

# Dhammapada

INT 2 scriptural references



## *The Human Condition*

146. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not see the light?

147. Behold this body — a painted image, a mass of heaped up sores, infirm, full of hankering — of which nothing is lasting or stable!

148. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

149. These dove-colored bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight?

150. This city (body) is built of bones, plastered with flesh and blood; within are decay and death, pride and jealousy.

151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good.

152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow.

153. Through many a birth in samsara have I wandered in vain, seeking in the builder of this house (of life). Repeated birth is indeed suffering!

154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving.

155. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in the pond without fish.

156. Those who in youth have not lead the holy life, or have failed to acquire wealth, lie sighing over the past, like worn out arrows (shot from) a bow.

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From *The Dhammapada: The Buddha's Path of Wisdom*,  
translated from the Pali by Acharya Buddharakkhita

# Dhammapada

references for Int 2 exam



## *The Goal*

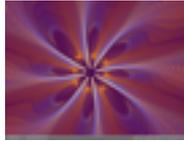
90. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.
91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.
92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom — their track cannot be traced, like that of birds in the air.
93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom — his path cannot be traced, like that of birds in the air.
94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers.
95. There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.
96. Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.
97. The man who is without blind faith, who knows the Uncreated, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires — he, truly, is the most excellent of men.
98. Inspiring, indeed, is that place where Arahants dwell, be it a village, a forest, a vale, or a hill.
99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.



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### *The Means*

273. Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best: of men the Seeing One (the Buddha) is the best.

274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Mara.

275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.

276. You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.

277. "All conditioned things are impermanent" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

278. "All conditioned things are unsatisfactory" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

279. "All things are not-self" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts — such an indolent man does not find the path to wisdom.

281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.

282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.

283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the underbrush (desire), be passionless, O monks!

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother.

285. Cut off your affection in the manner of a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbana, as made known by the Exalted One.

286. "Here shall I live during the rains, here in winter and summer" — thus thinks the fool. He does not realize the danger (that death might intervene).

287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle.

288. For him who is assailed by death there is no protection by kinsmen. None there are to save him — no sons, nor father, nor relatives.

289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbana.