

THE AUTHENTIC DHAMMAPADA OF THE BUDDHA

THE LAW OF ILLUMINATION

THE FIRST ACCURATE ENGLISH TRANSLATION OF BUDDHISM'S MOST POPULAR
DISCOURSE

Rediscovering genuine meaning in the divine sermons of the world's grandest sage



The Authentic Dhammapadanapali translation: THE LAW OF ILLUMINATION

Translated by: Ken Wheeler

Namo tassa bhagavato arahato sammāsambuddhassa

An English translation of the dhammapadanapali, the 2nd book of the Khuddakanikāya of the Chattha Sangayana Nikāya

TRANSLATED FROM THE ORIGINAL PALI

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NOTE: THE FORMAT OF THIS BOOK HAS BEEN CHANGED FROM ITS ORIGINAL FORMAT DUE TO THE COSTS REQUIRED OF THE AUTHOR TO PRINT THIS BOOK TO MEET THE NEEDS OF THE LARGE DEMAND FOR THIS BOOK. WE APOLOGIZE FOR THE NECESSITY TO CHANGE THE FORMAT TO SINGLE SIDED 8.5x11. THE AUTHOR WISHES TO NOTE THAT DESPITE THE FORMAT CHANGE OF THIS BOOK TO ITS CURRENT APPEARANCE THAT NO OTHER DHAMMAPADA IN ENGLISH EXISTS IN WHICH SUCH EXTENSIVE LABORIOUS EFFORTS WERE TAKEN TO RESTORE THE ORIGINAL MEANING AND BEAUTY OF THE ORIGINAL PALI TEXT ITSELF.

INTRODUCTION

THE TRANSLATION

Let me start off by saying, that in a few previous “translations” of this work, it has been stated that they were “uncertain about adding to the list, of yet another English translation of the Dhammapada”. This is however, the first time the Dhammapada has been rendered into English correctly and unquestionably the first time coherently. Certainly, it will be laid out for you in no uncertain terms that this Sutta has never before been translated into English, even in the broadest sense of the term. All the current plethora of translations of this Sutta, rely almost exclusively on the 1870 English “translation” by Max Muller of the Dhammapada which was not only a horrifically inaccurate “translation”, both literally and contextually, but also was a copy into English, by use and means of both the 1860 German translation by Weber, and the 1855 Latin translation by Fausboll. Quite literally, all of the plethora of translations of this Sutta use Muller as the basis for their own fourth generation duplicate rewordings of the Dhammapada, which is itself a reworded copy of the German and Latin translations.

At its very best, the one translation that comes closest in fact, is actually worlds apart from what the original Pali actually says. The late Mrs. Rhys Davids came the closest in her 1931 translation of the Dhammapada, which also reverted unquestionably to Max Muller at most all instances when the exact meaning seemed uncertain for her in the translation. Regrettably, in addition to this, Mrs. Rhys Davids chose a dubious Shakespearean/old Testament English form of translation methodology, which is nearly Greek to the modern English reader. Either laughably or woefully, depending upon perception, a great many of the translations of the Dhammapada say in some location on the cover or in the introduction that it was “translated from the original Pali”, when in fact this is unquestionably not the case without a doubt. It is actually a farcical fact, that as the first order of business many a so called Pali “translator” churn out another heap upon the pile of reworded copies of Max Muller’s Dhammapada in order to further their scholastic notoriety.

Some of the so called “Pali translators” in question, have no knowledge whatsoever of Pali, either its lexicon, nor much less how to begin to translate it. Their translations are nothing more than skillfully and slightly rearranged doppelgangers of Max Muller’s butchering of this beloved text; in order to gain either reward for false accomplishment, or to collect money for a book that required very little effort. Take your pick, as to which of these two is the case, if not both.

All Pali translations are becoming, more and more, sterilized products so as not offend any form of left wing sectarian Buddhist group; which essentially has turned all current translations into antiseptic pseudo-Psychology of the mind, which sadly has nothing to do with what was taught as we know it in the very ancient Pali Nikayas we have today of the Buddha’s Sasana (Doctrine). Maddeningly laborious efforts on my behalf have produced this, the first English translation of the Dhammapada, which moved nations and a King, to spread Buddhism throughout the world. An unnamed, but well-known English society in the U.K. is currently afoot to further neuter the Pali to a greatest extent apparently, by replacing all texts translated by Mrs. Rhys Davids. She was the only one of but a very few English translators of Pali who recognized deeply the pro-eternal deathless elements and rich metaphors that run throughout the Pali and its esoteric spiritual message of liberation by transcendence that the Buddha gave in these text, and she reflected as much in her translations.

The modern Dhammapada replacement for Mrs. Rhys David’s translation is that of K.R. Norman. Norman spent the entirety of that translation focused on Pali meter, rather than the authenticity, coherency and accuracy of the text itself. By Normans own admission of “my notes indicate how often I was quite unsure about the meaning of a verse”, is self-explanatory.

What is of utmost importance to the reader, but which is never mentioned, is that nearly all translators of Pali scripture have a slant. That is to say that their formal education in Pali scholastic studies came from some Theravada school (which is itself a greatly dissected secular offshoot from the third Buddhist council split), be it Kandy, Sri Lanka or otherwise. Their own interpretation, of the very few who have made a feeble attempt not to shanghai Norman’s copy, is based and grounded in Theravada obscurity. The interjection of a sectarian slant is the highest of sins when translating religious scripture of any kind.

Lastly, let me state that all occurrences of Nibbana [Nirvana] in the translation below occur as 'Purification'. Since Nirvana is not the supreme goal of Buddhism, but rather the process of purification, it was best to translate this as Purification rather than leaving it as Nirvana, which would imply 'the Goal'. It is supremely bizarre that Theravada considers Nirvana to be the “goal” of Buddhism, but when one knows that any “goal” within Theravada philosophy which implied substantiality was, rejected millennia ago in the many sectarian schisms. Nirvana always was Purification in connotation in Buddhism, but never the “Heaven concept”; Nirvana is specifically nothing more than the letting go of the glowing embers of the five aggregates of phenomena, such that one would no longer suffer. But in the pinnacle of all summed Buddhist teachings in scripture, that being the Noble Eightfold Path, which leads one to the “goal”, there is not one mention of Nirvana whatsoever. The greatest and most prolific Pali translator of our time stated that it was nothing short of supremely absurd to consider that Nirvana was the “goal” within Buddhism, that being the late Mrs. Rhys Davids who co-founded the Pali Text Society with her husband; and she was more correct than even she knew. She states succinctly “Nirvana is an end without a man in it. Nirvana is an end in negative terms. Nirvana is a word prejudging what is as yet inconceivable, left alone incomprehensible. Hence, without going further, that Nirvana cannot have been the quest and end set before man in the folk gospel which Buddhism appears to have been (PTS p. 644).”

BAD TRANSLATIONS

Many beautiful compounds in the Pali have been rendered either neutrally, which are crucial words for comprehension, or there exists no single word which best describes, to the English reader, how that word should be ideated as it was originally denoted in the Pali. Much of the befuddlement of modern Buddhists lies in the fact that very crucial words such as sati (antecedent recollective penetration of the “beforeness” into the source by means of vigilance in wisdom’s exertion) have been rendered either as “meditation” or at best “to recall”, or worst of all “mindfulness”. This is a horrific disservice to these highly crucial words in Pali, which only further serves to obscure the core of the Buddha’s teachings. This is reflected in modern “ritualism for rituals sake” schools who see incorrectly the Buddha’s teaching to be that of some form of seated “quieting” of the body and non-Buddhist “be here now” philosophy. As per words such as sati and many others, it is far better to over elaborate and convey its proper context and meaning, that to sadly butcher its meaning by calling it “meditation” or “mindfulness”, which it is not.

If examined closely, nearly every publication owes its “translation” to an earlier work (from which they reworded and copied); this is sadly not only highly stifling but also slothful. If one is unable, by his or her own strength in the scriptures, to buckle down in the Pali and translate the works, then there will ever be naught but a heap of horrific clones of pitiful copies or sectarian agreeable translations.

An amazing discovery of the “translations” occurs when you take an examining look at the three attempts at pseudo-originality in other Dhammapada “translations”. Max Muller’s work is roughly 70% incorrect at conveying the exact paraphrasable core of the verses in question. Of the three pseudo-original attempts at translation that were done, approximately 60% of the verses of those 3 “translations” were but rewordings of Muller’s. But on the 180 or so difficult translations, all three were almost in word for word agreement with Max Muller’s, due to the inability to crack the harder verses. This was, needless to say, mildly amusing. Of those approximately %35 of verses in which Max Muller was ineptly far and away off the mark due to lack of understanding the Pali or the inability to take the time to correctly translate them; those indeed proved to be rather difficult translations. But after having diligently worked on them, they proved to be wonderful gems, that no one on Earth had ever seen in English before, at any point in time, and I am happy to say that you too shall see very many verses for the first time. Magnificent verses that made the Dhammapada’s popularity, as it was meant to be read and understood, that much more deep and meaningful.

It is every translators duty (most especially that of religious documents), to not only understand the words he or she translates as they were understood in the hearts and minds of the original listener; but also to be very well grounded in the fundamental doctrine of that faith, before any attempt at translation could even be considered of a text. Sadly this is not the case of the Dhammapada, as others have chosen to either interject their sects views upon the translation, or even worse to only reword another bad doppelganger of Max Muller’s “translation” copy. One must know this well, that those European English speaking peoples who knew the doctrine of the Buddha in the late 1800’s were slim and none and knowledge of the Pali scripts was even less than that, including Muller himself. His stab in the dark at the Dhammapada was an unquestionable miss as it does not reflect the intrinsic beauty of the Pali, nor what is even worse, does it convey what it says 90% of the time. Every translator of religious materials must be skilled in the entirety of the law of that religion in a non-sectarian fashion. Training in the conjugation and verbal lexicon of the Pali is entirely insufficient. Anyone who only knows the Pali but not the doctrine cannot illuminate the text with any motegum of respectability.

What is both honorable and horrific at the same time is that many publishers have undergone a radical minimalist reproach to the wording of the English Dhammapada, which loses its entire flavor in the process. The Dhammapada is of a metered writing that was suitable for recitation, and as such, many “given” words are not included in the Pali. Such for example, if we were to take the four noble truths and minimize them for ease of recitation and memorization to “Suffering, Source, End, Way Out”; this is to a certain degree more or less the manner in which the Dhammapada is written in the original Pali. Where the colossal error comes into play, is when this meter in the Pali is painstakingly duplicated in the English. 80% or so of the Pali words, most especially the very important ones, cannot by any stretch of insanity be translated in that fashion without completely beheading the meaning in the process. Yet alas, many verbal Picassos study to deadly lengths the meter of the Pali, and attempt to duplicate this in the English translation. I will now give you an example of this beheading of the meaning below in firstly a metered minimalist translation, and then lastly how it is to be accurately translated with the meaning intact:

BAD TRANSLATION: #328: If a traveler can walk gladly with a wise friend, he will overcome his troubles.

HOW #328 IS SUPPOSED TO BE READ: If you occasion another of excellent wisdom, that companion along the Way. A man who walks the holy path and is a respectable penetrator in fortitude. Him who has overcome all perils in this life to befall. Go with him, O’ monks! Ever vigilantly aware in minds Essence, the True Self; deep in recollective penetrating wisdom O’ the source!

Sadly this is but only one example among hundreds, and not even close to the worst example at that. The first “translation” does nothing more than convey a sense of moralistic conduct, little more than some manner of behavioral precept one must adhere to, when in fact that is not what it says at all. Worse still, many Pali words were dropped in the English, entirely losing all cohesion of the core meaning. This is actually the reason why the entirety of modern Buddhism is nothing more than a collection of moralists. The original Pali words could be minimized for memorization and for ease of recitation, since the words were fully understood in their meaning without elaboration, by the Prakrit speaking person of that era. This however cannot, under any means be duplicated in the English! It is impossible to translate many of the Pali words with one word since there is no English equivalent whatsoever, and this is either unknown by many who translate or it has fallen on deaf ears. A fine piece of poetry may come from metered translation of the original Pali, but beyond a shadow of a doubt it will never convey the true meaning. Above all else is the message; and when inept publishers fail to realize this, they destroy the message in the process; which of course is paramount above all things in translating religious materials. Meter and flow always must take a back seat to the conveyance of meaning.

Those who have put meter above the message have done tremendous disservice to the understanding of English speaking Buddhists who are painfully trying to grasp the message based upon shoddy and haphazardly attempts at so called “translating”, which are little more than a vain covering for book pushing in and of itself.

A Pali translator must be the eyes of the “blind” man who is unable to see the original as it was meant. That translator must not only be keen of sight, but also have the vocabulary and the eloquence to convey even the most difficult of specifics to that “blind” person (unable to read the Pali). What we have here in the Dhammapada of every other translation, if I may use an analogy, is someone who has made a pencil sketch of the Mona Lisa, has in turn given it to another to copy, and lastly that third person is describing the copy of a copy to the “blind” man as “a homely woman with a crooked smile on her face”.

It is of course no wonder, than no one is moved by all other “translations” as it were, since there is not only inaccuracy at its foundation, but nothing of any substantial remaining illumination in the teachings of the Buddha that would so inspire the Chinese to face all manner of dangers and deaths in the crossing of the mountains towards India. Those very same who were literally hell bent on retrieving every last morsel of scripture obtainable after their appetite was whetted initially with some preliminary texts that had wiggled their way over the Himalayas from India a few hundred years after the death of the historical Buddha Gotama.

THE LAW OF ILLUMINATION

By new discovery, let it fall to rest here, that the title Dhammapada, in actuality means in translation “THE LAW OF ILLUMINATION”. By in depth study of late, many new discoveries in Pali literature have been made by me, which will be discussed in depth in a future book. But suffice to say that in the context of the title, the “pada” is in fact not in reference to the common usage of the word as “path, foot, way, trace” and such forth, but is in reference to a heavenly astrum called the Pubba-bhadda-pada’ (illuminating constellation of the “before birth, i.e. deathless Nirvana” Bull [Taurus]). The Pada-nakkhatta’ (illuminating constellation) is of a very old usage in fact, and without proper understanding of the context and the Pada-nakkhatta’; it is of little wonder why so many people have been beating their head against the wall, in attempts to translate Dhamma-pada as “The way of the law” or as “Teachings on the path”, even hideously as “The way of righteousness”.

Dhamma is literally a pesky word for any reader since it has so many variations on its usage in context and translation. The word Dhamma (Sanskrit: Dhamma) literally has the same meaning as the Latin *forma*, meaning “forms and phenomena”. To use an analogy for elaboration, we use the word “home” to mean many things, including literally a home, or our soul, or our body, or “home” in a heavenly context, or to refer to our mind, or nature as a whole, or even in the context of “love”. Such is the case also of Dhamma, which is literally “thing”, as in forms and phenomena. The manner in which we ideate Dhamma (Dhamma) in translation as Buddha’s teachings of “truth”, is that the entirety of Buddhism in the Nikayas, is the laying out of the nature of all “things”, and this is of course the “truth”. The Buddha’s Law Dhamma is literally “the truth on the nature of all things and phenomena”. This is where confusions sets in for some, as to how the word Dhamma means “highest truth” in one context, and “vile path of wickedness” in another. Simply put, Dhamma is nothing more than “a thing” or the “entirety of all phenomenal things”. Such that the Buddha is preaching the Dhamma, it is “the truth on the nature of all things”; but in the vernacular, referring to a foolish man following after “Dhamma(s)” (transitory ephemeral things), it has a negative connotation.

“Pada”, in the context of the title Dhammapada is redundant as “path” in its locative sense of the meaning. For the Dhamma is quite literally the “path of the truth of all things”. So to call the Dhammapada the “Path of Dhamma” or the “The teachings (truth) of the path” are a laughably redundant attempts to solve the Dhammapada translation title puzzle all these many years, as evidenced by many “translators” introductions to the Dhammapada reading “Nothing in the Dhammapada is quite as hard to translate as the title is!” For to translate the Dhammapada as “Path of the Teachings” is absurd since the Dhamma is indeed the “path” of the Truth of the Buddha, and it is irreconcilable to elaborate this redundancy by calling the pada the “path” also when the word Dhamma itself already means “path” in the strictest sense of the term! What has been lacking in all previous ponderings, in deciphering the Dhammapada title translation, is the different manners in the way the word “pada” is utilized. Pada never meant “path” in the Pali, that word is reserved by the magga.

In the case of the title Dhammapada, “pada” has the same meaning of “pathagamana” (the illuminating stars in the sky and their course), and most importantly that of “padahati” (To burn in brilliant illumination [by means of wisdom’s insight]). Quite possibly also from the short form of “padipa” (a flame, illumination, a star), which in its short form is “pado”. More specifically this occurs to also be the fact, in the very middle of the Dhammapada (#208), in the case of the nakkhatta’ patha, (pada) which is the (illumination of wisdom, that very shining astrum in the heavens [The Buddha])

#208. Hence verily: That most supreme of wise men, imbued with penetrating insight, learned in all matters, excellently powerful in vigilance, that devoted seer Noble! King over all the gods is that most exquisitely wise of men. Him should you serve and honor! Follow after him, that shining bright astrum in the heavens [nakkhatta’patha (pada)] amongst the dark of night. His wisdoms illumination like the full moon in pitch of night!

In the case of the Dhammapada, it cannot read Dhammapatha; but both have the same meaning in the general sense with that of “pada”. And of course this is the confusion of the different contexts of “pada” and “patha” and their slight nuances in usage and meaning. This is most important where it concerns translating the title, Dhammapada. “Pada” more often then not is a reference to “foot, mark, trace, or path” (although without going into detail here, is also a astral reference), and this is why all these many years, so many translators have been beating their heads against the wall on how to translate and make sense of “pada” in the common usage of “path”, and incorporate that with the word Dhamma as some nonsensical meaning of “path of the path”; which of course, never would make any sense in that befuddling redundancy. Thanks to discoveries, and research in the little used and understood lexicon of the Pali word nakkhatta’ (constellation), we know now, and can

breath a sigh of relief that the Dhammapada, in translation (rightly, and beautifully so), can now be said unquestionably to be “THE LAW OF ILLUMINATION”. It is of course also possible to say “The Teachings of Illumination”, but it seemed not so poetically accurate as “THE LAW OF ILLUMINATION”.

A STERILIZED PRODUCT

The “translations” of the Dhammapada that exist currently, never would have inspired even the most gullible peoples of the ancient world to convert to Buddhism. It is quite amazing to me that no one has seen this apparently. Laughably, if the current bland “translations” were shredded and fed to someone as roughage, they would still not be “moved”. None of them have anything to do with the Sramana spiritual movement, which overtook many peoples to convert to Gotama’s Sasana (doctrine). This very Sutra is actually the catalyst for the explosion of Buddhism into Southeast Asia and also to China, and of course eventually into America, albeit in a very impotent and lifeless form without substance. Numerous copies of the corpus of the Buddhist Nikayas were made and spread far and wide. This very act of faith in the true doctrine of Lord Buddha is the very same reason those most valuable texts have survived in Southeast Asia and parts of China; most certainly after war and strife ravaged many of the collections in India.

Nothing, which is incorrectly being portrayed within other speculative and highly inaccurate “translations” of the Dhammapada, would have moved anyone in the days of yore, and most certainly not in this instant gratification world we currently have made for ourselves; to have seen the positive doctrine of the Buddha, which was about wisdom’s illumination, which culminated in transcendence to utmost bliss in immortality and passing over rebirth forever. All current “translations” read no better than bicycle assembly instructions, which agreeably, would move no one to lift a finger to spur their very being to accomplish anything.

Might I say to you that accuracy was paramount in my mind when translating the Dhammapada, and to restore the genuine beauty that moved millions to convert to Buddhism, both in India and later in China when it finally spread there. The restoration of original Buddhism, as it pertains to the oldest Buddhist texts surviving on earth should be priority one, which unfortunately one cannot say for other peers who have, in addition to regurgitating a reworded bad interpretation of Muller’s text, have also only fulfilled an agenda to fit within their sectarian niche or scholasticism.

The gospel of Gotama Buddha was not a nihilistic annihilationism as is currently portrayed in most all modern Pali translations, which has inevitably and most tragically become the status quo for all of modern Zen and Mahayana “spiritual-suicide” secular dogmatism. The “translations” of the Dhammapada that exist currently only help to reinforce a kind of spiritual fatalism that was never taught in the doctrine of the Buddha throughout the entirety of the corpus of the Nikayas as will be explained later.

HISTORY

The Dhammapada is the second book of the Khuddaka Nikaya of the Sutta Pitaka in the Pali canon. It is most likely the catalyst for the surviving scriptures and of Buddhism itself today. As King Ashoka was converted to Buddhism by recitation and elaboration on the second chapter of the Dhammapada in the earlier half of the 3rd Century B.C.; he is responsible for much of the spread of Buddhism by his monetary and noble power to have the scriptures copied many times over and had them spread very far and wide, leading to the preservation of the texts which are the surviving copies we have today.

The Dhammapada, quite possibly, is the oldest work of Buddhism surviving based on its mention in the Thera-Theri-Gatha, which itself is one of the oldest surviving scriptures of Buddhism we have, next to the Sutta Nipata. Based on the words in the Pali of the Dhammapada, I am of most certain conclusion that the Dhammapada along with the Sutta Nipata are the oldest works surviving of the doctrine of the Buddha. Owing thanks to a digital search engine of the Nikayas, I am able to quickly and accurately do cross comparative analysis of various sections of Suttas and determine relative age and placement within the unfolding of Sutta evolution. Although, it is also quite evident that there are approximately 20 or so (depending on analysis) verses of the Dhammapada, that were inserted at a much later date by the monastic community that are of a rather superficial “commoner moralistic” nature.

The Pali Dhammapada is the only surviving Dhammapada intact and the oldest as well, consisting of 423 verses on the Law of Illumination and escaping rebirth. There are four recensions of the Dhammapada: The Pali, the Gandhari, the Prakrit, and the Udanavarga. All are fragmentary and younger than the Pali, which is complete and the oldest of the four. Without going into specifics, they are all in general agreement with each as to content.

This Sutta is beyond any shadow of a doubt, the lifesaver of the corpus of the Suttas, by its great message (albeit to a lesser degree, part of it contains “layperson” doctrine), which lead to the enamoring of many a person and to the spread of not only this Sutta, but the Nikayas as well to all compass points. This was of utmost in my mind during translation as well. At times of complete exhaustion, in meticulous translation of this profound work, I needed look no further than the nearest Dhammapada “translation” and behold its hideous disfigurement of this most exquisite work. That very image alone, kept me going through many a sleepless night in the process of translating this work for the first time accurately into English.

It can be read in many introductions of other Dhammapadas that say such ludicrous things as “the Dhammapada was written down from oral tradition many centuries after the passing of Gotama Buddha”. But this is sadly inaccurate and indicative of the spurious and speculative nature in which they investigate things. In fact this Sutta and many others were indeed written during or shortly after the 1st Buddhist council and no later than the second, placing transcription no later than the dawn of the 3rd century B.C.

As per the language of the Buddhist scriptures and how there were preserved; they were recorded in a Magadhi dialect, a type of Prakrit. There is much inaccurate speculation that Pali (Prakrit) is a much younger language than it actually is (called the “M.S.T.” [Theory]), in order to place Sanskrit before Pali; but this has been disproved by all the evidence that we have at hand. The Buddha was advised to translate his teachings into the learned man’s tongue - the ‘Chandasa’ standard, there is no mention of any ‘Sanskrit’. The Buddha refused, preferring the Prakrits. There is not even a single reference in any contemporary Buddhist text to the word ‘Sanskrit’. This shows that Sanskrit did not even exist at the time of the Buddha and that the people at that period, even the Brahmins themselves, were not aware of themselves as speaking ‘Sanskrit’; they referred to their language as ‘Chandasa’. The word ‘Sanskrit’ occurs for the first time as referring to a language, in the Ramayana of the 1st century A.D., as the term ‘samskrta’ “formal, polished”; this is when it is encountered for the first time with reference to that language. The Pali is much older indeed than many peoples falsely attribute to it.

The first inscriptions in Indian history are in Prakrit and not in Sanskrit. These are by the Mauryan King Ashoka, and number over thirty. They date to the 4th century BC. The script utilized is not ‘sacred’ Devanagari, and the language is not ‘Mother’ Sanskrit. They are mostly in the Brahmi script, while two inscriptions are in Kharoshtri. They are in various Prakrits, and in fact all inscriptions in India were in Prakrit till the early centuries A.D. ‘Prakrit’ vernacular - The term ‘Prakrta’ or Prakrit means ‘common’, ‘natural’, while the term ‘Samskrta’ or Sanskrit natural means ‘polished, refined’.

DOCTRINE BEFORE SECULARIZATION

I will state unequivocally again, that it is impossible to translate Buddhist scripture, without being a Buddhist as well as skilled in knowing the words and context of the Pali. One who reads any of the original Buddhist scriptures, must know the very center upon which everything in Buddhism turns; which is its paraphrasable core:

Every Being possesses a deathless essence (Attan), but that they are afflicted with lustfulness for this world they are in a constant flux of rebecoming within rebirth due to their ignorance of the supreme truth between that which animates them and the animated which is phenomenal and suffering by its very nature. Ignorant beings as these are continuously refocusing on the unreal realm of phenomenal and temporal aggregated existence. They are perpetually destined to befall suffering in states of painful womb birth, otherworldly sufferings, and renewing their own endless cycle of manifold aggregated existence at the hands of their own ignorance. The Immortality of supreme fulfillment in Perfection is only achieved through the cultivation to fruition of wisdom concerning the nature of all phenomena and antecedent-recollectiveness in the disembodied collecting of ones being within Perfection and self-extraction from aggregated existence in painful realms of suffering. Ones aim is to strive unswervingly in the vigilance of unfolding wisdom’s perfection in cultivation by meeting that goal in its totality before befalling death and rebirth once again. The path of liberation-disembodiment is the Noble Eightfold Path.

Absolutely nothing falls outside of this core within fundamental Buddhism as taught in the entirety of the doctrine of the Buddha. It is no less than the very axle upon which everything turns in the teachings in some form or another. To say otherwise is not only incorrect, but also unprovable by means of scripture. Lastly, but most importantly, I will elucidate on the most hotly debated topic, unfortunately, within Buddhism; which is the existence of an eternal or deathless being. Whether you prefer to call it spirit or otherwise is of little consequence; it appears as many compounds and singularly as Atta' (True Self, immortal element, i.e. spirit, or Essence undying). "A Dictionary of Pali" by Margaret Cone: Atta (atta'): [Sanskrit Atman], The self, the soul, as a permanent unchangeable, autonomous entity; p.70, Pali Text Society. Buddhadatta Mahathera's PALI-ENGLISH DICTIONARY, page 8; Atta': Soul

Over the years I've debated many a monk, such as myself, and others as well on this topic; and I must say unquestionably that without a doubt it is a very hot topic indeed. Strictly based in secular dogmatism, many monks today, some that I know personally, are being taught a form of annihilationism that is not found anywhere within the corpus of the Buddhist Nikayas, which is deemed by all Buddhists, Theravada, Mahayana, Vajrayana, Zen and otherwise as the genuine doctrine of the entirety of Buddhism, irregardless of sect and unquestionably the only presectarian corpus of the Buddha's discourses.

What inevitably comes up, over and over again is that the Buddhists I meet have been taught a false and "monkish" creation that the Buddha doctrine of anatta' is something other than "not the True-Self"; which is an adverbial modifier used in scripture to refer to the vile and transitory elements of this world. They have been incorrectly taught by their teacher/guru that this is the highest order of things. But I say to you neigh. This is incorrect beyond all shadow of a doubt. Anatta occurs exactly 334 times in the corpus of the Nikayas and has no compounds, Atta' however in its nominative form (Atta') occurs over 10,000 times; and in its over 52 compounds, occurs over 23,000+ times and still counting, in reference to the deathless highest supreme refuge [Digha Nikaya 2.120, **Sara^aamattano**: Refuge in the True-Self] that the Buddha takes final refuge in.

Anatta' in every single one of its 334 occurrences refers to what is vile, and evil, even so Anatta' in context can be translated as "evil, vile", the profound ineptitude to portray it as anything else is an affront to the entirety of the corpus of the Pali Suttas. Anatta' is an adjective in every one of its occurrences, and refers to that which is not your True Self. Anatta' broken apart is AN (not)+ATTA'. In a dogmatic fashion however many Theravada, Mahayana, Vajrayana and Zen teachers have been ineptly informing their students that Anatta' translates as "no-self, or no-soul". This is a very precarious and inaccurate falsehood not based in Sutta. Anatta' always appears in this following format in everyone of its 334 occurrences:

ANATTALAKKHANA SUTTA: Form, monks, is not True-Self (anatta'). If form were the True-Self, this form would not lend itself to disease. It would be possible to say with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not True-Self (anatta'), form lends itself to disease. And it is not possible to say with regard to form...

This neti-neti ([it is] not this, not that) doctrine is very common to that era of Indian philosophy. It is also found in the Upanishads as well as many others. That which is highest, is described by negating everything it is not. In that sense of Buddhist doctrine, the anatta' is that very word which describes the True-Self by negation of everything Atta' is not.

I mention this subject at great length since this accurate, positive, and anti nihilistic translation is sure to cause controversy only to no avail, since the "modern" sectarian slant of "no-self" is baseless in the Suttas. In so much as this is a highly controversial topic, and it is infused throughout the entirety of the Buddhist scriptures, including this Dhammapada from cover to cover; it bears elaboration. I present no sectarian slant in this translation, as is the case with so many other attempts.

A well known trick which is used in most all Pali Sutta translations by others, including the Dhammapada, is when Atta' or one its compounds appears, the translators will use the reflexive connotation "yourself" or "oneself". Let me state unequivocally, that no such reflexive terminology exists in the Pali, period! Atta' in its various forms and compounds has never been reflexive in nature. There are a few Pali translators that know this, however they persist in negating the occurrences of Atta' and its various compounds by using reflexive terminology such as "yourself" in order to fit with their sectarian slant, which does not exist in that fashion in the original Pali. The next time you see the word yourself, or oneself used in translation, you will know what it truly says. An example of this absurdity is as follows:

INACCURATE "TRANSLATION" IN DENIAL OF THE PALI:

#380 Oneself indeed is patron of oneself. Oneself is the guide of oneself. Therefore, oneself should restrain oneself. Just as a merchant a noble steed.

NONSECTARIAN ACCURATE TRANSLATION OF THE PALI:

#380 The exquisite True Self, is indeed the lord, the master of the True Self, that very Atman utmost! The True Self is the highest borne! The True Self is the supreme refuge, utmost highest hyperborean excellent exquisite bliss indivisible deathlessness, and highest of highest fulfillments! Hence O' monks, guard well that True Self vigilantly! Just as the merchant trader guides and guards his precious Oxen along the hazardous road!

Not only is the former "translation" inaccurate and nonsensical to the utmost extreme, but also it uses radical minimalist methodology, which has nothing to do with the Buddhism that spread so quickly throughout Southeast Asia and China, which inspired millions and the construction of titanic monuments to Buddhism far and wide. Let me say to you that, in the summation of things, that there is not one person on this planet alive or dead that can rightly preach this non-existent "no-self" doctrine from the scriptures since it does not exist there. The nature of the Atta' as the source, either for its perfection, or its demise, is the very foundation upon which all Buddhism is built. Without an "immortal entity", regardless of which name you affix to it outside of the Pali, there cannot exist either rebirth, nor kamma (karma) or causation. Without an everlasting Atta' which ferries on life after life, either in suffering or to the heavens, or by wisdoms Perfection to salvation; there is no Buddhasana (Buddhism), without this, there cannot exist any Buddhism.

The Buddha in doctrine says over and over thousands of times, that it is of utmost importance that we must BHA'VITATTA'NAN (cultivate our True-Self in the perfection of wisdom's becoming), and it is of highest utmost importance that one must VAD.D.HITATTA'NAN (perfect the True Self in vigilance). Everything within and without Buddhism is based on the fact that beings suffer and are reborn; and it is the highest doctrine that we must escape vile rebecoming through wisdom's perfection. Without any "doer" there is nothing which is reborn, there is nothing which suffers, and there is nothing which can be perfected, and Buddhism at its very core, flies apart unto oblivion like a sapling tree in a hurricane. Minus dozens of thousands of affirmations of the indestructible Atta', it is of highest lunacy to redress thousands of pages of the Jataka Tales in which the Buddha gives a counted recollection of his previous rebirths in this world. Without an immortal entity, there is indeed nothing to be reborn; but most importantly, there is nothing possessed of aggregated matter that can "remember" past lives as the Buddha so wisely elucidated in the Jataka Tales.

You should be aware, that the only thing that is negated in Buddhism is that nothing, which is temporal and phenomenal, is your True-Self; as you will read in the Dhammapada as well, many times over. There is nothing further that is negated in the entirety of Buddhism. Nowhere within the teachings of the Buddha does he deny the reality of the True-Self outside of the five skandas. And no such denial of any kind is found anywhere within the teachings of the Buddha, only that the True-Self must not be identified with the vile, mundane, ephemeral, and transitory. Those who only listen to their teacher/guru regarding inaccuracies on a sectarian level of the meaning of anatta' are at great loss. All things which arise must pass away, but the True-Self has no part in this, other than through ignorance, it is constantly being reborn into them. Sadly this is the state of modern Buddhism today, that the Suttas are not read, and when they are, they are likely to get a Saravastivadin ("all is" school, sectarian nihilistic false approach to the scriptures, later known as Theravada) slant on the Pali translation, much to the dismay of those well read scholars of Pali, who know there is no nihilistic, anti-self doctrine to be found within the entire corpus of the Pali Nikayas.

CONCLUSIONS

I shall sum up by saying that I am very glad to provide this, the world's first accurate English translation of this beloved Sutta, the Dhammapada. I hope that all the hard work and sleepless nights awake pouring over the Pali can be of use to some people who are nauseous of hideous translations which convey nothing more than

moralistic piety, minimalism, and nihilistic dogma; and are completely lacking in the teachings of illumination as taught by the Buddha which moved the ancient peoples so long ago!

As a monk, I'm afraid however, that the tide seems insurmountable, in the face of the nature that Buddhism has been turned into little more than pseudo Psychology and a type of neutered rule book for daily living; as much of modern Zen has so very hideously and woefully misinformed the public of. Keep the paraphrasable core from above in your mind as you read this Sutta; for everything in Buddhism revolves around that core in one shape or another. Any deviance from this cannot be contained within the doctrine of the Buddha as such. I hope that you gain much from this translation, even if but an inkling. The longest journey of awakening to supreme reality in Buddhism must start with being a "stream-enterer", and hearing the true Dhamma as Lord Buddha taught it, which leads to supreme illumination by wisdom's cultivation in perfection, and attainment of immortality forever within the source of all bliss.

SN 1.169 att± sudanto purisassa joti.

THE TRUE-SELF WELL OBTAINED IS THE ASTRUM-LIGHT OF THE TRUE MAN.

SN 5.5 attani sambh³ta½, brahmay±na½ anuttara½

THE BRAHMAYANA IS THE UNEXCELLED-SUPREME WHICH ARISES FROM THE TRUE-SELF.

DWELL WITHIN THE SUPREME ILLUMINATION BY WISDOM O' YOUR BELOVED TRUE SELF; FOR THE TRUE SELF IS THAT SUPREME REFUGE, UTMOST HIGHEST REALM OF DEATHLESSNESS!

(Digha-Nikaya, ii, 100; iii, 58, 77; Samyutta-Nikaya, iii, 42; v, 154, 163)

THE LAW OF ILLUMINATION

I THE TWIN VERSES

1. This mind's Essence is before and after all vile phenomena and forms, that most excellent of mind's Essence is your very radiant divinity! One's corruption also verily by wicked speech and deeds, is borne through that very same sweet Essence. Then know you that your defilements and miseries shall carry you off, like unto a wheel of endless pain and suffering which is forever following after the footprints of causation and vile rebirth!

2. This mind's very Essence is before and after all phenomena and forms, that most excellent of mind's Essence is your very radiant divinity! One's clarity and serenity verily is borne through that very same Essence. Thence so does your bliss follow after, like unto a deathless shadow!

3. Woe! That man, he abused me, he harmed me, and he pushed me down then defeated and robbed me! O' monks, just so being wrapped up in this enmity, there is your very undoing! There can never be any purity in this!

4. He abused me, he harmed me, and he defeated and robbed me! O' monks, just so being free from this enmity you are purified and sweet peace is attained!

5. Know you O' monks, that never by wrath and anger is righteousness ever brought forward into the light, for only by kindness is one righted. Herein lies the way of the deathless immortal law!

6. People in ignorance do not perceive O' monks. Right here are you brought into what is right before befalling the inevitable Kingdom of death. Just so, now that you perceive this, strife is righted and you are quickly purified!

7. Whosoever dwells only in what is pleasurable and sweet, with one's senses unleashed, fat, lazy, lacking moderation, slothful, and in realms of sins. Herein one is overcome by Mara the evil one, just as a small tree is swept away to destruction by the great storm!

8. Whosoever dwells in perceiving the genuine and true nature of all suffering, with senses well-tamed, tempered in body, and in moderation of all things. He is that great one, who is as imperishable as a great mountain of stone!

9. That man! Him who is wretched and defiled, but in hypocrisy wears the Saffron robe of the adept, and is deprived of control and determination in vigilance of wisdom. O' monks, he is indeed unworthy to wear the noble robe of the adept!

10. Whosoever has renounced unclean desirous impulses, having become well established in the precepts and what is right. There! They go into that deathless realm of supreme truth. That one indeed O' monks, is fit to wear the Saffron robe of the Arahant!

11. Whoso falsely, beholds void of everlasting Essence in what is everlasting Essence of True-Self, and perceives in that which is transitory and vile as what is everlasting Essence. Shame! Woe! Verily not will his everlasting Essence be perfected, for he is confined in limited wisdom by false views and speculations!

12. Whoso rightly, by wisdom knows true everlasting Essence as true everlasting Essence, and empty of everlasting Essence as not everlasting Essence. Then that man will indeed go into everlasting Essence, that utmost supreme deathlessness, by him whose wisdom is made a perfect limitless abode!

13. Like unto the unkempt decayed roof, which rain does penetrate and damages what lies within. Just so, from disarrayed and unfocused mind's Essence by want of being unkempt; do desires and attachments penetrate that mind's very Essence.

14. But just so as the well-kept strong roof, does rain not penetrate; then do desires and attachments not overcome that mind's Essence made well fortified!

15. In the here does he mourn, in the realm of the hereafter does he mourn, the mourner thus grieved is terrified of his deeds. He bemoans them in both worlds. Hence he worries only of the defiled karma that will befall his exquisite True-Self Essence!

16. In the here does he rejoice, in the realm of the hereafter does he rejoice; having done unto his very being what is beneficial, in both worlds does he rightly so rejoice in bliss! Thus in bliss he rejoices, for he sees the cleansing of karma from that shining brilliance, his deathless True-Self-Essence!

17. In the here is he tormented, in the realm of the hereafter is he tormented, and in both worlds by evil wickedness in deeds is he tormented. "Woe! The evil I have wrought!" In the three worlds he is tormented, even more so does he suffer as he passes away into the burning torments of hell.

18. In the here does he rejoice, in the realm of the hereafter does he rejoice, having done what is right in both worlds does he rejoice! "I have wrought good works, joyously!" In the three worlds he rejoices, more so does he rejoice having gone to that realm of deathless sages!

19. Though he says what is proper, and illuminates the law of the Dhamma. Just as he does what is reckless and wanton, like a cowherder counting the ways of another man's livestock. He shall not come into that way of wisdom of those sweet Sramana sages.

20. Though he speaks little of the law of scriptures, as long as he lives well founded according to the Dhamma and is expert at forsaking desires and attachments both. He is the supreme master by means of his knowledge and shines forth the light of that most excellent blissful Purification. He does not cling or attach to anything, neither in the here nor in the realm of the hereafter, heaven or hell. Just so, he is that most wise of Sramana sages!

II THE WAY OF VIGILANCE

21. Vigilance in the way is the path of deathlessness. The careless go the way of suffering and death, however the vigilant rightly so, shall never die. The careless, are as if already dead!

22. The wise know this vigilance as the mark of distinction. They make right their vigilance by way of their skill in wisdom. Their vigilance is the way to bliss and deliverance, this is the supremely noble Noble abode that they joyously delight in!

23. Just so those in steadfastness who burn with the energy of their vigilance; they are steadfast and unshakable by all things, by means of the Self-protecting energy that they generate in wisdom's vigilance. By diligence they come into Purification, that very place of utmost deathless excellence, that supremely ultimate incomparability*. *(Literally: Gone beyond the Taurus)

24. That one! Who dwells in mind's Essence by means of vigilance in recollective penetration O' the source in supreme perception. He brings forth his own deliverance. He rightly so, by attention to it, produces those shining deeds. Verily he dwells by True-Self-same control in the heart of the great law, he is that vigilant immeasurable one and his greatness is known far and wide!

25. Whoso by great exertion and vigilance watches. Indeed in control and having tamed what is to be tamed. They are that very ineffable shining light by wisdom made! They have returned to that center, the deathless indivisible illumination everlasting, unconquerable by the unending floods of defilements that sweep others away!

26. The fool, that most ignorant of unwise gives into carelessness. That very wise sage however, by vigilance, guards that priceless treasure jewel his beloved True-Self!

27. Watch that you don't want for lack of vigilance. Do not become lost in sex and pleasure filled intimacy. Burn away defilements by vigilance in recollective penetration in wisdom O' the law. Herein do you attain infinite bliss unbounded!

28. By vigilance is recklessness dispelled, and the wise man hence keeps watch. He has climbed upon that most supreme palace tower of perfect wisdom and sees the lowly and smitten peoples below. He has made unto his being that very pure mountain of wisdom everlasting! Just so he looks down upon the strife and sorrow of the many afflicted fools below in the valley!

29. The wise man is vigilant amongst the reckless and wanton, and he is awake among the sleepers. That wise man goes swiftly like a noble horse leaving behind the weak of will.

30. Indra the King of the gods, by vigilance did, to that highest order of devas obtain. Vigilance is that which they praise above all, but the foolish reckless man is ever shown nothing but contempt!

31. The monk who in vigilance makes, sees great danger in recklessness. His earthly bonds both large and small, thick and thin does dispel. Verily does he make his True-Self a great light and flame of burning wisdom! Burning away his fetters by the light of his illumination, he departs forever into utmost bliss!

32. The monk who in vigilance makes perfect, he rightly sees great danger in recklessness. He can never die or succumb to falling prey to rebirth, for he is rightly near deathlessness by his wisdom's illumination following after sweet blissful indivisibility beyond Purification!

III THE WAY OF MIND'S ESSENCE

33. The mind's Essence is unsteady and trembles to and fro in thought and its focus, and so very difficult to restrain and guard from harm. Those wise men make straight their mind's Essence, just as the Fletcher makes straight his arrows!

34 Just as if one were to fling a fish onto dry land, taking it from its true home. So too does mind's Essence twitch and writhe about, apart from its true home. It wishes to be rid of this world forever, the realm of Mara the evil one!

35. Mind's Essence is most hard to restrain, as it lights where it pleases, following yonder whatever lusts and desires it focuses upon. But mind's Essence brought under control is supremely excellent. That very well tamed Essence brings him unto utmost highest bliss!

36. Those excellently wise perceive that which is most difficult to see. That the will of mind's Essence, follows yonder whatever lusts and desires it so pleases and focuses upon. That very Essence well guarded by the wise and well restrained, is that which brings one unto highest bliss deathlessness beyond Purification!

37. Mind's Essence, alone and a wayfaring does go. It is not found in, or is part of this temporal body. Having its seat in invisible everlasting indivisibility. Rightly so, having the Essence of mind under control, one is released from Mara's prison forever!

38. Having what is unstable in mind's Essence, without the doctrine of the sweet law within him. Serenity of mind's Essence is always in constant flux. Just so, in his untrained mind, is his wisdom not perfected!

39. His mind's Essence is not filled with sense defilements, nor of an agitated state. He has gone past merit and sin both. There is nothing that can move that fearless man, for he is truly awake!

40. Know this, that the body is but a fragile vessel, and mind's Essence is to be made an impenetrable fortress and therein abide. Supreme wisdom is the great warrior's weapon against Mara the tempter. Conquered and warded in that very Essence, let there be no rest in its guarding!

41. Alas! Gone quickly is this body; forever returned to the ground and to the dust from which it came. Contemptible useless heap, one's Essence has departed it, what is left is but like a worthless rotting log of wood.

42. Whatsoever enemy does unto enemy, hater unto hated. Far worse indeed, is what mind's Essence wrongly directed, would surely and woefully do unto him that very fool!

43. Know you well! Not mother, nor father, or even kinsfolk could avail him in the great matter! But by what mind's Essence well directed, would do so joyously that much more for him, than any kin could ever do!

IV THE WAY OF FLOWERS

44. Who will conquer this world, with all its gods and the King of death? Who will pluck that most sweet well-taught illuminating law of supreme doctrine, just as the well skilled plucks that treasured rare flower?

45. That noble adept will conquer this world, with all its gods and the King of death! The noble adept will pluck the sweet illuminating law of the supreme doctrine, just as the well skilled plucks that treasured rare flower!

46. Know this, the body is merely foam, a phantom. Verily by perfect knowledge, know that the body is merely a collection of phenomena and a mirage of what is genuinely true and real. Destroy the sensuous desires, those flower arrows of Mara the tempter and depart forever from the King of death, go unseen!

47. He picks flowers, such as he is lost in pleasures. His Essence is lost in the pleasures of the world and he falls into hell. Just as the great flood swiftly carries away the sleeping village, so too will the King of death also quickly carry him away!

48. He picks flowers, such as he is lost in pleasures. His Essence is lost in desires vain for this vile and wretched world, and he falls into hell. He is lost in the realm of sense pleasures, for death rightly so slays him and becomes his master!

49. Just as a bee lights on the sweet flower, not disturbing its fragrance or beauty, then taking its nectar and departing. So also should the sage amongst the peoples come and go!

50. It is not the foulness of others that is to be seen, nor that which they have wrought or left undone; rather your True-Self Essence must you above all contemplate! What have you wrought or left undone, this is what you must indeed consider above all else in this world!

51. Just as the beautiful flower, brilliantly colorful but without fragrance; so too are the good words of the law, which are fruitless in him, such that he does not in wisdom act upon them!

52. Just as the beautiful flower, brilliantly colorful and sweet smelling; so too are the good words of the law, which brings bountiful bliss to him who lives within them!

53. As from a heap of flowers, can one make many flower garlands. So too also, by him who is anew as supreme awakener from the realm of death, he may complete many great deeds as befits such an excellent one of his kind!

54. The sweet flower's perfume does not travel against the wind, nor sandalwood, or rosebay as well. But know you, as the sweet perfume of the wise man goes against the wind, the whole world is permeated by the sweet scent of that most exquisite of wise men!

55. Sandalwood, rosebay, the Blue Lotus, and the greatest of Jasmine. These are but nothing next to the sweet perfume of the noble virtuous supreme man among men!

56. Mere nothing is the sweetness of the perfume of sandalwood. But know you, that the sweet scent of the truly virtuous, does so waft up to even the northern gods as supreme aroma!

57. Those wise men who are boundless in virtues, living in greatest vigilance, possessing perfect knowledge, and having won supreme emancipation from suffering. Them! Mara the evil one cannot see whence they have gone to!

58. Just as one would cast the filthy rubbish on the side of the high mountain road, and thither would grow a Lotus. Pure, sweet smelling, and something to delight in...

59. So amongst the foulness of the earthen rubbish, those blind unenlightened commoners. Verily wretched in filthiness and ignoble; does so outshine the light of his radiant wisdom, that very wise man who is like a pure Lotus among the filth. Supremely unequaled and perfectly enlightened disciple of the way of deathless awakening in exquisite fulfillment!

V THE WAY OF THE FOOL

60. Long to the watcher is the night; long to the weary is the great road ahead. Long indeed is suffering and rebirth to that miserable fool. He is ignorant of supreme truth!

61. If, as he wanders, he does not meet with another of equal purity in Essence to his own or better. Then it is far better that he should go on alone steadfast, than with a corrupted fool for companion!

62. Sons own I, wealth do I own! Thus the fool is vexed in his ignorance. The exquisite True-Self is indeed the lord, the master of the True-Self, that very Atman utmost! How much less indeed can the fool own sons, how much less wealth? His True Essence can never own any of those phenomenal things!

63. The fool, who considers his foolishness, indeed is he wise in so doing. But the fool who so thinks himself wise, that one assuredly is said to be a great fool indeed!

64. Even though all his life the fool may attend to the wise man, not one speck of Dhamma will he perceive; just as the spoon cannot taste the soup!

65. Though but a moment, the awake may wait upon the wise, right quick will he perceive the Dhamma; just as the tongue tastes the soup.

66. The ignorant unwise fool goes about, having his True-Self as an enemy, performing wicked deeds. That most evil of fruits indeed does he bear!

67. Not good indeed is that which is done, wherein you must repent. Awash in tears and weeping, thus do you receive proper result.
68. Excellent indeed is that which is done, wherein you need not repent. To which you are happy and satisfied, thus do you receive proper result.
69. The fool in his wickedness thinks his evil deeds are as sweet as honey, wherein his evil has not yet ripened. But when the fool's evil ripens however, deep into suffering and misery does he go!
70. Month after month from the tip of a grass blade, does the ascetic fool eat his food. Not even a sixteenth of a fraction, of those who live in the great wisdom of the way, is he worth!
71. Just as milk curdles right quick, so too are those evil deeds committed. Just as below in the ashes, do the burning embers glow; so too is it the same for the wicked deeds of the fool. They are poised to burn and destroy that very fool right quick!
72. Great folly comes to the fool who develops knowledge; it destroys him completely. For it lands upon him, and it crushes his head in how he uses it!
73. He desires unreal recognition, a place of honor amongst the monks, a good dwelling, and authority amongst others...
74. Let both the commoners and the wanderers know what I have done! May they come to me to order what for in matters both great and small. This is how the fool thinks, he only grows in ignorance!
75. There is knowledge in the ways of merit, and there is knowledge in the way of supreme release into that sweet deathlessness, utmost blissful Purification. When this is well learned of the monk, that follower of Buddha's true law, no longer does he seek merit. Rejoicing in the dwelling of that true radiant center, he exists in the solitude of his perfected mind's Essence!

VI THE WAY OF WISDOM

76. The wise man who points out the way to that hidden treasure, the beloved True-Self, that very one who also perceives the wickedness to be avoided! That same of wise men who admonishes the wickedness of others; such is he that wise man who should be embraced. To follow those who embrace mind's radiant Essence, far better for you than worse!
77. He admonishes, he commands, what is wicked he does quickly ward off. To the pious forthright he is beloved, but to the wicked he is hated indeed!
78. Do not embrace evil friends! Do not embrace those ignoble fools who cannot perceive the illuminating law of the Dhamma. Embrace those friends who are blessed with abounding virtue. Be with those who are among highest of nobility in wisdom!
79. The wise man drinks the nectar of supreme truth. His serenity and bliss are boundless, such that he dwells within their excellence! His mind's Essence is highest of pure calm. Lo! He is that most noble of men who lives in supreme truth, that very same who the wise always rejoice with!
80. The Farmer channels the water to his fields, the Fletcher straightens his arrows, and the Carpenter shapes his wood. Just so, the wise man makes perfect his True-Self Essence!
81. Just as the impenetrable rock is not moved when the mighty storm blows, so too just the same is that wise man. He is unmoved by either praise or blame, unshakable are such as his kind!
82. Like the unfathomably deep lake, serenely calm, and both clean and pure. Just the same is that wise man who is learned in the wisdom of supreme truth. He is eternal serenity!
83. On all fronts has the wise man relinquished vile clinging, he is no longer moved by the pleasures of this ephemeral world, and so he is truly calmed. Stainless, neither happiness nor sorrow touches him. Nothing moves that unshakable wise man!
84. Let him not wish for himself or for another, neither son, nor wealth, or kingdom. Counter to supreme illuminating law of the Dhamma, let him not wish for success for his True-Self. Let him however dwell in the virtue of unlocking wisdom, that most excellent Dhamma law follower!
85. Few indeed, are those beings that have crossed over to the other shore*. Just so, those other beings that are forever lost in ignorance; they go back and forth on the shore of rebirth and suffering all the while, unable to behold that other shore most sweet!
- *("Gone beyond the Taurus")

86. But those wise men, who indeed have perfected wisdom; rightly so living in the true law, and proclaiming the Dhamma. They have achieved perfect bliss. They have crossed over the realm of death so hard to travel across!

87. The wise man has left the black wickedness of all phenomena. He grows in brightness of the shining law of the Dhamma. He has left his false home and entered into his true deathless home. By his vigilance in attentiveness and seclusion, he has begotten unto himself that which is so very hard to bear.

88. There does that wise man seek bliss; having cast off sense desires, and without clinging to any possession. He has purified his True-Self, having purged away all defilements of his beloved Essence!

89. Those wise men! Indeed having wisdom of Samma-Perfection, and in whose minds are fully guarded within Samma-Perfection. Those same in whom take no more part of this world, having desires cast off and attachments forever gone. Passions are extinct in such shining brilliant ones; such as them have crossed over Purification (into Samma).

VII THE WAY OF THE ARAHANT

90. He has come to the end of his journey and he has cast off grief in every manner. Every tie to this world has been cut, he will never again befall rebirth. Suffering does not exist for him anymore! He is truly free!

91. The Arahant exerts himself, reflecting inwardly into mind's very Essence in vigilant exertion! He does not delight in any dwelling as such. Just as the Swan flies away from the pond, home after home does he leave without attachment!

92. That very Arahant! No more will he partake in vile rebecoming, and never again will he be manifest in this world. He is in perfect knowledge of the ways in which the body clings to the wicked fruits of this world. He is clarity! Being clear of the marks of the reborn, he is ultimate freedom in his realm of having escaped rebecoming. He is in the great sky like a soaring bird, near impossible to follow where such as his kind have gone!

93. The Arahant in whom depravity and passions are extinct; the vile fruits of this world in him are barren at last. He is clarity! Being clear of the marks of the reborn, he is ultimate freedom by his realm of having escaped rebecoming! He is in the great sky, like a soaring bird, his footprints in this world near impossible to follow!

94. In one whose senses are forever calmed, like the noble horse well tamed by that Charioteer. He in whom passions have gone, no more will they arise in him. Even the gods themselves long for and thirst such a man to behold!

95. Being a part of, and joined with the earth in his present state; this he does not resent, for he is truly like the great marker stone at the gate of ultimate bliss deathlessness, that most virtuous one! Like a deep pool free from mud, such lords as him are no longer subject to vile rebirth and sufferings!

96. Noble has his mind's Essence finally become; noble also are his speech and deeds. By his perfect wisdom, has his Essence become forever released. Purified indeed are such noble ones!

97. That man is incredulous of phenomenal things, not needing of any benefits from them any longer, having cut off all links to this state of mans realm of suffering and rebirth. He has removed good, evil, and desires. All are extinct within his Essence. That one indeed is the utmost northern exquisite Supreme Being!

98. In the village, or in the woods, either hill or dale; wherever those wise Arahants make their dwelling. That place on earth is indeed a delightful one to behold!

99. The woods are delightful, where those commoners do not delight. The passionless Arahants find great joy therein, not seeking after vile sense pleasures!

VIII THE THOUSANDS

100. Better than a thousand spoken words of no use to him; is that single word of the law to him who hears, that brings peace!

101. Better than a thousand uttered verses of no use to him; is that single verse of the law to him who hears, that brings peace!

102. Better than a thousand uttered verses he should recite of no use; is that single verse of the law to him who hears, that brings peace!

103. Better than a thousand of a thousand men conquered in battle; is him who would master his True-Self, for he is that most shining warrior of the true battle!

104. The True-Self indeed! Far better a victory is that, than those other beings. Having perfected his True-Self, he dwells within its very exquisite Perfection!

105. Not deva, nor Muse, or Mara, nor Mara the tempter with a powerful god. None of them could cast asunder that victory supreme of the True-Self won by such a wise man as him!

106. Month after month, a thousand offerings can he make a thousand times; but far better should he honor but for a moment that one who has perfected his True-Self! Far better is it to honor that man, than to make offerings for a hundred years!

107. He may for a century attend to the sacred flame in the sacrificial woods. But far better should he honor, if but for just a moment, that one who has perfected his True-Self! Far better is it to honor that wise man, than to make offerings for a hundred years!

108. Just so the man who makes offerings and performs sacrifices all year long, seeking vainly after merit. Not worth a fourth has he attained, compared to that one who pays respect to the vigilant upright men of the way!

109. In him who is ever watchfully reverent, respecting and honoring his elder folk; four things increase for him: life, praise, joyfulness, and fortitude!

110. Far better than to live a hundred years, wicked, unwise, and with mind cast asunder in all manners of sin; is one day better for him to live in steadfastness and being observant, with his mind immersed in burning contemplative penetrating recollective wisdom O' the source!

111. Far better than to live a hundred years, being foolish with mind cast asunder; is one day better to live for him who is that wise renounced man, with mind immersed in burning contemplative penetrating recollective wisdom O' the source!

112. Far better than to live a hundred years being slothful, lacking will to stir the Self, devoid of energy, and unable to perceive the nature of all things; is one day better to live for him who is a great generator of energy by vigilance in exertion. That most resolute of wise men!

113. Far better than to live a hundred years, not seeing the arising and passing of all phenomenal things; is one day better to live for him who can see the arising and passing of all phenomenal things!

114. Far better than to live a hundred years, not seeing the way of deathlessness; is one day better to live for him who can indeed see the way of deathlessness!

115. Far better than to live a hundred years, not seeing the utmost northern exquisite supreme truth of all illuminating Dhammas; is one day better to live for him who can see the utmost northern exquisite supreme truth of all illuminating Dhammas!

IX THE WAY OF WICKEDNESS

116. Make quick to do what is virtuous, and guard well your mind from wickedness! Those slothful ones, and those who are slow to do what is best; their mind's Essence delights in various ways of evilness!

117. If a man were to cause what is evil, let him not do it again and again, nor let him set his heart upon doing so. For suffering and wickedness accumulates!

118. If a man were to do what is righteous, let him do it again and again. Let him set his heart upon doing so, for bliss and righteousness accumulates!

119. Even the wicked man sees what is noble and forthright, only so long as his evilness has not ripened within him. But when well ripe within his core, then so does he that evil man, behold naught but evil before him!

120. Even the noble pious man sees what is evil, only so long as his worthiness has not ripened within him. But when well ripe within his core, then so does he that most excellent of men, behold naught but equanimity and bliss before him!

121. Do not take evil triflingly, thinking it will not befall you. Just as the water pot is filled drop by drop, so too is the fool filled by his wickedness. Bit by bit it makes a woeful heap upon him!

122. Do not take good works triflingly, thinking they will not avail you. Just as the water pot is filled drop by drop, so too are the wise filled by their good works!

123. As with much wealth to guard in a small caravan, so then does the trader fear the dangerous road before him. So too are those who love life fearful of poison. Rightly so should you at all costs, forsake the poison of wickedness!

124. As much poison as can be carried by hand without destruction befalling him, being without wound for it to enter. Just so will evil not befall him, who is without wound of cause to suffer it!

125. Who would offend that most excellent of men who is blameless!? Clean and pure, that very man who is freed of all defilements. On him that offending fool, does his wickedness return upon him like fine dust thrown against the wind!

126. Some Spirits are born by the womb into this world, the wicked arise into vicious hells, and the righteous merit makers go to heaven. But above all of those are the wise men, for they are free of all defilements and attachments, and they go into supreme perfect blissful deathlessness beyond Purification!

127. Not in the sky, nor at sea, or hidden away in a cave in the highest of mountains, nor any spot on earth is there to whence you could erase the wicked deeds you have so regrettably wrought!

128. Not in the sky, nor at sea, or hidden away in a cave in the highest of mountains, nor any spot on earth is there, to whence you could elude the inevitable overwhelming power of the King of death!

X THE WAY OF VIOLENCE

129. All beings tremble before violence, all fear death. Know you then, that your Essence is similar to that of others. Then have no cause to kill or murder another!

130. All beings tremble before violence, all cherish life. Know you then, that your Essence is similar to that of others. Then have no cause to kill or murder another!

131. Whoso wrecks violence and injury upon those Souls who seek happiness; not will he find for his own Soul happiness and bliss, when in the realm of the hereafter he seeks for it.

132. Who so does not cause harm to befall those Souls who also seek happiness; verily will his own Soul in the realm of the hereafter find ease and bliss when he seeks for it!

133. Do not speak violent words to another, for just so as you do, you will be answered in same. Pain and suffering wafts amongst the angry speakers, so keep watch since its vengeance will easily befall you!

134. If you make your True-Self of greatest peace, like unto a broken gong which sounds out no more ill speech into this world. Lo! Here are you that one who has attained the fruit of Purification; the angry talk no more rebounds within you, that most wise of men.

135. Just as the whip drives the cowherd to their pasture, so too do old age and death drive the breath of life from all living beings!

136. That wicked deed doer, who is unrealized in the seeds of his foolishness! His evil does so in foolishness germinate by the measure of his wicked deeds, making a great purgatory of flames in which one day he will rightly be burned alive!

137. Who so injures those who are blameless and unharmed, and who wrongs the pure and innocent. Right quick indeed do such as him fall upon the ten great sufferings that cast him away...

138. Such as him suffer the wrenching of his being asunder, great destruction, the ripping of his body, great sickness, befuddlement of mind...

139. Calamity from landlord, great slander upon his person, the death of his relatives, loss of his possessions...

140. And just rightly so, fire purges away his dwelling. And after his body has been ripped, torn, and cast away, he arises as a result of his wickedness, in that most sinister of tormenting hells!

141. Not going around poor and naked, nor smeared with mud, or fasting, nor making austerities of sleeping on the ground covered in dust and mud, or sitting in postures of meditation. None of these can purify him one speck, who has not passed beyond all doubts at his core!

142. Though well dressed and neat, though he walk with upright dignity, dwelling in tranquility, possessed of certitude, a chaste and holy noble bull of a man, going the way of the righteous deathless ones, and having laid down all blame and hurt. He is that exquisite Brahman, that most noble of ascetic monks!

143. Is there in this whole world any man who shuns the arising of impurity and strives to Perfection, that most wise man among men!? Just as the noble bull smartens to attention at the crack of the whip!

144. Just as the noble bull smartens under the crack of the whip, so too should you with energy burn with vigilance quickly in this existence. By great faith in that most mighty of virtuous, verily is great sublime equanimity of mind and discernment of the noble Dhamma gained! By way of most supreme wisdom in the practice of recollective insight will you leave behind that greatest of obstacles, being the great stupor of ignorance and its woeful suffering!

145. The Farmer channels the water to his fields, the Fletcher makes straight his arrows, the Carpenter shapes his wood. Just so, those most pious and wise devotees perfect their True-Self Essence!

XI OLD AGE AND DEATH

146. What is this laughter!? How is it that you are joyful!? When the minds of the entire world are perpetually lost ablaze in wickedness. How so being bathed in most pitch of evil blackness, do you not quest for illumination by cultivation in wisdom's Perfection!?

147. Behold! That painted puppet this body, riddled with oozing sores, an erected façade. Diseased heap that fools fancy and swoon over; True Essence is not part of it! For the body befalls utter destruction.

148. This body is soon worn out. It is that very same abode for disease and sicknesses that is broken apart. The body is soon cast away, that very putrid heap. It is always in death that life meets its end!

149. Just as men throw away those gourds in the fall, so too are those sun bleached gray-white bones! What is there in that refuse, which is anything to delight in!?

150. Behold! This city of bones, plastered together with flesh and blood. Within its walls are old age and death. Pride, arrogance, and hypocrisy are its townsfolk!

151. Even the noble King's well-adorned chariot decays, so too the body undergoes the same fate. But know you that the spirit of the supreme truth shall never decay! Just so, the pure make it well known to the pure!

152. Behold that man with little knowledge; he only grows bigger like an ox. Only meat on his bones increases, his wisdom of things will never grow!

153. O' monks. I have suffered many and various rounds of painful rebirths. I've run to and fro not finding it, seeking out the builder of this house, my body. Great woeful pain indeed is it to suffer rebirth over and over, again and again!

154. Lo! Builder of this house, my body! Free! I now see you truly! Never again will you build another painful body to dwell in for me. I have broken apart entirely its foundation beams and its roof support; they are now forever utterly destroyed! Disembodied from it, no more will my Spirit's Essence go back into that vile phenomenal aggregated existence, having finally gone into that abode of indivisible fulfillment, that very sweet Perfection supreme!

155. Having lived life ignoble and unholy, and having not acquired wisdom's wealth while still vital; they are consumed by old age and regret. Like withered old Herons brooding over the fishless pond!

156. Having lived life ignoble and unholy, and having not acquired wisdom's wealth while still vital; they are consumed by old age and regret. Like a broken old warrior's bow lying on the battlefield are they, bemoaning the glories of yesteryears!

XII THE TRUE-SELF

157. Verily beloved above all else is that noble True-Self conceived! One must protect and guard well that shining and radiant otherworldly blessing! Keep watch and vigil to swiftly perfect wisdom in the three stages of existence. The wise sages keep watch and nourish to fruition their beloved True-Self!

158. The beloved True-Self should foremostly be purified and given proper refuge to him, that adept. Only then may he instruct another in the path. This is how the wise man is not brought to a low state!

159. The beloved True-Self, has he by striving brought into being. Rightly so in thorough vigilance of penetrating recollective insight by wisdom, his Essence shines in purity and splendor. Alas has he well subdued it, him that great Charioteer! The True-Self indeed do they say is hardest to tame!

160. The True-Self, that absolute utmost supreme indivisible deathlessness, verily indeed is lord and the master of the True-Self! Most certainly, what else could the lord, the master be? The True-Self indeed, well subdued and acquired, is that very rare master most difficult to obtain!

161. The wicked evil that is wrought through the True-Self, begotten through, and is met with springing through; will surely crush to oblivion that very vile fool! Just as the diamond does unto that jewel-stone, his beloved True-Self!

162. Known is one in who dwells great wickedness and evil. Just so as the strangling creeper vine smothers the Sal tree, so too will he by evil do unto his True-Self. Having even made so, as his own worst enemy could only wish upon him!

163. Rightly so is wickedness easily done, and to the True-Self both foul and harmful! Surely that which is good, a blessing, and what is forthright and noble is indeed the hardest thing that can be accomplished in this world!

164. Listen to those wise Arahants instructing the order of the Dhamma, the Noble noble law, the Dhamma of eternal existence in blissful Purification. Whence reviled and scorned by the fool, with his wicked reliance upon twisted speculations. He is like the bamboo that is ripe with fruit that brings upon itself its own destruction. So too shall the fools fruit bring about the slaying of his True-Self!

165. Through the True-Self, rightly so is evil wickedness done. Through the True-Self is one corrupted. By means of the True-Self is evil left undone. By the True-Self is one purified. Pure bliss and impurity are obtained through the True-Self, no one can purify another!

166. Letting the True-Self fall into ruin, let no man forsake his diligence for that of the many! For the sake of one's True-Self, you must directly perceive it. The True-Self is that which you must ever diligently be always seeking after!

XIII WORLDS

167. One should not follow after that vile Dhamma that is low. Nor should you with men of wanton neglect live. One should not devote their being to the following of heretical views, nor should you grow in the ways of worldliness!

168. Rise! In vigilance of wisdom, do not in heedlessness become. You must walk in the way of Dhamma that is well done. Going in the way of Dhamma supreme you shall lay down your burden, both in this world and in the realm of the hereafter!

169. Go the way of Dhamma that is well done, do not a faring go in the ways of reckless wantonness. Going in the way of the Dhamma supreme you shall lay down your burden, both in this world and in the realm of the hereafter!

170. You should look upon this world as but an ephemeral bubble. You must see it as a phantom and as a mirage. When you look down upon this world as such, the King of death cannot see you!

171. Behold! This world is like the richly painted chariot of a King. Here! Where fools are afflicted and destroyed. But know you, those who truly see by wisdom do not exist in this vile place of bondage!

172. Whoso was wanton and slothful, but now vigilant and upright in his watching. He does so illuminate by the light of his wisdom, the entire world! Just as the moon brightly shines when uncovered by the cloud!

173. Whoso by evil deed committed does by virtuous action, just so cover that deed. He does so illuminate by the light of his wisdom, the entire world! Just as the moon brightly shines when uncovered by the cloud!

174. This world is blind and deep into pitch darkness. Few here possess the ability to truly see by means of spiritual perception. Just as few are those keen birds that escape the hunters net. So too are there very few of those wise men, who go to supreme paradise!

175. Swans fly the path to the heavens. They stay suspended in the sky by supernatural powers, as to how, others know not! So too do those wise brave men depart this world. They win supreme victory over the army of Mara the wicked.

176. For him who has passed over in this life the Dhamma, not having seen it. That man filled with deceit and falsehoods. He ferries on through to the world of the hereafter in painful rebirths. There does not exist in him any limit of evil deeds that should not be committed!

177. Not! Do those miserly and stingy folk, to the realm of paradise go! The fool certainly finds nothing to praise in generosity amongst the Sangha. But know you, the wise man rejoices in the giving amongst the order, and in so doing he finds great happiness when his Spirit goes on to the realm of the hereafter!

178. Better than to be King of the entire earth, better than flying to the happy fields of the heavens, better than to be a god over all the worlds in heaven's skies. Better still than all of those, is to have by vigilance won that most perfect fruit of stream enterer!

XIV THE BUDDHA (AWAKENED)

179. Him! Whose victory is well renowned, that man shall never die! Awakener who none in this world can follow after! There! That Buddha is supremely awake in his range which is limitless even to the heaven's ends. No mark does he leave whence you could track such as him. Lo! There are no means, either in heaven or on earth to find such as him thus gone!

180. There! Where there is net to ensnare by desires. Passionless for this world, there does not exist anything in him by which to entrap such an awakened. There! That Buddha who is supremely awake, his range is limitless even to heaven's ends! No mark does he leave whence you could track such as him. Lo! There are no means, either in heaven or on earth to find such as him thus gone!

181. Lo! That wise resolute awakened, burning intently in contemplative insight. Forever emancipated from passion's chains he is. They are destroyed within him, forever extinct. The gods! How even they long for such as the likes of him! He is supremely awakened; that wise man is deep in recollective penetrating immersion, he sees the source of all!

182. Difficult is it to be born in this world as a mortal man. Painful is the life of a man to bear. Most difficult to hear, is the good law Dhamma. Rare indeed is it for a Buddha, who is truly awakened, to arise in this world!

183. The awake! Forever abstained is he from all evil wrongdoings, he is that most successfully attained of wholesome purity. Him that awakened has purified thoroughly within his core that precious Essence of his very existence. This is the commandment of those Buddhas the awake!

184. Forbearance in striving is the highest truth of religious austerity. Endurance unending to win that most precious Purification is the highest spoken commandment of the truly awake! Great renouncer of the world, he is not one who causes harm to befall another. That excellent awakened, there does not exist in him harm for another.

185. He does not defame another, for he is completely unharmed. Fully restrained are such as him within the code of the order. Self moderated in ways of food, and dwelling in solitude. He does so foremostly by wisdom, connect with that supreme source Essence, exquisite indivisibility. This is the commandment of the Buddhas, the awake!

186. Not even a cloudburst of gold coins can quench sense desires, a bottomless pit are these passions. Most wretchedly vile is the round of endless painful desires in this life that nourish you not! The truly awake by wisdom's Perfection, this very matter know well!

187. Awakener, he does not partake in any of the delightful sense pleasures of even the gods themselves! Him that awakener does not shame to such desires pursue. He delights in the extinction of all desires, that very disciple of the perfectly enlightened Buddha, the awake!

188. Men seek disembodiments for their Spirit's refuge in many places. On mountaintop, in sacred forest grove, in holy temple, under sacred tree, or deep in the forest. Men seek in fear, afraid of the deeds that they one day shall inevitably reap!

189. None of these indeed are disembodiments! None of these are a safe haven for you. These are not the utmost northern exquisite highest of disembodiments. These are not the disembodiments of unmanifested utmost bliss. None of these shall cast off the pain and sufferings of rebirth.

190. Whoso of the honorific Buddha recollectively-disembodies, of the honorific Dhamma recollectively-disembodies, and of the Sangha recollectively-disembodies; Four Noble Truths are beholden which bestows wisdom-insight into Samma-Perfection : - -

191. - - The noble truth of the very nature of all sufferings and pain. The noble truth of the arising of suffering. The noble truth of the transcendent extinction of suffering. The noble truth of the Ariyan Eightfold Path that ends sweetly in suffering's cessation forever.

192. These indeed are the disembodiments! These are that very safe haven for you. These are the utmost northern exquisite highest of disembodiments. These are the disembodiments of unmanifested utmost bliss. All of these shall cast off pain and sufferings for you!

193. Him who is awake! Most rare indeed are such as him of noble birth. Not just anywhere are such ones as him born. Verily amidst that most wise of births such as him, his kith and kin experience great joyous ease at his very being.

194. Joyous is the holy illumination upon the appearance of a Buddha! Joyous is the discourse of the supreme law of illumination. Joyous is the harmony of the order of monks. Joyous indeed is the unity of their blazing vigilance in wisdom's Perfection!

195. Him who gives great reverence and honor to the awakened, whether they are Buddha or disciple. He enters the stream of indivisible Perfection, forever cut off from vile manifold existence. No more for him will there be any sorrow or lamentations!

196. He who honors such exquisitely awakened possesses serenity of Spirit and is free from fear. Incalculable merit does he possess, immeasurable by any means!

XV SERENITY

197. Alas! Let us live in serenity O' monks, amongst the hateful not hating. Amongst those men who hate, let us dwell not hating.

198. Alas! Let us live in serenity O' monks, amongst the perverted and afflicted let us dwell in purity! Amongst those men with afflicted perversions, let us dwell in purity!

199. Alas! Let us live in serenity O' monks, amongst the chasers of desires ills let us dwell in desireless peace. Amongst those very chasers of desires ills, let us dwell in sweet desireless peace.

200. Alas! Let us live in serenity O' monks, us in whom no attachments fain for this world exists. Supreme bliss and rapture we shall undergo! Just so like brilliantly shining devas!

201. The conqueror begets hatred from those below him. The vanquished one succumbs to misery and pain. But him who dwells within serenity, he rightly so succumbs to bliss, for he has transcended both extremes of victory and defeat.

202. There does not exist greater raging fire than one's passions unleashed, nor greater wickedness than that most pitch of evil sins committed, or greater pain and suffering than vile manifold aggregated existence. But know you there is also no greater serenity of being, than supreme bliss deathlessness!

203. Thirstfulness in lusting is the supreme affliction. Manifold aggregated existence is the greatest of woeful pains and sufferings. Seeing this to be the highest of truths, know you then that Purification is chief supreme highest of bliss!

204. Health is the greatest of gains. Contentment is the best of treasures. Trust is the most excellent of kinsmen. But know you that Purification is chief supreme highest of blissfulness!

205. Lo! He has tasted of the sweet nectar of solitude. He rightly so drinks of supreme calm Purification. Completely free of all pain and sufferings, they no longer exist for him that sinless one. He drinks deeply, feasting heartily upon the golden nectar, that sweet illuminating law Dhamma!

206. Most excellent is the sight of the noble Noble. To consort with the likes of him is joyous. Not to ever set eyes upon those vile fools is most joyous indeed.

207. Woe! Wretched is it to walk amongst fools, long and grievous is it to walk the road with such as his kind. Painful indeed is it to be among the fools, just as if always with a despised enemy! To live amongst the wise however is joyous. To make assembly with one's own kinsfolk like them is joyous!

208. Hence verily that most supreme of wise men imbued with penetrating insight, learned in all matters, excellently powerful in vigilance, that devoted seer Noble! King over all the gods is that most exquisitely wise of men. Him should you serve and honor. Follow after him, that shining bright Astrum in the heavens amongst the dark of night. His wisdoms illumination like the full moon in pitch of night!

XVI BELOVED

209. Woe! You are not in conjunction with it, that of your True-Self, lacking both zeal and vigilance to behold it. In sloth, not conjoining with the sphere of your True-Self, you are endangered. You have destroyed that supreme benefit that is so dearly beloved to seize! You should rightly so envy such as him, who has conjoined with that most beloved True-Self!

210. Do not consort deeply with that which pleases you, or that which you dislike as well. For not to behold what is pleasing to you is painful and causes suffering. Most certainly even more so is it to behold that which you dislike.

211. Henceforth do not project yourself into what is pleasing. For the disappearance of that which is pleasurable; that has a most wicked effect upon you. There does not exist chains for you, when you do not project yourself into either the pleasing or the despised.

212. Know you! To project your being into ephemeral pleasures is sorrows birth. The ephemeral pleasures beget danger. For you who are forever set well free from those ephemeral pleasures desires there shall never exist again for you sorrow, how much less dangers!

213. Know you! To project your being into ephemeral sensory pleasures is sorrows birth. The ephemeral sensory pleasures beget danger. For you who are forever set well free from those sensory pleasures there shall never exist again for you sorrow, how much less dangers!

214. Know you! To project your being into endless ephemeral desires is sorrows birth. The endless ephemeral desires beget danger. For you who are forever set well free from those endless ephemeral desires there shall never exist again for you sorrow, how much less dangers!

215. Know you! To project your being into the ephemeral sensory lusts is sorrows birth. The ephemeral sensory lusts beget danger. For you who are forever set well free from those ephemeral sensory lusts there shall never exist again for you sorrow, how much less dangers!

216. Know you! To project your being into the ephemeral craving's illusions is sorrows birth. The ephemeral craving's illusions beget danger. For you who are forever set well free from those ephemeral craving's illusions there shall never exist again for you sorrow, how much less dangers!

217. That man! Who has won Perfection of penetrating insight and is a true seer of that method of salvation. He is that righteous Dhamma dweller and speaker of great truth. Making right his fulfillment of True-Self by works labor. Him indeed do folks hold beloved above all!

218. One should wish to be reborn where the wheel of pain and suffering no longer turns! One's very Essence, free from the thongs of bondage of sensory cravings and of desires, does so go unto that noble abode. Utmost northern exquisite up-streamer to source beyond Purification! Thus are such as his kind called!

219. Thus in so doing he has fulfilled his work, having so masterfully achieved it. He shall set forth from this world, and to the other go! His works are complete and he is taken in, received by kith and kin just the same as him, beloved. That exquisite returner!

XVII ANGER

221. Leave anger behind and abandon this manifold existence. Break away! Transcend every bond and every fetter that chains you to rebecoming. These vile name and form! These are manifold aggregated existence. Having none of these attachments, you will never again befall pain and suffering.

222. Who can tame anger's arising? Who can restrain that chariot this body, twisting to and fro out of control? He who can, I call him Charioteer! Those other men only hold the reigns.

223. By tranquility shall you conquer anger. By goodness conquer wickedness. By alms amongst the Sangha, conquer stinginess. In truthfulness conquer the liars!

224. If he speaks the truth and does what is pleasant. If when begged for, he gives alms of what little he has. By these three stations he shall go right quick to the realm of devas.

225. Holy seers! They are unharmed, fully restrained, and unshakable in their very being. They go to that eternal everlasting rank, deathlessness. Whence they have conjoined, sorrow never more befalls them!

226. Them! Always awake and powerfully vigilant. Both in pitch of night and bright of day ever striving, they are in training. They are unswervingly bent upon Purification's fruit! Attained, defilements go unto destruction for them.

227. Ah, Atula! This is an ancient thing indeed. It is not just of recent times. They blame you if you are a cultivating meditator, quiet. They blame you if you talk too much. They blame you if you don't say enough. Alas there does not exist nary a man in this world who is not blamed!

228. There never was, nor will there ever be, or is there now, any man on earth who is solely blamed or who is solely praised!

229. Him who the intelligent and wise constantly praise, contemplating him day after day. Faultless immeasurable one! Most sagacious and in good conduct, he is fixed in penetrating attentive cultivation.

230. Him! Like his own measure in gold. Who is there in this world who can lay blame on such an Arahant?! Even devas praise him, verily Brahmans praise him!

231. Guard against bodily outbreaks and be well restrained in the body. Having renounced bodily outbursts, in proper bodily conduct let one fare on along their way.

232. Guard against intemperate speech and be well restrained in that speech. Having renounced intemperate speech, in proper speech let one fare on along their way.

233. Guard against mind's furry and be well restrained in mind's Essence. Having renounced mind's furry, in proper mind's Essence let one fare on along their way.

234. In body are the supremely wise well restrained. Indeed in speech are they well restrained. The supremely wise are well restrained in mind's Essence. Behold! Indeed are the supremely wise well restrained at every corner!

XVIII IMPURITY

235. Know you! You are like the yellowing leaf in the Fall, who from the tree of life is near to drop! Verily awaiting you eagerly below, is the King of death with all his men! You stand at the gates of the great beyond at all times. Make quick! You have made no provisions for your faring on by wisdoms illumination!

236. Make unto your True-Self a brilliant radiant flame! Make quick! Strive in powerful vigilance increasing wisdom's unfolding in that great becoming! Free of defilements, and cleansed of impurities you shall attain by wisdom's divine Eye, that most noble realm for your being!

237. Woe! You are advanced into old age, trekking near and a' faring to Yamas realm in death. Alas there does not exist in between this world and the next, nary any shelter or stopping point. Quick! You have made no provisions for your faring on by wisdom's illumination!

238. Make unto your True-Self a brilliant radiant flame! Make quick! Strive in powerful vigilance increasing wisdom's unfolding in that great becoming! Free of defilements, and cleansed of impurities. Never again shall you befall vile rebecoming into painful rebirth, old age, and death.

239. In proper manner does that most sagacious bit by bit, over and over do unto his True-Self. Just as the Silversmith hammers the flaws out of his precious metal. So too does that wise man completely hammer out the flaws in that precious metal, his True-Self!

240. Just as from Iron's impurities that rise upon it, consuming it by rust. So too are those who ignore impurities cleansing by Perfection in wisdom. They are rightly so consumed by their deeds and brought low unto suffering and rebirth.

241. Just as non-repetition of the mantra is impurity for them O' monks. So too for you is impurity indeed, when by lack of prowess you do not strive vigilantly in the becoming! Poison it is! Vanity O' the body is the wasting sloth, that very wretched impurity. Woe! Indeed in being careless of the guarding O' True-Self, is this the most vile of impurities!

242. Woman's impurity is misconduct. Stinginess is the impurity of the giver. Impurities are indeed wicked things, both in this world and in the realm of the hereafter.

243. Hence that! Impurity of impurities is ignorance, verily supreme impurity! Knowing this you must burn away with the fire of your vigilance's power those same impurities. Become stainless, unmarked, and be pure O' monks!

244. Easy is the life to the shameless man, that wretched chest-puffing slanderer! Boastful and always falling back into that vile womb of rebecoming, he leads a pitiful and afflicted existence.

245. Him that modest seeker! He fares on in this difficult plurality of existence. He is the True perpetual seeker of that radiant purity. No more of rebecoming into that vile womb realm shall he befall! He has forever detached from it. Lo! He beholds the pure existence.

246. Whoso willfully kills living entities, speaker of lies, in this world takes what is not given, and to another man's wife consorts...

247. That same man, who is addicted to liquor and intoxicants. In this very world he does so suffer woefully! He digs up and then uproots his very precious foundation most chief, his True-Self Essence.

248. Fellow monks know you! Evil and wicked are all made things, are phenomena. They are separateness, manifold and fleeting, they are not your True-Self! Do not desire nor lust after those unreal and those false things. For doing so you will befall great pain and suffering!

249. People give as their faith dictates, and as to how they are so inclined or moved. Thus one is trouble befallen, worrying over this inconsequence of how one person gives or does not give aid and nourishment to others. Not by day or by night can such a one as him go to that feeding of oneness within fulfillment. Superior above all other nourishments.

250. But him! He who has forever destroyed this worry, that very same who has uprooted this concern. By day and by night he can, such a one as him goes unto that feeding of oneness within fulfillment. Superior above all other nourishments.

251. There exists no fire more destructive than desires unleashed. There exists no grip stronger than hate. There is no trap cleverer than a drifting mind unleashed. Nor any river more powerful to whisk you away, than lustful passions unbound!

252. Lo! Easy to see are the transgressions of others. But that defiled True-Self of yours, indeed is it hard to behold. You sift the sins of others like chaff in the wind. But Lo! Your own True-Self befouled do you hide away, like a crooked gambler just so covers up a bad hand of cards.

253. He who counts the sins of others, ever finding and pointing out their faults. His wretched outflowings are ever to only increase, for he is very far from that noble abode where outflowings do not exist!

254. Lo! There is no trace of him in the sky. That very noble monk is the one! He has no part of manifold aggregated existence anymore! But woe is mankind, those afflicted see only that which is outside of their True-Self. They are lost and diffused amongst transitory manifold existence. But the Tathagata! He is the one; he Is that he Is, neither many nor outside of his Essence!

255. Lo! There is no trace of him in the sky. That very noble monk is the one! He has no part of manifold aggregated existence anymore! Know you that transitory manifold rebecoming is ephemeral and brief, it can never be eternal! The Buddhas can never be shaken by such a vile existence as this!

XIX STANDING IN THE LAW (DHAMMA)

256. Whoso irrationally cannot discern the way of matters, he does not stand in the law. But that wise man can who discerns all matters with clarity, both right and wrong...

257. Such a sagacious one as him can discern the way of matters in others, not irrationally, but by the illuminating law Dhamma and by equanimity. Him do I say, stands in the law!

258. He is not learned or possessed of wisdom in that he talks much. But him! Tranquility supreme without enmity, and a fearless watcher! He rightly deserves the title "great of wisdom".

259. In that he talks much therein he is not a law proclaimer. But him! Even of little verse of the law does he know, so long as he beholds the law at the core of his very being. He is that Speaker and that proclaimer of the sweet law Dhamma. Right quick do such as him behold the law.

260. Know you! Even though he has gray hair that old monk, this in no way makes him a teacher of either the sweet law Dhamma, nor it make him a senior monk! Quite decrepit in wasted years and greatly lacking in wisdom, "foolish old bastard" are such as him called!

261. But him who dwells in the supreme truth of the sweet law Dhamma unharmed, of great powerful restraint in the way, and possessed of command. That very same who has expunged all taints of vile rebecoming and who is truly wise. He deserves that title "elder teacher monk"!

262. Not by endless speeches or by good looks in vain for vanity, does such a man attain that most excellent realm of true men! Such ones as those that are wrapped up in envy, stinginess, and are a fraud; they never attain that rank.

263. But him who has removed all marks as those, uprooted, destroyed, exterminated forever all those wicked outflowings, and vomited up all ills of his very being. That wise man is said to be a True man. He has obtained that most excellent realm.

264. One is not a noble ascetic by shaved head alone, no! Without vows, liar at every turn, lustful, covetous, and greedy; they are such ones who only appear to be an ascetic. But how can such a wretch ever become a noble ascetic?

265. Whoso dwells in the union of appeasement. Apart from wickedness in both matters small and large, together in that union does he dwell. That same who abides in the utmost of conjunctions with his True-Self. He is indeed forever removed from wickedness. Him do I call noble ascetic!

266. Not on account of this is one a monk, just that he begs alms from others! He in so doing undertakes a wretched and vile Dhamma. To that extent, he is no monk of ours indeed!

267. But him having discarded both wickedness and the seeking of merit, he leads that superhuman existence! Such as him can roam amongst this afflicted aggregated realm in ease. He is worthy of monk to be called!

268. One is not a sage by his peacefulness in silence, that foolish form of a man who is lost in realms of ignorance. But the man with scales outstretched in hand who measures justly which is the best of things in all matters. He is that most sagacious indeed!

269. Him who rejects wickedness. That very holy ascetic, he is that sage! He is the great seer by wisdom of both worlds. He rightly deserves to be called “great sage”!

270. Not is such a one a noble Noble, who kills living entities. But whoso goes about unharmed every living entity. He is that noble Noble!

271. Know you! Not by morals, nor pious deeds, or higher learning, not even possessed of tranquil feeding upon the pure source, nor sleeping apart from domestic existence...

272. By none of those have I fully embraced the bliss of renunciation so woefully not followed after by the afflicted common folks. O’ monks, trust me! You have not gone unto the great way only by them! You have not obtained it until you have completely destroyed your wretched outflowings which bind you to rebecoming!

XX THE PATH

273. The eightfold path is that utmost northern exquisite supreme! The four noble truths are the highest of truths. This is the most excellent law of Purification! The very shining light of salvation’s illumination for those who perceive it!

274. This is the supreme way! There is no other refuge for you other than that brilliant clarity of penetrating wisdom’s Perfection! Herein do you enter the path and deceive that great evil one Mara.

275. Herein do you enter the path supreme, ending cyclical, vile, and wretched sufferings. Verily this is the sweet utmost northern exquisite path I have well taught you, this Perfection of wisdom is how the wicked mortal arrow is plucked!

276. It is your greatest work that you must in wisdom’s radiant energy, burn with the fire of your vigilance! The Tathagatas are only the grand proclaimers of the way. When one has entered upon this path he will be set free, having burned away by wisdom those chains of that great evil one Mara!

277. “All composite materiality are fleeting, are temporary”. When by thorough wisdom this is revealed, then one grows disgusted by the anguish and misery of this world. Know you well then, that herein lay the path of shining clarity!

278. “All composite materiality are suffering, are painful”. When by thorough wisdom this is revealed, then one grows disgusted by the anguish and misery of this world. Know you well then, that herein lay the path of shining clarity!

279. “All phenomena are not the True-Self, are not the absolute”. When by thorough wisdom this is revealed, then one grows disgusted by the anguish and misery of this world. Know you well then, that herein lay the path of shining clarity!

280. At the time of awakening to his True-Self, he does not awake. Though young and strong, he has succumbed to idleness. Slothful, his resolve to will the mind’s Essence is weak, for he is idle and lazy. Hence he cannot perceive the path of wisdom’s Perfection.

281. Guarding the tongue, perfecting the exquisite mind’s Essence, and not indulging in the sins and bad actions of the body. These verily are the three ways of karma that are to be cleansed. This is the path of extricating the True-Self, that same which is made known by those wise and holy men!

282. Wisdom’s Perfection is born, and arises indeed by aligning with the source, indeed is one lost and destroyed by not connecting with thus-ness, abode of deathlessness utmost. These are the two paths one must know: one leading to bliss and splendor, and the other leading to suffering and rebirth. This is the True-Self, the absolute that is revealed to those who stir in the unfolding becoming of wisdom’s Perfection!

283. Cut down and destroy the forest of desires, not just the tree, for from the forest are fears and dangers born. This O’ monks is how you will take your place in everlasting blissful Purification!

284. As long as desires are not cut down and destroyed, a man is desirously bound to a woman. Just as a calf unweaned, must suckle milk and follow after its mother!

285. Bring forth! Extricate verily the beloved True-Self from the mire, just as the hand plucks the sweet Autumnal white Lotus! This is the tranquil bliss of Purification taught by those wise sages.

286. Here thus will I go in death, here thus will I be in this life. Befuddled, this is how the fool thinks for it is his greatest obstacle. He cannot awaken to the sweet noble truth.

287. Suffering and death will hasten him away, the man attached to the pleasures of sons and livestock. Just as a swift flood carries away the sleeping village in the night!

288. Sons are no refuge for you, nor father, or relatives. For when you have been swept away by mighty and inevitable death and suffering, no kinsmen can avail you in this great matter.

289. Verily endowed with this knowledge one has made a shelter for the True-Self, the absolute. This wisdom is as guarded and impenetrable as a great stone. Thus one swiftly cleanses the path and departs forever into sweet blissful Purification!

XXI MISCELLANEOUS

290. A man should forsake a small portion of his being's happiness, such that he would enjoy endless bliss! Then as he does so resign a small portion of his being, that wise man, truly indeed is that a small sacrifice of great worth, the price of endless bliss!

291. One should wish for that highest bliss supreme! That most chief and most excellent, the True-Self transcends forever suffering (aggregated plurality) by powerful vigilance in wisdom's exertion! But know you that by hate are you forever bound to danger befall, for you will be chained here in this world. By hate's outflowings you can never transcend this realm!

292. He who does not what he should, but on the other hand does what he should not do. He lacks fortitude to stir the Self, and is arrogant. Here indeed increases wretched outflowings! Binding him to rebecoming.

293. Behold! Those powerfully penetrating ones! Unshakable, they are deeply in recollective transcending penetration O' the source beyond realm of the body! What should not be done, they do not chase after. What they must do, they are constantly doing! Those vigilantly recollective source penetrators! They are wisdom's Perfection inexhaustible! They have forever destroyed those wretched outflowings of rebecoming!

294. Even though he murdered both his mother and his father, two noble Kings, and killed all the Kingdoms subjects. That very Brahmin goes stainless, free from suffering in the hereafter!

295. Even though he murdered both his mother and his father, two learned Kings, and even though he killed a noble Tiger of a man among men fifthly. That very Brahmin goes stainless, free from suffering in the hereafter!

296. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep watch! Unshakable, those who by vigilant recollective penetration in wisdom O' the source, go forever to that realm of fulfillment supreme O' the awake!

297. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep watch! Unshakable, those who by vigilant recollective penetration in wisdom O' the source, go forever unto the holy illuminating law!

298. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep watch! Unshakable, those who by vigilant recollective penetration in wisdom O' the source, go unto the holy assemblage of way seekers!

299. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep watch! Unshakable, those who by vigilant recollective penetration in wisdom O' the source, transcend forever beyond the realm of the body.

300. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep watch! Who by mind's Essence, delights in the unharmed other beings.

301. Supremely illumined awakeners! They are becomers O' the awake, always as such are the disciples of lord Gotama! Those same by day and night keep Watch! Who by mind's Essence, delights in the unfolding becoming of supreme illumination!

302. Misery it is to live this life, and near impossible to find any delight within it. Pain and misery it is to occupy this body! Hard again even more so is it to suffer other fools. Life after life is pain to the traveler of miseries endless road! Hence no more should you through many lives, be a traveler O' that wicked road! Alas O' monks, how exquisitely divine and sweet indeed it is suffer no more!

303. Possessed of great faith and blessed with limitless virtue. On him are heaped both fame and wealth! Wherever he fares and shelters, both here and thither, he is indeed blessed and revered!

304. Alas! From great leagues afar do those wise sages shine forth Perfection. Just like the mighty Himalayan mountains are they! But know you, that the wicked here go unseen. Just like arrows shot into the pitch of night do they go!

305. He stops utterly alone, he rests alone. He travels alone. He perfects his True-Self by training in wisdom alone! Let such as him delight in training at the edge of the forest alone.

XXII HELLS

306. Whoso speaks lies, goes right quick to hell. Just the same who so doing says, "I didn't do it!" Both of them after death suffer the same fate. They go by the fruit of their deeds to the lower hells in the next world.

307. Woefully, there are many necks that are draped with saffron robe who are unrestrained and follow after wicked Dhammas. They are evil by the works they do. Those wicked monks will surely be reborn in hell!

308. Monks! It would be far better for you to swallow whole, a fiery ball of molten iron, then to accept alms of food from the Kingdom and its peoples if you are wicked and intemperate!

309. There are four wrongs a man earns, whoso recklessly does court another mans wife. The stripping of respect, restlessness in sleep, the earning of despise from others, and lastly a place fit for such as his kind in hell!

310. Sinful and stripped of respect, that same man unto evil realms goes in the hereafter. Sex for both him and her is but a slight thing, when they are but ever afraid of being caught. The King himself sends forth heavy punishment upon them. Hence no man should frequent another mans wife!

311. Just as the Kusa grass when improperly held in your hand will cut you. So too will the ascetic life mishandled, drag you into hell!

312. Whoso is lax and slothful in deeds, with afflicted depravity in religious piety. That same who hesitates on the path of the illuminating holy life. Woe! He will not reap the great fruit of illumination.

313. What he must do, let him do it earnestly and quickly. He should do that same in great fortitude and powerful vigilance that very monk, when amongst his duties. The wandering monk who is lazy and slack however, he only collects the sprinklings of dust in his sloth.

314. A wicked deed is painful and begets suffering, and is best left uncommitted. Having done that wicked thing, one is deep in sorrow and is rightly so burned by that painful action. But know you that a good deed is joyous, when having committed it you are not burned!

315. Behold! That most mighty of citadels on the countries border, ever near danger! It is protected both from within and without vigilantly. Just the same is your beloved True-Self! Guard it well, just as vigilantly! Let no moment pass you by without defending its safety! But see them! Those who do not keep watch every moment, deep into sorrow at life's end do they go. Woefully, they fall back into vicious tormenting hells!

316. Those, who are shamed where there is no shame, and who undergo no shame where shame should be. Those same men who have undertaken wrong views of things, they are afflicted beings that go to hellish realms of pain and suffering.

317. Those who see danger where nothing is to be feared, and who in danger see nothing to fear. Those same men who have undertaken wrong views of things, they are afflicted beings that go to hellish realms of pain and suffering.

318. Those who see sin in what is not sinful, and who see nothing sinful in what is sin. Those same men who have undertaken wrong views of things, they are afflicted beings that go to hellish realms of pain and suffering!

319. But those wise men! Who know indeed that sin is sinful, and nothing sinful is nothing sinful. Those same men who have undertaken right views of things, those very same great beings go to realms of bliss unending!

XXIII THE NOBLE ELEPHANT

320. I am! Just like the King's noble and mighty Elephant; victorious in the battle I am! I am the one who forbears all abuses, all pains, and all harsh words. Just so, amongst the many wicked unenlightened common folks!

321. That powerful animal! The noble Elephant carries the King off to wars front. The King proudly rides upon the back of that most noble of beasts! Behold that supreme man among men! Like the noble Elephant he is! Powerful and unshakable at his core, he endures great blows upon him like the King's noble animal, that mighty Elephant!

322. Most excellent and fine are the noble horse and Kingly Elephants of good race and breeding from Sindh. Also, those huge and mighty wild Elephants we call "great Nagas". But more infinitely excellent than all of those, is that supremely noble and powerful Elephant, your beloved True-Self!

323. Know you! Not by any of those noble beasts could you ride unto to that sweet realm of supreme blissful Purification. None of those fine steeds can ferry you to where there is no more rebirth. But indeed is the beloved True-Self, both thoroughly tamed and purified, it can surely carry you there! Supremely trained in the noble training, your True-Self can ferry you to that sweet bliss, that supreme realm of no rebirth!

324. That noble mighty Elephant Dhanapalaka! Captive, he is in a maddening rut, impossible to control him in his great power. That captive noble beast is in rut, and he sweetly remembers his beloved Elephant grove in the deepest of forests with his many kith and kin! (So too monks are you like Dhanapalaka, captive in this painful world!)

325. Look upon that wretched sloth of a man! He sleeps too much and tosses and rolls about like a pig in his own filth! Woe is that great hog of a man who is over fed on fattening grains, most hideous he is! As befits him that stupid pig of a man, he suffers rebirth back again into the wretched womb, over and over again!

326. Monks! Long ago from now, the free will O' my True-Self Essence went a faring, roaming wherever hither and fro as it pleased, life after life. Following whatever deeds it focused and willed upon itself, just the same whatever pleasure it saw fit to follow after. But now O' monks! I have in wisdom supremely tamed it in the Perfection of wisdom's becoming! Just as the skillful Elephant keeper breaks that wild Elephant into tameness and seizes it quickly by hook and proper guiding. So too monks, have I so sweetly done so unto my True-Self!

327. Monks! You must in powerful vigilance of wisdom's illumination exert yourselves! Guard and keep well your True-Self's free will. Raise it up! Draw your True-Self quickly from the muck of sin it is stuck in! Just as you would pull that noble Elephant from mud hole, so too you must do that very same for your True-Self!

328. If you occasion another of excellent wisdom, that companion along the way. A man who walks the holy path and is a respectable penetrator in fortitude. Him who has overcome all perils in this life to befall. Go with him O' monks! Ever vigilantly perceiving mind's Essence, the True-Self. Deep in recollective penetrating wisdom O' the source should you become.

329. If you cannot find the occasion of another in excellent wisdom, that companion along the way, a man who walks the holy path, and a respectable penetrator in fortitude. Like a noble King who abandoned a mighty Kingdom won in victory, go on alone. Like the noble and mighty Mantanga Elephant in deepest forest grove!

330. Monks! Far better for you is solitude in the faring on of this world, for there is no companionship with wretched fools! Go on alone committing no wickedness, with sweet serenity of simple existence. Just like the noble and mighty Mantanga Elephant in deepest forest grove, go on alone!

331. As the need arises, sweet blessing is a wise companion, sweet blessing is happiness wherever you happen upon it. Sweet blessings are good works you have done, when at life's end. Sweet blessing indeed is it to have thoroughly abandoned forever both suffering and pain!

332. Sweet blessing in this world is reverence for mother, sweet blessing is it just the same for father. Sweet blessing is it to live the noble ascetic life of a monk. Sweet blessing indeed is it to be a mighty Brahmin!

333. Sweet blessing is it to have lasting holy piety even into old age; sweet blessing is it to have a well-rooted faith. Sweet blessing is wisdom's attainment! Alas sweet blessing indeed is the elimination of all wickedness!

XXIV CRAVINGS

334. Behold that vile man who fares about in heedless recklessness, his cravings overcome him like the strangling creeper vine smothers the tree! His noble Essence hovers back and forth in various realms of suffering and rebirth, life after life. He O' monks is like a foolish monkey in the forest, swinging from tree to tree craving after his next fruit!

335. Woe! When she (Birana grass) entangles and overcomes, contemptible she is! She entangles the whole world of fools by craving's rain that nourishes her growth. Desires are her firmament from which to sprout. For him entangled, his sorrows only increase and his cravings nourish that wretched Birana grass, which inevitably will overcome and engulf him!

336. But him! He overcomes craving's arising! In this very world he is the one who has overcome cravings most difficult to resist! Sorrow's cravings drop off of him, just as if tiny water drops off the tip of the trunk of that mighty Elephant!

337. O' monks! As there are many of you assembled here today, I must say this to you. Good faring*! From amongst cravings growth, dig up that fragrant and sweet Birana root (True-Self), sweet indeed! Do not let it be that you are a fragile reed swept away in the mighty stream of rebirth! Mara the evil one will surely crush you to oblivion in so craving, life after painful life! *([Bhaddam vo] Very special meaning. Literally "ferry on from the Taurus", i.e. from aggregated existence. Go from the darkness into unchangingness everlasting. Loosely meaning "good luck" or "good faring").

338. As long as craving's roots remain very strong within you. It is the same as the chopped tree whose strong roots, hidden below, still remain; growing up again that very same tree upon next solar cycle. Just as that strong root of hidden cravings is not uprooted within you, then you too shall in painful stupor arise again, life after painful life!

339. Within him flows thirty-six powerful streams; sweet and pleasing they are, but also powerful rapids! By his vile wrong views he is swept away by them, and right quick he is pulled under by their power. Desire filled, he is with false imaginings and speculations. He is rightly so carried away swiftly by those powerful rapids!

340. Powerful rapids! They flow everywhere, so too the strangling creeper vine arises and abides everywhere. Ah! But having seen the wicked creepers arising, you may quickly uproot that wretched strangler vine your cravings, at its very root! By powerful vigilance in wisdom, cut out that root your cravings!

341. Lustfulness and desires flow everywhere like torrent river's outflowings. Woefully men are forever getting caught up in the sweet pleasurable things of rebecoming in this afflicted world. They drown themselves willfully, and thoroughly soak themselves in all manner of lusts and delights. They never have their fill! Great woeful heap of misery indeed! They are quickly swept away by old age and death, those lowly men!

342. Behold those wretched men who put lustfulness and cravings before everything else in this world! They are like a frightened rabbit caught in the hunter's snare, they twitch and wriggle in fright and agony. To and fro they run trying to escape, knowing what has befallen them. They meet with devious trap indeed those afflicted entities! They undergo great sufferings and pain in rebirth. They surely will ferry on in various lives over and over again.

343. Behold those wretched men who put lustfulness and cravings before everything else in this world! They are like a frightened rabbit caught in the hunter's snare, they twitch and wriggle in fright and agony. To and fro they run trying to escape, knowing what has befallen them. Hence let them forever quench their bottomless thirsts for sense pleasures and cravings! May they long for their True-Self, the disembodiment from all taints and impure cravings!

344. Come behold O' monks! That man who is free of desires; he has by great wisdom been set free from the forest of desires! Though free from the forest, to the forest he scampers back! Behold that man O' monks! He is free! Yet still attached, woefully he runs back into the forest of desires!

345. The wise men say that those possessions made from iron, or wood, or from woven reeds are not strong fetters to entrap men. But impassioned and crazed, lusts for golden bangles and precious jewels are indeed strong! So too are obsessed affection and longing for pretty wives and little children; those longings indeed...

346. Those are most certainly powerful bonds, they bind him firmly say the wise. Those fetters drag him down into rebirth. For the lax man they are surely hard chains to loosen. But the one who can break those bonds, he gives up the fetters of this world and he is indifferent to the world's goings on. He wanders on free of cravings and sensual pleasures!

347. That man who is deep in the dark with raging desires unleashed, he is rightly so swept away. He befalls utter demise by his own hands, just like the spider that makes its own web. But the wise man! He cuts this web and wanders on, for he is indifferent to the world's goings on. He has forever abandoned all pain and sufferings!

348. O' monks! Emancipate from pasts bonds! Emancipate from futures bonds. Emancipate your True-Self from the vile bonds of now! Cross over O' monks that vile rebecoming. In the great unfolding becoming of wisdom's Perfection, cross over the realms of painful rebirth*! *("Gone beyond the Taurus")

349. Behold that man O' monks! His mind and reasoning are muddy, and his is constantly agitated. He is vexed with acute lustfulness and always is he seeking after pleasurable things. Woefully his thirsts and cravings only grow stronger and unquenchable. He makes for himself powerful chains!

350. But him O' monks! His thoughts are tamed, he controls them! He is ever so in the becoming of unfolding Perfection in wisdom, and in deeply powerful recollective penetration by wisdom O' the source! Him that illuminating one, he has transcended all of craving's foul and wretched nastiness! He rightly so utterly destroys his fetters. That great one does indeed crush the shackles of Mara the wicked!

351. That most perfect of wise men, behold! He has come unto Perfection's bliss in utter fulfillment of deathlessness! He is powerfully fearless and unshakable. He has left behind all cravings shackles by being pure in his wisdom's Perfection! He has plucked all the painful darts that can bind him to vile rebecoming forever. This is his last body! No more can there be any arising assemblage of aggregates of a painful body for him to befall!

352. O' monks! He is forever separated from craving's bonds and he is completely and utterly free of desires! He is skilled in the illuminating scriptures of the wise and holy sages. He O' monks has made union with the light of indestructible eternal deathlessness supreme! That most wise unshakable indeed! He has begotten by wisdom's becoming unto his very Essence of being, that supremely exquisite Perfection of utmost beforeness* of all things! Monks! He is rightly called "supreme final body holder! Greatest of mighty wisdom! Supreme man among men!" *(Literally equivalent to: Perfection of Buddhahood. beforeness union with the source. Transcendence of both the Alpha and the Omega. Fulfillment supreme of sati [recollective penetration of the source])

353. O' monks! I have conquered all! All there is to know, I do know! I am supremely clear of all phenomena taints! I am supremely emancipated from all craving's chains! I am now the True-Self begotten illuminating seer! I am that most excellent one in utmost north* of the sky! *(Pole Star, utmost of north. Fixed Astrum always in the same location of the sky. Deathless light of unchangingness)

354. Know you! The gift of Dhamma conquers every gift! The sweet taste of Dhamma surpasses every taste. The beloved Dhamma surpasses every love. Greater than all those however is the emancipation forever from craving's chains which overcomes all pain and sufferings!

355. The great fool is slain in his lust for riches. But never those who have as their riches, the faring on to the sweet realm of deathlessness*! The great fool in his bloodthirsty greed for riches, slays that most precious of riches his True-Self, just as he did unto others to obtain wealth.
*(Literally: Faring past the Taurus)

356. Weeds are the plight of the Farmers crops. Lustfulness is the plight of mankind. Hence what is given to those free from lustfulness bears great fruit indeed.

357. Weeds are the plight of the Farmers crops. Hate is the plight of mankind. Hence what is given to those free from hate bears great fruit indeed.

358. Weeds are the plight of the Farmers crops. Delusions are the plight of mankind. Hence what is given to those free from delusions bears great fruit indeed.

359. Weeds are the plight of the Farmers crops. Passions are the plight of mankind. Hence what is given to those free from passions bears great fruit indeed.

XXV MONKS

360. O' monks! In religious piety overcome fain for eye. Subjugate in piety fain for ear. In piety, crush fain for smell. In piety, fain for tongue you must crush!

361. Monks! In fain for the vile body, by piety vanquish! In fain for words, by piety overcome. In fain for thought pleasuring, by piety master it. In piety overcome O' monks every corner of this world that binds you to rebecoming! When O' monks, in every corner of this world you have overthrown all desires, forever free! All pains and misery are destroyed for you, this is supreme highest release!

362. Whoso is True-Self-same centered beyond deed of hand. Whoso is True-Self-same centered beyond all words. Him! Who is True-Self-same centered hyperborean utmost from darkness and rebirth. That same who is transfixed in blissful absorption, and dwells in the abode of his True-Self O' the source. Alone and illuminatingly within utmost bliss, him do I call monk!

363. The monk who is True-Self-same centered beyond talking for its own sake. Supremely subdued in wisdom and expounding the law wisely. That same monk who illuminates for others the sweet law, beautiful are his utterances!

364. He is a Dhamma enjoyer and a Dhamma delighter. He unravels the heart of the Dhamma law. By Dhamma he deeply penetrates wisdom's fruits in vigilant recollective insight. Him! He has powerful faith in that noble true law Dhamma, he can never fall away into suffering!

365. Let him not wish for more than he has received, scorning it. Let him not be envious of other in his attentions. That monk whose thoughts dwell upon others enviously, he cannot abide in immersion O' the source by wisdom's vigilance. He cannot fare on in perfecting his wisdom's unfolding, that great becoming!

366. Though he receives little as offering, he cares not to dwell upon such things and he is not angry with this. Even the gods themselves praise such as him! He cares not for anything of this world. He leads the holy life that monk, mighty and unshakable!

367. That monk through and through wisely knows the nature of both name and form. He knows truly that within those, there does not exist his deathless True-Self! By wisdom he sees nothing real in the unreal and he mourns it not! Such as him are rightly called monk!

368. O' monks! He who dwells within the equanimity of the law, powerful of faith in lord Buddha's universal doctrine of truth. He attains highest illumination and the holy realm of deathlessness! He verily attains tranquilities Perfection, that sweet bliss by wisdom in seeing the truth in the nature of all vile phenomena and ephemeral forms!

369. Quickly monks! Bail out this boat (True-Self)! You are sinking! Ah, but when bailed out how much quicker it goes. Light of weight now, you fare along much easier on your way! Just so O' monks, quickly bail out those wicked desires and hates from your being! From then you quickly attain unto sweet blissful Purification deathlessness!

370. There are five vile qualities to cut off, and five more wretched fetters to leave behind. But in Perfection's becoming, that utmost hyperborean supreme abode to attain, there are five more to perfect: great faith, powerful vigilance, Perfection of antecedent recollection O' the source, great Perfection of wisdom, and going to supreme fulfillment by wisdom's unfolding. Him that same one who transcends from rebecoming* by breaking the bonds of: lust, hate, sloth, conceit, and speculations. He is rightly called a "flood traversed man from rebirth!" *(Leaving the Taurus)

371. Burn with the fire of wisdom's vigilance O' monks! Burn! Do not let carelessness and sloth overtake you! Do not allow the free will of your True-Self Essence to take you a whirling around and around, life after painful life following after all manner of sense pleasures. O' monks! Do not in slothful recklessness swallow hells fiery iron ball! Do not succumb to that O' monks! Woe! Verily you will wail and cry to the very heavens shrieking "O' great painful hell of hells! Woe!" So you shall cry, as you are burned alive in the hells and pulled apart at every corner!

372. For him who has no wisdom, there is no burning vigilance of penetration by wisdom. For him who does not burn in vigilance of penetrating wisdom, there is no wisdom's unfolding. But him! Who both possesses wisdom and burns in vigilance of penetrating wisdom. That very monk is right near sweet supreme bliss, deathlessness beyond Purification!

373. That monk has entered upon the realm of complete fulfillment, being clear of phenomena. For that monk's mind there is great serenity and peace! He has begotten unto his very being superhuman bliss utmost, such that he recollects by anamnesis the Dhamma of Samma-Perfection.

374. When he now, when he then is thoroughly and perfectly by wisdom, penetrated the great matter recollectively in vigilance O' the source. He becomes illumined to the arising and passing of all forms, of all phenomena, those vile skandas. Then his very Essence obtains that joyous sweet bliss, that ambrosia, the very nectar of the gods. By his own hands in his mighty penetration in wisdom's knowing, he is the one!

375. This is the starting point of the great becoming in this world, for the monk of wisdom. Let him be well guarded in the overcoming of sense pleasures, and dwell in the bliss of becoming. Let him be pious in the law of discipline on the way. Let him make acquaintances with good and virtuous friends, those same who lead the pure life and are unshakable ones.

376. Let him in his wanderings be friendly to others, and straight of conduct and practices. Thence foremostly let him be fulfilled by bliss utmost unending, having vomited away all further pain and sufferings by vigilance in recollective penetration of wisdom O' the source!

377. Just as sweet Jasmine sheds and drops its withered blossom. So too monks, should you let go of lustful desires and hates. Cast them off O' monks! Like Jasmines withered flower!

378. Him! He is pure of body, pure of speech, and pure of mind's Essence, he is exquisitely the pure one! That very monk who has vomited away vile mixing of rebecoming in this painful world. He is called "enterer of purity!"

379. The exquisite True-Self Essence arouses your True-Self, that deathless Essence! O' monks, investigate deeply your beloved radiant True-Self Essence! So guard well that exquisite True-Self deathless Essence in illumination by wisdom of supreme recollective penetration O' the source. O' monks in doing so, you dwell in that sweet realm of utmost bliss deathlessness!

380. The exquisite True-Self is indeed the lord, the master of the True-Self, that very Atman utmost! The True-Self is the highest borne! The True-Self is the supreme refuge, utmost highest hyperborean excellent exquisite bliss of indivisible deathlessness, and highest of highest fulfillments! Hence O' monks, guard well that True-Self vigilantly! Just as the merchant trader guides and guards his precious Oxen along the hazardous road!

381. That very monk abounds in supreme bliss joyousness, for he is clarity in the understanding and Perfection of the holy illuminating true law of lord Buddha. He enters upon that abode of luminous purity most excellent! He swims in blissful eternity, in his wisdom's Perfection of knowing the nature of all forms and phenomena!

382. Indeed that monk in youth, who strived powerfully in illumination of the holy law of lord Buddha. He shines forth illumination over the entire world, that radiantly brilliant light of his mighty wisdom! Him that beloved, is like the shining light of the moon in pitch of night upon clearing the clouds!

XXVI THE BRAHMAN

383. He has cut off the outflowings of desire's streams! He has in wisdom transcended all desires! That most excellent Brahman in vigilance has driven away desires upwellings! Great man among men! He sees indeed the decay and misery of all phenomena! He is supreme knower of that unmade bliss fulfillment O' his Essence, that very Brahman!

384. Having perfected the two-fold Dhamma (bliss immersion, and antecedent recollection by wisdom), that very Brahman is in the unfolding of the great becoming in transcendence of vile rebecoming* He rightly so is at every corner of his being that utmost one, he has left the darkness for the light O' the source! Great of knowing, he has gone to utmost sweet deathlessness! *(Literally: Gone from the Taurus)

385. Him! Who is a supreme knower of the hereafter, of past existences and of futures future lives. He does so by mighty wisdom, never again befall rebirth into them! Great fearless one! He has conjoined utmost fulfillment past Purification! That one! Indeed I call him great Brahman!

386. Great burning one in vigilance of wisdom who is free from passions, he is at peaceful rest. Having done what must be done, he is free from wretched outflowings. He is that utmost north gone one to Perfection. No more will his Spirit be born into this world! He is free! That one! Indeed I call him great Brahman!

387. The sun shines by day, just so the moon shines by night. The warrior in his battle armor shines. But him who burns in wisdom's unfolding is that supreme Brahman! By day and by night both, does that gloriously awake holy one shine forth by the blinding illumination of his wisdom!

388. He is a great destroyer of wickedness, that holy Brahman! He abides in tranquilities Perfection. Such as him I call beloved ascetic monk! His True-Self has gone forth from sin. Hence he is called "forth gone perfect one!"

389. Woe upon that man who strikes a holy Brahman! Worse upon him who would vent his wickedness on a great Brahman. Greater still, woe and vileness indeed is him who is evil, that would smite a holy Brahman with deadly blow! Most wretched, woefully evil is that man who would do so!

390. It is of greatest benefit for pious Brahman, that he should prevent his mind's Essence from focusing only on the sweet pleasures of this world. He should return to that utmost Perfection of his True-Self, such that his Essence befalls no more harm! In Perfection of his wisdom's recollective penetration, he shall be forever free of all sufferings!

391. Behold! There are no pains or sufferings for him! He is True-Self-same centered in that unshakable station of mind's Essence, deeds, and speech! That one! Indeed I call him great Brahman!

392. That most excellent teacher in the sweet law Dhamma of utmost wisdom. That perfectly enlightened lord Buddha! By great reverence and honor should you attend to such as him! Just as the Brahman attends to the sacrificial flame!

393. Not by the matted hair of an ascetic, or by lineage, and not by birth is one a holy Brahman! But him! Whoso abides in the utmost truth of the law and shines by wisdom's illumination, he is indeed a holy Brahman!

394. What pray tell, are matted hair and filthiness in the great matter O' fools? What usefulness unto your wisdom's Perfection is the wearing of the animal skins? You foolishly only consider outside appearances, but within you is a mess, you are like an entwined thicket of befuddlement!

395. That one who wears rags from the trash heap, who is lean with veins showing through his skin. He burns in powerful wisdom's vigilance alone in the forest grove. That one! Indeed I call him great Brahman!

396. I do not call him Brahman, such that he is of that clan or from the womb of Brahman mother born. He is simply called "Dear Sir", of name alone such that he has wealth and is of their clan. But him! Who is free of desires, and is attached to nothing of this world. That one! Indeed I call him great Brahman!

397. That great one who has forever cut all attachments to this world, he is unshakable in wisdom's recollective penetration. Transcended, he has attained escape of all chains of rebecoming. He has gone into fulfillment and conjoined with the source! That one! Indeed I call him great Brahman!

398. He has cut every bond! The straps that bind him are destroyed. Bit and bridle have been cast off! Unlocked is the door of all hindrances for that supremely awakened! That one! Indeed I call him great Brahman!

399. He is at peace! Even as he bears great beatings upon his body, and faces prison. He is that mighty long suffering one who is incorruptible! Powerful forbearance, and with the might of an army. That one! Indeed I call him great Brahman!

400. He is at peace! That holy pious one of supreme virtue, he is completely fulfilled, being in wisdom prior to all wicked outflowings. Powerfully controlled, this is his last body! That one! Indeed I call him great Brahman!

401. Him! Who is like a water drop off the tip of an Elephant's trunk not clinging. Who is like a tiny mustard seed on the tip of an awl, not clinging. That very same man who does not cling to lusts and desires! That one! Indeed I call him great Brahman!

402. Whoso thoroughly knows the nature of all pain and sufferings, and their arising in this world. He does so joyously in this very world make an abode for his True-Self deathlessness! Forever gone are all burdens and he has gone into fulfillment conjoined with the source! That one! Indeed I call him great Brahman!

403. Behold him! He is highest of supreme wisdom! In wisdom's Perfection he sees all that is right and true and all that is false and wicked. That utmost wise of men. He is that supreme utmost north gone one to Perfection, and no more will his Spirit be borne into this world. He is free! That one! Indeed I call him great Brahman!

404. Whoso does not associate with commoners, nor with homeless ones, or with both. Going on with no need or desire for home life, being free of all desires for such matters. That one! Indeed I call him great Brahman!

405. Whoso has laid down violence against other entities, both fierce ones and those that hide in fright. He who has no reason to slay them or have them killed. That one! Indeed I call him great Brahman!

406. He who is at great peace among the wicked haters. Who abides in bliss among those using weapons. Among attached commoners, lustful for worldly desires he is forever free of desires! That one! Indeed I call him great Brahman!

407. That man, whose hate, pride, and hypocrisy have forever fallen away. Like a tiny mustard seed at the tip of an awl he is. That one! Indeed I call him great Brahman!

408. He teaches the core center of the deathless law in illumination of the awake and his utterances are the sweet words of the true law. He has returned to his kinsmen at that very center realm deathlessness. That one! Indeed I call him great Brahman!

409. Whoso in this very world takes nothing, either long or short, great nor small, good or bad. Taking none of these to cling to. That one! Indeed I call him great Brahman!

410. Behold! This is his last body! He has transcended by wisdom, vile rebecoming into this world or in futures rebirths as such. Free of desires focus that binds him, he goes into that source of utmost highest unchanging deathlessness! That one! Indeed I call him great Brahman!

411. Behold him! This is his last body! All outflowings for wicked rebirth are utterly destroyed! Supremely possessed of wisdom, he is that mighty one. Completely without doubts, he no more asks how this and how that arises as such, he is exquisitely wise! Ambrosia of the gods, utmost of utmost sweet bliss he partakes, his True-Self no longer shall be reborn into the vile womb of pain! That one! Indeed I call him great Brahman!

412. Whoso has transcended by wisdom, the passing over both of merit and evil. Whoso is free of sorrow, desireless of gain for this world, and supremely pure. That one! Indeed I call him great Brahman!

413. Behold him! He shines brilliantly in wisdom, flawless like the moon itself! He goes upwards in beforeness of all things and before breath itself. His Essence is antecedent of all rebecoming, no longer is he disturbed by the mundane. See him! He rejoices in the great unfolding becoming begotten unto his being, having transcended all further rebirths! That one! Indeed I call him great Brahman!

414. He has gone beyond, free of that befouled dungeon fortress this very world. He has forever gone beyond, free of the befuddlement of aggregated existence, samsara. He has utterly transcended beyond vile rebecoming* in that he burns in recollective penetration by wisdom's vigilance. Forever free of both desire's upwellings and doubts, as to how things truly are and how they arise. He has given up all rebirths into the womb in that he has ascended to sweet bliss deathlessness beyond Purification! That one! Indeed I call him great Brahman! *(Literally: Gone beyond the Taurus)

415. Him! He has gone beyond, forever free of the wicked arising of sense desires. He shall never again return since he has utterly gone beyond all chains that bind him to this world. Desires crushed, he is fulfilled in the great becoming, having ascended to bliss beyond all vile rebirth! That one! Indeed I call him great Brahman!

416. Him! He has gone beyond, forever free of the wicked arising of sense cravings. He shall never again return, for he has utterly gone beyond all chains that bind him to this world. Cravings crushed, he is fulfilled in the great becoming, having ascended to bliss beyond all vile rebirth! That one! Indeed I call him great Brahman!

417. That man! He has conjoined utmost fulfillment beyond Purification! He is one with the deathless supreme awake ones, utmost of utmost. Forever passed over is rebirth for him. He is at every corner of his being conjoined with supreme bliss, that highest existence realm O' the source! That one! Indeed I call him great Brahman!

418. Him! Who has dispassionately transcended lusts for sex, disdain of aversions, and no longer pleasingly beholds the ephemeral forms of this world. That same who has by his great power of wisdom overcome all desires for this wicked world! That one! Indeed I call him great Brahman!

419. That supreme man! At all corners of the world he knows of the death that befalls all afflicted and attached beings. By wisdom's insight that supreme of wise men sees evil rebirth in its viciousness from before all beginning to past its end! His True-Self deathless Essence is forever free! Supreme utmost awake lord he is! He just so ascends to that very abode eternal bliss, highest of utmost! That one! Indeed I call him great Brahman!

420. That exquisite one who has transcended to utmost highest of abodes. The gods themselves do not know to whence he has ascended, nor devas, or celestial spirits, nor any manner of ghost. In him are forever extinct the wicked outflowings of rebecoming into the womb, that supremely noble awake Arahant! That one! Indeed I call him great Brahman!

421. That magnificent one! He does so by wisdom know the source! He sees what was, what it is to befall the hereafter, and what is the now. All of these he knows! There exists no bond to any of these sinister corners of rebirth for him. Having nothing that binds him, he is free of all outflowings of desires! That one! Indeed I call him great Brahman!

422. That great northern bull! Utmost hyperborean and mighty! He is the great sage victorious in the battle over rebirth, that splendid one who shines! He has forever left desires and outflowings by fulfillment. He is that supremely awake by wisdom's illumination. That one! Indeed I call him great Brahman!

423. Here! Know you all! Behold from whence you sprang, your utmost abode that sweet source deathlessness! By wisdom see it from all four corners. By vigilance in recollective penetration O' the source, know all that is both in the heavens and in the hells, see it all deeply! Perfect your True-Self and forever ascend vile rebirth into the womb. Be that chief of sages, utmost of highest accomplished transcendental supreme Essence become! All forms and phenomena have come to utmost end for you in this world by supreme wisdom's awakening! Highest of high indivisible utmost excellent supreme fulfillment! That one! Indeed I call him great Brahman!

THE LAW OF ILLUMINATION