

The Dhammapada

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a translator's preface

The Dhammapada is an anthology of verses, belonging to the part of the Theravada Pali Canon of scriptures known as the Khuddaka Nikaya, and consists of 423 verses.

Something like a quarter of the verses are to be found in other parts of the Pali Tipitaka, particularly in the other verse parts of the Khuddaka Nikaya such as the Sutta Nipata and the Thera- and Theri-gatha.

The Dhammapada is probably the most popular book of the Pali Canon, with the possible exception of the Satipatthana Sutta, or the Sutta on the Turning of the Wheel of the Law (Dhamma-cakka-ppavattana Sutta). It is certainly the most frequently translated portion.

There are a number of Mahayana works to which it appears to be closely related. There are in the Chinese scriptures 4 works resembling the Dhammapada. The nearest is the Fa Chu Ching, which was translated in AD 223. (translated by Beal), the first part of which seems to be a direct translation of the Pali Dhammapada. (It is intriguing to wonder how a Pali work found its way to China in those early years. The Introduction merely says it was brought from India and was translated as a joint venture by a Chinese and an Indian.) One small piece of evidence that the Chinese is a translation from the Pali is found in the verse corresponding to the Pali verse 146. The Chinese here reads "remembering the everlasting burnings", having mistaken the word "sati", (which in the Pali is the locative case of the present participle of a verb for "being") for the noun "sati", memory, or recollection. The later part of the Chinese appears to be an anthology in its own right.

There is also a Dhammapada in the Gandhari language (edited and translated by Brough), but although it contains at least half of its verses in common with the Pali Dhammapada, the order and distribution make it fairly certain that there is no direct link between the two works.

There is another work in Sanskrit called the Udanavarga, which also has a large number of verses in common with the Dhammapada, but again seems to be a completely independent compilation. It is often most instructive though to compare some of the verses in these different collections. Sometimes they are effectively identical, but at other times they are radically different. It would be a rash person, in our present state of scholarship, who ventured to assert which is the original.

It is an anthology, not a Sutra, for a Sutra is always in the form of a Discourse of the Buddha. The name itself is a pun on the idea of "The Path of the Dhamma (Teaching)" and "Dhamma Stanzas". As a Buddhist monk in Burma I learned the whole text off by heart in Pali, and used to recite a chapter each day to myself while out on the alms round.

Like most anthologies of verses, the Dhammapada is very uneven. Some verses are both profound and deeply poetic. Others are awkward, and little more than a list of technical terms. The overall effect of the Dhammapada however is undoubtedly of high moral and spiritual earnestness, and a typically Buddhist gentle persuasiveness. It would be hard to point to a poetic book of a similar length in world religious literature of a correspondingly sustained level. - John Richards (19.Oct.1993)

The Dhammapada

A Pali version. (there is some evidence for the existence of an older, longer, original, unknown to scholars.)

The English translation of John Richards

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Based on the English translation by Harischandra Kaviratna. This translation originally appeared in *Sunrise* magazine from August 1970 through September 1971. Copyright © 1980 by Theosophical University Press.

v.

1. yamaka-vagga -- The Pairs

mano-pubbangamaa dhammaa mano-seTThaa mano-mayaa
manasaa che paduTThena bhaasati vaa karoti vaa
tato naM dukkham anveti chakkaM va vahato padaM. 1

Mind precedes its objects. They are mind-governed and mind-made. To speak or act with a defiled mind is to draw pain after oneself, like a wheel behind the feet of the animal drawing it.

1

1. All the phenomena of existence have mind as their precursor, mind as their supreme leader, and of mind are they made. If with an impure mind one speaks or acts, suffering follows him in the same way as the wheel follows the foot of the drawer (of the chariot).

1.

mano-pubbangamaa dhammaa mano-seTThaa mano-mayaa
manasaa che pasannena bhaasati vaa karoti vaa
tato naM sukham anveti chhayaa va anapaayinii. 2

Mind precedes its objects. They are mind-governed and mind-made. To speak or act with a peaceful mind, is to draw happiness after oneself, like an inseparable shadow.

2

2. All the phenomena of existence have mind as their precursor, mind as their supreme leader, and of mind are they made. If with a pure mind one speaks or acts, happiness follows him like his shadow that never leaves him.

2.

akkochchhi maM avadhi maM ajini maM ahaasi me
ye cha taM upanayhanti veraM tesaM na sammati. 3

I have been insulted! I have been hurt! I have been beaten! I have been robbed! Anger does not cease in those who harbour this sort of thought. 3

3. The hatred of those who harbor such ill feelings as, "He reviled me, assaulted me, vanquished me and robbed me," is never appeased. 3.

akkochchhi maM avadhi maM ajini maM ahaasi me
ye cha taM n'upanayhanti veraM tes'uupasammati. 4

I have been insulted! I have been hurt! I have been beaten! I have been robbed! Anger ceases in those who do not harbour this sort of thought. 4

4. The hatred of those who do not harbor such ill feelings as, "He reviled me, assaulted me, vanquished me and robbed me," is easily pacified. 4.

na hi verena veraani sammant'iidha kudaachanaM
averena cha sammanti esa dhammo sanantano. 5

Occasions of hatred are certainly never settled by hatred. They are settled by freedom from hatred. This is the eternal law. 5

5. Through hatred, hatreds are never appeased; through non-hatred are hatreds always appeased -- and this is a law eternal. 5.

pare cha na vijaananti mayaM ettha yamaamase
ye cha tattha vijaananti tato sammanti medhagaa. 6

Others may not understand that we must practice self-control, but quarrelling dies away in those who understand this fact. 6

6. Most people never realize that all of us here shall one day perish. But those who do realize that truth settle their quarrels peacefully. 6.

subh'aanupassiM viharantaM indriyesu asaMvutaM
bhojanamhi ch'aamattaññuM kusiitaM hiina-viiriyaM
taM ve pasahati maaro vaato rukkhaM va dubbalaM. 7

Mara masters the lazy and irresolute man who dwells on the attractive side of things, ungoverned in his senses, and unrestrained in his food, like the wind overcomes a rotten tree. 7

7. The pleasure-seeker who finds delight in physical objects, whose senses are unsubdued, who is immoderate in eating, indolent and listless, him Mara (the Evil One) prevails against, as does the monsoon wind against a weak-rooted tree. 7.

asubh'aanupassiM viharantaM indriyesu susaMvutaM
bhojanamhi cha mattaññuM saddhaM aaraddha-viiriyaM
taM ve na'ppasahati maaro vaato selaM va pabbataM. 8

But Mara cannot master a man who dwells on the distasteful side of things, self-controlled in his senses, moderate in eating, resolute and full of faith, like the wind cannot move a mountain crag. 8

8. He who perceives no pleasure in physical objects, who has perfect control of his senses, is moderate in eating, who is unflinching in faith, energetic, him Mara does not prevail against any more than does the wind against a rocky mountain. 8.

anikkasaavo kaasaavaM yo vatthaM paridahissati
apeto dama-sachchena na so kaasaavaM arahati. 9

The man who wears the yellow-dyed robe but is not free from stains himself, without self-restraint and integrity, is unworthy of the robe. 9

9. He who dons the yellow robe without even cleansing himself of sensuality, who is devoid of self-restraint and truthfulness, is indeed not fit for the yellow robe. 9.

yo cha vanta-kasaav'assa siilesu susamaahito
upeto dama-sachchena sa ve kaasaavam arahati. 10

But the man who has freed himself of stains and has found peace of mind in an upright life, possessing self-restraint and integrity, he is indeed worthy of the dyed robe. 10

10. He who is purged of all sensuality, firmly established in moral virtues, possessed of self-restraint and truthfulness, is indeed fit for the yellow robe. 10.

asaare saara-matino saare ch'aasaara-dassino
te saaraM n'aadhigachchhanti michchhaa-sankappa-gocharaa. 11

To see the essence in the unessential and to see the essence as unessential means one can never get to the essence, wandering as one is in the road of wrong intentions. 11

11. Those who take the non-real for the real and the real for the non-real and thus fall victims to erroneous notions, never reach the essence of reality. 11.

saarañ cha saarato ñatvaa asaarañ cha asaarato
te saaram adhigachchhanti sammaa-sankappa-gocharaa. 12

But to see the essence in the essential and the unessential as the unessential it is means one does get to the essence, being on the road of right intentions. 12

12. Having realized the essential as the essential and the nonessential as the nonessential, they by thus following correct thinking attain the essential. 12.

yathaa agaaraM duchchhannaM vuTThi samativijjhati
evaM abhaavitaM chittaM raago samativijjhati. 13

In the same way that rain breaks into a house with a bad roof, desire
breaks into the mind that has not been practising meditation. 13

13. As the monsoon rain pierces through the roof of an ill-thatched
house, so lust enters the undisciplined mind. 13.

yathaa agaaraM suchchhannaM vuTThi na samativijjhati
evaM subhaavitaM chittaM raago na samativijjhati. 14

While in the same way that rain cannot break into a well-roofed house,
desire cannot break into a mind that has been practising meditation
well. 14

14. As the monsoon rain does not enter a well-thatched house, so lust
does not enter a well-disciplined mind. 14.

idha sochati pechcha sochati paapa-kaarii abhay'attha sochati
so sochati so vihaññati disvaa kamma-kiliTTham attano. 15

Here and beyond he suffers. The wrong-doer suffers both ways. He
suffers and is tormented to see his own depraved behaviour. 15

15. The sinner laments here, laments hereafter, and he laments in both
worlds. Having seen himself sullied by his sinful deeds, the evildoer
grieves and is afflicted. 15.

idha modati pechcha modati kata-puñño abhay'attha modati
so modati so pamodati disvaa kamma-visuddhim attano. 16

Here and beyond he is glad. The doer of good is glad both ways. He is
glad and rejoices to see his own good deeds. 16

16. The doer of wholesome deeds rejoices here and rejoices hereafter;
thus he rejoices in both places. Having beheld his pure deeds he
rejoices exceedingly. 16.

idha tappati pechcha tappati paapa-kaarii ubhay'attha tappati
paapaM me katan ti tappati bhiyyo tappati duggatiM gato. 17

Here and beyond he is punished. The wrong-doer is punished both
ways. He is punished by the thought, "I have done evil", and is even
more punished when he comes to a bad state. 17

17. He repents here, repents hereafter, the evildoer repents in both
worlds. "Evil has been committed by me," thinking thus he repents.
Having taken the path of evil he repents even more. 17.

idha nandati pachcha nandati kata-puñño ubhay'attha nandati
puññaM me katan ti nandati bhiyyo nandati suggatiM gato. 18

Here and beyond he rejoices. The doer of good rejoices both way. He rejoices at the thought, "I have done good", and rejoices even more when he comes to a happy state. 18

18. He rejoices here, he rejoices hereafter, the doer of wholesome deeds rejoices in both worlds. "Good has been committed by me," thinking thus he rejoices. Having taken the celestial path, he rejoices exceedingly. 18.

bahum pi che saMhitaM bhaasamaano na takkaro hoti naro pamatto
gopo va gaavo gaNayaM paresaM na bhaagavaa saamaññassa hoti. 19

Even if he is fond of quoting appropriate texts, the thoughtless man who does not put them into practice himself is like cowherd counting other people's cows, not a partner in the Holy Life. 19

19. A heedless man, though he utters much of the Canon, but does not act accordingly, is like unto a cowherd who counts the cattle of others. He is, verily, not a sharer of the fruit of the monastic life. 19.

appam pi che saMhitaM bhaasamaano dhammassa hoti anudhamma-chaarii
raagañ cha dosañ cha pahaaya mohaM samma-ppajaano suvimutta-chitto
anupaadiyaano idha vaa huraM vaa sa bhaagavaa saamaññassa hoti. 20

Even if he does not quote appropriate texts much, if he follows the principles of the Teaching by getting rid of greed, hatred and delusion, deep of insight and with a mind free from attachment, not clinging to anything in this world or the next - that man is a partner in the Holy Life. 20

20. A man, though he recites only a little of the Canon, but acts according to the precepts of the Sacred Law, who, having got rid of lust, hatred and delusion, has firmly established himself in liberated thought, and clinging to no worldly possessions here or hereafter -- such a one becomes indeed a sharer of the true fruit of the monastic life. 20.

2. appamaada-vagga -- Attention

appamaado amata-padaM pamaado machchuno padaM
appamattaa na miyanti ye pamattaa yathaa mataa. 21

Attention leads to immortality. Carelessness leads to death. Those who pay attention will not die, while the careless are as good as dead already. 21

21. Vigilance is the path to immortality; non-vigilance is the path to death; the vigilant do not die; the non-vigilant, though alive, are like unto the dead. 21.

evaM visesato ñatvaa appamaadamhi paNDitaa
appamaade pamodanti ariyaanaM gochare rataa. 22

So having clearly understood the value of attention, wise men take pleasure in it, rejoicing in what the saints have practised. 22

22. Knowing this outstanding feature of vigilance, the wise delight in vigilance, rejoicing in the ways of the Noble Ones (*ariya*). 22.

te jhaayino saatatika nichchaM daLha-parakkamaa
phusanti dhiiraa nibbaanaM yoga-kkhemam anuttaram. 23

Those who meditate with perseverance, constantly working hard at it, are the wise who experience Nirvana, the ultimate freedom from chains. 23

23. Those wise ones, contemplative, ever-striving sages of great prowess, realize nirvana, the incomparable bliss of yoga (union). 23.

uTThaanavato satiimato suchi-kammassa nisamma-kaarino
saññatassa dhamma-jiivino appamattassa yaso'bhivaDDhati. 24

When a man is resolute and recollected, pure of deed and persevering, when he is attentive and self-controlled and lives according to the Teaching, his reputation is bound to grow. 24

24. Greatly increasing is the glory of him who exerts himself, is thoughtful, pure in character, analytical, self-restrained, vigilant, and lives according to Dhamma (the Law). 24.

uTThaanen' appamaadena saMyamena damena cha
diipaM kayiraatha medhaavii yaM ogho n'aabhikiirati. 25

By resolution and attention, by discipline and self-control, a clever man may build himself an island that no flood can overthrow. 25

25. Through diligence, vigilance, self-restraint and subjugation of the senses, the wise aspirant makes an island for himself that no flood could engulf. 25.

pamaadam anuyuñjanti baalaa dummedhino janaa
appamaadam cha medhaavii dhanaM seTThaM va rakkhati. 26

Foolish, ignorant people indulge in careless lives, whereas a clever man guards his attention as his most precious possession. 26

26. Thoughtless men of great ignorance sink into negligence. But the wise man guards vigilance as his supreme treasure. 26.

maa pamaadam anuyuñjetha maa kaama-rati-santhavaM
appamatto hi jhaayanto pappoti vipulaM sukhaM. 27

Don't indulge in careless behaviour. Don't be the friend of sensual pleasures. He who meditates attentively attains abundant joy. 27

27. Betake yourselves not unto negligence; do not indulge in sensuous pleasures. For the vigilant and thoughtful aspirant acquires an amplitude of bliss. 27.

pamaadaM appamaadena yadaa nudati paNDito
pañña-paasaadam aaruyha asoko sokiniM pajaM
pabbata-TTho va bhuuma-TThe dhiiro baale avekkhati. 28

When a wise man has carefully rid himself of carelessness and climbed the High Castle of Wisdom, sorrowless he observes sorrowing people, like a clear-sighted man on a mountain top looking down on the people with limited vision on the ground below. 28

28. When the wise man casts off laxity through vigilance, he is like unto a man who, having ascended the high tower of wisdom, looks upon the sorrowing people with an afflicted heart. He beholds suffering ignorant men as a mountaineer beholds people in a valley. 28.

appamatto pamattesu suttesu bahu-jaagaro
abal'assaM va siigh-asso hitvaa yaati sumedhaso. 29

Careful amidst the careless, amongst the sleeping wide-awake, the intelligent man leaves them all behind, like a race-horse does a mere hack. 29

29. Vigilant among the heedless, wakeful among the sleeping ones, the wise man forges ahead, as a swift steed outstrips a horse of lesser strength. 29.

appamaadena maghavaa devaanaM seTThataM gato
appamaadaM pasaMsanti pamaado garahito sadaa. 30

It was by attention that Indra attained the highest place among the gods. People approve of attention, while carelessness is always condemned. 30

30. Through vigilance, did Maghavan (Indra) attain to the sovereignty of the gods. Vigilance is ever praised and negligence is ever loathed by the sages. 30.

appamaada-rato bhikkhu pamaade bhaya-dassi vaa
saMyojanaM aNuM thuulaM DahaM aggii va gachchhati. 31

A bhikkhu taking pleasure in being attentive, and recognising the danger of carelessness, makes progress like a forest fire, consuming all obstacles large or small in his way. 31

31. The bhikkhu (monk) who delights in vigilance, who regards negligence with abhorrence, advances, consuming all subtle and gross fetters, like the fire. 31.

appamaada-rato bhikkhu pamaade bhaya-dassi vaa
abhabbo parihaanaaya nibbaanass'eva santike. 32

A bhikkhu taking pleasure in being attentive, and recognising the danger of carelessness, is incapable of falling away. In fact he is already close to Nirvana. 32

32. The bhikkhu who delights in vigilance, who looks upon negligence with abhorrence, is not liable to fall back, because he is indeed close to nirvana. 32.

3. chitta-vagga -- Thoughts

phandanaM chapalaM chittaM duurakkhaM dunnivaarayaM
ujuM karoti medhaavii usu-kaaro va tejanaM. 33

Elusive and unreliable as it is, the wise man straightens out his restless, agitated mind, like a fletcher crafting an arrow. 33

33. The discerning man straightens his mind, which is fickle and unsteady, difficult to guard and restrain, as the skilled fletcher straightens the shaft (of the arrow). 33.

vaarijo va thale khitto okam-okata-ubhato
pariphandat' idaM chittaM maara-dheyyaM pahaatave. 34

Trying to break out of Mara's control, one's mind writhes to and fro, like a fish pulled from its watery home onto dry ground. 34

34. As the fish, taken out of its watery home and thrown on land, thrashes around, so does the mind tremble, while freeing itself from the dominion of Mara (the Evil One). 34.

dunniggahassa lahuno yattha-kaama-nipaatino
chittassa damatho saadhu chittaM dantaM sukh'aavahaM. 35

It is good to restrain one's mind, uncontrollable, fast moving, and following its own desires as it is. A disciplined mind leads to happiness. 35

35. The mind is unstable and flighty. It wanders wherever it desires. Therefore it is good to control the mind. A disciplined mind brings happiness. 35.

suddasaM sunipuNaM yattha-kaama-nipaatinaM
chittaM rakkhetha medhaavii chittaM guttaM sukh'aavahaM. 36

A wise man should guard his mind for it is very hard to keep track of, extremely subtle, and follows its own desires. A guarded mind brings happiness. 36

36. The mind is incomprehensible and exceedingly subtle. It wanders wherever it desires. Therefore, let the wise aspirant watch over the mind. A well-guarded mind brings happiness. 36.

duurangamaM eka-charaM asariiraM guhaa-sayaM
ye chittaM saMyamissanti mokkhanti maara-bandhanaa. 37

The mind goes wandering off far and wide alone. Incorporeal, it dwells in the cavern of the heart. Those who keep it under control escape from Mara's bonds. 37

37. Those who control the mind which wanders afar, solitary, incorporeal, and which resides in the inner cavern (of the heart), will liberate themselves from the shackles of Mara. 37.

anavaTThita-chittassa saddhammaM avijaanato
pariplava-pasaadassa pañña na paripuurati. 38

If he is unsettled in mind, does not know the true Teaching, and has lost his peace of mind, a man's wisdom does not come to fulfilment. 38

38. He whose mind is not steady, who is ignorant of the true Dhamma, whose tranquillity is ruffled, the wisdom of such a man does not come to fullness. 38.

anavassuta-chittassa ananvaahata-chetaso
pañña-paapa-pahiinassa n'atthi jaagarato bhayaM. 39

With his mind free from the inflow of thoughts and from restlessness, by abandoning both good and evil, an alert man knows no fear. 39

39. Fear has he none, whose mind is not defiled by passion, whose heart is devoid of hatred, who has surpassed (the dichotomy of) good and evil and who is vigilant. 39.

kumbh'uupamaM kaayam imaM veditvaa nagaruupamaM chittaM idaM Thapetvaa
yodhetha maaraM pañña-vudhena jitaM cha rakkhe anivesano siyaa. 40

Seeing your body as no better than an earthen pot, make war on Mara with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment. 40

40. Knowing the corporeal body to be fragile, as an earthen jar, and fortifying the mind like a citadel, let the wise man fight Mara with the sword of wisdom. He should now protect what he has won, without attachment. 40.

achiraM vat'ayaM kaayo pathaviM adhisessati
chhuddho apeta-viññaNo niratthaM va kalingaraM. 41

Before long this body will be lying on the ground, discarded and unconscious, like a useless bit of wood. 41

41. Alas! ere long, this corporeal body will lie flat upon the earth, unheeded, devoid of consciousness, like a useless log of wood. 41.

diso disaM yaM taM kayiraa verii vaa pana verinaM
michchhaa-paNihitaM chittaM paapiyo naM tato kare. 42

One's own misdirected thought can do one more harm than an enemy or an ill-wisher. 42

42. An ill-directed mind does greater harm to the self than a hater does to another hater or an enemy to another enemy. 42.

na taM maataa pitaa kayiraa aññe vaa pi cha ñaatakaa
sammaa-paNihitaM chittaM seyyaso naM tato kare. 43

Even your mother, father or any other relative cannot do you as much good as your own properly directed thought. 43

43. Neither father nor mother, nor any other kindred, can confer greater benefit than does the well-directed mind. 43.

4. puppha-vagga -- Flowers

ko imaM pathaviM vichessati yama-lokaM cha imaM sadevakaM
ko dhamma-padaM sudesitaM kusalo puppham iva pachessati. 44

Who will master this world and the world of Death with its devas? Who will gather well taught aphorisms (dhammapadas), like an connoisseur picking a flower? 44

44. Who shall gain victory over this earth together with the domain of Yama (ruler of the Underworld) with its gods? Who shall find the 44.

well-proclaimed Dhammapada (path of truth), even as the expert gardener selects the choicest flower?

sekho pathaviM vichessati yama-lokaM cha imaM sadevakaM
sekho dhamma-padaM sudesitaM kusalo puppham iva pachessati. 45

A disciple will master this world and the world of Death with its devas. A disciple will gather well taught aphorisms (dhammapadas), like a connoisseur picking a flower. 45

45. The disciple will gain victory over the earth and the realm of Yama together with its gods. The true disciple will indeed find the well-proclaimed Dhammapada, even as the expert gardener selects the choicest flower. 45.

pheN'uupamaM kaayam imaM viditvaa mariichi-dhammaM abhisambudhaano
chhetvaana maarassa papupphakaani adassanaM machchu-raajassa gachchhe. 46

Seeing the foam-like nature of the body, and awakening to its mirage-like quality, one can escape the sight of the King of Death, snapping Mara's flowery bonds. 46

46. Recognizing this corporeal body to be evanescent as foam, comprehending this worldly nature as a mirage, and having broken the flower-arrows of Cupid (Mara), the true aspirant will go beyond the realm of the Evil One. 46.

pupphaani h'eva pachinantaM byaasatta-manasaM naraM
suttaM gaamaM mah'ogho va machchu aadaaya gachchhati. 47

Death carries off a man busy picking flowers with an besotted mind, like a great flood does a sleeping village. 47

47. The hedonist who seeks only the blossoms of sensual delights, who indulges only in such pleasures, him the Evil One carries off, as a flood carries off the inhabitants of a sleeping village. 47.

pupphaani h'eva pachinantaM byaasatta-manasaM naraM
atittaññ eva kaamesu antako kurute vasaM. 48

Death, the end-maker, will exercise his will on a man busy picking flowers with a besotted mind, before he has even found satisfaction. 48

48. The hedonist who seeks only the blossoms of sensual delights, whose mind is agitated, him the Evil One (Mara) brings under his sway even before his carnal desires are satiated. 48.

yathaa pi bhamaro pupphaM vaNNa-gandhaM ahethayaM
paleti rasam aadaaya evaM gaame munii chare. 49

A holy man should behave in the village like a bee which takes its food from a flower without hurting its appearance or its scent. 49

49. As the bee takes away the nectar, and departs from the flower without harming its color or fragrance, so let a sage move about in the village. 49.

na paresaM vilomaani na paresaM kat'aakataM
attano va avekkheyya kataani akataani cha. 50

It is no the shortcomings of others, nor what others have done or not done that one should think about, but what one has done or not done oneself. 50

50. Let the aspirant observe not the perversities of others, nor what others have and have not done; rather should he consider what he has done and what he has yet to do. 50.

yathaa pi ruchiraM pupphaM vaNNa-vantaM agandhakaM
evaM subhaasitaa vaachaa aphalaa hoti akubbato. 51

Like a fine flower, beautiful to look at but without scent, fine words are fruitless in a man who does not act in accordance with them. 51

51. Like unto a lovely flower which is exquisite in color, yet lacking in fragrance, even so prove futile the well-spoken words of the man who acts not up to them. 51.

yathaa pi ruchiraM pupphaM vaNNa-vantaM sagandhakaM
evaM subhaasitaa vaachaa saphalaa hoti sakubbato. 52

Like a fine flower, beautiful to look at and scented too, fine words bear fruit in a man who acts well in accordance with them. 52

52. Like unto a lovely flower of charming color and sweet fragrance, even so prove fruitful the words of him who acts according to them. 52.

yathaa pi puppha-raasimhaa kaayiraa maalaa-guNe bahuu
evaM jaatena machchena kattabbaM kusalaM bahuM. 53

Just as one can make a lot of garlands from a heap of flowers, so man, subject to birth and death as he is, should make himself a lot of good karma. 53

53. As many a garland can be strung from a mass of flowers, so should mortal man born in this world perform many wholesome deeds. 53.

na puppha-gandho paTivaatam eti na chandanaM tagara-mallikaa vaa
sataM cha gandho paTivaatam eti sabbaa disaa sappuriso pavaayati. 54

The scent of flowers cannot travel against the wind, and nor can that of sandalwood or jasmine, but the fragrance of the good does travel against the wind, and a good man perfumes the four quarters of the earth. 54

54. The fragrance of flowers does not travel against the wind, be it that of sandalwood, tagara, or jasmine. But the fragrance of the virtuous man travels even against the wind. The virtuous man pervades all directions with his purity. 54.

chandanaM tagaraM vaa pi uppalaM atha vassikii
etesaM gandha-jaataanaM siila-gandho anuttaro. 55

Sandalwood, tagara, lotus, jasmine - the fragrance of virtue is unrivalled by such kinds of perfume. 55

55. Among all the fragrant scents, like sandalwood, tagara, the water lily and the wild jasmine, the fragrance of moral purity is foremost and unique. 55.

appa-matto ayaM gandho y'aayaM tagara-chandanii
yo cha siila-vataM gandho vaati deveesu attamo. 56

The perfume of tagara and sandalwood is of little enough power, while the supreme fragrance, that of the virtuous, reaches even up to the devas. 56

56. That scent of sandalwood, tagara plant (and other fragrant things) is of little account; whereas the aroma of the virtuous expands in a greater sphere, even up to the gods. 56.

tesaM sampanna-siilaanaM appamaada-vihaarinaM
sammad-añña vimuttaanaM maaro maggaM na vindati. 57

Perfect of virtue, always acting with recollection, and liberated by final realisation - Mara does not know the path such people travel. 57

57. Mara (the Evil One) cannot approach the path of the virtuous, the vigilant, and those who are emancipated through wisdom. 57.

yathaa sankara-dhaanasmiM ujjhitasmiM mahaa-pathe
padumaM tattha jaayetha suchi-gandhaM mano-ramaM. 58
evaM sankara-bhuutesu andha-bhuute puthu-jjane
atirochati paññaaya sammaa-sambuddha-saavako. 59

Like a beautiful, fragrant lotus, springing up on a pile of rubbish thrown out on the highway, so a disciple of the Enlightened One stands out among rubbish-like and blinded ordinary people by virtue of his wisdom. 58, 59

58, 59. As upon a heap of rubbish, thrown on the highway, a lily grows and blooms, fragrant and elegant, so among the ignorant 58, 59.

multitudes does the disciple of the Fully Enlightened One shine in resplendent wisdom.

5. baala-vagga -- The Fool

diighaa jaagarato ratti diighaM santassa yojanaM
diigho baalaanaM saMsaaro saddhammaM avijaanataM. 60

Long is the night for the sleepless. Long is the road for the weary.
Long is samsara (the cycle of continued rebirth) for the foolish, who
have not recognised the true teaching. 60

60. Long is the night to a sleepless person; long is the distance of a
league to a tired person; long is the circle of rebirths to a fool who
does not know the true Law. 60.

charaM che n'aadhigachchheyya seyyaM sadisam attano
eka-chariyaM daLhaM kayiraa n'atthi baale sahaayataa. 61

If on one's way one does not come across one's better or an equal, then
one should press on resolutely alone. There is no companionship with
a fool. 61

61. If a genuine seeker, who sets forth in search of a superior friend,
does not come in contact with such a one or at least an equal, then he
should resolutely choose the solitary course, for there can be no
companionship with the ignorant. 61.

puttaa m'atthi dhanaM m'atthi iti baalo vihaññati
attaa hi attano n'atthi kuto puttaa kuto dhanaM. 62

"I've got children", "I've got wealth." This is the way a fool brings
suffering on himself. He does not even own himself, so how can he
have children or wealth? 62

62. "I have children, I have wealth," thinking thus, the fool torments
himself. But, when he is not the possessor of his own self, how then
of children? How then of wealth? 62.

yo baalo maññati baalyaM paNDito vaa'pi tena so
baalo cha paNDita-maanii sa ve baalo ti vuchchati. 63

A fool who recognises his own ignorance is thereby in fact a wise
man, but a fool who considers himself wise - that is what one really
calls a fool. 63

63. The fool who knows of his ignorance, indeed, through that very consideration becomes a wise man. But that conceited fool who considers himself learned is, in fact, called a fool. 63.

yaava-jiivam pi che baalo paNDitaM payirupaasati
na so dhammaM vijaanaati dabbii suupa-rasaM yathaa. 64

Even if a fool lived with a wise man all his life, he would still not recognise the truth, like a wooden spoon cannot recognise the flavour of the soup. 64

64. A fool who associates with a wise man throughout his life may not know the Dhamma any more than the ladle the taste of soup. 64.

muhuttam api che viññuu paNDitaM payirupaasati
khippaM dhammaM vijaanaati jivhaa suupa-rasaM yathaa. 65

Even if a man of intelligence lives with a wise man only for a moment, he will immediately recognise the truth, like one's tongue recognises the flavour of the soup. 65

65. As the tongue detects the taste of the broth, so the intelligent person who associates with a wise man even for a moment comes to realize the essence of the Law. 65.

charanti baalaa dummedhaa amitten'eva attanaa
karontaa paapakaM kammaM yaM hoti kaTuka-pphalaM. 66

Stupid fools go through life as their own enemies, doing evil deeds which have bitter consequences. 66

66. The unwise, fools who are enemies to themselves, go about committing sinful deeds which produce bitter fruits. 66.

na taM kammaM kataM saadhu yaM katvaa anutappati
yassa assu-mukho rodaM vipaakaM paTisevati. 67

A deed is not well done if one suffers after doing it, if one bears the consequences sobbing and with tears streaming down one's face. 67

67. Not well done is that deed which one, having performed, has to repent; whose consequence one has to face with tears and lamentation. 67.

taM cha kammaM kataM saadhu yaM katvaa n'aanutappati
yassa patiito sumano vipaakaM paTisevati. 68

But a deed is well done if one does not suffer after doing it, if one experiences the consequences smiling and contented. 68

68. Well done is that deed which one, having performed, does not repent, and whose consequence one experiences with delight and contentment. 68.

madhuM vaa maññati baalo yaava paapaM na pachchati
yadaa cha pachchati paapaM atha dukkhaM nigachchhati. 69

A fool thinks it like honey so long as the bad deed does not bear fruit, but when it does bear fruit he experiences suffering. 69

69. So long as an evil deed does not mature (bring disastrous results), the fool thinks his deed to be sweet as honey. But, when his evil deed matures, he falls into untold misery. 69.

maase maase kus'aggena baalo bhuñjeyya bhojanaM
na so sankhaata-dhammaanaM kalaM agghati soLasiM. 70

Even if a fool were to take his food month after month off the tip of a blade of grass, he would still not be worth a fraction of those who have understood the truth. 70

70. Though a fool (practicing austerity) may eat his food from the tip of a blade of kusa grass for months and months, he is not worth one-sixteenth part of those who have realized the Good Law. 70.

na hi paapaM kataM kammaM sajjukhiiraM va muchchati
DahaM taM baalam anveti bhasma-chchhanno va paavako. 71

Like fresh milk a bad deed does not turn at once. It follows a fool scorching him like a smouldering fire. 71

71. As fresh-drawn milk from the cow does not soon curdle, so an evil deed does not produce immediate fruits. It follows the wrongdoer like a smoldering spark that burns throughout and then suddenly blazes up. 71.

yaavad-eva anattaaya ñattaM baalassa jayati
hanti baalassa sukkaMsaM muddham assa vipaatayaM. 72

A fool acquires knowledge only to his own disadvantage. It destroys what good he has, and turns his brains. 72

72. Whatever knowledge a fool acquires causes him only harm. It cleaves his head and destroys his good nature (through conceit). 72.

asantaM bhaavanaM ichchheyya purekkhaaraM cha bhikkhusu
aavaasesu cha issariyam puujaM para-kulesu cha. 73
mam'eva kata maññantu gihii pabbajitaa ubho
mam'ev'aativasaa assu kichch'aakichchesu kismichi
iti baalassa sankappo ichchhaa maano cha vaDDhati. 74

One may desire a spurious respect and precedence among one's fellow monks, and the veneration of outsiders. "Both monks and laity should think it was my doing. They should accept my authority in all matters great or small." This is a fool's way of thinking. His self-seeking and conceit just increase. 73, 74

73, 74. Unwise is the monk who desires undue adoration from others, lordship over other monks, authority among the monastic dwellings and homage even from outside groups. Moreover, he thinks, "May both laymen and monks highly esteem my action! May they be subject to me in all actions, great or small." Such is the grasping desire of a worldly monk whose haughtiness and conceit ever increase. 73, 74.

añña hi laabh'uupanisaa añña nibbaana-gaaminii
evam etaM abhiññaaya bhikkhu buddhassa saavako
sakkaaraM n'aabhinandeyya vivekam anubhuuhaye. 75

One way leads to acquisition, the other leads to nirvana. Realising this a monk, as a disciple of the Buddha, should take no pleasure in the respect of others, but should devote himself to solitude. 75

75. One path leads to worldly gain and honor; quite another path leads to nirvana. Having realized this truth, let not the monk, the true follower of the Enlightened One, yearn for homage from others, but let him cultivate serenity of mind and dispassion. 75.

6. paNDita-vagga -- The Wise Man

nidhiinaM va pavattaaraM yaM passe vajja-dassinaM
niggayha-vaadiM medhaaviM taadisaM paNDitaM bhaje
taadisaM bhajamaanassa seyyo hoti na paapiyo. 76

Like one pointing out hidden treasure, if one finds a man of intelligence who can recognise one's faults and take one to task for them, one should cultivate the company of such a wise man. He who cultivates a man like that is the better for it, not worse. 76

76. The disciple should associate with a wise friend, who detects and censures his faults, and who points out virtues as a guide tells of buried treasures. There is happiness, not woe, to him who associates with such an intelligent friend. 76.

ovadeyy'aanusaaseyya asabbhaa cha nivaaraye
sataM hi so piyo hoti asataM hoti appiyo. 77

If a man disciplines, instructs and restrains them from what is not right, he will be dear to the good, and disliked by the bad. 77

77. The man who exhorts, instructs and dissuades his fellowmen from unworthy acts is dear to the virtuous and hated by the wicked. 77.

na bhaje paapake mitte na bhaje puris'aadhame
bhajetha mitte kalyaaNe bhajetha puris'uttame. 78

Don't cultivate the company of bad companions. Don't cultivate depraved men. Cultivate companions of good character. Cultivate superior men. 78

78. Do not keep company with evildoing friends nor with people who are base; associate with the good, associate with the best of men. 78.

dhamma-piiti sukhaM seti vipasannena chetasaa
ariya-ppavedite dhamme sadaa ramati paNDito. 79

He who drinks in the Truth will live happily with a peaceful mind. A wise man always delights in the Truth taught by the saints. 79

79. One who drinks the nectar of the Good Law lives happily with a tranquil mind. The wise man ever delights in the Dhamma as realized by the Noble Ones. 79.

udakaM hi nayanti nettikaa usu-kaaraa namayanti tejanaM
daaruM namayanti tachchakaa attaanaM damayanti paNDitaa. 80

Navvies channel water, fletchers fashion arrows, and carpenters work on wood, but the wise discipline themselves. 80

80. Irrigators conduct the water wherever they wish; fletchers shape the shafts; carpenters work (namayanti - "bend") the wood, and wise men discipline themselves. 80.

selo yathaa eka-ghano vaatena na samiirati
evaM nindaa-pasaMsaasu na samiñjanti paNDitaa. 81

Like a solid rock is not shaken by the wind, so the wise are not moved by praise or blame. 81

81. As a solid rock is not shaken by the wind, so the wise are not shaken by censure or praise. 81.

yathaa pi rahado gambhiiro vipasanno anaavilo
evaM dhammaani sutvaana vippasiidanti paNDitaa. 82

The wise find peace on hearing the truth, like a deep, clear, undisturbed lake. 82

82. The wise, having hearkened to the Good Law, become serene like unto a deep, calm and crystal-clear lake. 82.

sabbattha ve sappurisaa chajanti na kaama-kaamaa lapayanti santo
sukhena phuTThaa atha vaa dukhena na uchch'aavachaM paNDitaa dassayanti. 83

The good renounce everything. The pure don't babble about sensual desires. Whether touched by pleasure or pain, the wise show no change of temper. 83

83. Good men abandon lusting after things; they take no pleasure in sensual speech; when touched by happiness or sorrow, the wise show no elation or dejection. 83.

na atta-hetu na parassa hetu na puttam ichchhe na dhanaM na raTThaM
na ichchheyya adhammena samiddhim attano sa siilavaa paññavaa dhammiko siyaa. 84

If a man does not seek children, wealth or power either for himself or for someone else, if he does not seek his own advantage by unprincipled means, he is a virtuous man, a wise man and a righteous man. 84

84. For the sake of oneself, or for the sake of another, one should not long for a son, wealth or a kingdom. He who does not crave success or prosperity by wrongful means is indeed virtuous, wise and honorable. 84.

appakaa te manussesu ye janaa paara-gaamino
ath'aayaM itaraa pajaa tiiram ev'aanudhaavati. 85
ye cha kho sammad-akkhaate dhamme dhamm'aanuvattino
te janaa paaram essanti machchu-dheyyaM suduttaraM. 86

Few are those among men who have crossed over to the other shore, while the rest of mankind runs along the bank. However those who follow the principles of the well-taught Truth will cross over to the other shore, out of the dominion of Death, hard though it is to escape. 85, 86

85. Few among men cross over to the further shore; the multitudes who remain run to and fro on this shore.

86. Those who live according to the Dhamma which has been well proclaimed (by the Buddha) will cross over the impassable realm of death to the further shore. 85, 86.

kaNhaM dhammaM vippahaaya sukkaM bhaavetha paNDito
okaa anokam aagamma viveke yattha duuramaM. 87
tatr'aabhiratiM ichchheyya hitvaa kaame akiñchano
pariyodapeyya attaanaM chitta-klesehi paNDito. 88

A wise man, abandoning the principle of darkness, should cultivate what is pure. Leaving home for the homeless life, let him seek his joy 87, 88

in the solitude which people find so hard to enjoy, and, abandoning sensual pleasures, let him cleanse himself of inner defilements, looking on nothing as his own.

87. Having abandoned the ways of darkness, let the wise follow the light. Having come from home to homelessness, let him enjoy the bliss of solitude, so difficult to achieve.

88. He should focus his mind upon that exalted state (nirvana).

Having given up all sense pleasures, possessing nothing, let the wise, 87,
cleansing the mind from defilements, purify the self. 88.

yesaM sambodhiy'angesu sammaa chittaM subhaavitaM
aadaana-paTinissagge anupaadaaya ye rataa
khiiN'aasavaa jutimanto te loke parinibbutaa. 89

Those whose minds are thoroughly practices in the factors of enlightenment, who find delight in freedom from attachment in the renunciation of clinging, free from the inflow of thoughts, they are like shining lights, having reached final liberation in the world. 89

89. Those whose minds are well fixed upon the elements of enlightenment (*sambodhi*) who, without hankering after anything, glory in renunciation, whose biases are extinguished, who are full of light, they indeed have attained the bliss of nirvana in this very world. 89.

The seven links of *sambodhi* are: 1) mindfulness; 2) wisdom; 3) energy; 4) joyousness; 5) serenity; 6) concentrated meditation; 7) equanimity.

7. arahanta-vagga -- The Enlightened

gat'addhino visokassa vipamuttassa sabbadhi
sabba-gantha-ppahiinassa pariLaaho na vijjati. 90

Journey over, sorrowless, freed in every way, and with all bonds broken - for such a man there is no more distress. 90

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90. The fever of passion afflicts not the holy one (*arahant*), who has completed his samsaric journey (cycle of rebirths), who is free from sorrow, absolutely emancipated, and who has destroyed all knots of attachment. 90.

uyyujjanti satiimanto na nikete ramayanti te
haMsaa va pallalaM hitvaa okam-okam jahanti te. 91

The recollected go forth to lives of renunciation. They take no pleasure in a fixed abode. Like wild swans abandoning a pool, they leave one resting place after another. 91

91. Mindful ones constantly strive, they do not cling to a dwelling place; like swans that abandon a lake, the holy ones abandon house and home. 91.

yesaM sannichayo n'atthi ye pariññaata-bhojanaa
suññato animitto cha vimokkho yesaM gocharo
aakaase va sakuntaanaM gati tesaM dur-annayaa. 92

Those for whom there is no more acquisition, who are fully aware of the nature of food, whose dwelling place is an empty and imageless release - the way of such people is hard to follow, like the path of birds through the sky. 92

92. Those who have no accumulation (of worldly possessions), who have a well-regulated diet, who are within range of perfect deliverance through realization of the Void and the conditionlessness of all forms (*sunnata* and *animitta*), their holy path is as difficult to trace as is the track of birds in the air. 92.

yass'aasavaa parikkhiinaa aahaare cha anissito
suññato animitto cha vimokkho yassa gocharo
aakaase va sakuntaanaM padaM tassa dur-annayaaM. 93

He whose inflowing thoughts are dried up, who is unattached to food, whose dwelling place is an empty and imageless release - the way of such a person is hard to follow, like the path of birds through the sky. 93

93. He whose mental attachments are extinguished, who is not immoderate in food, who is within range of perfect deliverance through realization of the Void and the conditionlessness of all forms, his holy path is as difficult to trace as is the track of birds in the air. 93.

yass'indriyaani samathaM gataani assaa yathaa saarathinaa sudantaa
pahiina-maanassa anaasavassa devaa pi tassa pihayanti taadino. 94

When a man's senses have come to peace, like a horses well broken by the trainer, when he is rid of conceit and without inflowing thoughts - even devas envy such a well set man. 94

94. He whose senses are subdued, like horses well trained by a charioteer, whose pride is destroyed and who is free from corruption, even the gods cherish such a one. 94.

pathavi-samo no virujjhati indakhiil'upamo taadi subbato
rahado va apeta-kaddamo saMsaaraa na bhavanti taadino. 95

Like the earth he is not disturbed, like a great pillar he is firmly set and reliable, like a lake he is free from defilement. There are no more rebirths for such a well set man. 95

95. He who is unperturbed like the earth, who is steadfast like Indra's post (in the portal of a city), whose character is as pure and translucent as a clear lake, to such a holy one there are no further cycles of rebirth (*samsara*). 95.

santaM tassa manaM hoti santaa vaachaa cha kamma cha
sammad-añña vimuttassa upasantassa taadino. 96

Freed by full realisation and at peace, the mind of such a man is at peace, and his speech and action peaceful. 96

96. His mind becomes calm. His word and deed are calm. Such is the state of tranquillity of one who has attained to deliverance through the realization of truth. 96.

asaddho akata'aññuu cha sandhi-chchhedo cha yo naro
hat'aavakaaso vant'aaso sa ve uttama-poriso. 97

He has no need for faith who knows the uncreated, who has cut off rebirth, who has destroyed any opportunity for good or evil, and cast away all desire. He is indeed the ultimate man. 97

97. He who is not credulous, who knows the nature of the Uncreated (*akata*), who has severed all the bonds (of rebirth), who has destroyed all the influxes of evil and given up all cravings, he, indeed, is noblest among men. 97.

gaame vaa yadi vaa'rañne ninne vaa yadi vaa thale
yattha arahanto viharanti taM bhuumi-raamaNeyyakaM. 98

Whether in the village or the forest, whether on high ground or low, wherever the enlightened live, that is a delightful spot. 98

98. That spot is truly delightful where the Holy Ones (*arahant*) reside, be it village or forest, valley or high ground. 98.

ramaNiiyaani araññaani yattha na ramatii jano
viita-raagaa ramissanti na te kaama-gavesino. 99

Delightful for them are the forests where men find no delight. The desire-free find delight there, for they seek no sensual joys. 99

99. Charming are the forests which do not attract the multitudes. But the holy ones, free from attachments, find delight in them for they are not seekers after the allurements of the senses. 99.

8. sahassa-vagga -- The Thousands

sahassam api che vaachaa anatta-pada-samhitaa
ekam attha-padam seyyo yam sutvaa upasammati. 100

Better than a thousand pointless words is one saying to the point on hearing which one finds peace. 100

100. A single word full of meaning, hearing which one becomes at peace, is better than a thousand words which are empty of meaning. 100.

sahassam api che gaathaa anatta-pada-samhitaa
ekam gaathaa-padam seyyo yam sutvaa upasammati. 101

Better than a thousand pointless verses is one stanza on hearing which one finds peace. 101

101. A single couplet pregnant with meaning, hearing which one becomes at peace, is better than a thousand couplets composed of meaningless words. 101.

yo che gaathaa satham bhaase anatta-pada-samhitam
ekam dhamma-padam seyyo yam sutvaa upasammati. 102

Better than reciting a hundred pointless verses is one verse of the teaching (one dhammapada) on hearing which one finds peace. 102

102. One word of the Dhamma, hearing which one becomes at peace, is better than the utterance of a hundred verses which consist of superficial words. 102.

yo sahassam sahassena sangaame maasuse jine
ekam cha jeyyam attanaam sa ve sangama-j'uttamo. 103

Though one were to defeat thousands upon thousands of men in battle, if another were to overcome just one - himself, he is the supreme victor. 103

103. Though one were to conquer a million men in battle, that man who conquers himself is the greater victor. 103.

attaa ha've jitam seyyo yaa ch'aayam itaraa pajaa
atta-dantassa posassa nichcham sannata-chaarino. 104
n'eva devo na gandhabbo na maaro saha braahmunaa
jitaM apajitaM kayiraa tathaa-ruupassa jantuno. 105

Victory over oneself is better than that over others. When a man has conquered himself and always acts with self-control, neither devas, spirits, Mara or Brahma can reverse the victory of a man like that. 104, 105

104, 105. To overcome one's own self is indeed better than to conquer others.
Neither god nor demigod, nor Mara with Brahma, can undo the victory of him who has subjugated himself and who practices self-restraint. 104, 105.

maase maase sahasena yo yajetha sataM samaM
ekaM cha bhaavit'attaanaM muhuttam api puujaye
saa yeva puujanaa seyyo yaM che vassasataM hutaM. 106

Though one were to perform sacrifices by the thousand month after month for a hundred years, if another were to pay homage to a single inwardly perfected man for just a moment, that homage is better than the hundred years of sacrifices. 106

106. Were a man month after month for a hundred years to offer sacrifices by the thousands, and were he to pay homage even for a moment to one who is self-governed, that homage is superior to the sacrifices of a hundred years. 106.

yo cha vassa-sataM jantu aggiM parichare vane
ekaM cha bhaavit'attaanaM muhuttam api puujaye
saa yeva puujanaa seyyo yaM che vassa-sataM hutaM. 107

Though one were to tend the sacrificial fire for a hundred years in the forest, if another were to pay homage to a single inwardly perfected man for just a moment, that homage is better than the hundred years of sacrifice. 107

107. Were a man for a hundred years to tend the sacrificial fire in the forest, and were he to pay homage even for a moment to one who is self-governed, that homage is superior to the fire-sacrifice of a hundred years. 107.

yaM kiñchi yiTThaM va hutaM va loke
saMvachchharaM yajetha puñña-pekkho
sabbam pi taM na chatu-bhaagam eti
abhivaadanaa ujjugatesu seyyo. 108

All the sacrifices and offerings a man desiring merit could make in a year in the world are not worth a quarter of the better merit of homage to the righteous. 108

108. Whatever offering or sacrifice a person, who is desirous of gaining merit, may make throughout the course of a year, that is not worth one fourth of the merit acquired by homage paid to one of upright life. 108.

abhivaadana-siilissa nichchaM vuDDhaa'pachaayino
chattaaro dhammaa vaDDhanti aayu vaNNo sukhaM balaM. 109

Four principal things increase in the man who is respectful and always honours his elders - length of life, good looks, happiness and health. 109

109. In him, who always honors and respects the aged, four conditions will increase: longevity, beauty, happiness and strength. 109.

yo cha vassa-sataM jiive dussiilo asamaahito
ek'aahaM jiivitaM seyyo silavantasssa jhaayino. 110

Though one were to live a hundred years immoral and with a mind unstilled by meditation, the life of a single day is better if one is moral and practises meditation. 110

110. One day's life of an Arhat who is virtuous and contemplative is better than a hundred years of life of one who is dissolute and of uncontrolled mind. 110.

yo cha vassa-sataM jiive duppañño asamaahito
ek'aahaM jiivitaM seyyo paññavantassa jhaayino. 111

Though one were to live a hundred years without wisdom and with a mind unstilled by meditation, the life of a single day is better if one is wise and practises meditation. 111

111. One day's life of him who is wise and contemplative is better than a life of a hundred years of one who is unwise and of uncontrolled mind. 111.

yo cha vassa-sataM jiive kusiito hiina-viiriyo
ek'aahaM jiivitaM seyyo viriyam aarabhato daLhaM. 112

Though one were to live a hundred years lazy and effortless, the life of a single day is better if one makes a real effort. 112

112. One day's life of a person who is vigorous and resolute is better than a life of a hundred years of him who is weak and indolent. 112.

yo cha vassa-sataM jiive apassaM udaya-bbayaM
ek'aahaM jiivitaM seyyo passato udaya-bbayaM. 113

Though one were to live a hundred years without seeing the rise and passing of things, the life of a single day is better if one sees the rise and passing of things. 113

113. A single day's life of one who clearly sees the origin and cessation (of all composite things), is better than a hundred years of life of him who does not perceive the origin and cessation of things. 113.

yo cha vassa-sataM jiive apassaM amataM padaM
ek'aahaM jiivitaM seyyo passato amataM padaM. 114

Though one were to live a hundred years without seeing the deathless state, the life of a single day is better if one sees the deathless state. 114

114. A single day's life of one who perceives the immortal state is far better than if one were to live a hundred years without perceiving this state. 114.

yo cha vassa-sataM jiive apassaM dhammam uttamaM
ek'aahaM jiivitaM seyyo passato dhammam uttamaM. 115

Though one were to live a hundred years without seeing the supreme truth, the life of a single day is better if one sees the supreme truth. 115

115. A single day's life of one who realizes the Sublime Truth is indeed better than a life of a hundred years of one who does not realize the Sublime Truth. 115.

9. paapa-vagga -- Evil

abhittharetha kalyaaNe paapaa chittaM nivaaraye
dandhaM hi karoto puññaM paapasmiM ramatii mano. 116

Be urgent in good; hold your thoughts off evil. When one is slack in doing good the mind delights in evil. 116

116. Make haste in doing good and restrain the mind from evil; if one is slow in doing good, the mind finds delight in evil. 116.

paapaM che puriso kayiraa na naM kayiraa puna-ppunaM
na tamhi chhandam kayiraatha dukkho paapassa uchchayo. 117

If a man has done evil, let him not keep on doing it. Let him not create an inclination to it. The accumulation of evil means suffering. 117

117. If a man commits evil let him not repeat it again and again; let him not delight in it, for the accumulation of sin brings suffering. 117.

puññaM che puriso kayiraa kayiraa naM puna-ppunaM
tamhi chhandam kayiraatha sukho puññassa uchchayo. 118

If a man has done good, let him keep on doing it. Let him create an inclination to it. The accumulation of good means happiness. 118

118. If a man commits a meritorious deed, let him perform it again and again; let him develop a longing for doing good; happiness is the outcome of the accumulation of merit. 118.

paapo pi passati bhadraM yaava paapaM na pachchati
yadaa cha pachchati paapaM atha paapo paapaani passati. 119

An evil man encounters good so long as his evil behaviour does not bear fruit, but when his evil behaviour bears fruit, then the evil man encounters the evil consequences. 119

119. Even the wrongdoer finds some happiness so long as (the fruit of) his misdeed does not mature; but when it does mature, then he sees its evil results. 119.

bhadro pi passati paapaM yaava bhadraM na pachchati
yadaa cha pachchati bhadraM atha bhadro bhadraani passati. 120

An good man encounters evil so long as his good behaviour does not bear fruit, but when his good behaviour bears fruit, then the good man encounters the good consequences. 120

120. Even the doer of good deeds knows evil (days) so long as his merit has not matured; but when his merit has fully matured, then he sees the happy results of his meritorious deeds. 120.

maa'vamaññetha paapassa na mandaM aagamissati
uda-bindu-nipaatenā uda-kumbho pi puurati
baalo puurati paapassa thoka-thokam pi aachinaM. 121

Do not think lightly of evil that not the least consequence will come of it. A whole waterpot will fill up from dripping drops of water. A fool fills himself with evil, just a little at a time. 121

121. Do not think lightly of evil, saying, "It will not come to me." By the constant fall of waterdrops, a pitcher is filled; likewise the unwise person, accumulating evil little by little, becomes full of evil. 121.

maa'vamaññetha puññassa na mandaM aagamissati
uda-bindu-nipaatenā uda-kumbho pi puurati
dhiiro puurati puññassa thoka-thokam pi aachinaM. 122

Do not think lightly of good that not the least consequence will come of it. A whole waterpot will fill up from dripping drops of water. A wise man fills himself with good, just a little at a time. 122

122. Do not think lightly of merit, saying, "It will not come to me." By the constant fall of waterdrops, a pitcher is filled; likewise the wise person, accumulating merit little by little, becomes full of merit. 122.

vaaNijo va bhayaM maggaM appa-sattho maha-ddhano
visaM jiivitu-kaamo va paapaani parivajjaye. 123

One should avoid evil like a merchant with much goods and only a small escort avoids a dangerous road, and like a man who loves life avoids poison. 123

123. As a merchant who has limited escort, yet carries much wealth, avoids a perilous road, as a man who is desirous of living long avoids poison, so in the same way should the wise shun evil. 123.

paaNimhi che vaNo n'aassa hareyya paaNinaa visaM
n'aabbaNaM visam anveti n'atthi paapaM akubbato. 124

If there is no wound on one's hand, one can handle poison. Poison has no effect where there is no wound. There is no evil for the non-doer. 124

124. If one does not have a wound in his hand, he may carry poison in his palm. Poison does not affect him who has no wound. There is no ill effect for the person who does no wrong. 124.

yo appaduTThassa narassa dussati saddhassa posassa anangaNassa
tam eva baalaM pachcheta paapaM sukhumo rajo paTivaataM va khitto. 125

Whoever does harm to an innocent man, a pure man and a faultless one, the evil comes back on that fool, like fine dust thrown into the wind. 125

125. Whoever offends an innocent, pure and faultless person, the evil (of his act) rebounds on that fool, even as fine dust thrown against the wind. 125.

gabbham eke uppajjanti nirayaM paapa-kammino
saggaM sugatino yanti parinibbanti anaasavaa. 126

Some are reborn in a human womb, evil-doers go to hell, the good go to heaven, and those without inflowing thoughts achieve final liberation. 126

126. (After death), some are reborn in the womb; evildoers are born in hell; those who commit meritorious deeds go to heaven; and those who are free from worldly desires realize nirvana. 126.

na antalikkhe na samudda-majjhe na pabbataanaM vivaraM pavissa
na vijjatii so jagati-ppadeso yattha-TThito muchcheyya paapa-kammaa. 127

Not in the sky, nor in the depths of the sea, nor hiding in the cleft of the rocks, there is no place on earth where one can take one's stand to escape from an evil deed. 127

127. Not in the sky, not in the middle of the ocean, not even in the cave of a mountain, should one seek refuge, for there exists no place in the world where one can escape the effects of wrongdoing. 127.

na antalikkhe na samudda-majjhe na pabbataanaM vivaraM pavissa
na vijjatii so jagati-ppadeso yattha-TThitaM naRppasaheyya machchu. 128

Not in the sky, nor in the depths of the sea, nor hiding in the cleft of
the rocks, there is no place on earth where one can take one's stand to
not be overcome by death. 128

128. Not in the sky, not in the middle of the ocean, not even in the
cave of a mountain, should one seek refuge, for there exists no place
in the world where one will not be overpowered by death. 128.

10. daNDa-vagga -- Violence

sabbe tasanti daNDassa sabbe bhaayanti machchuno
attaanaM upamaM katvaa na haneyya na ghaataye. 129

All fear violence, all are afraid of death. Seeing the similarity to
oneself, one should not use violence or have it used. 129

129. All tremble before the rod of punishment; all fear death;
likening others to oneself, one should neither slay nor cause to slay. 129.

sabbe tasanti daNDassa sabbesaM jiiivitaM piyaM
attaanaM upamaM katvaa na haneyya na ghaataye. 130

All fear violence, life is dear to all. Seeing the similarity to oneself,
one should not use violence or have it used. 130

130. All tremble before the rod of punishment; for all life is dear;
likening others to oneself, one should neither slay nor cause to slay. 130.

sukha-kaamaani bhuutaani yo daNDena vihiMsati
attano sukham esaano pechcha so na labhate sukhaM. 131

He who does violence to creatures seeking happiness like himself
does not find happiness after death. 131

131. He who, desirous of happiness for himself, torments with a rod
others who are likewise seeking enjoyment, shall not obtain
happiness in the hereafter. 131.

sukha-kaamaani bhuutaani yo daNDena na vihiMsati
attano sukham esaano pechcha so labhate sukhaM. 132

He who does no violence to creatures seeking happiness like himself
does find happiness after death. 132

132. He who, desirous of happiness for himself, does not torment others who likewise long for happiness, shall obtain happiness in the hereafter. 132.

maa'vocha pharusaM kañchi vutta paTivadeyyu taM
dukkhaa hi saarambha-kathaa paTi daNDaa phuseyyu taM. 133

Don't speak harshly to anyone. If you do people will speak to you in the same way. Harsh words are painful and their retaliation will hurt you. 133

133. Do not speak harshly to anyone; those thus spoken to will retaliate in kind; discordant indeed will be the response, and soon retribution will overtake you. 133.

sache n'eresi attaanaM kaMso upahato yathaa
esa patto'si nibbaanaM saarambho te na vijjati. 134

If you don't disturb yourself, like a broken gong does not vibrate, then you have achieved nirvana. Irritability no longer exists for you. 134

134. If you can make yourself as silent as a shattered bronze gong, then you have attained to the peace of nirvana, for now there is no discord in you. 134.

yathaa daNDena gopaalo gaavo paajeti gocharaM
evaM jaraa cha machchu cha aayuM paajenti paaNinaM. 135

Like a cowherd driving cows off to the fields, so old age and death take away the years from the living. 135

135. As a cowherd with his rod drives cattle to the pasture, so do old age and death drive the lives of sentient beings. 135.

atha paapaani kammaani karaM baalo na bujjhati
sehi kammehi dummedho aggi-daDDho va tappati. 136

Even when he is doing evil, the fool does not realise it. The idiot is punished by his own deeds, like one is scorched by fire. 136

136. When a person ignorant (of the Dhamma) commits evil deeds, he does not realize their nature. The stupid man burns (suffers) through these deeds as if consumed by fire. 136.

yo daNDena adaNDesu appaduTThesu dussati
dasannam aññataraM ThaanaM khippam eva nigachchhati. 137

vedanaM pharusaM jaaniM sariirassa cha bhedanaM
garukaM vaa pi aabaadhaM chitta-kkhepaM va paapuNe. 138

raajato vaa upasaggaM abbhakkhaanaM cha daaruNaM
parikkhayaM va ñaatiinaM bhogaanaM va pabhanguraM. 139

atha v'aassa agaaraani aggi Dahati paavako
kaayassa bhedaa duppañño nirayaM so'papajjati. 140

He who does violence to the peaceful and harmless soon encounters one of ten things - He may experience cruel pain, disaster, physical injury, severe illness, or insanity, or else trouble with the authorities, grave accusation, bereavement, or loss of property, or else destruction of his house by fire, and on the death of his body the fool goes to hell. 137, 138, 139, 140

137. He who inflicts punishment upon those who do not deserve it, and hurts those who are harmless, such a person will soon come to face one of these ten states:

138, 139, 140. He may soon come to terrible pain, great deprivations, physical injury, deep-rooted ailment or mental disorder, the wrath of the monarch or a dreadful accusation, loss of relatives, the complete destruction of wealth, or a sudden fire may break out and burn his houses. After the dissolution of his physical body, he will surely be born in hell. 137, 138, 139, 140.

na nagga-chariyaa na jaTaa na pankaa
naa'naasakaa thaNDila-saayikaa vaa
rajo-jallaM ukkuTika-ppadhaanaM
sodhenti machchaM avitiNNa-kankhaM. 141

Neither naked asceticism, matted hair, dirt, fasting, sleeping on the ground, dust and mud, nor prolonged sitting on one's heels can purify a man who is not free of doubts. 141

141. Neither nakedness, nor matted locks; neither applying mud (all over the body), nor fasting, nor lying on the bare earth; neither besmearing oneself with soot, nor squatting on one's heels, can purify a man who has not got rid of his doubts. 141.

alankato che pi samaM chareyya
santo danto niyato brahma-chaarii
sabbesu bhuutesu nidhaaya daNDaM
so braahmaNo so samaNo sa bhikkhu. 142

Even if richly dressed, when a man behaves even-mindedly and is at peace, restrained and established in the right way, chaste and renouncing violence to all forms of life, then he is a brahmin, he is a holy man, he is a bhikkhu (true Buddhist monk). 142

142. Even though a person be dressed in fine clothes, if he develops tranquillity, is quiet, self-disciplined, resolute and practices celibacy, and abstains from injuring all other beings, he is indeed a Brahman, an ascetic and a monk. 142.

hirii-nisedho puriso kochi lokasmiM vijjati
yo nindaM apabodheti asso bhadro kasaam iva. 143

Where is that man in the world who is so restrained by shame that he avoids laziness like a thoroughbred horse avoids the whip? 143

143. Is there any man in this world so self-restrained through modesty that he avoids censure as a self-respecting horse avoids the whip? 143.

asso yathaa bhadro kasaa-niviTTho aataapino saMveginno bhavaatha
saddhaaya siilena cha viiriyena cha samaadhinaa dhamma-vinichchhayena cha
samppanna-vijjaa-charaNaa patissataa jahissatha dukkham idaM anappakaM. 144

Like a thoroughbred horse touched by the whip, be strenuous and determined. Then you will be able to rid yourself of this great suffering by means of faith, morality, energetic behaviour, stillness of mind and reflection on the teaching, after you have become full of wisdom, good habits and recollection. 144

144. As a well-trained horse when touched by the whip, even so be you strenuous and eager. By devotion, virtue, effort, concentration, and by the critical investigation of truth (*dhamma*) may you abandon this great suffering (of *samsara*), perfect in wisdom, conduct and awareness. 144.

udakaM hi nayanti nettikaa usu-kaaraa namayanti tejanaM
daaruM namayanti tachchhakaattaanaM damayanti subbataa. 145

Navvies channel water, fletchers fashion arrows, and carpenters work on wood, but the good disciple themselves. 145

145. Irrigators conduct water wherever they wish; fletchers shape the shafts; carpenters work the wood, and wise men discipline themselves. 145.

11. jaraa-vagga -- Old Age

ko nu haaso kim aanando nichchaM pajjalite sati
andha-kaarena onaddhaa padiipaM na gavesatha. 146

What is this laughter, what is this delight, forever burning (with desires) as you are? Enveloped in darkness as you are, will you not look for a lamp? 146

146. Why laugh, why be jubilant, when all is constantly burning (with desires)? Should you not seek the light of wisdom when you are enveloped by the darkness of ignorance? 146.

passa chitta-kataM bimbaM aru-kaayaM samussitaM
aaturaM bahu-sankappaM yassa n'atthi dhuvaM Thiti. 147

Look at the decorated puppet, a mass of wounds and of composite parts, full of disease and always in need of attention. It has no enduring stability. 147

147. Behold this illusory human image, embellished (by rich attire and jewels), full of corruptions, a structure of bones, liable to constant illness, full of countless hankerings, in which there is nothing permanent or stable. 147.

pari jiNNam idaM ruupaM roga-niiLaM pabhanguraM
bhijjati puuti-sandeho maraN-antaM hi jiivitaM. 148

This body is worn out with age, a nest of diseases and falling apart. The mass of corruption disintegrates, and death is the end of life. 148

148. This frail form is a nest of diseases. It is fragile and putrid. It disintegrates and death is the end of life. 148.

yaan'imaani apatthaani alaabun'eva saarade
kaapotakaani aTThiini taani disvaana kaa rati. 149

When these grey bones are cast aside like gourds in autumn, what pleasure will there be in looking at them? 149

149. These dove-grey bones are like unto the gourds thrown away in the autumnal season. What pleasure is there in looking at them? 149.

aTThiinaM nagaraM kataM maMsa-lohita-lepanaM
yattha jaraa cha machchu cha maano makkho cha ohito. 150

It is a city built of bones, and daubed with flesh and blood, in which old age and death, pride and hypocrisy are the inhabitants. 150

150. Here is a citadel built of bones, plastered with flesh and blood, wherein are concealed decay, death, vanity and deceit. 150.

jiiranti ve raaja-rathaa suchittaa atho sariiram pi jaraM upeti
sataM cha dhammo na jaraM upeti santo ha've sabbhi pavedayanti. 151

Even kings' splendid carriages wear out, and the body is certain bound to grow old, but the Truth found by the saints is not subject to aging. That is what the saints themselves proclaim. 151

151. The gaily decorated royal chariots wear out. So likewise does this body. But the truth of the righteous does not wear out with age. Thus do the enlightened proclaim it to the wise. 151.

appa-ssut'aayaM puriso balivaddo va jiiirati
maMsaani tassa vaDDhanti pañña tassa na vaDDhati. 152

An ignorant man ages like an ox. His flesh may increase, but not his understanding. 152

152. The man of little spiritual learning grows like an ox; his flesh increases, but his wisdom does not. 152.

aneka-jaati-saMsaaraM sandhaavissaM anibbisaM
gaha-kaaraM gavesanto dukkhaa jaati puna-ppunaM. 153
gaha-kaaraka diTTho'si puna gehaM na kaahasi
sabbaa te phaasukaa bhaggaa gaha-kuuTaM visankhataM
visankhaara-gataM chittaM taNhaanaM khayam ajjhagaa. 154

I have passed in ignorance through a cycle of many rebirths, seeking the builder of the house. Continuous rebirth is a painful thing. But now, housebuilder, I have found you out. You will not build me a house again. All your rafters are broken, your ridge-pole shattered. My mind is free from active thought, and has made an end of craving. 153, 154

153. For countless births have I passed through this cycle of births and deaths, seeking the builder of this tabernacle, but in vain. Sorrowful indeed is this cyclic repetition of births.

154. O builder of the house, I have seen you; you shall not build the house again. All the rafters are broken; the ridgepole is sundered.

Mind has arrived at dissolution (nirvana), having attained the extinction of all cravings (*tanha*). 153, 154.

acharitvaa brahma-chariyaM aladdhaa yobbane dhanaM
jiNNa-koñchaa va jhaayanti khiiNa-machchhe va pallale. 155

Those who have not lived the holy life, and have not acquired wealth in their youth, grow old like withered cranes beside a fishless pool. 155

155. Those who do not practice self-discipline, who do not acquire wealth in their youth, when they become old, pine away, like old herons in a dried-up lake where there are no fish. 155.

acharitvaa brahma-chariyaM aladdhaa yobbane dhanaM
senti chaap'aatikhiiNaa va puraaNaani anutthunaM. 156

Those who have not lived the holy life, and have not acquired wealth in their youth, lie like spent arrows, grieving for times past. 156

156. Those who do not practice self-discipline, who do not acquire wealth in their youth, lie like broken arrows, lamenting the deeds of the past. 156.

11. atta-vagga -- Self

attaanaM che piyaM jañña rakkheyya naM surakkhitaM
tiNNaM aññataraM yaamaM paTi jaggeyya paNDito. 157

Knowing that one is dear to oneself, one should guard oneself well.
For one out of the three watches of the night a wise man should keep
watch. 157

157. If a man esteems the self, let him guard himself with great care.
Let the wise man keep vigil over himself, in one of the three watches
(of life or of the night). 157.

attaanam eva paThamaM patiruupe nivesaye
ath'aññam anusaaseyya na kilisseyya paNDito. 158

First he should establish himself in what is right. Then if he teaches
others, the wise man will not be corrupted. 158

158. Let each first firmly establish himself in right conduct, then
only may he admonish others. Such a wise man does not suffer
blemish. 158.

attaanaM che tathaa kayiraa yath'aññam anusaasati
sudanto vata dametha attaa hi kira duddamo. 159

If one would only apply to oneself what one teaches others, when one
was well disciplined oneself one could train others. It is oneself who
is hard to train. 159

159. Let a man mold himself into what he admonishes others to be.
Thus well-controlled he can control others. It is extremely difficult
indeed to control one's own self. 159.

attaa hi attano naatho ko naatho paro siyaa
attanaa hi sudantena naathaM labhati dullabhaM. 160

One is one's own guardian. What other guardian could one have?
With oneself well disciplined one obtains a rare guardian indeed. 160

160. The self is the master of the self. Who else can that master be?
With the self fully subdued, one obtains the sublime refuge which is
very difficult to achieve. 160.

attanaa hi kataM paapaM atta-jaM atta-sambhavaM
abhimatthati dummedhaM vajiraM v'asma-mayaM maNiM. 161

The evil he has done himself and which had its origin and being in
himself breaks a fool, like a diamond breaks a precious stone. 161

161. The sin committed by oneself, born of oneself, produced by
oneself, crushes the evil-minded one as the diamond cuts the
precious stone. 161.

yassa achchanta-dussilyaM maaluvaa saalam iv'otthataM
karoti so tath'attaanaM yathaa naM ichchhati diso. 162

A man of great immorality is like a creeper, suffocating the tree it is
on. He does to himself just what an enemy would wish him. 162

162. As the parasitic maluva creeper destroys the sal tree which it
entwines, so the immoral conduct of a man gradually makes of him
what his enemy would have him be. 162.

sukaraani asaadhuuni attano ahitaani cha
yaM ve hitaM cha saadhuM cha taM ve parama-dukkaraM. 163

Things which are wrong and to one's own disadvantage are easily
enough done, while what is both good and advantageous is extremely
hard to do. 163

163. It is quite easy to perform evil deeds which are not beneficial to
oneself. But it is extremely difficult to perform a deed which is
righteous and beneficial. 163.

yo saasanaM arahataM ariyaanaM dhamma-jiivinaM
paTikosati dummedho diTThiM nissaaya paapikaM
phalaani kaTThakass'eva atta-ghaataaya phallati. 164

The fool, who out of attachment to a wrong view speaks ill of the
religion of the enlightened and noble ones who live according to
truth, brings forth fruit to his own downfall, like the offspring of the
bamboo. 164

164. If an evil-minded one, by reason of his false views, reviles the
teaching of the Arhats, the Noble Ones, and the virtuous, verily he
brings forth the fruit of his own destruction, even as does the
katthaka reed. 164.

attanaa hi kataM paapaM attanaa sankilissati
attanaa akataM paapaM attanaa va visujjhati
suddhi asuddhi pachchattaM n'aañño aññaM visodhaye. 165

By oneself one does evil. By oneself one is defiled. By oneself one
abstains from evil. By oneself one is purified. Purity and impurity are
personal matters. No one can purify someone else. 165

165. By self alone is evil done; by self alone is one defiled; by self
alone is evil not done; by self alone is one purified. Purity and
impurity depend on oneself; no one can purify another. 165.

atta-d-attaM par'atthana bahunaa pi na haapaye
atta-d-attham abhiññaaya sad-attha-pasuto siyaa. 166

One should not neglect one's own welfare for that of someone else, however great. When one has understood what one's own welfare really consists of, one should apply oneself to that welfare. 166

166. However much one is engaged in activities for the good of others, one should not neglect his own (spiritual) purpose. Having discerned one's own task, let him apply himself to that task with diligence. 166.

13. loka-vagga -- The World

hiinaM dhammaM na seveyya pamaadena na saMvase
michchhaa-diTThiM na seveyya na siyaa loka-vaDDhano. 167

Don't practice an ignoble way of life, don't indulge in a careless attitude. Don't follow a wrong view, and don't be attached to the world. 167

167. Let no one follow a degraded course of existence, nor live in indolence; let him not follow false views, nor be a person who prolongs his worldly existence. 167.

uttiTThe na-ppamajjeyya dhammaM sucharitaM chare
dhamma-chaarii sukhaM seti asmiM loke paramhi cha. 168

Wake up and don't be careless, but lead a life of well-doing. He who follows righteousness lives happily in this world and the next. 168

168. Awake! Be not heedless. Follow the truth (*dhamma*). He who embarks upon the path of truth lives happily in this world and in the hereafter. 168.

dhammaM chare sucharitaM ta taM duchcharitaM chare
dhamma-chaarii sukhaM seti asmiM loke paramhi cha. 169

Lead a life of righteousness, and not a life of wrong-doing. He who follows righteousness lives happily in this world and the next. 169

169. Follow the law of morality; do not follow the law of immorality; he who embarks upon the path of truth lives happily in this world and in the hereafter. 169.

yathaa bubbuLakaM passe yathaa passe mariichikaM
evaM lokaM avekkhantaM machchu-raajaa na passati. 170

Look on the world as a bubble, look on it as a mirage. The King of Death never finds him who views the world like that. 170

170. Look upon the world as a bubble, regard it as a mirage; who
thus perceives the world, him Mara, the king of death, does not see. 170.

etha passath'imaM lokaM chittaM raaja-rath'uupamaM
yattha baalaa visiidanti natthi sango vijaanataM. 171

Come, look at the world as a gilded royal carriage, in which fools get
bogged down, while men of understanding have no attachment to it. 171
171. Come, behold this world, resplendent like unto a royal chariot.
Fools are immersed in it; but the wise have no attachment for it. 171.

yo cha pubbe pamajjitvaa pachchhaa so na-ppamajjati
so imaM lokaM pabhaaseti abbhaa mutto va chandimaa. 172

Even if previously careless, when a man later stops being careless, he
illuminates the world, like the moon breaking away from a cloud. 172
172. He who formerly was heedless, but, after due consideration,
becomes vigilant, illumines the world as the moon freed from a
cloud. 172.

yassa paapaM kataM kammaM kusalena pidhiyati
so imaM lokaM pabhaaseti abbhaa mutto va chandimaa. 173

When a man's bad deeds are covered over by good ones, he
illuminates the world, like the moon breaking away from a cloud. 173
173. He whose evil deeds are superseded by meritorious deeds,
illumines the world as the moon freed from a cloud. 173.

andha-bhuuto ayaM loko tanuk'ettha vipassati
sakuNo jaala-mutto va appo saggaaya gachchhati. 174

Blinded indeed is this world. Few are those who see the truth. Like a
bird breaking out of the net, few are those who go to heaven. 174
174. This world is blind. Few are they who can see things as they
are. As birds escaped from the net, few go to heaven. 174.

haMs'aadichcha-pathe yanti aakaase yanti iddhiyaa
niiyanti dhiiraa lokamhaa jetvaa maaraM savaahiniM. 175

Wild swans take the path of the sun. Men with powers travel through
space, but the wise step right out of the world, by conquering Mara
and his host. 175
175. Swans fly in the path of the sun; those who possess psychic
powers (*iddhi*) go through the air. The wise, having conquered Mara
and his hosts, go forth out of this world. 175.

ekaM dhammaM atiitassa musaavaadissa jantuno
vitiNNa-para-lokassa n'atthi paapaM akaariyaM. 176

When a man has already violated one rule, when he is a liar and
rejects the idea of a future world, there is no evil he is not capable of. 176

176. There is no sin that a man will not commit who utters
falsehood, who has transgressed the one law of truthfulness
(*dhamma*), and who has rejected the other world. 176.

na ve kadariyaa deva-lokaM vajanti baalaa ha've na-ppasaMsanti daanaM
dhiiro cha daanaM anumodamaano ten'eva so hoti sukhii parattha. 177

Miserly people certainly do not go to heaven. Fools for sure do not
praise generosity, but the wise man who takes pleasure in giving is
thereby happy hereafter. 177

177. Indeed the miserly do not go to the world of the gods; the
foolish do not praise liberality. But the wise man who takes pleasure
in giving, through that very act becomes happy in the next world. 177.

pathavyaa eka-rajjena saggassa gamanena vaa
sabba-lok'aadhipachchena sot'aapatti-phalaM varaM. 178

Better than being sole king of the whole earth, better than going to
heaven or sovereignty over the whole universe is the fruit of
becoming a stream-winner. 178

178. The fruit of entering the stream (the path) is superior to that of
the sole sovereignty of the world, or going to heaven, or the supreme
lordship over the whole universe. 178.

14. buddha-vagga -- Buddhas

yassa jitaM n'aavajiiyati jitaM yassa no yaati kochi loke
taM buddham ananta-gocharaM apadaM kena padena nessatha. 179

He whose victory is not relost, and whose victory no-one in the world
can take away, that Buddha, whose home is in the infinite, pathless as
he is, by what path will you lead him? 179

179. By what path will you lead the Buddha of infinite range of
perception, the Pathless One, whose conquest of passions cannot be
undone, into whose conquest no one in this world enters? 179.

yassa jaalinii visattikaa taNhaa n'atthikuhinchi netave
taM buddham ananta-gocharaM apadaM kena padena nessatha. 180

He who has no entrapping, clinging desire to lead him in any direction, that Buddha, whose home is in the infinite, pathless as he is, by what path will you lead him? 180

180. By what path will you lead the Buddha of infinite range of perception, the Pathless One, in whom there is not that entangling and poisonous craving which leads one astray (to another state of birth)? 180.

ye jhaana-pasutaa dhiiraa nekkhamm'uupasame rataa
devaa pi tesaM pihayanti sambuddhaanaM satiimataM. 181

Those wise men, who are much given to meditation and find pleasure in the peace of a spiritual way of life, even the devas envy them perfect Buddhas and recollected as they are. 181

181. Those wise ones who are absorbed in meditation, who take delight in the inner calm of renunciation, such mindful and perfectly awakened ones even the devas (gods) hold dear. 181.

kichchho manussa-paTilaabho kichchhaM machchaana jiivitaM
kichchhaM saddhamma-ssavanaM kichchho buddhaanam uppaado. 182

A human birth is hard to achieve. Difficult is the life of mortals. To hear the true teaching is difficult, and the achievement of Buddhahood is difficult. 182

182. Difficult is it to be born as a human being; difficult is the existence of mortals; difficult is the hearing of the Sublime Truth; rare is the appearance of the Enlightened Ones (Buddhas). 182.

sabba-paapassa akaraNaM kusalassa upasampadaa
sa-chitta-pariyodhanaM etaM buddhaana saasanaM. 183

To abstain from all evil, the practice of good, and the thorough purification of one's mind - this is the teaching of the Buddhas. 183

183. Abstention from all evil, the doing of good deeds, and the purification of the mind, is the admonition of the Enlightened Ones. 183.

khantii paramaM tapo titikkhaa
nibbanaM paramaM vadanti buddhaa
na hi pabbajito par'uupaghaatii
samaNo hoti paraM viheThayanto. 184

Long-suffering patience is the supreme ascetic practice. Nirvana is supreme, say the Buddhas. He is certainly not an ascetic who hurts others, and nor is he a man of religion who causes suffering to others. 184

184. Forbearance which is long-suffering is the highest austerity. The Buddhas declare nirvana to be the supreme state. Verily he is 184.

not an anchorite who harms another; nor is he an ascetic who causes grief to another.

anuupavaado anuupaghaato paatimokkhe cha saMvaro
mattaññūtaā cha bhattasmiM pantaM cha sayan'aasanaM
adhichitte cha aayogo etaM buddhaana saasanaM. 185

Not to speak harshly and not to harm others, self restraint in accordance with the rules of the Order, moderation in food, a secluded dwelling, and the cultivation of the higher levels of consciousness - this is the teaching of the Buddhas. 185

185. Not reviling, not injuring, practicing restraint according to the moral code (*patimokkha*) leading to freedom, moderation in eating, living in solitude, dwelling with diligence on the highest thoughts -- this is the teaching of the Buddhas. 185.

na kahaapaNa-vassena titti kaamesu vijjati
app'assaadaa dukhaa kaamaa iti viññaaya paNDito. 186
api dibbese kaamesu ratiM so n'aadhigachchhati
taNha-kkhaya-rato hoti sammaa-sambuddha-saavako. 187

There is no satisfying the senses, not even with a shower of money. "The senses are of slight pleasure and really suffering." When a wise man has realised this, he takes no pleasure, as a disciple of the Buddhas, even in the pleasures of heaven. Instead he takes pleasure in the elimination of craving. 186, 187

186, 187. There is no satisfying the passions even by a shower of gold coins; the wise man, knowing that sense delights are of fleeting pleasure and productive of pain, finds no joy even in celestial pleasures. The true disciple of the Fully Enlightened One delights only in the destruction of all worldly desires. 186, 187.

bahuM ve saraNaM yanti pabbataani vanaani cha
aaraama-rukkha-chetyaani manussaa bhaya-tajjitaā. 188
n'etaM kho saraNaM khemaM n'etaM saraNam uttamaM
n'etaM saraNam aagamma sabba-dukkhaa pamuchchati. 189
yo cha buddhaM cha dhammaM cha sanghaM cha saraNaM gato
chattaari ariya-sachchaani samma-ppaññaaya passati. 190
dukkhaM dukkha-samuppaadaM dukkhassa cha atikkamaM
ariyaM ch'aTThangikaM maggaM dukkh'uupasama-gaminaM. 191
etaM kho saraNaM khemaM etaM saraNam uttamaM
etaM saraNam aagamma sabba-dukkhaa pamuchchati. 192

Driven by fear, men take to many a refuge, in mountains, forests, parks, sacred groves and shrines, but these are not a secure kind of refuge. By taking to this sort of refuge one is not released from suffering. He who has gone to Buddha, Dhamma and Sangha for refuge, though, and who with true wisdom understands the Four 188, 189, 190, 191, 192

Noble Truths of Suffering, the Origin of Suffering, the End of Suffering and the Noble Eightfold Path, leading to the Elimination of Suffering, this is a secure refuge, this is the ultimate refuge; by taking to this refuge one is indeed released from all suffering.

188. Men driven by fear betake themselves to numerous refuges, such as mountains, forests, groves, sacred trees and shrines.

189. Verily, none of these is a safe refuge, nor is it the supreme refuge. For even after arriving at a refuge, one is not emancipated from all suffering.

190. He who takes refuge in the Enlightened One (*buddha*), in his Doctrine (*dhamma*), and in his Community of Monks (*sangha*), perceives with clarity of wisdom the Four Noble Truths, namely:

191, 192. Suffering, the Origin of Suffering, the Cessation of Suffering, the Noble Eightfold Path that leads to the cessation of suffering.

That, verily, is the safe refuge and the supreme refuge. After having arrived at that refuge, a man is emancipated from all suffering. 188, 189, 190, 191, 192.

dullabo puris'aajañño na so sabbattha jaayati
yattha so jaayati dhiiro taM kulaM sukham edhati. 193

A truly thoroughbred man (a Buddha) is hard to find. He is not born anywhere, but where that seer is born, the people prosper. 193

193. An illumined person (a Buddha) is indeed very rare. He is not born everywhere. Wherever such a one takes birth, that family prospers. 193.

sukho buddhaanam uppaado sukhaa saddhamma-desanaa
sukhaa sanghassa saamaggii samaggaanaM tapo sukho. 194

Happy is the attainment of Buddhahood, happy the teaching of the true Teaching, happy is the concord of the Sangha, happy the training of those in concord. 194

194. Blessed is the birth of the Buddhas; blessed is the discourse on the Noble Law; blessed is the harmony of the Community of Monks; blessed is the devotion of those living in brotherhood. 194.

puuj'aarahe puujayato buddhe yadi va saavake
papañcha-samatikkante tiNNa-soka-pariddave. 195
te taadise puujayato nibbute akuto-bhaye
na sakkaa puññaM sankhaatuM im'ettam api kenachi. 196

When a man venerates those worthy of veneration, be they Buddhas 195,
or their disciples, who have transcended all obstacles and passed 196

beyond sorrow and tears - venerating such as these, whose passions are extinguished and for whom there is no further source for fear, no one can calculate how great his merit is.

195, 196. He who pays homage to those who deserve homage, whether the Enlightened Ones or their disciples; he who has overcome the host of passions, and crossed the stream of grief and lamentations; he who pays homage to such as are emancipated and fearless -- his merit cannot be measured. 195, 196.

15. sukha-vagga -- Happiness

susukhaM vata jiivaama verinesu averino
verinesu manussesu viharaama averino. 197

Happy indeed we live who are free from hatred among those who still hate. In the midst of hate-filled men, we live free from hatred. 197
197. Blessed indeed are we who live among those who hate, hating no one; amidst those who hate, let us dwell without hatred. 197.

susukhaM vata jiivaama aaturesu anaaturaa
aaturesu manussesu viharaama anaaturaa. 198

Happy indeed we live who are free from disease among those still diseased. In the midst of diseased men, we live free from disease. 198
198. Blessed indeed are we who live among those who are ailing, without ailments; amidst those who are so afflicted, let us live in good health. 198.

susukhaM vata jiivaama ussukesu anussukaa
ussukesu manussesu viharaama anussukaa. 199

Happy indeed we live who are free from worry among those who are still worried. In the midst of worried men, we live free from worry. 199
199. Blessed indeed are we who live among those who are yearning for sense delights, without yearning for such things; amidst those who are yearning for sense delights, let us dwell without yearning. 199.

susukhaM vata jiivaama yesaM no n'atthi kiñchanaM
piiti-bhakkhaa bhavissaama devaa aabhassaraa yathaa. 200

Happy indeed we live who have nothing of our own. We shall feed on joy, just like the radiant devas. 200

200. Happy indeed are we who live without possessions. Let us feed on happiness, like the radiant gods (who feed on spiritual bliss). 200.

jayaM veraM pasavati dukkhaM seti paraajito
upasanto sukhaM seti hitvaa jaya-paraajayaM. 201

A victor only breeds hatred, while a defeated man lives in misery, but a man at peace within lives happily, abandoning up ideas of victory and defeat. 201

201. Victory breeds enmity; the vanquished one dwells in sorrow; the composed person lives happily, disregarding both victory and defeat. 201.

n'atthi raaga-samo aggi n'atthi dosa-samo kali
n'atthi khandha-samaa dukkhaa n'atthi santi-paraM sukhaM. 202

There is no fire like desire. There is no weakness like anger. There is no suffering like the khandhas. There is no happiness greater than peace. 202

202. There is no fire like passion; there is no blemish like hatred; there is no suffering like physical existence (the five aggregates or skandhas) and there is no bliss equal to the calm (of nirvana). 202.

jighachchhaa paramaa roгаа sankhaaraa paramaa dukhaa
etaM ñatvaa yathaa-bhuutaM nibbaanaM paramaM sukhaM. 203

Hunger is the supreme disease. Mental activity is the supreme suffering. When one has grasped this as it really is, nirvana is the supreme happiness. 203

203. Greed is the worst of afflictions; mental and emotional tendencies are the greatest of sorrows. Having perceived this fact truly, one realizes nirvana, the highest bliss. 203.

aarogya-paramaa laabhaa santuTThi-paramaM dhanaM
vissaasa-paramaa ñaati nibbaanaM paramaM sukhaM. 204

Health is the supreme possession. Contentment is the supreme wealth. A trustworthy friend is the supreme relation. Nirvana is the supreme happiness. 204

204. Health is the greatest of gifts, contentment the greatest of riches; trust is the finest of relationships and nirvana the highest bliss. 204.

paviveka-rasaM pitvaa rasaM upasamassa cha
niddaro hoti nippaapo dhamma-piiti-rasaM pivaM. 205

After enjoying the taste of solitude and the taste of peace, one is freed from distress and evil, as one enjoys the taste of spiritual joy. 205

205. Having tasted the sweetness of solitude and of inner tranquillity, he becomes free of woe and sin, enjoying the sweetness of the bliss of the Dhamma. 205.

saadhu dassanam ariyaanaM sannivaaso sadaa sukho
adassanena baalaanaM nichcham eva sukhii siyaa. 206

It is good to meet with the saints. Living with them is always sweet. By not meeting fools one can be happy all the time. 206

206. Glorious is it to see the Noble Ones; their company at all times brings happiness; by not seeing the spiritually ignorant, one will always be happy. 206.

baala-sangata-chaarii hi diigham addhaana sochati
dukkho baalehi saMvaaso amitten'eva sabbadaa. 207

A man who keeps company with a fool, will suffer for it a long time. It is always painful to live with fools, like with an enemy, but a wise man is good to live with, like meeting up with relatives. 207

207. He who leads a life in the company of fools suffers long; it is as painful to live with fools as it is with a foe; association with the wise brings happiness as does the company of one's kinsfolk. 207.

tasmaa hi
dhiiraM cha paññaM cha bahu-ssutaM cha
dhorayha-siilaM vata-vantam ariyaM
taM taadisaM sappurisaM sumedhaM
bhajetha nakkhatta-pathaM cha chandimaa. 208

Therefore, if he is a man of understanding and penetration, learned and habitually moral, devout and noble, one should cultivate the company of that just and wise man, in the same way as the moon keeps to a path among the stars. 208

208. Therefore, one should follow the steadfast, the wise, the educated, the self-reliant, the dutiful and the noble. Even as the moon follows the path of the stars, so ought one to follow such a virtuous and highly intelligent man. 208.

16. piya-vagga -- Preference

ayoge yuñjam attaanaM yogasmiM cha ayojanaM
atthaM hitvaa piya-ggaahii pihet'att'aanuyoginaM. 209

He who applies himself to what is not really an appropriate subject for application, and fails to apply himself to what is, missing the real purpose to grasp after what appeals to him, may well envy the man who does apply himself. 209

209. He who gives himself to what is not befitting and thus forgets his own quest; he who indulges in sense pleasures envies the person who exerts himself in meditation. 209.

maa piyehi samaagañchhi appiyehi kudaachanaM
piyaanaM adassanaM dukkhaM appiyaanaM cha dassanaM. 210

Never have anything to do with likes and dislikes. The absence of what one likes is painful, as is the presence of what one dislikes. 210

210. Do not become attached to what is pleasing nor to what is displeasing; not to see what is dear to one is painful, as also is the sight of the unpleasant. 210.

tasmaa piyaM na kayiraatha piy'aapaayo hi paapako
ganthaa tesaM na vijjanti yesaM n'atthi piy'aappiyaM. 211

Therefore don't take a liking to anything. To lose what one likes is hard, but there are no bonds for those who have no likes and dislikes. 211

211. Therefore, let no one cherish anything, inasmuch as the loss of what is beloved is hard. There are no fetters for him who knows neither pleasure nor pain. 211.

piyato jaayatii soko piyato jaayatii bhayaM
piyato vipamuttassa n'atthi soko kuto bhayaM. 212

From preference arises sorrow, from preference arises fear, but he who is freed from preference has no sorrow and certainly no fear. 212

212. From pleasure arises sorrow; from pleasure arises fear. To him who is free from pleasure there is no sorrow. Whence, then, comes fear? 212.

pemato jaayatii soko pemato jaayatii bhayaM
pemato vipamuttassa n'atthi soko kuto bhayaM. 213

From affection arises sorrow, from affection arises fear, but he who is freed from affection has no sorrow and certainly no fear. 213

213. From affection arises sorrow; from affection arises fear. To him who is free from affection there is no sorrow. Whence fear? 213.

ratiyaa jaayatii soko ratiyaa jaayatii bhayaM
ratiyaa vipamuttassa n'atthi soko kuto bhayaM. 214

From pleasure arises sorrow, from pleasure arises fear, but he who is freed from pleasure has no sorrow and certainly no fear. 214

214. From attachment arises sorrow; from attachment arises fear. To him who is free from attachment there is no sorrow. Whence fear? 214.

kaamato jaayatii soko kaamato jaayatii bhayaM
kaamato vipamuttassa n'atthi soko kuto bhayaM. 215

From sensuality arises sorrow, from sensuality arises fear, but he who is freed from sensuality has no sorrow and certainly no fear. 215

215. From desire arises sorrow, from desire arises fear. To him who is free from desire there is no sorrow. Whence fear? 215.

taNhaaya jaayatii soko taNhaaya jaayatii bhayaM
taNhaaya vipamuttassa n'atthi soko kuto bhayaM. 216

From craving arises sorrow, from craving arises fear, but he who is freed from craving has no sorrow and certainly no fear. 216

216. From craving arises sorrow; from craving arises fear. To him who is free from craving there is no sorrow. Whence fear? 216.

siila-dassana-sampannaM dhamma-TThaM sachcha-vedinaM
attano kamma kubbaanaM taM jano kurute piyaM. 217

Well may people hold dear the man who is endowed with morality and insight, who is well established in righteousness, a seer of the truth, and applying himself to his own business. 217

217. He who possesses virtue and spiritual insight, who is well established in the Dhamma, who is truthful, who performs his duties, him the people hold dear. 217.

chhanda-jaato anakkhaate manasaa cha phuTo siyaa
kaamesu cha appaTibaddha-chitto uddhaM-soto ti vuchchati. 218

He whose longing has been aroused for the indescribable, whose mind has been quickened by it, and whose thought is not attached to sensuality is truly called one who is bound upstream. 218

218. He in whom is born a sublime longing for the Ineffable, whose mind is permeated by this longing, whose thoughts are not bewildered by attachment -- such a person is called "one bound upstream." 218.

chira-ppavaasiM purisaM duurato sotthim aagataM
ñaati-mittaa suhajjaa cha abhinandanti aagataM. 219
tath'eva kata-puññam pi asmaa lokaa paraM gataM
puññaani paTigaNhanti piyaM ñaatii va aagataM. 220

When a man who has been away a long time at last comes home safely from far away, his family, friends and acquaintances rejoice to see him back. In the same way, when a man who has done good goes from this world to the next, his good deeds receive him like relations welcoming a loved one back again. 219, 220

219. When a man who has been away for a long time returns home safely, his kinsmen, friends and well-wishers welcome him gladly.

220. When a man has departed from this world to the next, the effects of his good deeds receive him gladly, even as kinsmen welcome a friend on his return home. 219, 220.

17. kodha-vagga -- Anger

kodhaM jahe vippajaheyya maanaM
saMyojanaM sabbam atikkameyya
taM naama-ruupasmim asajjamaanaM
akiñchanaM n'aanupatanti dukkhaa. 221

Abandon anger, give up pride, and overcome all fetters. Suffering does not befall him who is without attachment to names and forms, and possesses nothing of his own. 221

221. Let a man abandon anger, let him renounce pride and let him get beyond all worldly fetters. No suffering befalls him who is passionless and clings neither to mind nor to form (*nama-rupa*). 221.

yo ve uppatitaM kodhaM rathaM bhantaM va vaaraye
tam ahaM saarathiM bruumi rasmi-ggaaho itaro jano. 222

When a man governs his rising anger like a chariot going out of control, that is what I call a charioteer. The rest are just holding the reins. 222

222. He who controls his rising anger as a skilled driver curbs a rolling chariot, him I call a true charioteer. Others merely hold the reins. 222.

akkodhena jine kodhaM asaadhuM saadhunaa jine
jine kadariyaM daanena sachchen'aalika-vaadinaM. 223

Overcome anger with freedom from anger. Overcome evil with good. Overcome meanness with generosity, and overcome a liar with truthfulness. 223

223. Let a man conquer anger by love, let him subdue evil by good; let him overcome the greedy by liberality and the liar by truth. 223.

sachchaM bhaNe na kujjheyya dajjaa appam pi yaachito
etehi tiihi Thaanehi gachchhe devaana santike. 224

Speak the truth, don't get angry, and always give, even if only a little,
when you are asked. By these three principles you can come into the
company of the devas. 224

224. One should always speak the truth, not yield to anger, and give,
even though it be little, to the person who begs. By these three
virtues, a man is able to come into the presence of the devas. 224.

ahiMsakaa ye munayo nichchaM kaayena saMvutaa
te yanti achchutaM Thaanam yattha gantvaa na sochare. 225

Those sages who do harm to no-one, and who are always physically
restrained, go to the everlasting abode, reaching which they will face
no more suffering. 225

225. Those sages who observe nonviolence, who are ever controlled
in body, attain the changeless state (nirvana) where, having gone,
they suffer no more. 225.

sadaa jaagaramaanaanaM aho-ratt'aanusikkhinaM
nibbaanaM adhimuttaanaM atthaM gachchhanti aasavaa. 226

Inflowing thoughts come to an end in those who are ever alert of
mind, training themselves night and day, and ever intent on nirvana. 226

226. The influxes of passion disappear in those who are ever
vigilant, who are absorbed day and night in spiritual studies, and
who are bent on realization of nirvana. 226.

poraaNam etaM atula n'etaM ajjatanaam iva
nindanti tuNhim aasiinaM nindanti bahu-bhaaNinaM
mita-bhaaNim pi nindanti n'atthi loke anindito. 227

It was so of old, Atula. It is not just so today. They criticise him who
sits in silence, they criticise him who talks a lot. They even criticise
him who speaks in moderation. There is not a man in the world who
is not criticised. 227

227. This is an old saying, O Atula, not one merely of today: "They
blame him who remains silent, they blame him who speaks much,
they even blame him who speaks in moderation." There is none in
this world who is not blamed. 227.

na ch'aahu na cha bhavissati na ch'etarahi vijjati
ekantaM nindito poso ekantaM vaa pasaMsito. 228

There never has been, there never will be, and there is not now any
man exclusively criticised or exclusively praised. 228

228. There never existed, nor will there ever exist, nor does there exist today anyone who is always scorned or always praised. 228.

yaM che viññuu pasaMsanti anuvichcha suve suve
achchhidda-vuttiM medhaaviM pañña-siila-samaahitaM. 229
nikkhaM jambonadass'eva ko taM ninditum arahati
devaa pi naM pasaMsanti braahmunaa pi pasaMsito. 230

If a wise man of unblemished behaviour and endowed with wisdom, morality and stillness of mind, is praised by the discriminating after day in day out acquaintance with him, like a pure gold coin, then who is fit to find fault with him? Even the King 229, of the devas praises him. 230

229, 230. If wise men, after due observation day after day, praise one who is flawless in character, highly intelligent and endowed with religious insight and virtue, who is like unto a coin made of the purest gold from the jambu river -- who would dare censure such a 229, man? Even the devas praise him; he is praised even by Brahma. 230.

kaaya-ppakopaM rakkheyya kaayena saMvuto siyaa
kaaya-duchcharitaM hitvaa kaayena sucharitaM chare. 231

Guard against physical unruliness. Be restrained in body.
Abandoning physical wrong doing, lead a life of physical well doing. 231
231. One should guard against the agitations of the body; he should be restrained in body. Having abandoned the bodily sins, he should cultivate good conduct in body. 231.

Bodily sins are threefold: 1) killing; 2) stealing; 3) adultery.

vachii-ppakopaM rakkheyya vaachaaya saMvuto siyaa
vachii-duchcharitaM hitvaa vaachaaya sucharitaM chare. 232

Guard against mental unruliness. Be restrained in mind. Abandoning mental wrong doing, lead a life of mental well doing. 232
232. One should guard against the agitations of speech; he should be restrained in speech. Having abandoned the verbal sins, he should cultivate good conduct in speech. 232.

Verbal sins are fourfold: 1) falsehood; 2) slander; 3) obscene speech; 4) idle gossip.

mano-ppakopaM rakkheyya manasaa saMvuto siyaa
mano-duchcharitaM hitvaa manasaa sucharitaM chare. 233

Guard against verbal unruliness. Be restrained in speech. Abandoning verbal wrong doing, lead a life of verbal well doing. 233

233. One should guard against the agitations of mind; he should be restrained of mind. Having abandoned the mental sins, he should cultivate good conduct in mind. 233.

Mental sins are: 1) covetousness; 2) malevolence; 3) false views.

kaayena saMvutaa dhiiraa atho vaachaaya saMvutaa manasaa saMvutaa dhiiraa te ve suparisaMvutaa. 234

The wise who are restrained in body, speech and mind - such are the well and truly restrained. 234

234. The wise who are controlled in body, who likewise are controlled in speech, those wise men who are controlled in mind, are indeed well controlled. 234.

18. mala-vagga -- Faults

paNDu-palaaso va daani'si yama-purisaa pi cha te upaTThitaa uyyoga-mukhe cha tiTThasi paatheyam pi cha te na vijjati. 235

You are now like a withered leaf. Death's messengers themselves are in your presence. You are standing in the jaws of your departure, and provisions for the road you have none. 235

235. You are now like a withered leaf; even the messengers of Yama (death) have drawn near you. You stand at the threshold of departure, with no provision for your journey. 235.

so karohi diipam attano khippaM vaayama paNDito bhava niddhanta-malo anangaNo dibbaM ariya-bhuumiM upehisi. 236

In such a case, build yourself an island. Make the effort quickly and become a wise man. Cleansed of your faults and now without blemish, you will go to the heavenly land of the saints. 236

236. Make of yourself a light; strive hard, without delay, and be wise; purged of moral impurities and being thus stainless, you will then enter the celestial realm of the Noble Ones. 236.

upaniita-vayo cha daani'si sampayaato'si yamassa santikaM vaaso te n'atthi antaraa paatheyam pi che te na vijjati. 237

You are now at your life's conclusion. You are in the presence of the King of Death. There is no stopping off place on the way, and provisions for the road you have none. 237

237. Your life has now come to a close; you have come into the presence of death. There is no halting-place for you on the way, and no provision have you made for your journey. 237.

so karohi diipam attano khippaM vaayama paNDito bhava
niddhanta-malo anangaNo na punaM jaati-jaraM upehisi. 238

In such a case, build yourself an island. Make the effort quickly and become a wise man. Cleansed of your faults and now without blemish, you will come no more to birth and aging. 238

238. Make of yourself a light; strive hard, without delay, and be wise; purged of moral impurities and being thus stainless, you will not then come again into birth and old age. 238.

anupubbena medhaavii thokaM thokaM khaNe khaNe
kammaaro rajatass'eva niddhame malam attano. 239

Little by little, moment by moment, a wise man should cleanse himself of blemishes, like a smith purifying silver. 239

239. Little by little, ever and anon, the wise man should remove his moral impurities as a smith blows away the dross of silver. 239.

ayasaa va malaM samuTThitaM tat-uTThaaya tam eva khaadati
evaM atidhona-chaarinaM saani kammaani nayanti duggatiM. 240

Just as the rust which develops on iron, derives from it but then proceeds to eat it away, so a person of unrestrained behaviour is drawn to hell by his own actions. 240

240. As rust arising from iron straightway corrodes the very iron from which it arose, even so the evil deeds of the transgressor lead him to the state of woe. 240.

asajjhaaya-malaa mantaa anuTThaana-malaa gharaa
malaM vaNNassa kosajjaM pamaado rakkhato malaM. 241

Lack of repetition is the blight of scriptures. Lack of repairs is the blight of buildings. The blight of beauty is laziness, and carelessness is the blight of a guard. 241

241. Non-recitation is the rust of the scriptures; non-exertion is the rust of households; sloth is the rust of beauty; negligence is the rust of a watchman. 241.

mal'itthiyaa duchcharitaM machchheraM dadato malaM
malaa ve paapakaa dhammaa asmiM loke paramhi cha. 242

The blight of a woman is misconduct. The blight of a giver is meanness. Bad mental states are indeed blights in this world and the next. 242

242. An unchaste life is the blemish of woman; niggardliness is the taint of a benefactor; impurities are indeed evils in this world and in the next. 242.

tato malaa malataraM avijjaa paramaM malaM
etaM malaM pahantvaana nimmalaa hotha bhikkhavo. 243

But the supreme bight, ignorance, is the blight of blights. Destroying this blight, be free of blights, bhikkhus. 243

243. But there is an impurity greater than all impurities -- this is ignorance. Rid yourselves of this greatest impurity, O monks, be you free from all impurities. 243.

sujjiivaM ahirikena kaaka-suurena dhaMsinaa
pakkhandinaa pagabbhena saMkiliTThena jiiivitaM. 244
hiriimataa cha dujjiivaM nichchaM suchi-gavesinaa
aliinena'ppagabbhena suddh'aajiiivena passataa. 245

Life is easy enough for the shameless, the crow-hero type of man, offensive, swaggering, impudent and depraved. But it is hard for the man of conscience, always striving after purity, alert, reserved, pure of behaviour and discerning. 244, 245

244. Life is easy for him who is shameless, impudent as a crow-hero (rascal) and a slanderer, a braggart, arrogant and impure in living.

245. But life is difficult for him who is unassuming, constantly seeking that which is pure, disinterested in worldly things, not boastful, who lives in purity and is endowed with insight. 244, 245.

yo paaNam atipaateeti musaa-vaadaM cha bhaasati
loke adinnam aadiyati para-daaraM cha gachchhati. 246
suraa-meraya-paanaM cha yo naro anuyuñjati
idh'evam eso lokasmiM muulaM khaNati attano. 247

When a man takes life, tells lies, takes what he is not entitled to in the world, resorts to other men's wives and indulges in drinking wine and spirits - such a man is digging up his own roots here and now in this world. 246, 247

246, 247. He who destroys life here, who utters untruth, who takes what is not given to him, who goes to the wife of another, who indulges in intoxicating liquors, such a man, while in this world, destroys the root of his being. 246, 247.

evaM bho purisa jaanaahi paapa-dhammaa asaññataa
maa taM lobho adhammo cha chiraM dukkhaaya randhayuM. 248

So understand this, my man - Unrestrained men are evil. Don't let
greed and wrong doing subject you to lasting suffering. 248

248. Know this, O man, evil-natured ones are unrestrained; let not
greed and wrongdoing lead you to untold misery for a long time. 248.

dadaati ve yathaa-saddhaM yathaa-pasaadanaM jano
tatta yo cha manku bhavati paresaM paana-bhojane
na so divaa vaa rattiM vaa samaadhim adhigachchhati. 249
yassa ch'etaM samuchchhinnaM muula-ghachchaM samuuhataM
sa ve divaa vaa rattiM vaa samaadhim adhigachchhati. 250

People give according to their faith, or as they feel well disposed. If
one is put out for that reason with other people's food and drink,
then one will not achieve stillness of mind in meditation, day or
night. But he who has destroyed that sort of reaction, has rooted it
out and done away with it - he will achieve stillness of mind in 249,
meditation, day and night. 250

249. People give alms according to their faith and inclination. But
he who frets about the drink and food given to others does not
attain peace of mind by day or by night.

250. He in whom that feeling is totally uprooted and destroyed, 249,
that person attains peace of mind by day and by night. 250.

n'atthi raaga-samo aggi n'atthi dosa-samo gaho
n'atthi moha-samaM jaalaM n'atthi taNhaasamaa nadii. 251

There is no fire like desire. There is no hold like anger. There is no
net like ignorance. There is no river like craving. 251

251. There is no fire like passion; there is no stranglehold like
hatred; there is no snare like delusion; there is no torrent like
craving. 251.

sudassaM vajjam aññesaM attano pana duddasaM
paresaM hi so vajjaani opunaati yathaa bhusaM
attano pana chhaadeti kaliM va kitavaa saTho. 252

Other people's faults are easily seen. One can winnow out other
people's faults like chaff. One hides one's own faults though, like a
dishonest gambler hides an unlucky throw. 252

252. The faults of others are easily seen, but one's own faults are
perceived with difficulty. One winnows the faults of others like
chaff, but conceals his own faults as a fowler covers his body with
twigs and leaves. 252.

para-vajj'aaanupassissa nichchaM ujjaana-saññino
aasavaa tassa vaDDhanti aaraa so aasavakkhaya. 253

When one notices the mistakes of others and is always finding fault
with them, the inflow of one's thoughts just increases and one is a
long way from the cessation of this influx. 253

253. If a man sees only the faults of others, and is ever taking
offense, his appetite for sense pleasures increases and he is far from
the eradication of his desires. 253.

aakaase va padaM n'atthi samaNo n'atthi baahire
papañch'aabhirataa pajaa nippañchaa tathaagataa. 254

Just as there is no path in the sky, there is no man of religion outside.
Other people take pleasure in multiplicity, but the Buddhas are free
from it. 254

254. There is no footprint in the sky (*akasa*); there is no ascetic
outwardly. Mankind delights in the illusory world; the Tathagatas
(Buddhas) find no delight therein. 254.

aakaase va padaM n'atthi samaNo n'atthi baahire
sanh'aaraa sassataa n'atthi n'atthi buddhaanam iñjitaM. 255

Just as there is no path in the sky, there is no man of religion outside.
There are no lasting functions of the mind, but there is no oscillation
of mind for the Buddhas. 255

255. There is no footprint in the sky; there is no ascetic outwardly;
no composite things are eternal; there is no instability in the
Buddhas. 255.

19. dhamma-vagga -- The Righteous

na tena hoti dhamma'TTho yen'atthaM saahasaa naye
yo cha atthaM anattaM cha ubho nichchheyya paNDito. 256
asaahasena dhammena samena nayatii pare
dhammassa gutto medhaavii dhamma'TTho hi pavuchchati. 257

One is not righteous if one decides a case without due
consideration, but the wise man who takes into account both for and
against, and comes to his decision about others with due
consideration - such a man of discrimination who keeps to the truth, 256,
he is to be called righteous. 257

256. He who arbitrates a case by force does not thereby become 256,
just (established in Dhamma). But the wise man is he who 257.

carefully discriminates between right and wrong.
257. He who leads others by nonviolence, righteously and equitably, is indeed a guardian of justice, wise and righteous.

na tena paNDito hoti yaavataa bahu bhaasati
khemii averii abhayo paNDito ti pavuchchati. 258

One is not a learned man by virtue of much speaking. He who is patient, without anger and fearless, he is to be called learned. 258

258. One is not wise merely because he talks much. But he who is calm, free from hatred and fear, is verily called a wise man. 258.

na taavataa dhamma-dharo yaavataa bahu bhaasati
yo cha appam pi sutvaana dhammaM kaayena passati
sa ve dhamma-dharo hoti yo dhammaM na-ppamajjati. 259

One is not a bearer of the teaching by virtue of much speaking, but he who, even if he has only studied a little, has experienced the truth in person, he is indeed a bearer of the teaching, who has not forgotten the teaching. 259

259. One is not a supporter of Dhamma merely because he talks much. But he who hears only a little of the Law, yet perceives its essence by diligent exertion, and does not neglect it, is indeed a true supporter of Dhamma. 259.

na tena thero so hoti yen'assa palitaM siro
paripakko vayo tassa moghajiNNo ti vuchchati. 260
yamhi sachchaM cha dhammo cha ahiMsaa saMyamo dhamo
sa ve vanta-malo dhiiro thero iti pavuchchati. 261

One is not an elder by virtue of having white hair. One is just advanced in years, and called "grown old in vain". He in whom there is truthfulness, non violence, restraint and self control, 260,
however - that wise and faultless sage is to be called an elder. 261

260. One does not become an elder by reason of his hair being grey. Of course, he may be ripe in age, but he is a person "grown old in vain."

261. He in whom there dwell truth, virtue, nonviolence, self-restraint and moderation, such a wise monk who has cast away all impurities is indeed called an elder (*thera*). 260, 261.

na vaak-karaNa-mattena vaNNa-pokkharataaya vaa
saadhu-ruupo naro hoti issukii machchharI saTho. 262
yassa ch'etaM samuchchhinnaM muula-ghachchaM samuuhataM
sa vanta-doso medhaavii saadhu-ruupo ti vuchchati. 263

It is not just by fine speech or by flower-like beauty that one is admirable, if one is envious, mean and deceitful, but when that sort of behaviour has been eliminated, rooted out and destroyed, that faultless sage is said to be admirable. 262, 263

262. Not by mere ornate speech, nor by a beautiful complexion, does a man who is jealous, selfish and crafty become worthy of respect.

263. But he in whom these evils are completely uprooted and extinguished, who has given up hatred and is wise -- indeed he is called worthy of respect. 262, 263.

na muNDakena samaNo abbato alikaM bhaNaM
ichchhaa-lobha-samaapanno samaNo kiM bhavissati. 264
yo cha sameti paapaani aNuM thuulaani sabbaso
samtattaa hi paapaanaM samaNo ti pavuchchati. 265

A shaven head does not make one a man of religion, if one is irreligious and untruthful. How could a man full of desires and greed be a man of religion? But when a man has put aside all evil deeds, both great and small, by that putting away of evil deeds he is indeed called a man of religion. 264, 265

264. Not by tonsure does one who is undisciplined and utters lies become a monk. How can he who is overcome by desire and greed become a monk?

265. But he who constantly stills his evil tendencies, small or great, is called a true monk (*samana*), because he has quieted all these evils. 264, 265.

na tena bhikkhu so hoti yaavataa bhikkhate pare
vissaM dhammaM samaadaaya bhikkhu hoti na taavataa. 266
yo'dha puññaM cha paapaM cha baahetvaa brahma-chariyavaa
sankhaaya loke charati sa ve bhikkhu ti vuchchati. 267

One is not a bhikkhu by virtue of taking alms from others. By taking up any old teaching, one is not a bhikkhu on that account. But he who has here and now ejected both good and evil, and in leading the holy life lives in accordance with reason - he is indeed called a bhikkhu. 266, 267

266. He is not a religious mendicant because he begs alms from others. He does not become a bhikkhu merely by outward observances of the Law.

267. But he who has transcended both merit and demerit, who leads a life of purity and lives in this world in full realization of the Truth, he indeed is called a bhikkhu. 266, 267.

na monena munii hoti muuLha-ruupo aviddasu
yo cha tulaM va paggayha varam aadaaya paNDito. 268

paapaani parivajjeti sa munii tena so muni
yo munaati ubho loke muni tena pavuchchati. 269

Silence does not make a sage if he is stupid and ignorant, but when a man avoids evil as if he were choosing something of value on the scales - he is a sage. That indeed makes him a sage. He who discriminates in both worlds is for that reason called a sage. 268, 269.

268, 269. By quietude alone one does not become a sage (*muni*) if he is foolish and ignorant. But he who, as if holding a pair of scales, takes the good and shuns the evil, is a wise man; he is indeed a muni by that very reason. He who understands both good and evil as they really are, is called a true sage. 268, 269.

na tena ariyo hoti yena paaNaani hiMsati
ahiMsaa sabba-paaNaanaM ariyo ti pavuchchati. 270

One is not noble if one harms other living creatures. It is by non violence to all forms of life that one is called noble. 270

270. He who injures living beings is not an Ariya (noble). By nonviolence towards all living beings one becomes an Ariya. 270.

na siila-bbata-mattena baahu-sachchena vaa pana
atha vaa samaadhi-laabhena vivitta-sayanena vaa. 271
phusaami nekkhamm-sukhaM aputhu-jjana-sevitaM
bhikkhu vissaasam aapaadi appatto aasava-kkhayaM. 272

It is not just by means of morality and religious observances, not by great learning nor by attainments in meditation, nor by living alone, nor by thinking, "I am enjoying a spiritual happiness which ordinary people do not know" that a bhikkhu achieves peace if he has not achieved the elimination of inflowing thoughts. 271, 272

271, 272. Not merely by the practice of morality and self-discipline nor by great learning, not even by samadhi (profound spiritual contemplation) or by a life of seclusion, do I reach the bliss of freedom which is not attainable by the ordinary mortal. O bhikkhu, rest not content until you have attained the extinction of all desires. 271, 272.

20. magga-vagga -- The Way

maggaan'aTThangiko seTTho sachchaanaM chaturo padaa
viraago seTTho dhammaanaM dvi-padaanaM cha chakkhuma. 273

Of paths the Eightfold one is best, and of truths the Fourfold.
Dispassion is the best of mental states, and of human beings the best
is the seer. 273

273. Of paths the Eightfold is the best; of truths the Four Noble
Truths are the best; of all states Detachment is the best; of men, the
Seeing One (Buddha) is the foremost. 273.

Dipadana (from *dvi+pada*), "bipeds"
(men).

eso va maggo n'atth'añño dassanassa visuddhiyaa
etaM cha tumhe paTipajjatha maarass'etaM pamohanaM. 274

This indeed is the Way - there is no other - for the purification of
one's vision. Follow this way. It leads to Mara's confusion. 274

274. This is the path; there is no other path that leads to purity of
insight. Follow this path, for this path bewilders the Evil One
(Mara). 274.

etaM hi tumhe paTipannaM dukkhass'antaM karissatha
akkhaato vo mayaa maggo aññaaya salla-kantanaM. 275

Following this Path you will put an end to suffering. I have taught
you the Way after realising the removal of the arrow myself. 275

275. Having entered upon the path you will come to an end of your
suffering. Having myself recognized this, I proclaimed this path
which removes all thorns. 275.

tumhehi kichcham aatappaM akkhaataaro tathaagataa
paTipannaM pamokkhanti jhaayino maara-bandhanaa. 276

Making the effort is your affair. The Buddhas have pointed out the
Way. Those who are on the way and practising meditation will be
freed from Mara's bonds. 276

276. You yourself must make the effort. The Tathagatas (Buddhas)
can only point the way. Those who have entered the path and
become meditative are freed from the fetters of Mara. 276.

sabbe sankhaaraa anichchaa ti yadaa paññaaya passati
atha nibbindati dukkhe esa maggo visuddhiyaa. 277

All processes are impermanent. When one sees this with
understanding, then one is disillusioned with the things of suffering.
This is the Path of Purification. 277

277. "Transient are all composite things"; he who perceives the truth
of this gets disgusted with this world of suffering. This is the path to
purity. 277.

sabbe sankhaaraa dukkhaa ti yadaa paññaaya passati
atha nibbindati dukkhe esa maggo visuddhiyaa. 278

All processes are painful. When one sees this with understanding,
then one is disillusioned with the things of suffering. This is the Path
of Purification. 278

278. "Sorrowful are all composite things"; he who perceives the
truth of this gets disgusted with this world of suffering. This is the
path to purity. 278.

sabbe dhammaa anattaa ti yadaa paññaaya passati
atha nibbindati dukkhe esa maggo visuddhiyaa. 279

All processes are out of my control. When one sees this with
understanding, then one is disillusioned with the things of suffering.
This is the Path of Purification. 279

279. "All forms of existence are unreal" (*an-atta*); he who perceives
the truth of this gets disgusted with this world of suffering. This is
the path to purity. 279.

uTTaana-kaalamhi anuTThahaano
yuvaa balii aalasiyaM upeto
saMsanna-sankappa-mano kusiito
paññaaya maggaM alaso na vindati. 280

Since he will not exert himself at the time for exertion, and although
young and strong is full of indolence and irresolution and idleness,
the lazy man is incapable of recognising the way of wisdom. 280

280. He who does not get up when it is time to do so; who, although
youthful and strong, is yet given to indolence, is weak in resolution
and thought -- such an idle and lazy person does not find the path to
wisdom. 280.

vaach'aanurakkhii manasaa sMvuto
kaayena cha akusalaM na kayiraa
ete tayo kamma-pathe visodhaye
aaraadhaye maggam isi-ppaveditaM. 281

Be guarded in speech, restrained of mind and not doing anything
wrong physically. Perfect these three forms of action, and fulfil the
way taught by the sages. 281

281. One should be watchful over his speech, well-restrained in
mind, and commit no unwholesome deed with his body. Let him
purify this threefold avenue of action (karma), and he will tread the
path made known by the sages. 281.

yogaa ve jaayatii bhuuri ayogaa bhuuri-sankhayo
etaM dvedhaa-pathaM ñatvaa bhavaaya vibhavaaya cha
tath'aattaanaM niveseyya yathaa bhuuri pavaDDhati. 282

From meditation springs wisdom. From lack of meditation, loss of wisdom. Recognising these alternative roads of progress and decline, one should so direct oneself so that one's wisdom will increase. 282

282. Verily, from devotion (*yoga*) arises wisdom, from nondevotion springs the loss of wisdom. Having become aware of this twofold path that leads to progress and decline, let him place himself in such a way that his wisdom increases. 282.

vanaM chhindatha maa rukkhaM vanato jaayate bhayaM
chhetvaa vanaM cha vanathaM cha nibbanaa hotha bhikkhave. 283

Cut down the forest, not just a tree. Out of the forest of desire springs danger. By cutting down both the forest of desire and the brushwood of longing, be rid of the forest (pun on the word "nirvana"), bhikkhus. 283

283. Cut down the whole forest (of desires), not just a tree. From the forest arises fear. Cut down the forest and its brushwood, O monks, and be emancipated. 283.

yaava hi vanatho na chhijjati
aNu-matto pi narassa naarisu
paTibadda-mano va taava so
vachchho khiira-pako va maatari. 284

So long as the least desire of a man for women has not been eradicated, he is fettered in mind, like a sucking calf to its mother. 284

284. As long as the brushwood of a man's lust towards women is not completely destroyed, even to the last seedling, so long is his mind fettered as a suckling calf is bound to its mother. 284.

uchchhinna sineham attano kumudaM saaradikaM va paaNinaa
santi-maggam eva bruuhaya nibbaanaM sugatena desitaM. 285

Pluck out your desire, like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the Blessed One. 285

285. Cut off the love of self as one would pluck an autumnal white lotus. Proceed then upon that (Eightfold) path of peace -- the nirvana as expounded by Sugata (Buddha). 285.

idha vassaM vasissaami adha hem'anta-gimhisu
iti baalo vichinteti antaraayaM na bujjhati. 286

"Here I will spend the rainy season, and here the hot season." This is the way a fool thinks. It does not occur to him what may happen in between. 286

286. "Here shall I dwell in the rainy season; here shall I dwell in winter and summer." Thus the fool muses, but never reflects on the dangers that might befall him. 286.

na putta-pasu-sammattaM byaasatta-manasaM naraM
suttaM gaamaM mah'ogho va machchu aadaaya gachchhati. 287

Death comes and snatches away the man infatuated with children and livestock, while his mind is still full of desire, like a great flood sweeping away a sleeping village. 287

287. As a great flood carries off a sleeping village, so death seizes and carries off a man who is distracted and overly attached to his children and cattle. 287.

na santi puttaa taaNaaya na pitaa naa'pi bandhavaa
antaken'aadhipannassa n'atthi ñaatiisu taaNataa. 288

There are no children to take refuge in then, no father or any other relative. When a man is seized by that terminator, Death, there is no taking refuge in family. 288

288. Sons are no protection, neither father nor kinsfolk; when one is assailed by death, there is no protection among one's kin. 288.

etam attha-vasaM ñatvaa paNDito siila-saMvuto
nibbaana-gamanaM maggaM khippam eva visodhaye. 289

When he has seen the implications of this, a wise man, restrained by morality, should quickly develop the path leading to nirvana. 289

289. Having perceived this significant fact, let the wise and self-restrained man quickly clear the path that leads to nirvana. 289.

21. pakiNNaka-vagga -- Miscellaneous

mattaa-sukha-parichchaagaa passe che vipulaM sukhaM
chaje mattaa-sukhaM dhiiro sampassaM vipulaM sukhaM. 290

If he sees that by sacrificing a slight happiness he can obtain a greater happiness, then a wise man should sacrifice the lesser happiness with a view to the greater happiness. 290

290. If by renouncing a small pleasure one derives great bliss, the wise man relinquishes that smaller pleasure in view of the greater one. 290.

para-dukkh'uupadhaanena attano sukham ichchhati
vera-saMsagga-saMsaTTho veraa so na parimuchchati. 291

He who seeks his own happiness by inflicting suffering on others, does not reach freedom from hatred, caught as he is in the toils of hatred. 291

291. He who desires happiness for himself by inflicting injury on others, is not freed from hatred, being entangled himself in the bonds of hatred. 291.

yaM hi kichchaM apaviddhaM akichchaM pana kayirati
unnaLaanaM pamattaanaM tesaM vaDDhanti aasavaa. 292
yesaM cha susamaaraddhaa nichchaM kaaya-gataa sati
akichchaM te na sevanti kichche saatachcha-kaarino
sataanaM sampajaanaanaM atthaM gachchhanti aasavaa. 293

What IS their affair is put aside. What is NOT their affair gets done. The inflow of thoughts in such brazen and careless people just goes on increasing. They whose recollection of the body is always well established, however, have nothing to do with what is not their affair, always persevering in what IS their affair. The inflow of thoughts in such recollected and aware people simply dies away. 292, 293

292. If what ought to be done is neglected, and what ought not to be done is done, then the sensuous influxes of the arrogant and the heedless increase.

293. Those who are constantly watchful as to the nature of the body, who abstain from doing what ought not to be done, who strive to perform the deeds that ought to be done, who are mindful and self-restrained -- in such men the sensuous influxes are extinguished. 292, 293.

maataraM pitaraM hantvaa raajaano dve cha khattiye
raTThaM s'aanucharaM hantvaa aniigho yaati braahmaNo. 294

After killing mother (desire), father ("I am" conceit) and two warrior kings, and destroying the kingdom along with its subjects, the brahmin goes on his way unperturbed. 294

294. Having slain mother (craving), father (egotism), and the two kings of the Kshatriya caste (the two false doctrines of eternalism and annihilation of the soul), and having destroyed the kingdom with its inhabitants (the twelve bases of sense perception and objects of attachment), the true Brahman goes his way unperturbed. 294.

maataraM pitaraM hantvaa raajaano dve cha sotthiye
veyaggha-pañchamaM hantvaa aniigho yaati braahmaNo. 295

After killing mother, father and two priestly kings, and killed a tiger
as his fifth victim, the brahmin goes on his way unperturbed. 295

295. Having slain mother, father and two kings of the Brahman
caste, and having destroyed as the fifth, the tiger (the perilous path
of the five hindrances, namely, lust, ill will, torpor, restlessness and
doubt), the true Brahman goes his way unperturbed. 295.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha nichchaM buddha-gataa sati. 296

A good awakening have ever Gotama's disciples, whose recollection
is always established, day and night on the Buddha. 296

296. The disciples of Gotama (Gautama) always awake well-
enlightened. Their consciousness is constantly centered, day and
night, on the Buddha. 296.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha nichchaM dhamma-gataa sati. 297

A good awakening have ever Gotama's disciples, whose recollection
is always established, day and night on the Teaching. 297

297. The disciples of Gotama always awake well-enlightened. Their
consciousness is constantly centered, day and night, on the Dhamma. 297.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha nichchaM sangha-gataa sati. 298

A good awakening have ever Gotama's disciples, whose recollection
is always established, day and night on the Order. 298

298. The disciples of Gotama always awake well-enlightened. Their
consciousness is constantly centered, day and night, on the Order
(*sangha*). 298.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha nichchaM kaaya-gataa sati. 299

A good awakening have ever Gotama's disciples, whose recollection
is always established, day and night on the body. 299

299. The disciples of Gotama always awake well-enlightened. Their
consciousness is constantly centered, day and night, upon (the
transitory nature of) the body. 299.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha ahiMsaaya rato mano. 300

A good awakening have ever Gotama's disciples, whose minds are always rejoicing in non violence. 300

300. The disciples of Gotama always awake well-enlightened. Their consciousness, by day and night, delights in the virtue of nonviolence (*ahimsa*). 300.

su-ppabuddhaM pabujjhanti sadaa gotama-saavakaa
yesaM divaa cha ratto cha bhaavanaaya rato mano. 301

A good awakening have ever Gotama's disciples, whose minds are always rejoicing in the practice of meditation. 301

301. The disciples of Gotama always awake well-enlightened. Their consciousness, by day and night, delights in contemplation. 301.

du-ppabbajjaM dur-abhiramaM dur-aavaasaa gharaa dukhaa
dukkho'samaana-saMvaaso dukkh'aanupatit'addhaguu
tasmaa na ch'addhaguu siyaa na cha dukkh'aanupatito siyaa. 302

It is hard to take up a life of renunciation, and difficult to find satisfaction in it, but it is also difficult to live in bad households, and painful to live with people unlike oneself, when one is forever tangled in suffering and restless. Therefore don't always be restless, and don't let yourself be tangled in suffering. 302

302. Renunciation of the worldly life is difficult; difficult is it to be happy in the monastic life; equally difficult and painful is it to lead a householder's life. Association with the unsympathetic is also painful. Woe befalls the wayfarer (who enters the cycle of births and deaths). Therefore be not a traveler (in *samsara*); fall not a victim of sorrow! 302.

saddho siilena sampanno yaso-bhoga-samappito
yaM yaM padesaM bhajati tattha tatth'eva puujito. 303

When a man has faith, is endowed with virtue, and possessed of fame and wealth, wherever he lives he will be honoured. 303

303. He who is endowed with devotion and virtue and is blessed with fame and wealth, is revered wherever he goes. 303.

duure santo pakaasenti himavanto va pabbato
asant'ettha na dissanti rattiM khittaa yathaa saraa. 304

The good are conspicuous a long way off, like a Himalayan peak, while the bad are just not noticed, like arrows shot into the dark. 304

304. Good men shine from afar like the snowy peaks of the Himalayas. But the wicked, like arrows shot in the night, are not seen. 304.

ek'aasanaM eka-seyyaM eko charam atandito
eko damayam attaanaM van'ante ramito siyaa. 305

Living alone, sleeping alone, travelling alone, and resolute, alone and self disciplined, should take pleasure in living in the forest. 305

305. Sitting alone, sleeping alone, living alone, and being diligent, subduing the self by means of the Self, let a man find delight in the ending of the forest (of desires). 305.

22. niraya-vagga -- Hell

abhuuta-vaadhi nirayaM upeti
yo vaa pi katvaa na karomi ch'aaha
ubho pi pechcha samaa bhavanti
nihiina-kammaa manujaa parattha. 306

He who speaks untruth goes to hell, as does he who, having done something, says, "I didn't do it." Men of ignoble behaviour, they both end up the same in the next world. 306

306. The man who utters a falsehood goes to the woeful state (hell), as does he who having committed an act says, "I did not commit it." After death both these men of contemptible deeds become equal in the next world. 306.

kaasaava-kaNThaa bahavo paapa-dhammaa asaññataa
paapaa paapehi kammehi nirayaM te upapajjare. 307

Many of those dressed in the yellow robe are evil and unrestrained, and the evil end up in hell because of their evil deeds. 307

307. Many of those who wear the saffron robe are of evil character and unrestrained. These evildoers are born in hell by reason of their sinful deeds. 307.

seyyo ayo-guLo bhutto tatto aggi-sikh'uupamo
yaM che bhujjeyya du-ssiilo raTTha-piNDam asaññato. 308

It is better to swallow a red-hot, flaming iron ball than for an unrestrained and immoral person to eat the alms food of the land. 308

308. It is far better for an irreligious and unrestrained monk to swallow a flaming ball of red-hot iron than to feed on the alms of the people. 308.

chattaari Thaanaani naro pamatto
aapajjati para-daar'uupasevii

apuñña-laabhaM na nikaama-seyyaM
nindaM tatiyaM nirayaM chatutthaM. 309

The thoughtless man who consorts with another man's wife
encounters four things - accumulation of demerit, disturbed sleep,
thirdly disgrace, and hell fourth. 309

309. Four wretched conditions befall the heedless man who commits
adultery: demerit, broken sleep, scorn as third, and birth in hell as
fourth. 309.

apuñña-laabho cha gatii cha paapikaa
bhiitassa bhiitaaya ratii cha thokikaa
raajaa cha daNDaM garukaM paNeti
tasmaa naro para-daaraM na seve. 310

Accumulation of demerit, a bad rebirth and the slight pleasure of a
frightened man and a frightened woman - while the authorities
impose a severe penalty too. Therefore a man should not consort with
another man's wife. 310

310. There is the acquirement of demerit as well as of rebirth in an
evil state; even the fleeting pleasure of the man in the arms of the
woman is accompanied by fear; and, moreover, the penalty inflicted
by the Raja is heavy. Therefore, a man should not commit adultery. 310.

kuso yathaa du-ggahito hattham ev'aanukantati
saamaññaM du-pparaamaTThaM nirayaay-upakaDDhati. 311

In the same way that a wrongly handled blade of grass will cut one's
hand, so a badly fulfilled life in religion will drag one down to hell. 311

311. Just as a blade of kusa grass when wrongly handled cuts the
hand, so does asceticism when wrongly practiced drag one to the
woeful state. 311.

yaM kiñchi sithilaM kammaM sankiliTThaM cha yaM vataM
sankassaraM brahma-chariyaM na taM hoti maha-pphalaM. 312

Lax behaviour, broken observances and dubious chastity - these are
on no great benefit. 312

312. Any act performed halfheartedly, any religious rite observed
improperly, or continence reluctantly practiced none of these
produces great fruit. 312.

kayiraa cha kayiraath'enaM daLham etaM parakkame
sithilo hi paribbaajo bhiyyo aakirate rajaM. 313

If it ought to be done, then do it; apply yourself to it strenuously. A
lax man of religion just spreads even more dust. 313

313. If anything ought to be done, let a man perform that deed with all his might; an ascetic who is lax scatters more and more dust (of passion). 313.

akataM du-kkaTaM seyyo pachchhaa tappati du-kkaTaM
kataM cha su-kataM seyyo yaM katvaa n'aanutappati. 314

A bad action is best left undone. One is punished later for a bad action. But a good deed is best done, for which one will not be punished for doing it. 314

314. An evil act is better left undone, for that evil deed causes torment afterwards. It is better to perform a good deed; by performing it one does not repent later. 314.

nagaraM yathaa pachch'antaM guttaM santara-baahiraM
evaM gopetha attaanaM khaNo vo maa upachchagaa
khaN'aatiitaa hi sochanti nirayamhi samappitaa. 315

Guard yourself like a frontier town, guarded inside and out. Don't let a moment slip you by. Those who have missed their opportunity grieve for it when they end up in hell. 315

315. As a frontier city, well-guarded within and without, so guard yourself. Do not lose a single moment, for those who let opportunity slip away do indeed grieve when they are born in the woeful state (hell). 315.

alajjitaaye lajjanti lajjitaaye na lajzare
michchhaa-diTThi-samaadaanaa satta gachchhanti du-ggatiM. 316

Ashamed of what is not a matter for shame, and not ashamed of what is, by holding to wrong views people go to a bad rebirth. 316

316. Those who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be, such men, embracing erroneous views, enter the woeful path. 316.

abhaya bhaya-dassino bhaya ch'aabhaya-dassino
michchhaa-diTThi-samaadaanaa satta gachchhanti du-ggatiM. 317

Seeing danger where there is no danger, and not seeing danger where there is, by holding to wrong views people go to a bad rebirth. 317

317. Those who are fearful when there is no cause for fear, and feel no fear when they should, such men, embracing erroneous views, enter the woeful path. 317.

avajje vajja-matino vajje ch'aavajja-dassino
michchhaa-diTThi-samaadaanaa satta gachchhanti du-ggatiM. 318

Seeing a fault in what is not a fault, and not seeing a fault in what is,
by holding to wrong views people go to a bad rebirth. 318

318. Those who imagine error where there is none, and do not see it
where it does exist, such men, embracing false views, enter the
woeful path. 318.

vajjaM cha vajjato ñatvaa avajje cha avajjato
sammaa-diTThi-samaadaanaa sattaa gachchhanti su-ggatiM. 319

Recognising a fault as a fault, and what is not a fault as not one, by
holding to right views people go to a good rebirth. 319

319. Those who discern error as error and truth as truth, such men,
embracing right views, enter the path of bliss. 319.

23. naaga-vagga -- The Elephant

ahaM naago va sangaame chaapato patitaM saraM
ativaakyaM titikkhissaM du-ssiilo hi bahu-jjano. 320

I will bear criticism like an elephant in battle bears an arrow from a
bow. Most people are bad behaviour. 320

320. Even as an elephant on the battlefield endures the arrow shot
from the bow, so shall I bear with abusive language. Verily, most
people are ill-tempered. 320.

dantaM nayanti samitiM dantaM raajaa'bhiruuhati
danto seTTho manussesu yo'tivaakyaM titikkhati. 321

One can take a trained elephant even into a crowd. The king himself
will ride a trained elephant. He who is disciplined is the best of men,
since he can bear criticism. 321

321. They lead a well-trained elephant to the assembly; the king
mounts a well-tamed elephant. The self-controlled man who can bear
with abusive language is the best among men. 321.

varam assataraa dantaa ajaaniiyaa cha sindhavaa
kuñjaraa cha mahaa-naagaa atta-danto tato varaM. 322

Trained mules are excellent, and so are thoroughbred horses from the
Sindh, and so are great battle elephants, but more excellent than them
all is a disciplined man. 322

322. When trained, mules are good, so also are the horses of Sindhu breed and the great tuskers of noble lineage. But better than all these is the man who has controlled the senses. 322.

na hi etehi yaanehi gachchheyya agataM disaM
yathaa'ttanaa su-dantena danto dantena gachchhati. 323

There is no reaching the unattainable with mounts like these, but with himself well under control a disciplined man can get there. 323

323. Not astride any of these (animals) can one reach the untrodden realm (nirvana), where a well-disciplined man goes only on his well-tamed (nature), his well-controlled self. 323.

dhana-paalo naama kuñjaro
kaTuka-bhedano du-nnivaarayo
baddho kabaLaM na bhuñjati
sumarati naaga-vanassa kuñjaro. 324

Dhammapalo, the elephant, is hard to control in rut. Even when tied up, he refuses his food. The great tusker is thinking of the elephant forest. 324

324. The royal tusker named Dhanapalaka, with sap-flowing temples in its rut period, is difficult to control. It does not eat a morsel when bound. It eagerly longs for the elephant forest. 324.

middhii yadaa hoti maha-gghaso cha
niddayitaa samparivatta-saayii
mahaa-varaaho va nivaapa-puTTho
puna-ppunaM gabbham upeti mando. 325

When a man is a lie-abed and over-eats, a lazy person who wallows in sleep like a great over-fed hog, a fool like that will be reborn time after time. 325

325. If a man is torpid, gluttonous, slumberous and rolling to and fro like a huge hog which has been fattened by pig wash and podder, that indolent and stupid fool is born again and again. 325.

idaM pure chittam achaari chaarikaM
yen'ichchhakaM yattha-kaamaM yathaa-sukhaM
tad ajj'ahaM niggahessaami yoniso
hatthi-ppabhinnaM viya ankusa-ggaho. 326

My mind used formerly to go off wandering wherever it felt like, following its own inclination, but today I shall control it carefully, like a mahout does a rutting elephant. 326

326. During the past, this mind of mine roamed freely as it liked, as it desired, at its own pleasure. But today, I shall fully keep it in 326.

check, even as the elephant driver with the point of a goad controls
an unruly elephant in rut.

appamaada-rataa hotha sa-chittam anurakkhatha
duggaa addharath'attaanaM panke sanno va kuñjaro. 327

Take pleasure in being careful. Guard your mind well. Extricate
yourself from the mire, like a great tusker sunk in the mud. 327

327. Be ever vigilant; keep close watch over your thoughts; extricate
yourself from the mire of evil, as does an elephant sunk in the mud. 327.

sache labhetha nipakaM sahaayaM
saddhiM charaM saadhu-vihaari-dhiiraM
abhibhuyya sabbaani parissayaani
chareyya ten'atta-mano satiimaa. 328

If you find an intelligent companion, a wise and well-behaved person
going the same way as yourself, then go along with him, overcoming
all dangers, pleased at heart and mindful. 328

328. If you find a wise companion to associate with you, one who
leads a virtuous life and is diligent, you should lead a life with him
joyfully and mindfully, conquering all obstacles. 328.

no che labhetha nipakaM sahaayaM
saddhiM charaM saadhu-vihaari-dhiiraM
raajaa va raTThaM vijitaM pahaaya
eko chare maatang'araññe va naago. 329

But if you do not find an intelligent companion, a wise and well-
behaved person going the same way as yourself, then go on your way
alone, like a king abandoning a conquered kingdom, or like a great
elephant in the deep forest. 329

329. If you do not find a wise companion to associate with you, one
who leads a virtuous life and is diligent, then like the monarch who
has renounced his conquered kingdom, and like Matanga the
elephant in the forest, you should live alone. 329.

ekassa charitaM seyyo n'atthi baale sahaayataa
eko chare na cha paapaani kayiraa
app'ossukko maatang'araññe va naago. 330

It is better to travel alone. There is no companionship with a fool. Go
on your way alone and commit no evil, without cares like a great
elephant in the deep forest. 330

330. It is better to lead a solitary life; there is no companionship with
a childish person! Let one live alone committing no sin, having few
wishes, like Matanga the elephant in the elephant grove. 330.

atthamhi jaatamhi sukhaa sahaayaa
tuTThii sukhaa yaa itar'iitarena
paññaM sukhaM jiiivita-sankhayamhi
sabbaso dukkhassa sukhaM pahaanaM. 331

It is good to have companions when occasion arises, and it is good to be contented with whatever comes. Merit is good at the close of life, and the elimination of all suffering is good. 331

331. Companions are pleasant to have when a need arises; contentment is pleasant when it is mutual; merit is pleasant at the last hour; pleasant is the extinction of all suffering. 331.

sukhaa mattheyyataa loke atho pettayyataa sukhaa
sukhaa saamaññataa loke atho brahmaññataa sukhaa. 332

Good is filial devotion to one's mother in the world, and devotion to one's father is good. It is good to be a sanyasi in the world and to be a brahmin too. 332

332. To be a mother in this world is bliss; to be a father in this world is bliss; to be a homeless recluse in this world is bliss, and to be a Brahman in this world is bliss (*sukha*).

This stanza may also be translated as follows:

To render service unto a mother in this world is bliss; to render service unto a father in this world is bliss; to render service unto a homeless recluse in this world is bliss, and to render service unto a Brahman sage in this world is bliss. 332.

sukhaM yaava jaraa siilaM sukhaa saddhaa patitiTThaa
sukho paññaaya paTilaabho paapaanaM akaraNaM sukhaM. 333

Good is good behaviour up to old age, good is firmly established faith, good is the acquisition of understanding, and abstention from evil is good. 333

333. The virtue that lasts to the end of life is bliss; steadfast faith is also bliss; the attainment of wisdom is bliss, and not to commit sin is bliss. 333.

24. taNhaa-vagga -- Craving

manujassa pamatta-chaarino
taNhaa vaDDhati maaluvaa viyaa
so plavatii huraa huraM
phalam ichchhaM va vanasmi vaanaro. 334

The desire of a thoughtlessly living man grows like a creeper. He drifts from one life to another like a monkey looking for fruit in the forest. 334

334. The craving (*tanha*) of a heedless man grows like the maluva creeper. He jumps (from life to life) like a monkey eagerly seeking fruit in the forest. 334.

yaM esaa sahaṭe jammii taNhaa loke visattikaa
sokaa tassa pavaDDhanti abhivaTThaM va biiraNaM. 335

When one is overcome by this wretched, clinging desire in the world, one's sorrows increase like grass growing up after a lot of rain. 335

335. Whosoever is overcome by this shameful craving which creates entanglements in this world, his sorrows increase like the luxuriant birana grass (in the rainy season). 335.

yo ch'etaM sahaṭe jammiM taNhaM loke dur-achchayaM
sokaa tamhaa papatanti uda-bindu va pokkharaa. 336

But when one masters this wretched desire, which is so hard to overcome, then one's sorrows just drop off, like a drop of water off a lotus. 336

336. But whosoever overcomes in this world this shameful craving, which is difficult to suppress, finds his sorrows fall from him, as drops of water from a lotus leaf. 336.

taM vo vadaami bhaddaM vo yaavant'ettha samaagataa
taNhaaya muulaM khaNatha usiir'attho va biiraNaM
maa vo naLaM va soto va maaro bhañji puna-ppunaM. 337

This is what I say to you - Good luck be with you, gathered here. Dig up the root of craving, as one does a weed for its fragrant root. Don't let Mara destroy you again and again, like a stream does its reeds. 337

337. This I say unto you! May all of you, who are gathered here, be blessed! May you dig up the root of craving as one who digs up the birana grass for the fragrant usira root. Let not Mara destroy you again and again, even as the current of the river destroys the reeds. 337.

usira root - *Andropogon Muricatus*, cuscus grass.

yathaa pi muule anupaddave daLhe
chhinno pi rukkho punar eva ruuhati
evam pi taNhaa'nusaye anuuhaṭe
nibbattati dukkham idaM puna-ppunaM. 338

In the same way that even a felled tree will grow again if its root is strong and undamaged, so if latent desire has not been rooted out, then suffering shoots up again and again. 338

338. Just as a tree when cut down sprouts up again if the roots remain firm and uninjured, even so this suffering (of life) returns again and again if the root of craving is not completely destroyed. 338.

yassa chha-ttiMsati sotaa manaapa-savanaa bhusaa
mahaa vahanti duddiTThiM sankappaa raaga-nissitaa. 339

When the thirty six pleasure-bound streams of craving are strong in a man, then numerous desire-based thoughts pull the deluded man along. 339

339. The man in whom the thirty-six streams of craving flow strongly towards pleasurable objects, the waves of passions carry off. He is of confused vision and erroneous thoughts. 339.

savanti sabbadhi sotaa lataa ubbhijja tiTThati
taM cha disvaa lataM jaataM muulaM paññaaya chhindatha. 340

The streams (of craving) flow everywhere, and the creeper hoots up and establishes itself, so when you see the creeper shooting up, cut away its root with your understanding. 340

340. Streams flow everywhere; the creeper (of passion) sprouts and remains fixed. If you see that creeper springing up, cut its root by means of wisdom. 340.

saritaani sinehitaani cha somanassaani bhavanti jantuno
te saata-sitaa sukh'esino te ve jaati-jar'uupagaa naraa. 341

The recollection and attraction of pleasures occur to a man, and those who are attached to the agreeable and seeking enjoyment, they are the people subject to birth and aging. 341

341. In creatures there arise pleasures extending towards sense objects. Immersed in various enjoyments they hanker after them. Verily, these people are subject to birth and old age. 341.

tasiNaaya purakkhataa pajaa parisappanti saso va bandhito
saMyojana-sanga-sattakaa dukkham upenti puna-ppunaM chiraaya. 342

People beset by desire run here and there, like a snared rabbit, and those trapped in the bonds of attachments keep returning for a long time to suffering. 342

342. People beset by craving circle round and round, like a hare ensnared in a net; held fast by the (ten) fetters and shackles (that bind man to the wheel of life), they undergo suffering for a long time, again and again. 342.

tasiNaaya purakkhataa pajaa parisappanti saso va bandhito
tasmaa tasiNaM vinodaye aakankhanta viraagam attano. 343

People beset by desire run here and there, like a snared rabbit, so one
should get rid of one's craving if it is freedom from desire that one
wants. 343

343. People beset by craving circle round and round, like a hare
ensnared in a net; therefore, let the monk who desires freedom from
passion abandon craving. 343.

yo nibbanatho van'aadhimutto vana-mutto vanam eva dhaavati
taM puggalam etha passatha mutto bandhanam eva dhaavati. 344

When a man out of the forest of desire is drawn back into the forest,
then free from the forest as he is, he runs back into it. Look at him -
free, he is running back to chains. 344

344. He who has renounced the forest (of craving), and having
liberated himself from that forest, yet runs back into it -- behold this
man! Although once freed, he runs into bondage. 344.

na taM daLhaM bandhanam aahu dhiiraa
yad aayasaM daarujaM babbajaM cha
saaratta-rattaa maNi-kuNDalesu
puttesu daaresu cha yaa apekkhaa. 345
etaM daLhaM bandhanam aahu dhiiraa
ohaarinaM sithilaM du-ppamuñchaM
etam pi chhetvaana paribbajanti
anapekkhino kaama-sukhaM pahaaya. 346

The wise say that it is not an iron, wooden or fibre fetter which is a
strong one, but the besotted hankering after trinkets, children and
wives, that, say the wise, is the strong fetter. It drags one down, and
loose as it feels, it is hard to break. Breaking this fetter, people 345,
renounce the world, free from longing and abandoning sensuality. 346

345. The wise do not call strong that fetter which is made of iron,
wood or hemp. Rather do they call attachment to jewels,
ornaments, children and wives a far stronger fetter.

346. That fetter is strong, say the wise, which drags a man down;
which, although slack, is difficult to escape from. Severing even
this, they set forth, desiring nothing and abandoning all sensuous 345,
pleasures. 346.

ye raaga-ratt'aaanupatanti sotaM
sayankataM makkaTako va jaalaM
etam pi chhetvaana vajanti dhiiraa
anapekkhino sabba-dukkhaM pahaaya. 347

Those on fire with desire follow the stream of their desires, like a spider follows the strands of its self-made web. Breaking the bond, the wise walk on free from longing, and leaving all suffering behind. 347

347. Those beings who are infatuated with the fire of lust fall into the current (of thirst for life), as the spider into its self-spun web. The wise, having curtailed the current, go off, leaving all sorrow behind. 347.

muñcha pure muñcha pachchato
majjhe muñcha bhavassa paaraguu
sabbattha vimutta-maanaso
na punaM jaati-jaraM upehisi. 348

Let go the past, let go the future, and let go what is in between, transcending the things of time. With your mind free in every direction, you will not return to birth and aging. 348

348. Renounce the craving for the past, renounce the craving for the future, renounce the craving for what is between, and cross to the opposite shore. With the mind fully emancipated you will not return to birth and old age. 348.

vitakka-mathitassa jantuno tibba-raagassa subh'aaupassino
bhiyyo taNhaa pavaDDhati esa kho daLhaM karoti bandhanaM. 349
vitakk'uupasame cha yo rato
asubhaM bhaavayate sadaa sato
esa kho byanti kaahiti
esa chhechchhati maara-bandhanaM. 350
niTThan-gato asantaasii viita-taNho anangaNo
achchhindi bhava-sallaani antimo'yaM samussayo. 351

When a man is stimulated by his own thoughts, full of desire and dwelling on what is attractive, his craving increases even more. He is making the fetter even stronger. But he who takes pleasure in stilling his thoughts, practising the contemplation of what is repulsive, and remaining recollected, now he will make an end of craving, he will snap the bonds of Mara. His aim is accomplished, 349, he is without fear, rid of craving and without stain. He has removed 350, the arrows of changing existence. This is his last body. 351

349. Craving (*tanha*) steadily grows in the mortal whose mind is agitated by (evil) thoughts, who is full of strong passions and ever yearning for what is pleasant. Such a one makes his fetters strong.
350. He who delights in controlling his thoughts, who ever absorbs himself in contemplation on what is not pleasant (the impurity of the body), such a one will put an end (to craving) and cut the bonds of Mara.

351. He who has arrived at the goal, who is fearless, devoid of 349,
craving, passionless, has destroyed the arrows of existence. For 350,
such a person this is his last physical form. 351.

viita-taNho anaadaano nirutti-pada-kovido
akkharaanaM sannipaataM jañña pubb'aaparaani cha
sa ve antima-saariiro mahaa-pañño mahaa-puriso ti vuchchati. 352

Rid of craving and without clinging, an expert in the study of texts,
and understanding the right sequence of the words, he may indeed be
called "In his last body", "Great in wisdom" and a "Great man". 352

352. He who is devoid of craving and attachment, who is an expert
in etymology and terminology, who knows the systematic
arrangement of letters (in their prior and posterior relations), is
called a foremost sage, a great man. He bears a physical body for the
last time. 352.

sabb'aabhibhuu sabba-vuduu'ham asmi
sabbesu dhammesu anuupalitto
sabbañ-jaho taNha-kkhaye vimutto
sayaM abhiññaaya kam uddiseyyaM. 353

All-conquering and all-knowing am I. Amidst all states of mind,
unaffected am I. By abandoning everything, I am liberated by the
cessation of desire. Having achieved Realisation by myself, who
should I point to as my teacher? 353

353. I am the conqueror of all, I am the knower of all, in all the
states of life. I am unattached, I have relinquished all, and with the
destruction of craving I am liberated. Having comprehended
everything by myself, whom shall I call my teacher?" 353.

sabba-daanaM dhamma-daanaM jinaati
sabba-rasaM dhamma-rasaM jinaati
sabba-ratiM dhamma-ratiM jinaati
taNha-kkhayo sabba-dukkhaM jinaati. 354

The gift of the Truth beats all other gifts. The flavour of the Truth
beats all other tastes. The joy of the Truth beats all other joys, and the
cessation of desire conquers all suffering. 354

354. The gift of Truth (*dhamma*) excels all other gifts; the flavor of
Truth excels all other flavors; the delight in Truth surpasses all
delights. The destruction of craving overcomes all suffering. 354.

hananti bhogaa dummedhaM no cha paara-gavesino
bhoga-taNhaaya dummedho hanti aññe'va attaanaM. 355

Riches destroy a fool, but not those who are seeking the other shore.
The fool destroys himself by his craving for riches, as he destroys
others too. 355

355. Riches destroy the ignorant, yet not those who seek the further shore. Through his craving for material wealth, he destroys himself as if (destroying) others. 355.

tiNa-dosaani khettaani raaga-dosaa ayaM pajaa
tasmaa hi viita-raagesu dinnaM hoti maha-pphalaM. 356

Weeds are the blight of fields. Desire is the blight of mankind.
Consequently offerings to those free from desire are of great fruit. 356

356. Fields have the blight of weeds; mankind has the blight of passion; therefore, offerings given to those devoid of passion bring forth abundant fruit. 356.

tiNa-dosaani khettaani dosa-dosaa ayaM pajaa
tasmaa hi viita-dosesu dinnaM hoti maha-pphalaM. 357

Weeds are the blight of fields. Anger is the blight of mankind.
Consequently offerings to those free from anger are of great fruit. 357

357. Fields have the blight of weeds; mankind has the blight of hatred; therefore, offerings given to those devoid of hatred bring forth abundant fruit. 357.

tiNa-dosaani khettaani moha-dosaa ayaM pajaa
tasmaa hi viita-mohesu dinnaM hoti maha-pphalaM. 358

Weeds are the blight of fields. Delusion is the blight of mankind.
Consequently offerings to those free from delusion are of great fruit. 358

358. Fields have the blight of weeds; mankind has the blight of delusion; therefore, offerings given to those devoid of delusion bring forth abundant fruit. 358.

tiNa-dosaani khettaani ichchhaa-dosaa ayaM pajaa
tasmaa hi vigat-ichchhesu dinnaM hoti maha-pphalaM. 359

Weeds are the blight of fields. Self-seeking is the blight of mankind.
Consequently offerings to those free from self-seeking are of great fruit. 359

359. Fields have the blight of weeds; mankind has the blight of desire; therefore, offerings given to those devoid of desire bring forth abundant fruit. 359.

25. bhikkhu-vagga -- The bhikkhu

chakkhunaa saMvaro saadhu saadhu sotena saMvaro
ghaanena saMvaro saadhu saadhu jivhaaya saMvaro. 360

Restraint of the eyes is good. So is restraint of the ears. Restraint of
the nose is good, and so is restraint of the palate. 360

360. Restraint through the eye is good; good is restraint through the
ear; restraint through the nose is good and good is restraint through
the tongue. 360.

kaayena saMvaro saadhu saadhu vaachaaya saMvaro
manasaa saMvaro saadhu saadhu sabbattha saMvaro
sabbattha saMvuto bhikkhu sabba-dukkhaa pamuchchati. 361

Restraint of the body is good. So is restraint of speech. Restraint of
mind is good, and so is restraint in everything. The bhikkhu who is
restrained in everything, is freed from all suffering. 361

361. Restraint in body is good and good is restraint in speech;
restraint by the mind is good and good is restraint in all things. The
mendicant who is restrained in every respect is liberated from all
suffering. 361.

hattha-saMyato paada-saMyato
vaachaa-saMyato saMyat'uttamo
ajjhatta-rato samaahito
eko santusito tam aahu bhikkhuM. 362

Restrained of hand, restrained of foot, restrained of speech and
restrained in his highest faculty, with his joy turned inwards, his
mind still, alone and contented - that is what they call a bhikkhu. 362

362. He who is controlled in hand, foot, and in speech, who is well
disciplined and practices the utmost restraint; he who delights
inwardly, in concentration, who leads a solitary life and is content --
him they call a bhikkhu (mendicant). 362.

yo mukha-saMyato bhikkhu manta-bhaaNii anuddhato
atthaM dhammaM cha diipeti madhuraM tassa bhasitaM. 363

When a bhikkhu is restrained of tongue, quotes wise sayings, and is
peaceful, expounding both letter and spirit - his speech is good to
hear. 363

363. The mendicant who restrains his tongue, who speaks with
wisdom, who is not conceited, who illuminates the inner meaning
(and letter) of the Law (*dhamma*), sweet indeed is his utterance. 363.

dhamm'aaraamo dhamma-rato dhammaM anuvichintayaM
dhammaM anussaraM bhikkhu saddhammaa na parihaayati. 364

With joy in the Teaching, delighting in the Teaching, and pondering over the Teaching, the bhikkhu who remembers the Teaching does not fall away from the Teaching. 364

364. The mendicant who dwells in the Law, who glories in the Law, who meditates on the Law, who ever follows the Law, does not fall away from the true Dhamma. 364.

sa-laabhaM n'aatimaññeyya n'aaññesaM pihayaM chare
aññesaM pihayaM bhikkhu samaadhiM n'aadhigachchhati. 365

One should not underestimate what one has got, and one should not live envying others. A bhikkhu who envies others does not achieve stillness of mind in meditation. 365

365. Let the mendicant not underestimate the gift he has received; let him not feel envy for others. The mendicant who envies others does not attain tranquillity of mind. 365.

appa-laabho pi che bhikkhu sa-laabhaM n'aatimaññati
taM ve devaa pasaMsanti suddh'aajjiviM atanditaM. 366

Even if he has only received a little, if a bhikkhu does not look down on what he has received, even the devas praise him, pure of life and determined as he is. 366

366. Even the gods praise that mendicant who does not underestimate what he has received, however little, if he is pure and energetic in his life. 366.

sabbaso naama-ruupasmiM yassa n'atthi mamaayitaM
asataa cha na sochati sa ve bhikkhuu ti vuchchati. 367

When a man is without self-identification with any object or idea, and does not grieve for what does not exist - that is what is called a bhikkhu. 367

367. He who has not any attachment to name and form (mind and body), and does not grieve for what does not really exist -- he, indeed, is called a real bhikkhu. 367.

mettaa-vihaarii yo bhikkhu pasanno buddha-saasane
adhigachchhe padaM santaM sankhaar'uupasamaM sukhaM. 368

The bhikkhu who lives full of goodwill, with faith in the religion of the Buddha - he will reach the place of peace, the satisfaction of stilling the functions of the mind. 368

368. The mendicant who lives compassionately, who takes delight in the doctrine of the Enlightened One, will attain that exalted state of peace and happiness, which is the cessation of conditioned existence. 368.

siñcha bhikkhu imaM naavaM sittaa te lahum essati
chhetvaa raagaM cha dosaM cha tato nibbaanam ehisi. 369

Empty the boat, bhikkhu. Empty it will sail lightly for you. When you have cut away desire and aversion, you will come to nirvana as a result. 369

369. Empty this boat, O monk! When emptied, it will go lightly. Cutting off lust and hatred, you will reach nirvana. 369.

pañcha chhinde pañcha jahe pañcha ch'uttari bhaavaye
pañcha sang'aatigo bhikkhu ogha-tiNNo ti vuchchati. 370

Cut away the five (lower fetters), abandon the five (remaining fetters), and then develop the five (faculties). The bhikkhu who has transcended the five fetters is said to be "crossed over the flood". 370

370. (Of the fetters) cut off the five, renounce the five, and (of the virtues) cultivate the five. He who has gone beyond the five attachments is called a bhikkhu who has crossed the stream. 370.

Note -- The five fetters that one should cut off are: self-allusion, doubt, clinging to mere rules and rituals, sensuous craving and ill will.

The five fetters to be renounced are: craving for material existence, craving for immaterial existence, conceit, restlessness, and ignorance.

To destroy the fetters, the vigilant monk has to cultivate the five virtues: faith, mindfulness, energy, concentration, and wisdom.

The five attachments are: lust, hatred, delusion, pride, and false views.

jhaaya bhikkhu maa pamaado
maa te kaama-guNe ramessu chittaM
maa loha-guLaM gilii pamatto
maa kandi dukkham idaM ti Dayhamaano. 371

Meditate, bhikkhu, don't be careless, don't let your mind take pleasure in the senses. Don't have to swallow the iron ball for being careless. Don't have to cry out, "This is terrible" as you burn. 371

371. Meditate, O monk! Be not heedless! Let not your mind wander among the pleasures of the senses, lest through your heedlessness you swallow the red-hot iron ball (in hell) and cry out, as you thus burn -- "This is suffering." 371.

n'atthi jhaanaM apaññassa paññaā n'atthi ajhaayato
yamhi jhaanaM cha paññaā cha sa ve nibbaana-santike. 372

There is no meditation without wisdom, and there is no wisdom
without meditation. When a man has both meditation and wisdom, he
is indeed close to nirvana. 372

372. There is no perfect contemplation for him who is not wise, and
no wisdom for him who does not concentrate. He in whom there is
both perfect contemplation and wisdom is, indeed, close to nirvana. 372.

suññ'aagaraM pavitThassa santa-chittassa bhikkhuno
amaanusii rati hoti sammaa dhammaM vipassato. 373

When he has gone off to a lonely building, the bhikkhu whose mind
is at peace experiences a more than human joy, when he recognises
the supreme Truth. 373

373. The mendicant who has withdrawn to a lonely spot, whose
heart and mind are tranquil, who clearly perceives the Dhamma, his
bliss (of contemplation) is more than human. 373.

yato yato sammasati khandhaanaM udaya-bbayaM
labhatii piiti-paamojjaM amataM taM vijaanataM. 374

Whenever he meditates on the rise and fall of the constituent
elements of existence, he experiences joy and rapture. It is
immortality for men of discrimination. 374

374. Whenever one clearly comprehends the origin and destruction
of the five aggregates (*khandha*), he experiences bliss and happiness.
This is as the nectar (of immortality) to those who truly comprehend
it. 374.

The five aggregates (Skt. *skandhas*) are: 1)
bodily form; 2) feeling; 3) perception; 4)
mental formations; 5) consciousness. (See
verse 202.)

tatr'aayam aadi bhavati idha paññassa bhikkhuno
indriya-gutti santuTThi paatimokkhe cha saMvaro. 375
mitte bhajassu kalyaaNe suddh'aajjiive atandite
paTisanthaara-vuty'assa aachaara-kusalo siyaa
tato paamojja-bahulo dukkhass'antaM karissasi. 376

Therefore in this religion, this is what comes first for a wise
bhikkhu - guarding of the senses, contentment, and discipline in
accordance with the rules of the Order. He should cultivate friends
of good character, of pure behaviour and resolute. He should be
friendly in his manner, and well-behaved. As a result he will
experience great joy, and put an end to suffering. 375,
376

375. In this world this becomes the first requisite for a wise monk:
control of the senses, contentment, restraint according to the
fundamental code of monastic law; cultivation of noble friends
whose lives are pure and who are not indolent.

376. The mendicant who is hospitable and friendly, who really lives
his ethics and is full of spiritual joy, thereby makes an end of his 375,
suffering. 376.

vassikaa viyaa pupphaani maddavaani pamuñchati
evaM raagaM cha dosaM cha vippamuñchetha bhikkhavo. 377

In the same way that the jasmine drops its withered flowers, you too
should discard desire and aversion, bhikkhus. 377

377. Just as the jasmine sheds its withered flowers, even so, O
mendicants, you should cast off passion and hatred. 377.

santa-kaayo santa-vaacho santavaa su-samaahito
vanta-lok'aamiso bhikkhu upasanto ti vuchchati. 378

Peaceful of body, peaceful of speech and with his mind thoroughly
stilled, the bhikkhu who has rid himself of attachment to the world -
is called "at peace". 378

378. That mendicant is called truly tranquil, who is calm in body,
calm in speech, calm in mind, who is well-regulated in thoughts and
has renounced all worldly allurements. 378.

attanaa choday'attaanaM paTimaMsetha attanaa
so atta-gutto satimaa sukhaM bhikkhu vihaahisi. 379

You should encourage yourself, yourself. You should restrain
yourself, yourself. When you are self-protected like that, you will
live happily as a bhikkhu. 379

379. Rouse the self by the Self, restrain the self by the Self, self-
guarded and mindful, O monk, you shall live happily. 379.

attaa hi attano naatho
(ko hi naatho paro siyaa)
attaa hi attano gati
asmaa saMyamam attaanaM
assaM bhadraM va vaaNijo. 380

One is one's own guard. What other guard could one have? One is
one's own destiny. Therefore one should train oneself, like a
merchant does a thoroughbred horse. 380

380. For Self is indeed the protector of oneself; Self is indeed one's
destiny. Therefore, curb yourself even as a wise merchant curbs a
noble steed. 380.

paamojja-bahulo bhikkhu pasanno buddha-saasane
adhigachche padaM santaM sankhaar'uupasamaM sukhaM. 381

The bhikkhu who experiences great joy, and has faith in the religion
of the Buddha, will attain the place of peace, the satisfaction of
stilling the functions of the mind. 381

381. The mendicant who is full of spiritual delight and faith in the
doctrine of the Enlightened One will attain the peaceful state
(nirvana), the cessation of conditioned existence. 381.

yo ha've daharo bhikkhu yuñjati buddha-saasane
so imaM lokaM pabhaaseti abbhaa mutto va chandimaa. 382

When a bhikkhu applies himself when still young to the religion of
the Buddha, he illuminates the world, like the moon breaking
breaking away from a cloud. 382

382. The mendicant, though young in years, who applies himself to
the teaching of the Awakened One (Gotama), illumines the world,
even as the moon when freed from the cloud. 382.

26. braahmaNa-vagga -- The brahmin

chhinda sotaM parakkamma kaame panuda braahmaNa
sankhaaraanaM khayam ñatvaa akat'aññuu'si braahmaNa. 383

Cut the stream and go across, abandon sensuality, brahmin. When
you have achieved the stilling of the activities of the mind, you will
know the unconditioned, brahmin. 383

383. Cut off the stream of craving. Strive hard and renounce the
sense pleasures, O Brahman. When you comprehend the secret of the
destruction of all composite things, O Brahman, you will know the
Uncreated (nirvana). 383.

yadaa dvayesu dhammesu paaraguu hoti braahmaNo
ath'assa sabbe saMyogaa atthaM gachchhanti jaanato. 384

When a brahmin has crossed beyond duality, then all the fetters of
such a seer come to an end. 384

384. When the Brahman has reached the farther shore of the two
states (of tranquillity and insight), then all the fetters of that knowing
one disappear. 384.

yassa paaraM apaaraM vaa paar'aapaaraM na vijjati
viita-ddaraM visaMyuttaM tam ahaM bruumi braahmaNaM. 385

When a man knows no this shore, other shore, or both - such a one,
free from anxiety, liberated, that is what I call a brahmin. 385

385. He for whom there exist neither the farther (the external six
senses), nor the hither (the internal six senses), nor both of these, and
who is devoid of fear and free from fetters him I call a Brahman. 385.

jhaayiM virajam aasiinaM kata-kichcham anaasavaM
uttam'attham anuppattaM tam ahaM bruumi braahmaNaM. 386

Meditating, free from stain, settled in mind, with job accomplished,
without inflowing thoughts, and having achieved the supreme
purpose - that is what I call a brahmin. 386

386. He who is contemplative, lives without passions, is steadfast
and has performed his duties, who is free from sensuous influxes and
has attained the highest goal -- him I call a Brahman. 386.

divaa tapati aadichcho rattim aabhaati chandimaa
sannaddho khattiyo tapati jhaayii tapati braahmaNo
atha sabbam aho-rattiM buddho tapati tejasaa. 387

By day it is the sun which shines, at night the moon shines forth. A
warrior shines in his armour, and a brahmin shines in meditation. But
at all times, by day and by night, the Buddha shines in his glory. 387

387. The sun shines by day, the moon by night; the warrior is
resplendent in armor and the Brahman radiant in meditation. But
Buddha, the Awakened One, illumines both day and night by the
splendor of his wisdom. 387.

baahita-paapo ti braahmaNo sama-chariyaa samaNo ti vuchchati
pabbajayam attano malaM tasmaa pabbajito ti vuchchati. 388

A brahmin is called so by breaking with evil deeds. It is by pious
behaviour that a man is called a man of religion, and by casting out
blemishes one is called one gone forth. 388

388. Because a man has discarded all evil, he is called a Brahman;
because of his balanced conduct, he is called a monk (*samana*);
because he has rid himself of all impurities, he is called a recluse
(*pabbajita*). 388.

Note -- The impurities are ten in number:
greed, hate, delusion, conceit, speculative
views, doubt, mental torpor, restlessness,
shamelessness, and lack of moral scruples.

na braahmaNassa pahareyya n'aassa muñchetha braahmaNo
dhii braahmaNassa hantaaraM tato dhii yassa muñchati. 389

One should not strike a brahmin, and nor should a brahmin lose his temper. Shame on him who strikes a brahmin, and shame on him who loses his temper because of it. 389

389. One should not strike a Brahman; neither should a Brahman give way to anger against him who strikes. Woe to him who slays a Brahman; but greater woe to the Brahman who vents his wrath (on the aggressor). 389.

na braahmaNass'etad akiñchi seyyo
yadaa nisedho manaso piyehi
yato yato hiMsa-mano nivattati
tato tato sammati-m-eva dukkhaM. 390

Nothing is better in a brahmin than this - that he restrains his mind from pleasurable things. Suffering disappears for him to the same extent that he gets rid of thoughts of harming anyone. 390

390. It is no small advantage to a Brahman to restrain the mind from clinging to pleasurable things. In proportion to the degree that he abstains from wishing to injure others, to that degree will suffering cease. 390.

yassa kaayena vaachaaya manasaa n'atthi du-kkaTaM
saMvutaM tiiti Thaanehi tam ahaM bruumi braahmaNaM. 391

He who does no wrong with body, speech or mind, but is restrained in all three spheres - that is what I call a brahmin. 391

391. He who has not committed unwholesome deeds through body, speech, or mind, and who is restrained in these three avenues -- him I call a Brahman. 391.

yamhaa dhammaM vijaaneyya sammaa-sambuddha-desitaM
sakkachchaM taM namasseyya aggi-hutaM va braahmaNo. 392

One should reverently pay homage to the man from whom one has learned the Truth, taught by the True Buddha, like a brahmin does to the sacrificial fire. 392

392. Even as the (orthodox) Brahman bows down to the sacrificial fire, so one should make obeisance to him who understands the Dhamma as proclaimed by the Fully Enlightened One. 392.

na jaTaahi na gottena na jachcha hoti braahmaNo
yamhi sachchaM cha dhammo cha so suchii so cha braahmaNo. 393

One is not a brahmin by virtue of matted hair, lineage or caste. When a man possesses both Truth and truthfulness, then he is pure, then he is a brahmin. 393

393. Not by matted hair, by lineage, nor by birth (caste) does one become a Brahman. But the one in whom there abide truth and righteousness, he is pure; he is a Brahman. 393.

kiM te jaTaahi dummedha kiM te ajina-saaTiyaa
abbhantaraM te gahanaM baahiraM parimajjasi. 394

What use is your matted hair, you fool? What use is your antelope skin? You are tangled inside, and you are just making the outside pretty. 394

394. O fool, what is the use of matted hair, and to what avail is raiment made of antelope skin? Outwardly you cleanse yourself, but within you is a jungle of passions. 394.

Worn by forest-dwelling mendicants of ancient India.

paMsu-kuula-dharaM jantuM kisaM dhamani-santhataM
ekaM vanasmiM jhaayantaM tam ahaM bruumi braahmaNaM. 395

The man who wears robes made from rags off the dust heap, who is gaunt, with his sinews standing out all over his body, alone meditating in the forest - that is what I call a brahmin. 395

395. He who wears the cast-off garments (of a hermit), who is emaciated with the veins of his body standing out, who is solitary and contemplative in the forest -- him I call a Brahman. 395.

na ch'ahaM braahmaNaM bruumi yoni-jaM matti-sambhavaM
bho-vaadi naama so hoti sache hoti sakiñchano
akiñchanaM anaadaanaM tam ahaM bruumi braahmaNaM. 396

I do not call him a brahmin who is so by natural birth from his mother. He is just a supercilious person if he still has possessions of his own. He who owns nothing of his own, and is without attachment - that is what I call a brahmin. 396

396. I do not call him a Brahman merely because he is born in the caste of the noble ones, or of a Brahman mother. If he is a possessor (of passions), he becomes known by the appellation *bhovadi*. But one who is free from possessions (craving) and from worldly attachments -- him I call a Brahman. 396.

Note -- Bhovadi is a familiar form of address used by the Brahmans during the time of Buddha for equals and for inferiors. When the haughty Brahmans and Jains came to discuss metaphysical problems with the Buddha, they often addressed him simply, "Bho, Gotama!"

Therefore, the Buddhists used to designate the Brahmins by this appellation which involves a certain amount of contempt. Bhovadin literally means one who uses the term "bho!"

sabba-saMyojanaM chhetvaa yo ve na paritassati
sang'aatigaM visaMyuttaM tam ahaM bruumi braahmaNaM. 397

He who, having cut off all fetters, does not get himself upset, but is beyond bonds - that liberated man is what I call a brahmin. 397

397. He who has cut off all impediments and does not tremble with fears, who has passed beyond attachments and is free from shackles -- him I call a Brahman. 397.

chhetvaa naddhiM varattaM cha sandaanaM sah'anukkamaM
ukkhitta-palighaM buddhaM tam ahaM bruumi braahmaNaM. 398

He who has cut off both bond and strap, halter as well as bridle, who has removed the barrier, himself a Buddha - that is what I call a brahmin. 398

398. He is enlightened who has cut the strap (of ill will) and the thong (of craving), who has broken the chain (of heretical views) with its appurtenances (latent tendencies), and has removed the crossbar (of ignorance) -- him I call a Brahman. 398.

akkosaM vadha-bandhaM cha aduTTho yo titikkhati
khantii-balaM bal'aaniikaM tam ahaM bruumi braahmaNaM. 399

He who endures undisturbed criticism, ill-treatment and bonds, strong in patience, and that strength his power - that is what I call a brahmin. 399

399. He who with forgiveness bears up under reproach, abuse and punishment, and who looks upon patience as his army and strength as his force -- him I call a Brahman. 399.

akkodhanaM vatavantaM siilavantaM anussadaM
dantaM antima-saariiraM tam ahaM bruumi braahmaNaM. 400

Without anger, devout, upright, free from craving, disciplined and in his last body - that is what I call a brahmin. 400

400. He who is free from anger, who vigilantly performs his religious practices, who is virtuous, pure, self-restrained, and bears his physical body for the last time -- him I call a Brahman. 400.

vaari pokkhara-patte va aaragge-r-iva saasapo
yo na limpati kaamesu tam ahaM bruumi braahmaNaM. 401

Like water on a lotus leaf, like a mustard seed on the point of an pin,
he who is not stuck to the senses - that is what I call a brahmin. 401

401. He who, like water on a lotus leaf, or a mustard seed on the
point of an awl, does not cling to sensuous pleasures him I call a
Brahman. 401.

yo dukkhassa pajaanaati idh'eva khayam attano
panna-bhaaraM visaMyuttaM tam ahaM bruumi braahmaNaM. 402

He who has experienced the end of his suffering here in this life, who
has set down the burden, freed! - that is what I call a brahmin. 402

402. He who while in this world realizes the end of his suffering,
who has laid aside the burden (of his skandhas) and is free from
attachments -- him I call a Brahman. 402.

gambhiira-paññaM medhaaviM magg'aamaggassa kovidaM
uttam'attham anuppattaM tam ahaM bruumi braahmaNaM. 403

The sage of profound wisdom, the expert in the right and wrong road,
he who has achieved the supreme purpose - that is what I call a
brahmin. 403

403. He whose wisdom is deep, who is expert in knowledge and in
discerning the right from the wrong path; he who has realized the
supreme goal -- him I call a Brahman. 403.

asaMsaTThaM gaha'TThehi anaagaarehi ch'uubhayaM
anoka-saarim app'ichchhaM tam ahaM bruumi braahmaNaM. 404

Not intimate with laity or monks, wandering about with no abode,
and few needs - that is what I call a brahmin. 404

404. He who does not associate closely either with householders
(laymen) or with the homeless (mendicants), who does not frequent
houses and who is content with few wants -- him I call a Brahman. 404.

nidhaaya daNDaM bhuutesu tasesu thaavaresu cha
yo na hanti na ghaateti tam ahaM bruumi braahmaNaM. 405

Abandoning violence to all living creatures moving or still, he who
neither kills or causes killing - that is what I call a brahmin. 405

405. He who has laid aside the cudgel that injures any creature
whether moving or still, who neither slays nor causes to be slain --
him I call a Brahman. 405.

aviruddhaM viruddhesu atta-daNDesu nibbutaM
saadaanesu anaadaanaM tam ahaM bruumi braahmaNaM. 406

Unagitated amongst the agitated, at peace among the violent, without clinging among those who cling - that is what I call a brahmin. 406

406. He who is tolerant amongst the intolerant, who is calm amongst the violent, and who is unattached amongst those who are attached -- him I call a Brahman. 406.

yassa raago cha doso cha maano makkho cha paatito
saasapo-r-iva aar'aggaa tam ahaM bruumi braahmaNaM. 407

He from whom desire and aversion, conceit and hypocrisy have fallen away, like a mustard seed on the point of a pin - that is what I call a brahmin. 407

407. The one from whom lust and hatred, pride and hypocrisy have fallen away, like a mustard seed from the point of an awl -- him I call a Brahman. 407.

akakkasaM viññaapaniM giraM sachcham udiiraye
yaaya n'aabhisaje kiñchi tam ahaM bruumi braahmaNaM. 408

He who utters only gentle, instructive and truthful speech, criticising no-one - that is what I call a brahmin. 408

408. He who speaks gentle, instructive and truthful words, whose utterances offend no one -- him I call a Brahman. 408.

yo'dha diighaM va rassaM vaa aNuM thuulaM subh'aasubhaM
loke adinnaM n'aadiyati tam ahaM bruumi braahmaNaM. 409

He who takes nothing in the world that has not been given him, long or short, big or small, attractive or that is what I call a brahmin. 409

409. He who takes no object in this world that is not given to him, be it short or long, small or great, fair or ugly -- him I call a Brahman. 409.

aasaa yassa na vijjanti asmiM loke paramhi cha
nir-aasaasaM visaMyuttaM tam ahaM bruumi braahmaNaM. 410

He who has no desires in this world or the next, without longings, freed! - that is what I call a brahmin. 410

410. He who has no desires regarding this world or the next, who is free of longings and without fetters -- him I call a Brahman. 410.

yass'aalayaa na vijjanti aññaaya akathan-kathii
amat'ogadham anuppattaM tam ahaM bruumi braahmaNaM. 411

He who has no attachments and has been freed from uncertainty by realisation, who has plunged into the deathless - that is what I call a brahmin. 411

411. He who is free from craving and free from doubt through the realization of truth, and who has reached the depth of the deathless state (nirvana) -- him I call a Brahman. 411.

yo'dha puññaM cha paapaM cha ubho sangam upachchagaa
asokaM virajaM suddhaM tam ahaM bruumi braahmaNaM. 412

He who has even here and now transcended the fetter of both good and evil, who is sorrowless, faultless and pure - that is what I call a brahmin. 412

412. He who has transcended the bonds of both merit and demerit, who is sorrowless, free from passions, and pure him I call a Brahman. 412.

chandaM va vimalaM suddhaM vipprasannaM anaavilaM
nandii-bhava-parikkhiiNaM tam ahaM bruumi braahmaNaM. 413

The man who is stainless, pure, clear and free from impurities like the moon, the search for pleasure extinguished - that is what I call a brahmin. 413

413. He who like the moon, is stainless, pure, serene and unruffled, in whom desire for existence is extinguished -- him I call a Brahman. 413.

yo imaM paLipathaM duggaM saMsaaraM moham achchagaa
tiNNo paara-gato jhaayii anejo akathan-kathii
anupaadaaya nibbuto tam ahaM bruumi braahmaNaM. 414

He who has transcended the treacherous mire of samsara and ignorance, who has crossed over, reached the other shore, meditating, motionless of mind, free from uncertainty, and who is at peace by not clinging to anything - that is what I call a brahmin. 414

414. He who has traversed this miry path of samsara, difficult to pass; who has rid himself of delusion, crossed over and reached the other shore; who is absorbed in contemplation, free from craving and doubts, not grasping, and inwardly calm -- him I call a Brahman. 414.

yo'dha kaame pahantvaana anaagaaro paribbaje
kaama-bhava-parikkhiiNaM tam ahaM bruumi braahmaNaM. 415

He who by here and now abandoning sensuality, has gone forth a homeless wanderer, the search for pleasure extinguished - that is what I call a brahmin. 415

415. He who in this world has relinquished all sensuous pleasures, wanders homeless (for the welfare of the many), and has destroyed all desire (*kama*) for existence -- him I call a Brahman. 415.

yo'dha taNhaM pahantvaana anaagaaro paribbaje
taNhaa-bhava-parikkhiiNaM tam ahaM bruumi braahmaNaM. 416

He who by here and now abandoning craving, has gone forth a
homeless wanderer, the search for pleasure extinguished - that is
what I call a brahmin. 416

416. He who in this world has extinguished all craving, wanders
homeless, and has destroyed all thirst (*tanha*) for existence --him I
call a Brahman. 416.

hitvaa maanusakaM yogaM dibbaM yogaM upachchagaa
sabba-yoga-visaMyuttaM tam ahaM bruumi braahmaNaM. 417

He who has abandoned human bonds, and transcended those of
heaven, liberated from all bonds - that is what I call a brahmin. 417

417. He who has abandoned all human ties and transcended even the
celestial ties; who is truly free from all attachments -- him I call a
Brahman. 417.

hitvaa ratiM cha aratiM cha siiti-bhuutaM nir-uupadhiM
sabba-lok'aabhibhuM viiraM tam ahaM bruumi braahmaNaM. 418

He who has abandoned pleasure and displeasure, is cooled off and
without further fuel, the hero who has conquered all worlds - that is
what I call a brahmin. 418

418. He who has put aside what gives pleasure as well as what gives
pain, who is passionless and free from the causal seeds of existence
(*nirupadhi*), the hero who has conquered all the worlds -- him I call
a Brahman. 418.

chutiM yo vedi sattaanaM upapattiM cha sabbaso
asattaM sugataM buddhaM tam ahaM bruumi braahmaNaM. 419

He who has seen the passing away and rebirth of all beings, free of
clinging, blessed, awakened - that is what I call a brahmin. 419

419. He who has all knowledge concerning the death and rebirth of
all beings, is unattached, who is content in himself (*sugata*), and
enlightened (*buddha*) -- him I call a Brahman. 419.

yassa gatiM na jaananti devaa gandhabba-maanusaa
khiiN'aasavaM arahantaM tam ahaM bruumi braahmaNaM. 420

He whose path devas, spirits and men cannot know, whose inflowing
thoughts are ended, a saint - that is what I call a brahmin. 420

420. He whose path is unknown to devas, gandharvas and men, who
has nullified all sensuous influxes and is a Holy One (*arahant*) --
him I call a Brahman. 420.

yassa pure cha pachchhaa cha majjhe cha n'atthi kiñchanaM
akiñchanaM anaadaanaM tam ahaM bruumi braahmaNaM. 421

He who has nothing of his own, before, after or in between,
possessionless and without attachment - that is what I call a brahmin. 421
421. He who has no longing for what is ahead, behind, or in the
middle, who possesses nothing and is attached to nothing -- him I
call a Brahman. 421.

usabhaM pavaraM viiraM mah'esiM vijit'aavinaM
anejaM nhaatakaM buddhaM tam ahaM bruumi braahmaNaM. 422

Bull-like, noble, a hero, a great sage, and a conqueror, he who is
motionless of mind, washed clean and awakened - that is what I call a
brahmin. 422
422. He who is fearless (as a bull), distinguished and heroic, a great
sage, a conqueror; who is entirely free from craving and who has
washed off all impurities, an Enlightened One -- him I call a
Brahman. 422.

pubbe-nivaasaM yo vedi sagg'aapaayaM cha passati
atho jaati-kkhayaM patto abhiñña-vosito muni
sabba-vosita-vosaanaM tam ahaM bruumi braahmaNaM. 423

He who has known his former lives and can see heaven and hell
themselves, while he has attained the extinction of rebirth, a seer,
master of transcendent knowledge, and master of all masteries - that
is what I call a brahmin. 423
423. He who knows his former abodes (his lives), who perceives
(through spiritual insight) both heaven and hell, who has reached the
end of all births, who has perfected himself in wisdom; such a sage
who has accomplished all that ought to be accomplished (on the
sublime path) -- him I call a Brahman. 423.

THUS ENDS THE (exoteric) DHAMMAPADA

historical material on this edition

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[Last updated: 25 October 1993]

[Note: Missing "h" in the word "paridahissati", verse 9, is now added]

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Translation by John Richards
Presented to the public domain 28.5.94

January 6 2000

tph-ed note on conversion

The Pali was received in a an encoding which, while information rich, was not phonetically friendly. Conversion to the present encoding was carried out accoreding to this table.

64 @ 2013 aa
91 [14 aa
36 \$ 253 ii
35 # 135 uu
60 < 63 n
61 = 1 R
62 > 1457 M
125 } 76 D
92 \ 1 D
95 _ 19 L
123 { 179 T
37 % 240 N
126 ~ 278 ñ
165 ◆ 1 ñ
c 710 ch

END

[To Top of Document](#)

Commonly used Pali terms and their Sanskrit equivalents.

Many words that are similar in Pali and Sanskrit have in the course of time acquired divergent connotations. This Glossary is intended merely to aid readers, who have some acquaintance with Sanskrit philosophical terms, to recognize their etymological parallels in the Pali text of the *Dhammapada*.

In the transliteration of both Pali and Sanskrit, the character *c* represents the sound *ch* as in the English word chair. The aspirate consonants (kh, th, ph, etc) are pronounced (as in blockhead or godhead).

PALI

(SANSKRIT) -- MEANING; VERSE

accuta

(acyuta) -- permanent, imperishable (lit, unscattered, unfallen); 225

adicca-

[patha] (aditya) -- (path of) the sun; 175

agg

(agni) -- fire; 107, 136, 392

ahimsa

(ahimsa) -- harmlessness, non-violence; 261, 270, 300

akasa

(akasa) -- "shining": sky, space, ether; 92, 175, 254

akkhara

(akshara) -- science of sounds, phonetics; also imperishable; 352

amata

(amrita) -- immortality; 21

anatta

(anatman) -- nonself; 279

appamada

(apramada) -- vigilance, conscientiousness; chapter II

arahant

(arhant, arhat) -- worthy; the worthy one; chapter VII

ariya

(arya) -- noble; 22, 164, 208

atta

(n) (atman) -- self; chapter XII

avijja

(avidya) -- ignorance; 243

bala

(bala) -- orig young, unable to speak; ignorant, foolish; chapter V

In Sanskrit bala means a boy or young one; in Pali, however, Buddha used the word to denote a childish person, by extension, a fool; for boy or child he used balaka

bhadra

(bhadra) -- auspicious, lucky, fortunate; 119-20, 143 `

bhikkhu

(bhikshu) -- mendicant, monk; chapter XXV

brahmacarin

(brahmacarin) -- leading a pure and holy life; a celibate student; 142

brahmana

(brahmana) -- one who leads a pure, ascetic life; chapter XXVI

buddha

(buddha) -- enlightened; passim

Buddha

(Buddha) -- Awakened One, Enlightened One; passim

cakka

(cakra) -- wheel; 1

canda

(candra) -- the moon; 172-3, 413

candima

(candramas) -- luminous, shiny; the moon; 172, 208, 387

chaya

(chaya) -- shadow; 2

citta

(citra) -- to be bright, resplendent; 151, 171

citta

(citta) -- heart, mind, attentiveness; chapter III

dalha

(dridha, [drilha]) -- resolute, strong [to hold fast, bind]; 23, 61, 112, 313

danda

(danda) -- rod, stick; chapter X

dassana

(darsana) -- sight, vision ; 206, 210

adassana --

blindness, not seeing; 210

deva

(deva) -- god, divine being; 105, 420

dhamma

(dharma) -- "foundation, support": law, justice, doctrine, nature, truth, morality, and good conduct; passim

dhammattha

(dharmastha) -- standing in the dhamma, just, righteous; chapter XIX

dhuva

(dhruva) -- permanent, constant (also name of the Pole Star); 147

dosa

(dosa) -- anger, ill will; see raga and moha, cf nibbana; 20, 251

dukkha

(duhkha) -- pain, suffering, diseases, discord ; passim

gandhabba

(gandharva) -- heavenly musician: angelic being, demigod; 105, 420

gutta

(gupta) -- guarded, protected; passim

hamsa

(hamsa) -- swan, goose; 175

himsa

(himsa) -- injury, hurting, killing; 132

iddh

(iriddhi, siddhi) -- potency, accomplishment; psychic power(s);175

jana

(jana) -- creature, entity, people; 99, 249, 320

jara

(jara) -- old age, decrepitude; chapter XI

jhana

(dhyana) -- meditation, thought, reflection; 181, 372

kama

(kama) -- desire; 48, 186-7, 401, 415

kamma

(karman) -- doing, action, result of action; passim

kasava, kasaya

(kashaya) -- "brown": yellow robe of a Buddhist monk; 9-10

khandha

(skandha) -- collection, mass, aggregates: "elements of sensory existence"; 374

khanti

(i) (kshanti) -- patience, forbearance, forgiveness; 184, 399

khattiya

(kshatriya) -- warrior or ruling caste; 294

khetta

(kshetra) -- field; 356-9

kodha

(krodha) -- anger; chapter XVII

loka

(loka) -- space, world; 44, 45, chapter XIII

macca

(martya) -- mortal; 53, 141, 182

maccu

(mrityu) -- death; also god of death; cf mara, yama; passim

magga

(marga) -- path; chapter XX

mala

(mala) -- impurity, stain, dirt; 239, 243

mana

(s) (manas) -- mind; 1, 2

mara

(mara) -- death, the evil one, tempter; passim

metta

(maitra) -- compassionate, friendly; 368

(mitra

) benevolent

micchaditthi

(mithyadrishhti) -- wrong views, heresy; 167, 316

moha

(moha) -- delusion, folly; see dosa, raga; cf nibbana; 20, 251

mokkha

(moksha) -- release, freedom, emancipation; the final deliverance; 37

mutta

(mukta) -- freed, set free from worldly existence; 20, 90, 348

naga

(naga) -- serpent, elephant of great stature; chapter XXIII

nibbana

(nirvana*) -- dousing (of a flame), dying out of raga, dosa and moha, the three basic character defects; passim *This is not a negative state, but a condition beyond ordinary comprehension. It is the annihilation of craving, hatred, and ignorance.

nicca

(nitya) -- constant, perpetual; 23, 109, 206, 293

niraya

(niraya) -- destruction, hell; chapter XXII; passim

pabbajita

(pravrajita) -- a homeless monk; 74, 388

pada

(pad, pad) -- foot, step, path, track; 179, 273

pakinnaka

(pakinnaka) -- scattered, miscellaneous; chapter XXI

pana

(prana) -- breath of life, vitality; 246-7

pandita

(pandita) -- wise, sage; pandit; chapter VI

panna

(prajna) -- intelligence, wisdom, insight; 38, 111, 152, 372

pannasila

(prajnasila) -- higher intelligence and virtue; 229

papa

(papa) -- suffering, evil; chapter IX

parinibbana

(parinirvana) -- complete extinction of khanda-life; final release of an Arhat after destruction of physical body; 89

Patimokkha

(Pratimoksha) -- monastic precepts; discipline (Vinaya) for monks; 185, 375

phala

(phala) -- ripe fruit, result, consequence; 66, 178

piya

(priya) -- dear, friend, amiable; chapter XVI

puja

(puja) -- honor, reverence, devotion; 73, 106-7

puppha

(pushpa) -- flower; chapter IV

putta

(putra) -- son, young of animal, offspring; 62, 84, 345

raga

(raga) -- passion, lust; see dosa and moha; cf nibbana; 20, 251

raja

(raja) -- king; 295

sabba

(sarva) -- all, whole; 129-30, 183, 353-4

sacca

(satya) -- real, true; truth; 393, 408

saddha-assaddha

(sraddha) -- faith, trust, devotion not credulous or dependent on faith; 8,144, 97

sadhu

(sadhu) -- virtuous, honorable, meritorious; 35, 67-8, 206

sagga

(svarga) -- heaven; 174

sahassa

(sahasra) -- a thousand; chapter VIII

samadhi

(samadhi) -- concentration; exalted state of consciousness; 271

samana

(sramana) -- religious recluse; 184, 265

samsara

(samsara) -- "moving about continuously": the chain of births and deaths; 95, 302, 414

sannojana-samyojana

(samyojana) -- fetters that bind one to the wheel of rebirth; 221

sarira

(sarira) -- physical body; 151

sota

(srotas) -- stream; 339-40

Sugata

(Sugata) -- "happily gone": after death; faring well; Buddha; 18, 419

sukha

(sukha) -- happy, pleasant, blessed; 118, 194, chapter XV, 331

sukka

(sukla) -- light, pure, bright, white; 87

sunnata

(sunyata) -- emptiness (nibbana), the Void; 92

tanha

(trishna) -- thirst, craving; 154, 334, 349

thana

(sthana) -- condition, state, stance; 137, 225

vaca

(vak, vac) -- voice, word, speech; 232, 281

vagga

(varga) -- chapter, section; all chapter headings

vana 1

(vrana) -- wound, sore; 124

vana 2

(vana) -- forest, jungle (of desires); 283-4, 324, 344

vijana

(vijana) -- understanding, knowing; 6, 64-5

vinnana

(vijnana) -- cognition, consciousness, one of the five khandhas; 41

viriya

(virya) -- vigor, energy, exertion; 112

yama

(yama) -- god of death; passim

yamaka

(yamaka) -- double, twin; chapter I

yoga

(yoga) -- "yoke": connection, bond, means; 282, 417

THE FOUR NOBLE TRUTHS

cattari ariyasaccani

(catvari aryasatyani) -- four noble truths

1) dukkha

(dukkha) -- ill, pain, sorrow

2) samudaya

(samudaya) -- origin, cause of ill

3) nirodha

(nirodha) -- destruction of ill, cessation of ill

4) magga

(marga) -- road, way

THE NOBLE EIGHTFOLD PATH

ariya atthangika magga

(aryashtaga marga) -- noble eightfold path

1) sammaditthi

(samyagdrishti) -- right insight, right understanding, right vision

2) sammasamkappa

(samyaksamkalpa) -- right aspiration, right thoughts [right thoughts in the Theravada terminology denote the thoughts free from ill will, hatred, and jealousy]

3) sammavaca

(samyagvac) -- right speech

- 4) sammakammanta
(samyakkarmanta) -- right action
 - 5) sammajiva
(samyagajiva) -- right livelihood, right living
 - 6) sammavayama
(samyagvyayama) right effort
 - 7) sammasati
(samyaksmriti) -- right memory, right mindfulness
 - 8) sammasamadhi
(samyaksamadhi) -- right concentration
-

APPENDIX

***Dhammapada* palm leaf manuscripts (750-1815 A.D.)**

The following are some of the rarest *Dhammapada* manuscripts, their commentaries, subcommentaries, and also commentaries on commentaries, with the monastery libraries where they are housed. The translator elected to visit the easily accessible Vihara libraries. The student may be interested to note that there are more than 950 recognized monastery libraries where he may find other compilations on *Dhammapada* which have never seen the light in print. Even in the British Library are different compilations of this scripture; and photostat copies of them may be obtained in Sinhalese script, Burmese script, or in Cambodian characters. Their reference numbers are:

- a) Sinhalese-Pali, I - 151 b and II - 551 W II (I).
- b) Burmese, leaves 126 (K-T) Or 6454 A.P.
- c) Cambodian characters, 360 leaves incomplete Or 1273 P.

I. *Dhammapadam* (Pali)

- Subadrarama Vihara Monastery of Rt. Venerable Dharmapala Nayaka Thera, Batapola
- Abhinavaramaya, Kosgoda
- Pushparama Maha Viharaya, Balapitiya

There are more than 236 monastery libraries where palm leaf manuscripts of this work are preserved.

II. *Dhampiya* (Sinhalese)

- Totagamu Raja Maha Viharaya, Telwatta
- Rankoth Viharaya, Ambalangoda

- Gintota Purana Pirivena, Gintota, near Galle

III. *Dhammapada Attha Katha* (commentary on the legends of *Dhammapada*)

- Gangarama Viharaya, Pitigala
- Bodhimalu Raja Maha Viharaya, Bentota
- Siri Sobhanaramaya, Kahawa, Telwatta

This text is available also in 265 other monastery libraries.

IV. *Dhammapada Sannaya* (verbatim Sinhalese translation of *Dhammapada* with the Pali text)

- Paramananda Viharaya, Minuwangoda, Galle
- Thuparamaya, Gintota
- Vijayananda Maha Viharaya, Galle

The same palm leaf manuscript is available at 230 other monastery libraries.

V. *Dhammapada Vyakhyaya* (commentary on *Dhammapada*)

- Svetabimbaramaya, Bope, Galle
- Ahangama Maha Viharaya, Ahangama
- Saddharmakara Pirivena, Pinwatta, Panadura

Available at eight other monastery libraries.

VI. *Dhammapada Varnana* (explanatory commentary on *Dhammapada* in Sinhalese)

- Vevurukannala Maha Viharaya, Dikwella
- Ambarikkaramaya, Balapitiya
- Naradda Purana Viharaya, Hakmana

Available at about four other monastery libraries.

VII. *Dhammapada Katha* (*Dhammapada* stories)

- Ratna-Giri Purana Viharaya, Ganegama, Baddegama
- Sudarshanarama, Denipitiya
- Jayarnaha Viharaya, Rekawa, Netolpitiya

There are only two other places where the palm leaf manuscript of this work is available.

VIII. *Dhammapada Atuvava* (Sinhalese commentary on *Dhammapada*)

- Abayasinharamaya, Maradana, Colombo
- Sailabimbaramaya, Dodanduwa,
- Ananddramaya, Kitulampitiya, Galle

There are more than 270 other monasteries where palm leaf manuscripts of this work are housed.

IX. *Dhammapada Purana Sannaya* (ancient Sinhalese commentary on *Dhammapada*)

- Ganegodalle Raja Maha Viharaya, Kosgoda
- Jetavana Pirivena Raja Maha Viharaya, Akuressa

There are only two places where this work is available.

X. *Dhammapada Gatha Desu Aya* (individuals to whom the *Dhammapada* Gathas were preached)

Only one copy of this palm leaf manuscript is available. It is housed in the monastery library of Nyagrodharamaya, Gonapeenuwala, Hikkaduwa.

XI. *Dhammapada Vistara Sannaya* (a comprehensive verbatim Sinhalese rendition with copious notes)

This rare manuscript is available only at the monastery library of Sunandarama Viharaya, Unawatuna, Galle.

Acknowledgements

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