**Awareness**

Awareness is the path of immortality;   
thoughtlessness is the path of death.   
Those who are aware do not die.   
The thoughtless are as if dead already.  
  
The wise having clearly understood this,   
delight in awareness  
and find joy in the knowledge of the noble ones.   
These wise ones, meditative, persevering,   
always using strong effort,   
attain nirvana, the supreme peace and happiness.  
  
If a person is awake, aware, mindful, pure, considerate,   
self-restrained, and lives according to duty,   
that person's glory will increase.   
By awakening, by awareness, by restraint and control,   
the wise may make for oneself  
an island which no flood can overwhelm.  
  
Fools follow after vanity, are ignorant and careless.   
The wise keep awareness as their best treasure.   
Do not follow after vanity  
nor after sensual pleasure nor lust.  
  
Whoever meditates with awareness obtains great joy.   
When the wise conquer thoughtlessness by awareness,   
climbing the terraced heights of wisdom,   
free from sadness viewing the sad crowd below,   
they gaze upon the fools, like one on the mountain peak  
gazes upon those standing on the plain.  
  
Aware among the thoughtless, awake among the sleepy,   
the wise advances, like a racehorse leaves behind the slow.   
By awareness Indra rose to become chief of the gods.   
People praise awareness; thoughtlessness is always blamed.  
  
A mendicant who finds joy in awareness,   
who looks with fear on thoughtlessness,   
moves about like fire,   
burning all restrictions, small or large.   
A mendicant who finds joy in awareness,   
who looks with fear on thoughtlessness,   
cannot fall away, but is close to nirvana

## Pleasure

Whoever gives oneself to distractions  
and does not give oneself to meditation,   
forgetting true purpose and grasping at pleasure,   
will eventually envy the one who practices meditation.  
  
Let no one cling to what is pleasant or unpleasant.   
Not to see what is pleasant is painful,   
as it is to see what is unpleasant.   
Therefore do not become attached to anything;   
loss of what is loved is painful.   
Those who have neither likes nor dislikes have no chains.  
  
From pleasure comes grief; from pleasure comes fear.   
Whoever is free from pleasure knows neither grief nor fear.  
  
From attachment comes grief; from attachment comes fear.   
Whoever is free from attachment knows neither grief nor fear.  
  
From greed comes grief; from greed comes fear.   
Whoever is free from greed knows neither grief nor fear.  
  
From lust comes grief; from lust comes fear.   
Whoever is free from lust knows neither grief nor fear.  
  
From craving comes grief; from craving comes fear.   
Whoever is free from craving knows neither grief nor fear.  
  
Whoever has virtue and insight,   
who is just, truthful, and does one's own work,   
the world will love.  
  
The one in whom a desire for the ineffable has arisen,   
whose mind is satisfied  
and whose thoughts are free from desires  
is called one who ascends the stream.  
  
Family, friends, and well-wishers welcome a person  
who has been away long and returns safely from afar.   
Similarly, one's good actions receive the good person  
who has gone from this world to the other,   
as family receive a friend who is returning.

## Self

If a person holds oneself dear,   
let one watch oneself carefully.   
The wise should be watchful  
during at least one of the three watches.  
  
Let each person first direct oneself to what is right;   
then let one teach others; thus the wise will not suffer.   
If a person makes oneself as one teaches others to be,   
then being well-controlled, that one might guide others,   
since self-control is difficult.  
  
Self is the master of self;   
who else could be the master?   
With self well-controlled  
a person finds a master such as few can find.  
  
The wrong done by oneself, born of oneself,   
produced by oneself, crushes the fool,   
just as a diamond breaks even a precious stone.   
The one whose vice is great brings oneself down  
to that condition where one's enemy wishes one to be,   
just as a creeper overpowers the entangled sala tree.   
Bad actions and actions harmful to ourselves are easy to do;   
what is beneficial and good, that is very difficult to do.  
  
The fool who scorns the teaching of the saintly,   
the noble, and the virtuous, and follows wrong ideas,   
bears fruit to one's own destruction,   
like the fruits of the katthaka reed.  
  
By oneself is wrong done; by oneself one suffers;   
by oneself is wrong left undone; by oneself is one purified.   
Purity and impurity come from oneself;   
no one can purify another.  
  
Let no one neglect one's own duty  
for the sake of another's, however great;   
let a person after one has discerned one's own duty,   
be always attentive to this duty.

## The Awakened

The one whose conquest cannot be conquered again,   
into whose conquest no one in this world enters,   
by what track can you lead that one,   
the awakened, the omniscient, the trackless?  
  
The one whom no desire  
with its snares and poisons can lead astray,   
by what track can you lead that one,   
the awakened, the omniscient, the trackless?  
  
Even the gods emulate those who are awakened and aware,   
who are given to meditation, who are wise,   
and who find joy in the peace of renunciation.  
  
It is difficult to be born as a human being;   
difficult is the life of mortals;   
difficult is the hearing of the true path;   
difficult is the awakening of enlightenment.  
  
Not to do wrong, to do good, and to purify one's mind,   
that is the teaching of the awakened ones.   
The awakened call patience the highest sacrifice;   
the awakened declare nirvana the highest good.  
  
The one who strikes others is not a hermit;   
one is not an ascetic who insults others.   
Not to blame, not to strike,   
to live restrained under the law,   
to be moderate in eating, to live alone,   
and to practice the highest consciousness--  
this is the teaching of the awakened ones.  
  
There is no satisfying lusts,   
even by a shower of gold pieces.   
Whoever knows that lusts have a short taste  
and cause pain is wise.   
Even in heavenly pleasures one finds no satisfaction;   
the disciple who is fully awakened  
finds joy only in the destruction of all desires.  
  
People driven by fear go for refuge  
to mountains and forests, to sacred groves and shrines.   
That is not a safe refuge; that is not the best refuge.   
After having got to that refuge,   
a person is not delivered from all pains.  
  
Whoever takes refuge with the awakened one,   
the truth, and the community,   
who with clear understanding perceives the four noble truths:   
namely suffering, the origin of suffering,   
the cessation of suffering, and the eightfold holy way  
that leads to the cessation of suffering,   
that is the safe refuge; that is the best refuge;   
having gone to that refuge,   
a person is delivered from all pains.  
  
A person of true vision is not easy to find;   
they are not born everywhere.   
Wherever such a sage is born, the people there prosper.   
Blessed is the arising of the awakened;   
blessed is the teaching of the truth;   
blessed is the harmony of the community;   
blessed is the devotion of those who live in peace.  
  
Whoever gives reverence to those worthy of reverence,   
whether the awakened or their disciples,   
those who have overcome the army  
and crossed the river of sorrow,   
whoever gives reverence to such as have found deliverance  
and are free of fear,   
their merit cannot be measured by anyone.

## Good and Bad

A person should hurry toward the good  
and restrain one's thoughts from the bad.   
If a person is slow in doing good,   
one's mind will find pleasure in wrong.  
  
If a person does what is wrong, let one not do it again.   
Let one not find pleasure in wrong.   
Painful is the accumulation of bad conduct.  
  
If a person does what is good, let one do it again.   
Let one find joy in it.   
Happiness is the result of good conduct.  
  
Even a wrong-doer sees happiness  
as long as one's wrong action does not ripen;   
but when the wrong action has ripened,   
then does the wrong-doer see bad.  
  
Even a good person sees bad  
as long as one's good action does not ripen;   
but when one's good action has ripened,   
then the good person sees the good.  
  
Let no one underestimate evil,   
thinking, 'It will not come near me.'  
Even a water-pot is filled by the falling of drops of water.   
A fool becomes full of evil  
even if one gathers it little by little.  
  
Let no one underestimate good,   
thinking, 'It will not come near me.'   
Even a water-pot is filled by the falling of drops of water.   
A wise person becomes full of goodness  
even if one gathers it little by little.  
  
Let a person avoid wrong actions, as a merchant,   
who has few companions and carries much wealth,   
avoids a dangerous road;   
as a person who loves life avoids poison.  
  
Whoever has no wound on one's hand  
may touch poison with that hand;   
poison does not affect one who has no wound;   
nor does evil one who does no wrong.  
  
Whoever does wrong to an innocent person  
or to one who is pure and harmless,   
the wrong returns to that fool  
just like fine dust thrown against the wind.  
  
Some people are born again in the womb;   
wrong-doers go to hell;   
the good go to heaven;   
those free from worldly desires attain nirvana.  
  
Neither in the sky nor in the middle of the ocean  
nor by entering the caves of mountains  
is there known a place on earth  
where a person can escape from a wrong action.  
  
Neither in the sky nor in the middle of the ocean  
nor by entering the caves of mountains  
is there known a place on earth  
where a person can escape from death.