

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

02. The Teaching in Verses (02. Dhammapadapāḷi)

24. The Chapter on Craving (24. Taṇhāvaggo)

[Dhp 334-359, PTS 49-52]



PaliVerse

5. The Collection of Minor Texts

02. The Teaching in Verses

24. The Chapter on Craving

- 334.** For one who lives heedlessly, craving grows like a creeper;
He floats from existence to existence, like a monkey in the forest desiring fruit.
- 335.** Whomever this contemptible craving in the world, this attachment, overcomes;
His sorrows increase, like *bīraṇa* grass rained upon.
- 336.** Whoever overcomes this contemptible craving in the world, difficult to pass over;
Sorrows fall from him, like a water drop from a lotus.
- 337.** This I say to you, may you be blessed, as many as are assembled here;
Dig up the root of craving, as one desiring *usīra* digs up *bīraṇa* grass;
Let not *Māra* break you again and again, as a stream breaks a reed.
- 338.** Just as when the root is firm and free from danger, even a cut tree grows again;
So too when the underlying tendency of craving is not rooted out, this suffering arises again and again.
- 339.** For one whose thirty-six streams, flowing towards the agreeable, are strong;
Thoughts dependent on lust carry along one of wrong view in great force.
- 340.** Streams flow everywhere, the creeper having arisen stands;
And having seen that creeper arisen, cut the root with wisdom.
- 341.** Remembrances and affections, pleasures arise for a being;
They, attached to comfort, seekers of happiness, they indeed are men who go to birth and ageing.
- 342.** Generation led by craving, they tremble like a hare that is bound;
Attached to the fetters and bonds, they undergo suffering again and again for a long time.
- 343.** Generation led by craving, they tremble like a hare that is bound;
Therefore one should dispel craving, longing for dispassion for oneself.
- 344.** Whoever, free from craving, was intent upon the forest, freed from the forest, runs back to the forest;
Come, look at that person, released, he runs back to bondage.
- 345.** The wise do not call that a strong bondage, which is made of iron, of wood, or

of grass;
The longing for jewelled earrings, for sons and wives, thoroughly infatuated.

- 346.** "This the wise call a strong bondage, dragging down, loose, difficult to escape;
Having cut even this, they wander forth, without longing, having abandoned sensual happiness."
- 347.** Those infatuated with lust fall into the stream, like a spider into its self-made web;
Having cut even this, the wise go forth, without longing, having abandoned all suffering.
- 348.** Release the past, release the future, release the middle, one gone beyond existence;
With mind liberated everywhere, you will not again undergo birth and ageing.
- 349.** For a being churned by applied thought, with intense lust, observing beauty;
Craving increases even more, this one indeed makes the bondage firm.
- 350.** And whoever delights in the peace of applied thought, always mindful, develops foulness;
This one indeed will put an end to it, this one will cut the bondage of Māra.
- 351.** Having reached the goal, fearless, free from craving, without blemish;
He cut off the darts of existence, this is the final body.
- 352.** Free from craving, without grasping, skilled in language and terms;
He would know the combination of syllables, and what precedes and follows;
He indeed is called "one in his final body, of great wisdom, a great man".
- 353.** I am the all-conquering one, the all-knowing one, untainted by all phenomena;
Having abandoned all, liberated through the elimination of craving, having directly known by myself, whom should I point to as teacher?
- 354.** The gift of the Dhamma conquers all gifts, the flavour of the Dhamma conquers all flavours;
Delight in the Dhamma conquers all delights, the elimination of craving conquers all suffering.
- 355.** Wealth destroys the imprudent, but not those seeking the far shore;
The imprudent one, through craving for wealth, destroys none other than himself.
- 356.** Fields are spoiled by grass, this generation is spoiled by lust;
Therefore what is given to those without lust is of great fruit.
- 357.** Fields are spoiled by grass, this generation is spoiled by hate;
Therefore what is given to those without hate is of great fruit.
- 358.** Fields are spoiled by grass, this generation is spoiled by delusion;

Therefore what is given to those without delusion is of great fruit.

359. (Fields are spoiled by grass, this generation is spoiled by desire;
Therefore what is given to those without desire is of great fruit.)

Fields are spoiled by grass, this generation is spoiled by craving;
Therefore what is given to those without craving is of great fruit.

The Chapter on Craving is concluded as twenty-fourth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 02. The Teaching in Verses. 24. The Chapter on Craving Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org