

The Dhammapada (tr. Juan Mascaro)

Chapter Seven: Infinite Freedom (part)

90. The traveller has reached the end of the journey! In the freedom of the Infinite he is free from all sorrows, the fetters that bound him are thrown away, and the burning fever of life is no more.
91. Those who have high thoughts are ever striving: they are not happy to remain in the same place. Like swans that leave their lake and rise into the air, they leave their home for a higher home.
92. Who can trace the path of those who know the right food of life and, rejecting over-abundance, soar in the sky of liberation, the infinite Void without beginning? Their course is as hard to follow as that of the birds in the air.
93. Who can trace the invisible path of the man who soars in the sky of liberation, the infinite Void without beginning, whose passions are peace, and over whom pleasures have no power? His path is as difficult to trace as that of the birds in the air.
94. The man who wisely controls his senses as a good driver controls his horses, and who is free from lower passions and pride, is admired even by the gods.
95. He is calm like the earth that endures; he is steady like a column that is firm; he is pure like a lake that is clear; he is free from Samsara, the ever-returning life-in-death.
96. In the light of his vision he has found his freedom: his thoughts are peace, his words are peace and his work is peace.
97. And he who is free from credulous beliefs since he has seen the eternal Nirvana, who has thrown off the bondage of the lower life and, far beyond temptations, has surrendered all his desires, he is indeed great amongst men.

Chapter Two: The Confession of Error (part)

27. With folded hands I beseech the Fully Awakened Ones present in all directions and the greatly compassionate bodhisattvas.

28. Whatever sin, I, a brute, have committed or caused others to commit in this life and others throughout the beginningless cycle of existence,

29. And anything in which I have improperly rejoiced, thereby harming myself, that transgression I confess, overcome by remorse

30. Whatever offence I have committed, out of disrespect, with my body, speech, and mind against the Three Jewels, against mothers and fathers, and against spiritual mentors and others,

31. And whatever terrible vices, I, a sinner, defiled with many faults, have done, O Guides, I confess them all.

32. How shall I escape it? Rescue me quickly! May death not soon creep up on me before my vices have vanished!

33. Death does not differentiate between tasks done and undone. This traitor is not to be trusted by the healthy or the ill, for it is like an unexpected, great thunderbolt.

34. I have committed various vices for the sake of friends and enemies. This I have not recognized: "Leaving everyone behind, I must pass away."

35. My enemies will not remain, nor will my friends remain. I shall not remain. Nothing will remain.

36. Whatever is experienced will fade to a memory. Like an experience in a dream, everything that has passed will not be seen again.

37. Even in this life, as I have stood by, many friends and enemies have passed away, but terrible sin induced by them remains ahead of me.

38. Thus, I have not considered that I am ephemeral. Due to delusion, attachment, and hatred, I have sinned in many ways.

39. Day and night, a life span unceasingly diminishes, and there is no adding to it. Shall I not die then?

40. Although lying here on a bed, and relying on relatives, I alone have to bear the feeling of being cut off from my vitality.

41. For a person seized by the messengers of death, what good is a relative, and what good is a friend? At that time merit alone is a protection, and I have not applied myself to it.

42. O Protectors, I, negligent, and unaware of this danger, have acquired many vices out of attachment to this transient life.

43. One completely languishes while being led today to have the limbs of one's body amputated. Parched with thirst, and with pitiable eyes, one sees the world differently.

44. How much more is one overpowered by the horrifying appearances of the Messengers of Death as one is consumed by the fevers of terror, and smeared with a mass of excrement?

45. With distressed glances, I seek protection in the four directions. Which good person will be my protection from this great fear?

46. Seeing the four directions devoid of protection, I return to confusion. What shall I do in that state of great fear?
47. Right now I go for refuge to the Protectors of the world whose power is great, to the Jinas, who strive to protect the world and who eliminate every fear.
48. Likewise, I earnestly go for refuge to the Dharma that is mastered by them and that annihilates the fear of the cycle of existence, and to the assembly of Bodhisattvas as well.
49. Trembling with fear, I offer myself to Samantabhadra, and of my own will I offer myself to Manjughosa.
50. Terrified, I utter a mournful cry to the Protector, Avalokita, whose conduct overflows with compassion, that he may protect me, a sinner.
51. Seeking protection, I earnestly invoke noble Akasagarbha, Ksitigarbha, and all the compassionate ones.
52. I bow to Vajri, upon the sight of whom, the Messengers of Death and other malevolent beings flee in terror to the four directions.
53. After neglecting your council, in terror I go to you for refuge now as I face this fear. Swiftly remove my fear!
54. Even one frightened by a fleeting illness would not disregard the physicians advice; how much more so one afflicted by the four hundred and four diseases,
55. Of which just one can annihilate all people living Jambudvipa, and for which a medicine is not found in any region.
56. If I disregard the council of the Omniscient Physician who removes every pain, shame on me, extremely deluded one that I am!
57. If I stand very attentive, even on a smaller cliff, how much more so on an enduring chasm of a thousand leagues?
58. It is inappropriate for me to be at ease, thinking, "Just today death will not arrive." The time when I will not exist is inevitable.
59. Who can give me fearlessness? How can I escape? I shall certainly not exist. Why is my mind at ease?
60. What of value has remained with me from earlier experiences, which have disappeared, and engrossed in which, I have neglected the council of spiritual mentors?
61. Upon forsaking my relatives and friends, and this world of the living, alone I shall go elsewhere. What is the use of all my friends and enemies?
62. In that case, only this concern is appropriate for me day and night: how shall I surely escape suffering on account of that non-virtue?
63. Whatever vice, whatever natural misdeed, and whatever misdeed by prohibition I, an ignorant fool, have accumulated,
64. Terrified of suffering, all this I confess, standing with folded hands in the presence of the Protectors and bowing repeatedly.
65. May the guides be aware of my transgressions, together with my inequity. O Protectors, may I not commit this evil again!