Dhp 334-359 — The Craving Chapter

English translation by Bhante Suddhāso.
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Text

Collection of Minor Texts

Verses of Dhamma

The Craving Chapter

For a person who lives negligently,

craving grows like vines;

they drift from life to life,

like a monkey in the forest wishing for fruit.

When one is overcome by that which is despicable -

craving, which keeps us stuck in the world -

then sorrow grows in them,

like weeds after rain.

When one overcomes that which is despicable -

craving, which is so hard to transcend in this world -

then sorrow falls away from them,

like drops of water from a lotus.

I wish the best to all of you

that are gathered here -

dig up the root of craving,

as one seeks the root of a weed;

do not let Māra subdue you again and again,

like a stream does to reeds.

As long as its root is undisturbed and strong,

a felled tree grows again.
In the same way, as long as the tendency towards craving is not destroyed,
it produces suffering again and again.
If the 36 streams
are flowing strongly towards what one likes,
then one is swept along by harmful views
and attitudes based on passion.
Streams flow everywhere,
creepers appear and remain;
having seen the birth of the creeper,
cut its root with wisdom.
Currents of infatuation
and elation exist in people;
those who are addicted to comfort, seeking pleasure,
arrive at rebirth and decrepitude.
Pursued by craving,
people thrash about like a trapped rabbit;
bound by attachment and adherence,
they come to suffering again and again for a long time.
Pursued by craving,
people thrash about like a trapped rabbit;
therefore, one should remove craving,
wishing to be dispassionate.
One who has left the forest yet is intent upon the forest,
though free from the forest, runs back to the forest.
Look at that person;
although free, they run back to imprisonment.
The wise say that prisons
made of iron, wood, and thatch

are not as strong as
obsession with jewelry, children, and spouses.
The wise say that this is a strong prison
which oppresses the lax and is hard to escape from.
They break free and become renunciants,
leaving behind sensual pleasure without looking back.
Those who fall into the stream of passion
are like a spider stuck in its own web.
The wise break free and move on,
leaving behind all suffering without looking back.
Be free before, be free after,
be free in the middle; transcend existence.
With a mind liberated everywhere,
do not return again to birth and decrepitude.
When one has disturbed thoughts,
strong passion, and fixation on beauty,
then craving grows ever greater
and makes a strong prison.
One who approves of tranquil thought,
who has cultivated awareness of non-beauty and is always mindful,
will put an end to that craving
and break free of Māra's prison.
When one has reached the final destination, is fearless,
free of craving, flawless,
and has broken the thorn of existence,
then they bear their last body.
When one is free of craving, not acquisitive,
and is a master of words and phrases
who knows the proper grouping

and sequencing of sentences,
then they are called a bearer of their last body,
a great person of great wisdom.
I have overcome all, I know all;
amidst all things I am unsullied;
I have relinquished everything and I am liberated through the elimination of craving -
knowing this directly and personally, who could I indicate as my teacher?
The gift of Dhamma trumps all gifts,
the taste of Dhamma trumps all tastes,
the appreciation of Dhamma trumps all appreciation,
the elimination of craving trumps all suffering.
Wealth destroys a fool
who does not seek transcendence;
a fool who craves wealth
harms both self and others.
Grass is the defect of fields,
passion is the defect of this generation;
therefore a gift given to those free of passion
is of great benefit.
Grass is the defect of fields,
hatred is the defect of this generation;
therefore a gift given to those free of hate
is of great benefit.
Grass is the defect of fields,
delusion is the defect of this generation;
therefore a gift given to those free of delusion
is of great benefit.
Grass is the defect of fields,
craving is the defect of this generation;

therefore a gift given to those free of craving

is of great benefit.