

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)

25. The Chapter on the Monk (25. Bhikkhuvaggo)

[Dhp 360-382, PTS 53-55]



PaliVerse

5. The Collection of Minor Texts

02. The Teaching in Verses

25. The Chapter on Monks

- 360.** Restraint by the eye is good, good is restraint by the ear;
Restraint by the nose is good, good is restraint by the tongue.
- 361.** Restraint by body is good, good is restraint by speech;
Restraint by mind is good, good is restraint everywhere;
A monk restrained everywhere is freed from all suffering.
- 362.** Restrained in hand, restrained in foot, restrained in speech, supremely restrained;
Delighting internally, concentrated, alone, content - him they call a monk.
- 363.** Whatever monk is restrained in speech, speaking with wisdom, unagitated;
He explains the meaning and the Teaching, sweet is his saying.
- 364.** Delighting in the Teaching, devoted to the Teaching, reflecting on the Teaching;
A monk remembering the Teaching does not fall away from the Good Teaching.
- 365.** One should not despise one's own gain, nor should one wander longing for others';
A monk longing for others', does not attain concentration.
- 366.** Even if a monk has little gain, he does not despise his own gain;
Him indeed the gods praise, one of pure livelihood, not lazy.
- 367.** In whom there is no appropriation towards mentality-materiality in every respect;
And who does not grieve over what is non-existent, he indeed is called "a monk".
- 368.** Whatever monk abides in friendliness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness.
- 369.** Bail out, monk, this boat, bailed out it will go lightly for you;
Having cut off both lust and hate, from that you will reach Nibbāna.
- 370.** One should cut off five, give up five, and further develop five;
A monk who has gone beyond five attachments is called "a crosser of the mental floods".

- 371.** Meditate, monk, do not be heedless, do not let your mind delight in the types of sensual pleasure;
Do not, being heedless, swallow a metal ball, do not cry "this is suffering" while burning.
- 372.** There is no meditative absorption for one without wisdom, there is no wisdom for one who does not meditate;
In whom there is both meditative absorption and wisdom, he indeed is near to Nibbāna.
- 373.** For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight.
- 374.** Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand.
- 375.** Therein this is the beginning, for a wise monk here;
Guarding of the faculties, contentment, and restraint in the Pātimokkha.
- 376.** Associate with good friends, those of pure livelihood, not lazy;
One should be skilled in good conduct, with the practice of friendly welcome;
Then, full of gladness, one will make an end of suffering.
- 377.** Just as the jasmine sheds its withered flowers,
So should you, monks, release lust and hate.
- 378.** Peaceful in body, peaceful in speech, peaceful, well concentrated;
A monk who has renounced worldly gains is called "at peace".
- 379.** Urge oneself by oneself, examine oneself by oneself;
Self-guarded, mindful, monk, you will dwell in happiness.
- 380.** Indeed, oneself is one's own protector, (for who else could be a protector?)
Indeed, oneself is one's own destination;
Therefore, one should restrain oneself, like a merchant a fine horse.
- 381.** The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness.
- 382.** "Whoever indeed, a young monk, engages in the Buddha's teaching;
He illuminates this world, like the moon released from a cloud.

The Chapter on the Monk is concluded as twenty-fifth.



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 (Ṭīkā), 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.

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