa sitaṃ ahu.
1090.  
 “Yāvatā buddhakhattamhi,  
 Dhutaguṇe visiṭṭhohaṃ,  
 ṭhapayitvā mahāmuniṃ;  
 sadiso me na vijjati.
1091.  
 “Pariciṇṇo mayā satthā,  
 Ohito garuko bhāro,  
 kataṃ buddhassa sāsanaṃ;  
 natthi dāni punabbhavo.
1092.  
 “Na cīvare na sayane,  
 Gotamo anappameyyo,  
 Ambunā nekkhammaninno,  
 bhojane nupalimpati;  
 muḷālapupphaṃ vimalaṃva;  
 tibhavābhinissaṭo.
1093.  
 “Satipaṭṭhānagīvo so,  
 Paññāsīso mahāñāṇī,  
 saddhāhattho mahāmuni;  
 sadā carati nibbuto”ti.

1086

They stand with hands in prayer raised,  
That Sāriputta might be praised.  
The Marshal of the Dhamma's might,  
In deep Samādhi, out of sight.

1087

"Homage to thee, O Noble Soul!  
Homage to thee, who reached the goal!  
We cannot know, though we are near,  
On what you muse, O Sage so dear."

1088

How deep the range of Buddhas' sons,  
The vision of the Awakened ones!  
Though we can hit a hair's-breadth mark,  
Without your light, we're in the dark.

1089

Seeing the gods thus gathered 'round,  
With Sāriputta, peace profound,  
The Elder Kappina looked on,  
And smiled to see the battle won.

1090

In all the Buddha's wide domain,  
Save for the Great Sage, free of stain,  
In Dhutanga traits, I stand alone,  
No rival to my path is known.

1091

The Teacher have I served with grace,  
The Buddha's word I did embrace.  
The heavy load is laid aside,  
The root of birth has surely died.

1092

Not by the robe, nor by the bed,  
Nor by the food on which he's fed,  
Is Gotama the Boundless stained—  
A lotus pure has he remained.  
Naught in the triple world can bind,  
His mountain-calm and noble mind.

1093

Mindfulness is his noble neck,  
Faith the hands that keep no check,  
Wisdom, truth is his head so high,  
The Great Sage walks, with peace nearby.

## Tālapuṭathera

1094. “Kadā nuhaṃ pabbatakandarāsu,  
ekākiyo addutiyo vihassaṃ;  
Aniccato sabbabhavaṃ vipassaṃ,  
taṃ me idaṃ taṃ nu kadā bhavissati.
1095. “Kadā nuhaṃ bhinnapaṭandharo muni,  
kāsāvavattho amamo nirāso;  
Rāgañca dosañca tatheva mohaṃ,  
hantvā sukhī pavanagato vihassaṃ.
1096. “Kadā aniccaṃ vadharogaṇiḷaṃ,  
kāyaṃ imaṃ maccujarāyupaddutaṃ;  
Vipassamāno vītabhayo vihassaṃ,  
eko vane taṃ nu kadā bhavissati.
1097. “Kadā nuhaṃ bhayajananiṃ dukhāvahaṃ,  
taṃhālaṃ bahuvidhānuvattaniṃ;  
Paññāmayāṃ tikhiṇamasiṃ gahetvā,  
chetvā vase tampi kadā bhavissati.
1098. “Kadā nu paññāmayamuggatejaṃ,  
satthaṃ isiṇaṃ sahasādiyitvā;  
Māraṃ sasenaṃ sahasā bhañjissaṃ,  
sihāsane taṃ nu kadā bhavissati.
1099. “Kadā nuhaṃ sabbhi samāgamesu,  
diṭṭho bhava dhammagarūhi tāḍibhi;  
Yāthāvadassīhi jitindriyehi,  
padhāniyo taṃ nu kadā bhavissati.
1100. “Kadā nu maṃ tandi khudā pipāsā,  
vātātapā kiṭasarīsapā vā;  
Na bādhayissantī na taṃ giribbaje,  
atthatthiyaṃ taṃ nu kadā bhavissati.
1101. “Kadā nu kho yaṃ viditaṃ mahesinā,  
cattāri saccāni sududdasāni;  
Samāhitatto satimā agacchaṃ,  
paññāya taṃ taṃ nu kadā bhavissati.

## The verses of Venerable Tālaputa

The Aspiration Before Ordination (Verses 1094–1109)

1094

When shall I dwell in mountain caves alone,  
With no companion but my seeking soul?  
When shall I see all worlds as fleeting mist?  
O, when will this, my longing, be made whole?

1095

When shall I wear the patchwork, saffron dye,  
A silent sage, from "mine" and "thirst" set free?  
With greed and hate and dullness cast aside,  
When shall I roam the woods in liberty?

1096

When shall I see this frame as it truly is—  
A nest of sickness, fragile, doomed to die,  
Harassed by age, yet dwelling without fear?  
Alone in woods—when will that day draw nigh?

1097

When shall I take the blade of wisdom's steel,  
To sever clean the vine of craving's dread?  
That tangled snare that drags us into woe—  
When shall I strike until the vine is dead?

1098

When shall I seize the flash of Sage's light,  
The sword of lions, wielded by the Great?  
To crush the tempter Mara and his host,  
And sit upon the Throne in noble state?

1099

When will the virtuous see me in their midst?  
Those steady ones who see the world as true,  
Who've mastered sense and walked the path of peace—  
When shall I join that dedicated few?

1100

When will the pangs of hunger, thirst, and cold,  
The stinging flies and serpents of the cave,  
No longer shake my mind from its intent?  
When shall I find the mountain-peace I crave?

1101

When shall I reach the Truths the Great Sage knew?  
Those four deep gems so difficult to sight,  
With mind composed and mindfulness awake—  
When shall I touch them with my wisdom's light?

1102. “Kadā nu rūpe amite ca sadde,  
gandhe rase phusitabbe ca dhamme;  
Ādittatohaṃ samathehi yutto,  
paññāya dacchaṃ tadidaṃ kadā me.
1103. “Kadā nuhaṃ dubbacanena vutto,  
tatonimittaṃ vimano na hessaṃ;  
Atho pasatthopi tatonimittaṃ,  
tuṭṭho na hessaṃ tadidaṃ kadā me.
1104. “Kadā nu kaṭṭhe ca tiṇe latā ca,  
khandhe imehaṃ amite ca dhamme;  
Ajjhattikāneva ca bāhirāni ca,  
samaṃ tuleyyaṃ tadidaṃ kadā me.
1105. “Kadā nu maṃ pāvusakālamegho,  
navena toyena sacīvaraṃ vane;  
Isippayātamhi pathe vajantaṃ,  
ovassate taṃ nu kadā bhavissati.
1106. “Kadā mayūrassa sikhaṇḍino vane,  
dijassa sutvā girigabbhare rutaṃ;  
Paccuṭṭhahitvā amatassa pattiyā,  
saṃcintaye taṃ nu kadā bhavissati.
1107. “Kadā nu gaṅgaṃ yamunaṃ sarassatiṃ,  
pātālakhittaṃ vaḷavāmukhañca ;  
Asajjamāno patareyyamiddhiyā,  
vibhiṃsanaṃ taṃ nu kadā bhavissati.
1108. “Kadā nu nāgova asaṅgacārī,  
padālaye kāmagaṇesu chandaṃ;  
Nibbajjayaṃ sabbasubhaṃ nimittaṃ,  
jhāne yuto taṃ nu kadā bhavissati.
1109. “Kadā iṇaṭṭova daliddako nidhiṃ,  
ārādhayitvā dhanikehi pīlito;  
Tuṭṭho bhavissaṃ adhigamma sāsanaṃ,  
mahesino taṃ nu kadā bhavissati.

1102

When shall I find the calm within the storm,  
From sights and sounds and scents that burn like fire?  
When will my wisdom see them as they are,  
And quench the fever of the world's desire?

1103

When shall I hear the harsh and bitter word,  
And feel no tremor in my silent mind?  
And when praised high, feel no elated surge?  
When shall I leave these worldly winds behind?

1104

When shall I see my body, bones, and breath,  
And see the grass, the timber, and the vine,  
As equal things—both hollow, both the same?  
When shall this balanced clarity be mine?

1105

When will the clouds of early rainy days  
Drench me in saffron as I walk the track,  
The ancient path the Buddhas walked before?  
When shall I go, and never look more back?

1106

When shall the peacock's cry within the glen  
Wake me to see the Truth of all that's born?  
To pierce the veil and touch the Deathless Shore,  
And rise above the world, no more forlorn?

1107

When shall I cross the Ganges and the deep?  
By psychic power, through whirlpools dark and wide,  
To reach the further shore where terrors cease,  
And drift no more upon the worldly tide?

1108

When shall I snap the chains of sensory grace,  
Like some great tusker breaking from his post?  
To shun the fair and dwell in dhyana's light,  
Defeating Mara and his phantom host?

1109

When shall I find the Wealth the Sages taught?  
Like a poor debtor freed from every bond,  
Rejoicing in the Dhamma's rich reward,  
And touching peace in the Great Beyond?

1110. “Bahūni vassāni tayāmhi yācito,  
‘agāravāseṇa alaṃ nu te idaṃ’;  
Taṃ dāni maṃ pabbajitaṃ samānaṃ,  
kiṃkāraṇā citta tuvaṃ na yuñjasi.
1111. “Nanu ahaṃ citta tayāmhi yācito,  
‘giribbaje citrachadā vihaṅgamā’;  
Mahindaghosattthanitābhigajjino,  
te taṃ ramesanti vanamhi jhāyinaṃ.
1112. “Kulamhi mitte ca piye ca ñātake,  
khiḍḍāratim kāmagaṇaṅca loke;  
Sabbam pahāya imamajjhupāgato,  
athopi tvaṃ citta na mayha tussasi.
1113. “Mameva etaṃ na hi tvaṃ paresaṃ,  
sannāhakāle paridevitena kiṃ;  
Sabbam idaṃ calamiti pekkhamāno,  
abhinikkhamim amatapadaṃ jigīsaṃ.
1114. “Suyuttavādī dvipadānamuttamo,  
mahābhisakko naradammasārathi;  
‘Cittaṃ calaṃ makkaṭasannibhaṃ iti,  
avītarāgena sudunnivārayaṃ’.
1115. “Kāmā hi citrā madhurā manoramā,  
aviddasū yattha sitā puthujjanā;  
Te dukkhamicchanti punabbhavesino,  
cittena nītā niraye nirākatā.
1116. ““Mayūraakoṅcābhirutamhi kānane,  
dīpihi byagghehi purakkhato vasaṃ;  
Kāye apekkhaṃ jaha mā virādhaya’,  
itissu maṃ citta pure niyuñjasi.
1117. ““Bhāvehi jhānāni ca indriyāni ca,  
balāni bojjaṅgasamādhībhāvanā;  
Tisso ca vijjā phusa buddhasāsane’,  
itissu maṃ citta pure niyuñjasi.

The Dialogue With the Mind (Verses 1110–1132)

1110

For many years, O Mind, you pleaded loud:  
"Leave home behind! No more this worldly life!"  
Now I have gone, a wanderer set free—  
Why do you stall and stir internal strife?

1111

Was it not you, O Mind, who promised me  
The painted wings of peacocks in the wood?  
The thunder of the falls, the mountain's roar?  
You said that there, my meditation should!

1112

I left my kin, my friends, my very name,  
The games of youth, the pleasures of the sense;  
I came to woods exactly as you asked—  
Why are you now so cold and so intense?

1113

"I am your own," you said, "and no one else's."  
Then why this grief when war is at the gate?  
I saw the world as shaking, fragile, brief,  
And sought the Deathless—why do you hesitate?

1114

The Great Physician, He who tames the soul,  
The Buddha said: "The mind is like a crane,  
A restless monkey, difficult to hold,  
Unless the fires of lust are on the wane."

1115

For worldly folk are led by fickle thought,  
Chasing the sweet, the lovely, and the bright;  
They seek new birth but find only the dark,  
As Mind leads them to hell's eternal night.

1116

You told me once: "In woods where tigers roam,  
Where cranes and peacocks call across the sky,  
Give up the body! Do not miss the chance!  
The ninth great moment now is passing by!"

1117

You urged me: "Cultivate the Seven Powers,  
The Faculties, the Path, the Focused State,  
Attain the Threefold Knowledge of the Seer!"  
This was your plea; why make me wait?

1118. “Bhāvehi maggaṃ amatassa pattiyā,  
niyyānikam sabbadukkhakkhayogadham;  
Aṭṭhaṅgikam sabbakilesasodhanam’,  
itissu maṃ citta pure niyuñjasi.
1119. “Dukkanti khandhe paṭipassa yoniso,  
yato ca dukkham samudeti taṃ jaha;  
Idheva dukkhassa karohi antam’,  
itissu maṃ citta pure niyuñjasi.
1120. “Aniccaṃ dukkhanti vipassa yoniso,  
suññaṃ anattāti agham vadhanti ca;  
Manovicāre uparundha cetaso’,  
itissu maṃ citta pure niyuñjasi.
1121. “Muṇḍo virūpo abhisāpamāgato,  
kapālahatthova kulesu bhikkhasu;  
Yuñjassu satthuvacane mahesino’,  
itissu maṃ citta pure niyuñjasi.
1122. “Susamvutatto visikhantare caram,  
kulesu kāmesu asaṅgamānaso;  
Cando yathā dosinapuṇṇamāsiyā’,  
itissu maṃ citta pure niyuñjasi.
1123. “Āraññiko hohi ca piṇḍapātiko,  
sosāniko hohi ca paṃsukūliko;  
Nesajjiko hohi sadā dhute rato’,  
itissu maṃ citta pure niyuñjasi.
1124. “Ropetva rukkhāni yathā phalesī,  
mūle taruṃ chettu tameva icchasi;  
Tathūpamaṃ cittamidaṃ karosi,  
yaṃ maṃ aniccaṃhi cale niyuñjasi.
1125. “Arūpa dūraṅgama ekacāri,  
na te karissaṃ vacanaṃ idāniham;  
Dukkha hi kāmā kaṭukā mahabbhayā,  
nibbānamevābhimano carissaṃ.

1118

"Walk the Eightfold Way!" you used to cry,  
"The path that leads away from every pain,  
That cleanses every stain of ancient dust!"  
Why do you now pull back upon the rein?

1119

"See the Five Bundles as a mass of woe!  
Abandon craving, where all sorrows grow!  
End it right here!"—these were your very words.  
Why do you falter when it's time to go?

1120

"Look at the Change! The Sorrow! and the Void!  
See the No-Self! The wound! The murderer's hand!"  
You taught me this to shut the mental doors—  
Why do you now drift from the Truth we planned?

1121

"Shaven and strange, a bowl within your hand,  
A beggar seeking scraps from door to door,  
Follow the Sage!"—you whispered in my ear.  
Why do you try to drag me back to shore?

1122

"Move through the streets with senses guarded well,  
Like the full moon that drifts through cloudless night,  
Untouched by lust, unattached to kin."  
Why do you now obscure my inner light?

1123

"Dwell in the forest, eat what's in the bowl,  
Wear the rag-robles, sleep only sitting high,  
Inhabit graves, love every rugged rule!"  
Why is it now you pass these virtues by?

1124

Like one who plants a tree and waits for fruit,  
Then seeks to fell it when the blossoms bloom;  
So you, O Mind, have led me to this path,  
Then try to plunge me back into the gloom.

1125

O formless Mind, traveler from afar,  
I shall not heed your fickle voice again!  
Sensual lust is bitter, fraught with fear;  
I seek Nirvana, far from worldly men.

1126. “Nāhaṃ alakkhyā ahirikkatāya vā,  
na cittahetū na ca dūrakantanā;  
Ājīvahetū ca ahaṃ na nikkhamiṃ,  
kato ca te citta paṭissavo mayā.
1127. “Appicchatā sappurisehi vaṇṇitā,  
makkhappahānaṃ vūpasamo dukhassa’;  
Itissu maṃ citta tadā niyuñjasi,  
idāni tvaṃ gacchasi pubbacinṇaṃ.
1128. “Taṇhā avijjā ca piyāpiyañca,  
subhāni rūpāni sukhā ca vedanā;  
Manāpiyā kāmagaṇā ca vantā,  
vante ahaṃ āvamituṃ na ussahe.
1129. “Sabbattha te citta vaco kataṃ mayā,  
bahūsu jātisu na mesi kopito;  
Ajjhattasambhavo kataññutāya te,  
dukkhe ciraṃ saṃsaritaṃ tayā kate.
1130. “Tvaññeva no citta karosi brāhmaṇo,  
tvaṃ khattiyo rājadasī karosi;  
Vessā ca suddā ca bhavāma ekadā,  
devattanaṃ vāpi taveva vāhasā.
1131. “Taveva hetū asurā bhavāmase,  
tvaṃmūlakaṃ nerayikā bhavāmase;  
Atho tiracchānagatāpi ekadā,  
petattanaṃ vāpi taveva vāhasā.
1132. “Nanu dubbhissasi maṃ punappunaṃ,  
muhaṃ muhaṃ cāraṇikaṃva dassayaṃ;  
Ummattakeneva mayā palobhasi,  
kiñcāpi te citta virādhitaṃ mayā.
1133. “Idaṃ pure cittamacāri cārikaṃ,  
yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;  
Tadajjahaṃ niggahessāmi yoniso,  
hatthippabhinnaṃ viya aṅkusaggaho.

1126

I did not leave for lack of luck or pride,  
Nor was I driven by a criminal's shame,  
Nor was it trade that brought me to the woods—  
I came because you called me by my name!

1127

"Contentment is the praise of holy men,  
To kill conceit and bring the end of pain!"  
This was your song, O Mind, in days gone by—  
Why do you long for ancient dust again?

1128

Craving, Ignorance, the Like and Dislike,  
Beautiful forms and feelings of delight—  
These are the vomit I have cast away;  
I will not swallow what I've put to flight.

1129

In every life, I've done as you have willed,  
Through countless births, I've followed where you led.  
I bear no grudge, though you have caused me grief,  
And spun the wheel while weary ages fled.

1130

'Twas you, O Mind, that made me priest or king,  
A lord of earth, or slave of lowly birth;  
A god in heaven, or a merchant prince—  
All by your power, you gave me "value" or "worth."

1131

Because of you, I've been an angry ghost,  
A beast of burden, or a soul in hell.  
In every realm, I've wandered by your whim,  
Under the magic of your ancient spell.

1132

You've wronged me, Mind, time and time again,  
A puppet-master making me the fool.  
You play with me as if I were insane—  
What have I done to be your helpless tool?

#### The Mastery (Verses 1133–1148)

1133

Once, this mind went wandering where it liked,  
As fancy led, on paths of pleasure's whim;  
But now I'll hold it fast with wisdom's hook,  
As a mahout curbs the tusker, fierce and grim.

1134. “Sattḥā ca me lokamimaṃ adhiṭṭhahi,  
aniccato addhuvato asārato;  
Pakkhanda maṃ citta jinassa sāsane,  
tārehi oghā mahatā suduttarā.
1135. “Na te idaṃ citta yathā purāṇakaṃ,  
nāhaṃ alaṃ tuyha vase nivattituṃ;  
Mahesino pabbajitomi sāsane,  
na mādisā honti vināsadhārino.
1136. “Nagā samuddā saritā vasundharā,  
disā catasso vidisā adho divā;  
Sabbe aniccā tibhavā upaddutā,  
kuhiṃ gato citta sukhaṃ ramissasi.
1137. “Dhitipparaṃ kiṃ mama citta kāhisi,  
na te alaṃ citta vasānuvattako;  
Na jātu bhastaṃ ubhatomukhaṃ chupe,  
dhiratthu pūraṃ nava sotasandaniṃ.
1138. “Varāhaṇeyyavigāḷhasevite,  
pabbhāraḷḷe pakateva sundare;  
Navambunā pāvusasitthakānane,  
tahiṃ guhāgehagato ramissasi.
1139. “Sunīlagīvā susikhā supekhanā,  
sucittapattacchadanā vihaṅgamā;  
Sumaṅjughosatthanitābhigajjino,  
te taṃ ramessanti vanamhi jhāyinaṃ.
1140. “Vuṭṭhamhi deve caturaṅgule tiṇe,  
saṃpupphite meghanibhamhi kānane;  
Nagantare viṭapisamo sayissaṃ,  
taṃ me mudū hehiti tūlasannibhaṃ.
1141. “Tathā tu kassāmi yathāpi issaro,  
yaṃ labbhati tenapi hotu me alaṃ;  
Na tāhaṃ kassāmi yathā atandito,  
biḷārabhastava yathā sumadditaṃ.

1134

The Master showed me that this world is void,  
Unsteady, fleeting, stripped of any core.  
Jump, O my Mind, into the Buddha's Way!  
Cross the great flood and reach the further shore.

1135

This body-house is not for you, O Mind!  
I'll not return to serve your old command.  
I'm vowed to Him, the Sage of noble Seek,  
I'll hold my ground and firmly I shall stand.

1136

The mountains, seas, the rivers, and the earth,  
The rolling heavens and the worlds below—  
All are on fire, all passing, all unsafe.  
Where will you find a "joy" that does not go?

1137

My will is set! What can you do, O Mind?  
I'll never follow where your passions lead.  
Who'd touch a bag of filth with two open ends?  
This body-drain is vanity indeed.

1138

Go to the caves, the cliffs, the mountain peaks,  
Where wild boars roam and forest deer abide,  
Where fresh rain falls upon the thirsty green—  
There find the joy that lives in the inside.

1139

Where peacocks call with necks of brilliant blue,  
With crested heads and feathers fine and bright;  
Their song shall be the music for your soul,  
As you sit deep in dhyana's holy light.

1140

When rain has fallen, and the grass is lush,  
And woods are blooming like a summer cloud,  
I'll lie upon the mountain's grassy bed,  
Soft as a bale of wool, away from the crowd.

1141

I'll rule you, Mind, as masters rule a slave,  
And make you happy with whatever's found;  
I'll work you hard, until you're supple, soft,  
Like a cat-skin bag that's beaten on the ground.

1142. “Tathā tu kassāmi yathāpi issaro,  
yaṃ labbhati tenapi hotu me alaṃ;  
Vīriyena taṃ mayha vasānayissaṃ,  
gajaṃva mattaṃ kusalaṅkusaggaho.
1143. “Tayā sudantena avatṭhitena hi,  
hayena yoggācariyova ujjunā;  
Pahomi maggaṃ paṭipajjitaṃ sivaṃ,  
cittānurakkhihi sadā nisevitaṃ.
1144. “Ārammaṇe taṃ balasā nibandhisam,  
nāgaṃva thambhamhi dalhāya rajjuyā;  
Taṃ me suguttaṃ satiyā subhāvitaṃ,  
anissitaṃ sabbabhavesu hehisi.
1145. “Paññāya chetvā vipathānusāriṇaṃ,  
yogena niggayha pathe nivesiya;  
Disvā samudayaṃ vibhavañca sambhavaṃ,  
dāyādako hehisi aggavādino.
1146. “Catubbipallāsavaṣaṃ adhiṭṭhitaṃ,  
gāmaṇḍalaṃva parinesi citta maṃ;  
Nanu saṃyojanabandhanacchidaṃ,  
saṃsevase kārūṇikaṃ mahāmuniṃ.
1147. “Migo yathā seri sucittakānane,  
rammaṃ giriṃ pāvusaabbhamāliniṃ ;  
Anākule tattha nage ramissaṃ,  
asaṃsayaṃ citta parā bhavissasi.
1148. “Ye tuyha chandena vasena vattino,  
narā ca nārī ca anubhonti yaṃ sukhaṃ;  
Aviddasū māravasānuvattino,  
bhavābhinandī tava citta sāvakā”ti.

1142

I'll rule you, Mind, as masters rule a slave,  
And lead you where the path of virtue goes;  
By energy, I'll bring you to my will,  
As the sharp hook subdues the elephant's throes.

1143

With you well-tamed and steady in your gait,  
Like a swift horse beneath a rider's hand,  
I'll walk the Safety Path the Sages took—  
The straightest road into the Deathless Land.

1144

I'll bind you to the post of "Looking In,"  
With ropes of mindfulness, secure and tight;  
Then, guarded well and purified by truth,  
You'll find no home in any worldly sight.

1145

Cut the wrong path with wisdom's sharpest edge!  
Restrain the heart and force it to the Way!  
See how things rise, and see how they must fall—  
And be the Buddha's heir this very day.

1146

You led me round the fourfold mental maze,  
Like a lost child within a village square.  
Why not seek Him, the Great Compassionate Sage,  
Who breaks the bonds and strips the spirit bare?

1147

Like a wild deer that roams the painted woods,  
Upon the peaks where misty garlands lie,  
I shall find joy upon the silent hills;  
While you, O worldly Mind, shall surely die.

1148

Let those who will, both women and both men,  
Live by your whim and taste your fleeting "bliss."  
Those fools are Māra's slaves, in love with birth—  
But I have found a joy far more than this!

## Sumedhā therī

450. Mantāvatiyā nagare rañño  
koñcassa aggamaheṣiyā.  
Dhītā āsiṃ sumedhā  
pasāditā sāsanakarehi.
451. Sīlavatī cittakathā bahussutā  
buddhasāsane vinitā.  
Mātāpitaro upagamma  
bhaṇati “Ubhayo nisāmetha.
452. “Nibbānābhiratāhaṃ asassataṃ  
bhavagataṃ yadipi dibbaṃ.  
Kimaṅgaṃ pana tucchā kāmā  
appassādā bahuvighātā.
453. “Kāmā kaṭukā āsivisūpamā  
yesu mucchitā bālā.  
Te dīgharattaṃ niraye  
samappitā haññante dukkhitā.
454. “Socanti pāpakammā  
vinipāte pāpavaddhino sadā.  
Kāyena ca vācāya ca  
manasā ca asaṃvutā bālā.
455. “Bālā te duppaññā acetanā  
dukkhasamudayoruddhā.  
Desante ajānantā  
na bujjhare ariyasaccāni.
456. “Saccāni amma buddhavaradesitāni  
te bahutarā ajānantā ye.  
Abhinandanti bhavagataṃ  
pihenti devesu upapattiṃ.
457. “Devesupi upapatti asassatā  
bhavagate aniccamhi.  
Na ca santasanti bālā  
punappunaṃ jāyitabbassa.
458. “Cattāro vinipātā duve ca  
gatiyo kathañci labbhanti.  
Na ca vinipātagatānaṃ  
pabbajjā atthi nirayesu.

## The Songs of Sumedhā Therī

### I. Royal Lineage and the Call to Awakening

- 450 In Mantāvati's royal walls, where King Koñca's glory calls,  
I was born of the High Queen's grace, a daughter of a noble race.  
Sumedhā was the name I bore, till Dhamma's light I did adore,  
Taught by those who followed fast, the Buddha's word from first to last.
- 451 With virtue's shield and speech so fair, in Triple Gems I found my share,  
Deeply learned in the Right Way, to my parents I did repay:  
"O Mother, Father, hear my plea, listen to what must surely be,  
Attend with care to every word, the truest path you've ever heard."
- 452 "In Nirvana's peace I find my rest, for worldly life is but a test,  
Unstable is the highest throne, even where the gods are known.  
How much more then, these hollow dreams? Sensual joy is less than it seems,  
A fleeting taste, a moment's play, followed by a long decay."
- 453 "Like a serpent's tooth, the senses sting, to those who to their pleasures cling,  
The foolish wander, blind and lost, never counting the bitter cost.  
In hellish depths they crowded lie, beneath a dark and burning sky,  
Suffering long in grief and pain, seeking for a lost joy in vain."
- 454 "The unwise act with hearts unswayed, in words and deeds their debts are paid,  
Unguarded in their mind and soul, they lose the path and miss the goal.  
Growing in evil, day by day, they weep as merit fades away,  
In realms of woe they find their bed, by their own dark shadows led."
- 455 "Bereft of wisdom, dull of thought, in suffering's net they're firmly caught,  
They cherish pain and its dark seed, ignoring every noble deed.  
The Four Great Truths they do not see, the path that sets the spirit free,  
Though Ariyas teach the way to light, the fools remain in endless night."
- 456 "O Mother dear, the crowds are vast, who hold the changing world so fast,  
Ignoring Truths the Buddha told, for heavenly silver and gold.  
They long to dwell among the blest, in divine realms of fleeting rest,  
Not knowing that the highest birth, must end again in soil and earth."
- 457 "Even the heavens shift and fade, in the realm where time is made,  
Yet the foolish feel no great fear, though the hour of birth is near.  
Again, again, the wheel must turn, again, again, the fires must burn,  
They tremble not at life's repeat, or at the dust upon their feet."
- 458 "Four are the paths to lower hells, where only grief and shadow dwells,  
Two are the paths to higher ground, but rarely is the doorway found.  
For those who fall to the abyss, there is no hope of monkhood's bliss,  
In hellish fires, no robes are worn, no noble vows are ever sworn."

459. “Anujānātha maṃ ubhayo  
pabbajitūṃ dasabalassa pāvacane.  
Appossukkā ghaṭṭissaṃ  
jātimaraṇappahānāya.
460. “Kiṃ bhavagate abhinanditena  
kāyakalinā asārena.  
Bhavataṇhāya nirodhā  
anujānātha pabbajissāmi.
461. “Buddhānaṃ uppādo vivajjito  
akkhaṇo khaṇo laddho.  
Sīlāni brahmacariyaṃ  
yāvajīvaṃ na dūseyyaṃ”.
462. Evaṃ bhaṇati sumedhā  
mātāpitaro “Na tāva āhāraṃ.  
Āharissaṃ ghaṭṭhā  
maraṇavasamaṃ gatāva hessāmi”.
463. Mātā dukkhitā rodati pitā ca  
assā sabbaso samabhihato.  
Ghaṭṭenti saññāpetūṃ  
pāsādātaḷe chamāpatitaṃ.
464. “Uṭṭhehi puttaka kiṃ socitena  
dinnāsi vāraṇavatimhi.  
Rājā anīkaratto  
abhirūpo tassa tvaṃ dinnā.
465. “Aggamahesī bhavissasi  
anīkarattassa rājino bhariyā.  
Sīlāni brahmacariyaṃ  
pabbajjā dukkarā puttaka.
466. “Rajje āṇādhanaṃissariyaṃ  
bhogā sukhā daharikāsi.  
Bhuñjāhi kāmaḷhoge  
vāreyyaṃ hotu te putta”.
467. Atha ne bhaṇati sumedhā  
“Mā edisikāni bhavagatamasāraṃ.  
Pabbajjā vā hohiti  
maraṇaṃ vā me na ceva vāreyyaṃ.

459 "Grant me leave, O Parents twain, to break the link and end the chain,  
In the Great Ten-Powered One's command, I'll walk across the burning sand.  
With little care for worldly strife, I'll stop this wheel of life,  
To leave behind both birth and death, and find the Peace in every breath."

460 "What use is this, this frame of clay? This flawed and hollow, dark array?  
Why cherish that which has no core? Why linger on this weary shore?  
Through ending craving, I shall rise, permit me now to seek the prize,  
To join the Sangha, pure and free, for birth is but a misery."

461 "The Buddha's dawn has come at last, the time of darkness now has passed,  
The 'ill-timed' hours are finally done, the 'opportune' moment has begun.  
A life of virtue, pure and bright, I'll keep through every day and night,  
Throughout this life, I shall not stain, the Brahma-path that ends all pain."

## II. The Hunger Strike and Parents' Plea

462 Thus Sumedhā her parents told: "Until the Robe I may enfold,  
I shall not touch a grain of rice, or pay the world its heavy price.  
While I remain in house and hall, I'll let the shadows on me fall,  
And if I cannot walk the Way, I'll welcome death this very day."

463 Her mother wept with bitter tears, her father's heart was filled with fears,  
His face was drenched in sorrow's rain, to see his daughter's resolve and pain.  
Upon the floor she prostrate lay, turning from the light of day,  
As they tried to soothe her heart, and play a worldly parents' part.

464 "Arise, dear child! Why mourn and weep? The promises we have to keep,  
To King Anīkaratta fair, we've pledged your hand and royal hair.  
In Vāraṇavatī he reigns, across the hills and golden plains,  
A handsome king of noble line, for you his royal jewels shine."

465 "You'll be his Queen, his heart's delight, the chief of all within his sight,  
Monastic Path is too stern, for one so young to strive and learn.  
The vows are hard, the life is cold, more than a tender girl can hold,  
Virtue and robes are for the old, not for a heart of royal gold."

466 " Take back the crown, the gold, the power, that wither like a summer flower!  
In this existence, there's no core, I seek the path to the Further Shore.  
Either the Robe or Death's embrace, for I'll not lead a worldly race,  
The marriage bed I shall not see; only the Dhamma sets me free."

## III. The Anatomy of Disgust

467 "O Mother, do not speak such things, of the hollow joy that status brings.  
I see the end of every breath—give me the Robe, or give me Death.  
For worldly life has no retreat, I will not accept a bride's seat."

468. “Kimiva pūtikāyamasuciṃ  
savanagandhaṃ bhayānakam kuṇapaṃ.  
Abhisamvisēyyaṃ bhastaṃ  
asakiṃ paggharitaṃ asucipuṇṇaṃ.
469. “Kimiva tāhaṃ jānanti  
vikulakaṃ maṃsasoṇitupalittaṃ.  
Kimikulālayaṃ sakuṇabhattaṃ  
kaḷevaraṃ kissa diyyati.
470. “Nibbuyhati susānaṃ  
aciraṃ kāyo apetaṃ viññāṇo.  
Chuddho kaḷiṅgamaṃ viya  
jigucchamaṇehi ñātīhi.
471. “Chuddhūna naṃ susāne  
parabhattaṃ nhāyanti jigucchantā.  
Niyakā mātāpitaro  
kiṃ pana sādharmaṇā janatā.
472. “Ajjhositā asāre  
kaḷevare aṭṭhinhārusaṅghāte.  
Kheḷassuccārassava  
paripuṇṇe pūtikāyamhi.
473. “Yo naṃ vinibbhujitvā  
abbhantaramassa bāhiraṃ kayirā  
gandhassa asahamānā  
sakāpi mātā jiguccheyya.
474. “Khandhadhātuāyatanaṃ  
saṅkhataṃ jātimūlakaṃ dukkhaṃ.  
Yoniso anuvicinantī  
vāreyyaṃ kissa iccheyyaṃ.
475. “Divase divase tisatti  
satāni navanavā pateyyuṃ kāyamhi.  
Vassasatampi ca ghāto  
seyyo dukkhassa cevaṃ khayō.
476. “Ajjhupagacche ghātaṃ  
yo viññāyevaṃ satthuno vacanaṃ.  
'Dīgho tesaṃ saṃsāro  
punappunaṃ haññamānānaṃ'.

- 468 "Why should I love this bag of skin? This leaking vessel, full of sin?  
A rotting corpse, a fearful sight, that flows with filth both day and night.  
A bag of bones, a bundle of breath, a house that's haunted by its death,  
Only the fool would hold it dear, and live a life of lust and fear."
- 469 "I know this frame for what it is—a feast for worms, a nest of hiss,  
Painted with blood and bound with meat, a trap for every soul's defeat.  
The vultures wait to tear the prize; why give this corpse to a monarch's eyes?  
Why dress a skeleton in silk, and feed a ghost with honeyed milk?"
- 470 "Soon will this body, void of breath, be cast into the house of death,  
A soulless form that none can keep, where kin in deep abhorrence weep.  
Like a fallen log, it lies alone, when consciousness has fled its throne,  
To the graveyard's dust it is consigned, by weeping kin left far behind."
- 471 "They cast the corpse within the grove, where hungry beasts and vultures rove,  
Then bathe their hair and limbs in haste, loathing the flesh they laid to waste.  
If parents flee such grim decay, and turn their shuddering hearts away,  
Why should the common folk then care, for that which none can truly bear?"
- 472 "Yet worldlings cling to what is frail, a rotting shell, a ghostly veil,  
A heap of bones and sinew tied, where foul and bitter waters hide.  
Full of phlegm and filth within, beneath the surface of the skin,  
A vessel of waste and dark design, where none can find a spark divine."
- 473 "If one should turn it inside out, to show what life is all about,  
The stench would rise so sharp and dread, that even she who gave it bread—  
The mother who once held it near—would shrink away in sudden fear,  
Unable to endure the sight, or bear the smell of such a blight."
- 474 "The Aggregates and Elements, are but a mass of grief's events,  
From birth they spring, in pain they dwell, a conditioned and a hollow shell.  
In Dhamma's light I see it plain, a root of sorrow and of pain,  
Why should I seek a marriage bed, when such a path to woe is led?"

#### IV. The Necessity of the Path

- 475 "If thrice a hundred spears each day, should pierce my flesh in grim array,  
And through a hundred years should strike, a thousand wounds all felt alike—  
Such torture would be better far, if it could heal this ancient scar,  
And bring the end of birth's long night, into the peace of holy light."
- 476 "Whoever knows the Teacher's word, and truth within their soul has heard,  
Would take such blows and find them sweet, to lay them at the Buddha's feet.  
For long the round of rebirth flows, a weary path of endless woes,  
Where we are slaughtered o'er and o'er, upon a dark and restless shore."

477. “Devesu manussesu ca  
tiracchānayoniyā asurakāye.  
Petesu ca nirayesu ca  
aparimitā dissare ghātā.
478. “Ghātā nirayesu bahū  
vinipātagatassa pīlyamānassa.  
Devesupi attāṇaṃ  
nibbānasukhā paraṃ natthi.
479. “Pattā te nibbānaṃ  
ye yuttā dasabalassa pāvacane.  
Appossukkā ghaṭenti  
jātimaraṇappahānāya.
480. “Ajjeva tātabhinikkhamissaṃ  
bhogehi kiṃ asārehi.  
Nibbinnā me kāmā  
vantasamā tālavatthukatā”.
481. Sā cevaṃ bhaṇati pitara-  
maṇīkaratto ca yassa sā dinnā.  
Upayāsi vāraṇavate  
vāreyyamupaṭṭhite kāle.
482. Atha asitanicitamuduke  
kese khaggena chindiya sumedhā.  
Pāsādaṃ pidahitvā  
paṭhamajjhānaṃ samāpajji.
483. Sā ca tahiṃ samāpannā  
anīkaratto ca āgato nagaraṃ.  
Pāsāde ca sumedhā  
aniccasaññaṃ subhāveti.
484. Sā ca manasi karoti  
anīkaratto ca āruhī turitaṃ.  
Maṇikanakabhūsitaṅgo  
katañjalī yācati sumedhaṃ.
485. “Rajje āṇādhanaṃissariyaṃ  
bhogā sukhā daharikāsi.  
Bhuñjāhi kāmabhoge  
kāmasukhā dullabhā loke.
486. “Nissaṭṭhaṃ te rajjaṃ  
bhoge bhuñjassu dehi dānāni.  
Mā dummanā ahosi  
mātāpitaro te dukkhitā”.

- 477 "Among the gods and mortal men, in beasts and ghosts and back again,  
In hell's deep fire and asura's strife, throughout the shifting realms of life—  
The wounds and strikes are without end, where none can find a faithful friend,  
A sea of violence and of dread, where countless bitter tears are shed."
- 478 "In hell the torments never cease, and falling states find no release;  
Even the gods can find no wall, to shield them when the passions fall.  
Beyond the reach of fire and pain, only Nirvana's joys remain,  
No greater bliss can e'er be found, than rising from this earthly ground."
- 479 "They reach that Peace, the noble few, who keep the Buddha's Dhamma true;  
With earnest hearts they strive to be, from birth and death forever free.  
The Ten-Fold Power's path they tread, by quietness and wisdom led,  
To end the cycle and the strain, and never walk this earth again."
- 480 "This very day I must depart, and cast the world from out my heart;  
What use are riches, void of core? I seek their hollow thrill no more.  
Like a dog's vomit, foul to see, I cast away my destiny,  
Like a lopped palm-tree, severed deep, no more shall I in Samsara sleep."

#### V. The King's Arrival

- 481 As she spoke, the King drew near, with chariots loud for all to hear,  
Anīkaratta, in his pride, came to claim his royal bride.  
The hour of marriage was at hand, the grandest wedding in the land.
- 482 But Sumedhā took up a blade, and of her hair a sacrifice made.  
She shorn the raven locks so soft, and cast her spirit high aloft,  
Then locked the doors of her royal room, to find the light within the gloom.
- 483 She entered Jhāna, deep and still, with steady heart and iron will,  
While King Anīkaratta came, to offer her his crown and name.  
Within that room, she meditated, on how all things are evanescent and fated.
- 484 She kept the mark of Truth in mind, while the King sought what he could find,  
He climbed the stairs with jewels bright, to plead his case with all his might.  
With hands together, he implored, "O Princess, whom I have adored..."
- 485 "Arise, my Queen, and take your place, let all the world behold your grace!  
Young and fair, with wealth untold, why trade your life for the forest cold?  
The joys of sense are hard to find, leave these somber thoughts behind."
- 486 "My kingdom's yours, to rule and sway, give great gifts from day to day.  
Do not be sad or turn from me, your parents drown in misery.  
Enjoy the pleasures of the throne, and let your royal grace be known."

487. Taṃ taṃ bhaṇati sumedhā  
kāmehi anatthikā vigatamohā.  
“Mā kāme abhinandi  
kāmesvādīnaṃ passa.
488. “Cātuddīpo rājā mandhātā  
āsi kāmabhogīna maggo.  
Atitto kālaṅkato  
na cassa paripūritā icchā.
489. “Satta ratanāni vasseyya  
vuṭṭhimā dasadisā samantena.  
Na catthi titti kāmānaṃ  
atittāva maranti narā.
490. “Asisūnūpamā kāmā  
kāmā sappasiropamā.  
Ukkopamā anudahanti  
aṭṭhikaṅkala sannibhā.
491. “Aniccā addhuvā kāmā  
bahudukkhā mahāvisā.  
Ayogūlova santatto  
aghamūlā dukhapphalā.
492. “Rukkhapphalūpamā kāmā  
maṃsapesūpamā dukhā.  
Supinopamā vañcaniyā  
kāmā yācitakūpamā.
493. “Sattisūlūpamā kāmā  
rogo gaṇḍo aghaṃ nighaṃ.  
Aṅgārakāsusadisā  
aghamūlaṃ bhayaṃ vadho.
494. “Evaṃ bahudukkhā kāmā  
akkhātā antarāyikā.  
Gacchatha na me bhagavate  
vissāso atthi attano.
495. “Kiṃ mama paro karissati  
attano sīsamhi ḍayhamānamhi.  
Anubandhe jarāmaṇe  
tassa ghātāya ghaṭitabbaṃ”.
496. Dvāraṃ apāpuritvānaṃ  
mātāpitaro anīkarattañca.  
Disvāna chamaṃ nisinne  
rodante idamavocaṃ.

487 Then Sumedhā, with eyes so clear, let fall no single trace of fear,  
Devoid of greed, with wisdom's light, she answered from her chamber's height:  
"Do not delight in things that fade, see now the trap that fools has made."

#### VI. The Sermon to the Suitor

488 "(King) Mandhātā ruled the four great lands, with all of earth within his hands,  
The chief of those who sought delight, passed away into the night.  
Even he, with all his store, died unsatisfied, craving for more."

489 "If the ten directions rained down gold, and seven gems in heaps untold,  
Still the senses would not rest—the heart would fail the final test.  
Men die thirsty for their dreams, for joy is less than what it seems."

490 "The senses are a hunter's snare, a serpent's head, a pit's despair,  
Like meat upon a butcher's block, or birds that round a carcass flock.  
They are like torches held in hand, that burn the one who takes a stand."

491 "Unstable, addled, full of pain, the senses offer little gain.  
Like a heated ball of iron red, by which the foolish soul is led,  
They are the root of every grief, and offer only sharp relief."

492 "They are like fruit on a brittle tree, or meat that brings but misery.  
Like a dream that mocks the sleeping eye, or borrowed goods that soon pass by.  
A deceptive mask of fleeting grace, that leaves the soul in a weary place."

493 "They are like spears that pierce the side, a boil where only sorrows hide,  
A pit of glowing, charcoal heat, where death and violence always meet.  
A root of evil, a seed of fear, for all who hold their pleasures dear."

494 "Thus the Buddha spoke of old, of the dangers that these joys enfold.  
Go your way! For in this frame, I find no trust and feel no shame.  
My heart belongs to me alone, no king can claim it for his own."

495 "What can another do for me, when my own head burns for all to see?  
With age and death fast on my trail, I must not let my courage fail.  
I must strive to cut the thread, before the light of life has fled."

#### VII. The Warning of Samsāra

496 Opening then the chamber door, she saw them on the palace floor—  
Her parents and the King in tears—and spoke to calm their worldly fears.

497. “Dīgho bālānaṃ saṃsāro  
punappunañca rodamaṃ.  
Anamatagge pitu maraṇe  
bhātu vadhe attano ca vadhe.
498. “Assu thaññaṃ rudhiraṃ  
saṃsāraṃ anamataggato saratha.  
Sattānaṃ saṃsarataṃ  
sarāhi aṭṭhīnañca sannicayaṃ.
499. “Sara caturodadhī  
upanīte assuthaññarudhiramhi.  
Sara ekakappamaṭṭhīnaṃ  
sañcayaṃ vipulena samaṃ.
500. “Anamatagge saṃsarato  
mahim jambudīpamupanītaṃ.  
Kolaṭṭhimattagūlikā  
mātā mātusveva nappahonti.
501. “Tiṇakaṭṭhasākḥāpalāsaṃ  
upanītaṃ anamataggato sara.  
Caturaṅgulikā ghaṭikā  
pitupitusveva nappahonti.
502. “Sara kāṇakacchapaṃ pubbasamudde  
aparato ca yugachiddaṃ.  
Siraṃ tassa ca paṭimukkaṃ  
manussalābhamhi opammaṃ.
503. “Sara rūpaṃ pheṇapiṇḍopamassa  
kāyakalīno asārassa.  
Khandhe passa anicce  
sarāhi niraye bahuvighāte.
504. “Sara kaṭasiṃ vaḍḍhente  
punappunaṃ tāsū tāsū jāṭīsu.  
Sara kumbhīlabhayāni ca  
sarāhi cattāri saccāni.
505. “Amatamhi vijjamāne  
kiṃ tava pañcakaṭukena pītena.  
Sabbā hi kāmaratiyo  
kaṭukatarā pañcakaṭukena.
506. “Amatamhi vijjamāne  
kiṃ tava kāmehi ye pariḷāhā.  
Sabbā hi kāmaratiyo jalitā  
kuthitā kampitā santāpitā.



507. “Asapattamhi samāne  
kiṃ tava kāmehi ye bahusapattā.  
Rājaggicoraudakappiyehi  
sādhāraṇā kāmā bahusapattā.
508. “Mokkhamhi vijjamāne  
kiṃ tava kāmehi yesu vadhabandho.  
Kāmesu hi asakāmā  
vadhabandhadukhāni anubhonti.
509. “Ādīpitā tiṇukkā gaṇhantaṃ  
dahanti neva muñcantaṃ.  
Ukkopamā hi kāmā dahanti  
ye te na muñcanti.
510. “Mā appakassa hetu  
kāmasukhassa vipulaṃ jahī sukhaṃ.  
Mā puthulomova baḷisaṃ  
gilitvā pacchā vihaññasi.
511. “Kāmaṃ kāmesu damassu  
tāva sunakhova saṅkhalābaddho.  
Kāhinti khu taṃ kāmā  
chātā sunakhaṃva caṇḍālā.
512. “Aparimitañca dukkhaṃ  
bahūni ca cittadomanassāni.  
Anubhohisi kāmayutto  
paṭinissaja addhuve kāme.
513. “Ajaramhi vijjamāne  
kiṃ tava kāmehi yesu jarā.  
Maraṇabyādhigahitā  
sabbā sabbattha jātiyo.
514. “Idamajaramidamamaraṃ  
idamajarāmaraṃ padamasokaṃ.  
Asapattamasambādhaṃ  
akhalitamabhayaṃ nirupatāpaṃ.
515. “Adhigatamidaṃ bahūhi  
amataṃ ajjāpi ca labhanīyamidaṃ.  
Yo yoniso payuñjati  
na ca sakkā aghaṭamānena”.
516. Evaṃ bhaṇati sumedhā  
saṅkhāragate ratiṃ alabhamānā.  
Anunenti anikarattaṃ  
kese ca chamaṃ khipi sumedhā.

- 507 "When the Path is free from foes, why choose the way where trouble grows?  
Kings and thieves, and fire and flood, seek the treasures of your blood.  
Sensual joy is shared with all, and leads to an inevitable fall."
- 508 "While Freedom waits with open hand, why stay within this shackled land?  
In sense-delights, we find the chain, the prison-house, and every pain.  
For those who love the world too well, find the slaughter-house and hell."
- 509 "A torch of grass, when held too tight, will burn the hand that seeks its light.  
So do the senses burn the soul, of those who cannot find control."
- 510 "Do not, for a moment's trifling gain, lose the bliss that ends all pain.  
Do not be like the foolish fish, who swallows down a deadly dish;  
Gulping the hook within the bait, only to meet a wretched fate."
- 511 "Subdue the senses while you can, or be like a dog in the hunter's plan,  
Chained to a post and starving slow, while the world treats you as a foe.  
The senses will devour your heart, and tear your very soul apart."
- 512 "Boundless pain and heavy grief, and sorrow that finds no relief,  
Will be your lot if you remain, within the cycle and the strain.  
Cast away these fleeting things, and find the peace the Dhamma brings."
- 513 "While the Ageless can be sought, why choose a life that's dearly bought?  
In every realm, on every side, death and sickness always hide.  
There is no birth without decay, no sun that does not fade away."
- 514 "But here's the Ageless, Deathless state, beyond the reach of time and fate.  
The sorrowless path, the open way, where shadows never cloud the day;  
Peaceful, secure, and truly free—the end of all our misery."
- 515 "This has been won by many a soul, who made the Deathless state their goal.  
It can be reached by you today, if you will walk the holy way;  
But for the lazy and the blind, the Path is hard for them to find."

#### VIII. The Renunciation and Attainment

- 516 Thus spoke Sumedhā, firm and wise, with no more longing in her eyes.  
To show the King her heart was cold, to all the power and the gold,  
She cast her hair upon the floor, and looked toward the forest door.

517. Uṭṭhāya anikaratto  
pañjaliko yācitassā pitaraṃ so.  
“Vissajjetha sumedhaṃ  
pabbajituṃ vimokkhasaccadassā”.
518. Vissajjitā mātāpitūhi  
pabbaji sokabhayabhītā.  
Cha abhiññā sacchikatā  
aggaphalaṃ sikkhamānāya.
519. Acchariyamabbhutaṃ taṃ  
nibbānaṃ āsi rājakaññāya.  
Pubbenivāsacariṃ  
yathā byākari pacchime kāle.
520. “Bhagavati koṇāgamane  
saṅghārāmaṃhi navanivesaṃhi.  
Sakhiyo tisso janiyo  
vihāradānaṃ adāsimaṃ.
521. “Dasakkhattuṃ satakkhattuṃ  
dasasatakkhattuṃ satāni ca  
satakkhattuṃ. Devesu uppajjimaṃ  
ko pana vādo manussesu.
522. “Devesu mahiddhikā ahuma  
mānusaṃhi ko pana vādo.  
Sattaratanassa mahesī  
itthirataṃ ahaṃ āsiṃ.
523. “So hetu so pabhavo  
taṃ mūlaṃ sāva sāsane khantī.  
Taṃ paṭhamasamodhānaṃ  
taṃ dhammaratāya nibbānaṃ”.
524. Evaṃ karonti ye saddahanti  
vacanaṃ anomapaññassa.  
Nibbindanti bhavagate  
nibbinditvā virajjantīti.



## Rāhulathera gāthā

295.

“Ubhayeneva sampanno,  
Yañcamhi putto buddhassa,

rāhulabhaddoti maṃ vidū;  
yañca dhammesu cakkhumā.

296.

“Yañca me āsavā khīṇā,  
Arahā dakkhiṇeyyomhi,

yañca natthi punabbhavo;  
tevijjo amataddaso.

297.

“Kāmandhā jālapacchannā,  
Pamattabandhunā baddhā,

taṇhāchādanachāditā;  
macchāva kumināmukhe.

298.

“Taṃ kāmaṃ ahamujjhitvā,  
Samūlaṃ taṇhamabbuyha,

chetvā mārassa bandhanaṃ;  
sītibhūtosmi nibbuto”ti.

## Ratthapālathera gāthā

769.

“Passa cittakataṃ bimbaṃ,  
Āturaṃ bahusaṅkappaṃ,

arukāyaṃ samussitaṃ;  
yassa natthi dhuvaṃ ṭhiti.

770.

“Passa cittakataṃ rūpaṃ,  
Aṭṭhiṃ tacena onaddhaṃ,

maṇinā kuṇḍalena ca;  
saha vatthehi sobhati.

771.

“Alattakakatā pādā,  
Alaṃ bālassa mohāya,

mukhaṃ cuṇṇakamakkhitaṃ;  
no ca pāragavesino.

## The Verses of Elder Rāhula

295.

Twice blessed am I in worldly fame,  
"Lucky Rāhula" is my name;  
The Buddha's son by birth and grace,  
With Dhamma's vision to see His face.

296.

The taints are gone, the fires are out,  
No future birth to bring me doubt;  
An Arahant, worthy of the gift,  
With triple-knowledge, the veil I lift.

297.

Blinded by lust, in the net's tight snare,  
Shrouded by craving's dark despair;  
Bound by the Kin of the Heedless tight,  
Like fish in a trap, hidden from light.

298.

That burning lust I've cast away,  
Māra's bonds are broken today;  
With craving's root pulled from the deep,  
I am cooled in peace; the fires sleep.

## The Verses of Elder Raṭṭhapāla

769.

Behold the doll so finely dressed,  
A heap of sores, a frame distressed;  
A sickly thing of many a thought,  
Where nothing stays and all is naught.

770.

Behold the form with gems arrayed,  
In earrings bright and gold displayed;  
A skeleton wrapped in a skin so thin,  
The clothes look fair, but what's within?

771.

With feet stained red by lac so sweet,  
And powdered face to hide deceit;  
Enough to blind a fool's poor eye,  
But one who seeks the shore passes by.

772. “Aṭṭhapadakatā kesā,  
Alaṃ bālassa mohāya,  
nettā añjanamakkhitā;  
no ca pāragavesino.
773. “Añjanīva navā cittā,  
Alaṃ bālassa mohāya,  
pūtikāyo alaṅkato;  
no ca pāragavesino.
774. “Odahi migavo pāsaṃ,  
Bhutvā nivāpaṃ gacchāma,  
nāsadā vāguraṃ migo;  
kandante migabandhake.
775. “Chinno pāso migavassa,  
Bhutvā nivāpaṃ gacchāma,  
nāsadā vāguraṃ migo;  
socante migaluddake.

### Sirimaṇḍathera gāthā

447. “Channamativassati,  
Tasmā channaṃ vivaretha,  
vivaṭaṃ nātivassati;  
evaṃ taṃ nātivassati.
448. “Maccunābbhahato loko,  
Taṇhāsallena otiṇṇo,  
jarāya parivārito;  
icchādhūpāyito sadā.
449. “Maccunābbhahato loko,  
Haññati niccamattāṇo,  
parikkhitto jarāya ca;  
pattadaṇḍova takkaro.
450. “Āgacchantaggikhandhāva,  
Paccuggantaṃ balaṃ natthi,  
maccu byādhi jarā tayo;  
javo natthi palāyitaṃ.

772.

With braided hair in eightfold style,  
And darkened eyes that mask the guile;  
Enough to blind a fool's poor eye,  
But one who seeks the shore passes by.

773.

Like a fresh-painted pot of scent,  
This rotting corpse is ornament;  
Enough to blind a fool's poor eye,  
But one who seeks the shore passes by.

774.

The hunter set his trap with care,  
The deer escaped the tangled snare;  
We've ate the bait and now we roam,  
While the hunter weeps, we're going home.

775.

The hunter's net is ripped and torn,  
The deer is gone before the morn;  
We've ate the bait and leave the glade,  
While the hunter grieves in the forest shade.

### **The Verses of Elder Sirimaṇḍa**

447.

The covered heart the rain will soak,  
The open heart escapes the yoke;  
Therefore, lay bare what you conceal,  
So the rain of pain you shall not feel.

448.

Assaulted by Death, the world is led,  
By Old Age it is tenanted;  
Pierced by craving's arrow deep,  
In the smoke of desires, the people weep.

449.

By Death the world is struck and swayed,  
Surrounded by the thief, Old Age;  
Helpless, the world is beaten down,  
Like a thief caught in the royal town.

450.

Like masses of fire that roll and rise,  
Death, Age, and Sickness are the prize;  
No strength is found to block their way,  
No speed can outrun them for a day.

451.

“Amoghaṃ divasaṃ kayirā,                      appena bahukena vā;  
Yaṃ yaṃ vijahate rattiṃ,                      tadūnaṃ tassa jīvitam.

452.

“Carato tiṭṭhato vāpi,                      āsīnasayanassa vā;  
Upeti carimā ratti,                      na te kālo pamajjitu”nti.

### **Khemā therī**

139. “Daharā tvaṃ rūpavatī  
ahampi daharo yuvā.  
Pañcaṅgikena turiyena  
ehi kheme ramāmase”
140. “Iminā pūtikāyena  
āturena pabhaṅgunā.  
Aṭṭiyāmi harāyāmi  
kāmataṅhā samūhatā.
141. “Sattisūlūpamā kāmā  
khandhāsaṃ adhikuṭṭanā  
Yaṃ ‘Tvaṃ kāmaratiṃ’ brūsi  
‘Aratī’ dāni sā mama.
142. “Sabbattha vihatā nandī  
tamokhandho padālito.  
Evaṃ jānāhi pāpima  
nihato tvamasi antaka.
143. “Nakkhattāni namassantā  
aggiṃ paricaraṃ vane.  
Yathābhuccamajānantā  
bālā suddhimamaññatha.
144. “Ahañca kho namassantī  
sambuddhaṃ purisuttamaṃ.  
Pamuttā sabbadukkhehi  
satthusāsanakārikā”ti.

451.

Make not this day a hollow waste,  
Whether great or small, act with haste;  
For every night that slips away,  
Your span of life begins to fray.

452.

Whether you walk or stand or wait,  
Whether you sleep or sit in state;  
The final night is drawing near,  
To dally now is the greatest fear.

### **Khemā Therī** (Verses 139–144)

139.

*(Mara's Temptation)*

"You are so young, a beauty rare,  
I too am young, a handsome pair.  
With music playing, sweet and grand,  
Come, Khemā, let us roam the land."

140.

*(Khemā's Reply)*

"Through this body, foul and decayed,  
By illness and by grief betrayed,  
I feel but shame and deep disgust;  
Gone is the thirst for worldly lust."

141.

"Sensual joys are spears and knives,  
The body's weight destroys our lives.  
That 'pleasure' which you highly prize,  
Is now 'distaste' within my eyes."

142.

"All my delight is slain and dead,  
The mass of darkness now has fled.  
Know this, O Evil One, today:  
Death's King is beaten in the fray."

143.

"The fools who worship stars above,  
Or tend the forest fire with love,  
Know not the truth of how things are;  
From purity, they wander far."

144.

"But I bow to the Buddha's light,  
The Greatest Man, the Perfect Sight.  
From every suffering I am free,  
His holy word is kept by me."

## Subhākammāradhītu therī

339. “Daharāhaṃ suddhavasānā  
yaṃ pure dhammamassuṇiṃ.  
Tassā me appamattāya  
saccābhisamayo ahu.
340. “Tatohaṃ sabbakāmesu  
bhusaṃ aratimajjhagaṃ.  
Sakkāyasmim bhayaṃ disvā  
nekkhammameva pīhaye.
341. “Hitvānahaṃ ñātigaṇaṃ  
dāsakammakarāni ca.  
Gāmakhettāni phītāni  
ramaṇīye pamodite.
342. “Pahāyahaṃ pabbajitā  
sāpateyyamanappakaṃ.  
Evaṃ saddhāya nikkhamma  
saddhamme suppavedite.
343. “Netamaṃ assa patirūpaṃ  
ākiñcaññañhi patthaye.  
Yo jātarūpaṃ rajataṃ  
chaddetvā punarāgame.
344. “Rajataṃ jātarūpaṃ vā  
na bodhāya na santiyā.  
Netamaṃ samaṇasārappaṃ  
na etaṃ ariyaddhanaṃ.
345. “Lobhanaṃ madanañcetaṃ  
mohanaṃ rajavaḍḍhanaṃ.  
Sāsaṅkaṃ bahuāyāsaṃ  
natthi cettha dhuvaṃ ṭhiti.

**Subhā Kammāradhītu Therī** (Verses 339–367)

339.

"While young and dressed in robes of white,  
I heard the Dhamma's path of light.  
With careful heart and mind so keen,  
The Truth of Life by me was seen."

340.

"From sensual joys I turned away,  
No longer wishing there to stay.  
Seeing the fear in 'self' and breath,  
I sought the path that conquers death."

341.

"I left my kin and servants all,  
And let my former riches fall.  
The fertile fields and gardens bright,  
No longer gave my heart delight."

342.

"Renouncing all my worldly gold,  
I left a life of wealth untold.  
In faith I stepped into the way,  
Of Dhamma, shining like the day."

343.

"It is not right for me to crave,  
To be of worldly things a slave.  
Why should I take back in my hand,  
The gold I cast upon the sand?"

344.

"Silver and gold do not bring light,  
Nor peace, nor wisdom's holy sight.  
This is not what a seeker needs,  
It is not wealth for Noble deeds."

345.

"It breeds a madness and a snare,  
Increasing dust and heavy care.  
With much distress and danger too,  
No lasting stay is found for you."

346. “Ettha rattā pamattā ca  
saṅkiliṭṭhamanā narā.  
Aññamaññaena byāruddhā  
puthu kubbanti medhagaṃ.
347. “Vadho bandho parikleso  
jāni sokapariddavo.  
Kāmesu adhipannānaṃ  
dissate byasanaṃ bahuṃ.
348. “Taṃ maṃ ñātī amittāva  
kiṃ vo kāmesu yuñjatha.  
Jānātha maṃ pabbajitaṃ  
kāmesu bhayadassinīṃ.
349. “Na hiraññasuvaṇṇena  
parikkhīyanti āsavā.  
Amittā vadhakā kāmā  
sapattā sallabandhanā.
350. “Taṃ maṃ ñātī amittāva  
kiṃ vo kāmesu yuñjatha.  
Jānātha maṃ pabbajitaṃ  
muṇḍaṃ saṅghāṭipārutaṃ.
351. “Uttiṭṭhapiṇḍo uñcho ca  
paṃsukūlañca cīvaraṃ.  
Etaṃ kho mama sārappaṃ  
anagārūpanissayo.
352. “Vantā mahesīhi kāmā  
ye dibbā ye ca mānusā.  
Khemaṭṭhāne vimuttā  
te pattā te acalaṃ sukhaṃ.
353. “Māhaṃ kāmehi saṅgacchiṃ  
yesu tāṇaṃ na vijjati.  
Amittā vadhakā kāmā  
aggikkhandhūpamā dukhā.

346.

"Men who are drunk on greed and vice,  
Pay for their lust a heavy price.  
With minds defiled, they fight and brawl,  
And build a bitter, hateful wall."

347.

"Killing and chains and deep distress,  
Loss and the wails of hopelessness.  
For those by sensual lusts enslaved,  
A path of ruin has been paved."

348.

"My kin, like foes, why do you try,  
To keep me where these pleasures lie?  
Know that I've left that life behind,  
For in those lusts, much fear I find."

349.

"No gold can make the taints depart,  
Or heal the sickness of the heart.  
Lusts are the killers, foes that bind,  
Like arrows piercing through the mind."

350.

"My kin, like foes, why do you plead?  
On sensual joys I do not feed.  
Know that I wander, shaved and free,  
With robes for all the world to see."

351.

"Scraps for my food and rags to wear,  
With gathered alms and humble fare.  
This is the life that fits me best,  
In homelessness I find my rest."

352.

"The Great Ones cast all lusts away,  
Both human and the gods' array.  
In peaceful states, they're set apart,  
With lasting bliss within their heart."

353.

"May I not touch those joys again,  
Where no protection can remain.  
Lusts are the killers, fierce and dire,  
Like falling in a pit of fire."

354. “Paripantho esa bhayo  
savighāto sakaṅṭako.  
Gedho suvisamo ceso  
mahanto mohanāmukho.
355. “Upasaggo bhīmarūpo  
kāmā sappasirūpamā.  
Ye bālā abhinandanti  
andhabhūtā puthujjanā.
356. “Kāmapaṅkena sattā hi  
bahū loke aviddasū.  
Pariyantam na jānanti  
jātiyā maraṇassa ca.
357. “Duggatigamanam maggam  
manussā kāmahetukam.  
Bahum ve paṭipajjanti  
attano rogamāvaham.
358. “Evam amittajanā  
tāpanā saṅkilesikā.  
Lokāmisā bandhanīyā  
kāmā maraṇabandhanā.
359. “Ummādanā ullapanā  
kāmā cittappamaddino.  
Sattānam saṅkilesāya  
khippam mārena oḍḍitam.
360. “Anantādīnavā kāmā  
bahudukkhā mahāvisā.  
Appassādā raṇakarā  
sukkapakkhavisosanā.
361. “Sāham etādisam katvā  
byasanam kāmahetukam.  
Na tam paccāgamiṣāmi  
nibbānābhiratā sadā.

354.

"A fearful trap, a thorny brier,  
A painful road of deep desire.  
A tangled mess, a mud of lies,  
A gateway where the wisdom dies."

355.

"A horror in a lovely mask,  
Like snakes within a golden flask.  
The fools find joy in such a sight,  
Like blind men walking in the night."

356.

"Stuck in the mud of lust and greed,  
Many are lost in word and deed.  
They do not see the coming shore,  
Of birth and death forevermore."

357.

"Upon the path to states of woe,  
Because of lust, the people go.  
They walk a road of self-inflicted pain,  
Bringing on sickness once again."

358.

"Thus lust creates a bitter foe,  
Bringing defilement, heat, and woe.  
The bait of life, a binding chain,  
A trap of death, a source of pain."

359.

"It drives men mad with empty cries,  
And crushes every heart that tries.  
To stain the soul, it is a snare,  
That Mara sets with wicked care."

360.

"Endless are faults in pleasure's way,  
With heavy costs that men must pay.  
A little taste, a world of strife,  
It drains the virtue from a life."

361.

"Having seen ruin in that lust,  
In it I place no further trust.  
I won't return to such a state,  
Nibbāna is my only fate."

362. “Raṇaṃ karitvā kāmānaṃ  
sītibhāvābhikaṅkhinī.  
Appamattā vihassāmi  
sabbasaṃyojanakkhaye.
363. “Asokaṃ virajaṃ khemaṃ  
ariyaṭṭhaṅgikaṃ ujum.  
Taṃ maggaṃ anugacchāmi  
yena tiṇṇā mahesino”.
364. Imaṃ passatha dhammaṭṭhaṃ  
subhaṃ kammāradhītaraṃ.  
Anejaṃ upasampajja  
rukhamūlamhi jhāyati.
365. Ajjaṭṭhamī pabbajitā saddhā  
saddhammasobhanā.  
Vinītuppalavaṇṇāya  
tevijjā maccuhāyini.
366. Sāyaṃ bhujissā anaṇā  
bhikkhunī bhāvitindriyā.  
Sabbayogavisamṃyuttā  
katakiccā anāsavā.
367. Taṃ sakko devasaṅghena  
upasaṅkamma iddhiyā.  
Namassati bhūtapati  
subhaṃ kammāradhītaranti.

### Rohinītherīgāthā

271. “samaṇā’ti bhoti supi  
‘Samaṇā’ti pabujjhasi.  
Samaṇāneva kittesi  
samaṇī nūna bhavissasi.

362.

"Having made war on every greed,  
For cooling peace, I feel the need.  
With diligence, I'll spend my days,  
Till every fetter melts away."

363.

"The sorrowless and stainless street,  
The Noble Path for weary feet.  
I follow where the Sages trod,  
Across the flood, onto the sod."

364.

"See Subhā now, the smith's own child,  
Firm in the Truth, and unbeguiled.  
She sits beneath the forest tree,  
In meditation, calm and free."

365.

"Eight days ago she joined the fold,  
With faith and virtue, bright and bold.  
By Uppalavaṇṇā she was taught,  
The Triple Knowledge she has brought."

366.

"Free from all debt, a soul so wide,  
With every sense now purified.  
All bonds are broken, tasks are done,  
The stainless state of life is won."

367.

"Sakka, the king of gods on high,  
With all his host comes from the sky.  
To Subhā, daughter of the smith, they bow,  
To pay her holy honor now."

### **Rohinī Therī** (Verses 271–291)

271. (The Father's Question)

"'Ascetics!' you say when you're asleep,  
'Ascetics!' the word you always keep.  
You praise them with your every breath,  
As if they've conquered even death."

272. “Vipulaṃ annañca pānañca  
samaṇānaṃ paveccasi.  
Rohinī dāni pucchāmi  
kena te samaṇā piyā.
273. “Akammakāmā alasā  
paradattūpajīvino.  
Āsaṃsukā sādukāmā  
kena te samaṇā piyā”.
274. “Cirassaṃ vata maṃ tāta  
samaṇānaṃ paripucchasi.  
Tesaṃ te kittayissāmi  
paññāsīlaparakkamaṃ.
275. “Kammakāmā analasā  
kammasetṭhassa kārakā.  
Rāgaṃ dosaṃ pajahanti  
tena me samaṇā piyā.
276. “Tīṇi pāpassa mūlāni  
dhunantntti sucikārino.  
Sabbamaṃ pāpamaṃ pahīnesamaṃ  
tena me samaṇā piyā.
277. “Kāyakammaṃ suci nesamaṃ  
vacīkammañca tādīsaṃ.  
Manokammaṃ suci nesamaṃ  
tena me samaṇā piyā.
278. “Vimalā saṅkhamuttāva  
suddhā santarabāhirā.  
Puṇṇā sukkāna dhammānaṃ  
tena me samaṇā piyā.
279. “Bahussutā dhammadharā  
ariyā dhammajīvino.  
Atthaṃ dhammañca desenti  
tena me samaṇā piyā.

272.

"You give them food and plenty drink,  
Of them alone you seem to think.  
Rohinī, tell me, why are they,  
So dear to you in every way?"

273.

"They hate to work, they're lazy too,  
Living on what is given by you.  
They hope for things and love the sweet,  
Why find you them so dear to greet?"

274. (Rohinī's Answer)

"For a long time, Father, you have sought,  
The truth of those who have been taught.  
I'll tell you of their wisdom's light,  
Their effort and their moral might."

275.

"They love to work, they are not slow,  
The highest tasks are what they know.  
Lust and hatred they have cast aside,  
That's why with them my loves abide."

276.

"The three-fold roots of sin they kill,  
With pure intent and steady will.  
All evil from their hearts has flown,  
That's why my love for them has grown."

277.

"Their bodily acts are pure and clean,  
In every word their truth is seen.  
Their minds are pure as morning dew,  
That's why I love them, through and through."

278.

"Like polished shells, without a stain,  
Pure within and pure again.  
Filled with the bright and holy law,  
Their goodness is without a flaw."

279.

"Learned and keeping Dhamma's word,  
The Noble life is what they've heard.  
They teach the meaning and the way,  
That's why I love them more each day."

280. “Bahussutā dhammadharā  
ariyā dhammajīvino.  
Ekaggacittā satimanto  
tena me samaṇā piyā.
281. “Dūraṅgamā satimanto  
mantabhāṇī anuddhatā.  
Dukkassantaṃ pajānanti  
tena me samaṇā piyā.
282. “Yasmā gāmā pakkamanti  
na vilokenti kiñcanaṃ.  
Anapekkhāva gacchanti  
tena me samaṇā piyā.
283. “Na tesam koṭṭhe oṇenti  
na kumbhiṃ na khaḷopiyaṃ.  
Pariniṭṭhitamesānā  
tena me samaṇā piyā.
284. “Na te hiraññaṃ gaṇhanti  
na suvaṇṇaṃ na rūpiyaṃ.  
Paccuppanna yāṇenti  
tena me samaṇā piyā.
285. “Nānākulā pabbajitā  
nānājanapadehi ca.  
Aññaṃaññaṃ piyāyanti  
tena me samaṇā piyā”.
286. “Atthāya vata no bhoti  
kule jātāsi rohinī.  
Saddhā buddhe ca dhamme ca  
saṅghe ca tibbagāravā.
287. “Tvaṃ hetam pajānāsi  
puññaṃkhettaṃ anuttaraṃ.  
Amhampi ete samaṇā  
paṭigaṇhanti dakkhiṇaṃ”.

280.

"Learned and keeping Dhamma's word,  
The Noble life is what they've heard.  
With mindful hearts and one-track mind,  
Their equal I could never find."

281.

"They walk far off with mindful grace,  
With gentle speech and quiet face.  
The end of suffering they have known,  
That's why my love for them is shown."

282.

"When from a village they depart,  
They look not back with longing heart.  
Without a care they move along,  
In freedom and in virtue strong."

283.

"They do not store in barn or pot,  
For what is given is their lot.  
Seeking what's ready for the day,  
That's why I love them in this way."

284.

"They do not take the gold so bright,  
Nor silver for their own delight.  
They live on what the present brings,  
And care not for the wealth of kings."

285.

"From many clans and lands they come,  
To make the Dhamma path their home.  
Yet they love each other, firm and true,  
That's why I love that holy crew."

286. (The Father's Response)

"For our own good, O Rohinī,  
You joined this noble family.  
With faith in Buddha, Sangha, Law,  
And deepest respect for what you saw."

287.

"You recognize this field of grace,  
The highest in the human race.  
Our gifts, these seekers will receive,  
In their great merit, I believe."

288. “Patitṭhito hettha yañño  
vipulo no bhavissati.  
Sace bhāyasi dukkhassa  
sace te dukkhamappiyaṃ.
289. “Upehi saraṇaṃ buddhaṃ  
dhammaṃ saṅghaṅca tādinaṃ.  
Samādiyāhi sīlāni  
taṃ te atthāya hehiti”.
290. “Upemi saraṇaṃ buddhaṃ  
dhammaṃ saṅghaṅca tādinaṃ.  
Samādiyāmi sīlāni  
taṃ me atthāya hehiti.
291. “Brahmabandhu pure āsiṃ  
so idānimhi brāhmaṇo.  
Tevijjo sottiyo camhi  
vedagū camhi nhātako”.

288. (Rohinī’s Guidance)

"Our sacrifice will surely grow,  
And much abundance will it show.  
If you are scared of pain and grief,  
And seek from suffering some relief—"  
289.

"Go to the Buddha, find your stay,  
In Law and Sangha, lead the way.  
Take up the precepts, firm and fast,  
And find your benefit at last."

290. (The Father’s Refuge)

"I go to Buddha, find my stay,  
In Law and Sangha, lead the way.  
I take the precepts, firm and fast,  
To find my benefit at last."

291.

"Once a 'Brahmin' just by name,  
Now I’ve earned the holy claim.  
With Triple Knowledge, washed and free,  
A true Veda-master you now see."

## Vangisathera

“Kāmarāgena ḍayhāmi, Sādhu nibbāpanaṃ brūhi,	cittaṃ me pariḍayhati; anukampāya gotamā”ti.
“Saññāya vipariyesā, Nimittaṃ parivajjehi,	cittaṃ te pariḍayhati; subhaṃ rāgūpasamhitam.
“Saṅkhāre parato passa, Nibbāpehi mahārāgaṃ,	dukkhato mā ca attato; mā ḍayhittho punappunam
“Asubhāya cittaṃ bhāvehi, Sati kāyagatā tyatthu,	ekaggaṃ susamāhitam; nibbidābahulo bha.
“Animittañca bhāvehi, Tato mānābhisamayā,	mānānusayamujjaha; upasanto carissasī”ti.

### The Verses of Vaṅgīsa Thera

I

"I burn with fire of lustful thought,  
My mind is in a fever caught;  
O Gotama, in mercy speak,  
The cooling peace for which I seek."

II

"Because your notions are askew,  
A burning mind has come to you;  
Avoid the sign of what is fair,  
That leads to passion's heavy snare."

III

"See all things as a foreign part,  
As suffering, not as your heart;  
Extinguish now this passion's flame,  
Lest you be burned again the same."

IV

"Meditate on the impure,  
To make the mind focused and sure;  
Be mindful of the body's state,  
And let your weariness be great."

V

"Meditate on the signless way,  
Cast the pride of 'self' away;  
By breaking through that wall of pride,  
In perfect peace you shall abide."

## Pārāpariyathera gāthā (1st)

116.

“Chaphassāyatane hitvā, guttadvāro susaṃvuto;  
Aghamūlaṃ vāmitvāna, patto me āsavakkhayo”ti.

## Pārāpariyathera gāthā (2nd)

726.

“Samaṇassa ahu cintā, pārāpariyassa bhikkhuno;  
Ekakassa nisinnassa, pavivittassa jhāyino.

727.

“Kimānupubbaṃ puriso, kiṃ vataṃ kiṃ samācāraṃ;  
Attano kiccakārissa, na ca kañci viheṭṭhaye.

728.

“Indriyāni manussānaṃ, hitāya ahitāya ca;  
Arakkhitāni ahitāya, rakkhitāni hitāya ca.

729.

“Indriyāneva sārakkhaṃ, indriyāni ca gopayaṃ;  
Attano kiccakārissa, na ca kañci viheṭṭhaye.

730.

“Cakkhundriyaṃ ce rūpesu, gacchantāṃ anivārayaṃ;  
Anādīnavadassāvī, so dukkhā na hi muccati.

731.

“Sotindriyaṃ ce saddesu, gacchantāṃ anivārayaṃ;  
Anādīnavadassāvī, so dukkhā na hi muccati.

732.

“Anissaraṇadassāvī, gandhe ce paṭisevati;  
Na so muccati dukkhamhā, gandhesu adhimucchito.

## The Verses of Pārāpariya Thera (1st)

116

"The sixfold senses I have cast,  
The guarded doors are bolted fast;  
The root of grief is vomited,  
To end of taints I have been led."

## The Verses of Pārāpariya Thera (2nd)

726

A monk in thought did deeply dwell,  
Whom Pārāpariya we know well;  
Alone he sat in quiet prayer,  
Deep in dhyāna, free from care.

727

"What path should a man pursue,  
What holy vow and conduct true?  
To do his duty, firm and right,  
And harm no being, day or night?"

728

"The senses of the human kind,  
Bring joy or woe unto the mind;  
If left unguarded, pain they bring,  
But guarded, peace in everything."

729

"One who guards the senses' door,  
And keeps them safe forevermore;  
He does his duty, calm and still,  
And never works another ill."

730

"If the eye to beauty strays,  
Unchecked in all its wandering ways;  
Not seeing danger in the sight,  
He won't escape from sorrow's blight."

731

"If the ear to sound is led,  
By craving's hunger always fed;  
Not seeing how the peril grows,  
He won't escape from worldly woes."

732

"One who sees no way to flee,  
From scents that trap so easily;  
Bound by fragrance, lost in pride,  
From suffering he cannot hide."

733.  
 “Ambilaṃ madhuraggañca, tittakaggamanussaraṃ;  
 Rasataṇhāya gadhito, hadayaṃ nāvabujjhati.
734.  
 “Subhānyappaṭikūlāni, phoṭṭhabbāni anussaraṃ;  
 Ratto rāgādhikaraṇaṃ, vividhaṃ vindate dukhaṃ.
735.  
 “Manāṃ cetehi dhammehi, yo na sakkoti rakkhituṃ;  
 Tato naṃ dukkhamanveti, sabbehetehi pañcahi.
736.  
 “Pubbalohitasampuṇṇaṃ, bahussa kuṇapassa ca;  
 Naravīrakataṃ vagguṃ, samuggamiva cittitaṃ.
737.  
 “Kaṭukaṃ madhurassādaṃ, piyanibandhanaṃ dukhaṃ;  
 Khuraṃva madhunā littāṃ, ullihaṃ nāvabujjhati.
738.  
 “Itthirūpe itthisare, phoṭṭhabbepi ca itthiyā;  
 Itthigandhesu sāratto, vividhaṃ vindate dukhaṃ.
739.  
 “Itthisotāni sabbāni, sandanti pañca pañcasu;  
 Tesamāvaraṇaṃ kātuṃ, yo sakkoti vīriyavā.
740.  
 “So atthavā so dhammaṭṭho, so dakkho so vicakkhaṇo;  
 Kareyya ramamānopi, kiccaṃ dhammatthasaṃhitāṃ.
741.  
 “Atho sīdati saññuttaṃ, vajje kiccaṃ niratthakaṃ;  
 ‘Na taṃ kicca’nti maññitvā, appamatto vicakkhaṇo.

733

"Seeking sour, sweet, or tart,  
With a hungry, craving heart;  
Greedy for the taste so fine,  
To wisdom's light he won't incline."

734

"Thinking of the soft and fair,  
Caught in passion's heavy snare;  
Attached to touch, he finds his fate,  
In varied griefs and painful state."

735

"He who cannot guard his mind,  
From these five things that ever bind;  
From all these five, the shadows grow,  
And follow him with trails of woe."

736

"The body's full of blood and bile,  
A corpse-like heap of things most vile;  
Though decorated like a chest,  
It's but a carcass at its best."

737

"Bitter joy and honeyed pain,  
Bound to what is brief and vain;  
Like a razor smeared with sweet,  
The fool is cut by his own treat."

738

"In woman's form and woman's voice,  
In touch and scent he does rejoice;  
Attached to these with heart so bold,  
He finds a grief that's manifold."

739

"Women's streams of senses flow,  
Where the fivefold cravings grow;  
But he who strives with effort grand,  
Can block the flood and firmly stand."

740

"He is wise and he is skilled,  
With Dhamma truth his life is filled;  
Though he finds joy, he does his part,  
With noble purpose in his heart."

741

"One sinks if bound to what is wrong,  
Where useless deeds and words belong;  
'This is no task,' the wise man knows,  
As through the world with care he goes."

742. “Yañca atthena saññuttam,  
Taṃ samādāya vattetha,
- yā ca dhammagatā rati;  
sā hi ve uttamā rati.
743. “Uccāvacehupāyehi,  
Hantvā vadhitvā atha socayitvā,
- paresamabhijigīsati;  
ālopati sāhasā yo paresam.
744. “Tacchanto āṇiyā āṇiṃ,  
Indriyānindriyeheva ,
- nihanti balavā yathā;  
nihanti kusalo tathā.
745. “Saddham vīriyaṃ samādhiñca,  
Pañca pañcahi hantvāna,
- satipaññañca bhāvayaṃ;  
anīgho yāti brāhmaṇo.
746. “So atthavā so dhammaṭṭho,  
Sabbena sabbaṃ buddhassa,
- katvā vākyānusāsaṇiṃ;  
so naro sukhamedhatī”ti.

### Pārāpariyathera gāthā (3rd)

920. Samaṇassa ahu cintā,  
Ekaggassa nisinnassa,
- pupphitamhi mahāvane;  
pavivittassa jhāyino.
921. “Aññathā lokanāthamhi,  
Iriyaṃ āsi bhikkhūnaṃ,
- tiṭṭhante purisuttame;  
aññathā dāni dissati.
922. “Sītavātaparittānaṃ,  
Mattaṭṭhiyaṃ abhuñjimsu,
- hirikopīnachādanaṃ;  
santuṭṭhā itarītare.
923. “Paṇītaṃ yadi vā lūkhaṃ,  
Yāpanatthaṃ abhuñjimsu,
- appaṃ vā yadi vā bahuṃ;  
agiddhā nādhimucchitā.

742

"Whatever joins with truth and light,  
The Dhamma-joy that's pure and bright;  
Take up that path and never cease,  
For that is the supremest peace."

743

"By many means both high and low,  
Men seek to conquer friend or foe;  
By killing, harming, causing sighs,  
They take by force what they can prize."

744

"As a strong man drives a pin,  
To push another pin within;  
So the skilled man uses sense,  
To drive out senses' dark offense."

745

"Faith and effort, focus deep,  
Mindful wisdom he must keep;  
Killing five with five, the sage,  
Crosses grief in every age."

746

"He is wise and lives the way,  
Doing what the Buddhas say;  
Following the Teacher's word,  
The highest bliss is his conferred."

### **The Verses of Pārāpariya Thera (3rd)**

920

A monk's reflection did arise,  
Where forest blooms did meet his eyes;  
Alone he sat, his mind at rest,  
Deep in dhyāna, truly blest.

921

"How different was the Sangha's grace,  
When lived the Lord of every race;  
The monks of old lived otherwise,  
Than what is seen by modern eyes."

922

"A rag to shield from wind and cold,  
To hide their shame was all they'd hold;  
Content with little, simple fare,  
They lived within a modest care."

923

"Whether fine or whether coarse,  
Whether much or little source;  
Just to live they ate their food,  
Without a greedy, grasping mood."

924. “Jīvitānaṃ parikkhāre,  
Na bālhaṃ ussukā āsuṃ,  
bhesajje atha paccaye;  
yathā te āsavakkhaye.
925. “Araññe rukkhamūlesu,  
Vivekamanubrūhantā,  
kandarāsu guhāsu ca;  
vihaṃsu tapparāyanā.
926. “Nīcā nivīṭṭhā subharā,  
Abyāsekā amukharā,  
mudū atthaddhamānasā;  
atthacintā vasānugā.
927. “Tato pāsādikaṃ āsi,  
Siniddhā teladhārāva,  
gataṃ bhuttaṃ nisevitaṃ;  
ahosi iriyāpatho.
928. “Sabbāsavaparikkhiṇā,  
Nibbutā dāni te therā,  
mahājhayī mahāhitā;  
parittā dāni tādisā.
929. “Kusalānañca dhammānaṃ,  
Sabbākāravaruṇetaṃ,  
paññāya ca parikkhayā;  
lujjate jinasāsaṇaṃ.
930. “Pāpakānañca dhammānaṃ,  
Upaṭṭhitā vivekāya,  
kilesānañca yo utu;  
ye ca saddhammasesakā.
931. “Te kilesā pavaḍḍhantā,  
Kīḷanti maññe bālehi,  
āvisanti bahuṃ janaṃ;  
ummattehiva rakkhasā.
932. “Kilesehābhibhūtā te,  
Narā kilesavatthūsu,  
tena tena vidhāvitā;  
sasaṅgāmeva ghosite.

924

"For medicine or for life's supply,  
They did not heave a heavy sigh;  
Their only effort, only care,  
Was taints and cravings to outwear."

925

"In forests or beneath a tree,  
In caves where they were truly free;  
Seeking solitude, they stayed,  
In quietness their hearts were laid."

926

"Humble, easy to be fed,  
By gentle, modest spirits led;  
Not harsh of mind, nor talkative,  
For highest truth they chose to live."

927

"Then, their walking and their meal,  
Had a grace that one could feel;  
Like a stream of oil so clear,  
Their every move was calm and dear."

928

"The great ones now have reached the end,  
On whom the world could well depend;  
Those taints are gone, the fire is still,  
Few now have such a holy will."

929

"By loss of wisdom, loss of good,  
The truth is hardly understood;  
The Teacher's path begins to fade,  
Like a beauty that's decayed."

930

"Now comes the season of the dark,  
Where evil leaves a heavy mark;  
For those who seek the lonely way,  
The remnant Dhamma is their stay."

931

"The taints of mind begin to grow,  
To many people, grief they show;  
They play with fools like demons might,  
With madmen in the dead of night."

932

"By these defilements overcome,  
To craving's call they all succumb;  
They run to objects of desire,  
Like soldiers to a battle's fire."

933. “Pariccajitvā saddhammaṃ,  
Diṭṭhigatāni anventā,  
aññamaññehi bhaṇḍare;  
idaṃ seyyoti maññare.
934. “Dhanañca puttama bhariyañca,  
Kaṭacchubhikkhahetūpi,  
chaḍḍayitvāna niggatā;  
akicchāni nisevare.
935. “Udarāvadehakaṃ bhutvā,  
Kathaṃ vattenti paṭibuddhā,  
sayantuttānaseyyakā;  
yā kathā satthugarahitā.
936. “Sabbakārukasippāni,  
Avūpasantā ajjhattaṃ,  
cittima katvāna sikkhare;  
sāmaññatthoti acchati.
937. “Mattikaṃ telacuṇṇaṃca,  
Gihīnaṃ upanāmenti,  
udakāsanabhojanaṃ;  
ākāṅkhantā bahuttaraṃ.
938. “Dantaponama kapitthañca,  
Piṇḍapāte ca sampanne,  
pupphaṃ khādaniyāni ca;  
ambe āmalakāni ca.
939. “Bhesajjesu yathā vejjā,  
Gaṇikāva vibhūsāyaṃ,  
kiccākicce yathā gihī;  
issare khattiyā yathā.
940. “Nekatikā vañcanikā,  
Bahūhi parikappehi,  
kūṭasakkhī apātukā;  
āmisama paribhuñjare.
941. “Lesakappe pariyāye,  
Jīvikatthā upāyena,  
parikappenu dhāvitā;  
saṅkaḍḍhanti bahuma dhanaṃ.

933

"The holy Dhamma they forsake,  
And many quarrels do they make;  
Following views, they loudly cry,  
'My way is best!' and truth deny."

934

"Leaving children, wealth, and wife,  
To seek a monk's religious life;  
But for a spoonful of some meat,  
They do the things that are unmeet."

935

"Gorging till their bellies swell,  
They lie on backs and sleep so well;  
When they wake, their talk is vain,  
The Teacher views it with disdain."

936

"All the worldly crafts they learn,  
For inner peace they do not yearn;  
Though they claim the monkly name,  
Their hearts are wild and far from tame."

937

"Clay and oil and powder too,  
Giving gifts for some to view;  
To householders they bow and bend,  
For more rewards they can expend."

938

"Tooth-sticks, fruit, and flowers bright,  
Offering them to gain some might;  
Mangoes, amla, dainties sweet,  
To get a bowl of food to eat."

939

"Like a doctor with his pill,  
Or laymen working with a will;  
Like a dancer's vain display,  
Or lords who hold a kingly sway."

940

"Cheats and tricksters, full of lies,  
Giving witness with disguise;  
By many clever, crafty ways,  
On worldly gifts they spend their days."

941

"Using tricks and artful schemes,  
To chase their greedy, selfish dreams;  
To earn a living, they devise,  
To gather wealth before their eyes."

942. “Upaṭṭhāpenti parisam,  
Dhammam paresam desenti,  
kammato no ca dhammato;  
lābhato no ca atthato.
943. “Saṅghalābhassa bhaṇḍanti,  
Paralābhopajīvantā,  
saṅghato paribāhirā;  
ahirīkā na lajjare.
944. “Nānuyuttā tathā eke,  
Sambhāvanamyevicchanti,  
muṇḍā saṅghāṭipārutā;  
lābhasakkāramucchitā.
945. “Evaṃ nānappayātamhi,  
Aphusitaṃ vā phusituṃ,  
na dāni sukaraṃ tathā;  
phusitaṃ vānurakkhituṃ.
946. “Yathā kaṇṭakaṭṭhānamhi,  
Satiṃ upaṭṭhapetvāna,  
careyya anupāhano;  
evaṃ gāme munī care.
947. “Saritvā pubbake yogī,  
Kiñcāpi pacchimo kālo,  
tesaṃ vattamanussaraṃ;  
phuseyya amataṃ padaṃ.
948. “Idaṃ vatvā sālavane,  
Brāhmaṇo parinibbāyī,  
samaṇo bhāvitindriyo;  
isi khīṇapunabbhavo”ti.

942

"They gather crowds for work, not grace,  
The Dhamma takes a second place;  
They preach to others for a gain,  
Not for the truth that ends the pain."

943

"They fight for what the Sangha owns,  
With shameless hearts and greedy tones;  
Living on what others give,  
Without a blush they choose to live."

944

"Some are not in practice deep,  
Though shaven heads and robes they keep;  
Seeking only fame and praise,  
Entranced by gain in many ways."

945

"With things diverse and gone astray,  
It isn't easy in this day;  
To reach the state not reached before,  
Or guard the fruit of Dhamma's lore."

946

"As one walks on thorny ground,  
Where only barefoot steps are found;  
With mindfulness, the sage should tread,  
When through the village he is led."

947

"Remembering the monks of old,  
Their holy lives, like pure gold;  
Though this be the final age,  
The Deathless comes unto the sage."

948

The monk spoke this in Sal-tree shade,  
Whose senses were so calm and stayed;  
The Brahmin reached the final shore,  
The Sage returns to birth no more.

## MUNI SUTTA

1. santhavāto bhayaṃ jātaṃ  
niketā jāyate rajo  
aniketamasanthavaṃ  
etaṃ ve munidassanaṃ
2. yo jātamucchijja na ropayeyya  
jāyantamassa nānuppavecche  
tamāhu ekaṃ muninaṃ carantaṃ  
addakkhi so santipadaṃ mahesi
3. saṅkhāya vatthūni pamāya bijaṃ  
sinehamassa nānuppavecche  
sa ve munī jātikhayantadassī  
takkaṃ pahāya na upeti saṅkhaṃ
4. aññāya sabbāni nivesanāni  
anikāmayāṃ aññatarampi tesāṃ  
sa ve munī vītagedho agiddho  
nāyūhatī pāragato hi hoti
5. sabbābhibhuṃ sabbaviduṃ sumedhaṃ  
sabbesu dhammesu anūpalittaṃ  
sabbañjahaṃ taṇhakkhaye vimuttaṃ  
taṃ vāpi dhīrā muni vedayanti
6. paññābalaṃ sīlavatūpapannaṃ  
samāhitaṃ jhānarataṃ satīmaṃ  
saṅgā pamuttaṃ akhilaṃ anāsavaṃ  
taṃ vāpi dhīrā muni vedayanti
7. ekaṃ carantaṃ munimappamattaṃ  
nindāpasamsāsu avedhamānaṃ  
sīhaṃva saddesu asantantaṃ  
vātaṃva jālamhi asajjamānaṃ  
padumaṃ va toyena alippamānaṃ  
netāramaññesamanaññaneyyaṃ  
taṃ vāpi dhīrā muni vedayanti

## Muni Sutta

1

From mingling fear and dust are born,  
From home the stains of life are worn.  
Free from both crowd and sheltered nest,  
This vision marks the sage as blessed.

2

Who cuts off birth and will not sow,  
Nor lets new streams of being flow,  
They call that one the Muni lone,  
Who sees the Peace the Great have known.

3

Who weighs the field and grinds the seed,  
Withholds all moisture craving needs,  
Sees birth's complete and final end,  
Drops thought and leaves what minds suspend.

4

Who knows all homes yet wants not one,  
From greed released, by none outrun,  
No striving left, the farther shore  
Is reached by him forevermore.

5

All-conquering, all-knowing, wise,  
Unstained by forms before his eyes,  
All craving gone, completely free—  
Such Muni, say the wise, is he.

6

With wisdom strong and virtue sound,  
In calm and jhāna joy he's found,  
All bonds released, no taint remains—  
Such Muni, say the wise, proclaims.

7

Alone he walks, alert and still,  
Unmoved by praise or blame or will;  
Like lion calm, like wind set free,  
Like lotus pure—is he, Muni.

8. yo ogahaṇe thambhorivābhijāyati  
yasmim̐ pare vācāpariyantaṃ vadanti  
taṃ vītarāgaṃ susamāhitindriyaṃ  
taṃ vāpi dhīrā muni vedayanti

9. yo ve t̐hitatto tasaraṃva uju  
jigucchati kammehi pāpakehi  
vīmaṃsamāno visamaṃ samañca  
taṃ vāpi dhīrā muni vedayanti

10. yo saññatatto na karoti pāpaṃ  
daharo majjhimo ca muni yatatto  
arosaṇeyyo na so roseti kañci  
taṃ vāpi dhīrā muni vedayanti

11. yadaggato majjhato sesato vā  
piṇḍaṃ labhetha paradattūpajīvī  
nālaṃ thutuṃ nopi nipaccavādī  
taṃ vāpi dhīrā muni vedayanti

12. muniṃ carantaṃ virataṃ methunasmā  
yo yobbane nopanibajjhate kvaci  
madappamādā virataṃ vippamuttaṃ  
taṃ vāpi dhīrā muni vedayanti

13. aññāya lokaṃ paramatthadassiṃ  
oghaṃ samuddaṃ atitariya tādimaṃ  
taṃ chinnaganthaṃ asitaṃ anāsavaṃ  
taṃ vāpi dhīrā muni vedayanti

14. asamā ubho dūravihāravuttino  
gihī dāraposī amamo ca subbato  
parapānarodhāya gihī asaññato  
niccaṃ munī rakkhati paṇine yato

15. sikhī yathā nīlagīvo vihaṅgamo  
haṃsassa nopeti javaṃ kudācanaṃ  
evaṃ gihī nānukaroti bhikkhuno  
munino vivittassa vanamhi jhāyatoti

**8**

Like post unmoved in river's flow,  
Where words of others cease to go,  
Lust gone, his senses firm and true—  
Such Muni, say the wise, they knew.

**9**

Straight as the shuttle, balanced, clear,  
He shuns all deeds that breed foul fear,  
He weighs the wrong, he knows the right—  
Such Muni stands in wisdom's light.

**10**

Well-guarded, harming none at all,  
Young, old, unmoved by praise or call,  
No anger raised, no anger sent—  
Such Muni, say the wise, is bent.

**11**

From others' gifts he takes his share,  
The first, the last, the least with care;  
No praise, no blame escapes his tongue—  
Such Muni walks with silence young.

**12**

From lust withdrawn, from youth unstained,  
No net of passion has him chained;  
From pride and carelessness set free—  
Such Muni, say the wise, is he.

**13**

He knows the world, the highest sees,  
Has crossed the flood, the restless seas;  
All knots cut through, no taint, no tie—  
Such Muni passes calmly by.

**14**

Unequal lives the two must tread:  
The bound-by-home, the vow-led head.  
The sage protects all life each day,  
While household ways still lead astray.

**15**

As peacock cannot match the swan,  
However swift its wings have gone,  
So householder cannot attain  
The forest sage's silent gain.

## มุนิสูตฺร

๑. สันถะวาโต ภาะยัง ชาตัง  
อะนิเกตะมะสันถะวัง  
นิเกตา ชายะเต ระโซ.  
เอตัง เว มุนิทัสสะนัง.
๒. โย ชาตะมุจฺฉิชชะ นะ โรปะเยยยะ  
ตะมาหุ เอกัง มุนินัง จะรันตัง  
ชಾಯันตะมัสสะ นานูปปะเวจฺเณ.  
อัททักขิ โส สันติปะทัง มะเหลสิ.
๓. สังขายะ วัตถุณี ปะมายะ พีซัง  
สะ เว มุนิ ชาติชะยันตะทัสสี  
สิเนหะมัสสะ นานูปปะเวจฺเณ.  
ตักกัง ปะหายะ นะ อุเปติ สังขัง.
๔. อัญญาเย สัพพานิ นิเวสะนานิ  
สะ เว มุนิ วีตะเคโร อะคิโท  
อะนิกามะยัง อัญญะตะรัมปิ เตสัง.  
นายุหะตี ปาระคะโต หิ โหติ.
๕. สัพพาภิฏัง สัพพะวิฏัง สุขะมัง  
สัพพัญญะหัง ตัณ्हักขะเย วิมุตตัง  
สัพเพสุ อัมเมสุ อะนูปะลิตตัง.  
ตัง วาปี อีรา มุนิ เวทะยันติ.
๖. ปัญญาพะลัง สีละวะตุปะป็นนัง  
สังคา ปะมุตตัง อะขิลัง อะนาสะวัง  
สะมาหิตัง ฌานะระตัง สะตีมัง.  
ตัง วาปี อีรา มุนิ เวทะยันติ.
๗. เอกัง จะรันตัง มุนิมัปปะมัตตัง  
สีหังวะ สัทเทสุ อะสันตะสันตัง  
ปะทุมังวะ โตเยนะ อะลิปปะมานัง  
นินทาปะสังสาสุ อะเวระมานัง.  
วาตังวะ ชาลัมหิ อะสัชชะมานัง.  
เนตาระมัญญะสะมะนัญญะเนยยัง.  
ตัง วาปี อีรา มุนิ เวทะยันติ.
๘. โย โอคะหะเณ ถัมโภริวาภิชาเยติ  
ตัง วีตะราคัง สุขะมาหิตินทริยัง  
ยัสฺมิง ปะเร วาจาปะริยัตตัง ะทนต์ติ.  
ตัง วาปี อีรา มุนิ เวทะยันติ.

## มุนีสูตร

๑. ความใกล้เซยชิด ทำจิตอ่อนไหว เรือนที่ครองไว้ ทำใจเศร้าหมอง  
ออกจากเรือนรัก พักจากละออง ไม่เกี่ยวข้องสอง ได้มองเห็นไกลๆ
๒. ตัดกิเลสถอนราก ไม่ฝากใ้งอก ไม่ตามพุนพอก กิเลสเศษเหลือไว้  
มุนีวิเวก เป็นเอก เทียวไป ตามทิศตรงใหญ่ ต้องใจนิพพานๆ
๓. รู้จักเขตแคว้น แดนทั่วมัวมืด กำจัดยางพืช เหนียวเทียวปักฐาน  
มุนีที่สุดเกิด ประเสริฐเชี่ยวชาญ วิตกวิจารณ์ ไม่กลับ นับพอๆ
๔. รู้จักที่อาศัย ภัยร้ายทั้งหมด ไม่อาจนอนชด ที่ไหนอีกหนอ  
ไม่ยึดปล่อยวาง สว่าง ว่าง รอ ถึงฝั่งหยุดก่อ ไม่ขอต่อ.. คายๆ
๕. ครอบธรรมทั้งปวง ด้วยดวงปัญญา คราบเปื้อนโลกา ตัณหาแห่งหาย  
เขานั้นปราชญ์เรียกว่า มุนี นาย ข้ามพันตาข่าย ทิฐิผิตลวงๆ
๖. พลังปัญญา ศิล ศรัทธา วัตร ฌานสติซัด ขจัดอาสวะหวง  
กิเลสตะปู ตรึงใจทั้งปวง มุนีก้าวล่วง ไม่หวังสิ่งใดๆ
๗. ผู้เดียวเทียวไป ใจไม่ประมาท สรรเสริญ-ปราคมาส ไม่อาจหวั่นไหว  
เหมือนราชสีห์ ลมทั่ว บัวใบ เสียง ข่าย น้ำไซร์ ไม่ได้จับเลยๆ
๘. แนะนำผู้อื่น เพราะตื่นเองแล้ว อื่นไหนจักกลัว-กล้าพาเฉย  
เหมือนเสาทำน้ำ เป็นหลักปักเคย หมดยากนึ่งเฉย ปราชญ์เอ๋ย “มุนี”ๆ

๙. โย เว จิตตโต ตะสะรังวะ อุชชุ  
วีมังสะมาโน วิสะมัง สะมัญจะ

ชิจุจณะติ กัมเมหิ ปาปะเกหิ.  
ตั้ง วาปี อีรา มุณี เวทะยันติ.

๑๐. โย สัญญะตตโต นะ กะโรติ ปาปัง  
อะโรสะเนยโย นะ โส โรเสติ กัญจิ

ทะหะโร มัชฌิโม จะ มุณี ยะตตโต.  
ตั้ง วาปี อีรา มุณี เวทะยันติ.

๑๑. ยะทักคะโต มัชฌะโต เสสะโต วา  
นาลัง ฤตุง โนปี นิปัจจะวาที

ปิณทัง ละเภถะ ประระทตฺตูปะชีวี.  
ตั้ง วาปี อีรา มุณี เวทะยันติ.

๑๒. มุณิง จะรันตัง วิระตัง เมถุนัสมา  
มะทปปะมาทา วิระตัง วิปปะมุตตัง

โย โยพะพะเน โนปะนิพัชฌะเต กุวะจี.  
ตั้ง วาปี อีรา มุณี เวทะยันติ.

๑๓. อัญญาเย โลกัง ประระมัตถะทัสสีง  
ตั้ง ฉินนะคันถัง อะสีตัง อะนาสะวัง

โอฆัง สะมุททัง อะติตะริยะ ตาทิง.  
ตั้ง วาปี อีรา มุณี เวทะยันติ.

๑๔. อะสะมา อุโก ทูระวิหาระวุตติโน,  
ประระปาณะโรธายะ คิหิ อะสัจญะโต

คิหิ ทาระโปสี อะมะโม จะ สุพะพะโต.  
นิจัจัง มุณี รักกะติ ปาณินะ ยะโต.

๑๕. สีชี ยะถา นีละคีโว วิหังคะโม  
เอวัง คิหิ นานุกะโรติ ภิกขุโน

หังสัสสะ โนเปติ ชะวัง กุทาจะนัง.  
มุณีโน วิวิตตัสสะ ะนัมมิ ฌายะโตติ.

๙. ตั้งตนพิสุทธิ์ ตรงดุจกระสวย  
เสมอ-ไม่เสมอ พิจารณาพอดี  
บาปทั้งปวงด้วย ไม่ทำอิห्ली  
รวมลงบงชี้ มุณีสำรวมฯ
๑๐. หนุ่มหรือกลางคน ไม่สนทำบาป  
ใครชมเท่าใด ไม่ปล่อยใจบวม  
ใครโกรธ-สุภาพ ไม่ปล่อยจิตท่วม  
ไม่มีส่วนร่วม ในบาปใดๆ ฯ
๑๑. ดำรงชีวิต ด้วยอาหารผู้อื่น  
ของเหลวไม่ติ ให้เสียน้ำใจ  
ของดีไม่ตื่น ประจบยกผู้ให้  
ใจไม่หวั่นไหว เป็นใหญ่ว้าจี้ฯ
๑๒. ปัญญาผู้เดียว ได้เที่ยวไปอยู่  
จิตใครในสาว สักคนไม่มี  
เมถุนธรรมคู่ เว้นขาด ปราศ หนี  
แจ้งครบจบหนี ไม่มีพั่วพันฯ
๑๓. เห็นโลกชั้นห้า ทุกข์ซ้ำๆสัจจะ  
ไม่มีบ่วงปม มาชมพรหมจรรย์  
ข้ามสมุทรโอฆะ ตัดเครื่องผูกฝืน  
เห็นนิโรธทัน คงที่มีชัยฯ
๑๔. คฤหัสถ์-บรรพชิต สองจำพวกนี้  
คฤหัสถ์เลี้ยงบุตรภรรยาทรามวัย  
ที่อยู่-ชีวี ห่างกันอาศัย  
บรรพชิตไม่ถือสิ่งใดของตนฯ
- คฤหัสถ์ไม่สำรวม ก้าวล่วงสัตว์อื่น  
สำรวมเป็นนิตย จิตไม่ร้อนรน  
บรรพชิตขอคืน ข้อวัตรงามล้วน  
ชีวิตมงคล ผลมุณีไพเราะ
๑๕. นกยูงรำแพน อยากเล่นขึ้นฟ้า  
ครองเรือนหาคู่ หรือสู้อครองใจ-  
จะสู้ หงสา ไปได้ไหน?  
อยู่ป่าภูพานาไป หมดใคร มุณีฯ

## Tāyana suttaṃ

"Chinda sotaṃ parakkamma, Nappahāya munī kāme,	kāme panuda brāhmaṇa; nekatta-mupapajjati.
"Kayirā ce kayirāthenaṃ, Sithilo hi paribbājo,	daḷhamenaṃ parakkame; bhiyyo ākirate rajaṃ.
"Akataṃ dukkaṭaṃ seyyo, Katañca sukaṭaṃ seyyo,	pacchā tapati dukkaṭaṃ; yaṃ katvā nānutappati.
"Kuso yathā duggahito, Sāmaññaṃ dupparāmaṭṭhaṃ,	hatthamevānukantati; nirayāyūpakadḍhati.
"Yaṃ kiñci sithilaṃ kammaṃ, Saṅkassaraṃ brahmacariyaṃ,	saṅkiliṭṭhañca yaṃ vataṃ; na taṃ hoti mahapphala"nti.

Cut the stream with all your might,  
Drive out sense-joys, O Holy Sage;  
Unless the muni leaves delight,  
One-ness of mind he cannot gauge.

What must be done, do with firm will,  
Exert with vigor, staunch and true;  
A monk who wanders slack and shrill,  
But scatters dust of stains anew.

Better undone is the deed of sin,  
For evil done brings later fire;  
Better is good, the grace within,  
Which leaves no heat of dark desire.

As kusa grass when grasped awry,  
Will cut the hand that holds it tight;  
So monkhood lived as but a lie,  
Drags one down to Niraya's night.

Any act that is loosely wrought,  
Any vow that is stained and frayed;  
A holy life with doubt distraught,  
No mighty fruit is there displayed.

## Kaccānagottasutta

"dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena –  
atthitañceva natthitañca.

lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato  
yā loke natthitā sā na hoti.

lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato  
yā loke atthitā sā na hoti.

upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena.  
tañcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ  
na upeti na upādiyati nādhīṭṭhāti – ‘attā me’ti. ‘dukkhameva sabbaṃ atthī’ti  
kho, kaccāna, ayameko anto. ‘sabbaṃ natthī’ti ayaṃ dutiyo anto.

ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti  
– ‘avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ...pe...  
evametassa kevalassa dukkhakkhandhassa samudayo hoti.  
avijjāya tveva asesavirāganirodhā saṅkhāranirodho,  
saṅkhāranirodhā viññāṇanirodho...pe...  
evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

(Samyutta Nikāya 12.15)

### The Discourse to Kaccāna Gotta

"By and large, Kaccāna, this world relies on a duality: existence (atthitā) and non-existence (natthitā).

But for one who sees the origination of the world as it really is with correct wisdom, there is no notion of 'non-existence' regarding the world. And for one who sees the ceasing of the world as it really is with correct wisdom, there is no notion of 'existence' regarding the world.

By and large, Kaccāna, this world is bound by attachments, clingings, and biases. But such a person [with right view] does not get involved with, cling to, or resolve upon these attachments and clingings, this mental standpoint, bias, or underlying tendency; they do not take a stand of 'This is my self.'

They have no uncertainty or doubt that what arises is only the arising of suffering, and what ceases is only the ceasing of suffering. Their knowledge is independent of others. It is in this way, Kaccāna, that there is Right View.

'All exists'—this is one extreme.

'All does not exist'—this is the second extreme.

Without veering toward either of these extremes, the Tathāgata teaches the Dhamma by the Middle Way:

- \* With ignorance as condition, volitional formations come to be;
- \* With volitional formations as condition, consciousness comes to be...
- \* [and so on]...
- \* Such is the origination of this entire mass of suffering.

But with the remainderless fading away and cessation of ignorance, volitional formations cease;

- \* With the cessation of volitional formations, consciousness ceases...
- \* [and so on]...
- \* Such is the cessation of this entire mass of suffering."

### Key Philosophical Insights

\* **The Rejection of 'Is' and 'Is Not':** The Buddha argues that the terms "existence" (substantialism/eternalism) and "non-existence" (nihilism/annihilationism) are inadequate to describe reality.

\* **Process over Substance:** Instead of defining what a thing is, the Buddha describes how things occur through Dependent Origination (paṭiccasamuppāda).

\* **The Definition of Suffering:** Interestingly, the text equates the "world" and the "self" with the "mass of suffering." When one stops clinging to a permanent "self," one sees only the flow of conditions arising and passing.

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**"Patirūpe vase dese,  
Sammapaṇidhisampanno,  
Dhanyaṃ dhaṇaṃ yaso kitti,**

**ariyamittakaro siyā,  
pubbe puñṇakato naro,  
sukhañcetaṃdhivattatī"ti.**

*Cakka Sutta*

"A person who dwells in a suitable locality, who cultivates noble friends, who is endowed with right self-direction, and has performed merit in the past; To such a person, grain, wealth, status, fame, and happiness will surely come."

### The Path of the Four Wheels

In a land where the **wise and the virtuous** dwell,  
Where the soul finds its peace and the heart prospers well;  
With a **noble companion** to walk by your side,  
In the light of a friendship where truth can abide.

With a **mind set aright** on a path that is true,  
In the goals that you seek and the work that you do;  
From the **seeds of the past**, from the merit you've sown,  
The fruits of your goodness have ripened and grown.

Like a river that flows to the **great, endless sea**,  
Come the blessings of wealth and of high dignity;  
With a **name that is honored** and joy within reach,  
Such is the harvest that Dhamma shall teach.

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### **The Sacred Wheels of Chariot-Grace**

The Wheels of Truth, they turn and glide,  
With Dhamma's strength, our inner guide.

**1. Patirūpadesavāsa** (*The Suitable Land*)  
In Fertile Lands where Dhamma grows,  
Where wisdom's river calmly flows,  
Avoid the dark, seek out the light,  
And dwell within the Realm of Right.

**2. Pubbekatapuññatā** (*The Past Merit*)  
The Merit Sown in lives before,  
Now opens wide the golden door,  
A foundation firm, a steady breeze,  
That brings the mind to Inner Ease.

**3. Sappurisūpassaya** (*The Wise Guide*)  
To walk with Sages, pure and kind,  
To leave the foolish far behind,  
To hear the word, to see the way,  
And turn the night to Shining Day.

**4. Attasammāpaṇidhi** (*The Right Self-Direction*)  
But greatest is the Heart Well-Steered,  
Where all the mists of doubt have cleared,  
To set oneself on virtue's track,  
And Never Turn from Dhamma back.

*(Closing Chant)*

The Land is Good, the Merit Great,  
The Wise lead on through Heaven's gate,  
But when the Self is guided true,  
The Ancient Path is born anew.



*The Land is Good, the Merit Great,  
The Wise lead on through Heaven's gate,  
But when the Self is guided true,  
The Ancient Path is born anew.*

Wat Pah Boonlorn