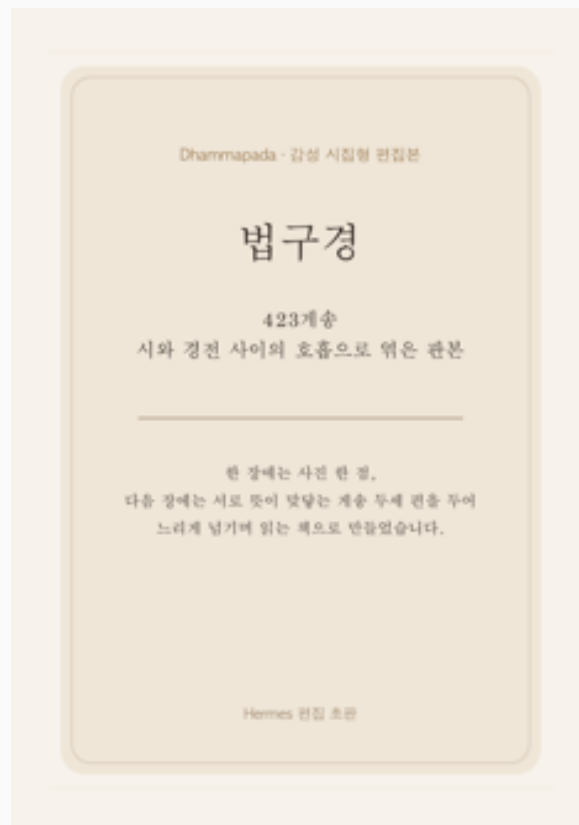


The Dhammapada: 423 Verses

Table of Contents, Editor's Note, 26 Chapters, 423 Verses



Kim Kyung-jin

English PDF edition

The Dhammapada: 423 Verses

Kim Kyung-jin

An online AI Library book by Kim Kyung-jin. This edition arranges all 423 verses of the Dhammapada into 26 chapters for slow, poetic reading.

Table of Contents

Editor's Note

Chapter 1 Pairs

Chapter 2 Heedfulness

Chapter 3 The Mind

Chapter 4 Flowers

Chapter 5 The Fool

Chapter 6 The Wise

Chapter 7 The Arahant

Chapter 8 Thousands

Chapter 9 Evil

Chapter 10 Violence

Chapter 11 Old Age

Chapter 12 The Self

Chapter 13 The World

Chapter 14 The Buddha

Chapter 15 Happiness

Chapter 16 Affection

Chapter 17 Anger

Chapter 18 Impurities

Chapter 19 One Established in Dhamma

Chapter 20 The Path

Chapter 21 Miscellany

Chapter 22 Hell

Chapter 23 The Elephant

Chapter 24 Craving

Chapter 25 The Monk

Chapter 26 The Brahmin

Editor's Note

See every chapter

Next Chapter →

This edition preserves the poetic line breaks of the original manuscript as much as possible, grouping two or three verses with closely related meanings into a single breath to create a PDF designed for slow reading where verses alternate with photographs.

A total of 423 verses have been divided into 156 groups, and 156 photographs are used exactly once without repetition.

The format is A5, with generous margins so that it reads like a poetry collection.

See every chapter

Next Chapter →

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Chapter 1 Pairs

← Previous Chapter

See every chapter

Next Chapter →

Pairs

1

Mind is the forerunner of all things,

Mind is their chief, and they are mind-made.

If one speaks or acts

With an impure mind,

Suffering follows them

As the wheel follows the hoof of the ox.

2

Mind is the forerunner of all things,

Mind is their chief, and they are mind-made.

If one speaks or acts

With a pure mind,

Happiness follows them

As the shadow follows its owner.

3

'He abused me, he struck me,

He defeated me, he robbed me.'

In those who harbor such thoughts,

Hatred will never cease.

4

'He abused me, he struck me,

He defeated me, he robbed me.'

In those who do not harbor such thoughts,

Hatred will eventually cease.

5

In this world,

Hatred is never appeased by hatred.

It is appeased only by non-hatred;

This is an eternal law.

6

There are those who do not realize

That in this world

We all must one day die.

But for those who do realize this,

All quarrels are settled at once.

7

Whoever looks for pleasure in the impure,

Without their senses controlled,

Immoderate in eating and drinking,

Lazy and lacking energy,

Mara will surely overthrow them,

As the wind throws down a weak tree.

8

Whoever sees the impure as impure,

With their senses well controlled,

Moderate in eating and drinking,
Faithful and energetic,
Mara cannot overthrow them,
Any more than the wind can move a rocky mountain.

9

Whoever wears the saffron robe
Without being free from stains,
Lacking self-control and truthfulness,
Is not worthy of the saffron robe.

10

But whoever has washed away their stains,
Is well-established in virtue,
And possesses self-control and truth,
Only such a person
Is truly worthy of the saffron robe.

11

Those who mistake the unessential for the essential,
And the essential for the unessential,
Never reach the truth,
Following their wrong thoughts.

12

Those who know the essential as essential,
And the unessential as unessential,
They reach the truth,
Following their right thoughts.

13

As rain leaks through
A poorly thatched roof,
So passion penetrates
An untrained mind.

14

As rain does not leak through
A well-thatched roof,
So passion does not penetrate
A well-trained mind.

15

The evil-doer grieves in this world,
And grieves in the next; they grieve in both.
Seeing their own defiled deeds,
They
Suffer and lament.

16

The virtuous person rejoices in this world,
And rejoices in the next; they rejoice in both.
Seeing their own upright deeds,
They rejoice and are glad.

17

The evil-doer suffers in this world,
And suffers in the next; they suffer in both.
They suffer thinking, 'I have done evil,'

And they suffer even more

When they fall into a state of woe.

18

The virtuous person is happy in this world,

And happy in the next; they are happy in both.

They are happy thinking, 'I have done good,'

And they are even happier

When they enter a state of bliss.

19

Though they recite many scriptures,

If the negligent person

Does not act accordingly,

They are like a cowherd counting others' cows;

They have no share in the spiritual life.

20

Though they recite but little of the scriptures,

If they live according to the Truth,

Forsaking lust, hatred, and delusion,

Possessing right knowledge and a liberated mind,

Clinging to nothing in this world or the next,

They have a share in the spiritual life.

← Previous Chapter

See every chapter

Next Chapter →

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Chapter 2 Heedfulness

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Heedfulness

21

Heedfulness is the path to the Deathless;

Heedlessness is the path to death.

The heedful do not die;

The heedless are as if already dead.

22

Clearly understanding this truth,

Those who practice it

Rejoice in heedfulness

And delight in the realm of the Noble Ones.

23

The wise, being meditative,

Persevering,

And always striving with effort,

Attain the supreme freedom of mind.

24

For one who is energetic and mindful,

Pure in deed and considerate,

Self-controlled and living by the Dhamma,

The fame of such a diligent person

Steadily increases.

25

Through effort and heedfulness,

Through discipline and self-mastery,

The wise one should build an island

Which no flood can overwhelm.

26

The foolish and ignorant

Give themselves to heedlessness,

But the wise man guards heedfulness

As his most precious treasure.

27

Do not give way to heedlessness,

Do not indulge in sensual pleasures.

Only the heedful and meditative

Attain great happiness.

28

When the wise person casts out heedlessness

By means of heedfulness,

Climbing the tower of wisdom,

They look down upon the sorrowing crowd,

As one who has reached the mountain peak

Looks down upon those on the plain below.

29

Heedful among the heedless,

Wide awake among the sleepers,

The wise one advances

Like a swift horse

Leaving a weak jade behind.

30

By heedfulness, Indra attained

Leadership among the gods.

Heedfulness is always praised;

Heedlessness is always condemned.

31

A seeker who delights in heedfulness

And looks with fear on heedlessness,

Advances like fire,

Burning all fetters, great and small.

32

A seeker who delights in heedfulness

And looks with fear on heedlessness,

Is incapable of falling away;

They are close to the state of supreme freedom.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 3 The Mind

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The Mind

33

The mind is fickle and flighty,

Hard to guard and hard to restrain.

The wise person

Straightens the mind,

As a fletcher straightens an arrow.

34

Like a fish pulled from the water

And thrown onto the dry ground,

This mind thrashes about

To escape

The clutches of the Evil One.

35

It is good to restrain the mind,

Which is hard to hold, flighty,

And wanders wherever it desires.

For a restrained mind

Brings peace.

36

The wise person should guard the mind,

Which is hard to perceive, very subtle,

And wanders wherever it desires.

For a well-guarded mind

Brings peace.

37

Those who restrain the mind,

Which travels far and alone and hides formless in the heart,

Will be freed

From the bonds of Death.

38

For one whose mind is unsteady,

Who does not know the true Dhamma,

And whose faith is wavering,

Wisdom will never be fulfilled.

39

For one whose mind is free from defilement,

Whose thoughts are untroubled,

And who has transcended good and evil to stay awakened,

There is no fear.

40

Knowing that this body is fragile like a clay pot,

Make this mind

Strong as a fortress,

And fight the Evil One with the weapon of wisdom.

Protect what you have won

And continue to strive.

41

Alas, before long this body

Will lie upon the earth,

Senseless and cast aside,

Like a useless piece of wood.

42

Whatever harm an enemy may do to an enemy,

Or a hater to a hater,

The harm done by an ill-directed mind

Is even greater than that.

43

Neither mother, nor father, nor any other relative

Can do as much good as

A mind directed toward the true Dhamma

Can do for us.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 4 Flowers

← Previous Chapter

See every chapter

Next Chapter →

Chapter 4: Flowers

44

Who shall conquer

this earth, and who shall conquer

the heavens and the hells?

Who shall weave the well-taught verses of truth,

as a skillful florist

fashions a beautiful garland?

45

A true practitioner

shall conquer this earth,

and the heavens and the hells.

A true practitioner alone

shall weave the words of truth,

as a skillful florist fashions a beautiful garland.

46

Realizing that

this body is like foam,

and like a mirage,

a person should break

the flower-tipped arrows of Mara

and pass beyond the sight of the King of Death.

47

Death carries off

the person who is distracted

by gathering flowers,

even as a great flood

sweeps away a sleeping village.

48

The person who is distracted

by gathering flowers,

with a mind clinging to attachments

and wallowing in desires,

is finally conquered by the Demon of Death.

49

As a bee takes only the nectar

and departs without harming

the fragrance or color of the flower,

so should the wise sage

walk for alms from village to village.

50

Do not look at the faults of others;

do not concern yourself with what they have done or left undone.

Instead, look only at

your own mistakes and your own negligence.

51

Like a lovely flower
that is bright in color
but lacks fragrance,
the words of one who does not practice what they preach
may sound beautiful
but bear no fruit.

52

Like a lovely flower
that is beautiful in color
and gives off a delicate fragrance,
the words of one who practices what they preach
resonate with a great
and powerful echo.

53

Just as many garlands
can be made from a heap of flowers,
so should one who is born
as a human being
perform many good deeds.

54

The fragrance of flowers does not travel against the wind,
not even sandalwood, tagara, or jasmine.
But the fragrance of
a virtuous person travels
even against the wind to all directions.

55

There are many kinds of fragrance—
sandalwood, tagara, blue lotus, and jasmine—
but the fragrance of virtue
is unsurpassed.

56

The fragrance of tagara and sandalwood
is but faint
and insignificant.

The fragrance of a virtuous person
is the most excellent,
reaching even to the realm of the gods.

57

For those who possess perfect virtue,
who are diligent without laziness,
and are liberated through right wisdom,
Mara cannot even find their path.

58

As a lotus might bloom,
giving off a delicate fragrance
even from a heap of rubbish
discarded by the roadside,

59

Even so, among the blind masses
who are like discarded rubbish,

a disciple of the Truly Enlightened One

shines brightly

through wisdom.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 5 The Fool

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Chapter 5: The Foolish

60

Long is the night

To the one who is awake;

Long is the mile

To the weary traveler;

Long is the cycle of rebirth

To the foolish who do not know the truth.

61

If a traveler does not meet

A companion better or equal,

Let him firmly pursue

His solitary journey;

There is no companionship

With a fool.

62

"These are my children,

This is my wealth,"

With such thoughts, the fool suffers.

He does not even belong to himself;

How then can children and wealth be his?

63

If a fool knows his foolishness,

He is wise to that extent.

But a fool who thinks himself wise

Is indeed a fool.

64

Even if a fool associates

With a wise person all his life,

He will not perceive the truth,

Just as a spoon

Never knows the taste of the soup.

65

If an intelligent person associates

With a wise person even for a moment,

He will soon perceive the truth,

Just as the tongue

Knows the taste of the soup.

66

Fools of little understanding

Act as their own enemies,

Committing evil deeds

That bear bitter fruit.

67

That deed is not well done

Which one later repents,

Paying the price

With a tearful face and weeping.

68

That deed is well done

Which one does not repent,

Receiving the reward

With a glad and joyful heart.

69

A fool thinks an evil deed

Is as sweet as honey

Until it bears its fruit.

Only when the bitter result arrives

Does he suffer and repent.

70

A fool may practice austerities

Month after month, eating only

With the tip of a blade of grass.

Yet his merit is not worth a sixteenth part

Of one who has understood the truth.

71

An evil deed done

Does not turn sour at once,

Like newly-drawn milk.

But it follows the fool,

Smoldering like a fire

Hidden under the ashes.

72

Whatever knowledge a fool acquires

Does not truly help him.

Instead, it only confuses his mind

And destroys his good fortune.

73

A fool desires vain reputation:

Precedence among fellow practitioners,

Authority within the community,

And honor from other households.

74

Whether a layperson or a monk,

If they think, "I have done this,"

And "All must follow me,"

Then greed and pride

Are quietly but surely

Growing within them.

75

There are two paths:

One leads to worldly gain,

The other to great liberation.

Understanding this truth,

Let the disciples of Buddha

Not delight in the respect of others,

But walk alone upon the path.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 6 The Wise

← Previous Chapter

See every chapter

Next Chapter →

Chapter 6: The Wise

76

If you meet a wise person
who points out your faults and reproves you,
follow them
as you would
a guide to hidden treasure;
follow them.

By following such a person,
only good will follow,
never harm.

77

Admonish, instruct, and guide others
away from what is unrighteous.

Such a person
will be loved by the good
and hated by the wicked.

78

Do not associate with bad friends,
nor keep company with the base.

Associate with virtuous friends,

and serve those who are wise.

79

One who drinks of the truth

will sleep peacefully with a clear mind.

The wise person always delights

in the truth spoken by the Noble Ones.

80

Irrigators lead the water,

fletchers straighten the arrow,

carpenters shape the wood,

and the wise

master themselves.

81

Just as a solid rock

is not shaken by the wind,

so the wise

are unmoved

by praise or blame.

82

As a deep lake

is clear and serene,

unruffled by the waves,

so the wise

become tranquil

after hearing the truth.

83

The wise

let go of attachment everywhere

and do not chase after pleasure.

Whether meeting with joy or sorrow,

the wise

remain unshaken.

84

Neither for your own sake nor for another's,

desire children, wealth, or land.

Do not seek to become rich

through unrighteous means.

Through virtue and wisdom,

live a life of integrity.

85

Few among men

are those who reach the far shore.

Most people

merely wander

back and forth on this shore.

86

But those who live according to the truth

when the truth is rightly taught,

will cross the difficult river of death

and soon reach the far shore.

87

The wise person

should leave the darkness

and seek the light.

Leaving the home behind for the homeless life,

seek joy

in solitude.

88

Seek the remedy to dispel all defilements.

The wise should give up desires

and, possessing nothing,

cleanse the heart of impurities

and make themselves pure.

89

Those whose minds are rightly trained

in the path to enlightenment,

who have let go of attachment and abandoned greed,

who are always peaceful and joyful,

their defilements extinguished and radiant,

have already attained

the state of supreme freedom in this world.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 7 The Arahant

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The Arahant

90

For one who has finished the journey,
free from sorrow and grief,
having broken every bond,
and attained liberation,
for such a person,
not a trace of suffering remains.

91

The mindful set forth;
they do not delight in staying at home.
Like swans leaving the lake,
they abandon
this house and that,
and move on.

92

Those who do not accumulate wealth,
who eat with moderation—
the path of such individuals,
whose state of enlightenment
is empty and signless,

is hard to trace,
like the track of birds in the sky.

93

One who has cut off all distractions,
who is unattached to food and clothing—
the path of such a person's enlightenment,
being empty and signless,
is hard to trace,
like the track of birds in the sky.

94

Like well-trained horses,
whose senses are calm,
and who have cast off pride and defilements—
even the gods
envy such a person.

95

For one who is patient like the earth,
steadfast like a threshold,
and clear as a lake without mud,
for such a person,
there is no more cycle of rebirth.

96

One who has reached the absolute peace of enlightenment through right wisdom,
their mind is calm,
and their words and deeds are tranquil.

97

Free from blind faith,
knowing the unconditioned,
having severed the ties of rebirth,
who has rejected all temptations and abandoned desire—
such a person
is truly excellent.

98

Whether in a village or a forest, a valley or a plain,
wherever the enlightened ones
may dwell,
that place
is delightful.

99

Forests are delightful,
though the worldly find them joyless;
those free from desire find delight there,
for they do not seek sensual pleasures.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 8 Thousands

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Thousands

100

Better than a thousand words
strung together and useless
is a single word of sense
that brings peace when heard.

101

Better than a thousand poems
composed of useless lines
is a single poem
that brings peace to the heart
when it is heard.

102

Better than reciting a hundred poems
composed of useless lines
is a single poem
that brings peace to the heart
when it is heard.

103

Though one may conquer a million men
in battle on the field,

he who conquers himself
is the greatest victor of all.

104

Conquering oneself
is better than
conquering others;
therefore, restrain yourself
and always be one of self-control.

105

The victory of such a person
no one can ever defeat—
not even a celestial musician, a demon,
or even the supreme creator
of this world.

106

Rather than performing a thousand sacrifices
every month for a hundred years,
it is far more excellent
to honor a true practitioner
for even a single moment.

107

Rather than tending the fire god
in the forest for a hundred years,
it is far more excellent
to make an offering

to one who has cultivated themselves
for even a single moment.

108

Whatever sacrifices or offerings
one makes for a year to gain merit,
all of that merit
is not worth a quarter of the value
of honoring a true practitioner.

109

For one who always respects others
and serves their elders,
four blessings will grow:
beauty, happiness, health, and long life.

110

Though one might live a hundred years
with bad conduct
and a restless mind,
a single day lived with virtue
and a calm mind is far better.

111

Though one might live a hundred years
being foolish and distracted,
a single day lived with wisdom
and a calm mind is far better.

112

Though one might live a hundred years

being lazy

and without effort,

a single day lived with diligence

and energetic effort is far better.

113

Though one might live a hundred years

without knowing the truth of life and death,

a single day lived

knowing that truth is far better.

114

Though one might live a hundred years

without knowing the path to absolute peace,

a single day lived

knowing that path is far better.

115

Though one might live a hundred years

without knowing the supreme truth,

a single day lived

knowing that truth is far better.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 9 Evil

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Chapter 9: Evil

116

Be quick to do good,

and keep your mind away from evil.

If one is slow in doing good,

the mind will already be delighting in evil.

117

If a person has committed evil,

do not repeat it again and again.

Do not take delight in that act,

for the accumulation of evil is suffering.

118

If a person has done good,

always repeat that act.

Take delight in that act,

for the accumulation of good is joy.

119

Before the fruit of evil ripens,

even the evil-doer

may meet with good fortune.

But when the fruit of evil matures,

the evil-doer meets with disaster.

120

Before the fruit of good ripens,

even the good person

may sometimes meet with misfortune.

But when the fruit of good matures,

the good person receives blessings.

121

Do not think lightly of evil,

saying, 'Retribution will not come to me.'

As a water jar is filled

by the falling of water drops,

the evil accumulated little by little becomes great.

122

Do not think lightly of good,

saying, 'Retribution will not come to me.'

As a water jar is filled

by the falling of water drops,

the good accumulated little by little becomes great.

123

As a merchant with much wealth

and few companions

avoids a dangerous path,

as one who loves life

avoids poison,

so should one avoid all evil deeds.

124

If there is no wound on the hand,

one can touch poison with the hand.

As poison does not affect one without a wound,

evil does not follow

one who does not commit it.

125

If one deceives an innocent person

and harms one who is stainless,

that evil returns to the doer,

just as dust thrown against the wind

returns to pile upon the sender.

126

Some are reborn in the womb,

the evil-doers fall into hell,

the righteous rise to heaven,

and those free from defilements enter absolute peace.

127

Neither in the heights of the sky,

nor in the depths of the sea,

nor by hiding in the deepest mountain cave,

is there any place in this world

where one can escape

the consequences of committed evil.

Neither in the heights of the sky,
nor in the depths of the sea,
nor by hiding in the deepest mountain cave,
is there any place in this world
where death cannot reach.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 10 Violence

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Violence

129

All beings

fear the rod,

all fear death.

Comparing others with oneself,

one should neither

kill nor cause to kill.

130

All beings

fear the rod,

all love a peaceful life.

Comparing others with oneself,

one should neither

kill nor cause to kill.

131

All living beings long for peace,

but he who harms them with the rod

while seeking his own happiness,

will never find happiness in the next life.

132

All living beings long for peace.

Knowing this,

he who does not harm them with the rod,

he

enjoys peace in this life

and gains peace in the next life too.

133

Do not speak harsh words;

what you say will be said back to you.

Angry words become painful,

and the retribution will return to you.

134

As a broken gong makes no sound,

so you should remain silent.

The person who does not make the sound of strife

has already reached enlightenment.

135

Just as a cowherd

with a whip

drives the cows to the pasture,

so old age and death

drive out the lives

of all living beings.

136

But the fool

does not realize it
even while committing evil deeds.
He suffers while being burned
by the flames of his own karma
that he himself has created.

137

He who harms with the rod
the innocent and harmless person,
among ten states of retribution,
one will surely return to him:

138

Severe pain hard to endure,
unsightly old age,
physical injury and dreadful disease,
and
raving mental derangement.

139

Disaster brought by authorities,
terrible false accusations,
the destruction of kinsmen,
and the loss
of wealth.

140

Or fire
burns down his house,

and after the body breaks down,
he falls into hell—
these are the ten retributions.

141

Neither naked penance,
nor matted hair,
nor dust covering the body,
nor fasting from hunger,
nor lying on the bare ground,
nor smearing the body with ashes,
nor squatting penance
can purify one
who has not crossed beyond doubt.

142

No matter how the body is adorned,
if with a peaceful mind
one restrains their actions,
cuts off physical desires,
and does not harm any living life,
he is indeed a monk.

143

Who in this world
is humble
and patient?
He

will receive no blame from anyone,
just as a good horse does not receive the whip.

144

Like a good horse touched by the whip,
be diligent and strive in practice.
With faith, virtue, and effort,
equipped with concentration and wisdom,
and with right knowledge and right conduct,
keep a wakeful mind
to escape
this great suffering.

145

Irrigators lead the water,
fletchers straighten the arrow,
carpenters shape the wood,
and virtuous people
train themselves.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 11 Old Age

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Old Age

146

How is there laughter, how is there joy,

When the world is always burning?

Shrouded in darkness as you are,

Why do you not seek a light?

147

Behold this adorned body,

A mass of sores, propped up by bones,

Diseased and full of many desires,

Where nothing is stable or permanent.

148

This body is worn out and withered,

A nest of diseases, crumbling away.

This foul mass breaks apart,

For life indeed ends in death.

149

When life ends and the spirit departs,

Like gourds cast away in autumn fields,

Only white bones will remain;

What joy is there to be found?

150

A fortress is built of bones,
Plastered with flesh and blood;
Within it dwell
Old age and death, pride and deceit.

151

Even the ornate royal chariots wear out,
And this body likewise grows old,
But the Dhamma of the virtuous never decays;
Thus the virtuous teach the truth to one another.

152

A person of little learning
Grows old like an ox;
His flesh increases,
But his wisdom does not.

153

Through many births I have wandered
Searching for the builder of this house,
But failing to find him,
Life after life I have passed.
Sorrowful is birth, again and again.

154

O house-builder, you are seen!
You shall not build this house again.
All your rafters are broken,

Your ridgepole is shattered.

My mind has attained the Unconditioned;

Craving has withered to its roots.

155

Those who have not lived the holy life,

Who have not gathered spiritual wealth in youth,

Languish like old herons by a pond without fish,

Passing away in loneliness.

156

Those who have not lived the holy life,

Who have not gathered spiritual wealth in youth,

Lie like broken bows,

Sighing in vain for the days gone by.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 12 The Self

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The Self

157

If you hold yourself dear,

You should protect yourself well.

The wise person

During at least one of the three watches

Of the night

Should remain awake.

158

First, establish yourself in what is right,

And only then teach others.

A wise person who does this

Will never suffer.

159

If you act as you teach others,

You will be able to control yourself.

Having mastered yourself,

You will be able to lead others as well.

160

The self is the master of the self;

What other master could there be?

With yourself well-controlled,
You gain a master difficult to find.

161

The evil done by oneself,
Born of oneself and produced by oneself,
Crushes the fool, just as a diamond
Crushes a hard jewel.

162

One whose conduct is thoroughly wicked,
Like a creeper choking a tree,
Does to himself
Exactly what his enemy wishes,
Bringing about his own ruin.

163

Deeds that are bad and harmful to oneself
Are easy to do.
But deeds that are good and beneficial
Are truly difficult to perform.

164

The fool who, with narrow views, reviles
The teaching of the Noble Ones living by Truth,
Brings about his own destruction,
Like the reed that dies upon bearing fruit.

165

By oneself is evil done,

By oneself is one defiled.

By oneself is evil left undone,

By oneself is one purified.

Purity and impurity depend on oneself;

No one can purify another.

166

No matter how great another's task,

Never neglect your own duty.

Knowing your own purpose,

Always strive to do your best.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 13 The World

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The World

167

Do not follow mean habits.

Do not live in negligence.

Do not follow wrong views.

Do not be one who prolongs the world.

168

Arise! Do not be negligent.

Follow the Dhamma of good conduct.

He who follows the Dhamma

sleeps happily in this world

and the next.

169

Follow the Dhamma of good conduct.

Do not follow the Dhamma of bad conduct.

He who follows the Dhamma

sleeps happily in this world

and the next.

170

Look upon the world as a bubble.

Look upon the world as a mirage.

He who looks upon the world in this way,
the King of Death does not see.

171

Come, look at this world,
decorated like a royal chariot.

The foolish are immersed in it,
but the wise have no attachment for it.

172

He who was formerly negligent
but is now negligent no more,
brightens up this world
like the moon freed from clouds.

173

If one's evil deed
is covered by good action,
he brightens up this world
like the moon freed from clouds.

174

This world is dark and blind.
Here, only a few
can see clearly.

175

Swans travel on the path of the sun.
Those with psychic power fly through the air.
The wise are led out of this world

after conquering Mara and his hosts.

176

For one who transgresses the single truth,
who speaks lies without hesitation,
and who scoffs at the world to come,
there is no evil he will not do.

177

The miserly do not go
to the realm of the gods.
Fools do not praise
the act of giving.
But the wise man
rejoices in giving,
and thus finds happiness in the next world.

178

Better than sovereignty over the earth,
better than going to heaven,
better than lordship over all the worlds,
is the fruit of the first step
on the path to enlightenment.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 14 The Buddha

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The Buddha

179

The victory of the Buddha cannot be undone

No one in this world

Can reach that same victory

His path is infinitely wide

Endless and leaving no trace

180

Even desire, entangled like a net,

Cannot tempt him

Whose actions are beyond measure

Who leaves no trace

By what path could anyone

Lead him astray?

181

Those who have attained enlightenment,

Devoted to meditation and deep thought,

Who find joy in the stillness of renunciation—

Even the gods love

Those wise ones

182

Hard is it to be born as a human,
Hard is the life of mortals,
Hard is it to hear the true teaching,
And hard is the appearance of a Buddha in the world

183

Commit no evil,
Practice what is good,
And purify your own mind—
This is the teaching of all Buddhas

184

Patience is the highest penance,
Nirvana is the supreme state, say the Buddhas
He who harms others is no monk,
He who oppresses others is no seeker

185

Do not insult, do not harm,
Observe the precepts and be moderate in food,
Live in a secluded place and devote yourself to meditation—
This is the teaching of all Buddhas

186

Even if gold were to rain down,
It could not satisfy human desires
Pleasure brings but a moment of sweetness,
While the suffering that follows is far greater

187

The wise one knows this
And finds no joy even in heavenly pleasures
The disciple of the Fully Enlightened One
Delights only in the destruction of craving

188

Driven by fear, people
Go to the mountains and forests,
To groves, trees, and shrines,
Searching for a place of refuge

189

But that is not
A safe refuge,
Nor is it the best refuge
By relying on such a refuge,
One is not released from all suffering

190

He who has sought refuge
In the Buddha, the Dhamma, and the Sangha,
Sees with right wisdom
The Four Noble Truths

191

He sees suffering,
The cause of suffering,
The cessation of suffering,
And the Eightfold Noble Path

That leads to the end of suffering

192

This alone is the safe refuge,

This is the supreme refuge

Only after reaching this refuge

Is one released from all suffering

193

A Buddha is hard to find,

For they are not born everywhere

The family where such a sage is born

Will prosper in eternal peace

194

Blessed is the birth of the Buddha,

Blessed is the hearing of the true Dhamma,

Blessed is the harmony of the Sangha,

And blessed is the practice of those in harmony

195

There are those worthy of offerings:

Those who have left behind vain disputes,

Those who have crossed the river of sorrow and grief—

Namely, the Buddha and his disciples.

To make offerings to them—try standing in that place

196

The merit of making offerings

To those who fear nothing

And enjoy peace of mind

Cannot be measured by anyone

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 15 Happiness

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Happiness

197

Among those who hate, let us live happily,
free from hatred.

Among those who are filled with hatred,
let us dwell free from hatred.

198

Among those who are afflicted, let us live happily,
free from affliction.

Among those who are afflicted,
let us dwell free from affliction.

199

Among those who are greedy, let us live happily,
free from greed.

Among those who are greedy,
let us dwell free from greed.

200

Happy indeed we live,
though we possess nothing.

Like the Radiant Gods of the heavens,
let us live feeding on joy.

201

Victory breeds hatred,
and the defeated lie down in pain.
The one who has found peace of mind
lives happily,
renouncing both victory and defeat.

202

No fire in this world is hotter than human desire.
There is no worse loss than hatred, worse than losing all in gambling.
There is no burden heavier than this body woven by temporary ties,
and no peace deeper than the stillness of the mind.

203

Hunger is the greatest disease,
and this body is the greatest suffering.
If one understands this truth as it is,
there lies the peace of great liberation.

204

Health is the greatest gain,
and contentment is the greatest wealth.
Trust is the most precious friend,
and great liberation is the highest peace.

205

One who has tasted the flavor of solitude
and experienced the peace of mind,
tastes the joy of meditation

and leaves evil behind without fear.

206

To meet with the Noble Ones is good;

to live with them is always a joy.

By not meeting with fools,

the mind is always at ease and happy.

207

He who travels with a fool

will grieve for a long time.

Living with a fool is as painful

as living with an enemy.

Living with the wise is as joyful

as a gathering of kinsmen.

208

Therefore, just as the moon follows the celestial path,

one should follow the wise, the learned, the patient,

the faithful, and the noble;

follow such good and virtuous teachers.

← Previous Chapter

See every chapter

Next Chapter →

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Chapter 16 Affection

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Affection

209

Distracted by stray thoughts and failing to meditate,
abandoning meaningful work,
and following only pleasure,
one envies those devoted to meditation.

210

Do not associate with the loved,
nor ever with the unloved.
Not seeing the loved is painful,
as is seeing the unloved.

211

Therefore, do not strive to make loved ones,
for losing a loved one is a great misfortune.
One who has neither love nor hate
has no bonds.

212

From love arises sorrow,
from love arises fear.
For one who is free from love,
there is no sorrow;

how then could there be fear?

213

From affection arises sorrow,

from affection arises fear.

For one who is free from affection,

there is no sorrow;

how then could there be fear?

214

From pleasure arises sorrow,

from pleasure arises fear.

For one who is free from pleasure,

there is no sorrow;

how then could there be fear?

215

From lust arises sorrow,

from lust arises fear.

For one who is free from lust,

there is no sorrow;

how then could there be fear?

216

From vain attachment arises sorrow,

from vain attachment arises fear.

For one who is free from vain attachment,

there is no sorrow;

how then could there be fear?

217

One who is endowed with virtue and wisdom, acts rightly,
speaks the truth,
and fulfills his own duties,
is held dear by all people.

218

One who aspires to the Ineffable,
whose thoughts are deep,
and who is free from all desires,
is called 'one who goes against the stream'.

219

After a long time,
one who has wandered in foreign lands
and returns safely to his home
is joyfully welcomed
by relatives and friends.

220

In the same way, one who has done good deeds
and goes from this world to the next
is welcomed by the fruits of his goodness.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 17 Anger

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Anger

221

Abandon anger,

Abandon pride,

Transcend every fetter.

For one unattached to name and form

And possessing nothing,

Suffering does not follow.

222

One who curbs rising anger

As if stopping a rolling chariot,

I call a true charioteer;

Others merely hold the reins.

223

Overcome anger with gentleness,

Overcome evil with good,

Overcome stinginess with giving,

Overcome falsehood with truth.

224

Speak the truth, do not be angry,

Even if you have little,

Give to those who ask.

By these three virtues,

You shall go to the gods.

225

The sages who harm no living being

And always restrain their bodies

Reach the deathless state without sorrow,

Where they grieve no more.

226

If one is always watchful,

Diligently learning day and night,

And seeking absolute freedom,

All defilements

Will vanish on their own.

227

This is an old saying,

It is not something of today:

They blame one who sits silent,

They blame one who speaks much,

They blame one who speaks in moderation.

There is no one in this world who is not blamed.

228

There never was, nor will there be,

Nor is there now in this world,

A person who is only blamed

Or only praised.

229

If a wise person,

Examining daily,

Praises one who lives without fault,

One who is wise

And possessed of knowledge and virtue,

230

Who would dare blame such a one?

They are like a coin of pure gold

From the Jambu River.

231

Guard against bodily anger,

Restrain the body.

Abandon bodily misconduct,

And practice good conduct with the body.

232

Guard against verbal anger,

Restrain your speech.

Abandon verbal misconduct,

And practice good conduct with speech.

233

Guard against mental anger,

Restrain the mind.

Abandon mental misconduct,

And practice good conduct with the mind.

234

The wise are restrained in body,

Restrained in speech, and restrained in mind.

In this way,

They are truly well-guarded.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 18 Impurities

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Impurities

235

You are now like a withered leaf,
and the messengers of Death await you.
You stand at the threshold of your departure,
yet you have no provisions for the journey.

236

Make for yourself an island of refuge,
strive hard and become wise.
When your impurities are purged
and you are free from guilt,
you will enter the heavenly realm of the Noble Ones.

237

Your life has reached its end.
You have come into the presence of Death.
There is no resting place along the way,
and you have no provisions for the journey.

238

Make for yourself an island of refuge,
strive hard and become wise.
When your impurities are purged and you are free from guilt,

you will no longer undergo birth and aging.

239

A wise person

removes their own impurities little by little,

just as a silversmith

removes dross from silver.

240

As rust born of iron

eats away the very iron

from which it sprang,

so do the deeds of the transgressor

lead them to an evil destiny.

241

Non-recitation is the impurity of scriptures;

neglect is the impurity of a house;

laziness is the impurity of one's appearance;

and heedlessness is the impurity of a watcher.

242

Misconduct is the impurity of a woman;

stinginess is the impurity of a giver;

evil deeds are indeed impurities

both in this world and the next.

243

But worse than all these impurities

is the impurity of ignorance (avijja).

O monks, wash away this stain
and become stainless.

244

Life is easy for one who is shameless,
who is as impudent as a crow,
backbiting, forward, arrogant,
and corrupt in mind.

245

Life is hard for one who is modest,
who always seeks what is pure,
who is detached, humble,
and lives a life of clear vision and purity.

246

One who destroys life,
who speaks untruths,
who takes what is not given,
who frequents another's wife,

247

And one who gives themselves
to intoxicating drinks—
such a person digs up
their own roots even in this world.

248

Know this, O people:
Lack of restraint is an evil thing.

Do not let greed and unrighteousness
bring you long-lasting suffering.

249

People give according to their faith
and according to their pleasure.

If one is discontented with the food
and drink given by others,
they will never attain peace of mind.

250

But one who has cut off this discontent,
uprooted it and destroyed it,
will enjoy peace of mind
by day and by night.

251

There is no fire like lust,
there is no grip like hatred,
there is no snare like delusion,
there is no torrent like craving.

252

The faults of others are easily seen,
but one's own are hard to perceive.
One winnows the faults of others like chaff,
but hides one's own
as a cheater hides a losing die.

253

If one focuses on the faults of others
and is always irritable,
their own taints will grow.
They are far from the destruction of taints.

254

There is no path in the sky,
and no true ascetic exists outside the Path.
Mankind delights in worldly obstacles,
but the Tathagatas are free from them.

255

There is no path in the sky,
and no true ascetic exists outside the Path.
Nothing conditioned is eternal,
but the Buddhas are never shaken.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 19 One Established in Dhamma

← Previous Chapter

See every chapter

Next Chapter →

The Just or the Righteous

256

One who handles matters hastily

is not necessarily just.

The wise one is he

who carefully distinguishes

between right and wrong.

257

He who leads others

not by force, but by righteousness and truth,

that wise guardian of justice

is called one established

in the Dhamma.

258

One is not wise

merely because they talk much.

He who is peaceful, free from hatred,

and free from fear

is called a wise man.

259

One is not a practitioner of Dhamma

merely because they talk much.

Even if they have heard but little,

one who sees the Dhamma with their body

and is not negligent is truly a bearer of the Dhamma.

260

One does not become an Elder

merely because their hair is white.

He who has only grown old in years

is called 'old in vain.'

261

He in whom truth, virtue,

non-violence, restraint, and self-control

have washed away all impurities,

he is truly called an Elder.

262

Not by persuasive speech

nor by a handsome appearance

does a man become honorable,

if he is still filled with jealousy, greed, and deceit.

263

But he who has torn these

up by the very roots,

and is free from anger and wise,

he is truly called honorable.

264

One who is undisciplined
and speaks untruths
is no ascetic even with a shaven head.

265

He who has quieted all evil,
whether small or great,
is called an ascetic
because he has stilled all evil.

266

One is not a monk
merely by begging from others.
He who follows a false path
is a monk in name only.

267

He who has cast aside both merit and sin,
who lives a pure life with detachment,
and walks with mindfulness through the world,
he is truly called a monk.

268

Not by silence alone
does one become a sage
if they are foolish and ignorant.

The wise man, as if holding a scale,
weighs and chooses the good.

269

By rejecting evil,

he is for that reason a sage.

270

He who harms living beings

is not an 'Ariyan' (Noble One).

Because he does not harm any living being,

he is called Noble.

271

Not merely by precepts and vows,

nor by much learning,

nor by attaining meditative absorption,

nor by living in solitude,

272

Have you reached the bliss of liberation

unknown to the worldly.

O monk, do not be overconfident

until the ending of all taints is reached.

← Previous Chapter

See every chapter

Next Chapter →

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Chapter 20 The Path

← Previous Chapter

See every chapter

Next Chapter →

The Path

273

Of all paths, the Eightfold Path is the best;

Of all truths, the Four Noble Truths are the best;

Of all states, detachment is the best;

Of all those with two legs,

The Awakened One is the best.

274

This is the path; there is no other

For the purification of vision.

Follow this path, all of you;

Each step will bewilder Mara.

275

If you walk this path,

You will put an end to suffering.

I have shown you this path,

Having learned how to pull out the thorns.

276

The striving is your own task;

The Tathagatas only point the way.

Those who enter the path and meditate

Will be freed 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 purity.

278

All conditioned things are suffering.

When one sees this with wisdom,

One turns away from suffering;

This is the path to purity.

279

All things are without self.

When one sees this with wisdom,

One turns away from suffering;

This is the path to purity.

280

He who does not strive when it is time to strive,

Who, though young and strong, is full of sloth,

Whose will and thoughts are weak—

Such a lazy person does not find the path to wisdom.

281

Be watchful in speech,

Restrained in mind,

And do no evil with the body.

He who purifies these three ways of action
Will attain the path taught by the Sages.

282

From meditation, wisdom arises;
Without meditation, wisdom fades.
Knowing this twofold path of gain and loss,
Establish yourself on the side where wisdom grows.

283

Do not cut down just one tree,
But cut down the entire forest of desire.
From the forest, fear is born;
Having cut down both the forest and the brush,
The practitioner is freed from the forest.

284

As long as a man's desire for women
Is not cut down, even the slightest bit,
So long is his mind bound,
As a sucking calf is to its mother.

285

Cut off your self-love,
As one plucks an autumn lotus with the hand.
Cherish the path of peace;
Nirvana has been taught by the Awakened One.

286

"Here I shall live during the rains,

And there during the winter,"
So thinks the fool,
Unaware of the approach of death.

287

The man whose mind is obsessed
With children and cattle, clinging to them,
Is carried away by death,
As a great flood sweeps away a sleeping village.

288

Sons cannot provide protection,
Nor father, nor kinsmen.
Even for those bound by blood,
There is no refuge
Once one is seized by the hand of death.

289

Realizing this truth,
The wise person,
Restrained by virtue,
Should quickly clear the path to great liberation.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 21 Miscellany

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Miscellany

290

If by renouncing a small pleasure
one can see a great joy,
the wise person,
beholding the great joy,
leaves the small pleasure behind.

291

One who seeks personal happiness
by inflicting pain on others
is entangled in the bonds of hatred
and has no hope of release.

292

Neglecting what should be done,
and doing what should not be done,
for those who are proud and heedless,
their defilements continue to grow.

293

Always mindful of the true nature of this body,
knowing well its impermanence.

294

Having slain the mother (craving),
and the father (pride),
and the two kings (wrong views),
and destroyed the kingdom with its subjects,
the one who goes on is unshakeable.

295

Having slain the mother and father,
and the two kings, and the tiger as the fifth,
the seeker goes on untroubled.

296

The disciples of the Buddha are always well awake,
thinking of the Buddha day and night.

297

The disciples of the Buddha are always well awake,
thinking of the Buddha's teaching day and night.

298

The disciples of the Buddha are always well awake,
thinking of the Sangha day and night.

299

The disciples of the Buddha are always well awake,
thinking of the impermanence of the body day and night.

300

The disciples of the Buddha are always well awake,
their minds delighting in non-violence day and night.

301

The disciples of the Buddha are always well awake,
their minds filled with joy day and night.

302

The life of renunciation is hard and joy is difficult to find;
living in a home is also hard and painful.
Living with those who are not like-minded is also painful;
misery is found wherever one goes.
Therefore, do not be a wandering traveler,
and you will not fall into suffering.

303

One who has faith and virtue,
and enjoys fame and prosperity,
is respected everywhere,
no matter where they go.

304

The virtuous shine from afar like the Himalayas;
the wicked are not seen, even close by,
like arrows shot in the night.

305

Sitting alone,
lying down alone,
walking alone without weariness,
restraining oneself,
delight alone
in the forest.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 22 Hell

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Hell

306

The speaker of lies goes to hell,
as does one who says 'I did not do it' after having done it.

Both of them, being people of base actions,
will stand together in the same place in the next world.

307

Many who wear the saffron robe
are ill-natured and
lacking in self-restraint.

Such people, through their evil deeds,
fall into hell.

308

It is better to swallow a ball of iron,
heated until it glows like fire,
than to live on the offerings of the people
while being unrestrained and breaking your vows.

309

A man who is dissolute and seduces another's wife
meets with four misfortunes:

310

The acquisition of demerit,
falling into hell,
constant anxiety in the midst of fear,
and a heavy punishment from the state.

311

Just as kusa grass cuts the hand
if it is handled wrongly,
so the monastic life, if lived incorrectly,
drags one down to hell.

312

A deed done carelessly,
a vow that is corrupted,
and a spiritual life led with reluctance—
such a person finds
no great reward.

313

If there is a task to be done,
undertake it with diligence and vigor.
For a slack seeker of truth
only scatters more dust.

314

It is best not to do what should not be done,
for an evil deed is regretted later.
It is best to do what should be done,
for a good deed brings no regret.

315

As a fortress on the frontier is guarded
inside and out,
so should you guard yourself.

Do not let even a single moment pass in vain;
for those who let the moment slip away
will grieve when they fall into hell.

316

Those who are ashamed of what is not shameful,
and not ashamed of what is shameful,
clinging to wrong views,
fall into an evil state.

317

Those who fear what is not to be feared,
and feel no fear where there is fear,
clinging to wrong views,
fall into an evil state.

318

Those who see a fault where there is none,
and see no fault where there is one,
clinging to wrong views,
fall into an evil state.

319

Knowing a fault as a fault,
and what is not a fault as not a fault,

those with right views

will reach a happy state.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 23 The Elephant

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

The Elephant

320

Like an elephant in battle
enduring arrows from every side,
so will I endure harsh words.

For in this world,
many are without discipline.

321

The elephant led to battle is a tamed one;
the elephant the king mounts is a tamed one.
To be used in both rough and noble places
is what it means to be tamed.

322

Tamed donkeys are good,
and noble horses from the Indus,
and great elephants of war.
But better still is the person
who has mastered themselves.

323

Neither with donkeys, horses, nor elephants
can one reach the place

where no one has gone before.

Only the person who has mastered themselves
can reach that destination.

324

The elephant called 'The Guardian of Wealth,'

when in rut, secretes

a pungent essence from his temples.

He is fierce and difficult to control,

and when captured, he refuses to eat,

for he longs only for the forest.

325

The fool who is lazy and a glutton,

who only eats and sleeps

like a fat pig in a pen,

will enter the womb again and again

through the cycle of rebirth.

326

In the past, this mind wandered

wherever it liked, as it wished,

following after its own pleasures.

Now I will restrain it properly,

as a mahout controls

an elephant in rut.

327

Do not be negligent;

guard your own mind.

Lift yourself out of the difficult path,
like an elephant stuck in the mud.

328

If you find a wise companion,
a prudent and virtuous friend,
walk together with them in joy,
overcoming all dangers.

329

But if you do not find a wise companion,
a prudent and virtuous friend,
then walk alone,
like a king leaving behind a conquered land,
like an elephant roaming the forest.

330

Living alone is excellent;
do not make friends with a fool.
Like an elephant roaming the forest,
let go of worry and commit no evil,
living content with very little.

331

Friends are a joy when a need arises,
and contentment is a joy in every case.
Virtue is a joy at the hour of death,
and freedom from all suffering is a joy.

332

In this world, honoring one's mother is a joy,
and honoring one's father is a joy.

Honoring the seeker of truth is a joy,
and honoring the holy one is a joy.

333

It is a joy to keep the precepts until old age,
and a joy to have a faith that is deeply rooted.

It is a joy to attain bright wisdom,
and a joy to be free from all evil.

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 24 Craving

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Craving

334

The craving of a reckless man
grows like a creeper.

He wanders from life to life,
like a monkey seeking fruit
in the forest.

335

In this world,
for one who is overcome by
this wretched and burning craving,
sorrows grow without ceasing.

336

In this world,
for one who restrains
this wretched and burning craving,
all sorrows
will vanish completely.

337

Dig out the root of craving.
Do not let yourself be crushed by Mara,

as the reeds are crushed by the stream.

338

Even if a tree is cut down,

it sprouts again if its roots are deep.

Unless the root of craving is pulled out,

this suffering returns again and again.

339

The thirty-six streams of craving

flow strongly toward pleasant objects.

The waves of lustful thoughts

finally swallow the person of wrong views.

340

The streams of craving flow everywhere,

and the creepers of pleasure spread far.

If you see the creeper spreading,

cut its root with the sword of wisdom.

341

Human pleasures are easily excessive,

and their attachments are moist.

Those bound to pleasure and seeking delight

will suffer the pains of birth and decay.

342

People captured by physical desires

circle around like a snared rabbit.

Caught in the net of fetters and attachment,

they suffer for a long time.

343

People captured by physical desires

circle around like a snared rabbit.

Therefore, a practitioner should know their place

and shake off the desires of the flesh.

344

Look at the one who came out of the forest of desire,

yet leans back toward that forest.

Having escaped the forest of desire,

they run back into it once again.

345

The wise do not call

chains of iron, wood, or hemp

a strong bond.

Attachment to jewels and ornaments,

and attachment to wife and children—

these are truly strong bonds.

346

These bonds are heavy and hard to untie,

so the wise say.

Look at those who cut these bonds,

leave pleasure behind, and renounce the world.

347

Those caught in affection

follow the flow of desire,
as a spider hangs on the web it has made.

348

Let go of what is before and behind,
and let go of what is in the middle.

Crossing to the farther shore of existence,
one whose mind is liberated
will not reach birth and decay again.

349

For one whose mind is disturbed by doubt,
tangled in persistent attachment,
and who sees desire as pure,
attachment grows even more,
tightening the cords of bondage.

350

One who delights in the vanishing of doubt,
who sees the impure as impure,
and is always deeply mindful,
will cut the bonds of evil together.

351

Reaching enlightenment,
without fear,
without desire or sin,
one has already broken the arrows of life and death.
This is the final body.

352

Free from desire and attachment,
penetrating the words and meanings of the scriptures,
knowing the sentences and their context—
such a person has their final body.

353

I have conquered all and known all,
and I am not attached to anything.
Having abandoned everything
and being liberated by the destruction of craving,
I have realized it myself;
whom should I call my teacher?

354

The gift of Truth is the supreme gift.
The taste of Truth is the taste of tastes.
The joy of Truth is the greatest of joys.
The destruction of craving overcomes all suffering.

355

Riches ruin the foolish,
but they cannot ruin those who seek the farther shore.
Through craving for riches, the fool
harms himself as he harms others.

356

Weeds ruin the fields,
and lust ruins mankind.

Offerings given to those without lust

will bring great rewards.

357

Weeds ruin the fields,

and anger ruins mankind.

Offerings given to those without anger

will bring great rewards.

358

Weeds ruin the fields,

and delusion ruins mankind.

Offerings given to those without delusion

will bring great rewards.

359

Weeds ruin the fields,

and desire ruins mankind.

Offerings given to those without desire

will bring great rewards.

← Previous Chapter

See every chapter

Next Chapter →

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Chapter 25 The Monk

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

Chapter 25: The Monk

360

Restraint in the eye is good

Restraint in the ear is good

Restraint in the nose is good

Restraint in the tongue is good

361

Restraint in the body is good

Restraint in speech is good

Restraint in the mind is good

Restraint in everything is good

362

Restraining the hands and the feet

Restraining speech and being fully restrained

Delighting inwardly, with a steady mind

And content to be alone

Such a person

We call a monk

363

The monk who guards his tongue and speaks with wisdom

Who is not arrogant

And illuminates the purpose and truth of life

His words are

Sweet

364

Delighting in the truth, rejoicing in the truth

Meditating on the truth

The monk who follows the truth

Does not stray

From the right path

365

Do not look down upon what you have received

Do not envy others

The monk who envies others

Cannot find peace of mind

366

Even if one has received little

The monk who does not despise

What he has gained

Will be praised by the gods

For his

Pure and diligent life

367

One who has no thought of "mine"

In body or mind

And does not grieve

When it is gone

Is called a true monk

368

Living a life of compassion

The monk who believes in the Buddha's teaching

Will find tranquility

And reach the blessed great freedom

Where the cycle of rebirth ends

369

O monk

Empty the water that has seeped into the boat

When the boat is light

It will travel faster

370

Cut off five attachments

Cast away five attachments

And overcome another five attachments

The monk who has transcended these five

Is one who has crossed the surging sea

371

O monks, meditate

Do not live carelessly

Do not let your mind

Wander through pleasures

The negligent will swallow an iron ball and cry

'Ah, how painful this is!'

372

There is no deep meditation for one without wisdom

There is no wisdom for one without deep meditation

One who possesses both wisdom and meditation

Has drawn near to absolute freedom

373

The monk who enters a lonely house

Calms his mind

And observes the true Dhamma

Enjoys a joy beyond that of humans

374

Knowing that this body is made of falsehoods

And that it comes and goes

The mind will be immersed in pure delight

And taste the joy of absolute freedom

375

The first thing a wise monk

Should do is guard the senses

Know how to be content

Be restrained according to the precepts

And associate with pure and diligent friends

376

And always be kind

Be full of friendship and do good deeds

Then joy will overflow

And suffering will be completely wiped away

377

As the jasmine flower sheds its withered petals

O monk, shed your greed and anger

378

Calm in action, calm in speech

Steady in mind

The monk who has spat out the pleasures of the world

Is called one who is at peace

379

Rouse yourself by yourself

Reflect on yourself by yourself

If you guard and reflect upon yourself

You will live in peace

380

Self is indeed the master of self

Self is indeed one's own refuge

Therefore

As a horse trader trains a fine horse

Train yourself well

381

The monk who follows the Buddha's teaching

Is full of joy and tranquility

And will reach the state of absolute peace

Where the cycle of birth and death ends

382

Even if one is young in years

The monk who devotes himself

To the Buddha's teaching

Will illuminate this world

Like the moon emerging from behind the clouds

[← Previous Chapter](#)

[See every chapter](#)

[Next Chapter →](#)

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Chapter 26 The Brahmin

← Previous Chapter

See every chapter

Chapter 26: The Brahmin

383

O Brahmin, cut the stream with resolve

Cast away the desires of the flesh

Knowing the destruction of all formed things

Become one who knows the Unconditioned

384

If a Brahmin has reached the far shore

Through the two paths of tranquility and insight

Then for this wise one

All fetters will vanish

385

For whom there is neither this shore nor the far shore

Nor both, who is free from fear and shackles

Him I call

A Brahmin

386

He who is meditative, free from conflict

Who has done his duty, free from defilements

And has reached the highest goal

Him I

Call a Brahmin

387

The sun shines by day

The moon shines by night

The warrior shines in his armor

The Brahmin shines in meditation

But the Buddha, day and night

Radiates the light of his majesty

388

Because he has cast out evil, he is called a Brahmin

Because he lives in peace, he is called a monk

Because he has washed away his impurities, he is called a renounced one

389

Do not strike a Brahmin

Nor should a Brahmin retaliate when struck

Woe to him who strikes a Brahmin

But more woe to him who gives way to anger

390

It is no small gain for a Brahmin

To restrain the mind from pleasures

As much as the intent to harm is turned away

So much does suffering subside

391

He who does no evil

By body, speech, or mind

And restrains these three

Him I call a Brahmin

392

From whomsoever you have learned the teaching

Spoken by the Fully Awakened One

Honor that person

As a Brahmin honors the sacred fire

393

Not by matted hair

Nor by lineage or birth

Does one become

A Brahmin

394

O foolish one

What is the use of your matted hair?

What is the use of your garment of skin?

Within you is a tangled jungle of passions

While you only polish the outside

395

The one who wears worn-out rags

Whose veins stand out, who is lean

And who meditates alone in the forest

Him I call a Brahmin

396

One who is born of a Brahmin mother

And born of a Brahmin father

I do not

Call a Brahmin

He should rather be called a noble

397

He who has cut all fetters

And does not tremble

Who has transcended all attachments

Him I call

A Brahmin

398

He who has cut the strap, the thong, and the chain

Along with the harness

The awakened one who has removed the obstacles

Him I call

A Brahmin

399

He who endures without anger insults, abuse, and imprisonment

Whose strength is patience and whose army is endurance

Him I call

A Brahmin

400

He who is free from anger, faithful to duties

Virtuous and pure

For whom this body

Is the last

Him I call

A Brahmin

401

Like a drop of water on a lotus leaf

Or a mustard seed on the point of a needle

He who does not cling to any desire

Him I call

A Brahmin

402

He who knows in this world that his suffering has ended

Who has laid down his burden and is detached

Him I call

A Brahmin

403

He who has deep wisdom, who is wise

Who distinguishes the right path from the wrong

And has reached the highest goal

Him I call

A Brahmin

404

Whether living in a house or homeless

Who keeps apart from everyone

Wandering without a home and with few wants

Him I call

A Brahmin

405

Whether against the weak or the strong

He who uses no violence against living beings

And neither kills nor causes to be killed

Him I call

A Brahmin

406

Friendly among the hostile

Peaceful among the violent

And detached among

The attached

Him I call

A Brahmin

407

He from whom greed and anger

Pride and hypocrisy

Have fallen away like a mustard seed from the point of a needle

Him I

Call a Brahmin

408

He who speaks truth that is gentle and clear

And never offends anyone by his words

Him I

Call a Brahmin

409

He who in this world

Whether long or short

Small or large

Clean or dirty

Takes nothing that is not given

Him I call a Brahmin

410

He who has no desires

For this world or the next

And is not possessed by anything

Him I call

A Brahmin

411

He who has no attachments

Who is free from doubt through perfect knowledge

And has reached the depth of the Deathless

Him I call

A Brahmin

412

He who has transcended both good and evil

Who is free from grief and attachment

Pure and stainless

Him I call

A Brahmin

413

Pure like the moon, clear and bright

In whom all craving for pleasure is extinguished

Him I call

A Brahmin

414

He who has crossed this difficult road, the cycle of birth and delusion

Who has reached the far shore of life

Settled in mind, free from greed

Free from doubt and attachment, and at peace

Him I call a Brahmin

415

He who has cut off all desires in this world

Wanders homeless

And has ended the life of craving

Him I call

A Brahmin

416

He who has cut off all attachments in this world

Wanders homeless

And has ended the life of attachment

Him I call

A Brahmin

417

He who has abandoned all human ties

And transcended even heavenly ties

Unfettered by any connection

Him I call

A Brahmin

418

He who has abandoned both pleasure and pain

Who is always awake and free from defilements

The conqueror of all worlds

Him I call

A Brahmin

419

He who knows the death and rebirth of all beings

Who lives rightly without attachment, the awakened one

Him I call

A Brahmin

420

Whose path is unknown to gods, spirits, or men

Whose defilements are extinct

The one who is worthy of respect

Him I call

A Brahmin

421

He who has nothing in front, behind, or in between

Who possesses nothing and is free from attachment

Him I call

A Brahmin

422

The noble, the excellent, the heroic

The great sage, the conqueror

The one without desire, who has washed away all stains

Him I call

A Brahmin

423

He who knows his former lives

Who sees heaven and hell

The one who has perfected wisdom and ended the cycle of rebirth

Who has realized all

And accomplished all

Him I call

A Brahmin.

← Previous Chapter

See every chapter

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