

Craving

The craving of a heedless man grows like the Maluva creeper. Like a monkey seeking fruits in the forest, he leaps from life to life.

For one who in the world is overcome by the craving that clings, his miseries increase like Birana grass after the rains.

For one who in this world can overcome this craving that clings and is so difficult to master, his sorrows fall away like water from a lotus leaf.

To all who are gathered here, I say for your welfare: pull out the roots of your craving, as you uproot Birana grass. Do not let Mara crush you again and again as a flood crushes a reed.

As a tree, though felled, springs up once more if the roots remain intact, even so sorrow will return again and again until all craving is rooted out.

The misguided man, who cannot resist the thirty-six strong currents of craving, is swept away by the flood of his eagerness for pleasure.

Everywhere these currents flow and the creeper (of craving) springs up and increases. Wherever you see it springing up, cut out its roots with the force of wisdom.

Allowing their minds to be attracted by the enjoyment of transient objects, men who crave pleasure become a prey to birth and to decay.

*Beset by craving, men run around like a hare in a trap.
Bound by the chains of attachment, they come again and
again to sorrow.*

*Beset by craving, men run around like a hare in a trap.
Therefore, O Bhikkhu, desiring deliverance from pas-
sion, destroy your craving.*

*One who, delivered from craving, yet runs back to it, lo,
he is like a freed man who returns to bondage.*

*What the wise call a strong bond is not made of iron,
wood or rope; but the craving for jewels and ornaments,
for wife and children, is a far stronger bond.*

*The wise say that it pulls you downward, and though it
seems to be loose, it is hard to be rid of. This too the
wise cut off; renouncing the pleasures of the senses, free
from craving, they take to the homeless life.*

*Those who are bound by their passions are drawn back
into the stream, like a spider caught in his own web.
This too the wise cut off; renouncing the pleasures of
the senses, free from craving, they take to the homeless
life.*

*Be free from the past, be free from the future, be free
from the present. Cross over to the other shore of exis-
tence; when the mind is wholly delivered, you shall come
no more to birth and death.*

*One who is troubled by evil thoughts, who is controlled
by his passions, who seeks only pleasure, his craving
grows steadily; he makes his bonds strong indeed.*

*One who delights in subduing evil thoughts, who is vig-
ilant and can distinguish impurities, he will put an end*

Questions and Answers

to his cravings, he shall break the bonds of Mara.

He who has reached the goal, who is without fear and free from craving and impurity, he has plucked out the thorns of existence; this is his last incarnation.

One who is free from craving, unattached, who knows the words and their meanings, who knows the arrangement of the texts in their sequence, he indeed has put on his last body. He alone is called "The Man of Great Wisdom."

I have vanquished all, I know all; unconditioned, all-renouncing, delivered by the extinction of craving, having understood all by myself, whom shall I call my teacher?

The gift of Truth excels all gifts; the savour of Truth excels all savours; delight in Truth excels all delights; deliverance from craving overcomes all suffering.

Riches ruin the fool, but not one who seeks the other shore. By craving for riches, the fool ruins himself and others with him.

Weeds are the bane of the fields; passion the bane of mankind. Therefore whatever is given to those freed from passions yields abundant fruit.

Weeds are the bane of the fields; hatred the bane of mankind. Therefore whatever is given to those freed from hatred yields abundant fruit.

Weeds are the bane of the fields; delusion the bane of mankind. Therefore whatever is given to those freed from delusion yields abundant fruit.

On the Dhammapada

Weeds are the bane of the fields; desires the bane of mankind. Therefore whatever is given to those freed from desires yields abundant fruit.

We shall keep the last one to meditate on.

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