Dhp 360-382 — The Monk Chapter

English translation by Bhante Suddhāso.
Source: https://suttacentral.net/dhp360-382/en/suddhaso
Source revision: da23a8afdd1be12267ecf4a0ff94af5187093702
License: CC0-1.0 — https://creativecommons.org/publicdomain/zero/1.0/
Source note: 13 Pali headings, colophons, or recitation-summary segments have no English translation in the source. All English source segments are retained; no body passages are omitted.

Text

Collection of Minor Texts

Verses of Dhamma

The Monk Chapter

Excellent is restraint of the eye,

excellent is restraint of the ear,

excellent is restraint of the nose,

excellent is restraint of the tongue,

excellent is restraint of the body,

excellent is restraint of speech,

excellent is restraint of the mind,

excellent is restraint in every situation.

A monk who is restrained in every situation

is freed from all suffering.

Hand restrained, foot restrained,

speech restrained, restrained to the utmost,

appreciating introspection, concentrated,

one who is content like this is called a monk.

A monk who has a restrained mouth,

who gives advice without arrogance,

illuminates the meaning and the Dhamma,

and their speech is like honey.

Appreciating the Dhamma, approving of the Dhamma,

investigating the Dhamma,
remembering the Dhamma,
a monk does not fall away from the true Dhamma.
One should not disdain what one has,
nor envy what belongs to others;
a monk who envies the belongings of others
does not attain concentration.
Even if a monk has little,
but does not disdain what he has,
the angels praise him,
the one who lives with purity and diligence.
When there is nothing whatsoever in mind and body
that one thinks of as “mine,”
and one does not sorrow on account of the unpleasant,
then one can be called a monk.
A monk who maintains benevolence,
and who has serene faith in the teaching of the Buddha,
arrives at the peaceful path
and the happiness of complete tranquility.
Bale out this boat, monk;
when emptied, it moves easily.
Having cut off passion and hatred,
go from here to Nibbāna.
When five are cut off and five are discarded,
and another five are developed,
then a monk who has gone beyond five attachments
is said to have crossed the flood.
Meditate, monk, do not be negligent;
do not let your mind swirl in sensuality.

Do not negligently swallow a metal ball,
complaining about suffering as you burn.
There is no Jhāna for one who has no wisdom;
there is no wisdom for one who does not reach Jhāna.
One who has both Jhāna and wisdom
is close to Nibbāna.
In an empty hut,
a monk with a peaceful mind
appreciates the absence of humans
and sees the Dhamma clearly and correctly.
When one directly experiences
the appearance and disappearance of the components of being,
one acquires euphoria and joy,
aware of the deathless.
This is the starting point
for a monk:
guarding the sense-faculties, contentment,
and restraint according to the code of conduct.
If one associates with good spiritual friends
who live a pure and diligent life,
if one is polite in speech
and wholesome in conduct,
then one will have abundant joy
and will put an end to suffering.
Just as a jasmine plant
releases its wilted flowers,
in the same way, monks,
let go of your passion and aversion.
Peaceful in body, peaceful in speech,

peaceful in mind, and well-concentrated,
a monk who has expelled the world's bait
is said to be at peace.
Admonish yourself,
investigate yourself;
a monk who is self-protected and mindful
lives happily.
You are your own protector,
for who could protect another?
You are your own destiny;
therefore, restrain yourself,
as a merchant restrains an excellent horse.
A monk with abundant joy
and serene faith in the Buddha's instructions
arrives at the peaceful path
and the happiness of complete tranquility.
A young monk
who makes a sincere effort in following the Buddha's instructions
brightens this world,
like the moon emerging from clouds.