

DHAMMAPADAM.

**AN ANTHOLOGY OF THE
SAYINGS OF THE BUDDHA**

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PREFACE

The *Dhammapada* is a collection of select verses from the Suttapiṭaka of the Buddhist literature. There is no other Buddhist text which has gained such a world-wide reputation as this. From the most ancient times it has been in constant use among various schools of Buddhists and a thorough knowledge of it was expected from the members of the Order.

‘If I were to name any book’, says Dr. Cassius A. Pereira, ‘from the whole Tipiṭaka, as having been of most service to me, I should, without hesitation choose the *Dhammapada*, and it goes without saying that, to me, it was the best single book in all the wide world of literature. For forty years, and more, it has been my constant companion and never failing solace in every kind of misfortune and grief. One never turns in vain to these stanzas of incomparable beauty for advice, for alleviation of life’s manifold pains, or for message of cheer and penetrating insight’.*

Many others who have read this book will thoroughly endorse this statement. The *Dhammapada* was the first Pali text ever printed in Europe. It was published with a Latin translation by Victor Fousböll, a Danish professor, of Copenhagen, in 1855. Fousböll was the indefatigable editor of the biggest of all the Pali commentaries, the *Jātakatīhāskathā*, for the first time in Europe. It consists of seven volumes and more than 3,000 pages.

* Taken from the Introduction to Ven. Nārada Thera’s translation of the *Dhammapada*.

For the first time the *Dhammapada* was translated into English by the foremost orientalist of the nineteenth century, Professor Max Müller, in 1881. Since then there have appeared a considerable number of English translations, the latest of which is by the Eminent Professor Sir Radha Krishnan, who is a well-known figure both in the East and the West.

According to my knowledge, the first German version of the *Dhammapada* was brought out in 1893, by the German orientalist K. E. Neumann. There are seven Hindi versions, the latest of which is by the Venerable Ānanda Kausalyāyana of Benares. The first Hindi version was brought out in 1904, by Mr. Sūryakumāra Varma. Though there are various versions in many other languages, a Tamil version of this was lacking. The Venerable N. Somananda, a Sinhalese monk who is working in the Tamil Land for more than twenty years, has filled this gap in 1950 by translating the *Dhammapada* into Tamil.

The Northern collection of the *Dhammapada*, which is in Sanskrit, and sometimes called *Udānavarga*, is somewhat different from our text. It contains about 500 stanzas while our's has only 423. There are four Chinese versions of the Northern collection and one of which was printed from blocks in China, in 972 A.C., nearly seven centuries before Gutenberg's invention of printing in Europe. Professor W. W. Rockhill of England translated the *Udānavarga* from Tibetan into English in 1878, and it was reprinted in 1883 and 1892, in London.

Though there are numerous editions and translations of our text, the book is still in great demand. As there is a new awakening in Buddhism, the demand for it is bound to be greater in the future. My translation is based

on some former translations, but I had no hesitation to remove some long-standing errors in the text, and translate them in the way that I thought more appropriate.

My thanks are due to Dr. O. H. de A. Wijesekara, Professor of Sanskrit, University of Ceylon, for various suggestions and improvements in the translation and Mrs. Wijesekara for going through my Manuscript and revising where it was necessary.

Messrs. The Colombo Apothecaries' Company, Limited is to be commended for undertaking the publication of this important work as they have done of several other works of mine.

All royalties received by me through the sale of this book will be used for charitable purposes such as the London Vihāra Fund, and publication of the Buddhist texts.

A. P. BUDDHADATTA

Aggārāma,
Ambalangoda.

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DHAMMAPĀDAM

NAMO TAṢṢA BHAGAVATO
ARAHATO SAMMĀSAMBUDDHASSA.

Homage to the Blessed One, the Exalted
One, the Fully-Enlightened One.

1. YAMAKAVAGGA. THE PAIRS

1. Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā ;
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato naṅ dukkhāṃ anveti
cakkhaṅ va vahaṭo padaṅ.

1. All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox (who is drawing a cart).

2. Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā ;
manasā ce pasannena
bhāsati vā karoti vā,
tato naṅ sukham anveti
chāyā va anapāyini.

2. Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never-departing shadow.

3. Akkocchi maṇ, avadhi maṇ,
ajini maṇ, ahāsi me,
ye ca taṇ upanayhanti
veraṇ tesā na sammati.

3. In those who harbour such thoughts: 'He reviled me, beat me, overpowered me, robbed me', anger never is stilled.

4. Akkocchi maṇ, avadhi maṇ,
ajini maṇ, ahāsi me,
ye taṇ na upanayhanti
veraṇ tes' ūpasammati.

4. Of those who do not cherish such thoughts: 'He reviled me, maltreated me, defeated me, and robbed me', hatred is (easily) appeased.

5. Na hi verena verāni
sammanti' dha kudācanaṇ;
averena ca sammanti;
esa dhammo sanantano.

5. Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law.

6. Pare ea na vijānanti
mayam ettha yamāmase;
ye ca tattha vijānanti,
tato sammanti medhagā.

6. The many never realise that all of us here shall one day die. But those who realise that, have their quarrels calmed thereby.

7. Subhānupassiṇ viharantaṇ,
 indriyesu asaṇvutaṇ,
 bhojanamhi amattaññaṇ,
 kusītaṇ hīnavīriyaṇ,
 taṇ ve pasahati Māro
 vāto rukkhaṇ va dubbalaṇ.

7. Whosoever lives delighting in visual forms, with senses unsubdued, immoderate in food, sluggish and inert,—him verily does Māra overthrow as the wind a weak tree.

8. Asubhānupassiṇ viharantaṇ,
 indriyesu susaṇvutaṇ,
 bhojanamhi ca mattaññaṇ,
 saddhaṇ āradhaviīriyaṇ,
 taṇ ve nappasahati Māro
 vāto selaṇ va pabbataṇ.

8. Whosoever lives taking no delight in one's own body or outer things, with senses restrained, moderate in food, full of confidence in the teaching, and strenuous,—him verily Māra does not overthrow any more than the wind a mountain rock.

9. Anikkasāvo kāsāvaṇ
 yo vatthaṇ paridahissati
 apeto damasaccena
 na so kāsāvam arahati.

9. Whosoever, not freed from blemish, lacking in self-restraint and truth, should don the yellow robe he is not worthy of it.

10. Yo ca vantakasāv' assa,
 sīlesu susamāhito,
 upeto dama-saccena,
 sa ve kāsāvam arahati.

10. He who has thrown away all impurities, *firm-fixed* in morals, possessed of self-control and truth, is indeed worthy of the yellow robe.

11. Asāre sāramatino
 sāre c'āsāradassino
 te sāraṇ nādhigacchanti
 micchāsaṅkappa-gocarā.

11. Those who mistake the false for the true, and the true for the false,—they who abide in the pasture-ground of wrong thoughts,—never arrive at the real.

12. Sāraṇ ca sārato ñatvā
 asāraṇ ca asārato,
 to sāram adhigacchanti
 sammāsaṅkappagocarā.

12. Those who know the *true as the true*, and the *false as the false*, who abide in right-mindedness, they arrive at the real.

13. Yathā agāraṇ ducchannaṇ
 vuṭṭhī samativijjhati,
 evaṇ abhāvitaṇ cittaṇ
 rāgo samativijjhati.

13. As rain gets into a ill-thatched house, so lust penetrates an undeveloped mind.

14. Yathā agāraṇ suḥannaṇ
 vuṭṭhī na samativijjhati,
 evaṇ subhāvitaṇ cittaṇ
 rāgo na sāmativijjhati.

14. As rain gets not into a well-thatched house, so *craving* gets not into a well-developed mind.

15. Idha socati, pecca socati,
 pāpakārī ubhayattha socati.
 So socati, so vihaññati,
 disvā kamma-kiliṭṭham attano.

15. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. He mourns, he is afflicted, beholding his own foul deeds.

16. Idha modati, pecca modati,
 katapuñño ubhayattha modati,
 So modati, so pamodati,
 disvā kammavisuddhim attano.

16. He rejoices here, he rejoices hereafter, in both worlds the well-doer rejoices. He rejoices, exceedingly rejoices, seeing his own pure deeds.

17. Idha tappati, pecca tappati,
 pāpakārī ubhayattha tappati;
 'pāpam me katan' ti tappati;
 bhīyo tappati duggatiṇ gato.

17. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. 'I have done evil' is the thought that torments him. Still greater is his grief when he goes to the states of woe.

18. Idha nandati, pecca nandati,
 kātapuñño ubhayattha nandati;
 ‘ puññam me katan ’ ti nandati;
 bhīyo nandati suggatiṅ gato.

18. Here he is joyful, hereafter he is joyful, in both worlds the well-doer is joyful. ‘ I have done good ’ is the thought that makes him happy. Still greater is his joy when he goes to the states of bliss.

19. Bahum pi ce sahitaṅ¹ bhāsamāno
 na takkaro hoti naro pamatto,
 gopo va gāvo gaṇayaṅ paresaṅ
 na bhāgavā sāmāññaṣṣa hoti.

19. Although he may recite the Sacred Texts¹ constantly but acts not in accordance with them, the heedless man is like a cowherd who counts others’ kine; he has no share in the blessings of a recluse.

20. Appam pi ce sahitaṅ bhāsamāno
 dhammassa hoti anudhammacārī,
 rāgañ ca dosañ ca pahāya mohaṅ,
 sammappaḥāno suvimutta-citto
 anupādiyāno idha vā huraṅ vā
 sa bhāgavā sāmāññaṣṣa hoti.

20. If a man recites a little of the Sacred Texts but puts its precepts into practice, ridding himself of craving, hatred and delusion, possessed of right knowledge, with mind totally freed, clinging to nothing in this or in any other world, he shares the blessings of a recluse.

1. This is the only place in the Pali texts where this word occurs to indicate ‘literature’. It is doubtful whether this was used here to mean the same thing. Another possibility here is to take this as two words *sa* and *hitam*, instead of one. If we take it as two words we have to translate it as : ‘ Though much he speaks about beneficial things ’.

2. APPAMĀDAVAGGĀ. HEEDFULNESS

21. Appamādo amatapadaṇ ;
pamādo maccuno padaṇ.
Appamattā na mīyanti ;
ye pamattā yathā matā.

21. Vigilance is the way to Deathless. Negligence is the path to death. Those that are vigilant do not die. Those that are negligent are like unto the dead.

22. Etaṇ viśesato ñatvā
appamādamhi paṇḍitā,
appamāde pamodaṇti
ariyānaṇ gocaṇe ratā.

22. Understanding this distinction of the vigilance, the wise rejoice therein, taking delight in the ways of the Noble.

23. Te jhāyino sātatikā
niccaṇ daḥhaparakkamā
phuṇṇanti dhīrā nibbāṇaṇ
yogakkhemaṇ anuttaraṇ.

23. These wise ones, given to meditation and recollectedness, ever persevering, realise *nibbāna*, which is supreme and free of all bonds.

24. Uṭṭhānavato satimato
sucikammaṇsa nisammakāriṇo
saññatassa ca dhammajīvino
appamattassa yaso' bhivaḍḍhati.

24. Whosoever is energetic, mindful, pure in conduct, discriminating, self-restrained, righteous of life, vigilant,—the fame of such an one continually increases.

25. Utthānen' appamādena
saññamena damēna ca
dīpaṇ kayirātha medhāvī
yaṇ ogho nābhikīrati.

25. By diligence, vigilance, discipline, and self-mastery, let the wise man make (for himself an) island that no flood can overcome.

26. Pamādam anuyuñjanti
bālā dummedhino janā ;
appamādañ ca medhāvī
dhanāṇ seṭṭhaṇ va rakkhati.

26. Fools of their foolishness give themselves over to negligence, but the wise man keeps watch over his vigilance as over his chief treasure.

27. Mā pamādam anuyuñjetha ;
mā kāmarati-santhavaṇ.
Appamatto hi jhāyanto
pappoti vipulaṇ sukhaṇ.

27. Give not yourselves unto negligence ; have no intimacy with sensuous delights. The vigilant, meditative person attains much happiness.

28. Pamādaṇ appamādena
yadā nudati paṇḍito
paññāpāsādam āruyha
asoko sokiniṇ pajaṇ
pabbataṭṭho va bhummaṭṭhe
dhīro bāle avekkhati.

28. When the wise man casts away wantonness by vigilance, this sorrowless warrior, ascending the palace of wisdom, looks down upon sorrow-laden, ignorant mankind, as a mountaineer looks down upon those in the valley.

29. Appamatto pamāttesu
 suttesu bahujāgaro
 abalassaṇ va sīghasso
 hitvā yāti sumedhaso.

29. Vigilant among the negligent, wide-awake among those asleep, the wiseman advances like a swift horse leaving a weak nag behind.

30. Appamādena Maghavā
 devānaṇ seṭṭhataṇ gato.
 Appamādaṇ pasaṇsati ;
 pamādo garahito sadā.

30. By vigilance it was that Indra attained chief place among the gods. Earnestness is ever praised ; wantonness is ever despised.

31. Appamādarato bhikkhu
 pamāde bhayadassivā
 saññojanaṇ aṇuṇ thūlaṇ
 ḍahaṇ aggī va gacchati.

31. The monk whose delight is in vigilance, who looks with fear on negligence, advances like fire, burning all fetters, small and great.

32. Appamādarato bhikkhu
 pamāde bhayadassivā
 abhabbo parihānaya,
 nibbāṇass'eva santike.

32. The monk whose delight is in vigilance, who looks with fear on negligence, is not liable to fall ; he is in the presence of *nibbāna*.

3. CITTAVAGGA. THE MIND

33. Phandanāṅ capalaṅ cittaṅ
durakkhaṅ dunnivāraṅ
ujuṅ karoti medhāvī
usukāro va tejanaṅ.

33. This fickle, unsteady mind, difficult to guard, difficult to control, the wise man makes straight, as the fletcher straightens the arrow.

34. Vārijo va thale khitto
okamokata ubbhato
pariphandat'idaṅ cittaṅ
māradheyyaṅ pahātave.

34. As the fish drawn from its watery abode and thrown upon the land, quivers and throbs, so quivers and throbs the mind while forsaking the realm of Māra.¹

35. Dunniggahassa lahuṅ
yattha-kāmanipātino
cittassa damatho sādhu ;
cittaṅ dantaṅ sukhāvahaṅ.

35. Hard to control, unstable is this mind ; it flits wherever it list. Good is it to subdue the mind. A subdued mind brings happiness.

36. Sududdasaṅ sunipunaṅ
yattha kāmanipātinaṅ
cittaṅ rakkhetha medhāvī ;
cittaṅ guttaṅ sukhāvahaṅ.

36. Difficult to grasp, exceedingly subtle is this mind. It is ever in quest of delight. Let the wise man keep watch over it. A guarded mind brings happiness.

1. When one tries to leave the world by attainment of Paths, the mind is much agitated because it has to leave those things that were dear to it for an uncalculable period.

37. Dūraṅgamaṅ ekacāraṅ
 asarīraṅ guhāsayaṅ
 ye cittaṅ saññamessanti,
 mokkhanti mārabandhanā.

37. Wandering afar, solitary, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the shackles of Māra.

38. Anavaṭṭhita-cittassa
 saddhammaṅ avijānato
 pariplava-pasādassa
 paññā na paripūrati.

38. He whose mind is inconstant, he who knows not the Good Teaching, he whose confidence wavers,—the wisdom of such a one never comes to fullness.

39. Anavassuta-cittassa
 ananvāhata-cetaso
 puñña-pāpa-pahīṇassa
 natthi jāgarato bhayaṅ.

39. Fear there is none in the man who is vigilant, whose mind is clean of craving and who has discarded both good and evil.

40. Kumbhūpamaṅ kāyam imaṅ viditvā,
 nagarūpamaṅ cittaṃ idaṅ ṭhapetvā,
 yodhetha māraṅ paññāvudhena ;
 jitañ ca rakkhe, anivesano siyā.

40. Perceiving this body to be fragile as a pot and fortifying the mind as though it were a city, let a man attack Māra with the weapon of wisdom ; he should guard what he has won, and be without attachment.

41. Aciraṇ vat'ayaṇ kāyo
 paṭhaviṇ adhiṣessati,
 chuddho apeta-viññāno,
 niratthaṇ va kaḷiṅgaraṇ.

41. Soon will this body lie stretched upon the ground, unheeded, devoid of consciousness, even as a useless log of wood.

42. Diso disaṇ yaṇ taṇ kayirā,
 verī vā pana verinaṇ,
 micchā paṇihitaṇ cittaṇ
 pāpiyaṇ¹ naṇ tato kare.

42. Whatever harm a foe may do to a foe, or a hater to a hater,—a wrongly-directed mind may do one even greater harm.

43. Na taṇ mātā-pitā kayirā,
 aññe vā pi ca ñātakā,
 sammāpaṇihitaṇ cittaṇ
 seyyaso naṇ tato kare.

43. Neither mother, nor father, nor any other relative can do a man such good as is wrought by a rightly-directed mind.

4. PUPPHAVAGGA. THE FLOWERS

44. Ko imaṇ paṭhaviṇ vijessati
 yamalokañ ca imaṇ sadevakaṇ ?
 Ko dhammapadaṇ sudesitaṇ
 kusalo puppham iṅva pacesati ?

44. Who shall conquer this earth and the realm of Yama with its deities? Who shall skilfully put together the well-taught verses of the Doctrine, like an expert a garland?

1. This appears as *pāpiyo* in almost all printed texts, but according to the commentary the adopted reading seems preferable.

45. Sekho paṭhaviṃ vijessati,
yamalokañ ca imaṃ sadevakaṃ.
Sekho dhammapadaṃ sudesitaṃ
kusalo puppham iva paccassati.

45. The Learner (of the True Path) shall conquer this world and the realm of Yama together with its deities. The Learner shall skilfully put together the verses of the true Doctrine even as an expert garland-maker would collect flowers.

46. Phenūpamaṃ kāyam imaṃ veditvā,
marīcidhammaṃ abhisambudhāno;
chetvāna Mārassa papupphakāni
adassanaṃ maccurājassa gaeche.

46. Perceiving this body to be similar unto foam, and comprehending its mirage-nature, plucking out the flower-tipped arrows of Māra, let him go beyond the sight of the Lord of Death.

47. Pupphāni h'eva pacinantaṃ
byāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va
maccu ādāya gacchati.

47. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted,—death carries him away as a great flood a sleeping village.

48. Pupphāni h'eva pacinantaṃ
byāsattamanasaṃ naraṃ
atittaṃ yeva kāmesu
antaṅko kurute vasaṃ.

48. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted, and who is insatiate in desires,—him the destroyer brings under his sway.

49. Yathā pi bhaṃaro pupphaṅ
vaṇṇa-gandhaṅ aheṭhayaṅ
paleti rasam ādāya,
evaṅ gāme muni care.

49. As the bee takes honey from the flower, leaving its colour and fragrance unharmed, so let the monk go about the village.

50. Na paresaṅ vilomāni,
na paresaṅ katākataṅ;
attaṇo va avekkheyya
katāni akatāni ca.

50. One should not regard the faults of others, things done and left undone by others. One should rather consider what by oneself is done or left undone.

51. Yathā pi ruciraṅ pupphaṅ
vaṇṇavantaṅ agandhakaṅ,
evaṅ subhāsītā vācā
aphalā hoti akubbato.

51. As a beautiful flower that is brilliant of hue but yeilds no fragrance, even so fruitless is the well-spoken word of one who does not practise it.

52. Yathā pi ruciraṅ pupphaṅ
vaṇṇavantaṅ sagandhakaṅ
evaṅ subhāsītā vācā
saphalā hoti kubbato.

52. As a flower that is lovely, colourful, and fragrant, even so fruitful is the well-spoken word of one who practises it.

53. Yathā pi puppharāsīmhā
 kayirā mālāgūṇe bahū,
 evaṇ jātena maccena
 kattabbaṇ kusalaṇ bahuṇ.

53. As from a heap of flowers many a garland may be made, so many good deeds should be done by a man born in this world.

54. Na pupphagandho paṭivātam eti,
 na candanaṇ tagara-mallikā vā;
 satañ ca gandho paṭivātam eti;
 sabbā disā sappuriso pavāti.

54. The fragrance of flowers, of sandal-wood, of *tagara*-plant¹ or jasmine, is not wafted against the wind; but the fragrance of good men is wafted against the wind. The virtuous man diffuses fragrance in all directions.

55. Candanaṇ, tagaraṇ vā pi,
 uapplaṇ, atha vassikī,
 etesaṇ gandhajātānaṇ
 sīlagandho anuttaro.

55. Sandal-wood, *tagara*-plant,¹ water-lily, wild jasmine,—of all these kinds of fragrance, the fragrance of virtue is by far the best.

56. Appamatto ayaṇ gandho
 yā' yaṇ tagara-candani,
 yo ca sīlavataṇ gandho
 vāti devesu uttamo.

56. Faint is this fragrance of *tagara* and sandal; but the excellent fragrance of virtue ascends to the deva worlds (or blows even amongst the devas).

1. 'The shrub *Tabernaemontna coronaria*, and a fragrant powder of perfume obtained from it'. P.T.S. Dictionary.

57. Tesāṇ sampannāsīlānaṇ
 appamāda-vihāriṇaṇ
 sammadaññā-vimuttānaṇ
 Māro maggaṇ na vindati.

57. Māra finds not the path of those who are perfect in virtue, abidingly vigilant, and delivered through perfect wisdom.

58. Yathā saṅkāradhānasmiṇ
 ujjhitasmiṇ mahāpathe
 padumaṇ tattha jāyetha
 sucigandhaṇ manoramaṇ,

59. evaṇ saṅkāra-bhūtesu
 andhabhūte puthujjane
 atirocati paññāya
 Sammāsambuddha-sāvako.

58, 59. As on a mass of refuse, thrown by the roadside, springs up a sweet-smelling, charming lily so among the mass of blind worldlings, who are like unto rubbish, a disciple of the fully Enlightened One outshines in wisdom.

5. BĀLAVAGGA. THE FOOL

60. Dīghā jāgarato ratti ;
 dīghaṇ santassa yojaṇaṇ ;
 dīgho bālānaṇ saṅsāro
 saddhammaṇ avijānataṇ.

60. Long is the night to the wakeful ; long is the league to the weary ; long is the circle of rebirths to fools that know not the sublime Truth.

61. Carañ ce nādhigaccheyya
seyyañ sadisam attano,
ekacariyañ dalhañ kayirā ;
natthi bāle sahāyatā.

61. If a seeker should not find a companion who is better or equal, he should resolutely pursue the solitary course, there is no fellowship with the fool.

62. Puttā m'atthi, dhanam m'atthi,
iti bālo vihaññati ;
attā hi attano natthi.
Kuto puttā ? Kuto dhanan ?

62. 'I have sons, I have wealth', so thinks the fool and is troubled. Verily, he himself is not of his own. Whence sons ? Whence wealth ?

63. Yo bālo maññatī bālyan
paṇḍito vā pi tena so.
Bālo ca paṇḍitamānī
sa ve bālo ti vuccati.

63. The fool aware of his folly, in so far is wise. But the fool who thinks himself wise, is called a fool indeed.

64. Yāvajīvam pi ce bālo
paṇḍitan payirupāsati
na so dhamman vijānāti,
dabbī sūparasañ yathā.

64. Though all his life a fool associates with a wise man, he yet remains ignorant of the Truth, as the spoon of the flavour of the soup.

65. Mūhuttam .api ce viññū
 paṇḍitaṅ payirūpāsati,
 khippaṅ dhammaṅ vijānāti
 jivhā sūparaṣaṅ yathā.

65. Though, for a moment only, an intelligent person associates with a wise man, speedily he learns the Truth as the tongue the flavour of the soup.

66. Caranti bālā dummedhā
 amitten'eva attanā
 karontā pāpakaṅ kammaṅ
 yaṅ hoti kaṭukapphalaṅ.

66. The foolish, the unwise behave to themselves as enemies, doing evil-deeds the fruit whereof is bitter.

67. Na taṅ kammaṅ kataṅ sādhu
 yaṅ katvā anutappati;
 yassa assumukho rodaṅ
 vipākaṅ paṭisevati.

67. That deed is not well done which, being done, one afterwards repents, and the fruit whereof is received with tears and lamentations.

68. Tañ ca kammaṅ kataṅ sādhu
 yaṅ katvā nānutappati,
 yassa patīto sumano
 vipākaṅ paṭisevati.

68. Well done is that deed which, done, brings no regret; the fruit whereof is received with delight and satisfaction.

69. Madhuṇ va maññatī bālo
yāva pāpaṇ na paccati ;
yadā ca paccatī pāpaṇ
atha bālo dukkhaṇ nigacchati.

69. 'It is sweet as honey', thinks the fool while as yet the evil has not ripened. But when the evil ripens, the fool comes to grief.

70. Māse māse kusaggena
bālo bhujjetha bhojanaṇ,
na so saṅkhāta-dhammānaṇ
kalaṇ agghati soḷasiṇ.

70. Month after month, a fool may eat his food from the tip of a blade of Kusa-grass ; but his worth is not the sixteenth part of those who have comprehended the Truth.

71. Na hi pāpaṇ kataṇ kammaṇ
sajju khīraṇ va muccati ;
ḍahaṇ taṇ bālam anveti
bhasmacchanno va pāvako.

71. Evil that is done does not immediately bear fruit as milk comes out at once (from the nipple or teat when sucked by a young one¹) ; it follows the fool like a smouldering spark that at last breaks out into flame.

1. All other translations and the commentary have taken *muccati* in the sense of 'curdle'. In Sinhalese its equivalent *midé* expresses both meanings, 'to curdle', and 'to be released', but in Pāli nowhere else have I seen this used for 'curdling', 'release' is the meaning generally given. Comparison here too seems incongruent when taken in the sense of curdling. Milk is immediately released when one milks a cow or when an infant sucks its mother's breast. So its fruit is instantaneous, but the resulting of an evil action is not so.

Another difference in the text here is *dahaṇ taṇ*, while all other texts have it as *ḍahantaṇ*. *Dahaṇ* is the Nominative Singular of *dahanta* ; so *dahaṇ taṇ bālam anveti* means : It (=evil action) follows the fool burning (him).

72. Yāvad eva anattihāya
 ñattaṇ bālassa jāyati ;
 hanti bālassa sukkaṇsaṇ,
 muddham assa vipātayaṇ.

72. Verily, the fool gains knowledge only for his ruin. It destroys his good actions while cleaving his head, (i.e. his wisdom).

73. Asataṇ bhāvanam iccheyya,
 purekkhāraṇ ca bhikkhusu,
 āvāsesu ca issariyaṇ,
 pūjā parakulesu ca.

73. The fool desires undue reputation, precedence among monks, authority over dwellings, and offerings in the families about.

74. Mam'eva katam maññantu
 gihī pabbajitā ubho ;
 mam'eva ativasā assu
 kiccākiccesu kismici.
 Iti bālassa saṅkappo
 icchā māno ca vaddhati.

74. 'Let the laymen and the monks both think highly of what I have done. In every work, great or small, let them follow me', such is the aspiration of the fool ; his self-seeking and pride increase.

75. Aññā hi lābhūpanisā ;
 aññā nibbāṇagāminī.
 Evam eṭaṇ abhiññāya
 bhikkhu Buddhassa sāvako
 sakkāraṇ nābhinandeyya,
 vivekam anubrūhaye.

75. That which brings gain is one thing ; another is the way that which leads to *nibbāna*. Thus understanding, let the monk, the disciple of the Awakened One, take no delight in the homage of men, but give himself over to solitude.

6. PAN̄DITAVAGGA. THE WISE

76. Nidhīnaṇ va pavattāraṇ
 yaṇ passe vajjadassinaṇ
 niggayha-vādiṇ medhāviṇ
 tādisaṇ paṇḍitaṇ bhaje.
 Tādisaṇ bhajamānassa
 seyyo hoti, na pāpiyo.

76. Should one see a wise man, who, as if indicating a hidden treasure, points out faults and reproves, let one associate with such a wise person. Well is it, not ill, to cultivate the acquaintance of such a one.

77. Ovadeyy'anusāseyya,
 asabbhā ca nivāraye,
 sataṇ hi so piyo hoti ;
 asataṇ hoti appiyo.

77. Let him admonish, exhort, and shield one from wrong ; he is dear to the righteous, but detestable to the unrighteous.

78. Na bhaje pāpake mitte ;
 na bhaje purisādhame ;
 bhajetha mitte kalyāṇe ;
 bhajetha purisuttame.

78. Associate not with evil companions ; seek not the fellowship of the low. Consort with good companions ; seek the fellowship of noble men.

79. Dhammapīti sukhaṅ seti
 vip̄pasannena cetasā.
 Ariyappavedite dhamme
 sadā ramati paṇḍito.

79. He who imbibes the Teaching lives happily with the mind at rest. The wise man ever delights in the Dhamma made known by the Noble.

80. Udakaṅ hi nayanti nettikā ;
 usukārā namayanti tejanaṅ ;
 dāruṅ namayanti tacchakā ;
 attānaṅ damayanti paṇḍitā.

80. Irrigators conduct water (where they will) ; fletchers shape the shafts ; carpenters bend the wood (according to their will) ; the wise control themselves.

81. Selo yathā ekaghano
 vātena na samīrati,
 evaṅ nindā-pasaṅsāsu
 na samiñjanti paṇḍitā.

81. Even as a solid rock is unshaken by the wind, so do the wise remain unmoved by praise or blame.

82. Yathā pi rahado gambhīro
vippasanno anāvilo,
evaṇ dhammāni sutvāna
vippasīdanti paṇḍitā.

82. Even as a lake, deep, extremely clear and unperturbed, so come the wise to Clearness (i.e. freedom from stains), having hearkened to the Teaching.

83. Sabbattha ve sappurisā cajanti;
na kāmakāmā lapayanti santo.
Sukhena phutthā atha vā dukhena
n'uccāvacaṇ paṇḍitā dassayanti.

83. The good renounce lusting for everything; the saintly do not speak hankering after delights. Touched now by pleasure, now by pain, the wise exhibit neither elation nor depression.

84. Na attahetu, na parassa hetu,
na puttam icche, na dhanāṇ, na ratthāṇ;
na iccheyy'adhammena samiddhim attano,
sa sīlavā pañṇavā dhammiko siyā.

84. Neither for the sake of one's self nor for the sake of another should one desire sons, wealth or kingdom. One should not desire one's success by unjust means. Such a one is indeed virtuous, wise, and righteous.

85. Appakā te manussesu
ye janā pāragāmino.
Ath'āyaṇ itarā pajā
tīraṃ evā'nudhāvati.

85. Few among men are they who cross to the further shore. The others, the bulk of men, run up and down the hither bank.

86. Yē ca kho sammadakkhāte
 dhamme dhammānuvattino,
 te janā pāram essanti
 maccudheyyaṃ suduttaraṃ.

86. Those men who conform themselves to the Teaching that has been well expounded,—they among mortals will get across the realm of Death, escape from which is very difficult.

87. Kāṇhaṃ dhammaṃ vipphāya
 sukkaṃ bhāvetha paṇḍito.
 Okā anokaṃ āgamma
 viveke yattha dūramaṃ,

88. tatrā'bhiraṭṭim iccheyya
 hitvā kāme akiñcano
 pariyodapeyya attānaṃ
 cittaklesehi paṇḍito.

87, 88. Forsaking the ways of darkness¹ let the wise man follow the ways of light.² Coming from home to homelessness, he should seek great delight in solitude which is hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself from the defilements of the mind.

1. Evil deeds.

2. Good deeds.

89. Yesaṇ sambodhi-aṅgesu
 sammā cittaṇ subhāvitaṇ,
 ādāna-paṭinissagge
 anupādāya ye ratā,
 khīṇāsavā jutīmanto
 te loke parinibbutā.

89. They whose minds are trained to perfection in the Factors of Enlightenment, they who, without hankering, delight in the renunciation of attachment,— these, corruption free, radiant ones, have attained *nibbāno* even in this life.

7. ARAHANTAVAGGA. THE WORTHY

90. Gataddhino visokassa
 vippamuttassa sabbadhi
 sabba-ganthappahīnassa
 pariḷāho na vijjati.

90. For him, who has completed the journey, who is sorrowless, wholly set free, and rid of all bonds,— to such an one the fever of passions exists not.

91. Uyyuñjanti satīmanto,
 na nikete ramanti te;
 haṅsā va pallalaṇ hitvā
 ckaṃokaṇ jahanti te.

91. Those mindful, who strive themselves, taking no pleasure in dwelling places, like swans that abandon their lake, leave home after home behind.

92. Yēsaṅ sannicayo natthi,
 ye pariññāta-bhojanā,
 suññato animitto ca
 vimokkho yesa¹ gocaro,
 ākāse'va sakuntānaṅ
 gati tesāṅ durannayā.

92. Those who do not accumulate (karmic actions or requisites), reflect well over their food, and whose abode is the freedom that comes of perceiving how all is empty and unsubstantial, their track is hard to trace, like that of birds in the air.

93. Yassa'āsavā parikkhīṇā,
 āhāre ca anissito,
 suññato animitto ca
 vimokkho yassa gocaro,
 ākāse'va sakuntānaṅ
 padaṅ tassa durannayaṅ.

93. He whose corruptions are destroyed, who cares naught for food, whose abode is emancipation through voidness and unsubstantiality,—his path cannot be traced, like that of birds in the air.

94. Yassa'indriyānī samathaṅ gatāni
 assā yathā sārathinā sudantā,
 paṇḍamānassa anāsavassa
 devā pi tassa pihayanti tādino.

94. He whose senses are mastered like horses well under their drivers' control, who is purged of pride, free from passions,—such a steadfast one even Devas hold dear.

1. Many texts have *yassa*; one has *yesam*; it is better to have this form, with elided—*m*, as an euphonic change.

95. Paṭhavīsamō no virujjhati,
indakhilūpamo tādi subbato
rahado va apeta-kaddamo
saṅsārā na bhavanti tādino.

95. Like the earth, the steadfast and cultured person
resents not ; he is firm as the strong post at the middle
of a city gate ; he is pure like a lake where there is no
mud ;—to such a one life's wanderings are no more.

96. Santaṅ tassa manaṅ hoti,
santā vācā ca kamma ca,
sammadaññā vimuttassa
upasantassa tādino.

96. Tranquil is the thought, tranquil the word and
deed of him who, rightly knowing, is wholly freed,
perfectly peaceful and equipoised.

97. Assaddho akataññū ca
sandhicchedo ca yo naro
hatāvakāso vantāso
sa ve uttamaporiso.

97. The man who is not credulous,¹ who knows the
unmade, who has severed all ties, who has put an end
to the occasion (of good and evil), who has vomitted
all desires, verily he is the greatest of men.

98. Gāme vā yadi vā'raññe
ninne vā yadi vā thale
yatthā'rahanto viharanti,
taṅ bhūmi-rāmaṇeyyakaṅ.²

98. Be it in village or in forest, in vale or on hill,
wheresoever the Arahants dwell, delightful, indeed, is
that place.

1. He does not accept facts from other sources because he
himself knows them by his personal experience.

2. Many text have this as *bhūmim rāma*—.

99. Ramanīyani araññāni
yattha na ramatī jano,
vītarāgā ramissanti ;
na te kāmagavesino.

99. Delightful are the forests where worldlings find no pleasure. There the passionless will find delight, for they seek no sensual pleasures.

8. SAHASSAVAGGA. THE THOUSANDS

100. Sahassam api ce vācā
anattā-pada-saṅhitā
ekaṅ atthapadaṅ seyyo
yaṅ sutvā upasammāti.

100. Better than a thousand words devoid of meaning is one word charged with meaning, hearing which one is pacified.

101. Sahassam api ce gāthā
anattāpada-saṅhitā,
ekaṅ gāthāpadaṅ seyyo
yaṅ sutvā upasammāti.

101. Better than a thousand verses, devoid of meaning, is one verse (charged with meaning), hearing which one is pacified.

102. Yo ca gāthāsataṅ bhāse
anattāpada-saṅhitā,
ekaṅ dhammapadaṅ seyyo
yaṅ sutvā upasammāti.

102. Though one should utter a hundred verses devoid of meaning, better is one line of stanza, hearing which one is pacified.

103. Yo sahasaṇ sahasseṇa
saṅgāme mānuse jine,
ekaṇ ca jeyya attānaṇ
sa ve saṅgāmajuttamo.

103. Though one should conquer in battle thousands and thousands of men, yet he is the noblest victor who would conquer himself.

104. Attā have jitaṇ seyyo,
yā c'āyaṇ itarā pajā ;
attadantassa posassa
niccaṇ saññatacārino.

105. N'eva devo, na gandhabbo
na Māro saha Brahmunā,
jitaṇ apajitaṇ kayirā
tathārūpassa jantuno.

104, 105. Better truly is it to overcome oneself than to overcome others. Neither a god, nor an angel, nor Māra, nor Brahma could turn into defeat the victory of such a person who is self-mastered and ever restrained in conduct.

106. Māse māse sahasseṇa
yo yajetha sataṇ samaṇ,
ekaṇ ca bhāvitattānaṇ
muhuttam api pūjaye,
sā yeva pūjanā seyyo,
yaṇ ce vassaṣataṇ hutaṇ.

106. If month after month for a hundred years one should offer sacrifices by the thousands, and if for a single moment one should do reverence to the self-controlled, such reverence is better than a century of sacrifice.

107. Yo ce vassasataṅ jantu
 aggiṅ paricare vane,
 ekañ ca bhāvitattānaṅ
 muhuttam api pūjaye,
 sā yeva pūjanā seyyo
 yañ ca vassasataṅ hutāṅ.

107. Though, for a century, a man should attend to the sacrificial fire in the forest, yet, if only for a moment he would honour a saint who is self-controlled, —that honour is, indeed, better than that sacrifice a hundred years long.

108. Yaṅ kiñci yiṭṭhaṅ va hutāṅ va loke
 saṅvaccharaṅ yajetha puññapekho,
 sabbam pi taṅ na catubhāgam eti
 abhivādanā ujjugatesu seyyo.

108. Whatsoever oblations and sacrifices one might offer in the course of a whole year, seeking for merit thereby, all that would not amount to a fourth part of the merit received by honouring the Upright, which is excellent.

109. Abhivādanasīlissa
 niccaṅ vaddhāpacāyino
 cattāro dhammā vaddhanti :
 āyu, vaṇṇo, sukhaṅ, balaṅ.

109. In him who is ever inclined to honour and respect elders, these four things are increased : (length of) age, beauty, happiness and strength.

110. Yo ce vassasataṇ jīve
dussīlo asamāhito,
ekāhaṇ jīvitaṇ seyyo
sīlavantaṣṣa jhāyino.

110. Better than a hundred years lived viciously and uncontrolled, is a single day lived virtuously and meditative.

111. Yo ce vassasataṇ jīve
duppañño asamāhito,
ekāhaṇ jīvitaṇ seyyo
paññavantassa jhāyino.

111. Though one should live a hundred years, with no true insight and self-control, yet better, indeed, is the single day's life of one who is wise and meditative.

112. Yo ce vassasataṇ jīve
kusīto hīnavīriyo
ekāhaṇ jīvitaṇ seyyo
viriyam ārabhato daḥhaṇ.

112. Better than a hundred years lived sluggishly and inactive is a single day lived strenuously and resolute.

113. Yo ce vassasataṇ jīve
apassaṇ udayavyayaṇ
ekāhaṇ jīvitaṇ seyyo
passato udayabbayaṇ.

113. Better than a hundred years lived unperceiving of the rise and fall of things, is a single day lived in perception of how all things arise only to pass away again.

114. Yo ce vassasataṅ jīve
apassaṅ amataṅ padaṅ,
ekāhaṅ jīvitaṅ seyyo
passato amataṅ padaṅ.

114. Better than a hundred years lived without seeing the Deathless, is a single day lived beholding the Deathless.

115. Yo ce vassasataṅ jīve
apassaṅ dhammam uttamaṅ
ekāhaṅ jīvitaṅ seyyo
passato dhammam muttamaṅ.

115. Better than a hundred years lived blind to the Truth Supreme, is a single day lived beholding the Truth Supreme.

9. PĀPAVAGGA. EVIL

116. Abhittharetha kalyāṇe ;
pāpā cittaṅ nivāraye.
Dandhaṅ hi karoto puññaṅ
pāpasmiṅ ramatī mano.

116. Make haste in doing good ; check your mind from evil. Whosoever is backward in doing good, his mind delights in evil.

117. Pāpañ ce puriso kayirā,
na taṅ kayirā punappunaṅ ;
na tamhi chandaṅ kayirātha ;
dukkho pāpassa uccayo.

117. Should a person commit evil, he should not do it again and again ; let him not turn the desires of his heart thereto. Painful is the heaping up of evil.

118. Puññañ ce purisō kayirā
 kayirāth'etañ punappunañ ;
 tamhi chandañ kayirātha.
 Sukho puññassa uccayo.

118. If a man should do that which is good, let him do it again and again ; let him turn the desires of his heart thereto. Blissful is the accumulation of good.

119. Pāpo pi passatī bhadrañ
 yāva pāpañ na paccati ;
 yadā ca paccatī pāpañ
 atha pāpo pāpāni passati.

119. It is well with the doer of evil while as yet his evil is not ripe. But when his evil bears fruit, then he sees the evil results.

120. Bhadro pi passatī pāpañ
 yāva bhadrañ na paccati ;
 yadā ca paccatī bhadrañ
 atha bhadro bhadrāni passati.

120. It is ill, perhaps, with the doer of good while as yet his good is not ripe. But when it bears fruit, then he sees the happy results.

121. Mā'ppamaññetha pāpassa
 'na mañ tañ āgamissati' ;
 udabindu-nipātena
 udakumbho pi pūrati.
 Pūrati bālo pāpassa
 thoka-thokam pi ācinañ.

121. Think not lightly of evil, saying : ' It will not come to me '. Even a water-pot is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil.

122. Mā'ppamaññētha puññassa
 'na maṇ'taṇ āgamissati';
 udabindu-nipātena
 udakumbho pi pūrati;
 pūrati dhīro puññassa
 thoka-thokam pi ācinaṇ.

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 little by little, fills himself with good.

123. Vāṇijo va bhayaṇ maggaṇ
 appasattho mahaddhano,
 visaṇ jīvitukāmo va,
 pāpāni parivajjaye.

123. Just as a merchant, with a small escort and great wealth, avoids a perilous path, or just as one desiring to live avoids poison, even so should one shun evil.

124. Pāṇimhi ce vaṇo n'assa,
 hareyya pāṇinā visaṇ;
 n'ābbaṇaṇ visaṇ anveti;
 natthi pāpaṇ akubbato.

124. If one has no wound on one's hand, one may handle poison. The unwounded hand is not subjected to poison. There is no ill for him who does no wrong.

125. Yo appaduṭṭhassa narassa dussati
 suddhassa posassa anaṅgaṇassa,
 tam eva bālaṇ pacceti pāpaṇ
 sukhumo rajo paṭivātaṇ va khitto.

125. Whosoever offends an innocent person, pure and guiltless, his evil comes back on himself like fine dust thrown against the wind.

126. Gabbham eke uppajjanti ;
 nirayaṇ pāpakammino ;
 saggaṇ sukatiṇ¹ yanti ;
 parinibbanti anāsavā.

126. Some are born in the womb ; the evildoers are born in hell ; the well-doing go to the heaven-world ; the undefiled ones become extinct.

127. Na antalikkhe, na samuddamajjhe,
 na pabbatānaṇ vivaraṇ pavissa,
 na vijjatī so jagatippadeso
 yattha-ṭ-ṭhito mucceyya pāpakammā.

127. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is a place to be found where one is safe from evil deeds.

128. Na antalikkhe, na samuddamajjhe,
 na pabbatānaṇ vivaraṇ pavissa,
 na vijjatī so jagatippadeso
 yattha-t-ṭhitaṇ nappasahetha maccu.

128. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is found that place where abiding one will not be overcome by death.

1. Almost all texts have *sugatino*. But there is no meaning when one says *sugatino saggaṇ gacchanti*. *Sukatī* stands for 'well-doer' ; and there is a congruency when one says 'well-doers go to heaven'.

10. DAṄḌAVAGGA. PUNISHMENT

129. Sabbe tasānti daṇḍassa,
 sabbe bhāyanti maccuno ;
 attānaṅ upamaṅ katvā
 na haneyya, na ghātaye.

129. All tremble before punishment ; all fear death.
 Comparing others with oneself, one should not slay,
 nor cause to slay.

130. Sabbe tasanti daṇḍassa ;
 sabbesaṅ jīvitaṅ piyaṅ ;
 attānaṅ upamaṅ katvā
 na haneyya, na ghātaye.

130. All tremble before punishment ; to all life is
 dear ; comparing others with one's self, one should not
 slay, nor cause to slay.

131. Sukhakāmāni bhūtāni
 yo daṇḍena vihiṅsati,
 attano sukham esāno
 pecca so na labhate sukhaṅ.

131. Whosoever with a rod molests creatures desirous
 of happiness, himself seeking happiness, he shall not
 obtain happiness hereafter.

132. Sukhakāmāni bhūtāni
 yo daṇḍena na hiṅsati,
 attano sukham esāno
 pecca so labhate sukhaṅ.

132. Whosoever with a rod molests not creatures
 desirous of happiness, himself seeking happiness, shall
 obtain happiness hereafter.

133. Mā'voca pharuṣaṇ kañci ;
vuttā paṭivadeyyu taṇ.
Dukkhā hi sārambhakathā ;
paṭidaṇḍā phuseyyu taṇ.

133. Speak not harsh words to any ; those thus addressed will retort to it. Painful indeed is vindicative speech ; retribution will come upon you.

134. Sace n'eresi attānaṇ
kaṇso upahato yathā,
esa patto'si nibbānaṇ ;
sārambho te na vijjati.

134. If you silence yourself as a gong that is broken, you have already attained *nibbāna* ; contention has no place in you.

135. Yathā daṇḍena gopālo
gāvo pājeti¹ gocaraṇ ;
evaṇ jarā ca maccū ca
āyuṇ pājenti¹ paṇinaṇ.

135. As the herdsman with stick drives forth the kine to pasture, so do old age and death drive forth the life of beings.

136. Atha pāpāni kammāni
karaṇ bālo na bujjhati ;
sehi kammēhi dummedho
aggidaddho va tappati.

136. When a fool does wicked deeds he does not realise (their evil nature). By his own deeds the witless one is tormented as if being burnt with fire.

1. Many texts have *pācenti*.

137. Yo daṇḍena ādaṇḍesu
 appaduṭṭhesu dussati,
 dasannam aññatarañ thānañ
 khippam eva nigacchati.

137. He who inflicts punishment on those who are harmless, and offends those who are unoffending, he speedily comes to one of these ten states :—

138. Vedanañ pharusañ, jāmiñ,
 sarīrassa ca bhedanañ,
 garukañ vā pi ābādhañ,
 citta-kkhepañ va pāpūṇe.

139. Rājato vā upassaggañ,
 abbhakkhānañ va dāruṇaṇ,
 parikkhayañ va ñātīnañ
 bhogaṇaṇ va pabhaṅgutaṇ,¹

140. Atha v'assa agārāni
 aggī dahati pāvako.
 Kāyassa bheda duppañño
 nirayaṇ so upapajjati.

138. To grievous bodily pangs, to disaster, to bodily injury, to serious illness, to lunacy, will he come.

139. To trouble caused by the government, to grave accusation, or loss of relatives, or destruction of wealth, (will he come).

140. His houses will be burnt up with fire ; and upon the dissolution of the body, that unwise one will pass to hell.

1. *Pabhanguram* in many.

141. Na naggacariyā, na jaṭā, nā paṅkā,
n'ānāsakā, thaṇḍilasāyikā vā,
rajo ca jallaṇ, ukkuṭikappadhāṇaṇ
sodhenti maccaṇ avitiṇṇakaṅkhaṇ.

141. Neither going about naked, nor with matted locks, nor with dust on one's body, neither fasting, nor sleeping on the ground, nor besmearing oneself with ashes or dirt, nor squatting on the heels, can purify a mortal who has not overcome doubts.

142. Alaṅkato ce pi samañ careyya
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṇ,
so brāhmaṇo, so samaṇo, sa bhikkhu.

142. Even though he be gaily decked, if yet a man cultivates tranquility of mind, is calm; subdued, destined for the final release and of pure conduct, laying aside the cudgel towards all living beings,—he is a Brahman, a recluse, a monk.

143. Hirīnisedho puriso
koci lokasmiṇ vijjati
yo nindaṇ appabodhati¹
asso bhadro kasāṃ iva ?

143. Is there in all the world any man, who, restrained by modesty, avoids reproach as a thoroughbred horse, the whip ?

1. *Appabodheti* in almost all editions.

144. Aṣṣo yathā bhādro kasā nivīṭṭho
 ātāpino saṅvegiṇo bhavātha.
 Saddhāya sīlena ca vīriyena ca
 samādhinā dhammavinicchayena ca
 sampannavijjācaraṇā patissatā
 pahassatha dukkham idaṃ anappakaṃ.

144. Like a thoroughbred horse touched by the whip, even so be strenuous and filled with religious emotion. By confidence, virtue, effort, concentration, and investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, leave ye this great suffering behind.

145. Udakaṃ hi nayanti nettikā ;
 usukārā namayanti tejanaṃ
 dāruṃ namayanti tacchakā
 attānaṃ damayanti subbatā.

145. Irrigators conduct water. Fletchers shape arrows. Carpenters bend wood. The wise master themselves.

11. JARĀVAGGA. OLD AGE

146. Ko nu hāso ? Kim ānando,
 niccaṃ pajjalite sati ?
 Andhakārena onaddhā
 padīpaṃ na gavessatha ?

146. What mirth, what pleasure can there be where all is ever burning ? Shrouded in darkness, will ye not seek a light ?

147. Passa cittakataṃ bimbaṃ
 arukāyaṃ samussitaṃ,
 āturaṃ bahusaṅkappaṃ
 yassa natthi dhuvaṃ ṭhiti.

147. Behold this beautified image, this heap of accumulated noisomeness, diseased, full of hankerings, which has nothing lasting or stable.

148. Parijīṇaṃ idaṃ rūpaṃ
 roganiddaṃ pabhaṅguraṃ.
 Bhijjati pūtisandeho ;
 maraṇantaṃ hi jīvitaṃ.

148. Frail is this body, a nest of disease, and perishable. This putrid mass breaks up. Death is the end of life.

149. Yān'imāni apatthāni
 alāpūn'eva sārade
 kāpotakāni aṭṭhīni,
 tāni disvāna kā rati ?

149. When like gourds in autumn these grey bones lie scattered all about, what pleasure is there in looking at them ?

150. Aṭṭhīnaṃ nagaraṃ kataṃ
 maṅsa-lohiṭa-lepanaṃ,
 yattha jarā ca maccū ca
 māno makkho ca ohito.

150. Here is a city built of bones and coated with flesh and blood, wherein are deposited decay, death, pride and jealousy.

151. Jīranti ve nājarathā sucittā ;
 atho sarīraṃ pi jaraṇ upeti ;
 satañ ca dhammo na jaraṇ upeti,
 santo have sabbhi pāvedayanti.

151. Even the gaily decked royal chariots wear out ; surely this body too will go to decay. But the Teaching of the righteous goes not to decay ; thus do the righteous make it known to the Good.

152. Appassutā'yam puriso
 balivaddo va jīvati ;¹
 maṅsāni tassa vadḍhanti ;
 paññā tassa na vadḍhati.

152. The ignorant man lives like a bull ; his bulk increases, but not his wisdom.

153. Anekajāti-saṅsāraṇ
 sandhāvissaṇ anibbisaṇ
 gahakāraṇ gavesanto ;
 dukkhā jāti punnappaṇaṇ.

153. Many a birth have I traversed in this round of lives and deaths, vainly seeking the builder of this house. Sorrowful is repeated birth.

154. Gahakāraka, diṭṭho'si ;
 puna gehaṇ na kāhasi.
 Sabbā te phāsukā bhaggā
 gahakūṭaṇ visaṅkhitaṇ.
 Visaṅkhāragataṇ cittaṇ
 taṇhānaṇ khayam ajjhagā.

154. O house-builder, you are seen ; never again shall you build the house. All your rafters are broken ; your ridge-pole is shattered. My mind is gone to dissolution ; I have attained the end of craving.

1. All other texts and the commentary have *jīvati*.

155. Acaritvā brahmacariyaṃ,
aladdhā yobbane dhanaṃ,
jiṇṇa-koṇcā va jhāyanti
khīṇamacche va pallale.

155. Not having led the Holy Life, not having obtained wealth in their youth,—such as these pine away like aged herons in a lake in which there are no fish.

156. Acaritvā brahmacariyaṃ,
aladdhā yobbane dhanaṃ,
senti cāpā'tikhīṇā va
purāṇāni anutthunaṃ.

156. They who in youth have not led the life that is best or have not gathered wealth, lie like worn out arrows, pondering over the past actions.

12. ATTAVAGGA. THE SELF

157. Attānañ ce piyaṃ jaññā,
rakkheyya naṃ surakkhitaṃ;
tiṇṇam aññatarāṃ yāmaṃ
paṭijaggeyya paṇḍito.

157. If one knows oneself to be dear (to oneself), let one keep close watch upon oneself. During any of the three watches¹ the wise man should keep vigil.

158. Attānam eva paṭhamaṃ
patirūpe nivesaye;
ath'aññam anusāseyya;
na kilisseyya paṇḍito.

158. First establish thyself in the right, then thou mayest admonish others. Let not the wise man give occasion for reproach.

1. Three periods of the life of a man is meant by this term.

159. Attānañ ce tathā kayirā
yath'aññam aṇusāsati,
sudanto vata dammetha.
Attā hi kira duddame.

159. If one shapes oneself according as one admonishes others, thus well-controlled one will have control over others. It is difficult, indeed, to control oneself.

160. Attā hi attano nātho ;
ko hi nātho paro siyā ?
Attanā va sudantena
nāthaṇ labhati dullabhaṇ.

160. One oneself is the guardian of oneself ; what other guardian would there be ? With oneself fully controlled, one obtains a refuge which is hard to gain.

161. Attanā va kataṇ pāpaṇ
attajaṇ attasambhavaṇ
abhimanthāti dummedhaṇ
vajiraṇ v'asmamayaṇ maṇiṇ.

161. The evil done by oneself, begotten within oneself, produced from oneself, crushes the witless one as the diamond grinds the gem.

162. Yassa accanta-dussilyaṇ
māluvā sālam iv'otthataṇ
karoti so tath'attānaṇ
yathā naṇ icchatī diso.

162. He who is exceedingly corrupt, like a *mālavā* creeper strangling a sal tree, does even to himself that which an enemy would wish for him.

163. Sukarāni asādhūni
 attano ahitāni ca ;
 yaṅ ve hitaṅ ca sādhu ca
 taṅ ve paramadukkarāṅ.

163. It is easy to do things that are bad and not beneficial to one's self. That which is good and beneficial, that is most difficult to do.

164. Yo sāsanaṅ arahataṅ
 ariyānaṅ dhammajīvinaṅ
 paṭikkosati dummedho
 diṭṭhiṅ nissāya pāpikaṅ
 phalāni kaṭṭhakass'eva
 attaghaññāya phallati.

164. The foolish man who, on account of false views, scorns the Teaching of the Noble Ones, the Arahants, the righteous of life, he bears the fruits of his own destruction like the bamboo (which bears fruits to its own destruction).

165. Attanā va kataṅ pāpaṅ
 attanā saṅkilissati ;
 attanā akataṅ pāpaṅ
 attanā va visujjhati.
 Suddhi asuddhi paccattaṅ ;
 nāññaṃ añaṅ visodhaye.

165. A man defiles himself through his own evil actions ; he purifies himself by avoiding evil. Purity and impurity depend on oneself. No one can purify another.

166. Attadatthaṅ paratthena
bahunā pi na hāpaye ;
attadattham abhiññāya
sakatthapasuto¹ siyā.

166. Let one not neglect one's own welfare for the welfare of others, howsoever great the latter may be. Clearly perceiving one's own welfare let one be zealous regarding one's good.

13. LOKAVAGGA. THE WORLD

167. Hīnaṅ dhammaṅ na seveyya ;
pamādena na saṅvase ;
micchādiṭṭhiṅ na seveyya ;
na siyā lokavaddhano.

167. Do not follow mean things. Dwell not in negligence. Cherish not false views. Be not one of those that linger long in the world.

168. Uttiṭṭhe, na-p-pamajjeyya ;
dhammaṅ sucaritaṅ care.
Dhammacārī sukhaṅ seti
asmiṅ loke paramhi,ca.

168. Arise ! Be not negligent ! Lead a righteous life. The righteous live happily both in this world and in the other.

1. *Sadatthapasuto* in almost all texts.

169. Dhammañ care sucaritaṅ ;
na taṅ duccharitaṅ care.
Dhammacārī sukhaṅ seti
asmiṅ loke paramhi ca.

169. Lead a righteous life, but not one that is corrupt. The righteous live happily both in this world and in the other.

170. Yathā bubbulakaṅ passe,
yathā passe marīcikaṅ,
evaṅ lokaṅ avekkhantaṅ
maccurājā na passati.

170. Look upon the world as a bubble ; regard the world as it were a mirage. Thus regarding the world, the Lord of Death finds thee not.

171. Etha, passath'imaṅ lokaṅ
cittaṅ rājarathūpamaṅ,
yattha bālā visīdanti,
natthi saṅgo vijānataṅ.

171. Come, behold this world, similar to an ornamented royal chariot, wherein the fools flounder, but wherein for the wise there is no attachment.

172. Yo ca pubbe pamajjitvā
pacchā so na-p-pamajjati,
so imaṅ lokaṅ pabhāseti
abbhā mutto va candimā.

172. Whosoever was negligent before, but afterwards practises vigilance, such a one illumines this world like the moon emerging from a cloud.

173. Yaṣṣa pāpaṇ kataṇ kammaṇ
kūsalena pithīyati,
so imaṇ lokaṇ pabhāseti
abbhā mutto va candimā.

173. Whosoever covers over what evil he has done with deeds that are good, he illumines this world like the moon freed from a cloud.

174. Andhabhūto ayaṇ loko,
tanuk'ettha vipassati
sakunto jālamutto va
appo saggāya gacchati.

174. Blind is the world ; few are they who see (the facts). Like a bird escaping from a net, few are they that go to heaven.

175. Haṅsā'diccapathe yanti ;
ākāse yanti iddhiyā.
Nīyanti dhīrā lokamhā
jetvā māraṇ savāhiṇiṇ.

175. Swans fly on the path of the sun. Those possessed of supernatural powers pass through the air. The wise go forth out of the world, having conquered Māra and his troops.

176. Ekaṇ dhammaṇ atītaṣṣa
musāvādissa jantuno
vitiṇṇa-paralokassa
natthi pāpaṇ akāriyaṇ.

176. There is no evil that cannot be done by a lying person, who has transgressed one precept, and who holds in scorn the world beyond.

177. Na ve kadariyā devalokaṇ vajanti ;
 bālā have na-p-pasaṅsanti dānaṇ.
 Dhīro ca dānaṇ anumodamāno
 ten'eva so hoti sukhī parattha.

177. Of a truth, the misers do not go to heaven. Fools do not praise liberality. The wise man, however, rejoices in giving, and thereby becomes happy hereafter.

178. Pathavyā ekarajjena,
 saggassa gamanena vā,
 sabbalokādhipaccena
 sotāpattiphalāṇ varaṇ.

178. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

14. BUDDHAVAGGA. THE ENLIGHTENED ONE

179. Yassa jitaṇ n'āvajīyati,
 jitam assa no yāti koci loke,
 taṇ Buddham anantagocaraṇ
 apadaṇ kena padena nessatha ?

179. Whose conquest is not to be undone, whom not even a bit of those conquered passions follows, that Awakened One whose sphere is endless,—by what path will you trace him that Pathless One ?

180. Yassa jālinī visattikā
 taṇhā natthi kuhiñci netave,
 taṇ Buddhān anantagocaraṇ
 apadaṇ kena padena nēssatha ?

180. In whom there is not that entangling, embroiling craving to lead to any life,—that pathless Buddha of unlimited sphere, by what path will you trace ?

181. Ye jhānapasutā dhīrā
 nekkhammūpasame ratā,
 devā pi tesāṇ pihayanti
 sambuddhānaṇ satīmataṇ.

181. Those wise ones, given to meditation, delighting in the calm of renunciation,—such mindful, wholly awakened ones, even the Gods hold dear.

182. Kiccho manussapaṭilābho ;
 kicchaṇ maccāna jīvitaṇ.
 Kicchāṇ saddhammasavaṇaṇ.
 Kiccho Buddhānaṇ uppādo.

182. It is difficult to be born as a man ; hard is the life of mortals. Difficult is to get opportunity of hearing the Sublime Truth. Difficult is the arising of Awakened Ones.

183. Sabbapāpassa akaraṇaṇ,
 kusalassa upasampadā,
 sacitta-pariyodapaṇaṇ,
 etaṇ Buddhāna sāsanaṇ.

183. Not to do any evil, to cultivate good, to purify one's thoughts,—this is the Teaching of the Buddhas.

184. Khantīparamaṇ tapo-titikkhā ;
nibbāṇaṇ paramaṇ vadanti Buddhā.
Na hi pabbajito parūpaghāti
samaṇo hoti paraṇ viheṭṭhayanto.

184. The most excellent of ascetic practices is the practice of forbearance. 'Nibbāna is supreme', say the Buddhas. He is not a recluse who harms another; nor is he an ascetic who molests others.

185. Anūpavādo, anūpaghāto,
pātimokkhe ca saṅvaro,
mattaññutā ca bhattasmiṇ,
pantañ ca sayanāsaṇaṇ,
adhicitte ca āyogo,
etaṇ Buddhāna sāsanaṇ.

185. To speak no ill, to do no harm, to practise restraint in the fundamental precepts, to be moderate in eating, to live alone in a secluded abode, to devote oneself to meditation,—this is the advice of the Buddhas.

186. Na kaḥāpaṇa-vassena
titti kāmesu vijjati ;
appassādā dukhā kāmā
iti viññāya paṇḍito.

187. Api dibbesu kāmeu
raṭiṇ so nādhigacchati ;
taṇhakkhaya-rato hoti
Sammāsambuddha-sāvako.

186, 187. Not in a rain of coins is satisfaction of desires to be found. 'Of little sweetness, but painful, are sensual pleasures', knowing thus, the wise man finds no delight even in the heavenly pleasures. The disciple of the Fully Awakened One delights in the destruction of craving.

188. Bahū ve saraṇaṇ yanti
pabbatāni vanāni ca
ārāma-rukkha-cetyāni
manussā bhaya-tajjitā.

188. Many people, tormented by fear, resort for refuge to hills, woods, groves, trees and shrines.

189. N'etaṇ kho saraṇaṇ khemaṇ ;
n'etaṇ saraṇam uttamaṇ ;
n'etaṇ saraṇam āgamma
sabbadukkhā pamuccati.

189. This refuge is not secure ; this is not supreme. Resorting to such a refuge one is not released from all sorrow.

190. Yo ca Buddhañ ca Dhammañ ca
Saṅghañ ca saraṇaṇ gato,
cattāri ariyasaccāni
sammappaññāya passati :

191. dukkhaṇ, dukkhasamuppādaṇ,
dukkhassa ca atikkamaṇ,
ariyañ c'aṭṭhaṅgikaṇ maggaṇ
dukkhūpasama-gāminaṇ,

192. etaṇ kho saraṇaṇ khemaṇ ;
etaṇ saraṇam uttamaṇ ;
etaṇ saraṇam āgamma
sabbadukkhā pamuccati.

190, 191. He who seeks refuge in the Buddha, in His Teaching and His Community of monks, he who sees with right knowledge the four Noble Truths, namely, Suffering, the cause of Suffering, the transcending of Suffering and the Noble Eightfold Path which leads to the cessation of Suffering (192). this indeed is the refuge secure ; this is the refuge supreme. Seeking such refuge one is released from all suffering.

193. Dullabho purisājañño,
na so sabbattha jāyati ;
yattha so jāyatī dhīro
taṅ kulāṅ sukham edhati.

193. Hard to find is the Man Supreme ; such a one does not take birth everywhere. But where such a wise man is born, that family thrives happily.

194. Sukho Buddhānaṅ uppādo ;
sukhā saddhammadesanā ;
sukhā saṅghassa sāmaggi ;
samaggānaṅ tapo sukho.

194. Blessed is the arising of Buddhas ; blessed is the preaching of the Noble Doctrine. Blessed is the unity of the Saṅgha ; blessed is the asceticism of the united.

195. Pūjārahe pūjayato
Buddhe yadi va sāvake
papañca-samatikkante
tiṇṇa-soka-pariddave

196. te tādise pūjayato
nibbute akutobhaye
na sakkā puññaṅ saṅkhātuṅ
idammattan ti¹ kena ci.

195, 196. He who reverences those worthy of reverence, whether the Buddhas or their disciples, who have transcended all obstacles, passed beyond the reach of distress and lamentation ; he who reverences such peaceful and secure ones,—his merit cannot be measured by anyone as such and such.

1: *Imettam' iti* in many texts.

15. SŪKHAVAGGA. HAPPINESS

197. Susukhaṇ vata jīvāma
verinesu averino ;
verinesu manussesu
vihārāma averino.

197. Happy indeed we live, benevolent among those that hate. We live free from hatred amidst hateful men.

198. Susukhaṇ vata jīvāma
āturesu anāturā ;
āturesu manussesu
vihārāma anāturā.

198. Happily we live in good health amongst the ailing ; amidst ailing men we dwell in good health.

199. Susukhaṇ vata jīvāma
ussukesu anussukā ;
ussukesu manusresu
vihārāma anussukā.

199. Happily we live not being anxious (for pleasures) amongst them who are anxious. Amidst those who are anxious (for pleasures), we live unanxious.

200. Susukhaṇ vata jīvāma
yesaṇ no natthi kiñcanaṇ ;
pītibhakkhā bhavissāma
devā Abhassarā yathā.

200. Happily indeed we live, we that call nothing our own. Feeders on joy we shall be even as the Radiant Devas.

201. Jayaṇ veraṇ paṣavati ;
 dukkhaṇ seti parājito.
 Upasanto sukhaṇ seti
 hitvā jaya-parājayaṇ.

201. Conquest begets enmity ; the defeated lie down in distress. The peaceful lies down in happiness, giving up both victory and defeat.

202. Natthi rāgasamo aggi ;
 natthi dosasamo kali ;
 natthi Khandhādisā dukkhā ;
 natthi santiparaṇ sukhaṇ.

202. There is no fire like lust, no crime like hatred. There is no misery like the constituents of existence, no happiness higher than the Peace of *Nibbāna*.

203. Jighacchāparamā rogā ;
 saṅkhāraparamā dukkhā ;
 etaṇ natvā yathābhūtaṇ
 nibbāṇaṇ paramaṇ sukhaṇ.

203. Hunger is the worst of diseases ; component existence is the worst of distresses ; knowing this as it really is (the wise realise), *Nibbāna*, the highest bliss.

204. Ārogyaparamā lābhā ;
 santuṭṭhiparamaṇ dhanaṇ ;
 vissāsaparamā ñātī ;
 nibbāṇa paramaṇ sukhaṇ.

204. Health is the highest gain ; contentment is the greatest riches. A trusty friend is the best kinsman ; *Nibbāna* is the supreme bliss.

205. Pavivekarasaṅ pītvā,
rasaṅ upasamaṣṣa ca,
niddaro hoti nippāpo
dhammapītirasaṅ pibaṅ.

205. Having tasted of the sweets of solitude and tranquillity, one becomes woeless and stainless, while imbibing the flavour of the Truth.

206. Sāhu dassanam ariyānaṅ;
sannivāso sadā sukho.
Adassanena bālānaṅ
niccam eva sukhī siyā.

206. Good is it to behold the Noble Ones ; to dwell with them is happiness. One will be ever happy by not seeing fools.

207. Bālasaṅgatacārī hi
dīgham addhāna socati.
Dukkho bālehi saṅvāso
amitten'eva sabbadā.
Dhīro ca sukhasaṅvāso
ñātīnaṅ va samāgamo.

207. Frequenting the company of fools, one has cause to grieve for long. Association with fools is ever painful as with a foe. To dwell together with the wise is happiness, like meeting with kinsfolk.

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Tasmā hi :—

208. Dhīrañ ca paññañ ca bahussutañ ca
dhorayhasīlaṇ vatavantam āriyaṇ,
taṇ tādisaṇ sappurisaṇ sumedhaṇ.
bhajetha nakkhatta-pathaṇ va candimā.

208. Therefore verily—associate him, the intelligent, wise, learned, dutiful, noble, who bears the yoke of virtue. Follow after such a one who is good and of deep wisdom, as the moon follows the track of stars.

16. PIYAVAGGA. AFFECTIONS

209. Ayoge yuñjam attānaṇ,
yogasmiñ ca ayojayaṇ,
atthaṇ hitvā piyaggāhī
pihet'atthānuyoginaṇ.¹

209. Devoting oneself to that which should be shunned, not devoting to that which should be associated with, rejecting the real good, and grasping at the pleasant,—he will have cause to envy those who have aimed at the genuinely good.

210. Mā piyehi samāgañchi ;
appiyehi kudācanaṇ.
Piyānaṇ adassanaṇ dukkhaṇ ;
appiyānañ ca dassanaṇ.

210. Seek no intimacy with the beloved, and never with the unbeloved. Not to meet with the pleasant and to meet with the unpleasant is painful.

1. Almost all texts have *attānu*—.

211. Tasmā piyaṅ na kayirātha,
 piyāpāyo hi pāpako.
 Ganthā tesāṅ na vijjanti
 yesāṅ natthi piyāppiyaṅ.

211. Therefore let naught be dear to thee, for separation from the beloved is painful. There are no bonds for those to whom nothing is dear or unpleasant.

212. Piyato jāyatī soko ;
 piyato jāyatī bhayaṅ.
 Piyato vippamuttassa
 natthi soko, kuto bhayaṅ ?

212. From endearment springs grief ; from what is delightful is born fear. To him who is wholly free from endearment there is no grief, whence fear ?

213. Pematō jāyatī soko ;
 pematō jāyatī bhayaṅ.
 Pematō vippamuttassa
 natthi soko, kuto bhayaṅ ?

213. From affection springs grief ; from affection springs fear. For him who is wholly free from affection there is neither sorrow nor fear.

214. Ratiyā jāyatī soko ;
 ratiyā jāyatī bhayaṅ.
 Ratiyā vippamuttassa
 natthi soko, kuto bhayaṅ ?

214. From attachment springs grief ; from attachment springs fear. For him who is wholly free from attachment there is neither grief nor fear.

215. Kāmato jāyatī soko ;
 kāmato jāyatī bhayaṇ.
 Kāmato vippamuttassa
 natthi soko, kuto bhayaṇ ?

215. From lust springs grief ; from lust springs fear.
 For him who is wholly free from lust there is neither
 grief nor fear.

216. Taṇhāya jāyatī soko ;
 taṇhāya jāyatī bhayaṇ.
 Taṇhāya vippamuttassa
 natthi soko, kuto bhayaṇ ?

216. From craving springs grief ; from craving
 springs fear. For him who is wholly free from craving
 there is neither grief nor fear.

217. Sīla-dassana-sampannaṇ
 dhammaṭṭhaṇ saccavedinaṇ¹
 attano kamma-kubbānaṇ
 taṇ jano kurute piyaṇ.

217. The man who is perfect in virtue and vision,
 is righteous, and has realised the Truths, who fulfils
 that which he himself ought to do,—him do people
 hold dear.

218. Chandajāto anakkhāte
 manasā ca phuṭo siyā,
 kāmesu ca appaṭibaddha-citto
 uddhaṇsoto ti vuccati.

218. Ardent in aspiration after the Undeclared
 (*Nibbāna*), with mind thrilled (with the Three Noble
 Fruits), he whose mind is not bound by material
 pleasures,—such a person is called ‘One bound
 Upstream’.

1. Some editions have *saccāvādinam*.

223. Akkodhena jine kodhaṇ ;
asādhuṇ sādhuṇā jine ;
jine kadariyaṇ dānena ;
saccena alikavādinaṇ.

223. Overcome anger by loving-kindness, evil by good. Conquer the niggardly with liberality, with truth the speaker of falsehoods.

224. Saccāṇ bhaṇe ; na kujjheyya ;
dajjā'ppasmim pi yācito ;
ete hi tīhi ṭhānehi
gacche devāna santike.

224. Speak the truth ; give not way to anger, give of your little to him that asks of you ; by these three things one may go to the realm of gods.

225. Ahiṇsakā ye munayo
niccaṇ kāyena saṇvutā,
te yaṇti accutaṇ ṭhānaṇ
yattha gantvā na socare.

225. Those sages who are harmless and ever restrained in body, go to the imperishable state, whither having gone they grieve no more.

226. Sadā jāgaramānānaṇ
ahorattānusikkhataṇ
nibbānaṇ adhimuttānaṇ
atthaṇ gacchanti āsavā.

226. They who are ever vigilant, train themselves day and night, ever bent upon *nibbāna*,—their defilements fade away.

227. Porāṇam etaṅ Atula,
 n'etaṅ ajjatanāṃ iva ;
 nindanti tuṅhī-m-āsīnaṅ,
 nindanti bahubhāṇinaṅ ;
 mitabhāṇinam pi nindanti ;
 natthi loke anindito.

227. Not only today but from of old has this been so ; they blame him who sits silent, they blame him who speaks much, they blame him who speaks in moderation. There is none in the world who is not blamed.

228. Na c'āhu, na ca bhavissati,
 na c'etarahi vijjati
 ekantaṅ nindito poso,
 ekantaṅ vā pasāṅsito.

228. There never was and there never will be, nor is there now to be found, one who is altogether blamed or altogether praised.

229. Yañ ce viññū pasāṅsanti
 anuvicca suve suve,
 acchiddavuttiṅ medhāviṅ
 paññāsīla-samāhitaṅ

230. nekkhaṅ jambonadass'eva
 ko taṅ ninditum arahati ?
 Devā pi naṅ pasāṅsanti
 Brahmunā pi pasāṅsito.

229, 230. If a man is praised by the wise, by those who have observed him day after day,—who is entitled to blame such a person who is flawless of character, wise, endowed with knowledge and virtue, who is like unto a coin made of refined gold ? Even devas praise him ; even by great Brahma is he praised.

231. Kāyappakopaṇ rakkheyya ;
 kāyena saṅvuto siyā.
 Kāyaḍuccaritaṇ hitvā
 kāyena sucaritaṇ care.

231. Be on your guard against insubordination of body, be controlled in deeds. Forsaking evil ways in deeds, follow right ways in deeds.

232. Vacīpakopaṇ rakkheyya,
 vācāya saṅvuto siyā ;
 vacīḍuccaritaṇ hitvā
 vācāya sucaritaṇ care.

232. One should guard against misdeeds caused by speech, one should be controlled in words. Forsaking evil ways in words, one should follow right ways in words.

233. Manopakopaṇ rakkheyya ;
 manasā saṅvuto siyā ;
 manoduḍccaritaṇ hitvā
 manasā sucaritaṇ care.

233. Be on your guard against insubordination of mind, be controlled in thoughts. Forsaking evil ways of thoughts, follow right ways of thoughts.

234. Kāyena saṅvutā dhīrā,
 atho vācāya saṅvutā,
 manasā saṅvutā dhīrā ;
 te ve supariṅvutā.

234. The wise, controlled in deeds, controlled in words, controlled in thoughts,—verily, these are the well-controlled.

18. MALAVAGGA. IMPURITIES

235. Paṇḍupalāso va dāni'si ;
yamapurisā pi ca taṇ upatṭhitā ;
uyyogamukhe ca tiṭṭhasi ;
pātheyyam pi ca te na vijjati.

235. Like a withered leaf are you now ; Death's messengers wait for you. You stand on the eve of your departure, and provision for your journey you have none.

236. So karohi dīpam attano,
khippaṇ vāyama paṇḍito bhava ;
niddhantamalo anaṅgaṇo
dibbaṇ ariyabhūmim ehisi.

236. Make an island or refuge for yourself ; strive hard and be wise. Rid of defilement, cleansed of stain, you shall enter the celestial plane of the Nobles.

237. Upanītavayo ca dāni'si ;
sampayāto'si yamassa santikaṇ ;
vāso pi ca te natthi antarā,
pātheyyam pi ca te na vijjati.

237. Your life has come to an end now ; you are in the presence of Yama. No halting place is there for you by the way, you have no provision (for your journey).

238. So karohi dīpam attano,
khippaṇ vāyama paṇḍito bhava.
Niddhantamalo anaṅgaṇo
na puna jāti-jaraṇ upehisi.

238. Make an island or refuge for yourself ; strive hard and be wise. Free from defilement, cleansed of stain, you shall not come again to birth and decay.

239. Anupubbena medhāvī
thoka-thokaṇ khāṇe khāṇe
kammāro rajatass'eva
niddhame malam attano.

239. By degrees, little by little, from time to time, a wise man should remove his own impurities, as a smith removes the dross of silver.

240. Ayasā va malaṇ samuṭṭhitaṇ
tad uṭṭhāya tam eva khādati,
evaṇ atidhonacāriṇaṇ
sakakammāni nayanti duggatiṇ.

240. As rust, sprung from iron, eats itself away when arisen, even so his own deeds lead the transgressor to the states of woe.

241. Asajjhāyamalā mantā ;
anuṭṭhānamalā gharā ;
malaṇ vaṇṇassa kosajjaṇ ;
pamādo rakkhato malaṇ.

241. Lack of repetition is the spoiler of Scriptures. Non-repair is the spoiler of buildings.¹ Sloth is the taint of beauty. Negligence is the taint of a watcher.

242. Malitthiyā duccharitaṇ ;
maccheraṇ dadato malaṇ.
Malā ve pāpakā dhammā
asmiṇ loke paramhi ca.

242. Misconduct is defilement in woman. Niggardliness is defilement in a giver. Taints, indeed, are all evil things both in this world and in the next.

1. 'Non-exertion is the taint of homes', is the rendering given in one translation. In another: 'Laziness is the spoiler of homes', is given.

243. Tāto malā malatarāṇ
 avijjā paramāṇ malaṇ
 etaṇ malaṇ pahatvāna
 nimmalā hotha bhikkhavo.

243. A greater taint than these taints, is ignorance, the worst of all taints. Rid yourselves of this one taint, and be taintless, O monks !

244. Sujīvaṇ ahirīkena
 kākasūrena dhaṇsinā
 pakkhandinā pagabbhena
 saṅkiliṭṭhena jīvitaṇ.

244. Easy is life for the shameless, who is as impudent as a crow, back-biting, forward, arrogant, and impure of life.

245. Hirīmatā ca dujjīvaṇ
 niccaṇ sucigavesinā
 alīnen'appagabbhena
 suddhājīvena passatā.

245. Hard is the life of a modest one who ever seeks after purity, who is strenuous, humble, cleanly of life, and discerning.

246. Yo pāṇam atipātetī,
 musāvādañ ca bhāsati,
 loke adinnaṇ ādiyati,
 paradārañ ca gacchati

247. surāmerayapānañ ca
 yo naro anuyuñjati,
 idh'eva-m eso lokasmiṇ
 mūlaṇ khaṇati attano.

246, 247. Whosoever in this world destroys life, utters lies, takes what is not given, goes after the wives of others, is addicted to intoxicating drinks, such a one digs up his own roots in this very world.

248. Evam bho purisa, jānāhi,
pāpadhammā āsaññatā.

Mā taṇ lobho adhammo ca
ciraṇ dukkhāya randhayuṇ.

248. Know this, O man, that evil things are uncontrollable. Let not greed and wickedness drag you to protracted misery.

249. Dadāti ve yathāsaddhaṇ
yathāpasādanaṇ jano ;
tattha ce maṅku yo hoti
paresaṇ pānabhojane,
na so divā vā rattiṇ vā
samādhiṇ adhigacchati.

249. People give according to their faith or as they are pleased. If one becomes discontent with the food given (or supplied) by others,¹ one will not attain concentration either by day or by night.

250. Yassa c'etaṇ samucchinnaṇ,
mūlaghaccaṇ samūhataṇ,
sa ve divā vā rattiṇ vā
samādhim adhigacchati.

250. He in whom such behaviour is extirpated, plucked off completely by the roots, whether by day or by night, such a one attains concentration.

251. Natthi rāgasamo aggi.
Natthi dosasamo gaho.
Natthi mohasamaṇ jālaṇ.
Natthi taṇhāsamā nadī.

251. There is no fire like lust. There is no grip like anger. There is no net like delusion. There is no river like craving.

.1. A different rendering is given in other translations.

252. Sudassaṃ vajjaṃ aññesaṃ,
attano pana duddasaṃ.
Pasesaṃ hi so vajjāni
opuṇāti yathā bhusaṃ.
Attano pana chādeti
kaliṃ va kitavā saṭho.

252. Easy to perceive is the fault of others ; one's own, however, is hard to perceive. Like chaff one winnows other's faults ; but one's own one conceals as the cheating gambler an unlucky throw.

253. Paravajjānupassissa
niccaṃ ujjhānasaññino
āsavā tassa vadḍhanti,
ārā so āsavakkhayā.

253. He who sees other's faults and is ever irritable, —defilements of such a person grow. Far is he from the end of these baneful things.

254. Ākāse padaṃ natthi ;
samaṇo natthi bāhire.
Papañcābhiratā pajā ;
nippapañcā Tathāgatā.

254. There is no track in the air. There is no saint outside (this Teaching). The race of men delight in what keeps them behind on their journey. The Buddhas have surmounted these obstacles.

255. Ākāse padaṃ natthi.
Samaṇo natthi bāhire.
Saṅkhārā sassatā natthi.
Natthi Buddhānam iñjitaṃ.

255. There is no track in the sky. There is no saint outside (this Teaching). There are no conditioned things that are eternal. There is no variableness in the Buddhas.

19. DHAMMAṬṬAVAGGA. THE RIGHTEOUS

256. Na tena hoti dhammaṭṭho
 yen'atthaṇ sahasā naye ;
 yo ca atthaṇ anattañ ca
 ubho niccheyya paṇḍito

257. asāhasena dhammena
 samena nayatī pare,
 dhammassa gutto medhāvī
 dhammaṭṭho ti pavuccati.

256, 257. A man is not righteous because he arbitrates hastily. A wise man who investigates both right and wrong, who judges others with due deliberation, with judgement righteous and just, that wise one, guarded of the Teaching, is called 'righteous'.

258. Na tena paṇḍito hoti
 yāvatā bahu bhāsati ;
 khemī averī abhayo
 paṇḍito ti pavuccati.

258. A man is not wise because he speaks much. He who is comforting, friendly and harmless, is called wise.

259. Na tāvatā dhammadharo
 yāvatā bahu bhāsati ;
 yo ca appam pi sutvāna
 dhammaṇ kāyena passati,
 sa ve dhammadharo hoti
 yo dhammaṇ nappamajjati.

259. He is not versed in the Dhamma merely because he speaks much. He who hears little (of the Teaching), but sees the Truth mentally, and observes it well in deed, he is called 'versed in the Dhamma'.

260. Na tena thero hoti
 yen'assa palitaṇ siro ;
 paripakko vayo tassa ;
 moghajinno ti vuccati.

260. A man is not an Elder because his head is grey. He is ripe in age, and he is called ' Old in vain '.

261. Yamhi saccaṇ ca dhammo ca
 ahiṇsā saññaṃ damo
 sa ve vantamalo dhīro
 thero iti pavuccati.

261. In whom are truth, virtue, harmlessness and self-mastery, who is free from defilement, and wise,— he truly is called an Elder.

262. Na vākkaraṇamattena
 vaṇṇapokkharatāya vā
 sādthurūpo naro hoti
 issukī maccharī saṭho.

262. Not by readiness in speech, nor by beauty of complexion, does a man become graceful—should he be jealous, selfish and deceitful.

263. Yassa c'etaṇ samucchinnaṇ
 mūlaghaccaṇ samūhataṇ,
 sa vantadoso medhāvī
 sādthurūpo ti vuccati.

263. In whom such behaviour is wholly cut off, uprooted, that wise man, who has cast out impurities, is, indeed, called ' graceful '.

264. Na muṇḍakena samaṇo
abbato alikam bhaṇaṇ ;
icchā-lobha-samāpanno
samaṇo kim bhavissati ?

264. The shaven head makes not a man, who is undisciplined and deceitful, an ascetic. How shall he be an ascetic who is full of desire and greed ?

265. Yo ca sameti pāpāni
aṇuṇ-thūlāni sabbaso
samitattā hi pāpānaṇ
samaṇo ti pavuccati.

265. Whosoever makes an end of all his evil, small and great,—he is called an ascetic, because he has overcome all evil.

266. Na tena bhikkhu hoti
yāvatā bhikkhate pare,
vissaṇ dhammaṇ samādāya
bhikkhu hoti na tāvatā.

266. A man is not a Bhikkhu simply because he goes begging from others. By adopting offensive manners one does not truly become a monk.

267. Yo'dha puññaṇ ca pāpaṇ ca
bāhetvā brahmacariyavā
saṅkhāya loke carati
sa ve bhikkhū ti vuccati.

267. Herein he who has abandoned both merit and demerit, he who is leading a pure life, he who lives with understanding in this world,—he, indeed, is called a Bhikkhu.

268. Na monena munī hoti
 mūlharūpo aviddasu ;
 yo ca tulaṅ va paggayha
 varam ādāya paṇḍito

269. pāpāni parivajjeti,
 sa munī, tena so munī.
 Yo munāti ubho loke
 muni tena pavuccati.

268, 269. Not by silence does one become a sage if one be foolish and untaught. But the wise man who, as if holding a pair of scales, embraces the best and shuns evil, is indeed a sage. For that reason he is a sage. He that understands both worlds is, therefore, called a sage.

270. Na tena ariyo hoti
 yena pāṇāni hiṅsati ;
 ahiṅsā sabba-pāṇānaṅ
 ariyo ti pavuccati.

270. A man is not noble in that he works harm to living creatures. Whosoever is harmless towards all living beings,—he is called a noble.

271. Na sīlabbatamattena
bāhusaccena vā puna
atha vā samādhilābhena
viviccāsayanena vā
272. phusāmi nekkhammasukhaṇ
aputhujjana-sevitaṇ ;
bhikkhu vissāsam āpādī
appatto āsavakkhayaṇ.

271, 272. Not through rites and ceremonies, not through greatness of learning, neither by attainments in meditation, nor by living apart in solitude (nor by thinking) : ' I enjoy the bliss of renunciation unknown to the worldling ', should you, O monk, rest content without reaching the extinction of passions.

20. MAGGAVAGGA. THE PATH

273. Maggān'atṭhaṅgiko seṭṭho ;
saccānaṇ caturō padā.
Virāgo seṭṭho dhammānaṇ ;
dipadānañ ca cakkhumā.

273. Best of paths is the Eightfold Path ; best of truths are the Four (Noble Truths). Best of conditions is Passionlessness ; best of bipeds is the Seeing One, (the Man of Vision).

274. Eso va maggo, natth'añño
dassanassa visuddhiyā.
Etamhi tumhe paṭipajjatha ;
Mārass'etaṇ pamohanaṇ.

274. This is the only Way ; none other is there that leads to the vision of the Pure. Enter upon this Way ; this is the bewilderment of Māra.

275. Etamhi tumhe paṭipannā
 dukkhass'antaṃ karissatha.
 Akkhāto ve mayā maggo
 aññāya sallasatthanaṃ.

275. Walking this Way you shall make an end of suffering. This is the Way made known by me when I had learnt to remove all darts.

276. Tumhehi kiccaṃ ātappaṃ ;
 akkhātāro Tathāgatā.
 Paṭipannā pamokkhanti
 jhāyino Mārabandhanā.

276. You yourselves should make an effort ; the Awakened Ones are only teachers. The devoted to meditation arrive at release from the bonds of Māra.

277. Sabbe saṅkhārā āniccā ti
 yadā paññāya passati,
 atha nibbindati dukkhe ;
 esa maggo visuddhiyā.

277. 'All compounded things are transient', when one sees this with wisdom, then one becomes disgusted of the painful. This is the Path to Purity.

278. Sabbe saṅkhārā dukkhā ti
 yadā paññāya passati,
 atha nibbindati dukkhe
 esa maggo visuddhiyā.

278. 'All compounded things are fraught with pain', when in wisdom one sees this, then he is weary of the painful. This is the Path to Purity.

279. Sabbe dhammā anattā ti,
yadā paññāya passati,
atha nibbindati dukkhe ;
esa māggo visuddhiyā.

279. 'All things whatsoever are unsubstantial',
when in wisdom one sees this, then he is aweary of the
painful. This is the Path to Purity.

280. Utthānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṇ upeto
saṅsanna-saṅkappa-mano kusīto
paññāya maggaṇ alaso na vindati.

280. The idler who strives not when he should strive,
who, though young and strong, is slothful, is feeble in
maintaining right-mindedness, is sluggish and inert,
such a one finds not the way to wisdom.

281. Vācānurakkhī, manasā susaṅvuto,
kāyena ca akusalaṇ na kayirā ;
ete tayo kammaṇ visodhaye ;
ārādhaye maggaṇ isippaveditaṇ.

281. Watchful of speech, well restrained in mind,
let him do no evil in deed ; let him purify these three
ways of action, and win the Path made known by the Sages.

282. Yogā ve jayatī bhūri,
ayogā bhūrisaṅkhayo ;
etaṇ dvedhāpathaṇ ñatvā
bhavāya vibhavāya ca
tath'attānaṇ niveseyya
yathā bhūri pavaḍḍhati.

282. From concentration springs wisdom ; it wanes
from lack of concentration. Knowing these two paths
of increase and decrease (of wisdom), let him so conduct
himself that wisdom may increase.

283. Vanaṅ chindatha, mā rukkhaṅ ;
vanato jāyati bhayaṅ.
Chetvā vanañ ca vanathañ ca
nibbanā hotha bhikkhavo.

283. Cut down the forest (of lust) but not one mere tree. From the jungle (of lust) springs forth fear. Cutting the forest and brushwood (of lust), be passionless, O Bhikkhus.

284. Yāvaṅ hi vanatho na chijjati
aṇumatto pi narassa nārisu,
paṭibaddhamano va tāva so
vaccho khīrapako va mātari.

284. In so far as one has not cut down the last little sapling of this jungle of the lust of man for woman, in so far his mind is in bondage, like the sucking calf to its mother.

285. Uchchinda sineham attano
kumudaṅ sāradikaṅ va paṇinā.
Santimaggam eva brūhaya
nibbāṇaṅ Sugatena desitaṅ.

285. Cut off your craving as, with the hand, an autumn lily. Give thyself to following the path of peace (of *Nibbāna*) made known by the Blessed One.

286. Idha vassaṅ vasissāmi,
idha hemanta-gimhisu,
iti bālo vicinteti,
antarāyaṅ na bujjhati.

286. 'Here shall I live in the rains ; here in the cold season, here in the summer', thus thinks the fool ; but he does not realise the danger (that may come in-between).

287. Taṅ putta-pasu-samma taṅ
vyāsattamaṇaṣaṅ naraṅ
suttaṅ gāmaṅ mahogho va
maccu ādāya gacchati.

287. The doting man, whose delight is in the abundance of children and flocks, whose mind is set upon his holdings, death seizes and carries him off, as a great flood a sleeping village.

288. Na santi puttā tāṇāya,
na pitā, na pi bandhavā.
Antaken'ādhipannassa
natthi ñātīsu tāṇatā.

288. There are no sons for protection, neither father nor kinsmen. For him who is assailed by death no protection is there from kinsmen.

289. • Etam atthavaṣaṅ ñatvā
paṇḍito sīlasaṅvuto
nibbāṇagāmaṇaṅ maggaṅ
khippaṃ eva visodhaye.

289. Thoroughly knowing this fact, the wise man, restrained by morality, delays not to clear the Way that leads to *Nibbāna*.

21. PAKINNAKAVAGGA. MISCELLANEOUS

290. Mattāsukha-pariccāgā
passe ce vipulaṅ sukhaṅ ;
caje mattāsukhaṅ dhīro
sampaṣsaṅ vipulaṅ sukhaṅ.

290. If by renouncing a lesser happiness, one may behold a greater happiness, let the wise man, forsake the lesser, having regard to the greater.

291. Pāradukkhūpadānena
yo'ttano sukham icchati
verasaṅsagga-saṅsaṭṭho,
verā so na parimuccati.

291. Whosoever seeks his own happiness by inflicting pain on others, is not released from hatred, being himself entangled in the tangles of hatred.

292. Yaṅ hi kiccaṅ, tad apaviddhaṅ ;
akiccaṃ pana kayirati ;
unnaḷānaṅ pamattānaṅ
tesaṅ vaḍḍhanti āsavā.

292. He neglects what ought to be done and does what ought not to be done, in him, who is puffed up and neglectful, defilements increase.

293. Yesañ ca susamāraddhā
niccaṅ kāyagatā sati,
akiccaṅ te na sevanti,
kicce sātaccakārino,
satānaṅ sampajānānaṅ
atthaṅ gacchanti āsavā.

293. Those who always earnestly practise the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done,—of these, the mindful and recollected, defilements come to an end.

294. Mātaraṅ pitarāṅ hantvā,
rājāno dve ca khattiye,
raṭṭhaṅ sānucaraṅ hantvā
anīgho yāti brāhmaṇo.

294. Having slain mother, father, two warrior kings, and having destroyed a country together with its revenue officer, ungrieving goes the Brahman.

(This is a figurative expression ; the true meaning is :—Having destroyed craving, conceit, two views of eternalism and nihilism, sense-avenues and sense-objects, together with attachment, the Arahant goes without any grief).

295. Mātaraṇ pitaraṇ hantvā
rājāno dve ca Sotthiye
veyyaggha-pañcamaṇ hantvā
anīgho yāti brāhmaṇo.

295. Having slain mother and father, two Brahman kings, and having destroyed the (path haunted by a) tiger, as the fifth, ungrieving goes the Brahmin.

(Two Brahmin kings are the two views of eternalism and nihilism. *Veyyaggha-pañcamaṇ* is used to denote the five Hindrances, viz. sensuality, ill-will, torpor of mind or body, worry and wavering).

296. Suppabuddhaṇ pabujjhanti
sadā Gotamasāvaka,
yesaṇ divā ca ratto ca
niccaṇ Buddhagatā sati.

296. Watchful, wide awake are Gotama's disciples, who by day and by night, constantly concentrate on the Buddha's virtues.

297. *Difference lies only with the fourth line:*
niccaṇ Dhammagatā sati.

Concentrate on the virtues of the Teaching.

298. niccaṇ saṅghagatā sati.

Concentrate on the virtues of the Community.

299. niccaṇ kāyāgatā sati.

Concentrate on the fleeting nature of the body.

300. ahiṅsāya rato mano.

... whose mind by day and by night delights in harmlessness.

301. bhāvanāya rato mano.

... whose mind by day and by night delights in the practice of meditation.

302. Duppabbajjaṅ durabhiraṃṇaṅ,
durāvāsā gharā dukhā ;
dukkho'samānaṅvāso,
dukkhānupatit'addhagū.
Tasmā na c'addhagū siyā,
dukkhānupatito siyā.

302. Difficult is renunciation, difficult is it to delight therein. Hard is it also to live the household life. Painful is association with unequals ; painful also is it to transmigrate in Saṅsāra. Therefore be not a mere aimless wanderer subject to pain.

303. Saddho sīlena sampanno
yaso-bhogaśamappito
yaṅ yaṅ padesaṅ bhajati,
tattha tatth'eva pūjito.

303. He who is full of faith and virtue, possessed of repute and wealth, in whatever land he travels, he is respected everywhere.

304. Dūre santo pakāsanti¹
Himavanto va pabbato ;
asant'ettha na dissanti
rattikhittā yathā sarā.

304. From afar are the righteous to be seen even like the Snowy Range. But the unrighteous are not seen any more than arrows shot by night.

1. All other editions have *pakāsenti*.

305. Ekāsaṇaṇ, ekaseyyaṇ,
eko caram atāndito ;
eko damayam attānaṇ
vanante ramito siyā.

305. He who sits alone, rests alone, walks alone, he who is strenuous and subdues self alone, will find delight in the solitude of the forest.

22. NIRAYAVAGGA. WOEFUL STATE

306. Abhūtavādī nirayaṇ upeti
yo cā pi katvāna na karomi c'āha.
Ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha.

306. The liar goes to hell, also he who having done something declares that he has not done it. These two, the men of base actions, share the same fate hereafter.

307. Kāsāvakaṇṭhā bahavo
pāpadhammā asaṅṅatā ;
pāpā pāpehi kammehi
nirayaṇ te upapajjare.

307. There are many impostors who wear yellow robes but are ill-natured and uncontrolled. These wicked persons are born in hell on account of their evil deeds.

308. Seyyo ayogulo bhutto
tatto aggisikhūpamo,
yañ ca bhuñjeyya dussilo
raṭṭhapinḍaṇ asaññato.

308. It is far better to swallow a red-hot iron ball issuing flames than to eat as an immoral, uncontrolled man, the alms provided by the people.

309. Cattāri thānāni naro pamatto
āpaṅṅatī paradārūpasevī :
apuññalābhaṇ, na nikāmaseyyaṇ,
nindaṇ tatīyaṇ, nirayaṇ catutthaṇ.

309. Four misfortunes befall a heedless man who commits adultery : demerit, uneasy slumbers, ill repute as the third, and purgatory as the fourth.

310. Apuññalābho ca, gatī ca pāpikā,
bhītassa bhītāya ratī ca thokikā,
rājā ca daṇḍaṇ garukaṇ paṇeti,
tasmā naro paradāraṇ na seve.

310. There is acquisition of demerit, an unhappy birth in the future ; brief is the joy of the frightened man and woman ; and the King himself imposes heavy punishment. Therefore let no man resort to another's wife.

311. Kuso yathā duggahito
hattham evā'nukantati ;
sāmaññaṇ dupparāmaṭṭhaṇ
nirayāy'upakaḍḍhati.

311. Just as Kusa grass not rightly laid hold of, cuts the hand that seizes it, so the ascetic life, wrongly handled, drags one to hell.

312. Yaṅ kiñci sithilaṅ kammaṅ,
saṅkiliṭṭhañ ca yaṅ vataṅ,
saṅkassaraṅ brahmacariyaṅ,
na taṅ hoti mahapphalaṅ.

312. Any loose act, any corrupt observance, a Holy Life not lived whole-heartedly,—this yields but little fruit.

313. Kayirā ce karirāth'etaṅ,
daḥham enaṅ parakkame.
Saṭhilo hi paribbājo
bhīyo ākirate rajaṅ.

313. What by thee ought to be performed, carry it out with all vigour. A half-hearted professor of the homeless life spreads much evil about.

314. Akataṅ dukkataṅ seyyo ;
pacchā tapati dukkataṅ.
Katañ ca sukataṅ seyyo
yaṅ katvā nānutappati.

314. Better left undone is the evil deed, for a misdeed torments one afterwards. Better done is the deed that is good, which, being done, brings no repentance to the doer.

315. Nagaraṅ yathā paccantaṅ
guttaṅ santara-bāhiraṅ
evaṅ gopetha attānaṅ ;
khaṇo ve mā upaccagā.
Khaṇātītā hi socanti
nirayamhi samappitā.

315. Like a border city that is closely guarded within and without, so guard yourself. Relax not your watch even for a moment. Those who are slack even for a moment, lament when they come to the Niraya-world.

316. Ajjītāye lajjanti,
lajjitāye na lajjare,
micchādiṭṭhi-samādānā
sattā gacchanti duggatiṅ.

316. Those who are ashamed of what is not shameful, and unashamed of what is shameful, such beings, embracing false views, go to the woeful state.

317. Abhaye ca bhayadassino,
bhaye c'ābhayadassino,
micchādiṭṭhi-samādānā
sattā gacchanti duggatiṅ.

317. Those who see fear in the non-fearsome, and do not see fear in the fearsome, such beings, embracing false views, go to the woeful state.

318. Avajje vajjamatino,
vajje c'avajjadassino
micchādiṭṭhi-samādānā
sattā gacchanti duggatiṅ.

318. Those who think there is evil where there is none, and do not see evil where evil is, such beings, embracing false views, go to the woeful state.

319. Vajjañ ca vajjato ñatvā,
avajjañ ca avajjato,
sammādiṭṭhi-samādānā
sattā gacchanti suggatiṅ.

319. Knowing wrong as wrong and right as right, they embrace right views and go to a happy state.

23. NĀGAVAGGA. THE ELEPHANT

320. Ahaṇ nāgo va saṅgāme
cāpāto patitaṇ saraṇ
ativākyaṇ titikkhissaṇ.
Dussīlo hi bahujjano.

320. As an elephant in battle withstands the arrow shot from a bow, even so I shall endure abuse. Verily, most people are vicious.

321. Dantaṇ nayanti samitiṇ,
dantaṇ rājā' bhirūhati.
Danto seṭṭho manussesu
yo'tivākyaṇ titikkhati.

321. The elephant that is tamed is led to crowds (i.e. in processions). The king mounts the trained. Best among men is the trained who endures abuse.

322. Varam assatarā dantā,
ājāniyā ca sindhavā,
kuñjarā ca mahānāgā.
Attadanto tato varaṇ.

322. Excellent are trained mules, so are the thoroughbred horses of Sindh, and noble fighting elephants. But yet more excellent is the man who has tamed himself.

323. Na hi etehi yānehi
gaccheyya agataṇ disaṇ
yathā'ttanā sudantena
danto dantena gacchati.

323. Not by such vehicles as these would one go to the untravelled region, as goes a controlled one through his subdued and well-trained self.

324. Dhanapālako nāma kuñjaro
 kaṭukappabhedano dunnivārayo
 baddho kabalaṇ na bhuñjati ;
 sumarati nāgavanaṇ sa¹ kuñjaro.

324. Hard to hold down is the great elephant called Dhanapālaka, in time of rut ; being in chains he refuses his food. He calls to mind the (pleasant) elephant forest.

325. Middhī yadā hoti mahagghaso ca
 niddāyitā samparivattasāyī,
 mahāvarāho va nivāpapuṭṭho
 punappunaṇ gabbham upeti mando.

325. When one is torpid, gluttonous, drowsy and rolling over and over in sleep, such a dull man, like a great hog nourished on fodder, again and again comes to rebirth.

326. Idaṇ pure citta-m-acāri cārikaṇ
 yen'icchakaṇ, yatthakāmaṇ, yathāsukhaṇ ;
 tad ajj'ahaṇ niggahessāmi yoniso
 hatthiṇ pabhinnaṇ viya aṅkusaggaho.

326. Aforetime this mind went wandering as it liked, where it wished, at its own pleasure. But today, with attentiveness, I will thoroughly master it as a driver holds in a rutted elephant.

1. All other editions have *nāgavanassa*.

327. Appamādaratā hotha ;
 sacittam anurakkhatha ;
 duggā uddharath'attānaṃ
 paṅke satto va kuñjaro.

327. Delight in heedfulness. Keep strict watch over your thoughts. Lift yourselves out of the slough of evil like an elephant sunk in the mire.

328. Sace labhetha nipakaṃ saḥāyaṃ
 saddhiñ-caraṃ sādhuviḥāri dhīraṃ,
 abhibhuyya sabbāni parissayāni
 careyya ten'attamano satimā.

328. If you get a prudent companion who is fit to live with you, who behaves well, and is wise, you should live with him joyfully and mindfully overcoming all dangers.

329. No ce labhetha nipakaṃ saḥāyaṃ
 saddhiñ-caraṃ sādhuviḥāri dhīraṃ,
 rājā va ratṭhaṃ vijitaṃ pahāya
 eko care mātaṅ'araññe va nāgo.

329. If you can get no friend to go with you who is prudent, leading a virtuous life and wise, then like a king departing from a conquered country, or like the elephant in the forest, go your way alone.

330. Ekassa caritaṃ seyyo ;
 natthi bāle saḥāyatā.
 Eko caraṃ na ca pāpāni kayirā
 appossukko mātaṅ'araññe va nāgo.

330. It is better to live alone ; with the foolish there is no fellowship. Living alone one avoids evil, and is free from care like an elephant that wanders through the forest.

331. Atthami jātamhi sukhā sahāyā .
 tuṭṭhī sukhā yā itarītarena.
 Puññaṅ sukhaṅ jīvitasāṅkhayamhi.
 Sabbassa dukkhassa sukhaṅ pahāṇaṅ.

331. Good is a friend in need. Good is contentment with whatever betides. Good is a store of merit at the end of life. Good is it to leave all sorrow behind.

332. Sukhā mattheyyatā loke,
 atho petteyyatā sukhā ;
 sukhā sāmāññatā loke,
 atho brahmaññatā sukhā.

332. Good is it to honour mother ; good is it to honour father. Good is it to honour ascetics, and good is it to honour the Noble Ones.

333. Sukhaṅ yāva jarā sīlaṅ.
 Sukhā saddhā paṭiṭṭhitā.
 Sukho paññāya paṭilābho.
 Pāpānaṅ akaraṇaṅ sukhaṅ.

333. Good is practice of virtue one's whole lifelong. Good is confidence that stands firm. Good is the acquisition of wisdom. Good is abstinence from evil.

24. TANHĀVAGGA. CRAVING

334. Manujassa pamattacārino
 taṇhā vadḍhati māluvā viya.
 So plavati hurā-huraṇ
 phalam icchaṇ va vanasmi vānaro.

334. The craving of the man addicted to careless living grows like a Māluvā¹ creeper. He leaps from existence to existence, like a monkey in the forest looking for fruit.

335. Yaṇ esā sahatī jammi
 taṇhā loke visattikā,
 sokā tassa pavadḍhanti
 abhivaṭṭhaṇ va bīraṇaṇ.

335. Whosoever in this world is overcome by this wretched clinging thirst, his sorrows flourish like Bīraṇa grass after rain.

336. Yo c'etaṇ sahatī jammiṇ
 taṇhaṇ loke duraccayaṇ,
 sokā tamhā papatanti
 udabindū va pokkharā.

336. But whosoever overcomes this wretched craving so difficult to overcome,—his sorrows fall from him like water-drops from a lotus.

1. A kind of parasite.

337. Taṅ vo vadāmi ; bhaddaṅ vo,
yāvanta'ettha samāgatā !
taṅhāya mūlaṅ khaṇatha
usīrattho'va bīraṇaṅ.
Mā vo naṇaṅ va soto va
Māro bhañji punappaṇaṅ.

337. This I say unto you : good luck to you all who have assembled here ! Dig up the root of craving like the digger of *bīraṇa* for its root called *usīra*.¹

338. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho puṇad eva rūhati,
evam pi taṅhānusaye anūhate
nibbattatī dukkham idaṅ punappaṇaṅ.

338. As a tree cut down sprouts forth again if its roots remain uninjured and strong, so the propensity to craving not being done away, this suffering springs up again and again.

339. Yassa chattiṅsatī sotā
manāpāssavaṇā bhusā
vāhā vahanti duddiṭṭhiṅ
saṅkappā rāganissitā.

339. In whom the thirty-six streams² of craving that flow towards pleasurable objects are strong, that misguided man is borne away by the flood, his thoughts centred on passion.

1. *Usīra* is the fragrant root of *Andropogon Muricantum* ; this grass is called *Bīraṇa* in Pāli. This is a rare occurrence in Pali to name the bush and its root separately. It is stated in the *Abhidhānappadīpikā* : 'mūlan t'usīran bīraṇassa hi' (= the root of *bīraṇa* is called *usīra*).

2. Thirty-six possible varieties of feeling capable of being excited by the six senses and their corresponding objects. The mind is classified as a sense having ideas for its corresponding object.

340. Savanti sabbadhī sotā ;
 latā ubbhijja tiṭṭhati.
 Tañ ca disvā lataṅ jātaṅ
 mūlaṅ paññāya chindatha.

340. Everywhere flow these streams, and the creeper (of craving) springs up and lays hold. Seeing that creeper sprung up, cut off its root with (the knife of) wisdom.

341. Saritāni sinehitāni ca
 somanassāni bhavanti jantuno.
 Te sātasiṭā sukhesino
 te ve jāti-jarūpagā narā.

341. To beings there arise pleasures that rush everywhere and are moistened (with craving). These men bent on pleasure, seeking after enjoyment, fall prey to birth and decay.

342. Tasiṇāya purakkhatā pajā
 parisappanti saso va bādhitō,
 saṅyojana-saṅgasattā
 dukkham upenti punappunaṅ cirāya.

342. Beset by lust, the mass of men run this way and that like the entangled hare. Held fast by fetters, again and again for long they come to suffering.

343. Tasiṇāya purakkhatā pajā
 parisappanti saso va bādhitō,
 tasmā tasiṇaṅ vinodaye
 bhikkhū ākaṅkhī virāgam attano.

343. Beset of lust, the mass of men run this way and that like an entangled hare. Therefore a monk, who wishes his own passionlessness, should discard craving.

344. Yō nibbanatho vanādhimutto
vanamutto vanam eva dhāvati,
taṅ puggalam eva passatha
mutto bandhanam eva dhāvati.

344. Whosoever delivered from the jungle of craving (i.e. from the household life) turns to the life of the jungle (i.e. the life of a recluse), and thus delivered from the jungle, runs back to that very jungle (i.e. homelife),—behold that very man! Freed he runs back to that very bondage.

345. Na taṅ daḥhaṅ bandhanam āhu dhīrā
yad āyasaṅ dārujaṅ babbajañ ca,
sārattarattā maṇikaṇḍalesu
puttesu dāresu ca yā apekkhā

346. etaṅ daḥhaṅ bandhanam āhu dhīrā
ohāriṇaṅ sithilaṅ duppamuñcaṅ ;
etam pi chetvāna paribbajanti
anapekkhino kāmasukhaṅ pahāya.

345, 346. It is not a strong bond, say the wise, that is made of iron, wood, or grass. Attachment to jewelled ornaments, children and wives,—this is a strong bond, say the wise. It hurls one down, is loose, but hard to be rid of. This too they cut off, and giving up sensual pleasures, without any longing, they renounce the world.

347. Ye rāgarattā'nupatanti soṭaṇ
 sayañ-kataṇ makkatako va jālaṇ
 etam pi chetvāna vajanti dhīrā.
 anapekkhino sabba-dukkhaṇ pahāya.

347. They who are infatuated with lust fall back into the stream (of Sansāra) as a spider on the self-spun web. This too the wise cut off and pass on, looking not back, leaving all sorrow behind.

348. Muñca pure, muñca pacchato,
 majjhe muñca, bhavassa pārāgū,
 sabbattha vimuttamānaso
 na puna jātijaraṇ upehisi.

348. Be free from the past, be free from the future, be free from the present. Crossing to the farther shore of existence, with mind released everywhere, no more shalt thou come to birth and decay.

349. Vitakkapamathitassa jantuno
 tibbarāgassa subhānupassino
 bhiyyo taṇhā pavaddhati;
 esa kho daḷhaṇ karoti bandhanaṇ.

349. For the person who is of restless mind, of strong passions, who sees but the pleasurable,—craving steadily grows. He makes the bond strong.

350. Vitakkūpasame ca yo rato
 asubhaṇ bhāvayati sadā sato,
 esa kho vyantikāhiti,
 esa-c-chechati mārabandhanaṇ.

350. He who delights in subduing thoughts, who meditates on impurities, and is ever mindful,—it is he who will make an end of craving; he will cut Māra's bond.

351. Niṭṭhaṅgato asantāsī
vītataṅho anaṅgaṇo
acchindi bhavasallāni.
Antimo'yaṅ samussayo.

351. He who has reached the goal, is fearless, devoid of craving, passionless, has broken the shafts of existence,—of such a one this is the final form.

352. Vītataṅho anādāno
niruttipada-kovido
akkharāṇaṅ sannipātaṅ
jaññā pubbāparāni ca,
sa ve antimasārīro
mahāpañño mahāpuriso ti vuccati.

352. Done with craving, free from grasping, skilled in the etymology of terms (of the Teaching), knowing the arrangement of words in due order,—it is he who is called the bearer of the final body, one of profound wisdom, a great man.

353. Sabbābhibhū sabbavidū'ham asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṅhakkhaye vimutto.
Sayaṅ abhiññāya kam uddiseyyaṅ ?

353. All-conquering, all-knowing am I; in all things unpolluted, rid of all, freed through the destruction of craving, having comprehended all by myself, whom should I name (as my teacher) ?

354. Sabbadānaṃ dhammadānaṃ jināti.
 Sabbaṃ rasaṃ dhammaraso jināti.
 Sabbaṃ ratiṃ dhammaratī jināti.
 Taṇhakkhaya sabbadukkhaṃ jināti.

354. The gift of Truth excels all gifts. The flavour of Truth excels all flavours. The delight in Truth excels all delights. Victory over all suffering is the ending of craving.

355. Hananti bhogā dummedhaṃ ;
 no ca pāragavesino.
 Bhogataṇhāya dummedho
 hanti aññe'va attaraṃ.

355. Riches ruin the fool, but not those in quest of the beyond. Out of his craving for riches, the witless man ruins himself as (if he were ruining) others.

356. Tiṇadosāni khettāni,
 rāgadosā ayaṃ pajā ;
 tasmā hi vitarāgesu
 dinnāṃ hoti mahapphalāṃ.

356. Weeds are the blight of fields ; lust is the blemish of mankind. Hence what is given to the lustless yields abundant fruit.

357. Tiṇadosāni khettāni,
 dosadosā ayaṃ pajā ;
 tasmā hi vītadosesu
 dinnāṃ hoti mahapphalāṃ.

357. Weeds are the blight of fields ; hatred is the blemish of this world of men. Hence what is given to those freed from hatred yields abundant fruit.

358. Tīṇadosāni khettāni,
 mohadosā ayaṇ pajā ;
 tasmā hi vītamohesu
 dinnāṇ hoti mahapphalāṇ.

358. Weeds are the blight of fields ; delusion is the blemish of this world of men. Hence what is given to those freed from delusion yields much fruit.

359. Tīṇadosāni khettāni,
 icchādosā ayaṇ pajā ;
 tasmā hi vigaticchesu
 dinnāṇ hoti mahapphalāṇ.

359. Weeds are the blight of fields ; self-seeking is the blemish of this world of men. Hence what is given to those freed from self-seeking, yields much fruit.

25. BHIKKHUVAGGA. THE MENDICANT

360. Cakkhunā saṅvaro sādhu ;
 sādhu sotena saṅvaro ;
 ghāṇena saṅvaro sādhu ;
 sādhu jivhāya saṅvaro ;

360. Good is restraint of sight. Good is restraint of hearing. Good is restraint of smell. Good is restraint of taste.

361. kāyena saṅvaro sādhu ;
 sādhu vācāya saṅvaro ;
 manasā saṅvaro sādhu ;
 sādhu sabbattha saṅvaro.
 Sabbattha saṅvuto bhikkhu
 sabbadukkhā pamuccati.

361. Good is restraint in deed. Good is restraint in word. Good is restraint in thought. Good is restraint everywhere. The monk restrained in every way is freed from all suffering.

362. Hatthasaññato pādasaññato
 vācāsaññato saññatuttamo,
 ajjhattarato samāhito
 ēko santusito tam āhu bhikkhuṃ.

362. He who is controlled in hand, foot, speech, and thought¹; he who delights in meditation, is composed, solitary and contented,—him they call a monk.

363. Yo mukhasaññato bhikkhu
 matabhāṇī anuddhato
 atthaṃ dhammañ ca dīpeti,
 madhuraṃ tassa bhāsitaṃ.

363. That monk who is controlled in tongue, moderate in speech, is not puffed up, who explains the meaning and the text,—sweet, indeed, is his speech.

1. *Saññatuttamo* = having controlled the highest. One's highest thing is the mind.

364. Dhammārāmo dhammarato
 dhammaṇ anuvicintayaṇ
 dhammaṇ anūssaraṇ bhikkhu
 saddhammā na parihāyati.

364. Abiding in the Teaching, delighting in the Teaching, pondering over the Teaching, calling to mind the Teaching,—a monk such as this does not fall away from the Teaching.

365. Salābhaṇ nātimaññeyya ;
 nāññesaṇ pihayaṇ care ;
 aññesaṇ pihayaṇ bhikkhu
 samādhiṇ nādhigacchati.

365. A monk should not despise what he has received, and look with envy upon the gain of others. The monk who envies the gains of others does not attain concentration.

366. Appalābho pi ce bhikkhu
 salābhaṇ nātimaññati,
 taṇ ve deyaṇ pasasanti
 suddhājīviṇ atanditaṇ.

366. Even if a monk's gain be slight, yet let him not despise it. If pure of life and unremitting in effort, he is praised by the very gods.

367. Sabbaso nāmarūpasmiṇ
 yassa natthi mamāyitaṇ,
 asatā ca na socati,
 sa ve bhikkhū ti vuccati.

367. He who nowhere in the mind and body finds aught of which to say 'This is mine', he who grieves not for that which he has not,—he indeed is called a monk.

368. Mettāvihārī yo bhikkhu
pasanno Buddhasāsane
adhigacche paḍaṇ santañ
saṅkhārūpasamaṇ sukhaṇ.

368. The monk who abides in loving-kindness, whose joy is in the Teaching of the Buddha,—that monk attains the peace of *Nibbāna*, the quiet happy ending of compounded existence.

369. Siṅca bhikkhu imaṇ nāvaṇ ;
sittā te lahum essati.
Chetvā rāgañ ca dosañ ca
tato nibbāṇam ehiṣi.

369. Empty this boat, O monk ; emptied, it will go lightly with you. Cutting out lust and hatred, you will thereby go to *Nibbāna*.

370. Pañca chinde, pañca jahe ;
pañca c'uttari bhāvaye ;
pañcasāṅgātigo bhikkhu
oghatinno ti vuccati.

370. Cut away these five : (self-illusion, doubt, indulgence in rites and ceremonies, lust and ill-will). Abandon these five : (desire for life in worlds of form, craving for formless realms, pride, restlessness of mind, and ignorance). Cultivate these five : (confidence, energy, recollectedness, meditation, and wisdom). The monk who has gone beyond the five fetters is called 'Crossed-the-flood'.

371. Jhāya bhikkhu ; mā ca pamādo ;
 mā te kāmāgūṇe bhamassu cittaṇ.
 Mā lohagūḷaṇ gilī pamatto.
 Mā kandī dukkham idan ti ḍaḍḍhamāno.

371. Meditate, O monk ; do not be heedless. Do not let your mind revolve around the sensual pleasures. Do not, through negligence swallow a ball of (red-hot) iron. As you are burnt, do not cry ' O what torture '.

372. Natthi jhānaṇ apaññassa ;
 paññā natthi ajhāyato.
 Yamhi jhānañ ca paññā ca,
 sa ve nibbāṇasantike.

372. There is no concentration for him who lacks wisdom ; nor is there wisdom for him who lacks concentration. In whom are found both concentration and wisdom,—he, indeed, is in the presence of *Nibbāna*.

373. Suññāgāraṇ pavitṭhassa
 santacittassa bhikkhuno.
 amānusī ratī hoti
 sammā dhammaṇ vipassato.

373. To the monk who has retired to a lonely abode, who has calmed his mind, who clearly perceives the Teaching,—to him there arises a joy transcending that of men.

374. Yato yato sammasati
 khandhānaṇ udayabbayaṇ
 labhatī pītipāmojjaṇ ;
 amataṇ taṇ vijānataṇ.

374. Whenever he reflects on the rise and fall of aggregates, he assuredly experiences joy and happiness. To the discerning, this is as nectar.

375. Tatrā'yam ādi bhavati
idha paññassa bhikkhuno :
indriyagutti, santuṭṭhī,
pātimokkhe ca saṅvaro,
mitte bhajassu kalyāṇe
suddhājīve atandite.

375. For the wise monk, these are the first things to cultivate : sense-control, contentment, restraint through observance of the rules of discipline, association with noble and energetic friends whose livelihood is pure.

376. Paṭisanthāravutty'assa ;
ācāra kusalo siyā ;
tato pāmujjabahulo
dukkhass'antaṇ karissasi.

376. Let the monk be hospitable, refined in conduct ; full of joy he will thereby make an end of suffering.

377. Vassikā viya pupphāni
maddavāni pamuñcati,
evaṇ rāgañ ca dosañ ca
vippamuñcetha bhikkhavo.

377. Just as the jasmine sheds its withered flowers so, O monks, should you totally shed lust and hatred.

378. Santakāyo santavāco
santavā susamāhito
vantalokāmiso bhikkhu
upasanto ti vuccati.

378. The monk who is calm in body (or subdued in deed), calm in speech, calm in mind, well composed, emptied of all appetite for the world,—such a one is called 'Tranquillised'.

379. Attanā coday'attānaṅ
 paṭimāsetha¹ attanā.
 So attagutto satimā
 sukhaṅ bhikkhu vihāhisi.

379. By thyself rouse (or censure) thyself; thyself examine thyself. Thus self-guarded, mindful, the monk shall dwell in happiness.

380. Attā hi attano nātho;
 ko hi nātho paro siyā?
 Tasmā saññamay'attānaṅ
 assaṅ bhadraṅ va vāṇijo.

380. Oneself is one's own protector; oneself is one's own refuge. Control, therefore, your own self as a merchant, a spirited charger.

381. Pāmojjabahulo bhikkhu
 pasanno Buddhasāsane
 adhigacche padaṅ santaṅ
 saṅkhārūpasamaṅ sukhaṅ.

381. Full of joy, full of faith in the Teaching of the Buddha, the monk will attain the Peaceful State, the happy stilling of the compounds of existence.

382. Yo have daharo bhikkhu
 yuñjati Buddhasāsane
 so imaṅ lokaṅ pabhāseti
 abbhā mutto va candimā.

382. Even a young monk who devotes himself to the Teaching of the Buddha, illumines this world as does the moon freed from a cloud.

1. *Patimāse attam* in many editions.

26. BRĀHMAṆAVAGGA. THE BRAHMAN

383. Chinda sotaṅ parakkamma,
 kāme panuda Brāhmaṇa.
 Saṅkhārānaṅ khayaṅ ñatvā
 akataññū'si Brāhmaṇa.

383. Strive and stop the stream ; discard, O Brahman, sense-desires. Having known the destruction of the constituents of existence, O Brahman, become a knower of the uncreated.

384. Yadā dvayesu dhammesu
 pāragū hoti Brāhmaṇo,
 āth'assa sabbe saṅyogā
 atthaṅ gacchanti jānato.

384. When the Brahman has compassed the two conditions (of tranquillisation and insight), then all fetters of that knowing one pass away.

385. Yassa pāraṅ apāraṅ vā
 pārāpāraṅ na vijjati,
 vītaddaraṅ visañyuttaṅ
 tam ahaṅ brūmi Brāhmaṇaṅ.

385. For whom there exists neither the hither nor the farther shore, nor both, he who is undistressed and unbound,—him I call a Brahman.

386. Jhāyiṅ virajam āsinaṅ
 katakiccaṅ anāsavaṅ
 uttamatthaṅ anuppattaṅ
 tam ahaṅ brūmi Brāhmaṇaṅ.

386. He who is meditative, stainless and settled, who has done what was to be done, who is free from corruptions, who has reached the ultimate goal,—him do I call a Brahman.

387. Divā tapati ādicco ;
 rattiṅ ābhāti candimā ;
 sannaddho khattiyo tapati ;
 jhāyī tapati Brāhmaṇo.
 Atha sabbam ahorattaṅ
 Buddho tapati tejasā.

387. The sun glows by day ; the moon shines by night. In war-array glows the warrior. In meditation glows the Brahman. By day and night glows the Buddha in His splendour.

388. Bāhitapāpo ti Brāhmaṇo ;
 samacariyā samaṇo ti vuccati.
 Pabbājay'attano malaṅ,
 tasmā pabbajito ti vuccati.

388. One is called a Brahman because one has discarded evil. One is called a recluse because one's conduct is balanced. One is called a monk because one has renounced one's impurities.

389. Na Brāhmaṇassa pahareyya ;
nāssa muñcetha Brāhmaṇo.
Dhī Brāhmaṇassa hantāraṇ ;
tato dhī yassa muñcati.

389. One should not strike a Brahman ; nor should such a Brahman vent his wrath on him. Shame on him who strikes a Brahman ! More shame on him who gives vent to his wrath.

390. Na Brāhmaṇass'etad akiñci seyyo
yad ānisedho manaso piyehi.
Yato yato hiṇsamano nivattati
tato tato sammati yeva dukkhaṇ.

390. Naught in the Brahman is better than restraint of mind from inclinations. In so far as he suppresses ill-will, in so far distress is allayed.

391. Yassa kāyena vācāya
manasā natthi dukkataṇ,
saṅvutaṇ tīhi ṭhānehi
tam ahaṇ brūmi Brāhmaṇaṇ.

391. By whom no evil is done through body, speech or mind ; he who is restrained in these three respects,—him I call a Brahman.

392. Yamhā dhammaṇ vijāneyya
Sammāsambuddhadesitaṇ,
sakkaccaṇ taṇ namasseyya
aggihuttaṇ va Brāhmaṇo.

392. Through whomsoever you come to know the Teaching set forth by the Fully Enlightened One, render him homage and reverence as the Brahman reveres the sacrificial fire.

393. Na jaṭāhi na gottena
na jaccā hoti Brāhmaṇo ;
yamhi saccañ ca dhammo ca
so sucī so ca Brāhmaṇo.

393. Neither through matted hair, nor through clan, nor through birth is one a Brahman. In whom there exist both truth and righteousness,—pure is he, a Brahman is he.

394. Kiṇ te jaṭāhi dummedha ?
Kiṇ te aḷinasāṭiyā ?
Abbhantaṇ te gahaṇaṇ,
bāhiraṇ parimajjasi.

394. What is the use of your matted hair, O witless one ? What of your garment made of cheetah's skin ? Within you are full (of passions) ; you embellish only the outside.

395. Paṅsukūladharaṇ jantaṇ
kisaṇ dhamanisanthataṇ
ekaṇ vanasmiṇ jhāyantaṇ
tam ahaṇ brūmi Brāhmaṇaṇ.

395. The person who wears rags collected from dust-heaps, who is lean, showing veins all over the body, who meditates alone in the forest,—him I call a Brahman.

396. Na c'āhaṇ Brāhmaṇaṇ brūmi
 yonijaṇ mattisambhavaṇ ;
 Bhovādī nāma so hoti,
 sace hoti sakiñcano.
 Akiñcanaṇ anādānaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

396. I do not call him a Brahman, merely because he is born of a womb or sprung from a (Brahman) mother. He is merely a 'Dear addresser', if he is with impediments. He who is free from impediments,—him, I call a Brahman.

397. Sabbasaññojanaṇ chetvā
 yo ve na paritassati,
 saṅgātigaṇ viṣaṇyuttaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

397. He who has cut off all bonds, he who trembles not, who is done with all ties,—him I call a Brahman.

398. Chetva naddhiṇ varattañ ca
 sandāmaṇ sahanukkamaṇ
 ukkhittapaḷighaṇ Buddhaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

398. Who has cut off the thong (of hatred), the band (of craving), and the cord (of heresies) together with the appendages (i.e. latent tendencies), who has thrown up the cross-bar (of ignorance), and is enlightened,—him I call a Brahman.

399. Akkosañ vadha-bandhañ ca
 aduṭṭho yo titikkhati
 khantibalañ balāṇikañ
 tam ahañ brūmi Brāhmaṇaṇ.

399. Whosoever without resentment bears reviling, blows, and bonds, he whose power, the potent army, is patience,—him I call a Brahman.

400. Akkodhanañ vatavantañ
 sīlavantañ anussutañ
 dantañ antimasārīrañ
 tam ahañ brūmi Brāhmaṇaṇ.

400. He who is free from anger, observant of religious duties, virtuous, not moistened with craving, controlled, and bears his final body,—him I call a Brahman.

401. Vāri pokkharapatte va,
 āragge r-iva sāsapo,
 yo na lippati kāmesu
 tam ahañ brūmi Brāhmaṇaṇ.

401. Like water on a lotus-leaf, like mustard on the point of an awl, he who clings not to sensual pleasures,—him I call a Brahman.

402. Yo dukkhassa pajānāti
 idh'eva khayam attano,
 pannabhārañ visaṇyuttañ
 tam ahañ brūmi Brāhmaṇaṇ.

402. Who in this present life has realised the ceasing of suffering, who has laid the burden aside and is emancipated,—him I call a Brahman.

403. Gambhīrapaññaṃ medhāvīṃ
maggāmaggassa kovidaṃ
uttamatthaṃ anuppattaṃ
tam ahaṃ brūmi Brāhmaṇaṃ.

403. He whose knowledge is deep, who is wise, skilled in the (choice of) the right and the wrong way, has reached the highest goal,—him I call a Brahman.

404. Asaṃsaṭṭhaṃ gahaṭṭhehi
anāgārehi c'ūbhayaṃ
anokasāriṃ appicchaṃ
tam ahaṃ brūmi Brāhmaṇaṃ.

404. He who is not intimate with both householders and homeless ones, who wanders without an abode, wanting but little,—such a one I call a Brahman.

405. Nidhāya daṇḍaṃ bhūtesu
tasesu thāvaresu ca
yo na hanti, na ghāteti,
tam ahaṃ brūmi Brāhmaṇaṃ.

405. Who has abandoned all hurt to any living thing, active or still; who neither slays nor causes to slay,—him do I call a Brahman.

406. Aviruddhaṃ viruddhesu,
attadaṇḍesu nibbutaṃ,
sādānesu anādānaṃ
tam ahaṃ brūmi Brāhmaṇaṃ.

406. Friendly among the hostile, peaceful among the violent, ungrasping among the grasping,—such a one I call a Brahman.

407. Yaṣṣa rāgo ca doṣo ca
 māno makkho ca pātito
 sāsapo r-iva āraggā,
 tam ahaṇ brūmi Brāhmaṇaṇ.

407. In whom lust, hatred, pride, and envy are fallen off, like a mustard seed from the point of an awl,—him I call a Brahman.

408. Akakkasaṇ viññāpaniṇ
 giraṇ saccaṇ udīraye,
 yāya n'ābhisaje kañci,
 tam ahaṇ brūmi Brāhmaṇaṇ.

408. He who utters gentle, instructive, true words and gives offence to none,—him I call a Brahman.

409. Yo'dha dīghaṇ vā rassaṇ vā
 aṇuṇ thūlaṇ subhāsuhhaṇ
 loke adinnaṇ n'ādiyoti,
 tam ahaṇ brūmi Brāhmaṇaṇ.

409. He who in this world takes nothing that is not given, be it long or short, small or great, good or bad,—him I call a Brahman.

410. Āsā yassa na vijjanti
 asmiṇ loke paramhi ca,
 nirāsayaṇ visaññuttaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

410. In whom are found no longings either for this world or for another, unattached, disyoked,—him I call a Brahman.

411. Yass'ālayā na vijjanti,
aññāya akathaṅkathī
amatogadhaṅ anuppattaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

411. He who has no longings through perfect knowledge, is free from doubts, has plunged into the Deathless,—him I call a Brahman.

412. Yo'dha puññaṅ ca pāpaṅ ca
ubho saṅgaṅ upaccagā,
asokaṅ virajaṅ suddhaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

412. Herein he who has transcended both good and bad, and attachment as well, who is sorrowless, stainless, pure,—him I call a Brahman.

413. Candanaṅ va vimalaṅ suddhaṅ
vipprasannaṃ anāvilaṅ
nandībhava-parikkhīnaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

413. He who is stainless and pure as the moon, serene, and clear, who has made an end of delight in existence,—him I call a Brahman.

414. Yo imaṅ paḷipathaṅ duggaṅ
saṅsāraṅ moham accagā,
tiṇṇo pāragato jhāyī
aneja akathaṅkathī
anupādāya nibbuto
tam ahaṅ brūmi Brāhmaṇaṅ.

414. He who has overpassed illusion, this miry path, this thorny road of the rounds of lives and deaths, who has crossed, gone beyond, who is meditative, desireless, done with all doubts, who, clinging to nought, has attained *Nibbāna*,—him I call a Brahman.

415. Yo'dha kāme pahatvāna
 anāgāro paribbaje,
 kāmabhava-parikkhīṇaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

415. He who, giving up all sensual pleasures of the world, would renounce and become a homeless one, who has dried up the lust of existence,—him I call a Brahman.

416. Yo'dha saṇhaṇ pahatvāna
 anāgāro paribbāje,
 taṇhābhava-parikkhīṇaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

416. He who, in this world, giving up craving, would renounce and become a homeless one, who has dried up the craving for existence,—him I call a Brahman.

417. Hitvā mānusakaṇ yogaṇ
 dibbaṇ yogaṇ upaccagā
 sabbayoga-visaṇyuttaṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

417. He who, discarding human bonds and transcending celestial ties, is completely delivered of all bonds,—him I call a Brahman.

418. Hitvā ratiṇ ca aratiṇ ca
 sītibhūtaṇ nirūpadhiṇ
 sabbalokābhibhuṇ vīraṇ
 tam ahaṇ brūmi Brāhmaṇaṇ.

418. He who has given up delight and aversion, come to coolness, rid of bases of becoming, who is victorious over the whole world,—him I call a Brahman.

419. Cutiṅ yo vedi sattānaṅ
upapattiṅ ca sabbaso,
asattaṅ sugataṅ buddhaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

419. He who perfectly knows the passing away of all beings and how again they arise, who is detached, well-gone, and enlightened,—him I call a Brahman.

420. Yassa gatiṅ na jānanti
devā gandhabba-māṇusā
khīṇāsavaṅ arahantaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

420. The way of whose going is unknown to the gods or demigods or mortals, who has ennobled himself by destroying all defilements,—him I call a Brahman.

421. Yassa pureṇa pacchā ca
majjhe ca natthi kiñcanaṅ
akiñcanaṅ anādānaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

421. He who has no clinging to aggregates that are of the past, future or present, he who is without clinging and grasping,—him I call a Brahman.

422. Usakhaṅ pavaraṅ vīraṅ
mahesiṅ vijitāvinaṅ
anejaṅ nahātakaṅ Buddhaṅ
tam ahaṅ brūmi Brāhmaṇaṅ.

422. The noble, the excellent, the hero, the great sage, the conqueror, the passionless, the enlightened,—him I call a Brahman.

423. Pubbenivāsaṅ yo vedī,
 saṅgāpāyaṅ ca passati,
 atho jātikkhayaṅ patto
 abhiññāvoso muni ;
 sabbavosita-vosaṅ
 tam ahaṅ brūmi Brāhmaṅ.

423. He who knows his previous birth-abodes, who sees heavens and hells, who has reached the end of births, and attained to insight, the sage, accomplished with all accomplishments,—him I call a Brahman.



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