

DHAMMAPADA ENGLISH



INTERNATIONAL TIPITAKA
CHANTING CEREMONY





The Dhammapada

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Buddharakkita
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ISBN 0-89800-420-9; 978-0-89800-420-5

First Edition: 2014

In collaboration with the Mahabodhi Society of Bangalore is
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Sponsored by
Light of Buddhadharma Foundation International
2108 Allston Way, Berkeley, California, 94704 USA
www.lbdfi.org
For Free Distribution

Publisher & Printer
Dharma Publishing
35788 Hauser Bridge Road, Cazadero, California 95421 USA
Tel: 707-847-3717 Fax: 707-847-3380
www.dharmapublishing.com

Printed in USA

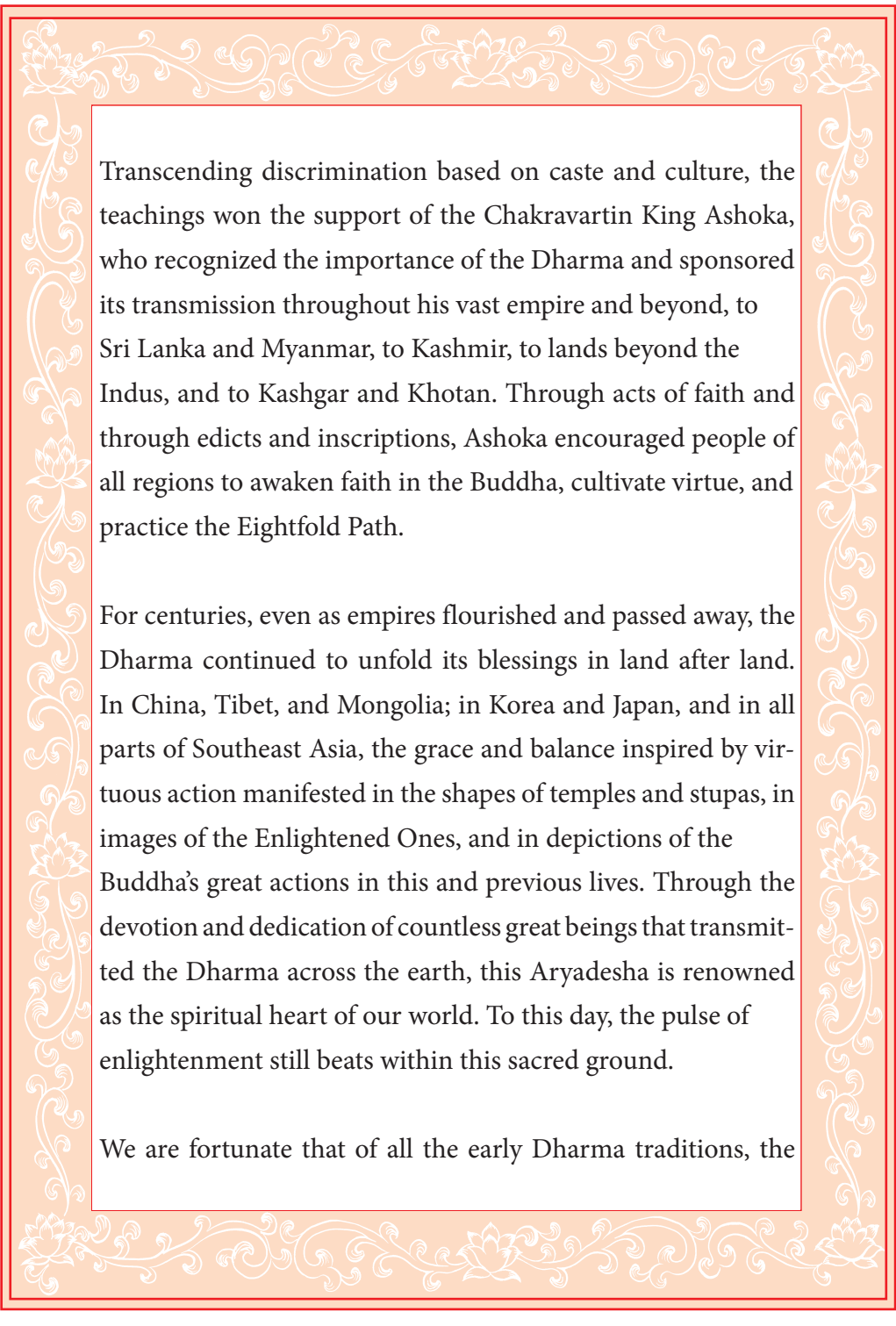
DEDICATION

Homage to the Buddha, Dharma, and Sangha!



Here under the sacred Bodhi Tree, where Bhagavan Buddha Shakyamuni brought the blessings of Enlightenment into our world, the Mahasangha from nine countries has assembled once again to chant the Tipitaka. The teachings we commemorate here were spoken to the Sangha at various places in India. They were affirmed by five hundred Arhats who assembled at the Saptaparni Cave in Rajgir a year after the Blessed One passed into Parinirvana at Kushinagara. Led by Mahakassapa, Ananda, and Upali, the noble Arhats, empowered with full recall of all they had heard, recited the teachings and confirmed them as the true words of the Tathagata.

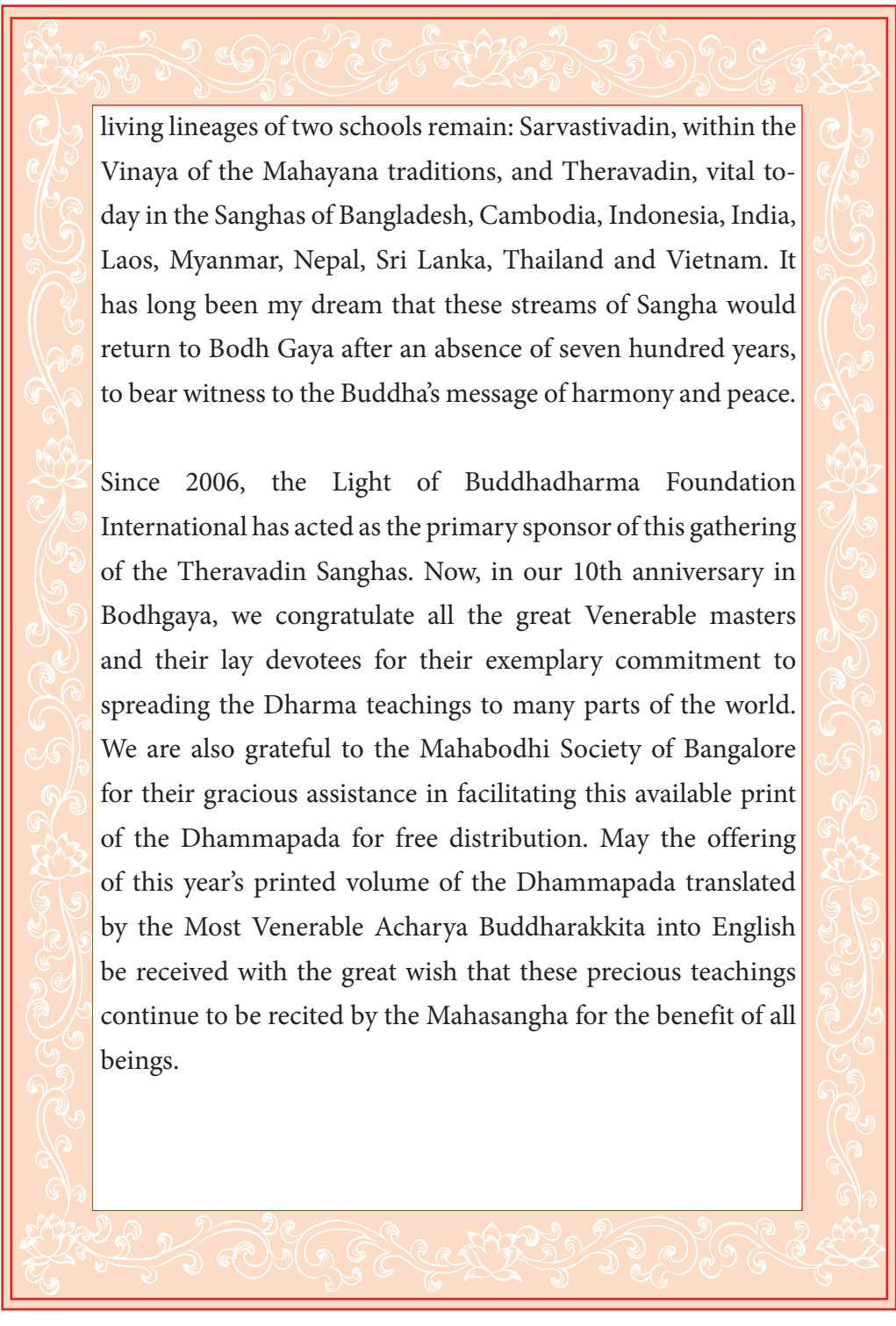
Since this first great council, the Sangha has kept alive the memory of the Buddha's presence and faithfully transmitted the Four Noble Truths and the Eightfold Path in all directions. From their dedication, four major traditions took form and gave rise to eighteen schools. While they emphasized different aspects of the teachings, all relied on the Three Jewels as the only refuge from the ever-present miseries of Sarvam Dukkham.



Transcending discrimination based on caste and culture, the teachings won the support of the Chakravartin King Ashoka, who recognized the importance of the Dharma and sponsored its transmission throughout his vast empire and beyond, to Sri Lanka and Myanmar, to Kashmir, to lands beyond the Indus, and to Kashgar and Khotan. Through acts of faith and through edicts and inscriptions, Ashoka encouraged people of all regions to awaken faith in the Buddha, cultivate virtue, and practice the Eightfold Path.

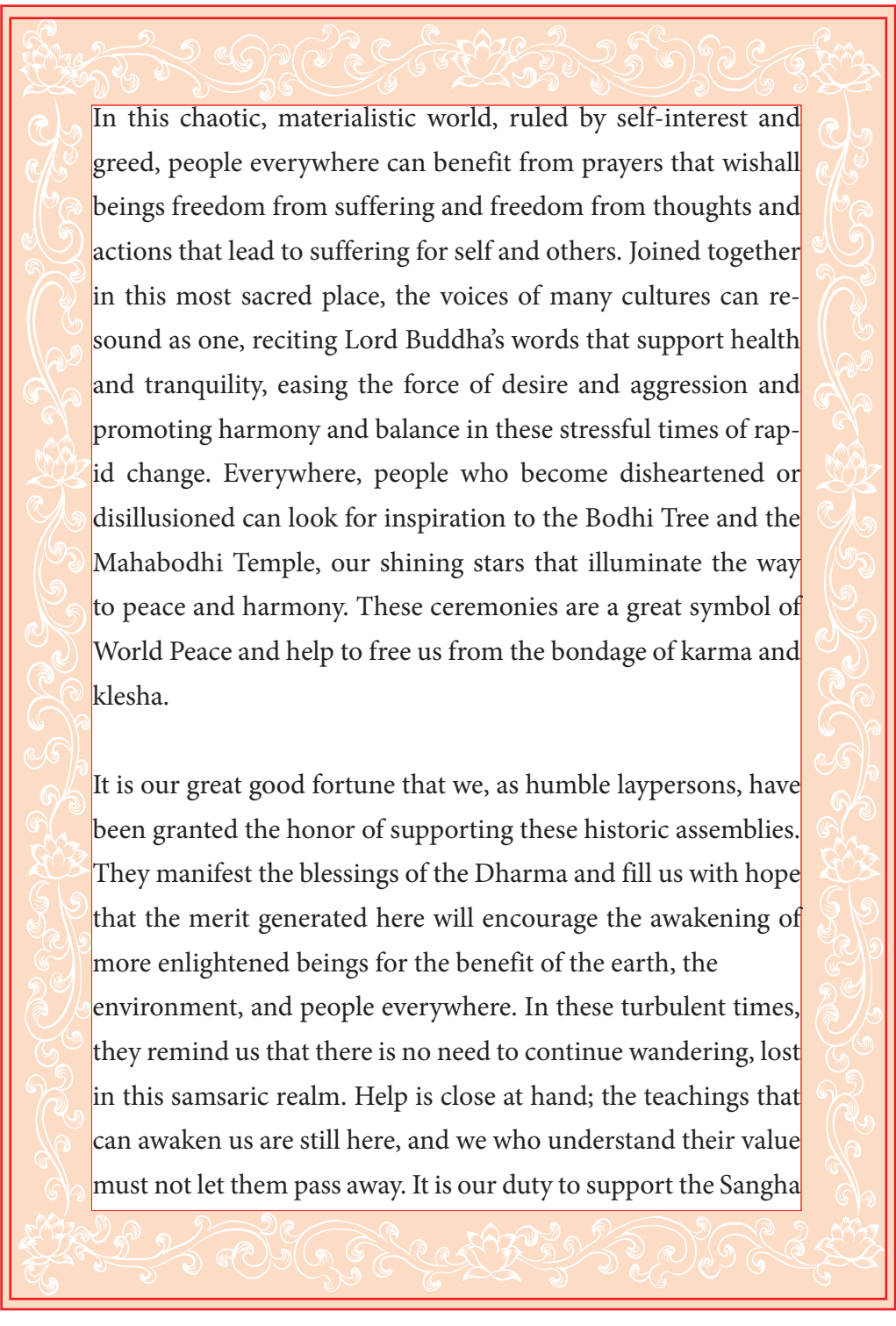
For centuries, even as empires flourished and passed away, the Dharma continued to unfold its blessings in land after land. In China, Tibet, and Mongolia; in Korea and Japan, and in all parts of Southeast Asia, the grace and balance inspired by virtuous action manifested in the shapes of temples and stupas, in images of the Enlightened Ones, and in depictions of the Buddha's great actions in this and previous lives. Through the devotion and dedication of countless great beings that transmitted the Dharma across the earth, this Aryadesha is renowned as the spiritual heart of our world. To this day, the pulse of enlightenment still beats within this sacred ground.

We are fortunate that of all the early Dharma traditions, the

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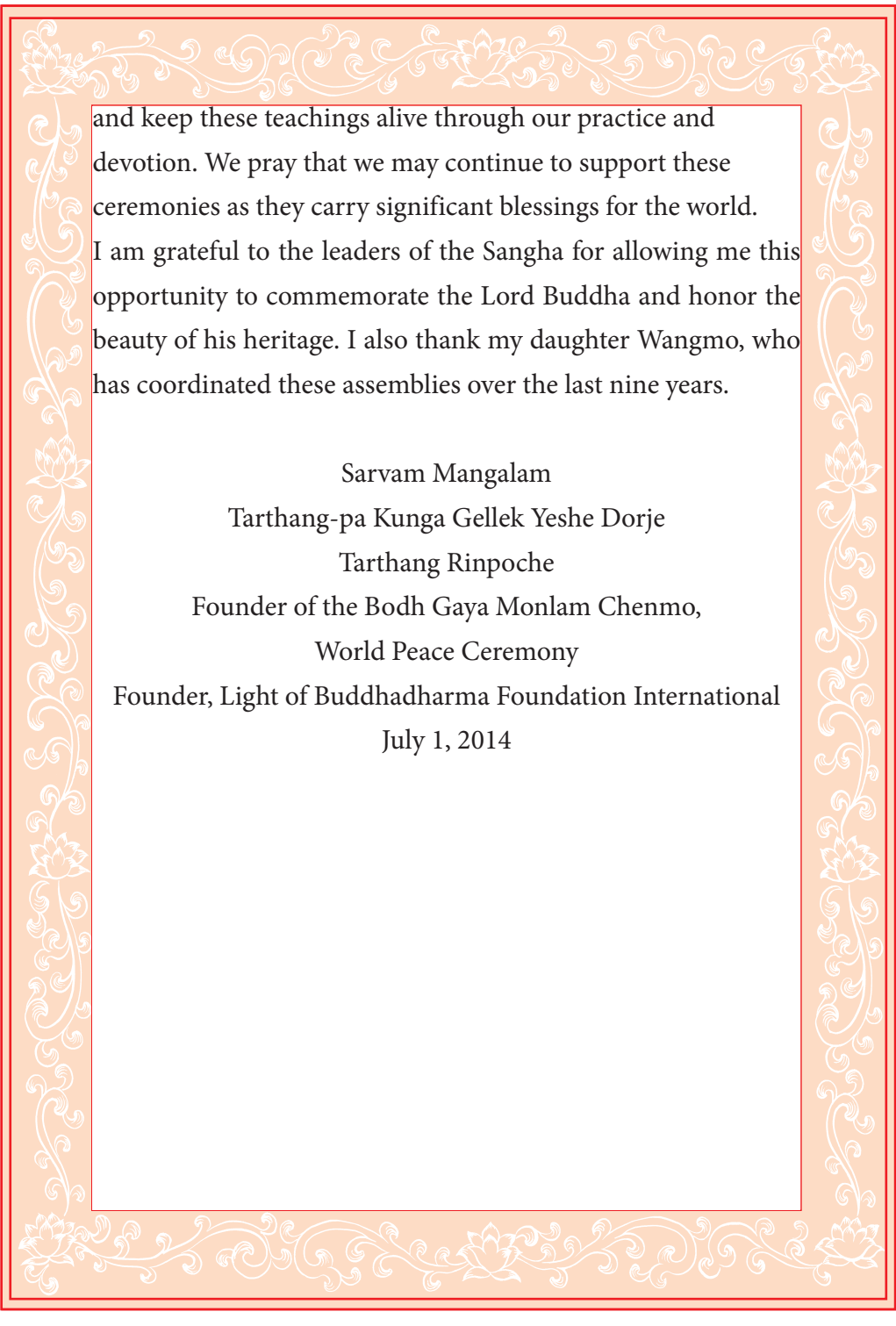
living lineages of two schools remain: Sarvastivadin, within the Vinaya of the Mahayana traditions, and Theravadin, vital today in the Sanghas of Bangladesh, Cambodia, Indonesia, India, Laos, Myanmar, Nepal, Sri Lanka, Thailand and Vietnam. It has long been my dream that these streams of Sangha would return to Bodh Gaya after an absence of seven hundred years, to bear witness to the Buddha's message of harmony and peace.

Since 2006, the Light of Buddhadharma Foundation International has acted as the primary sponsor of this gathering of the Theravadin Sanghas. Now, in our 10th anniversary in Bodhgaya, we congratulate all the great Venerable masters and their lay devotees for their exemplary commitment to spreading the Dharma teachings to many parts of the world. We are also grateful to the Mahabodhi Society of Bangalore for their gracious assistance in facilitating this available print of the Dhammapada for free distribution. May the offering of this year's printed volume of the Dhammapada translated by the Most Venerable Acharya Buddharakkita into English be received with the great wish that these precious teachings continue to be recited by the Mahasangha for the benefit of all beings.



In this chaotic, materialistic world, ruled by self-interest and greed, people everywhere can benefit from prayers that wish all beings freedom from suffering and freedom from thoughts and actions that lead to suffering for self and others. Joined together in this most sacred place, the voices of many cultures can resound as one, reciting Lord Buddha's words that support health and tranquility, easing the force of desire and aggression and promoting harmony and balance in these stressful times of rapid change. Everywhere, people who become disheartened or disillusioned can look for inspiration to the Bodhi Tree and the Mahabodhi Temple, our shining stars that illuminate the way to peace and harmony. These ceremonies are a great symbol of World Peace and help to free us from the bondage of karma and klesha.

It is our great good fortune that we, as humble laypersons, have been granted the honor of supporting these historic assemblies. They manifest the blessings of the Dharma and fill us with hope that the merit generated here will encourage the awakening of more enlightened beings for the benefit of the earth, the environment, and people everywhere. In these turbulent times, they remind us that there is no need to continue wandering, lost in this samsaric realm. Help is close at hand; the teachings that can awaken us are still here, and we who understand their value must not let them pass away. It is our duty to support the Sangha

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and keep these teachings alive through our practice and devotion. We pray that we may continue to support these ceremonies as they carry significant blessings for the world.

I am grateful to the leaders of the Sangha for allowing me this opportunity to commemorate the Lord Buddha and honor the beauty of his heritage. I also thank my daughter Wangmo, who has coordinated these assemblies over the last nine years.

Sarvam Mangalam
Tarthang-pa Kunga Gellek Yeshe Dorje
Tarthang Rinpoche
Founder of the Bodh Gaya Monlam Chenmo,
World Peace Ceremony
Founder, Light of Buddhadharma Foundation International
July 1, 2014

Preface

The Dhammapada is the best known and most widely esteemed text in the Pali Tipitaka, the sacred scriptures of Theravada Buddhism. The work is included in the Khuddaka Nikaya ("Minor Collection") of the Sutta Pitaka, but its popularity has raised it far above the single niche it occupies in the scriptures to the ranks of a world religious classic. Composed in the ancient Pali language, this slim anthology of verses constitutes a perfect compendium of the Buddha's teaching, comprising between its covers all the essential principles elaborated at length in the forty-odd volumes of the Pali canon.

According to the Theravada Buddhist tradition, each verse in the Dhammapada was originally spoken by the Buddha in response to a particular episode. Accounts of these, along with exegesis of the verses, are preserved in the classic commentary to the work, compiled by the great scholiast Bhadantacariya Buddhaghosa in the fifth century C.E. on the basis of material going back to very ancient times. The contents of the verses, however, transcend the limited and particular circumstances of their origin, reaching out through the ages to various types of people in all the diverse situations of life. For the simple and unsophisticated the Dhammapada is a sympathetic counselor; for the intellectually overburdened its clear and direct teachings inspire humility and reflection; for the earnest seeker it is a perennial source of inspiration and practical instruction. Insights that flashed into the heart of the Buddha have crystallized into these luminous verses of pure wisdom. As profound expressions of practical spirituality, each verse is a guideline to right living. The Buddha unambiguously pointed out that whoever earnestly practices the teachings found in the Dhammapada will taste the bliss of emancipation.

Due to its immense importance, the Dhammapada has been translated into numerous languages. In English alone several translations are available, including editions by such noted scholars as Max Muller and Dr. S. Radhakrishnan. However, when presented from a non-Buddhist frame of reference, the teachings of the Buddha inevitably suffer some distortion. This, in fact, has already happened with our anthology: an unfortunate selection of renderings has sometimes suggested erroneous interpretations, while footnotes have tended to be judgmental.

The present translation was originally written in the late 1950's. Some years earlier, while consulting a number of English-language editions of the Dhammapada, it was observed that the renderings were either too free and inaccurate or too pedantic, and it was therefore felt that a new translation avoiding these two extremes would serve a valuable purpose. The finished result of that project, presented here, is a humble attempt by a practicing follower of the Buddha to transmit the spirit and content, as well as the language and style, of the original teachings.

In preparing this volume I have had access to numerous editions and translations of the Dhammapada into various languages, including Sanskrit, Hindi, Bengali, Sinhala, Burmese and Nepali. I particularly benefited from the excellent translations of the work by the late Venerable Narada Mahathera of Vajirarama, Colombo, Sri Lanka, and Professor Bhagwat of Poona, India; To them I acknowledge my debt. A few verses contain riddles, references or analogies that may not be evident to the reader. The meanings of these are provided either in parentheses or notes, and for their interpretation I have relied on the explanations given in Bhadantacariya Buddhaghosa's commentary. Verses discussed in the notes are indicated in the text by an asterisk at the end of the verse.

A first edition of this translation was published in 1959 and a second in 1966, both by the Maha Bodhi Society in Bangalore, India. For this third edition, the translation has undergone considerable revision. The newly added subtitle, "The Buddha's Path of Wisdom," is not literal, but is fully applicable on the ground that the verses of the Dhammapada all originate from the Buddha's wisdom and lead the one who follows them to a life guided by that same wisdom.

I am grateful to the editors of the Buddhist Publication Society for their helpful suggestions, and to the Society itself for so generously undertaking the publication of this work.

I make this offering of Dhamma in grateful memory of my teachers, parents and relatives, departed and living. May they find access in the Buddha's Dispensation and attain Nibbana!

May all beings be happy!

— *Acharya Buddharakkhita*

Introduction

From ancient times to the present, the Dhammapada has been regarded as the most succinct expression of the Buddha's teaching found in the Pali canon and the chief spiritual testament of early Buddhism. In the countries following Theravada Buddhism, such as Sri Lanka, Burma and Thailand, the influence of the Dhammapada is ubiquitous. It is an ever-fecund source of themes for sermons and discussions, a guidebook for resolving the countless problems of everyday life, a primer for the instruction of novices in the monasteries. Even the experienced contemplative, withdrawn to forest hermitage or mountainside cave for a life of meditation, can be expected to count a copy of the book among his few material possessions. Yet the admiration the Dhammapada has elicited has not been confined to avowed followers of Buddhism. Wherever it has become known its moral earnestness, realistic understanding of human life, aphoristic wisdom and stirring message of a way to freedom from suffering have won for it the devotion and veneration of those responsive to the good and the true.

The expounder of the verses that comprise the Dhammapada is the Indian sage called the Buddha, an honorific title meaning "the Enlightened One" or "the Awakened One." The story of this venerable personage has often been overlaid with literary embellishment and the admixture of legend, but the historical essentials of his life are simple and clear. He was born in the sixth century B.C., the son of a king ruling over a small state in the Himalayan foothills, in what is now Nepal. His given name was Siddhattha and his family name Gotama (Sanskrit: Siddhartha Gautama) . Raised in luxury, groomed by his father to be the heir to the throne, in his early manhood he went through a deeply disturbing encounter with the sufferings of life, as a result of which he lost all interest in the pleasures and privileges of rulership. One night, in his twenty-ninth year, he

fled the royal city and entered the forest to live as an ascetic, resolved to find a way to deliverance from suffering. For six years he experimented with different systems of meditation and subjected himself to severe austerities, but found that these practices did not bring him any closer to his goal. Finally, in his thirty-fifth year, while sitting in deep meditation beneath a tree at Gaya, he attained Supreme Enlightenment and became, in the proper sense of the title, the Buddha, the Enlightened One. Thereafter, for forty-five years, he traveled throughout northern India, proclaiming the truths he had discovered and founding an order of monks and nuns to carry on his message. At the age of eighty, after a long and fruitful life, he passed away peacefully in the small town of Kusinara, surrounded by a large number of disciples.

To his followers, the Buddha is neither a god, a divine incarnation, or a prophet bearing a message of divine revelation, but a human being who by his own striving and intelligence has reached the highest spiritual attainment of which man is capable — perfect wisdom, full enlightenment, complete purification of mind. His function in relation to humanity is that of a teacher — a world teacher who, out of compassion, points out to others the way to *Nibbana* (Sanskrit: *Nirvana*), final release from suffering. His teaching, known as the Dhamma, offers a body of instructions explaining the true nature of existence and showing the path that leads to liberation. Free from all dogmas and inscrutable claims to authority, the Dhamma is founded solidly upon the bedrock of the Buddha's own clear comprehension of reality, and it leads the one who practices it to that same understanding — the knowledge which extricates the roots of suffering.

The title "Dhammapada" which the ancient compilers of the Buddhist scriptures attached to our anthology means portions, aspects, or sections of Dhamma. The work has been given this title because, in its twenty-six chapters, it spans the multiple aspects of the Buddha's teaching, offering a variety

of standpoints from which to gain a glimpse into its heart. Whereas the longer discourses of the Buddha contained in the prose sections of the Canon usually proceed methodically, unfolding according to the sequential structure of the doctrine, the Dhammapada lacks such a systematic arrangement. The work is simply a collection of inspirational or pedagogical verses on the fundamentals of the Dhamma, to be used as a basis for personal edification and instruction. In any given chapter several successive verses may have been spoken by the Buddha on a single occasion, and thus among themselves will exhibit a meaningful development or a set of variations on a theme. But by and large, the logic behind the grouping together of verses into a chapter is merely the concern with a common topic. The twenty-six chapter headings thus function as a kind of rubric for classifying the diverse poetic utterances of the Master, and the reason behind the inclusion of any given verse in a particular chapter is its mention of the subject indicated in the chapter's heading . In some cases (Chapters 4 and 23) this may be a metaphorical symbol rather than a point of doctrine. There also seems to be no intentional design in the order of the chapters themselves, though at certain points a loose thread of development can be discerned.

The teachings of the Buddha, viewed in their completeness, all link together into a single perfectly coherent system of thought and practice which gains its unity from its final goal, the attainment of deliverance from suffering. But the teachings inevitably emerge from the human condition as their matrix and starting point, and thus must be expressed in such a way as to reach human beings standing at different levels of spiritual development, with their highly diverse problems, ends, and concerns and with their very different capacities for understanding. Thence, just as water, though one in essence, assumes different shapes due to the vessels into which it is poured, so the Dhamma of liberation takes on different forms in response to the needs of the beings to be taught. This diversity, evident enough already in the prose discourses, becomes even

more conspicuous in the highly condensed, spontaneous and intuitively charged medium of verse used in the Dhammapada. The intensified power of delivery can result in apparent inconsistencies which may perplex the unwary. For example, in many verses the Buddha commends certain practices on the grounds that they lead to a heavenly birth, but in others he discourages disciples from aspiring for heaven and extols the one who takes no delight in celestial pleasures (187, 417) [Unless chapter numbers are indicated, all figures enclosed in parenthesis refer to verse numbers of the Dhammapada.]

Often he enjoins works of merit, yet elsewhere he praises the one who has gone beyond both merit and demerit (39, 412). Without a grasp of the underlying structure of the Dhamma, such statements viewed side by side will appear incompatible and may even elicit the judgment that the teaching is self-contradictory.

The key to resolving these apparent discrepancies is the recognition that the Dhamma assumes its formulation from the needs of the diverse persons to whom it is addressed, as well as from the diversity of needs that may co-exist even in a single individual. To make sense of the various utterances found in the Dhammapada, we will suggest a schematism of four levels to be used for ascertaining the intention behind any particular verse found in the work, and thus for understanding its proper place in the total systematic vision of the Dhamma. This fourfold schematism develops out of an ancient interpretive maxim which holds that the Buddha's teaching is designed to meet three primary aims: human welfare here and now, a favorable rebirth in the next life, and the attainment of the ultimate good. The four levels are arrived at by distinguishing the last aim into two stages: path and fruit.

(i) The first level is the concern with establishing well-being and happiness in the immediately visible sphere of concrete

human relations. The aim at this level is to show man the way to live at peace with himself and his fellow men, to fulfill his family and social responsibilities, and to restrain the bitterness, conflict and violence which infect human relationships and bring such immense suffering to the individual, society, and the world as a whole. The guidelines appropriate to this level are largely identical with the basic ethical injunctions proposed by most of the great world religions, but in the Buddhist teaching they are freed from theistic moorings and grounded upon two directly verifiable foundations: concern for one's own integrity and long-range happiness and concern for the welfare of those whom one's actions may affect (129-132). The most general counsel the Dhammapada gives is to avoid all evil, to cultivate good and to cleanse one's mind (183). But to dispel any doubts the disciple might entertain as to what he should avoid and what he should cultivate, other verses provide more specific directives. One should avoid irritability in deed, word and thought and exercise self-control (231-234). One should adhere to the five precepts, the fundamental moral code of Buddhism, which teach abstinence from destroying life, from stealing, from committing adultery, from speaking lies and from taking intoxicants; one who violates these five training rules "digs up his own root even in this very world" (246-247). The disciple should treat all beings with kindness and compassion, live honestly and righteously, control his sensual desires, speak the truth and live a sober upright life, diligently fulfilling his duties, such as service to parents, to his immediate family and to those recluses and brahmans who depend on the laity for their maintenance (332-333).

A large number of verses pertaining to this first level are concerned with the resolution of conflict and hostility. Quarrels are to be avoided by patience and forgiveness, for responding to hatred by further hatred only maintains the cycle of vengeance and retaliation. The true conquest of hatred is achieved by non-hatred, by forbearance, by love (4-6). One should not respond to bitter speech but maintain silence (134). One should

not yield to anger but control it as a driver controls a chariot (222). Instead of keeping watch for the faults of others, the disciple is admonished to examine his own faults, and to make a continual effort to remove his impurities just as a silversmith purifies silver (50, 239). Even if he has committed evil in the past, there is no need for dejection or despair; for a man's ways can be radically changed, and one who abandons the evil for the good illuminates this world like the moon freed from clouds (173).

The sterling qualities distinguishing the man of virtue are generosity, truthfulness, patience, and compassion (223). By developing and mastering these qualities within himself, a man lives at harmony with his own conscience and at peace with his fellow beings. The scent of virtue, the Buddha declares, is sweeter than the scent of all flowers and perfumes (55-56). The good man, like the Himalaya mountains, shines from afar, and wherever he goes he is loved and respected (303-304).

(ii) In its second level of teaching, the Dhammapada shows that morality does not exhaust its significance in its contribution to human felicity here and now, but exercises a far more critical influence in molding personal destiny. This level begins with the recognition that, to reflective thought, the human situation demands a more satisfactory context for ethics than mere appeals to altruism can provide. On the one hand our innate sense of moral justice requires that goodness be recompensed with happiness and evil with suffering; on the other our typical experience shows us virtuous people beset with hardships and afflictions and thoroughly bad people riding the waves of fortune (119-120). Moral intuition tells us that if there is any long-range value to righteousness, the imbalance must somehow be redressed. The visible order does not yield an evident solution, but the Buddha's teaching reveals the factor needed to vindicate our cry for moral justice in an impersonal universal law which reigns over all sentient existence. This is the law of *kamma* (Sanskrit: *karma*), of action and its fruit, which

ensures that morally determinate action does not disappear into nothingness but eventually meets its due retribution, the good with happiness, the bad with suffering.

In the popular understanding kamma is sometimes identified with fate, but this is a total misconception utterly inapplicable to the Buddhist doctrine. Kamma means volitional action, action springing from intention, which may manifest itself outwardly as bodily deeds or speech, or remain internally as unexpressed thoughts, desires and emotions. The Buddha distinguishes kamma into two primary ethical types: unwholesome kamma, action rooted in mental states of greed, hatred and delusion; and wholesome kamma, action rooted in mental states of generosity or detachment, goodwill and understanding. The willed actions a person performs in the course of his life may fade from memory without a trace, but once performed they leave subtle imprints on the mind, seeds with the potential to come to fruition in the future when they meet conditions conducive to their ripening.

The objective field in which the seeds of kamma ripen is the process of rebirths called *samsara*. In the Buddha's teaching, life is not viewed as an isolated occurrence beginning spontaneously with birth and ending in utter annihilation at death. Each single life span is seen, rather, as part of an individualized series of lives having no discoverable beginning in time and continuing on as long as the desire for existence stands intact. Rebirth can take place in various realms. There are not only the familiar realms of human beings and animals, but ranged above we meet heavenly worlds of greater happiness, beauty and power, and ranged below infernal worlds of extreme suffering.

The cause for rebirth into these various realms the Buddha locates in kamma, our own willed actions. In its primary

role, kamma determines the sphere into which rebirth takes place, wholesome actions bringing rebirth in higher forms, unwholesome actions rebirth in lower forms. After yielding rebirth, kamma continues to operate, governing the endowments and circumstances of the individual within his given form of existence. Thus, within the human world, previous stores of wholesome kamma will issue in long life, health, wealth, beauty and success; stores of unwholesome kamma in short life, illness, poverty, ugliness and failure.

Prescriptively, the second level of teaching found in the Dhammapada is the practical corollary to this recognition of the law of kamma, put forth to show human beings, who naturally desire happiness and freedom from sorrow, the effective means to achieve their objectives. The content of this teaching itself does not differ from that presented at the first level; it is the same set of ethical injunctions for abstaining from evil and for cultivating the good. The difference lies in the perspective from which the injunctions are issued and the aim for the sake of which they are to be taken up. The principles of morality are shown now in their broader cosmic connections, as tied to an invisible but all-embracing law which binds together all life and holds sway over the repeated rotations of the cycle of birth and death. The observance of morality is justified, despite its difficulties and apparent failures, by the fact that it is in harmony with that law, that through the efficacy of kamma, our willed actions become the chief determinant of our destiny both in this life and in future states of becoming. To follow the ethical law leads upwards — to inner development, to higher rebirths and to richer experiences of happiness and joy. To violate the law, to act in the grip of selfishness and hate, leads downwards — to inner deterioration, to suffering and to rebirth in the worlds of misery. This theme is announced already by the pair of verses which opens the Dhammapada, and reappears in diverse formulations throughout the work (see, e.g., 15-18, 117-122, 127, 132-133, [Chapter 22](#)).

(iii) The ethical counsel based on the desire for higher rebirths and happiness in future lives is not the final teaching of the Buddha, and thus cannot provide the decisive program of personal training commended by the Dhammapada. In its own sphere of application, it is perfectly valid as a preparatory or provisional teaching for those whose spiritual faculties are not yet ripe but still require further maturation over a succession of lives. A deeper, more searching examination, however, reveals that all states of existence in samsara, even the loftiest celestial abodes, are lacking in genuine worth; for they are all inherently impermanent, without any lasting substance, and thus, for those who cling to them, potential bases for suffering. The disciple of mature faculties, sufficiently prepared by previous experience for the Buddha's distinctive exposition of the Dhamma, does not long even for rebirth among the gods. Having understood the intrinsic inadequacy of all conditioned things, his focal aspiration is only for deliverance from the ever-repeating round of births. This is the ultimate goal to which the Buddha points, as the immediate aim for those of developed faculties and also as the long-term ideal for those in need of further development: Nibbana, the Deathless, the unconditioned state where there is no more birth, aging and death, and no more suffering.

The third level of teaching found in the Dhammapada sets forth the theoretical framework and practical discipline emerging out of the aspiration for final deliverance. The theoretical framework is provided by the teaching of the Four Noble Truths (190-192, 273), which the Buddha had proclaimed already in his first sermon and upon which he placed so much stress in his many discourses that all schools of Buddhism have appropriated them as their common foundation. The four truths all center around the fact of suffering (*dukkha*), understood not as mere experienced pain and sorrow, but as the pervasive unsatisfactoriness of everything conditioned (202-203). The first truth details the various forms of suffering — birth, old age, sickness and death, the misery of unpleasant encounters and

painful separations, the suffering of not obtaining what one wants. It culminates in the declaration that all constituent phenomena of body and mind, “the aggregates of existence” (*khandha*), being impermanent and substanceless, are intrinsically unsatisfactory. The second truth points out that the cause of suffering is craving (*tanha*), the desire for pleasure and existence which drives us through the round of rebirths, bringing in its trail sorrow, anxiety, and despair (212-216, [Chapter 24](#)). The third truth declares that the destruction of craving issues in release from suffering, and the fourth prescribes the means to gain release, the Noble Eightfold Path: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration ([Chapter 20](#)).

If, at this third level, the doctrinal emphasis shifts from the principles of kamma and rebirth to the Four Noble Truths, a corresponding shift in emphasis takes place in the practical sphere as well. The stress now no longer falls on the observation of basic morality and the cultivation of wholesome attitudes as a means to higher rebirths. Instead it falls on the integral development of the Noble Eightfold Path as the means to uproot the craving that nurtures the process of rebirth itself. For practical purposes the eight factors of the path are arranged into three major groups which reveal more clearly the developmental structure of the training: moral discipline (including right speech, right action and right livelihood), concentration (including right effort, right mindfulness and right concentration), and wisdom (including right understanding and right thought). By the training in morality, the coarsest forms of the mental defilements, those erupting as unwholesome deeds and words, are checked and kept under control. By the training in concentration the mind is made calm, pure and unified, purged of the currents of distractive thoughts. By the training in wisdom the concentrated beam of attention is focused upon the constituent factors of mind and body to investigate and contemplate their salient characteristics. This

wisdom, gradually ripened, climaxes in the understanding that brings complete purification and deliverance of mind.

In principle, the practice of the path in all three stages is feasible for people in any walk of life. The Buddha taught it to laypeople as well as to monks, and many of his lay followers reached high stages of attainment. However, application to the development of the path becomes most fruitful for those who have relinquished all other concerns in order to devote themselves wholeheartedly to spiritual training, to living the "holy life" (*brahmacariya*). For conduct to be completely purified, for sustained contemplation and penetrating wisdom to unfold without impediments, adoption of a different style of life becomes imperative, one which minimizes distractions and stimulants to craving and orders all activities around the aim of liberation. Thus the Buddha established the Sangha, the order of monks and nuns, as the special field for those ready to dedicate their lives to the practice of his path, and in the Dhammapada the call to the monastic life resounds throughout.

The entry-way to the monastic life is an act of radical renunciation. The thoughtful, who have seen the transience and hidden misery of worldly life, break the ties of family and social bonds, abandon their homes and mundane pleasures, and enter upon the state of homelessness (83, 87-89, 91). Withdrawn to silent and secluded places, they seek out the company of wise instructors, and guided by the rules of the monastic training, devote their energies to a life of meditation. Content with the simplest material requisites, moderate in eating, restrained in their senses, they stir up their energy, abide in constant mindfulness and still the restless waves of thoughts (185, 375). With the mind made clear and steady, they learn to contemplate the arising and falling away of all formations, and experience thereby "a delight that transcends all human delights," a joy and happiness that anticipates the bliss of the Deathless (373-374). The life of meditative contemplation reaches its peak in

the development of insight (*vipassana*), and the Dhammapada enunciates the principles to be discerned by insight-wisdom: that all conditioned things are impermanent, that they are all unsatisfactory, that there is no self or truly existent ego entity to be found in anything whatsoever (277-279). When these truths are penetrated by direct experience, the craving, ignorance and related mental fetters maintaining bondage break asunder, and the disciple rises through successive stages of realization to the full attainment of Nibbana.

(iv) The fourth level of teaching in the Dhammapada provides no new disclosure of doctrine or practice, but an acclamation and exaltation of those who have reached the goal. In the Pali canon the stages of definite attainment along the way to Nibbana are enumerated as four. At the first, called "stream-entry" (*sotapatti*), the disciple gains his first glimpse of "the Deathless" and enters irreversibly upon the path to liberation, bound to reach the goal in seven lives at most. This achievement alone, the Dhammapada declares, is greater than lordship over all the worlds (178). Following stream-entry come two further stages which weaken and eradicate still more defilements and bring the goal increasingly closer to view. One is called the stage of once-returner (*sakadagami*), when the disciple will return to the human world at most only one more time; the other the stage of non-returner (*anagami*), when he will never come back to human existence but will take rebirth in a celestial plane, bound to win final deliverance there. The fourth and final stage is that of the arahant, the Perfected One, the fully accomplished sage who has completed the development of the path, eradicated all defilements and freed himself from bondage to the cycle of rebirths. This is the ideal figure of early Buddhism and the supreme hero of the Dhammapada. Extolled in Chapter 7 under his own name and in Chapter 26 (385-388, 396-423) under the name *brahmana*, "holy man," the arahant serves as a living demonstration of the truth of the Dhamma. Bearing his last body, perfectly at peace, he is the inspiring model who shows in his own person that it is possible to free oneself

from the stains of greed, hatred and delusion, to rise above suffering, to win Nibbana in this very life.

The arahant ideal reaches its optimal exemplification in the Buddha, the promulgator and master of the entire teaching. It was the Buddha who, without any aid or guidance, rediscovered the ancient path to deliverance and taught it to countless others. His arising in the world provides the precious opportunity to hear and practice the excellent Dhamma (182, 194). He is the giver and shower of refuge (190-192), the Supreme Teacher who depends on nothing but his own self-evolved wisdom (353). Born a man, the Buddha always remains essentially human, yet his attainment of Perfect Enlightenment elevates him to a level far surpassing that of common humanity. All our familiar concepts and modes of knowing fail to circumscribe his nature: he is trackless, of limitless range, free from all worldliness, the conqueror of all, the knower of all, untainted by the world (179, 180, 353).

Always shining in the splendor of his wisdom, the Buddha by his very being, confirms the Buddhist faith in human perfectibility and consummates the Dhammapada's picture of man perfected, the arahant.

The four levels of teaching just discussed give us the key for sorting out the Dhammapada's diverse utterances on Buddhist doctrine and for discerning the intention behind its words of practical counsel. Interlaced with the verses specific to these four main levels, there runs throughout the work a large number of verses not tied to any single level but applicable to all alike. Taken together, these delineate for us the basic world view of early Buddhism. The most arresting feature of this view is its stress on process rather than persistence as the defining mark of actuality. The universe is in flux, a boundless river of incessant becoming sweeping everything along; dust motes

and mountains, gods and men and animals, world system after world system without number — all are engulfed by the irrepressible current. There is no creator of this process, no providential deity behind the scenes steering all things to some great and glorious end. The cosmos is beginningless, and in its movement from phase to phase it is governed only by the impersonal, implacable law of arising, change, and passing away.

However, the focus of the Dhammapada is not on the outer cosmos, but on the human world, upon man with his yearning and his suffering, his immense complexity, his striving and movement towards transcendence. The starting point is the human condition as given, and fundamental to the picture that emerges is the inescapable duality of human life, the dichotomies which taunt and challenge man at every turn. Seeking happiness, afraid of pain, loss and death, man walks the delicate balance between good and evil, purity and defilement, progress and decline. His actions are strung out between these moral antipodes, and because he cannot evade the necessity to choose, he must bear the full responsibility for his decisions. Man's moral freedom is a reason for both dread and jubilation, for by means of his choices he determines his own individual destiny, not only through one life, but through the numerous lives to be turned up by the rolling wheel of *samsara*. If he chooses wrongly he can sink to the lowest depths of degradation, if he chooses rightly he can make himself worthy even of the homage of the gods. The paths to all destinations branch out from the present, from the ineluctable immediate occasion of conscious choice and action.

The recognition of duality extends beyond the limits of conditioned existence to include the antithetical poles of the conditioned and the unconditioned, *samsara* and Nibbana, the "near shore" and the "far shore." The Buddha appears in the world as the Great Liberator who shows man the way to break

free from the one and arrive at the other, where alone true safety is to be found. But all he can do is indicate the path; the work of treading it lies in the hands of the disciple. The Dhammapada again and again sounds this challenge to human freedom: man is the maker and master of himself, the protector or destroyer of himself, the savior of himself (160, 165, 380). In the end he must choose between the way that leads back into the world, to the round of becoming, and the way that leads out of the world, to Nibbana. And though this last course is extremely difficult and demanding, the voice of the Buddha speaks words of assurance confirming that it can be done, that it lies within man's power to overcome all barriers and to triumph even over death itself.

The pivotal role in achieving progress in all spheres, the Dhammapada declares, is played by the mind. In contrast to the Bible, which opens with an account of God's creation of the world, the Dhammapada begins with an unequivocal assertion that mind is the forerunner of all that we are, the maker of our character, the creator of our destiny. The entire discipline of the Buddha, from basic morality to the highest levels of meditation, hinges upon training the mind. A wrongly directed mind brings greater harm than any enemy, a rightly directed mind brings greater good than any other relative or friend (42, 43). The mind is unruly, fickle, difficult to subdue, but by effort, mindfulness and unflagging self-discipline, one can master its vagrant tendencies, escape the torrents of the passions and find "an island which no flood can overwhelm" (25). The one who conquers himself, the victor over his own mind, achieves a conquest which can never be undone, a victory greater than that of the mightiest warriors (103-105).

What is needed most urgently to train and subdue the mind is a quality called heedfulness (*appamada*). Heedfulness combines critical self awareness and unremitting energy in a process of keeping the mind under constant observation to detect and expel the defiling impulses whenever they seek an

opportunity to surface. In a world where man has no savior but himself, and where the means to his deliverance lies in mental purification, heedfulness becomes the crucial factor for ensuring that the aspirant keeps to the straight path of training without deviating due to the seductive allurements of sense pleasures or the stagnating influences of laziness and complacency. Heedfulness, the Buddha declares, is the path to the Deathless; heedlessness, the path to death. The wise who understand this distinction abide in heedfulness and experience Nibbana, "the incomparable freedom from bondage" (21-23).

As a great religious classic and the chief spiritual testament of early Buddhism, the Dhammapada cannot be gauged in its true value by a single reading, even if that reading is done carefully and reverentially. It yields its riches only through repeated study, sustained reflection, and most importantly, through the application of its principles to daily life. Thence it might be suggested to the reader in search of spiritual guidance that the Dhammapada be used as a manual for contemplation. After his initial reading, he would do well to read several verses or even a whole chapter every day, slowly and carefully, relishing the words. He should reflect on the meaning of each verse deeply and thoroughly, investigate its relevance to his life, and apply it as a guide to conduct. If this is done repeatedly, with patience and perseverance, it is certain that the Dhammapada will confer upon his life a new meaning and sense of purpose. Infusing him with hope and inspiration, gradually it will lead him to discover a freedom and happiness far greater than anything the world can offer.

— *Bhikkhu Bodhi*

Namo tassa bhagavato arahato sammāsambuddhassa

Dhammapadapāḷi

1. Yamakavaggo

1. *Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā,
Manasā ce paduṭṭhena,
bhāsati vā karoti vā;
Tato naṃ dukkhamanveti,
cakkamva vahato padaṃ.* 1
2. *Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā;
Manasā ce pasannena,
bhāsati vā karoti vā;
Tato naṃ sukhamanveti,
chāyāva anapāyini.* 2
3. *Akkocchi maṃ avadhi maṃ,
ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti,
veraṃ tesam na sammati.* 3
4. *Akkocchi maṃ avadhi maṃ,
ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti,
veraṃ tesūpasammati.* 4

Homage to Him, the Blessed One, the Perfect One,
The Supremely Enlightened One !

Dhammapada

1. The Pairs

1. Mind precedes all mental states. Mind is their chief;
they are all mind-wrought. If with an impure mind a
person speaks or acts, suffering follows him like the
wheel that follows the foot of the ox. 1

2. Mind precedes all mental states. Mind is their chief;
they are all mind-wrought. If with a pure mind a
person speaks or acts, happiness follows him like his
never-departing shadow. 2

3. "He abused me, he struck me, he overpowered me,
he robbed me." Those who harbor such thoughts do
not still their hatred. 3

4. "He abused me, he struck me, he overpowered me,
he robbed me." Those who do not harbor such
thoughts still their hatred. 4

- 5.** *Na hi verena verāni,
sammantīdha kudācanaṃ;
Averena ca sammanti,
esa dhammo sanantano.* 5
- 6.** *Pare ca na vijānanti,
mayamettha yamāmaṣe;
Ye ca tattha vijānanti,
tato sammanti medhagā.* 6
- 7.** *Subhānupassiṃ viharantaṃ,
indriyesu asaṃvutaṃ;
Bhojanamhi cāmatṭāññuṃ,
kusītaṃ hīnavīriyaṃ;
Taṃ ve pasahati māro,
vāto rukkhamaṃva dubbalaṃ.* 7
- 8.** *Asubhānupassiṃ viharantaṃ,
indriyesu susaṃvutaṃ;
Bhojanamhi ca matṭāññuṃ,
saddhaṃ āradhaviīriyaṃ;
Taṃ ve nappasahati māro,
vāto selaṃva pabbataṃ.* 8
- 9.** *Anikkasāvo kāsāvaṃ,
yo vatthaṃ paridahissati;
Apeto damasaccena,
na so kāsāvamarahati.* 9
- 10.** *Yo ca vantakasāvassa,
sīlesu susamāhito;
Upeto damasaccena,
sa ve kāsāvamarahati.* 10

-
5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a Law Eternal.¹ 5

 6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels. 6

 7. Just as storm throws down a weak tree, so does Māra overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent and dissipated.² 7

 8. Just as storm cannot prevail against a rocky mountain, so Māra can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort.³ 8

 9. Whoever being depraved, devoid of self-control and truthfulness, should don the monks' yellow robe, he surely is not worthy of the robe. 9

 10. But whoever is purged of depravity, well-established in virtues and filled with self-control and truthfulness, he indeed is worthy of the yellow robe. 10

- 11.** *Asāre sāramatino,
sāre cāsāradassino;
Te sāraṃ nādhigacchanti,
micchāsaṅkappagocarā.* 11
- 12.** *Sārañca sārato ñatvā,
asārañca asārato;
Te sāraṃ adhigacchanti,
sammāsaṅkappagocarā.* 12
- 13.** *Yathā agāraṃ ducchannaṃ,
vuṭṭhī samativijjhati;
Evaṃ abhāvitaṃ cittaṃ,
rāgo samativijjhati.* 13
- 14.** *Yathā agāraṃ suchannaṃ,
vuṭṭhī na samativijjhati;
Evaṃ subhāvitaṃ cittaṃ,
rāgo na samativijjhati.* 14
- 15.** *Idha socati pecca socati,
pāpakārī ubhayattha socati;
So socati so vihaññati,
disvā kammakiliṭṭhamattano.* 15
- 16.** *Idha modati pecca modati,
katapuñño ubhayattha modati;
So modati so pamodati,
disvā kammavisuddhimattano.* 16

-
11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential. 11

 12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential. 12

 13. Just as rain breaks through an illthatched house, so passion penetrates an undeveloped mind. 13

 14. Just as rain does not break through a well-thatched house, so passion never penetrates a well-developed mind. 14

 15. The evil-doer grieves here and hereafter; he grieves in both the worlds. He laments and is afflicted, recollecting his own impure deeds. 15

 16. The doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds. 16

- 17.** *Idha tappati pecca tappati,
pāpakārī ubhayattha tappati;
"Pāpaṃ me kata"nti tappati,
bhiyyo tappati duggatiṃ gato.* 17
- 18.** *Idha nandati pecca nandati,
katapuñño ubhayattha nandati;
"Puññaṃ me kata"nti nandati,
bhiyyo nandati suggatiṃ gato.* 18
- 19.** *Bahumpi ce saṃhita bhāsamāno,
na takkaro hoti naro pamatto;
Gopova gāvo gaṇayaṃ paresaṃ,
na bhāgavā sāmaññaṃ hoti.* 19
- 20.** *Appampi ce saṃhita bhāsamāno,
dhammassa hoti anudhammacārī;
Rāgañca dosañca pahāya mohaṃ,
sammappajāno suvimuttacitto;
Anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmaññaṃ hoti.* 20

Yamakavaggo paṭhamo niṭṭhito.

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17. The evil-doer suffers here and here-after; he suffers in both the worlds. The thought, "Evil have I done", torments him, and he suffers even more when gone to realms of woe.⁴ 17
18. The doer of good delights here and hereafter, he delights in both the worlds. The thought, "Good have I done" delights him, and he delights even more when gone to realms of bliss.⁵ 18
19. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others – he does not partake of the blessings of a holy life. 19
20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world – he indeed partakes of the blessings of a holy life. 20

2. Appamādavaggo

- 21.** *Appamādo amatapadam,
pamādo maccuno padam;
Appamattā na mīyanti,
ye pamattā yathā matā.* 1
- 22.** *Evaṃ visesato ñatvā,
appamādamhi paṇḍitā;
Appamāde pamodanti,
ariyānaṃ gocare ratā.* 2
- 23.** *Te jhāyino sātatikā,
niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ,
yogakkhemaṃ anuttaraṃ.* 3
- 24.** *Uṭṭhānavato satīmato,
sucikammassa nisammakārino;
Saññatassa dhammajīvino,
appamattassa yasobhivaḍḍhati.* 4
- 25.** *Uṭṭhānenappamādena ,
saṃyamena damena ca;
Dīpaṃ kayirātha medhāvī,
yaṃ ogho nābhikīrati.* 5

2. Heedfulness

21. Headfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already.⁶ 1
22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones.⁷ 2
23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbāna, the incomparable freedom from bondage. 3
24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful. 4
25. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm. 5

- 26.** *Pamādamanuyuñjanti,
bālā dummedhino janā;
Appamādañca medhāvī,
dhanam setṭhamva rakkhati.* 6
- 27.** *Mā pamādamanuyuñjetha,
mā kāmaratisanthavam;
Appamatto hi jhāyanto,
pappoti vipulam sukham.* 7
- 28.** *Pamādam appamādena,
yadā nudati paṇḍito;
Paññāpāsādamāruyha,
asoko sokiniṃ pajam;
Pabbataṭṭhova bhūmatṭhe,
dhīro bāle avekkhati.* 8
- 29.** *Appamatto pamattesu,
suttesu bahujāgaro;
Abalassamva sīghasso,
hitvā yāti sumedhaso.* 9
- 30.** *Appamādena maghavā,
devānam setṭhatam gato;
Appamādam pasamsanti,
pamādo garahito sadā.* 10

-
26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure. 6
27. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness. 7
28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude. 8
29. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade. 9
30. By heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and heedlessness ever despised.⁸ 10

- 31.** *Appamādarato bhikkhu,
pamāde bhayadassi vā;
Saṃyojanaṃ aṇuṃ thūlaṃ,
ḍahaṃ aggīva gacchati.* 11
- 32.** *Appamādarato bhikkhu,
pamāde bhayadassi vā;
Abhabbo parihānāya,
nibbānasseva santike.* 12

Appamādavaggo dutiyo niṭṭhito.

31. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters small and large. 11
32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbāna. 12

3. Cittavaggo

- 33.** *Phandanaṃ capalaṃ cittaṃ,
dūrakkhaṃ dunnivārayaṃ;
Ujumaṃ karoti medhāvī,
usukārova tejanaṃ.* 1
- 34.** *Vārijoḷa thale khitto,
okaṃokataubbhato;
Pariphandaṭṭidaṃ cittaṃ,
māradheyyaṃ pahātave.* 2
- 35.** *Dunniggahassa lahuṇo,
yatthakāmaṇipātino;
Cittassa damatho sādhu,
cittaṃ dantaṃ sukhāvahaṃ.* 3
- 36.** *Sududdasaṃ sunipuṇaṃ,
yatthakāmaṇipātinaṃ;
Cittaṃ rakkhetha medhāvī,
cittaṃ guttaṃ sukhāvahaṃ.* 4
- 37.** *Dūraṅgamaṃ ekacaraṃ,
asaṛīraṃ guhāsayaṃ;
Ye cittaṃ saṃyamessanti,
mokkhanti mārabandhanā.* 5

3. The Mind

33. Just as a Fletcher straightens an arrow shaft, even so the discerning man straightens his mind-so fickle and unsteady, so difficult to guard and control. 1
34. As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of Māra. 2
35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift and seizing whatever it desires. A tamed mind brings happiness. 3
36. Let the discerning man guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness. 4
37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Māra.⁸ 5

- 38.** *Anavaṭṭhitacittassa,
saddhammaṃ avijānato;
Pariplavapasādassa,
paññā na paripūrati.* 6
- 39.** *Anavassutacittassa,
ananvāhatacetaso;
Puññapāpapahīnassa,
natthi jāgarato bhayaṃ.* 7
- 40.** *Kumbhūpamaṃ kāyamimaṃ viditvā,
nagarūpamaṃ cittamidaṃ ṭhapetvā;
Yodhetha māraṃ paññāvudhena,
jitañca rakkhe anivesano siyā.* 8
- 41.** *Aciraṃ vatayaṃ kāyo,
pathaviṃ adhisessati;
Chuddho apetaviññāṇo,
niratthaṃva kaliṅgaram.* 9
- 42.** *Diso disaṃ yaṃ taṃ kayirā,
verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ,
pāpiyo naṃ tato kare.* 10
- 43.** *Na taṃ mātā pitā kayirā,
aññe vāpi ca ñātakā;
Sammāpaṇihitaṃ cittaṃ,
seyyaso naṃ tato kare.* 11

Cittavaggo tatiyo niṭṭhito.

-
38. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers. 6
39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.⁹ 7
40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Mara with the sword of wisdom. Then, guarding the conquest, remain unattached. 8
41. Ere long, alas! This body will lie upon the earth, unheeded and lifeless, like a useless log. 9
42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm. 10
43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind. 11

4. Pupphavaggo

- 44.** *Ko imaṃ pathaviṃ vicessati,
yamalokañca imaṃ sadevakaṃ;
Ko dhammapadaṃ sudesitaṃ,
kusalo pupphamiva pacesati.* 1
- 45.** *Sekho pathaviṃ vicessati,
yamalokañca imaṃ sadevakaṃ;
Sekho dhammapadaṃ sudesitaṃ,
kusalo pupphamiva pacesati.* 2
- 46.** *Pheṇūpamaṃ kāyamimaṃ viditvā,
marīcidhammaṃ abhisambudhāno;
Chetvāna mārassa papupphakāni,
adassanaṃ maccurājassa gacche.* 3
- 47.** *Pupphāni heva pacinantam,
byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova,
maccu ādāya gacchati.* 4
- 48.** *Pupphāni heva pacinantam,
byāsattamanasaṃ naraṃ;
Atittaññeva kāmesu,
antako kurute vasaṃ.* 5

4. Flowers

44. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?¹⁰ 1
45. A striver-on-the-path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would his floral design.¹¹ 2
46. Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Māra's flower-tipped arrows of sensuality, go beyond sight of the King of Death ! 3
47. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure). 4
48. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure). 5

- 49.** *Yathāpi bhamaro pupphaṃ,
aṇṇagandhamahethayaṃ;
Paleti rasamādāya,
evaṃ gāme munī care.* 6
- 50.** *Na paresaṃ vilomāni,
na paresaṃ katākataṃ;
Attanova avekkheyya,
katāni akatāni ca.* 7
- 51.** *Yathāpi ruciraṃ pupphaṃ,
vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsītā vācā,
aphalā hoti akubbato.* 8
- 52.** *Yathāpi ruciraṃ pupphaṃ,
vaṇṇavantaṃ sugandhakaṃ;
Evaṃ subhāsītā vācā,
saphalā hoti kubbato.* 9
- 53.** *Yathāpi puppharāsīmhā,
kayirā mālāguṇe bahū;
Evaṃ jātena maccena,
kattabbaṃ kusalaṃ bahuṃ.* 10
- 54.** *Na pupphagandho paṭivātameti,
na candanaṃ tagaramallikā;
Satañca gandho paṭivātameti,
sabbā disā sappuriso pavāyati.* 11

-
49. As a bee gathers honey from the flower without injuring its colour or fragrance, even so the sage goes on his alms-round in the village.¹² 6
50. Let none find fault with others; let none see the omissions and commissions of others. But let one see one's own acts, done and undone. 7
51. Like a beautiful flower full of colour but without fragrance, even so, fruitless are the fair words of one who does not practice them. 8
52. Like a beautiful flower full of colour and also fragrant, even so, fruitful are the fair words of one who practices them. 9
53. As from a great heap of flowers many garlands can be made, even so should many good deeds be done by one born a mortal. 10
54. Not the sweet smell of flowers, not even the fragrance of sandal, *tagara* or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly, the virtuous man pervades all directions with the fragrance of his virtue.¹³ 11

- 55.** *Candanam tagaram vāpi,
uppalam atha vassikī;
Etesam gandhajātānam,
sīlagandho anuttaro.* 12
- 56.** *Appamatto ayam gandho,
yvāyam tagaracandanam;
Yo ca sīlavataṃ gandho,
vāti devesu uttamo.* 13
- 57.** *Tesam sampannasilānam,
appamādvihārinam;
Sammadaññā vimuttānam,
māro maggaṃ na vindati.* 14
- 58.** *Yathā saṅkāraṭhānasmiṃ,
ujjhitasmiṃ mahāpathe;
Padumam tattha jāyetha,
sucigandham manoramam.* 15
- 59.** *Evam saṅkārabhūtesu,
andhabhūte puthujjane;
Atirocati paññāya,
sammāsambuddhasāvako.* 16

Pupphavaggo catuttho niṭṭhito.

55. Of all the fragrances – sandal, *tagara*, blue lotus and jasmine – the fragrance of virtue is by far the sweetest. 12
56. Faint is the fragrance of tagara and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods. 13
57. Māra never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge. 14
- 58-59. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom. 15-16

5. Bālavaggo

- 60.** *Dīghā jāgarato ratti,
dīghaṃ santassa yojanaṃ;
Dīgho bālānaṃ saṃsāro,
saddhammaṃ avijānataṃ.* 1
- 61.** *Carañce nādhigaccheyya,
seyyaṃ sadisamattano;
Ekacariyaṃ daḷhaṃ kayirā,
natthi bāle sahāyatā.* 2
- 62.** *Puttā matthi dhanammatthi,
iti bālo vihaññati;
Attā hi attano natthi,
kuto puttā kuto dhanaṃ.* 3
- 63.** *Yo bālo maññati bālyaṃ,
paṇḍito vāpi tena so;
Bālo ca paṇḍitamānī,
sa ve "bālo"ti vuccati.* 4
- 64.** *Yāvajīvampi ce bālo,
paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti,
dabbī sūparasam yathā.* 5

5. The Fool

60. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth. 1
61. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool. 2
62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth ? 3
63. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is called a fool indeed. 4
64. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavour of the soup. 5

- 65.** *Muhuttamapi ce viññū,
paṇḍitaṃ payirupāsati;
Khippaṃ dhammaṃ vijānāti,
jivhā sūparaṃ yaṭhā.* 6
- 66.** *Caranti bālā dummedhā,
amitteneva attanā;
Karontā pāpakaṃ kammaṃ,
yaṃ hoti kaṭukapphalaṃ.* 7
- 67.** *Na taṃ kammaṃ kataṃ sādhu,
yaṃ katvā anutappati;
Yassa assumukho rodaṃ,
vipākaṃ paṭisevati.* 8
- 68.** *Tañca kammaṃ kataṃ sādhu,
yaṃ katvā nānutappati;
Yassa patīto sumano,
vipākaṃ paṭisevati.* 9
- 69.** *Madhuvā maññati bālo,
yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ,
bālo dukkhaṃ nigacchati.* 10
- 70.** *Māse māse kusaggena,
bālo bhuñjeyya bhojanaṃ;
Na so saṅkhātadhammānaṃ,
kalaṃ agghati soḷasiṃ.* 11

-
65. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavour of the soup. 6
66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter. 7
67. Ill done is that action doing which one repents later, and the fruit of which one, weeping, reaps with tears. 8
68. Well done is that action doing which one repents not later, and the fruit of which one reaps with delight and happiness. 9
69. So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief.¹⁴ 10
70. Month after month a fool may eat his food with the tip of a blade of grass, but he still is not worth a sixteenth part of those who have comprehended the Truth. 11

71. *Na hi pāpaṃ kataṃ kammaṃ,
sajju khīraṃva muccati;
Ḍahantaṃ bālamaṇveti,
bhasmacchannova pāvako.* 12
72. *Yāvadeva anattāya,
ñattaṃ bālassa jāyati;
Hanti bālassa sukkaṃsaṃ,
muddhamassa vipātayaṃ.* 13
73. *Asantaṃ bhāvanamiccheyya,
purekkhārañca bhikkhusu;
Āvāsesu ca issariyaṃ,
pūjā parakulesu ca.* 14
74. *Mameva kata maññantu,
gihīpabbajitā ubho;
Mamevātivasā assu,
kiccākiccesu kismici;
Iti bālassa saṅkappo,
icchā māno ca vaḍḍhati.* 15
75. *Aññā hi lābhūpanisā,
aññā nibbānagāmini;
Evametaṃ abhiññāya,
bhikkhu buddhassa sāvako;
Sakkāraṃ nābhinandeyya,
vivekamanubrūhaye.* 16

Bālavaggo pañcamaṃ niṭṭhito.

71. Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smouldering, it follows the fool like fire covered by ashes. 12
72. To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness. 13
73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honour among house-holders. 14
74. "Let both laymen and monks think that it was done by me. In every work, great and small, let them follow me" – such is the ambition of the fool; thus his desire and pride increase. 15
75. One is the quest for worldly gain, and quite another is the path to Nibbana. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead. 16

6. Paṇḍitavaggo

- 76.** *Nidhīnaṃva pavattāraṃ,
yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ,
tādīsaṃ paṇḍitaṃ bhaje;
Tādīsaṃ bhajamānassa,
seyyo hoti na pāpiyo.* 1
- 77.** *Ovadeyyānusāseyya,
asabbhā ca nivāraye;
Satañhi so piyo hoti,
asataṃ hoti appiyo.* 2
- 78.** *Na bhaje pāpake mitte,
na bhaje purisādhame;
Bhajetha mitte kalyāṇe,
bhajetha purisuttame.* 3
- 79.** *Dhammapīti sukhaṃ seti,
vip̐pasannena cetasā;
Ariyappavedite dhamme,
sadā ramati paṇḍito.* 4
- 80.** *Udakañhi nayanti nettikā,
usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.* 5

6. The Wise Man

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association. 1
77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil. 2
78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the fellowship of noble men. 3
79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha.) 4
80. Irrigators regulate the waters; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves. 5

- 81.** *Selo yathā ekaghano,
vātena na samīrati;
Evaṃ nindāpasamsāsu,
na samiñjanti paṇḍitā.* 6
- 82.** *Yathāpi rahado gambhīro,
vippasanno anāvilo;
Evaṃ dhammāni sutvāna,
vippasīdanti paṇḍitā.* 7
- 83.** *Sabbattha ve sappurisā cajanti,
na kāmakāmā lapayanti santo;
Sukhena phutṭhā atha vā dukhena,
na uccāvacaṃ paṇḍitā dassayanti.* 8
- 84.** *Na attahetu na parassa hetu,
na puttamicche na dhanam na raṭṭham;
Na iccheyya adhammena samiddhimattano,
sa sīlavā paññavā dhammiko siyā.* 9
- 85.** *Appakā te manussesu,
ye janā pāragāmino;
Athāyaṃ itarā pajā,
tīramevānudhāvati.* 10
- 86.** *Ye ca kho sammadakkhāte,
dhamme dhammānuvattino;
Te janā pāramessanti,
maccudheyyaṃ suduttaram.* 11

-
81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame. 6
82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still. 7
83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow. 8
84. He is indeed virtuous, wise and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth or kingdom, and does not desire success by unjust means. 9
85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank. 10
86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross. 11

- 87.** *Kaṇhaṃ dhammaṃ vipphāya,
sukkaṃ bhāvetha paṇḍito;
Okā anokamāgamma,
viveke yattha dūramaṃ.* 12
- 88.** *Tatrābhiratimiccheyya,
hitvā kāme akiñcano;
Pariyodapeyya attānaṃ,
cittaklesehi paṇḍito.* 13
- 89.** *Yesaṃ sambodhiyaṅgesu,
sammā cittaṃ subhāvitaṃ;
Ādānapaṭinissagge, anupādāya ye ratā;
Khīṇāsavā jutimanto, te loke parinibbutā.* 14

Paṇḍitavaggo chaṭṭho niṭṭhito.

87-88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind. 12-13

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things – rid of cankers, glowing with wisdom, they have attained Nibbāna in this very life.¹⁵ 14

7. Arahantavaggo

- 90.** *Gataddhino visokassa,
vip̄pamuttassa sabbadhi;
Sabbaganthappahīnassa,
pariḷāho na vijjati.* 1
- 91.** *Uyyuñjanti satīmanto,
na nikete ramanti te;
Haṃsāva pallalaṃ hitvā,
okaṃokaṃ jahanti te.* 2
- 92.** *Yesaṃ sannicayo natthi,
ye pariññātabhojanā;
Suññato animitto ca,
vimokkho yesaṃ gocaro;
Ākāse va sakuntānaṃ,
gati tesāṃ durannayā.* 3
- 93.** *Yassāsavā parikkhīṇā,
āhāre ca anissito;
Suññato animitto ca,
vimokkho yassa gocaro;
Ākāse va sakuntānaṃ,
padaṃ tassa durannayaṃ.* 4

7. The Perfected One

90. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.¹⁶ 1
91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind. 2
92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom – their track cannot be traced, like that of birds in the air.¹⁷ 3
93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom – his path cannot be traced, like that of birds in the air. 4

- 94.** *Yassindriyāni samathaṅgatāni,
assā yathā sārathinā sudantā;
Pahīnamānassa anāsavassa,
devāpi tassa pihayanti tādino.* 5
- 95.** *Pathavisamo no virujjhati,
indakhilupamo tādī subbato;
Rahadova apetakaddamo,
saṃsārā na bhavanti tādino.* 6
- 96.** *Santaṃ tassa manaṃ hoti,
santā vācā ca kamma ca;
Sammadaññā vimuttassa,
upasantassa tādino.* 7
- 97.** *Assaddho akataññū ca,
sandhicchedo ca yo naro;
Hatāvakāso vantāso,
sa ve uttamaporiso.* 8
- 98.** *Gāme vā yadi vāraññe,
ninne vā yadi vā thale;
Yattha arahanto viharanti,
taṃ bhūmirāmaṇeyyakaṃ.* 9
- 99.** *Ramaṇiyāni araññāni,
yattha na ramatī jano;
Vītarāgā ramissanti,
na te kāmagavesino.* 10

Arahantavaggo sattamo niṭṭhito.

-
94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers. 5
95. There is no more worldly existence for the wise one, who, like the earth, resents nothing, who is as firm as a high pillar and as pure as a deep pool free from mud. 6
96. Calm is his thought, calm his speech and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise. 7
97. The man who is without blind faith, who knows the Uncreate, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires—he, truly, is the most excellent of men. 8
98. Inspiring, indeed, is that place where Arahats dwell, be it a village, a forest, a vale or a hill. 9
99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures. 10

8. Sahassavaggo

- 100.** *Sahassamapi ce vācā,
anattapadasaṃhitā;
Ekaṃ atthapadaṃ seyyo,
yaṃ sutvā upasammati.* 1
- 101.** *Sahassamapi ce gāthā,
anattapadasaṃhitā;
Ekaṃ gāthāpadaṃ seyyo,
yaṃ sutvā upasammati.* 2
- 102.** *Yo ca gāthā sataṃ bhāse,
anattapadasaṃhitā;
Ekaṃ dhammapadaṃ seyyo,
yaṃ sutvā upasammati.* 3
- 103.** *Yo sahasaṃ sahasena,
saṅgāme mānuse jine;
Ekañca jeyyamattānaṃ,
sa ve saṅgāmajuttamo.* 4
- 104.** *Attā have jitaṃ seyyo,
yā cāyaṃ itarā pajā;
Attadantassa posassa,
niccaṃ saññatacārino.* 5
- 105.** *Neva devo na gandhabbo,
na māro saha brahmunā;
Jitaṃ apajitaṃ kayirā,
tathārūpassa jantuno.* 6

8. The Thousands

100. Better than a thousand useless words is one useful word, hearing which one attains peace. 1
101. Better than a thousand useless verses is one useful verse, hearing which one attains peace. 2
102. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace. 3
103. Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself. 4
- 104-105. Self-conquest is far better than the conquest of others. Not even a god, an angel, Māra or Brahmā can turn into defeat the victory of such a person who is self-subdued and ever restrained in conduct.¹⁸ 5-6

- 106.** *Māse māse sahasena,
yo yajetha satam samam;
Ekañca bhāvitattānam,
muhuttamapi pūjaye;
Sāyeva pūjanā seyyo,
yañce vassasatam hutam.* 7
- 107.** *Yo ca vassasatam jantu,
aggiṃ paricare vane;
Ekañca bhāvitattānam,
muhuttamapi pūjaye;
Sāyeva pūjanā seyyo,
yañce vassasatam hutam.* 8
- 108.** *Yaṃ kiñci yiṭṭham va hutam va loke,
saṃvaccharam yajetha puññapekkho;
Sabbampi tam na catubhāgameti,
abhivādanā ujjugatesu seyyo.* 9
- 109.** *Abhivādanasīlissa,
niccam vuḍḍhāpacāyino;
Cattāro dhammā vadḍhanti,
āyu vaṇṇo sukham balam.* 10
- 110.** *Yo ca vassasatam jīve,
dussīlo asamāhito;
Ekāham jīvitam seyyo,
sīlavantassa jhāyino.* 11

106. Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of perfected minds that honour is indeed better than a century of sacrifice. 7

107. Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should worship those of perfected minds that worship is indeed better than a century of sacrifice. 8

108. Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent. 9

109. To one ever eager to revere and serve the elders, these four blessings accrue; long life and beauty, happiness and power. 10

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled. 11

- 111.** *Yo ca vassasataṃ jīve,
duppañño asamāhito;
Ekāhaṃ jīvitaṃ seyyo,
paññavantassa jhāyino.* 12
- 112.** *Yo ca vassasataṃ jīve,
kusīto hīnavīriyo;
Ekāhaṃ jīvitaṃ seyyo,
vīriyamārabhato dalhaṃ.* 13
- 113.** *Yo ca vassasataṃ jīve,
apassaṃ udayabbayaṃ;
Ekāhaṃ jīvitaṃ seyyo,
passato udayabbayaṃ.* 14
- 114.** *Yo ca vassasataṃ jīve,
apassaṃ amataṃ padaṃ;
Ekāhaṃ jīvitaṃ seyyo,
passato amataṃ padaṃ.* 15
- 115.** *Yo ca vassasataṃ jīve,
apassaṃ dhammamuttamaṃ;
Ekāhaṃ jīvitaṃ seyyo,
passato dhammamuttamaṃ.* 16

Sahassavaggo aṭṭhamo niṭṭhito.

- 111. Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled. 12

- 112. Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated. 13

- 113. Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things. 14

- 114. Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless. 15

- 115. Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the Supreme Truth. 16

9. Pāpavaggo

- 116.** *Abhittharetha kalyāṇe,
pāpā cittaṃ nivāraye;
Dandhañhi karoto puññaṃ,
pāpasmimṃ ramatī mano.* 1
- 117.** *Pāpañce puriso kayirā,
na naṃ kayirā punappunaṃ;
Na tamhi chandaṃ kayirātha,
dukkho pāpassa uccayo.* 2
- 118.** *Puññañce puriso kayirā,
kayirā naṃ punappunaṃ;
Tamhi chandaṃ kayirātha,
sukho puññaṃssa uccayo.* 3
- 119.** *Pāpopi passati bhadrāṃ,
yāva pāpaṃ na paccati;
Yadā ca paccati pāpaṃ,
atha pāpo pāpāni passati.* 4
- 120.** *Bhadropi passati pāpaṃ,
yāva bhadrāṃ na paccati;
Yadā ca paccati bhadrāṃ,
atha bhadro bhadrāni passati.* 5

9. Evil

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

1

117. Should a person commit evil, let him not do it again and again. Let him not find pleasure therein, for painful is the accumulation of evil.

2

118. Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good.

3

119. It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds.

4

120. It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds.

5

- 121.** *Māvamaññetha pāpassa,
na mantam āgamissati;
Udabindunipātena,
udakumbhopi pūrati;
Bālo pūrati pāpassa,
thokam thokampi ācinam.* 6
- 122.** *Māvamaññetha puññassa,
na mantam āgamissati;
Udabindunipātena,
udakumbhopi pūrati;
Dhīro pūrati puññassa,
thokam thokampi ācinam.* 7
- 123.** *Vāñijova bhayam maggam,
appasattho mahaddhano;
Visam jīvitukāmovā,
pāpāni parivajjaye.* 8
- 124.** *Pāñimhi ce vaṇo nāssa,
hareyya pāñinā visam;
Nābbaṇam visamanveti,
natthi pāpaṃ akubbato.* 9
- 125.** *Yo appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa;
Tameva bālam pacceti pāpaṃ,
sukhumo rajo paṭivātamva khitto.* 10

121. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil. 6
122. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good. 7
123. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil. 8
124. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill. 9
125. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man. 10

- 126.** *Gabbhameke uppajjanti,
nirayaṃ pāpakammino;
Saggaṃ sugatino yanti,
parinibbanti anāsavā.* 11
- 127.** *Na antalikkhe na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa;
Na vijjatī so jagatippadeso,
yatthaṭṭhito mucceyya pāpakammā.* 12
- 128.** *Na antalikkhe na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa;
Na vijjatī so jagatippadeso,
yatthaṭṭhitaṃ nappasaheyya maccu.* 13

Pāpavaggo navamo niṭṭhito.

126. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbāna. 11
127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, no-where in the world is there a place where one may escape from the results of evil deeds. 12
128. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, no-where in the world is there a place where one will not be overcome by death. 13

10. Daṇḍavaggo

- 129.** *Sabbe tasanti daṇḍassa,
sabbe bhāyanti maccuno;
Attānaṃ upamaṃ katvā,
na haneyya na ghātaye.* 1
- 130.** *Sabbe tasanti daṇḍassa,
sabbesaṃ jīvitaṃ piyaṃ;
Attānaṃ upamaṃ katvā,
na haneyya na ghātaye.* 2
- 131.** *Sukhakāmāni bhūtāni,
yo daṇḍena vihiṃsati;
Attano sukhamesāno,
pecca so na labhate sukhaṃ.* 3
- 132.** *Sukhakāmāni bhūtāni,
yo daṇḍena na hiṃsati;
Attano sukhamesāno,
pecca so labhate sukhaṃ.* 4
- 133.** *Māvoca pharusam kañci,
vuttā paṭivadeyyu taṃ;
Dukkhā hi sārambhakathā,
paṭidaṇḍā phuseyyu taṃ.* 5

10. Violence

129. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill. 1
130. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill. 2
131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter. 3
132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter. 4
133. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you. 5

- 134.** *Sace neresi attānaṃ,
kaṃso upahato yathā;
Esa pattosi nibbānaṃ,
sārambho te na vijjati.* 6
- 135.** *Yathā daṇḍena gopālo,
gāvo pājeti gocaraṃ;
Evaṃ jarā ca maccu ca,
āyuṃ pājenti pāṇinaṃ.* 7
- 136.** *Atha pāpāni kammāni,
karaṃ bālo na bujjhati;
Sehi kammehi dummedho,
aggidaddhova tappati.* 8
- 137.** *Yo daṇḍena adaṇḍesu,
appaduṭṭhesu dussati;
Dasannamaññataraṃ thānaṃ,
khippameva nigacchati.* 9
- 138.** *Vedanaṃ pharusam jāniṃ,
sarīrassa ca bhedanaṃ;
Garukaṃ vāpi ābādhaṃ,
cittakkhepañca pāpuṇe.* 10
- 139.** *Rājato vā upasaggaṃ,
abbhakkhānañca dāruṇaṃ;
Parikkhayañca ñātīnaṃ,
bhogānañca pabhaṅguraṃ.* 11
- 140.** *Atha vāssa agārāni,
aggi dahati pāvako;
Kāyassa bhedaṃ duppañño,
nirayaṃ sopapajjati.* 12

134. If, like a broken gong, you silence yourself, you have approached Nibbāna, for vindictiveness is no more in you. 6
135. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence.) 7
136. When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire. 8
137. He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states. 9
- 138-140. Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell. 10-12

- 141.** *Na naggacariyā na jaṭā na paṅkā,
nānāsakā thaṇḍilasāyikā vā;
Rajojallaṃ ukkuṭikappadhānaṃ,
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.* 13
- 142.** *Alaṅkato cepi samaṃ careyya,
santo danto niyato brahmacārī;
Sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo so samaṇo sa bhikkhu.* 14
- 143.** *Hirīnisedho puriso,
koci lokasmi vijjati;
Yo niddaṃ apabodheti,
asso bhadro kasāmiva.* 15
- 144.** *Asso yathā bhadro kasāniviṭṭho,
ātāpino saṃvegiṇo bhavātha;
Saddhāya sīlena ca vīriyena ca,
samādhinā dhammavinicchayena ca;
Sampannavijjācaraṇā patissatā,
jahissatha dukkhamidaṃ anappakaṃ.* 16
- 145.** *Udakañhi nayanti nettikā,
usukārā namayanti tejanaṃ;
Dāruṃ namayanti tacchakā,
attānaṃ damayanti subbatā.* 17

Daṇḍavaggo dasamo niṭṭhito.

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt. 13
142. Even though he be well-attired, yet if he is poised, calm, controlled and established in holy life, having set aside violence towards all beings – he, truly, is a holy man, a renunciate, a monk. 14
143. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip. 15
144. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, be effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering. 16
145. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves. 17

11. Jarāvaggo

- 146.** *Ko nu hāso kimānando,
niccaṃ pajjalite sati;
Andhakārena onaddhā,
padīpaṃ na gavesatha.* 1
- 147.** *Passa cittakatam̐ bimbam̐,
arukāyam̐ samussitam̐;
Āturaṃ bahusaṅkappaṃ,
yassa natthi dhuvam̐ ṭhiti.* 2
- 148.** *Parijijñamidaṃ rūpaṃ,
rogañīlaṃ pabhaṅguraṃ;
Bhijjati pūtisandeho,
maraṇantañhi jīvitam̐.* 3
- 149.** *Yānimāni apatthāni,
alābūneva sārade;
Kāpotakāni atṭhīni,
tāni disvāna kā rati.* 4
- 150.** *Atṭhīnaṃ nagaraṃ kataṃ,
maṃsalohitalepanam̐;
Yattha jarā ca maccu ca,
māno makkho ca ohito.* 5

11. Old Age

146. When this world is ever ablaze, why this laughter,
why this jubilation? Shrouded in darkness, will you
not seek the light ? 1
147. Behold this body – a painted image, a mass of
heaped up sores, infirm, full of hankering – of which
noting is lasting or stable ! 2
148. Fully worn out is this body, a nest of disease, and
fragile. This foul mass breaks up, for death is the
end of life. 3
149. These dove-coloured bones are like gourds that lie
scattered about in autumn. Having seen them, how
can one seek delight ? 4
150. This city (body) is built of bones, plastered with flesh
and blood; within are decay and death, pride and
jealousy. 5

- 151.** *Jīranti ve rājarathā sucittā,
atho sarīrampi jaraṃ upeti;
Satañca dhammo na jaraṃ upeti,
santo have sabbhi pavedayanti.* 6
- 152.** *Appassutāyaṃ puriso,
balibaddhova jīrati;
Maṃsāni tassa vaḍḍhanti,
pañña tassa na vaḍḍhati.* 7
- 153.** *Anekajātisaṃsāraṃ,
sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto,
dukkhā jāti punappunaṃ.* 8
- 154.** *Gahakāraka diṭṭhosi,
puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā,
gahakūṭaṃ visaṅkhatam;
Visaṅkhāragataṃ cittaṃ,
taṅhānaṃ khayamajjhagā.* 9
- 155.** *Acaritvā brahmacariyaṃ,
aladdhā yobbane dhanam;
Jiṇṇakoñcāva jhāyanti,
khīṇamaccheva pallale.* 10
- 156.** *Acaritvā brahmacariyaṃ,
aladdhā yobbane dhanam;
Senti cāpātikhīṇāva,
purāṇāni anutthunaṃ.* 11

Jarāvaggo ekādasamo niṭṭhito.

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151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good. 6
152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow. 7
153. Through many a birth in samsara have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering ! 8
154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving.¹⁹ 9
155. Those who is youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in a pond without fish. 10
156. Those who in youth have not led the holy life, or have failed to acquire wealth, lie sighing over the past, like worn-out arrows (shot from) a bow. 11

12. Attavaggo

- 157.** *Attānañce piyaṃ jaññā,
rakkheyya naṃ surakkhitaṃ;
Tiṇṇaṃ aññataraṃ yāmaṃ,
paṭijaggeyya paṇḍito.* 1
- 158.** *Attānameva paṭhamam,
patirūpe nivesaye;
Athaññāmanusāseyya,
na kilisseyya paṇḍito.* 2
- 159.** *Attānaṃ ce tathā kayirā,
yathaññāmanusāsati;
Sudanto vata dametha,
attā hi kira duddamo.* 3
- 160.** *Attā hi attano nātho,
ko hi nātho paro siyā;
Attanā hi sudantena,
nāthaṃ labhati dullabhaṃ.* 4
- 161.** *Attanā hi kataṃ pāpaṃ,
attajaṃ attasambhavaṃ;
Abhimatthati dummedhaṃ,
vajiraṃ vasmamayaṃ maṇiṃ.* 5

12. The Self

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.²⁰ 1
158. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached. 2
159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control. 3
160. One truly is the protector of oneself; who else could the protector be ? With One-self fully controlled, one gains a mastery that is hard to gain. 4
161. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem. 5

- 162.** *Yassa accantadussīyaṃ,
māluvā sālamivotthatam;
Karoti so tathattānaṃ,
yathā naṃ icchatī diso.* 6
- 163.** *Sukarāni asādhūni,
attano ahitāni ca;
Yaṃ ve hitañca sādhuñca,
taṃ ve paramadukkaraṃ.* 7
- 164.** *Yo sāsanaṃ arahataṃ,
ariyānaṃ dhammajīvinaṃ;
Paṭikkosati dummedho,
diṭṭhiṃ nissāya pāpikaṃ;
Phalāni kaṭṭhakasseva,
attaghātāya phallati.* 8
- 165.** *Attanā hi kataṃ pāpaṃ,
attanā saṃkilissati;
Attanā akataṃ pāpaṃ,
attanāva visujjhati;
Suddhī asuddhi paccattaṃ,
nāñño aññaṃ visodhaye.* 9
- 166.** *Attadatthaṃ paratthena,
bahunāpi na hāpaye;
Attadatthamabhiññāya,
sadatthapasuto siyā.* 10

Attavaggo dvādasamo niṭṭhito.

162. Just as a jungle creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish. 6
163. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial. 7
164. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones – that fool, like the bamboo, produces fruits only for self-destruction.²¹ 8
165. By oneself is evil done; by oneself is one defiled. By oneself is evil left un-done; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another. 9
166. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

13. Lokavaggo

- 167.** *Hīnaṃ dhammaṃ na seveyya,
pamādena na saṃvase;
Micchāditṭhiṃ na seveyya,
na siyā lokavaḍḍhano.* 1
- 168.** *Uttitṭhe nappamajjeyya,
dhammaṃ sucariṭaṃ care;
Dhammacārī sukhaṃ seti,
asmiṃ loke paramhi ca.* 2
- 169.** *Dhammaṃ care sucariṭaṃ,
na naṃ ducariṭaṃ care;
Dhammacārī sukhaṃ seti,
asmiṃ loke paramhi ca.* 3
- 170.** *Yathā pubbuḷakaṃ passe,
yathā passe marīcikaṃ;
Evaṃ lokaṃ avekkhantaṃ,
maccurājā na passati.* 4
- 171.** *Etha passathimaṃ lokaṃ,
cittaṃ rājarathūpamaṃ;
Yattha bālā visīdanti,
natthi saṅgo vijānataṃ.* 5
- 172.** *Yo ca pubbe pamajjitvā,
pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.* 6

13. The World

167. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence. 1
168. Arise ! Do not be heedless ! Lead a righteous life. The righteous live happily both in this world and the next. 2
169. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next. 3
170. One who looks upon the world as a bubble and a mirage, him the King of Death sees not. 4
171. Come ! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it. 5
172. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds. 6

- 173.** *Yassa pāpaṃ kataṃ kammaṃ,
kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.* 7
- 174.** *Andhabhūto ayam loko,
tanukettha vipassati;
Sakuṇo jālamuttova,
appo saggāya gacchati.* 8
- 175.** *Haṃsādiccapathe yanti,
ākāse yanti iddhiyā;
Nīyanti dhīrā lokamhā,
jetvā māraṃ savāhiniṃ.* 9
- 176.** *Ekaṃ dhammaṃ atītassa,
musāvādissa jantuno;
Vitiṇṇaparalokassa,
natthi pāpaṃ akāriyaṃ.* 10
- 177.** *Na ve kadariyā devalokaṃ vajanti,
bālā have nappasaṃsanti dānaṃ;
Dhīro ca dānaṃ anumodamāno,
teneva so hoti sukhī parattha.* 11
- 178.** *Pathabyā ekarajjena,
saggassa gamanena vā;
Sabbalokādhipaccena,
sotāpattiphalaṃ varaṃ.* 12

Lokavaggo terasamo niṭṭhito.

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173. He who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds. 7
174. Blind is this world; here only a few possess insight. Only a few, like birds escaping from a net, go to the realm of bliss. 8
175. Swans fly on the path of the sun; men pass through the air by psychic powers; the wise are led away from the world after vanquishing Māra and his host. 9
176. For a liar who has violated the one law (of truthfulness), who holds in scorn the hereafter, there is no evil that he cannot do. 10
177. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter. 11
178. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the supramundane Fruition of Stream Entrance.²² 12

14. Buddhavaggo

- 179.** *Yassa jitaṃ nāvajīyati,
jitaṃ yassa no yāti koci loke;
Taṃ buddhamanantagocaraṃ,
apadaṃ kena padena nessatha.* 1
- 180.** *Yassa jālinī visattikā,
taṅhā natthi kuhiñci netave;
Taṃ buddhamanantagocaraṃ,
apadaṃ kena padena nessatha.* 2
- 181.** *Ye jhānapasutā dhīrā,
nekkhammūpasame ratā;
Devāpi tesaṃ pihayanti,
sambuddhānaṃ satīmataṃ.* 3
- 182.** *Kiccho manussapaṭilābho,
kiccaṃ maccāna jīvitaṃ;
Kiccaṃ saddhammassavanaṃ,
kiccho buddhānamuppādo.* 4
- 183.** *Sabbapāpassa akaraṇaṃ,
kusalassa upasampadā;
Sacittapariyodapanam,
etaṃ buddhāna sāsanaṃ.* 5
- 184.** *Khantī paramaṃ tapo titikkhā,
nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī,
na samaṇo hoti paraṃ viheṭṭhayanto.* 6

14. The Buddha

179. By what track can you trace that trackless Buddha of limitless range, whose victory noting can undo, whom none of the vanquished defilements can ever pursue? 1
180. By what track can you trace that trackless Buddha of limitless range, in whom exists no longer the entangling and embroiling craving that perpetuates becoming ? 2
181. Those wise ones who are devoted to meditation and who delight in the calm of renunciation – such mindful ones, Supreme Buddhas, even the gods hold dear. 3
182. Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas. 4
183. To avoid all evil, to cultivate good, and to cleanse one's mind – this is the teaching of the Buddhas. 5
184. Enduring patience is the highest austerity. "Nibbāna is supreme." Say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others. 6

- 185.** *Anūpavādo anūpaghāto,
pātimokkhe ca saṃvaro;
Mattaññūtā ca bhattasmiṃ,
pantañca sayanāsanam;
Adhicitte ca āyogo,
etaṃ buddhāna sāsanaṃ.* 7
- 186.** *Na kahāpaṇavassena,
titti kāmesu vijjati;
Appassādā dukhā kāmā,
iti viññāya paṇḍito.* 8
- 187.** *Api dibbesu kāmesu,
ratim so nādhigacchati;
Taṇhakkhayarato hoti,
sammāsambuddhasāvako.* 9
- 188.** *Bahuṃ ve saraṇaṃ yanti,
pabbatāni vanāni ca;
Ārāmarukkhacetyāni,
manussā bhayatajjitā.* 10
- 189.** *Netam kho saraṇaṃ khemaṃ,
netam saraṇamuttamaṃ;
Netam saraṇamāgama,
sabbadukkhā pamuccati.* 11
- 190.** *Yo ca buddhañca dhammañca,
saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni,
sammappaññāya passati.* 12
- 191.** *Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ catthaṅgikaṃ maggaṃ,
dukkhūpasamagāminaṃ.* 13

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185. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation – this is the teaching of the Buddhas. 7
- 186-187. There is no satisfying sensual desires, even with a rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving. 8-9
188. Driven only by fear, do men go for refuge to many places – to hills, woods, groves, trees and shrines. 10
189. Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering. 11
- 190-191. He who has gone for refuge to the Buddha, his Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.²³ 12-13

- 192.** *Etaṃ kho saraṇaṃ khemaṃ,
etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgama,
sabbadukkhā pamuccati.* 14
- 193.** *Dullabho purisājañño,
na so sabbattha jāyati;
Yattha so jāyati dhīro,
taṃ kulaṃ sukhamedhati.* 15
- 194.** *Sukho buddhānamuppādo,
sukhā saddhammadesanā;
Sukhā saṅghassa sāmaggī,
samaggānaṃ tapo sukho.* 16
- 195.** *Pūjārahe pūjayato,
buddhe yadi va sāvake;
Papañcasamatikkante,
tiṇṇasokapariddave.* 17
- 196.** *Te tādise pūjayato,
nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātum,
imettamapi kenaci.* 18

Buddhavaggo cuddasamo niṭṭhito.

192. This indeed is the safe refuge, this is the refuge supreme. Having gone to such refuge, one is released from all suffering. 14
193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily. 15
194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seekers. 16
- 195-196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation – he who reveres such peaceful and fearless ones, his merit none can compute by any measure. 17-18

15. Sukhavaggo

- 197.** *Susukhaṃ vata jīvāma,
verinesu averino;
Verinesu manussesu,
viharāma averino.* 1
- 198.** *Susukhaṃ vata jīvāma,
āturesu anāturā;
Āturesu manussesu,
viharāma anāturā.* 2
- 199.** *Susukhaṃ vata jīvāma,
ussukesu anussukā;
Ussukesu manassesu,
viharāma anussukā.* 3
- 200.** *Susukhaṃ vata jīvāma,
yesaṃ no natthi kiñcanaṃ;
Pītibhakkhā bhavissāma,
devā ābhassarā yathā.* 4
- 201.** *Jayaṃ veraṃ pasavati,
dukkhaṃ seti parājito;
Upasanto sukhaṃ seti,
hitvā jayaparājayaṃ.* 5
- 202.** *Natthi rāgasamo aggi,
natthi dosasamo kali;
Natthi khandhasamā dukkhā,
natthi santiparaṃ sukhaṃ.* 6

15. Happiness

197. Happy indeed we live, friendly amidst the hostile.
Amidst hostile men we dwell free from hatred. 1
198. Happy indeed we live, unafflicted amidst the
afflicted (by craving). Amidst afflicted men we dwell
free from affliction. 2
199. Happy indeed we live, free from avarice amidst the
avaricious. Amidst avaricious men we dwell free
from avarice. 3
200. Happy indeed we live, we who possess nothing.
Feeders on joy we shall be, like the Radiant Gods. 4
201. Victory begets enmity; the defeated dwell in pain.
Happily the peaceful live, discarding both victory and
defeat. 5
202. There is no fire like lust and no crime like hatred.
There is no ill like the aggregates (of existence) and
no bliss higher than the peace (of Nibbāna).²⁴ 6

- 203.** *Jighacchāparamā rogā,
saṅkhāraparamā dukhā;
Etaṃ ñatvā yathābhūtaṃ,
nibbānaṃ paramaṃ sukhaṃ.* 7
- 204.** *Ārogyaparamā lābhā,
santuṭṭhiparamaṃ dhanaṃ;
Vissāsaparamā ñāti,
nibbānaṃ paramaṃ sukhaṃ.* 8
- 205.** *Pavivekaraṃ pitvā,
rasaṃ upasamassa ca;
Niddaro hoti nippāpo,
dhammapīrasaṃ pivaṃ.* 9
- 206.** *Sāhu dassanamariyānaṃ,
sannivāso sadā sukho;
Adassanena bālānaṃ,
niccomeva sukhī siyā.* 10
- 207.** *Bālasaṅgatacārī hi,
dīghamaddhāna socati;
Dukkho bālehi saṃvāso,
amitteneva sabbadā;
Dhīro ca sukhasaṃvāso,
ñātīnaṃva samāgamo.* 11
- 208.** *Tasmā hi –
Dhīrañca paññañca bahussutañca,
dhorayhasīlaṃ vatavantamariyaṃ;
Taṃ tādisaṃ sappurisaṃ sumedhaṃ,
bhajetha nakkhattapathaṃva candimā.* 12

Sukhavaggo pannarasamo niṭṭhito.

-
203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbāna, the highest bliss.²⁵ 7
204. Health is the precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbāna the highest bliss. 8
205. Having savoured the taste of solitude and peace (of Nibbāna), pain-free and stainless he becomes, drinking deep the taste of the bliss of Truth. 9
206. Good it is to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools. 10
207. Indeed, he who moves in the company of fools grieves for long. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen. 11
208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars. 12

16. Piyavaggo

- 209.** *Ayoge yuñjamattānaṃ,
yogasmiñca ayojayaṃ;
Atthaṃ hitvā piyaggāhī,
pihetattānuyoginaṃ.* 1
- 210.** *Mā piyehi samāgañchi,
appiyehi kudācanaṃ;
Piyānaṃ adassanaṃ dukkhaṃ,
appiyānañca dassanaṃ.* 2
- 211.** *Tasmā piyaṃ na kayirātha,
piyāpāyo hi pāpako;
Ganthā tesāṃ na vijjanti,
yesāṃ natthi piyāppiyaṃ.* 3
- 212.** *Piyato jāyatī soko,
piyato jāyatī bhayaṃ;
Piyato vippamuttassa,
natthi soko kuto bhayaṃ.* 4
- 213.** *Pemato jāyatī soko,
pemato jāyatī bhayaṃ;
Pemato vippamuttassa,
natthi soko kuto bhayaṃ.* 5
- 214.** *Ratiyā jāyatī soko,
ratiyā jāyatī bhayaṃ;
Ratiyā vippamuttassa,
natthi soko kuto bhayaṃ.* 6

16. Affection

209. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs. 1
210. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful. 2
211. Therefore, hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved. 3
212. From endearment springs grief, from endearment springs fear. For him who is wholly free from endearment there is no grief, whence then fear ? 4
213. From affection springs grief, from affection springs fear. For him who is wholly free from affection there is no grief, whence then fear ? 5
214. From attachment springs grief, from attachment springs fear. For him who is wholly free from attachment there is no grief, whence then fear? 6

- 215.** *Kāmato jāyatī soko,
kāmato jāyatī bhayaṃ;
Kāmato vip̐pamuttassa,
natthi soko kuto bhayaṃ.* 7
- 216.** *Taṇhāya jāyatī soko,
taṇhāya jāyatī bhayaṃ;
Taṇhāya vip̐pamuttassa,
natthi soko kuto bhayaṃ.* 8
- 217.** *Sīladassanasampannaṃ,
dhammaṭṭhaṃ saccavedinaṃ;
Attano kamma kubbānaṃ,
taṃ jano kurute piyaṃ.* 9
- 218.** *Chandajāto anakkhāte,
manasā ca phuṭo siyā;
Kāmesu ca appaṭibaddhacitto,
uddhaṃsototi vuccati.* 10
- 219.** *Cirappavāsisaṃ purisaṃ,
dūrato sotthimāgataṃ;
Ñātimittā suhajjā ca,
abhinandanti āgataṃ.* 11
- 220.** *Tatheva katapuññampi,
asmā lokā paraṃ gataṃ;
Puññāni paṭigaṇhanti,
piyaṃ ñātīva āgataṃ.* 12

Piyavaggo soḷasamo niṭṭhito.

-
215. From lust springs grief, from lust springs fear. For him who is wholly free from lust there is no grief, whence then fear ? 7
216. From craving springs greif, from craving springs fear. For him who is wholly free from craving there is no greif; whence then fear ? 8
217. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing. 9
218. One who is intent upon the Ineffable (Nibbāna), dwells with mind inspired (by supramundane wisdom), and is no more bound by sense pleasures – such a man is called “One bound Upstream”.²⁶ 10
219. When, after a long absence, a man safely returns home from afar, his relatives, friends and well-wishers welcome him home on arrival. 11
220. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next. 12

17. Kodhavaggo

- 221.** *Kodhaṃ jahe vipphaheyya mānaṃ,
saṃyojanaṃ sabbamatikkameyya;
Taṃ nāmarūpasmmasajjamānaṃ,
akiñcanaṃ nānupatanti dukkhā.* 1
- 222.** *Yo ve uppatitaṃ kodhaṃ,
rathaṃ bhantaṃva vāraye;
Tamahaṃ sārathiṃ brūmi,
rasmiggāho itaro jano.* 2
- 223.** *Akkodhena jīne kodhaṃ,
asādhumaṃ sādhanā jīne;
Jīne kadariyaṃ dānena,
saccenālikavādināṃ.* 3
- 224.** *Saccaṃ bhaṇe na kujjheyya,
dajjā appampi yācito;
Etehi tīhi thānehi,
gacche devāna santike.* 4
- 225.** *Ahiṃsakā ye munayo,
niccaṃ kāyena saṃvutā;
Te yanti accutaṃ thānaṃ,
yattha gantvā na socare.* 5

17. Anger

221. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached. 1
222. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins. 2
223. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth. 3
224. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods. 4
225. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more. 5

- 226.** *Sadā jāgaramānānaṃ,
ahorattānusikkhinaṃ;
Nibbānaṃ adhimuttānaṃ,
atthaṃ gacchanti āsavā.* 6
- 227.** *Porāṇametam atula,
netam ajjatanāmiva;
Nindanti tuṅhimāsīnaṃ,
nindanti bahubhāṇinaṃ;
Mitabhāṇimpi nindanti,
natthi loke anindito.* 7
- 228.** *Na cāhu na ca bhavissati,
na ceta-rahi vijjati;
Ekantaṃ nindito poso,
ekantaṃ vā pasamsito.* 8
- 229.** *Yaṃ ce viññū pasamsanti,
anuvicca suve suve;
Acchiddavuttiṃ medhāviṃ,
paññāsīlasamāhitaṃ.* 9
- 230.** *Nikkham jambonadasseva,
ko taṃ ninditumarahati;
Devāpi naṃ pasamsanti,
brahmunāpi pasamsito.* 10
- 231.** *Kāyappakopaṃ rakkheyya,
kāyena saṃvuto siyā;
Kāyaduccaritaṃ hitvā,
kāyena sucaritaṃ care.* 11

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226. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbāna – their defilements fade away. 6
227. O Atula ! Indeed, this is an ancient practice, not one only of today; they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation. There is none in this world who is not blamed. 7
228. There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised. 8
229. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue. 9
230. Who can blame such a one, as worthy as a coin of refined gold ? Even the gods praise him; by Brahma, too, is he praised. 10
231. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practice good conduct in deed. 11

- 232.** *Vacīpakopaṃ rakkheyya,
vācāya saṃvuto siyā;
Vacīduccaritaṃ hitvā,
vācāya sucaritaṃ care.* 12
- 233.** *Manopakopaṃ rakkheyya,
manasā saṃvuto siyā;
Manoduccaritaṃ hitvā,
manasā sucaritaṃ care.* 13
- 234.** *Kāyena saṃvutā dhīrā,
atho vācāya saṃvutā;
Manasā saṃvutā dhīrā,
te ve suparisavutā.* 14

Kothavaggo sattarasamo niṭṭhito.

232. Let a man guard himself against irritability in speech; let him be controlled in speech. Abandoning verbal misconduct, let him practise good conduct in speech. 12
233. Let a man guard himself against irritability in thought; let him be controlled in mind. Abandoning mental misconduct, let him practise good conduct in thought. 13
234. The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled. 14

18. Malavaggo

- 235.** *Paṇḍupalāsova dānisi,
yamapurisāpi ca te upatṭhitā;
Uyyogamukhe ca tiṭṭhasi,
pātheyyampi ca te na vijjati.* 1
- 236.** *So karohi dīpamattano,
khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo,
dibbaṃ ariyabhūmiṃ upehisi.* 2
- 237.** *Upanītavayo ca dānisi,
sampayātosī yamassa santike;
Vāso te natthi antarā,
pātheyyampi ca te na vijjati.* 3
- 238.** *So karohi dīpamattano,
khippaṃ vāyama paṇḍito bhava;
Niddhantamalo anaṅgaṇo,
na punaṃ jātijaraṃ upehisi.* 4
- 239.** *Anupubbena medhāvī,
thokaṃ thokaṃ khaṇe khaṇe;
Kammāro rajatasseva,
niddhame malamattano.* 5

18. Impurity

235. Like a withered leaf are you now; death's messengers await you. You stand on the eve of your departure, yet you have made no provision for your journey ! 1
236. Make an island for yourself ! Strive hard and become wise ! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones. 2
237. Your life has come to an end now; you are setting forth into the presence of Yama, the king of death. No resting place is there for you on the way, yet you have made no provision for your journey ! 3
238. Make an island for yourself ! Strive hard and become wise ! Rid of impurities and cleansed of stain, you shall not come again to birth and decay. 4
239. One by one, little by little, moment by moment, a wise man should remove his own impurities, as a smith removes the dross from silver. 5

- 240.** *Ayasāva malaṃ samuṭṭhitam,
tatuṭṭhāya tameva khādati;
Evaṃ atidhonacāriṇam,
sāni kammāni nayanti duggatiṃ.* 6
- 241.** *Asajjhāyamalā mantā,
anuṭṭhānamalā gharā;
Malaṃ vaṇṇassa kosajjaṃ,
pamādo rakkhato malaṃ.* 7
- 242.** *Malitthiyā duccharitam,
maccheraṃ dadato malaṃ;
Malā ve pāpakā dhammā,
asmiṃ loke paramhi ca.* 8
- 243.** *Tato malā malataram,
avijjā paramaṃ malaṃ;
Etaṃ malaṃ pahantvāna,
nimmalā hotha bhikkhavo.* 9
- 244.** *Sujīvaṃ ahirikena,
kākasūreṇa dhamṣinā;
Pakkhandinā pagabbhena,
saṃkiliṭṭhena jīvitam.* 10
- 245.** *Hirīmatā ca dujjīvaṃ,
niccaṃ sucigavesinā;
Alīnenāppagabbhena,
suddhājīvena passatā.* 11

240. Just as rust arising from iron eats away the base from which it arises, even so, their own deeds lead transgressors to states of woe. 6
241. Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a guard. 7
242. Unchastity is the taint in a woman; niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next. 8
243. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks ! 9
244. Easy is life for the shameless one who is as impudent as a crow, is backbiting and forward, arrogant and corrupt. 10
245. Difficult is life for the modest one who always seeks purity, is detached and un-assuming, clean in life, and discerning. 11

- 246.** *Yo pāṇamatipāteti,
musāvādañca bhāsati;
Loke adinnamādiyati,
paradārañca gacchati.* 12
- 247.** *Surāmerayapānañca,
yo naro anuyuñjati;
Idhevameso lokasmiṃ,
mūlaṃ khaṇati attano.* 13
- 248.** *Evaṃ bho purisa jānāhi,
pāpadhammā asaññatā;
Mā taṃ lobho adhammo ca,
ciraṃ dukkhāya randhayuṃ.* 14
- 249.** *Dadāti ve yathāsaddhaṃ,
yathāpasādanaṃ jano;
Tattha yo maṅku bhavati,
paresaṃ pānabhojane;
Na so divā vā rattim vā,
samādhimadhigacchati.* 15
- 250.** *Yassa cetam samucchinnaṃ,
mūlaghaccaṃ samūhataṃ;
Sa ve divā vā rattim vā,
samādhimadhigacchati.* 16
- 251.** *Natthi rāgasamo aggī,
natthi dosasamo gaho;
Natthi mohasamaṃ jālaṃ,
natthi taṇhāsamaṃ nadī.* 17

246-247. One who destroys life, utters lies, takes what is not given, goes to another man's wife, and is addicted to intoxicating drinks – such a man digs up his own root even in this very world. 12-13

248. Know this, O good man : evil things are difficult to control. Let not greed and wickedness drag you to protracted misery. 14

249. People give according to their faith or regard. If one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or by night. 15

250. But he in whom this (discontent) is fully destroyed, uprooted and extinct, he attains absorption, both by day and by night. 16

251. There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving. 17

- 252.** *Sudassaṃ vajjamaññesaṃ,
attano pana duddasaṃ;
Paresaṃ hi so vajjāni,
opunāti yathā bhusaṃ;
Attano pana chādeti,
kaliṃva kitavā saṭho.* 18
- 253.** *Paravajjānupassissa,
niccaṃ ujjhānasaññino;
Āsavā tassa vaḍḍhanti,
ārā so āsavakkhayā.* 19
- 254.** *Ākāseva padaṃ natthi,
samaṇo natthi bāhire;
Papañcābhiratā pajā,
nippapañcā tathāgatā.* 20
- 255.** *Ākāseva padaṃ natthi,
samaṇo natthi bāhire;
Saṅkhārā sassatā natthi,
natthi buddhānamiñjitaṃ.* 21

Malavaggo aṭṭhārasamo niṭṭhito.

252. Easily seen is the fault of others, but one's own is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches. 18
253. He who seeks another's faults, who is ever censorious – his cankers grow. He is far from destruction of the cankers. 19
254. There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.²⁷ 20
255. There is no track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas. 21

19. Dhammaṭṭhavaggo

- 256.** *Na tena hoti dhammaṭṭho,
yenatthaṃ sāhasā naye;
Yo ca atthaṃ anatthañca,
ubho niccheyya paṇḍito.* 1
- 257.** *Asāhasena dhammena,
samena nayatī pare;
Dhammassa gutto medhāvī,
"dhammaṭṭho"ti pavuccati.* 2
- 258.** *Na tena paṇḍito hoti,
yāvatā bahu bhāsati;
Khemī averī abhayo,
"paṇḍito"ti pavuccati.* 3
- 259.** *Na tāvatā dhammadharo,
yāvatā bahu bhāsati;
Yo ca appampi sutvāna,
dhammaṃ kāyena passati;
Sa ve dhammadharo hoti,
yo dhammaṃ nappamajjati.* 4
- 260.** *Na tena thero so hoti,
yenassa palitaṃ siro;
Paripakko vayo tassa,
"moghaḥiṇṇo"ti vuccati.* 5

19. The Just

256. Not by passing arbitrary judgements does a man become just; a wise man is he who investigates both right and wrong. 1
257. He who does not judge others arbitrarily, but passes judgement impartially according to truth, that sagacious man is a guardian of law and is called just. 2
258. One is not wise because one speaks much. He who is peaceable, friendly and fearless is called wise. 3
259. A man is not versed in Dhamma because he speaks much. He who, after hearing even a little Dhamma, realizes its truth directly and is not heedless of it, is truly versed in the Dhamma. 4
260. A monk is not an Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain. 5

- 261.** *Yamhi saccañca dhammo ca,
ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro,
"thero" iti pavuccati.* 6
- 262.** *Na vākkaraṇamattena,
vaṇṇapokkharatāya vā;
Sādhurūpo naro hoti,
issukī maccharī saṭho.* 7
- 263.** *Yassa cetam samucchinnam,
mūlaghaccaṃ samūhatam;
Sa vantadoso medhāvī,
"sādhurūpo"ti vuccati.* 8
- 264.** *Na muṇḍakena samaṇo,
abbato alikaṃ bhaṇam;
Icchālobhasamāpanno,
samaṇo kiṃ bhavissati.* 9
- 265.** *Yo ca sameti pāpāni,
aṇuṃ thūlāni sabbaso;
Samitattā hi pāpānam,
"samaṇo"ti pavuccati.* 10
- 266.** *Na tena bhikkhu so hoti,
yāvatā bhikkhate pare;
Vissaṃ dhammaṃ samādāya,
bhikkhu hoti na tāvatā.* 11

261. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise-he is truly called an Elder. 6
262. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful. 7
263. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred – that wise man is truly accomplished. 8
264. Not by shaven head does a man who is undisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk ? 9
265. He who wholly subdues evil both small and great is called a monk, because he has overcome all evil. 10
266. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk. 11

- 267.** *Yodha puññañca pāpañca,
bāhetvā brahmacariyavā;
Saṅkhāya loke carati,
sa ve "bhikkhū"ti vuccati.* 12
- 268.** *Na monena munī hoti,
mūlharūpo aviddasu;
Yo ca tulaṃva paggayha,
varamādāya paṇḍito.* 13
- 269.** *Pāpāni parivajjeti,
sa munī tena so muni;
Yo munāti ubho loke,
"muni" tena pavuccati.* 14
- 270.** *Na tena ariyo hoti,
yena pāṇāni hiṃsati;
Ahiṃsā sabbapāṇānaṃ,
"ariyo"ti pavuccati.* 15
- 271.** *Na sīlabbatamattena,
bāhusaccena vā pana;
Atha vā samādhilābhena,
vivittasayanena vā.* 16
- 272.** *Phusāmi nekkhammasukhaṃ,
aputhujjanasevitaṃ;
Bhikkhu vissāsamāpādi,
appatto āsavakkhayaṃ.* 17

Dhammaṭṭhavaggo ekūnavīsatiso niṭṭhito.

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267. Whoever here (in the Dispensation) lives the holy life, transcending both merit and demerit, and walks with understanding in this world – he is truly called a monk. 12
268. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale, accepts only the good. 13
269. The sage, (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage. 14
270. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings. 15
- 271-272. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, "I enjoy the bliss of renunciation, which is not experienced by the worldling" should you, O monks, rest content, until the utter destruction of cankers (Arahatship) is reached. 16-17

20. Maggavaggo

- 273.** *Maggānaṭṭhaṅgiko seṭṭho,
saccānaṃ caturo padā;
Virāgo seṭṭho dhammānaṃ,
dvipadānañca cakkhumā.* 1
- 274.** *Eseva maggo natthañño,
dassanassa visuddhiyā;
Etañhi tumhe paṭipajjatha,
mārassetaṃ pamohanaṃ.* 2
- 275.** *Etañhi tumhe paṭipannā,
dukkhassantaṃ karissatha;
Akkhāto vo mayā maggo,
aññāya sallakantaṃ.* 3
- 276.** *Tumhehi kiccamātappaṃ,
akkhātāro tathāgatā;
Paṭipannā pamokkhanti,
jhāyino mārabandhanā.* 4
- 277.** *"Sabbe saṅkhārā aniccā"ti,
yadā paññāya passati;
Atha nibbindati dukkhe,
esa maggo visuddhiyā.* 5

20. The Path

273. Of all paths the Eightfold Path is the best; of all truths the Four Noble Truths are the best; of all things passionlessness is the best; of men the Seeing One (the Buddha) is the best.²⁸ 1
274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Māra. 2
275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path. 3
276. You yourselves must strive; the Buddhas²⁹ only point the way. Those meditative ones who tread the path are released from the bonds of Māra. 4
277. "All conditioned things are impermanent" – when one sees this with wisdom, one turns away from suffering. This is the path to purification. 5

- 278.** *"Sabbe saṅkhārā dukkhā"ti,
yadā paññāya passati;
Atha nibbindati dukkhe,
esa maggo visuddhiyā.* 6
- 279.** *"Sabbe dhammā anattā"ti,
yadā paññāya passati;
Atha nibbindati dukkhe,
esa maggo visuddhiyā.* 7
- 280.** *Uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī ālasiyaṃ upeto;
Saṃsannasaṅkappamano kusīto,
paññāya maggaṃ alaso na vindati.* 8
- 281.** *Vācānurakkhī manasā susaṃvuto,
kāyena ca nākusalaṃ kayirā;
Ete tayo kamma pathe visodhaye,
ārādhaye maggamisippaveditaṃ.* 9
- 282.** *Yogā ve jāyati bhūri,
ayogā bhūrisaṅkhayo;
Etaṃ dvedhāpathaṃ ñatvā,
bhavāya vibhavāya ca;
Tathāttānaṃ niveseyya,
yathā bhūri pavaḍḍhati.* 10
- 283.** *Vanaṃ chindatha mā rukkhamaṃ,
vanato jāyate bhayaṃ;
Chetvā vanañca vanathañca,
nibbanā hotha bhikkhavo.* 11

278. "All conditioned things are unsatisfactory" – when one see this with wisdom, one turns away from suffering. This is the path to purifications. 6
279. "All things are not-self" – when one sees this with wisdom, one truns away from suffering. This is the path to purification. 7
280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts – such an indolent man does not find the path to wisdom. 8
281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.³⁰ 9
282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase. 10
283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the under-brush (desire), be passionless, O monks !³¹ 11

- 284.** *Yāva hi vanatho na chijjati,
aṇumattopi narassa nārisu;
Paṭibaddhamanova tāva so,
vaccho khīrapakova mātari.* 12
- 285.** *Ucchinda sinehamattano
kumudaṃ sārādikaṃva;
Santimaggameva brūhaya,
nibbānaṃ sugatena desitaṃ.* 13
- 286.** *Idha vassaṃ vasissāmi,
idha hemantagimhisu;
Iti bālo vicinteti,
antarāyaṃ na bujjhati.* 14
- 287.** *Taṃ puttapasusammattaṃ,
byāsattamanasaṃ naraṃ;
Suttaṃ gāmaṃ mahoghova,
maccu ādāya gacchati.* 15
- 288.** *Na santi puttā tāṇāya,
na pitā nāpi bandhavā;
Antakenādhipannassa,
natthi ñātīsu tāṇatā.* 16
- 289.** *Etamatthavasam ñatvā,
paṇḍito sīlasaṃvuto;
Nibbānagamaṃ maggaṃ,
khippameva visodhaye.* 17

Maggavaggo vīsatiso niṭṭhito.

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother. 12
285. Cut off your affection in the manner a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbāna, as made known by the Exalted One. 13
286. "Here shall I live during the rains, here in winter and summer" – thus thinks the fool. He does not realize the danger (that death might intervene). 14
287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle. 15
288. For him who is assailed by death there is no protection by kinsmen. None there are to save him – no sons, nor father nor relatives. 16
289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbāna. 17

21. Pakiṇṇakavaggo

- 290.** *Mattāsukhapariccāgā,
passe ce vipulaṃ sukhaṃ;
Caje mattāsukhaṃ dhīro,
sampaṣsaṃ vipulaṃ sukhaṃ.* 1
- 291.** *Paradukkhūpadhānena,
attano sukhamicchatī;
Verasaṃsaggasaṃsaṭṭho,
verā so na parimuccatī.* 2
- 292.** *Yañhi kiccaṃ apaviddhaṃ,
akiccaṃ pana kayirati;
Unnaḷānaṃ pamattānaṃ,
tesaṃ vaḍḍhanti āsavā.* 3
- 293.** *Yesañca susamāradhā,
niccaṃ kāyagatā sati;
Akiccaṃ te na sevanti,
kicce sātaccakārino;
Satānaṃ sampajānānaṃ,
atthaṃ gacchanti āsavā.* 4
- 294.** *Mātaraṃ pitaraṃ hantvā,
rājāno dve ca khattiye;
Raṭṭhaṃ sānucaraṃ hantvā,
anīgho yāti brāhmaṇo.* 5

21. Miscellaneous

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater. 1
291. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred. 2
292. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done. 3
293. The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done. 4
294. Having slain mother (craving), father (self-conceit), two warrior kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man. 5

- 295.** *Mātaraṃ pitaraṃ hantvā,
rājāno dve ca sotthiye;
Veyagghapañcamaṃ hantvā,
anīgho yāti brāhmaṇo.* 6
- 296.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
niccaṃ buddhagatā sati.* 7
- 297.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
niccaṃ dhammagatā sati.* 8
- 298.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
niccaṃ saṅghagatā sati.* 9
- 299.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
niccaṃ kāyagatā sati.* 10
- 300.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
ahiṃsāya rato mano.* 11

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295. Having slain mother, father, two Brahmin kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man. 6
296. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha. 7
297. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Dhamma. 8
298. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Sangha. 9
299. Those disciples of Gotama ever awaken happily who day and night constantly practice Mindfulness of the Body. 10
300. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-violence. 11

- 301.** *Suppabuddhaṃ pabujjhanti,
sadā gotamasāvakaḥ;
Yesaṃ divā ca ratto ca,
bhāvanāya rato mano.* 12
- 302.** *Duppabbajjaṃ durabhiramaṃ,
durāvāsā gharā dukhā;
Dukkhosamānasaṃvāso,
dukkhānupatitaddhagū;
Tasmā na caddhagū siyā,
na ca dukkhānupatito siyā.* 13
- 303.** *Saddho sīlena sampanno,
yasobhogasamappito;
Yaṃ yaṃ padesaṃ bhajati,
tattha tattheva pūjito.* 14
- 304.** *Dūre santo pakāsentī,
himavantova pabbato;
Asantettha na dissanti,
rattiṃ khittā yathā sarā.* 15
- 305.** *Ekāsaṇaṃ ekaseyyaṃ,
eko caramatandito;
Eko damayamattānaṃ,
vanante ramito siyā.* 16

Pakiṇṇakavaggo ekavīsatiso niṭṭhito.

301. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation. 12
302. Difficult is life as a monk; difficult is it to delight therein. Also difficult and sorrowful is household life. Suffering comes from association with unequals; suffering comes from wandering in samsāra. Therefore, be not an aimless wanderer, be not a pursuer of suffering. 13
303. He who is full of faith and virtue, and possesses good repute and wealth – he is respected everywhere, in whatever land he travels. 14
304. The good shine even from afar, like the Himalaya mountain. But the wicked are unseen, like arrows shot in the night. 15
305. He who sits alone, sleeps alone and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest. 16

22. Nirayavaggo

- 306.** *Abhūtavādī nirayaṃ upeti,
yo vāpi katvā na karomi cāha;
Ubhopi te pecca samā bhavanti,
nihīnakammā manujā parattha.* 1
- 307.** *Kāsāvakaṅṭhā bahavo,
pāpadhammā asaññatā;
Pāpā pāpehi kammehi,
nirayaṃ te upapajjare.* 2
- 308.** *Seyyo ayogulo bhutto,
tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo,
raṭṭhapiṇḍamasaññato.* 3
- 309.** *Cattāri ṭhānāni naro pamatto,
āpajjati paradārūpasevī;
Apuññalābhaṃ na nikāmaṣeyyaṃ,
nindaṃ tatīyaṃ nirayaṃ catutthaṃ.* 4
- 310.** *Apuññalābho ca gatī ca pāpikā,
bhītassa bhītāya ratī ca thokikā;
Rājā ca daṇḍaṃ garukaṃ paṇeti,
tasmā naro paradāraṃ na seve.* 5

22. The State of Woe

306. The liar goes to the state of woe; also he who, having done (wrong), says, "I did not do it." Men of base actions both, on departing they share the same destiny in the other world. 1
307. There are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds. 2
308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people. 3
309. Four misfortunes befall the reckless man who consorts with another's wife: acquisition of demerit, disturbed sleep, illrepute and (rebirth in) states of woe. 4
310. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another's wife. 5

- 311.** *Kuso yathā duggahito,
hatthamevānukantati;
Sāmaññaṃ dupparāmaṭṭhaṃ,
nirayāyupakaḍḍhati.* 6
- 312.** *Yaṃ kiñci sithilaṃ kammaṃ,
saṃkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ,
na taṃ hoti mahapphalaṃ.* 7
- 313.** *Kayirā ce kayirāthenaṃ,
daḷhamenaṃ parakkame;
Sithilo hi paribbājo,
bhiyyo ākirate rajaṃ.* 8
- 314.** *Akataṃ dukkaṭaṃ seyyo,
pacchā tappati dukkaṭaṃ;
Katañca sukataṃ seyyo,
yaṃ katvā nānutappati.* 9
- 315.** *Nagaraṃ yathā paccantaṃ,
guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ,
khaṇo vo mā upaccagā;
Khaṇātītā hi socanti,
nirayamhi samappitā.* 10
- 316.** *Alajjitāye lajjanti,
lajjitāye na lajjare;
Micchādīṭṭhisamādānā,
sattā gacchanti duggatiṃ.* 11

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311. Just as *kusa* grass wrongly handled cuts the hand, even so, a recluse's life wrongly lived drags one to states of woe. 6
312. Any loose act, any corrupt observance, any life of questionable celibacy – none of these bear much fruit. 7
313. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passion all the more. 8
314. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later. 9
315. Just as a border city is closely guarded both within and without, even so, guard yourself. Do not let slip this opportunity (for spiritual growth). For those who let slip this opportunity grieve indeed when consigned to hell.³² 10
316. Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of – upholding false views, they go to states of woe. 11

- 317.** *Abhaye bhayadassino,
bhaye cābhayadassino;
Micchādiṭṭhisamādānā,
sattā gacchanti duggatiṃ.* 12
- 318.** *Avajje vajjamatino,
vajje cāvajjadassino;
Micchādiṭṭhisamādānā,
sattā gacchanti duggatiṃ.* 13
- 319.** *Vajjañca vajjato ñatvā,
avajjañca avajjato;
Sammādiṭṭhisamādānā,
sattā gacchanti suggatiṃ.* 14

Nirayavaggo dvāvisatimo niṭṭhito.

317. Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear – upholding false views, they go to states of woe. 12
318. Those who imagine evil where there is none, and do not see evil where it is upholding false views, they go to states of woe. 13
319. Those who discern the wrong as wrong and the right as right – upholding right views, they go to realms of bliss. 14

23. Nāgavaggo

- 320.** *Ahaṃ nāgo va saṅgāme,
cāpato patitaṃ saraṃ;
Ativākyam titikkhissaṃ,
dussīlo hi bahujjano.* 1
- 321.** *Dantaṃ nayanti samitiṃ,
dantaṃ rājābhirūhati;
Danto seṭṭho manussesu,
yotivākyam titikkhati.* 2
- 322.** *Varamassatarā dantā,
ājānīyā ca sindhavā;
Kuñjarā ca mahānāgā,
attadanto tato varam.* 3
- 323.** *Na hi etehi yānehi,
gaccheyya agataṃ disaṃ;
Yathāttanā sudantena,
danto dantena gacchati.* 4
- 324.** *Dhanapālo nāma kuñjaro,
kaṭukabhedano dunnivārayo;
Baddho kabaḷam na bhuñjati,
sumarati nāgavanassa kuñjaro.* 5

23. The Elephant

320. As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack virtue. 1
321. A tamed elephant is led into a crowd, and the king mounts a tamed elephant. Best among men is the subdued one who endures abuse. 2
322. Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the man who has subdued himself. 3
323. Not by these mounts, however, would one go to the Untrodden Land (Nibbāna), as one who is self-tamed goes by his own tamed and well-controlled mind. 4
324. Musty during rut, the tusker named Dhanapālaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest. 5

- 325.** *Middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyī;
Mahāvarāhova nivāpapuṭṭho,
punappunaṃ gabbhamupeti mando.* 6
- 326.** *Idaṃ pure cittamacāri cārikaṃ,
yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;
Tadajjahaṃ niggaheṣṣāmi yoniso,
hatthippabhinnaṃ viya aṅkusaggaho.* 7
- 327.** *Appamādaratā hotha,
sacittamanurakkhatha;
Duggā uddharathattānaṃ,
paṅke sannova kuṅjaro.* 8
- 328.** *Sace labhetha nipakaṃ sahāyaṃ,
saddhiṃ caraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni,
careyya tenattamano satīmā.* 9
- 329.** *No ce labhetha nipakaṃ sahāyaṃ,
saddhiṃ caraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
eko care mātaṅgaraññeva nāgo.* 10
- 330.** *Ekassa caritaṃ seyyo,
natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññeva nāgo.* 11

325. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again. 6
326. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his ankus an elephant in rut. 7
327. Delight in heedfulness ! Guard well your thoughts ! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud. 8
328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully. 9
329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone. 10
330. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like an elephant in the elephant forest. 11

- 331.** *Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena;
Puññaṃ sukhaṃ jīvitasāṅkhayamhi,
sabbassa dukkhassa sukhaṃ pahānaṃ.* 12
- 332.** *Sukhā mattheyyatā loke,
atho petteyyatā sukhā;
Sukhā sāmaññaṭā loke,
atho brahmaññaṭā sukhā.* 13
- 333.** *Sukhaṃ yāva jarā sīlaṃ,
sukhā saddhā patitṭhitā;
Sukho paññāya paṭilābho,
pāpānaṃ akaraṇaṃ sukhaṃ.* 14

Nāgavaggo tevīsatisimo niṭṭhito.

331. Good are friends when need arises; good is contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering (through Arahatsip). 12
332. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men. 13
333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil. 14

24. Taṇhāvaggo

- 334.** *Manujassa pamattacārino,
taṇhā vaḍḍhati māluvā viya;
So plavatī hurā huram,
phalamicchaṃva vanasmi vānaro.* 1
- 335.** *Yaṃ esā sahate jammī,
taṇhā loke visattikā;
Sokā tassa pavaḍḍhanti,
abhivaṭṭhaṃva bīraṇaṃ.* 2
- 336.** *Yo cetaṃ sahate jammim,
taṇhaṃ loke duraccayaṃ;
Sokā tamhā papatanti,
udabinduva pokkharā.* 3
- 337.** *Taṃ vo vadāmi bhaddaṃ vo,
yāvantettha samāgatā;
Taṇhāya mūlaṃ khaṇatha,
usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova,
māro bhañji punappunaṃ.* 4
- 338.** *Yathāpi mūle anupaddave daḷhe,
chinnopi rukkho punareva rūhati;
Evampi taṇhānusaye anūhate,
nibbattatī dukkhamidaṃ punappunaṃ.* 5

24. Craving

334. The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, he leaps from life to life (tasting the fruit of his kamma). 1
335. Whoever is overcome by this wretched and sticky craving, his sorrows grow like grass after the rains. 2
336. But whoever overcomes this wretched craving, so difficult to overcome, from him sorrows fall away water from a lotus leaf. 3
337. This I say to you: Good luck to all assembled here ! Dig up the root of craving, like one in search of the fragrant roots of *bīrana* grass. Let not Māra crush you again and again, as a flood crushes a reed. 4
338. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again. 5

- 339.** *Yassa chattimsati sotā,
manāpasavanā bhusā;
Māhā vahanti duddiṭṭhim,
saṅkappā rāganissitā.* 6
- 340.** *Savanti sabbadhi sotā,
latā uppajja tiṭṭhati;
Tañca disvā lataṃ jātam,
mūlaṃ paññāya chindatha.* 7
- 341.** *Saritāni sinehitāni ca,
somanassāni bhavanti jantuno;
Te sātasiṭā sukhesino,
te ve jātijarūpagā narā.* 8
- 342.** *Tasiṇāya purakkhatā pajā,
parisappanti sasova bandhito;
Saṃyojanasaṅgasattakā,
dukkhamupenti punappunaṃ cirāya.* 9
- 343.** *Tasiṇāya purakkhatā pajā,
parisappanti sasova bandhito;
Tasmā tasiṇaṃ vinodaye,
ākaṅkhanta virāgamattano.* 10
- 344.** *Yo nibbanatho vanādhimutto,
vanamutto vanameva dhāvati;
Taṃ puggalametha passatha,
mutto bandhanameva dhāvati.* 11

339. The misguided man in whom the thirty-six currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts.³³ 6
340. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom. 7
341. Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay. 8
342. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time. 9
343. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving. 10
344. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man ! Though freed, he runs back to that very bondage ! 11

- 345.** *Na taṃ daḷhaṃ bandhanamāhu dhīrā,
yadāyasaṃ dārujapabbajañca;
Sārattarattā maṇikuṇḍalesu,
puttesu dāresu ca yā apekkhā.* 12
- 346.** *Etaṃ daḷhaṃ bandhanamāhu dhīrā,
ohāriṇaṃ sithilaṃ duppamuñcaṃ;
Etampi chetvāna paribbajanti,
anapekkhino kāmasukhaṃ pahāya.* 13
- 347.** *Ye rāgarattānupatanti sotam,
sayamkatam makkataḥkova jālam;
Etampi chetvāna vajanti dhīrā,
anapekkhino sabbadukkhaṃ pahāya.* 14
- 348.** *Muñca pure muñca pacchato,
majjhe muñca bhavassa pāragū;
Sabbattha vimuttamānaso,
na punaṃ jātijaraṃ upehisi.* 15
- 349.** *Vitakkamathitassa jantuno,
tibbarāgassa subhānupassino;
Bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṃ karoti bandhanaṃ.* 16
- 350.** *Vitakkūpasame ca yo rato,
asubhaṃ bhāvayate sadā sato;
Esa kho byanti kāhiti,
esa checchati mārabandhanaṃ.* 17

- 345-346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives – that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world. 12-13
347. Those who are lust-infatuated fall back into the swirling current (of samsāra) like a spider on its self-spun web. This, too, the wise cut off. Without any longing, they abandon all suffering and renounce the world. 14
348. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death. 15
349. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, his craving steadily grows. He makes the fetter strong indeed. 16
350. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful – it is he who will make an end of craving and rend asunder Māra's fetter. 17

- 351.** *Niṭṭhaṅgato asantāsī,
vītataṇho anaṅgaṇo;
Acchindi bhavasallāni,
antimoyaṃ samussayo.* 18
- 352.** *Vītataṇho anādāno,
niruttipadakovido;
Akkharānaṃ sannipātaṃ,
jaññā pubbāparāni ca;
Sa ve "antimasārīro,
mahāpañño mahāpuriso"ti vuccati.* 19
- 353.** *Sabbābhibhū sabbavidūhamasmi,
sabbesu dhammesu anūpalitto;
Sabbāñjaho taṇhakkhaye vimutto,
sayam abhiññāya kamuddiseyyaṃ.* 20
- 354.** *Sabbadānaṃ dhammadānaṃ jināti,
sabbarasaṃ dhammaraso jināti;
Sabbaratiṃ dhammarati jināti,
taṇhakkhayo sabbadukkhaṃ jināti.* 21
- 355.** *Hananti bhogā dummedhaṃ,
no ca pāragavesino;
Bhogataṇhāya dummedho,
hanti aññeva attanaṃ.* 22
- 356.** *Tiṇadosāni khettāni,
rāgadosā ayaṃ pajā;
Tasmā hi vītarāgesu,
dinnaṃ hoti mahapphalaṃ.* 23

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351. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence – for him this is the last body. 18
352. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence – he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man. 19
353. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher ? 20
354. The gift of Dhamma excels all gifts; the taste of Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering. 21
355. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others. 22
356. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit. 23

- 357.** *Tiṇadosāni khattāni,
dosadosā ayaṃ pajā;
Tasmā hi vītadosesu,
dinnam hoti mahapphalaṃ.* 24
- 358.** *Tiṇadosāni khattāni,
mohadosā ayaṃ pajā;
Tasmā hi vītamohesu,
dinnam hoti mahapphalaṃ.* 25
- 359.** *Tiṇadosāni khattāni,
taṇhādosā ayaṃ pajā;
Tasmā hi vītataṇhesu,
dinnam hoti mahapphalaṃ.* 26

Taṇhāvaggo catuṅsatimo niṭṭhito.

357. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit. 24
358. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit. 25
359. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit. 26

25. Bhikkhuvaggo

- 360.** *Cakkhunā saṃvaro sādhu,
sādhu sotena saṃvaro;
Ghānena saṃvaro sādhu,
sādhu jivhāya saṃvaro.* 1
- 361.** *Kāyena saṃvaro sādhu,
sādhu vācāya saṃvaro;
Manasā saṃvaro sādhu,
sādhu sabbattha saṃvaro;
Sabbattha saṃvuto bhikkhu,
sabbadukkhā pamuccati.* 2
- 362.** *Hatthasaṃyato pādasam̐yato,
vācāsam̐yato sam̐yatuttamo;
Ajjhattarato samāhito,
eko santusito tamāhu bhikkhuṃ.* 3
- 363.** *Yo mukhasam̐yato bhikkhu,
mantabhāṇī anuddhato;
Atthaṃ dhammañca dīpeti,
madhuraṃ tassa bhāsitaṃ.* 4
- 364.** *Dhammārāmo dhammarato,
dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu,
saddhammā na parihāyati.* 5

25. The Monk

360. Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue. 1
361. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering. 2
362. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented – him do people call a monk. 3
363. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit – whatever he says is pleasing. 4
364. The The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma and bears the Dhamma well in mind, he does not fall away from the sublime Dhamma. 5

- 365.** *Salābhaṃ nātimaññeyya,
nāññesaṃ pihayaṃ care;
Aññesaṃ pihayaṃ bhikkhu,
samādhiṃ nādhigacchati.* 6
- 366.** *Appalābhopi ce bhikkhu,
salābhaṃ nātimaññati;
Taṃ ve devā pasamsanti,
suddhājīviṃ atanditaṃ.* 7
- 367.** *Sabbaso nāmarūpasmim,
yassa natthi mamāyitaṃ;
Asatā ca na socati,
sa ve "bhikkhū"ti vuccati.* 8
- 368.** *Mettāvihārī yo bhikkhu,
pasanno buddhasāsane;
Adhigacche padaṃ santaṃ,
saṅkhārūpasamaṃ sukhaṃ.* 9
- 369.** *Siñca bhikkhu imaṃ nāvaṃ,
sittā te lahumessati;
Chetvā rāgañca dosañca,
tato nibbānamehisi.* 10
- 370.** *Pañca chinde pañca jahe,
pañca cuttari bhāvaye;
Pañca saṅgātigo bhikkhu,
"oghatiṇṇo"ti vuccati.* 11

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption. 6
366. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort, him even the gods praise. 7
367. He who has no attachment whatsoever for the mind and body, who does not grieve of what he has not – he is truly called a monk. 8
368. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbāna, the bliss of the cessation of all conditioned things. 9
369. Empty this boat, O monk ! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbāna. 10
370. Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood.³⁴ 11

- 371.** *Jhāya bhikkhu mā pamādo,
mā te kāmaguṇe ramessu cittaṃ;
Mā lohaguḷaṃ gilī pamatto,
mā kandi "dukkhamida"nti ḍayhamāno.* 12
- 372.** *Natthi jhānaṃ apaññassa,
paññā natthi ajhāyato;
Yamhi jhānañca paññā ca,
sa ve nibbānasantike.* 13
- 373.** *Suññāgāraṃ paviṭṭhassa,
santacittassa bhikkhuno;
Amānusī rati hoti,
sammā dhammaṃ vipassato.* 14
- 374.** *Yato yato sammasati,
khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ,
amataṃ taṃ vijānataṃ.* 15
- 375.** *Tatrāyamādi bhavati,
idha paññassa bhikkhuno;
Indriyagutti santuṭṭhi,
pātimokkhe ca saṃvaro.* 16
- 376.** *Mitte bhajassu kalyāṇe,
suddhājīve atandite;
Paṭisanthāravutyassa,
ācāra kusalo siyā;
Tato pāmojjabahulo,
dukkhassantaṃ karissati.* 17

371. Meditate, O monk ! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red hot iron ball, lest you cry when burning, "O this is painful !" 12
372. There is no meditative concentration for him who lacks insight, and no insight for him who lacks meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbāna. 13
373. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights. 14
374. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless.³⁵ 15
375. Control of the senses, contentment, restraint according to the code of monastic discipline – these form the basis of holy life here for the wise monk. 16
376. Let him associate with friends who are noble, energetic and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of suffering. 17

- 377.** *Vassikā viya pupphāni,
maddavāni pamuñcati;
Evaṃ rāgañca dosañca,
vipparamuñcetha bhikkhavo.* 18
- 378.** *Santakāyo santavāco,
santavā susamāhito;
Vantalokāmiso bhikkhu,
"upasanto"ti vuccati.* 19
- 379.** *Attanā codayattānaṃ,
paṭimaṃsetha attanā;
So attagutto satimā,
sukhaṃ bhikkhu vihāhisi.* 20
- 380.** *Attā hi attano nātho,
Attā hi attano gati;
Tasmā saṃyamamattānaṃ,
assaṃ bhadrava vāṇijo.* 21
- 381.** *Pāmojjabahulo bhikkhu,
pasanno buddhasāsane;
Adhigacche padaṃ santaṃ,
saṅkhārūpasamaṃ sukhaṃ.* 22
- 382.** *Yo have daharo bhikkhu,
yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti,
abbhā muttova candimā.* 23

Bhikkhuvaggo pañcaviṣatimo niṭṭhito.

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377. Just as the jasmine creeper sheds its withered flowers, even so, O monks, should you totally shed lust and hatred ! 18
378. The monk who is calm in body, calm in speech, calm in thought, well composed and who has spewn out worldliness – he, truly, is called serene. 19
379. By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness. 20
380. One is one's own protector, one is one's own refuge. Therefore, one should control oneself, even as the trader controls a noble steed. 21
381. Full of job, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things. 22
382. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds. 23

26. Brāhmaṇavaggo

- 383.** *Chinda sotaṃ parakkamma,
kāme panuda brāhmaṇa;
Saṅkhārānaṃ khayam ñatvā,
akataññūsi brāhmaṇa.* 1
- 384.** *Yadā dvayesu dhammesu,
pāragū hoti brāhmaṇo;
Athassa sabbe saṃyogā,
atthaṃ gacchanti jānato.* 2
- 385.** *Yassa pāraṃ apāraṃ vā,
pārāpāraṃ na vijjati;
Vītaddaraṃ viṣaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 3
- 386.** *Jhāyiṃ virajamāsīnaṃ,
katakiccamanāsavaṃ;
Uttamatthamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 4
- 387.** *Divā tapati ādicco,
rattimābhāti candimā;
Sannaddho khattiyo tapati,
jhāyī tapati brāhmaṇo;
Atha sabbamahorattiṃ,
buddho tapati tejasā.* 5

26. The Holy Man

383. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all conditioned things, become, O holy man, the knower of the Uncreate (Nibbāna)!³⁶ 1
384. When a holy man has reached the summit of the two paths (meditative concentration and insight), he knows the truth and all his fetters fall away. 2
385. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered – him do I call a holy man.³⁷ 3
386. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal – him do I call a holy man. 4
387. The sun shines by day, the moon shines by night. The warrior shines in armour, the holy man shines in meditation. But the Buddha shines resplendent all day and all night. 5

- 388.** *Bāhitapāpoti brāhmaṇo,
samacariyā samaṇoti vuccati;
Pabbājayamattano malaṃ,
tasmā "pabbajito"ti vuccati.* 6
- 389.** *Na brāhmaṇassa pahareyya,
nāssa muñcetha brāhmaṇo;
Dhī brāhmaṇassa hantāraṃ,
tato dhī yassa muñcati.* 7
- 390.** *Na brāhmaṇassetadakiñci seyyo,
yadā nisedho manaso piyehi;
Yato yato hiṃsamano nivattati,
tato tato sammatimeva dukkhaṃ.* 8
- 391.** *Yassa kāyena vācāya,
manasā natthi dukkaṭaṃ;
Saṃvutaṃ tīhi ṭhānehi,
tamahaṃ brūmi brāhmaṇaṃ.* 9
- 392.** *Yamhā dhammaṃ vijāneyya,
sammāsambuddhadesitaṃ;
Sakkaccaṃ taṃ namasseyya,
aggihuttaṃva brāhmaṇo.* 10
- 393.** *Na jaṭāhi na gottena,
na jaccā hoti brāhmaṇo;
Yamhi saccañca dhammo ca,
so sucī so ca brāhmaṇo.* 11

388. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate. 6
389. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger. 7
390. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside. 8
391. He who does no evil in deed, word and thought, who is restrained in these three ways – him do I call holy man. 9
392. Just as a Brahmin priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha. 10
393. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist – he is pure. He is a holy man. 11

- 394.** *Kim te jaṭāhi dummedha,
kim te ajinasāṭiyā;
Abbhantaraṃ te gahanaṃ,
bāhiraṃ parimajjasi.* 12
- 395.** *Paṃsukūladharaṃ jantaṃ,
kisaṃ dhamanisanthataṃ;
Ekaṃ vanasmiṃ jhāyantaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 13
- 396.** *Na cāhaṃ brāhmaṇaṃ brūmi,
yonijaṃ mattisambhavaṃ;
Bhovādi nāma so hoti,
sace hoti sakiñcano;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 14
- 397.** *Sabbasaṃyojanaṃ chetvā,
yo ve na paritassati;
Saṅgātigaṃ viṣaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 15
- 398.** *Chetvā naddhiṃ varattañca,
sandānaṃ sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 16
- 399.** *Akkosaṃ vadhabandhañca,
aduṭṭho yo titikkhati;
Khantībalaṃ balānikāṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 17

394. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); Only outwardly do you cleanse yourself.³⁸ 12
395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest – him do I call a holy man. 13
396. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging – him do I call a holy man. 14
397. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated – him do I call a holy man. 15
398. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened – him do I call a holy man. 16
399. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience – him do I call a holy man. 17

- 400.** *Akkodhanaṃ vatavantaṃ,
sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 18
- 401.** *Vāri pokkharapatteva,
āraggeriva sāsapo;
Yo na limpati kāmesu,
tamahaṃ brūmi brāhmaṇaṃ.* 19
- 402.** *Yo dukkhassa pajānāti,
idheva khayamattano;
Pannabhāraṃ viṣaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 20
- 403.** *Gambhīrapaññaṃ medhāviṃ,
maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 21
- 404.** *Asaṃsatthaṃ gahaṭṭhehi,
anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 22
- 405.** *Nidhāya daṇḍaṃ bhūtesu,
tasesu thāvaresu ca;
Yo na hanti na ghātetī,
tamahaṃ brūmi brāhmaṇaṃ.* 23

400. He who is free from anger, is devout, virtuous, without craving, selfsubdued and bears his final body – him I call a holy man. 18
401. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures – him do I call a holy man. 19
402. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated – him do I call a holy man. 20
403. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal – him do I call a holy man. 21
404. He who holds aloof from house holders and ascetics alike, and wanders about with no fixed abode and but few wants – him do I call a holy man. 22
405. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill – him do I call a holy man. 23

- 406.** *Aviruddhaṃ viruddhesu,
attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 24
- 407.** *Yassa rāgo ca doso ca,
māno makkho ca pātito;
Sāsaporiva āraggā,
tamahaṃ brūmi brāhmaṇaṃ.* 25
- 408.** *Akakkasaṃ viññāpaniṃ,
giraṃ saccamudīraye;
Yāya nābhisaje kañci,
tamahaṃ brūmi brāhmaṇaṃ.* 26
- 409.** *Yodha dīghaṃ va rassaṃ vā,
aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādiyati,
tamahaṃ brūmi brāhmaṇaṃ.* 27
- 410.** *Āsā yassa na vijjanti,
asmim loke paramhi ca;
Nirāsāsaṃ viṣaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 28
- 411.** *Yassālayā na vijjanti,
aññāya akathaṃkathī;
Amatogadhamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 29

406. He who is friendly amidst the hostile, peaceful amidst the violent, and un-attached amidst the attached – him do I call a holy man. 24
407. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle – him do I call a holy man. 25
408. He who utters gentle, instructive and truthful words, who imprecates none – him do I call a holy man. 26
409. He who wants nothing of either this world or the next, who is desire-free and emancipated – him do I call a holy man. 27
410. He who wants nothing of either this world or the next, who is desire-free and emancipated – him do I call a holy man. 28
411. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless – him do I call a holy man. 29

- 412.** *Yodha puññañca pāpañca,
ubho saṅgamupaccagā;
Asokaṃ virajaṃ suddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 30
- 413.** *Candaṃva vimalaṃ suddhaṃ,
vippasannamanāvilāṃ;
Nandībhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 31
- 414.** *Yomaṃ palipathaṃ duggaṃ,
saṃsāraṃ mohamaccagā;
Tiṇṇo pāragato jhāyī,
anejo akathaṃkathī;
Anupādāya nibbuto,
tamahaṃ brūmi brāhmaṇaṃ.* 32
- 415.** *Yodha kāme pahantvāna,
anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 33
- 416.** *Yodha taṇhaṃ pahantvāna,
anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 34
- 417.** *Hitvā mānusakaṃ yogaṃ,
dibbaṃ yogaṃ upaccagā;
Sabbayogavisamṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 35

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412. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure – him do I call a holy man. 30
413. He who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence – him do I call a holy man. 31
414. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to Nibbana – him do I call a holy man. 32
415. He who, having abandoned sensual pleasures, has renounced the household life and become a homeless one; has destroyed both sensual desire and continued existence-him do I call a holy man. 33
416. He who, having abandoned craving, has renounced the household life and become a homeless one, has destroyed both craving and continued existence – him do I call a holy man. 34
417. He who, casting off human bonds and transcending heavenly ties, is wholly delivered of all bondages – him do I call a holy man. 35

- 418.** *Hitvā ratiñca aratiñca,
sītibhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 36
- 419.** *Cutiṃ yo vedi sattānaṃ,
upapattiñca sabbaso;
Asattaṃ sugataṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 37
- 420.** *Yassa gatiṃ na jānanti,
devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 38
- 421.** *Yassa pure ca pacchā ca,
majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 39
- 422.** *Usabhaṃ pavaraṃ vīraṃ,
mahesiṃ vijitāvināṃ;
Anejaṃ nhātakaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 40
- 423.** *Pubbenivāsaṃ yo vedi,
saggāpāyañca passati,
Atho jātikkhayaṃ patto,
abhiññāvosiṭo muni;
Sabbavositavosānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.* 41

Brāhmaṇavaggo chabbīsatisimo niṭṭhito.

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418. He who, having cast off likes and dislikes, has become tranquil, is rid of the substrata of existence and like a hero has conquered all the worlds – him do I call a holy man. 36
419. He who in every way knows the death and rebirth of all beings, and is totally detached, blessed and enlightened – him do I call a holy man. 37
420. He whose track no gods, no angels, no humans trace, the Arahat who has destroyed all cankers – him do I call a holy man. 38
421. He who clings to nothing of the past, present and future, who has no attachment and holds on to nothing – him do I call a holy man. 39
422. He, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened one – him do I call a holy man. 40
423. He who knows his former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence – him do I call a holy man. 41

(Ettāvatā sabbapaṭhame yamakavagge cuddasa vatthūni, appamādavagge nava, cittavagge nava, pupphavagge dvādasa, bālavagge pannarasa, paṇḍitavagge ekādasa, arahantavagge dasa, sahasavagge cuddasa, pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, buddhavagge nava sukhavagge aṭṭha, piyavagge nava, kodhavagge aṭṭha, malavagge dvādasa, dhammaṭṭhavagge dasa, maggavagge dvādasa, pakiṇṇakavagge nava, nirayavagge nava, nāgavagge aṭṭha, taṇhāvagge dvādasa, bhikkhuvagge dvādasa, brāhmaṇavagge cattālīsāti pañcādhikāni tīṇi vatthusatāni. Satevīsacatussatā, catusaccavibhāvinā; Satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti)

Dhammapade vaggānamuddānaṃ –

Yamakappamādo cittaṃ, pupphaṃ bālena paṇḍito;
 Arahanto sahasaṅca, pāpaṃ daṇḍena te dasa.
 Jarā attā ca loko ca, buddho sukhaṃ piyena ca;
 Kodho malañca dhammaṭṭho, maggavaggena vīsati.
 Pakiṇṇaṃ nirayo nāgo, taṇhā bhikkhu ca brāhmaṇo;
 Ete chabbīsati vaggā, desitādiccabandhunā.

Gāthānamuddānaṃ –

Yamake vīsati gāthā, appamādamhi dvādasa;
 Ekādasa cittavagge, pupphavaggamhi soḷasa.
 Bāle ca soḷasa gāthā, paṇḍitamhi catuddasa;
 Arahante dasa gāthā, sahasse honti soḷasa.
 Terasa pāpavaggamhi, daṇḍamhi dasa satta ca;
 Ekādasa jarā vagge, attavaggamhi tā dasa.

Dvādasā lokavaggamhi, buddhavaggamhi ṭhārasa
 Sukhe ca piyavagge ca, gāthāyo honti dvādasā.
 Cuddasā kodhavaggamhi, malavagge kavīsati;
 Sattarasa ca dhammaṭṭhe, maggavagge sattarasa.
 Pakiṇṇe soḷasa gāthā, niraye nāge ca cuddasā;
 Chabbāsa taṇhāvaggamhi, tevīsa bhikkhuvaggikā.
 Ekatālīsagāthāyo, brāhmaṇe vaggamuttame;
 Gāthāsātāni cattāri, tevīsa ca punāpare;
 Dhammapade nipātamhi, desitādiccabandhunāti.

Dhammapadapāḷi niṭṭhitā.