

The Dhammapada

also known as The Path to Truth

also known as The Buddha's Path of Wisdom

also known as Path of Virtue: A Collection of Verses Being One of the Canonical Books of the Buddhists

also known as The Treasury of Truth



Variant **a**: Edited (the translation is based on Narada Mahathera's) by **Bhikkhu Pesala**;

Variant **b**: Translated by **Acharya Buddharakkhita**;

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Chapter 1 — Yamaka Vagga — The Twin Verses
 — *The Pairs — The Twin-Verses — Twin Verses —*
20 verses

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SUFFERING IS MIND-MADE

SUFFERING FOLLOWS THE EVIL-DOER

1a. Mind is the forerunner of (all evil) states. Mind is chief; and they are mind-made. If one speaks or acts with a corrupt mind, suffering follows as the wheel follows the hoof of the ox.

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

1c. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

1d. Mind precedes all knowables,
 mind's their chief, mind-made are they.

If with a corrupted mind
 one should either speak or act
 dukkha follows caused by that,
 as does the wheel the ox's hoof.

HAPPINESS IS MIND-MADE

HAPPINESS FOLLOWS THE DOER OF GOOD

2a. Mind is the forerunner of (all good) states. Mind is chief, and they are mind-made. If one speaks or acts with a pure mind, happiness follows as one's own shadow that never leaves.

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

2c. All that we are is the result of what we have

thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

2d. Mind precedes all knowables,
 mind's their chief, mind-made are they.

If with a clear, a confident mind
 one should either speak or act,
 happiness follows caused by that,
 as one's shadow ne'er departing.

HATRED IS NEVER APPEASED BY HATRED

UNCONTROLLED HATRED LEADS TO HARM &

OVERCOMING ANGER

3a. "He abused me, he beat me, he defeated me, he robbed me," in those who harbour such thoughts hatred is not appeased.

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

3c. "He abused me, he beat me, he defeated me, he robbed me,"--in those who harbour such thoughts hatred will never cease.

3d. Who bear within them enmity:
 "He has abused and beaten me,
 defeated me and plundered me",
 hate is not allayed for them.

4a. "He abused me, he beat me, he defeated me, he robbed me," in those who do not harbour such thoughts hatred is appeased.

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

4c. "He abused me, he beat me, he defeated me, he robbed me,"--in those who do not harbour such thoughts hatred will cease.

4d. Who bear within no enmity:
 "He has abused and beaten me,

defeated me and plundered me”,
hate is quite allayed for them.

HATRED IS CONQUERED BY LOVE

HATRED IS OVERCOME ONLY BY NON-HATRED

5a. Hatred never ceases through hatred in this world;
through love alone does it cease. This is an eternal law.

5b. Hatred is never appeased by hatred in this world.
By non-hatred alone is hatred appeased. This is a law
eternal.

5c. For hatred does not cease by hatred at any time:
hatred ceases by love, this is an old rule.

5d. Never here by enmity
are those with enmity allayed,
they are allayed by amity,
this is a timeless Truth.

QUARRELS DESTROY BOTH PARTIES

RECOLLECTION OF DEATH BRINGS PEACE

6a. The others know not that in this quarrel we
perish; those who realise it, have their quarrels calmed
thereby.

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

6c. The world does not know that we must all come
to an end here;--but those who know it, their quarrels
cease at once.

6d. Still others do not understand
that we must perish in this world,
those who understand this,
their quarrels are allayed.

THE WEAK SUCCUMB TO TEMPTATION

SLOTH DEFEATS SPIRITUALITY & SPIRITUAL STRENGTH IS

UNDEFEATABLE

7a. Whoever lives contemplating pleasant things,
with senses unrestrained, in food immoderate, indolent,
inactive, Mara overthrows, as the wind (overthrows) a
weak tree.

7b. Just as a storm throws down a weak tree, so does

Mara overpower the man who lives for the pursuit of
pleasures, who is uncontrolled in his senses, immoderate
in eating, indolent, and dissipated. **1**

1 *Mara*: the Tempter in Buddhism, represented in the
scriptures as an evil-minded deity who tries to lead
people from the path to liberation. The commentaries
explain Mara as the lord of evil forces, as mental
defilements and as death.

7c. He who lives looking for pleasures only, his
senses uncontrolled, immoderate in his food, idle, and
weak, Mara (the tempter) will certainly overthrow him,
as the wind throws down a weak tree.

7d. One who beauty contemplates,
whose faculties are unrestrained,
in food no moderation knows,
is languid, who is indolent:
that one does Mara overthrow
as wind a tree of little strength.

8a. Whoever lives contemplating repulsive things,
with senses restrained, in food moderate, full of faith, full
of sustained energy, Mara does not overthrow, as the
wind (does not overthrow) a rocky mountain.

8b. Just as a storm cannot prevail against a rocky
mountain, so Mara can never overpower the man who
lives meditating on the impurities, who is controlled in
his senses, moderate in eating, and filled with faith and
earnest effort. **2**

2 *The impurities (asubha)*: subjects of meditation
which focus on the inherent repulsiveness of the body,
recommended especially as powerful antidotes to lust.

8c. He who lives without looking for pleasures, his
senses well controlled, moderate in his food, faithful and
strong, him Mara will certainly not overthrow, any more
than the wind throws down a rocky mountain.

8d. One who foulness contemplates,
whose faculties are well-restrained,
in food does moderation know,
is full of faith, who's diligent:

that one no Mara overthrows,
as wind does not a rocky mount.

THE IMPURE ARE NOT WORTHY OF THE ROBE

THOSE WHO DO NOT DESERVE THE STAINED ROBE & THE VIRTUOUS DESERVE THE STAINED ROBE

9a. Whoever, unstainless, without self control and truthfulness, should don the yellow robe, is not worthy of it.

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

9c. He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards temperance and truth, is unworthy of the yellow dress.

9d. One who wears the stainless robe
who's yet not free from stain,
without restraint and truthfulness
for the stainless robe's unfit.

10a. He who is purged of all stain, is well-established in morals and endowed with self-control and truthfulness, is worthy of the yellow robe.

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

10c. But he who has cleansed himself from sin, is well grounded in all virtues, and regards also temperance and truth, he is indeed worthy of the yellow dress.

10d. But one who is self-cleansed of stain,
in moral conduct firmly set,
having restraint and truthfulness
is fit for the stainless robe.

RIGHT THOUGHT LEADS TO REALISATION

FALSE VALUES BAR SPIRITUAL PROGRESS & TRUTH ENLIGHTENS

11a. In the unreal they imagine the real, in the real they see the unreal — they who entertain (such) wrong thoughts never realise the essence.

11b. Those who mistake the unessential to be

essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential.

11c. They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

11d. Conceiving the real in unreality
while seeing unreal the truly real,
roaming fields of thought ill-formed:
never they at the real arrive.

12a. What is real they regard as real, what is unreal they regard as unreal — they who entertain right thoughts realise the essence.

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

12c. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

12d. That which is real they know as real,
that unreal, to be unreal;
roaming fields of thought well-formed
they at the real arrive.

LUST PENETRATES AN UNDEVELOPED MIND

LUST PENETRATES UNTRAINED MIND & THE DISCIPLINED MIND KEEPS LUST AWAY

13a. Even as rain penetrates as ill-thatched house, so does lust penetrate an undeveloped mind.

13b. Just as rain breaks through an ill-thatched house, so passion penetrates an undeveloped mind.

13c. As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

13d. Even as rain does penetrate
a house that's badly thatched,
likewise lust does penetrate
the mind uncultivated.

14a. Even as rain does not penetrate a well-thatched house, so does lust not penetrate a well-developed mind.

14b. Just as rain does not break through a wellthatched house, so passion never penetrates a well-

developed mind.

14c. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

14d. As rain does never penetrate a house that is well-thatched, so lust does never penetrate the mind well-cultivated.

EVIL-DOERS GRIEVES HERE AND HEREAFTER

SORROW SPRINGS FROM EVIL DEEDS

15a. Here he grieves, hereafter he grieves. In both states the evil-doer grieves. He grieves, he is tormented, perceiving the impurity of his own deeds.

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

15c. The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

15d. Here one grieves, one grieves hereafter, in both wise does the evil-doer grieve; one grieves and is afflicted, one's own base kammās seeing.

THE GOOD REJOICE HERE AND HEREAFTER

GOOD DEEDS BRING HAPPINESS

16a. Here he rejoices, hereafter he rejoices. In both states the doer of good rejoices. He rejoices, he exults, perceiving the purity of his own deeds.

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

16c. The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work.

16d. Here one joys, one joys hereafter, in both wise does the merit-maker joy; one joys and one rejoices, one's own pure kammās seeing.

EVIL-DOERS LAMENT HERE AND HEREAFTER

EVIL ACTION LEADS TO TORMENT

17a. Here he laments, hereafter he laments. In both states the evil-doer laments. "I have done evil," he laments. He laments again, having gone to a woeful state.

17b. The evil-doer suffers here and hereafter; he suffers in both the worlds. The thought, "Evil have I done," torments him, and he suffers even more when gone to realms of woe.

17c. The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

17d. Here one burns, one burns hereafter, in both wise does the evil-doer burn; 'Evil I've done', remorsefully one burns, and more, one burns passed to realms of woe.

THE GOOD ARE HAPPY HERE AND HEREAFTER

VIRTUOUS DEEDS MAKE ONE REJOICE

18a. Here he is happy, hereafter he is happy. In both states the doer of good is happy. "Good have I done" (thinking thus), he is happy. Furthermore, he is happy, having gone to a blissful state.

18b. The doer of good delights here and hereafter; he delights in both the worlds. The thought, "Good have I done," delights him, and he delights even more when gone to realms of bliss.

18c. The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

18d. Here one's glad, one's glad hereafter in both wise is the merit-maker glad; 'Merit I've made', serenely one is glad, and more, one's glad passed to blissful states.

LEARNING WITHOUT PRACTICE IS NO USE

FRUITS OF RELIGIOUS LIFE THROUGH PRACTICE & PRACTICE ENSURES FULFILMENT

19a. Though much he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who counts others' kine. He has no share in the fruits of the holy life.

19b. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others – he does not partake of the blessings of the holy life.

19c. The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

19d. Though many sacred texts he chants
the heedless man's no practicer,
as cowherd counting others' kine
in samanaship he has no share.

20a. Though little he recites the sacred texts, but acts in accordance with the teaching, forsaking lust, hatred and ignorance, truly knowing, with mind well freed, clinging to nothing here and hereafter, he shares the fruits of the holy life.

20b. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world – he indeed partakes of the blessings of a holy life.

20c. The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

20d. Though few the sacred texts he chants
in Dhamma does practice run,
clear of delusion, lust and hate,
wisdom perfected, with heart well-freed.

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Chapter 2 — Appamada Vagga — Heedfulness —

**Heedfulness — On Earnestness — Heedfulness —
12 verses**

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THE HEEDLESS ARE LIKE THE DEAD

FREEDOM IS DIFFICULT

21a. Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die; the heedless are like the dead.

21b. Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already. **3**

3 *The Deathless (amata)*: Nibbana, so called because those who attain it are free from the cycle of repeated birth and death.

21c. Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

21d. Heedfulness is the Deathless path,
heedlessness, the path to death.
Those who are heedful do not die,
heedless ones are like the dead.

22a. Distinctly understanding this, the heedful wise ones rejoice in heedfulness, delighting in the realm of the Noble Ones.

22b. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones. **4**

4 *The Noble Ones (ariya)*: those who have reached any of the four stages of supramundane attainment leading irreversibly to Nibbana.

22c. Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect).

22d. The wise then, recognising this
as the distinction of heedfulness,
pleased with the spheres of Noble Ones,
in heedfulness rejoice.

23a. The constantly meditative, the ever steadfast ones realise the bond-free, supreme nibbana.

23b. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana, the incomparable freedom from bondage.

23c. These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

23d. They meditate persistently,
constantly they firmly strive,
the steadfast to Nibbana reach,
the Unexcelled, Secure from bonds.

THE ENERGETIC PROSPER

GLORY OF THE MINDFUL INCREASES

24a. The glory of him who is energetic, mindful, pure in deed, considerate, self-controlled, right-living, and heedful steadily increases.

24b. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and selfcontrolled, righteous and heedful.

24c. If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,--then his glory will increase.

24d. Assiduous and mindful,
pure kamma making, considerate,
restrained, by Dhamma heedful living,
for one such spreads renown.

THE WISE PROTECT THEMSELVES

ISLAND AGAINST FLOODS

25a. By sustained effort, earnestness, discipline, and self-control let the wise man make for himself an island, which no flood can overwhelm.

25b. By effort and heedfulness, discipline and selfmastery, let the wise one make for himself an island which no flood can overwhelm.

25c. By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an

island which no flood can overwhelm.

25d. By energy and heedfulness,
by taming and by self-control,
the one who's wise should make an isle
no flood can overwhelm.

BE HEEDFUL

TREASURED MINDFULNESS & MEDITATION LEADS TO BLISS

26a. The ignorant, foolish folk indulge in heedlessness; the wise man guards earnestness as the greatest treasure.

26b. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure.

26c. Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

26d. Foolish folk of little wit
in heedlessness indulge,
the one who's wise guards heedfulness
kin to the greatest wealth.

27a. Indulge not in heedlessness; have no intimacy with sensual delights. The earnest meditator obtains abundant bliss.

27b. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness.

27c. Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.

27d. Don't indulge in heedlessness!

Don't come near to sexual joys!

The heedful and contemplative
attains abundant bliss.

CONQUER HEEDLESSNESS BY HEEDFULNESS

THE SORROWLESS VIEW THE WORLD

28a. When a wise man discards heedlessness by heedfulness, he, free from sorrow, ascends to the palace of wisdom and surveys the sorrowing ignorant folk as a

mountaineer surveys those below.

28b. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

28c. When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

28d. When one who's wise does drive away heedlessness by heedfulness, having ascended wisdom's tower steadfast, one surveys the fools, griefless, views the grieving folk, as mountaineer does those below.

THE HEEDFUL FAR OUTSTRIP THE LAZY

THE MINDFUL ONE IS WAY AHEAD OF OTHERS

29a. Heedful among the heedless, wide awake among the slumbering, the wise man advances as does a swift horse, leaving a weak jade behind.

29b. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade.

29c. Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

29d. Among the heedless, heedful, among the sleepy, wide awake. As the swift horse outruns a hack so one of good wisdom wins.

HEEDFULNESS LEADS TO SOVEREIGNTY

MINDFULNESS MADE HIM CHIEF OF GODS

30a. By earnestness Maghava rose to the lordship of the gods. Earnestness is ever praised; negligence is ever despised.

30b. By Heedfulness did Indra become the overlord

of the gods. Heedfulness is ever praised, and heedlessness ever despised. **5**

5 *Indra*: the ruler of the gods in ancient Indian mythology.

30c. By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

30d. Heedfulness is always praised, heedlessness is ever blamed.

By heedfulness did Magha go to lordship of the gods.

THE HEEDFUL PROGRESS QUICKLY

THE HEEDFUL ADVANCE

31a. The monk who delights in heedfulness, and looks with fear on heedlessness, advances like fire, burning all fetters great and small.

31b. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters, small and large.

31c. A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

31d. The bhikkhu liking heedfulness, seeing fear in heedlessness, advances as a conflagration burning fetters great and small.

THE HEEDFUL ARE CLOSE TO NIBBANA

THE HEEDFUL ADVANCES TO NIBBANA

32a. The monk who delights in heedfulness, and looks with fear on heedlessness, is not liable to fall. He is in near to nibbana.

32b. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbana.

32c. A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)--he is close upon

Nirvana.

32d. The bhikkhu liking heedfulness,
seeing fear in heedlessness,
never will he fall away,
near is he to Nibbana.

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**Chapter 3 — Citta Vagga — The Mind — The
Mind — Thought — Mind — 11 verses**

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STRAIGHTEN THE FICKLE MIND

**THE WISE PERSON STRAIGHTENS THE MIND & THE
FLUTTERING MIND**

33a. The flickering, fickle mind, difficult to guard,
difficult to control — the wise person straightens it as a
fletcher straightens an arrow.

33b. Just as a fletcher straightens an arrow shaft,
even so the discerning man straightens his mind – so
fickle and unsteady, so difficult to guard.

33c. As a fletcher makes straight his arrow, a wise
man makes straight his trembling and unsteady thought,
which is difficult to guard, difficult to hold back.

33d. Mind agitated, wavering,
hard to guard and hard to check,
one of wisdom renders straight
as an arrow-maker with a shaft.

34a. Like a fish that is drawn from its watery abode
and thrown upon land, even so does this mind flutter.
Hence should the realm of the passions be shunned.

34b. As a fish when pulled out of water and cast on
land throbs and quivers, even so is this mind agitated.
Hence should one abandon the realm of Mara.

34c. As a fish taken from his watery home and
thrown on dry ground, our thought trembles all over in
order to escape the dominion of Mara (the tempter).

34d. As fish from watery home
is drawn and cast upon the land,
even so flounders this mind
while Mara's Realm abandoning.

CONTROL THE MIND WELL

RESTRAINED MIND LEADS TO HAPPINESS

35a. The mind is hard to restrain, swift, it flies
wherever it likes: To control it is good. A controlled mind
is conducive to happiness.

35b. Wonderful, indeed, it is to subdue the mind, so
difficult to subdue, ever swift, and seizing whatever it
desires. A tamed mind brings happiness.

35c. It is good to tame the mind, which is difficult to
hold in and flighty, rushing wherever it listeth; a tamed
mind brings happiness.

35d. The mind is very hard to check
and swift, it falls on what it wants.
The training of the mind is good,
a mind so tamed brings happiness.

GUARD THE MIND WELL

PROTECTED MIND LEADS TO HAPPINESS

36a. The mind is very hard to perceive, extremely
subtle, flits wherever it lists. Let the wise person guard it;
a guarded mind is conducive to happiness.

36b. Let the discerning man guard the mind, so
difficult to detect and extremely subtle, seizing whatever
it desires. A guarded mind brings happiness.

36c. Let the wise man guard his thoughts, for they
are difficult to perceive, very artful, and they rush
wherever they list: thoughts well guarded bring
happiness.

36d. The mind is very hard to see
and fine, it falls on what it wants.
One who's wise should guard the mind,
a guarded mind brings happiness.

FREEDOM FROM MARA

DEATH'S SNARE CAN BE BROKEN BY A TAMED MIND

37a. Faring far, wandering alone, bodiless, lying in a
cave, is the mind. Those who subdue it are freed from
the bond of Mara.

37b. Dwelling in the cave (of the heart), the mind,
without form, wanders far and alone. Those who subdue

this mind are liberated from the bonds of Mara.

37c. Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Mara (the tempter).

37d. Drifting far, straying all alone,
formless, recumbent in a cave.

They will be free from Mara's bonds
who do restrain this mind.

THE VIGILANT HAVE NO FEAR

WISDOM DOES NOT GROW IF MIND WAVERS & THE WIDE-AWAKE IS UNFRIGHTENED

38a. He whose mind is not steadfast, he who knows not the true doctrine, he whose confidence wavers — the wisdom of such a one will never be perfect.

38b. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers.

38c. If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

38d. One of unsteady mind,
who doesn't know True Dhamma,
who is of wavering confidence
wisdom fails to win.

39a. He whose mind is not soaked (by lust) he who is not affected (by hatred), he who has transcended both good and evil — for such a vigilant one there is no fear.

39b. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit. **6**

6 The Arahat is said to be beyond both merit and demerit because, as he has abandoned all defilements, he can no longer perform evil actions; and as he has no more attachment, his virtuous actions no longer bear kammic fruit.

39c. If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good

or evil, then there is no fear for him while he is watchful.

39d. One of unflooded mind,
a mind that is not battered,
abandoning evil, merit too,
no fear for One Awake.

FORTIFY THE MIND AND BE NON-ATTACHED

WEAPONS TO DEFEAT DEATH

40a. Realising that this body is (as fragile) as a jar, establishing this mind (as firm) as a (fortified) city he should attack Mara with the weapon of wisdom. He should guard his conquest and be without attachment.

40b. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Mara with the sword of wisdom. Then, guarding the conquest, remain unattached.

40c. Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress, one should attack Mara (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.

40d. Having known this urn-like body,
made firm this mind as fortress town,
with wisdom-weapon one fights Mara
while guarding booty, unattached.

THE BODY WILL SOON BE CAST ASIDE

WITHOUT THE MIND BODY IS WORTHLESS

41a. Before long, alas! this body will lie upon the ground, cast aside, devoid of consciousness, even as a useless charred log.

41b. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

41c. Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

41d. Not long alas, and it will lie
this body, here upon the earth.
Discarded, void of consciousness,
useless as a rotten log.

AN ILL-DIRECTED MIND CAN DO GREAT HARM

ALL WRONGS ISSUE OUT OF EVIL MINDS

42a. Whatever (harm) a foe may do to a foe, or a hater to a hater, An ill-directed mind can do one far greater (harm).

42b. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.

42c. Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief.

42d. Whatever foe may do to foe,
or haters to those they hate
the ill-directed mind indeed
can do one greater harm.

A WELL-DIRECTED MIND IS OF GREAT BENEFIT**WELL-TRAINED MIND EXCELS PEOPLE**

43a. What neither mother, nor father, nor any other relative can do, A well-directed mind does and thereby elevates one.

43b. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

43c. Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

43d. What one's mother, what one's father,
whatever other kin may do,
the well-directed mind indeed
can do one greater good.

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**Chapter 4 — Puppha Vagga — Flowers —
Flowers — Flowers — Flowers — 16 verses**
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WHO WILL COMPREHEND THIS EARTH?**THE GARLAND-MAKER & THE SEEKER UNDERSTANDS**

44a. Who will comprehend this earth, and this realm of Yama, and this world together with the devas? Who will investigate the well taught Path to Truth, even as an

expert (garland maker) will pick flowers?

44b. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?

44c. Who shall overcome this earth, and the world of Yama (the lord of the departed), and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (right) flower?

44d. Who will comprehend this earth,
the world of Yama, and the gods?
Who discerns the well-taught Dhamma
as one who's skilled selects a flower?

45a. A disciple in training, will comprehend this earth, and this realm of Yama together with the realm of the devas. A disciple in training will investigate the well-taught Path to Truth even as an expert (garlandmaker) will pick flowers.

45b. A striver-on-the-path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would his floral design. **7**

7 *The Striver-on-the-Path (sekha)*: one who has achieved any of the first three stages of supramundane attainment: a Stream-enterer, Once-returner, or Non-returner.

45c. The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.

45d. One Trained will comprehend this earth,
the world of Yama, and the gods,
One Trained discerns the well-taught Dhamma
as one who's skilled selects a flower.

LIKE A MIRAGE IS THIS BODY**WHO CONQUERS DEATH?**

46a. Knowing that this body is like bubbles, and fully

understanding its illusory nature, one should destroy the flower-shafts of Mara, and pass beyond the sight of the king of death.

46b. Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Mara's flower-tipped arrows of sensuality, go beyond sight of the King of Death!

46c. He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mara, and never see the king of death.

46d. Having known this froth-like body and wakening to its mirage-nature, smashing Mara's flowered shafts unseen beyond the Death-king go.

SENSUALISTS ARE SWEEPED AWAY BY DEATH

PLEASURE SEEKER IS SWEEPED AWAY

47a. The man who gathers flowers (of sensual pleasure), whose mind is distracted, death carries off as a great flood sweeps away a sleeping village.

47b. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure).

47c. Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village.

47d. For one who has a clinging mind and gathers only pleasure-flowers, Death does seize and carry away as a great flood a sleeping village.

SENSUALISTS DIE UNSATIATED

ATTACHMENT TO SENSES IS FOLLY

48a. Who gathers the flowers (of sensual pleasure), whose mind is distracted, and who is insatiate in desire, the Destroyer brings under his sway.

48b. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure).

48c. Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.

48d. For one of desires insatiate who gathers only pleasure-flowers, for one who has a clinging mind Death the sovereign overpowers.

CAUSE NO INCONVENIENCE TO ANYONE

THE MONK IN THE VILLAGE

49a. As a bee without harming the flower, its colour or scent, flies away, collecting only the honey, even so should the sage wander in the village.

49b. As a bee gathers honey from the flower without injuring its color or fragrance, even so the sage goes on his alms-round in the village. **8**

8 The "sage in the village" is the Buddhist monk who receives his food by going silently from door to door with his alms bowls, accepting whatever is offered.

49c. As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.

49d. Just as a bee in a flower harming neither hue nor scent gathers nectar, flies away, so in towns a Wise One fares.

DISREGARD THE FAULTS OF OTHERS

LOOK INWARD AND NOT AT OTHERS

50a. Disregard the faults of others, things left done and undone by others, but examine the deeds done and not done by oneself.

50b. Let none find fault with others; let none see the omissions and commissions of others. But let one see one's own acts, done and undone.

50c. Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.

50d. Not others' opposition nor what they did or failed to do,

but in oneself should be sought
things done, things left undone.

PRACTICE IS BETTER THAN TEACHING

GOOD WORDS ATTRACT ONLY THOSE WHO PRACTISE & GOOD WORDS PROFIT ONLY THOSE WHO PRACTISE

51a. As a lovely flower that is beautiful, but scentless, the well-spoken word of one who does not practise is fruitless.

51b. Like a beautiful flower full of color but without fragrance, even so, fruitless are the fair words of one who does not practice them.

51c. Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

51d. Just as a gorgeous blossom
brilliant but unscented,
so fruitless the well-spoken words
of one who does not act.

52a. As a lovely flower that is beautiful and fragrant, the well-spoken word of one who practises it bears fruit.

52b. Like a beautiful flower full of color and also fragrant, even so, fruitful are the fair words of one who practices them.

52c. But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.

52d. Just as a gorgeous blossom
brilliant and sweet-scented,
so fruitful the well-spoken words
of one who acts as well.

MUCH GOOD SHOULD BE DONE

THOSE BORN INTO THIS WORLD MUST ACQUIRE MUCH MERIT

53a. As from a heap of flowers many a garland is made, even so, many good deeds should be done by one born a mortal.

53b. As from a great heap of flowers many garlands can be made, even so should many good deeds be done

by one born a mortal.

53c. As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.

53d. As from a mass of flowers
many a garland may be made,
so by one born mortal
should many good deeds be done.

MORALITY BLOWS AGAINST THE WIND

FRAGRANCE OF VIRTUE SPREADS EVERYWHERE & FRAGRANCE OF VIRTUE IS THE SWEETEST SMELL

54a. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, tagara and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction.

54b. Not the sweet smell of flowers, not even the fragrance of sandal, *tagara*, or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly the virtuous man pervades all directions with the fragrance of his virtue. **9**

9 *Tagara*: a fragrant powder obtained from a particular kind of shrub.

54c. The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallika flowers; but the odour of good people travels even against the wind; a good man pervades every place.

54d. The fragrance of flowers drifts with the wind as sandalwood, jasmine or lavender.

The fragrance of virtue o'ersweeps the wind,
all pervasive is virtue of the good.

55a. Sandalwood, tagara, lotus, jasmine: above all these kinds of fragrance, the perfume of virtue is by far the best.

55b. Of all the fragrances – sandal, *tagara*, blue lotus and jasmine – the fragrance of virtue is the sweetest.

55c. Sandal-wood or Tagara, a lotus-flower, or a Vassiki, among these sorts of perfumes, the perfume of virtue is unsurpassed.

55d. Sandalwood or lavender,
lotus or the jasmine great,
of these many fragrances
virtue's fragrance is supreme.

MORALITY IS THE BEST FRAGRANCE

FRAGRANCE OF VIRTUE WAFTS TO HEAVEN

56a. Of little account is the fragrance of tagara or sandal; the fragrance of the virtuous, which blows even among the gods, is supreme.

56b. Faint is the fragrance of *tagara* and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods.

56c. Mean is the scent that comes from Tagara and sandal-wood;--the perfume of those who possess virtue rises up to the gods as the highest.

56d. Faint is this fragrance
of lavender and sandalwood,
but fragrance of the virtuous
soars sublime amongst the gods.

ARAHANTS CANNOT BE TRACED

DEATH CANNOT TRACE THE PATH OF ARAHATS

57a. Mara finds not the path of those who are virtuous, careful in living, and freed by right knowledge.

57b. Mara never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge.

57c. Of the people who possess these virtues, who live without thoughtlessness, and who are emancipated through true knowledge, Mara, the tempter, never finds the way.

57d. Of those with perfect virtue
who dwell in heedfulness,
freed by Final Knowledge:
Mara cannot know their path.

THE WISE OUTSHINE BLIND WORLTLINGS

LOTUS IS ATTRACTIVE THOUGH IN A GARBAGE HEAP & ARAHATS SHINE WHEREVER THEY ARE

58a-59a. As upon a heap of rubbish thrown by the

highway, a fragrant and lovely lotus may grow, even so among worthless beings, a disciple of the Fully Enlightened One outshines the blind worldlings in wisdom.

58b. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing.

59b. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom.

58c, 59c. As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

58d. As beside the high-road
where rubbish in a pit is flung
there flourishes the lotus bloom
fragrant and the mind's delight...

59d. ...So among rubbish-beings,
common humans blind become,
the Perfect Buddha's pupil
Outshines with wisdom bright.

Chapter 5 — Bala Vagga — Fools — The Fool — The Fool — Fools — 16 verses

LONG IS SAMBARA FOR THE FOOLISH

SAMBARA IS LONG TO THE IGNORANT

60a. Long is the night to the wakeful; a journey is long to the weary; long is sambara to fools who do not know the Dhamma.

60b. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth.

60c. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

60d. Long is the night for the sleepless,

long the league for the weary one,
samsara's way is long for fools
who know not Dhamma True.

AVOID COMPANIONSHIP WITH THE FOOLISH

DO NOT ASSOCIATE WITH THE IGNORANT

61a. If, as the disciple fares along, he meets no companion who is better or equal, let him firmly pursue his solitary career. There is no fellowship with the foolish.

61b. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool.

61c. If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

61d. If a wayfarer fails to find one better or one equal, steadfast he should fare alone for with a fool's no fellowship.

ONE IS NOT ONE'S OWN

IGNORANCE BRINGS SUFFERING

62a. "Sons have I; wealth have I"; thus is the fool worried. He himself is not his own. Whence sons? Whence wealth?

62b. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth?

62c. "These sons belong to me, and this wealth belongs to me," with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

62d. "Sons have I, wealth have I", thus the fool is fretful.
He himself is not his own,
how then are sons, how wealth?

THE WISE FOOL

KNOW REALITY – BE WISE

63a. The fool who knows he is a fool is wise in that at

least; the fool who thinks that he is wise is called a fool.

63b. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is a fool indeed.

63c. The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

63d. Conceiving so his foolishness the fool is thereby wise, while 'fool' is called that fool conceited that he's wise.

A FOOL CANNOT APPRECIATE THE DHAMMA

THE IGNORANT CANNOT BENEFIT FROM THE WISE

64a. Though a fool associates with a wise man his whole life, he understands the Dhamma no more than a spoon knows the flavour of soup.

64b. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavor of the soup.

64c. If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

64d. Though all through life the fool might wait upon the wise, no more the Dhamma can he sense than spoon the taste of soup.

THE WISE APPRECIATE THE DHAMMA

PROFIT FROM THE WISE

65a. Though an intelligent person, associates with a wise man for only a moment, he quickly understands the Dhamma as the tongue knows the flavour of soup.

65b. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavor of the soup.

65c. If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.

65d. Though briefly one intelligent

might wait upon the wise,
quickly Dhamma he can sense
as tongue the taste of soup.

BITTER IS THE FRUIT OF EVIL

A SINNER IS ONE'S OWN FOE

66a. Fools of little wit move about with the very self
as their own foe, doing evil deeds the fruit of which is
bitter.

66b. Fools of little wit are enemies unto themselves
as they move about doing evil deeds, the fruits of which
are bitter.

66c. Fools of little understanding have themselves for
their greatest enemies, for they do evil deeds which must
bear bitter fruits.

66d. Fools of feeble wisdom fare
enemies to themselves,
making evil kamma
which is of bitter fruit.

EVIL DEEDS LEAD TO REMORSE

DO WHAT BRINGS HAPPINESS

67a. That deed is not well done, which having done it,
one repents, one weeps with a tearful face, on reaping its
results.

67b. Ill done is that action of doing which one
repents later, and the fruit of which one, weeping, reaps
with tears.

67c. That deed is not well done of which a man must
repent, and the reward of which he receives crying and
with a tearful face.

67d. That kamma's not well-made
from which there is remorse,
of which one senses the result
with weeping and a tear-stained face.

GOOD DEEDS CAUSE NO REPENTANCE

HAPPINESS RESULTS FROM GOOD DEEDS

68a. That deed is well done when, after having done
it, one repents not, and when, with joy and pleasure, one
reaps the fruit thereof.

68b. Well done is that action of doing which one
repents not later, and the fruit of which one, reaps with
delight and happiness.

68c. No, that deed is well done of which a man does
not repent, and the reward of which he receives gladly
and cheerfully.

68d. But well-made is that kamma
which done brings no remorse,
of which one senses the result
with glad mind and with joy.

EVIL-DOERS COME TO GRIEF

SIN YIELDS BITTER RESULTS

69a. As sweet as honey is an evil deed, so thinks the
fool so long as it ripens not; but when it ripens, then he
comes to grief.

69b. So long as an evil deed has not ripened, the fool
thinks it as sweet as honey. But when the evil deed
ripens, the fool comes to grief.

69c. As long as the evil deed done does not bear fruit,
the fool thinks it is like honey; but when it ripens, then
the fool suffers grief.

69d. When evil kamma's immature
the fool thinks it is honeyed,
but when the evil has matured
then to the fool comes dukkha.

REALISATION IS SUPERIOR TO FASTING

THE UNCONDITIONED IS THE HIGHEST ACHIEVEMENT

70a. Month after month a fool may eat only as much
food as can be picked up on the tip of a kusa grass blade;
but he is not worth a sixteenth part of they who have
comprehended the Truth.

70b. Month after month a fool may eat his food with
the tip of a blade of grass, but he still is not worth a
sixteenth part of the those who have comprehended the
Truth.

70c. Let a fool month after month eat his food (like
an ascetic) with the tip of a blade of Kusa grass, yet he is
not worth the sixteenth particle of those who have well

weighed the law.

70d. Month after month with blade-grass tip
the fool may take his food;
he's not worth the slightest bit
of one who Dhamma knows.

EVIL DEEDS TAKE EFFECT WHEN RIPE

SIN IS LIKE SPARKS OF FIRE HIDDEN IN ASHES

71a. An evil deed does not immediately bear fruit,
just as milk does not curdle at once; evil follows the fool
like smouldering embers covered with ash.

71b. Truly, an evil deed committed does not
immediately bear fruit, like milk that does not turn sour
all at once. But smoldering, it follows the fool like fire
covered by ashes.

71c. An evil deed, like newly-drawn milk, does not
turn (suddenly); smouldering, like fire covered by ashes,
it follows the fool.

71d. As milk, is evil kamma done,
so slowly does it sour.

Smouldering does it follow the fool
like fire with ashes covered.

THE KNOWLEDGE OF THE WICKED SPLITS HIS HEAD

72a. To his ruin the fool gains knowledge and fame;
they destroy his brilliance and crush his wisdom.

72b. To his own ruin the fool gains knowledge, for it
cleaves his head and destroys his innate goodness.

72c. And when the evil deed, after it has become
known, brings sorrow to the fool, then it destroys his
bright lot, nay, it cleaves his head.

72d. Truly to his detriment
skill is born to the fool;
ruined is his better nature
and scattered are his wits.

A FOOL DESIRES UNDUE FAME

DESIRE FOR PRE-EMINENCE & THE IGNORANT ARE EGO-CENTRED

73a. The fool will desire undue reputation,
precedence among monks, authority in the monasteries,

honour among families.

73b. The fool seeks undeserved reputation,
precedence among monks, authority over monasteries,
and honor among householders.

73c. Let the fool wish for a false reputation, for
precedence among the Bhikshus, for lordship in the
convents, for worship among other people!

73d. For position a fool may wish:
among the bhikkhus precedence,
in monasteries authority,
from other families honour.

74a. Let both laymen and monks think, "by myself
was this done; in every work, great or small, let them
refer to me." Such is the ambition of the fool; his desires
and pride increase.

74b. "Let both laymen and monks think that it was
done by me. In every work, great and small, let them
follow me" – such is the ambition of the fool; thus his
desire and pride increase.

74c. "May both the layman and he who has left the
world think that this is done by me; may they be subject
to me in everything which is to be done or is not to be
done," thus is the mind of the fool, and his desire and
pride increase.

74d. Both monks and laymen, let them think
'This was done by me,
whatever the works, both great and small,
let them depend on me'.
Such the intention of a fool,
swollen his greed and conceit.

THE PATH TO NIBBANA

PATH TO LIBERATION

75a. Surely the path that leads to worldly gain is one,
and the path that leads to nibbana is another;
understanding this, the monk, the disciple of the Buddha,
should not rejoice in worldly favours, but cultivate
detachment.

75b. One is the quest for worldly gain, and quite

another is the path to Nibbana. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead.

75c. "One is the road that leads to wealth, another the road that leads to Nirvana;" if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separation from the world.

75d. One is the way to worldly gain,
another to Nibbana goes.

Clearly comprehending this
the bhikkhu, Buddha's follower
should wallow not in proffered gifts,
surrendering instead to solitude.

Chapter 6 — Pandita Vagga — The Wise — The Wise Man — The Wise Man (Pandita) — The Wise — 14 verses

ASSOCIATE WITH THE WISE

TREASURE THE ADVICE OF THE WISE

76a. Should one meet a wise man, who, like a revealer of treasure, points out faults and reproves; let one associate with such a wise person; it will be better, not worse, for him who associates with such a one.

76b. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

76c. If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.

76d. Should one a man of wisdom meet
who points out faults and gives reproof,
who lays a hidden treasure bare,

with such a sage should one consort.

Consorting so is one enriched

and never in decline.

ADVISERS ARE PLEASING TO THE GOOD

THE VIRTUOUS CHERISH GOOD ADVICE

77a. Let him advise, instruct, and dissuade one from evil; truly pleasing is he to the good, displeasing is he to the bad.

77b. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

77c. Let him admonish, let him teach, let him forbid what is improper!--he will be beloved of the good, by the bad he will be hated.

77d. Let him exhort, let him instruct,
and check one from abasement.

Dear indeed is he to the true,

not dear is he to the false.

CULTIVATE GOOD FRIENDSHIP

IN THE COMPANY OF THE VIRTUOUS

78a. Associate not with evil friends, associate not with mean men; associate with good friends, associate with noble men.

78b. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

78c. Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

78d. Don't go around with evil friends,
with rogues do not consort.

Spend your time with noble friends,

with worthy ones consort.

ONE WHO IMBIBES THE DHAMMA IS HAPPY

LIVING HAPPILY IN THE DHAMMA

79a. He who imbibes the Dhamma abides in happiness with mind pacified; the wise man ever delights in the Dhamma revealed by the Noble Ones.

79b. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

79c. He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).

79d. Happy is he who Dhamma drinks with heart that's clear and cool.

One so wise e'er delights
in Dhamma declared by the Noble.

THE WISE CONTROL THEMSELVES

THE WISE CONTROL THEMSELVES

80a. Irrigators lead the waters; fletchers straighten arrows; carpenters shape the wood; the wise control themselves.

80b. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

80c. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

80d. Irrigators govern waters,
fletchers fashion shafts,
as joiners shape their timber
those who are wise tame themselves.

THE WISE ARE UNSHAKEN LIKE A ROCK

THE WISE ARE STEADFAST

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

81b. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

81c. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

81d. Just as a mighty boulder
stirs not with the wind,
so the wise are never moved
either by praise or blame.

THE WISE ARE PEACEFUL

THE WISE ARE HAPPY

82a. Just as a deep lake is clear and still, even so, on hearing the teachings, the wise become exceedingly peaceful.

82b. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

82c. Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

82d. Even as a fathomless lake,
a lake so calm and clear,
so dhammas having heard
serene the wise become.

THE WISE ARE NEITHER ELATED NOR DEPRESSED

THE WISE ARE TRANQUIL

83a. The good give up everything; the peaceful do not prattle about sensual pleasures: whether affected by happiness or by pain, the wise show neither elation nor depression.

83b. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

83c. Good people walk on whatever befall, the good do not prattle, longing for pleasure; whether touched by happiness or sorrow wise people never appear elated or depressed.

83d. Everything the good renounce,
the peaceful chatter not of fond delights,
and whether touched by pleasure or pain
not joy nor woe in the wise is seen.

SUCCESS SHOULD NOT BE SOUGHT UNJUSTLY

THE WISE LIVE CORRECTLY

84a. Neither for oneself nor for the sake of another; one should not desire sons, wealth, or a kingdom; one should not seek success by unjust means. Such a one is truly virtuous, wise, and just.

84b. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another

(does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.

84c. If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

84d. Neither for one's own, nor for another's sake one should wish for children, wealth, estate, nor success desire by means unjust, thus virtuous and wise, righteous one would be.

FEW GO BEYOND

A FEW REACH THE OTHER SHORE & THOSE WHO FOLLOW THE DHAMMA ARE LIBERATED

85a. Few are there among men who go beyond; the rest of mankind only run about on the bank.

85b. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

85c. Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

85d. Among folk they are few who go to the Further Shore, most among humanity scurry on this hither shore.

86a. But those who act rightly according to the teaching, which is well expounded, will transcend the realm of death, so difficult to escape.

86b. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

86c. But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death, however difficult to overcome.

86d. But they who practise Dhamma according to Dhamma well-told,

from Death's Dominion hard to leave they'll cross to the Further Shore.

SEEK HAPPINESS IN SOLITUDE

LIBERATION THROUGH DISCIPLINE & PURIFY YOUR MIND & ARAHATS ARE BEYOND WORLDLINESS

87a-88a. Leaving home for homelessness, the wise should abandon dark states and cultivate the bright. They should seek delight in seclusion, so hard to enjoy. Giving up sensual pleasures, with no impediments, the wise should cleanse the mind of impurities.

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

87c, 88c. A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

87d. Abandoning the Dhammas dark the wise should cultivate the bright, having from home to homeless gone in solitude unsettling.

88d. Let them desire that rare delight, renouncing pleasures, owning nought, those wise ones should cleanse themselves from all defilements of the mind.

89a. Those who have perfected the factors of enlightenment are without clinging, and delight in renunciation. They — the corruption-free, shining ones — have attained nibbana even in this world.

89b. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to

things – rid of cankers, glowing with wisdom, they have attained Nibbana in this very life. **10**

10 This verse describes the Arahata, dealt with more fully in the following chapter. The “cankers” (asava) are the four basic defilements of sensual desire, desire for continued existence, false views and ignorance.

89c. Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world.

89d. Those who come to Wakening
with mind full-cultivated,
delight, no longer clinging,
in relinquishing attachment:
they, without pollution, radiant,
in this world have reached Nibbana.

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*Chapter 7 — Arahanta Vagga — The Worthy —
The Arahata: The Perfected One — The Venerable
(Arhat) — The Saints — 10 verses*

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**NO SUFFERING FOR THE EMANCIPATED
PASSION’S FEVER GONE**

90a. For him who has completed the journey, for him who is sorrowless, for him who from everything is wholly free, for him who has destroyed all ties, the fever (of passion) exists not.

90b. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.

90c. There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

90d. With journey finished and sorrowless,
from everything completely free,
for one who’s loosened all the ties
passion’s fever is not found.

THE MINDFUL EXERT THEMSELVES

SAINTS ARE NON-ATTACHED

91a. The mindful exert themselves. To no abode are they attached. Like swans that quit their pools, home after home they abandon (and go).

91b. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.

91c. They depart with their thoughts well-collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.

91d. Mindful Ones exert themselves,
in no abode do they delight,
as swans abandoning their lake
home after home they leave behind.

REFLECT WELL OVER FOOD

BLAMELESS IS THE NATURE OF SAINTS

92a. They for whom there is no accumulation, who reflect well over their food, and have deliverance which is void and signless as their object — their path, like that of birds in the air, cannot be traced.

92b. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom – their track cannot be traced, like that of birds in the air.

92c. Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvana), their path is difficult to understand, like that of birds in the air.

92d. For those who don’t accumulate,
who well reflect upon their food,
they have as range the nameless and
the void of perfect freedom too.
As birds that wing through space,
hard to trace their going.

THE UNDEFILED ONES ARE FREE

ARAHAT’S STATE CANNOT BE TRACED

93a. He whose corruptions are destroyed, is not

attached to food, and has deliverance, which is void and signless, as his object — his path, like that of birds in the air, cannot be traced.

93b. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom – his path cannot be traced, like that of birds in the air.

93c. He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (Nirvana), his path is difficult to understand, like that of birds in the air.

93d. For whom pollutions are destroyed,
not attached to any food,
he has as range the nameless and
the void of perfect freedom too.
As birds that wing through space,
hard to trace his going.

THE SENSE-CONTROLLED ARE DEAR TO ALL GODS ADORE ARAHATS

94a. He whose senses are subdued, like steeds well-trained by a charioteer, whose pride is destroyed, and who is free from the corruptions — such a steadfast one even the gods hold dear.

94b. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers.

94c. The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites.

94d. Whose faculties are pacified
as steeds by charioteer well-tamed,
with pride abandoned, unpolluted,
to even devas this One's dear.

EQUANIMOUS LIKE THE EARTH ARAHATS ARE NOBLE

95a. Like the earth, a balanced and well-disciplined person resents not. He is as steady as a city gate post. As

a deep lake is unclouded by mud, samsara does not arise for such a one.

95b. There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.

95c. Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him.

95d. Like earth is one who's well-behaved,
secure and not resentful,
as city-post, as filth-free lake,
no wanderings-on for One Who's Thus.

CALM ARE THE PEACEFUL

THE TRANQUILITY OF THE SAINTS

96a. Calm is his mind, calm his speech, calm his action, who, rightly knowing, is wholly freed, perfectly peaceful, and equanimous.

96b. Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

96c. His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

96d. Peaceful his mind and peaceful
his speech and action too,
perfect in knowledge of freedom,
One Thus is of utmost peace.

AN EXCELLENT MAN IS NOT CREDULOUS

EXALTED ARE THE UNBLEMISHED

97a. The man who is not credulous, who knows the uncreate, who has cut off rebirth, who has destroyed all results, and expelled all desires, he is truly an excellent man.

97b. The man who is without blind faith, who knows the Uncreate, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires – he, truly, is the most excellent of men. **11**

11 In the Pali this verse presents a series of puns,

and if the “underside” of each pun were to be translated, the verse would read thus: “The man who is faithless, ungrateful, a burglar, who destroys opportunities and eats vomit – he truly is the most excellent of men.”

97c. The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

97d. With no beliefs, the Unmade known,
with fetters finally severed,
with kammās cut and cravings shed,
attained to humanity’s heights.

WHERE ARAHANTS DWELL IS DELIGHTFUL

DWELLING OF THE UNBLEMISHED IS ALLURING

98a. Whether in a village or forest — in a valley or on a hill, wherever Arahants dwell — that spot is delightful.

98b. Inspiring, indeed, is that place where Arahants dwell, be it a village, a forest, a vale, or a hill.

98c. In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable persons (Arahants) dwell, that place is delightful.

98d. Whether in town or woods,
whether in vale, on hill,
wherever dwell the Arahants
so pleasing there the earth.

FORESTS ARE DELIGHTFUL TO THE PASSIONLESS

THE PASSIONLESS DELIGHT IN FORESTS

99a. Delightful are the forests where worldlings find no joy; the passionless rejoice, as they seek no sensual pleasures.

99b. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.

99c. Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.

99d. Delightful are the forests
where folk do not delight,

there the Passionless delight,
they’re not pleasure-seekers.

Chapter 8 — Sahassa Vagga — Thousands — The Thousands — The Thousands — Thousands — 16 verses

BETTER THAN A THOUSAND USELESS SAYINGS

ONE PACIFYING WORD IS NOBLE

100a. Better than a thousand sayings, comprising useless words, is a single beneficial word, by hearing which one is pacified.

100b. Better than a thousand useless words is one useful word, hearing which one attains peace.

100c. Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

100d. Though a thousand speeches be composed of meaningless lines,
better the single meaningful line
one hears, then comes to calm.

BETTER THAN A THOUSAND USELESS VERSES

ONE USEFUL VERSE IS BETTER THAN A THOUSAND USELESS VERSES

101a. Better than a thousand verses, comprising useless words, is a single beneficial line, by hearing which one is pacified.

101b. Better than a thousand useless verses is one useful verse, hearing which one attains peace.

101c. Even though a Gatha (poem) be a thousand (of words), but made up of senseless words, one word of a Gatha is better, which if a man hears, he becomes quiet.

101d. Though a thousand verses be composed of meaningless lines,
better the single line of verse
one hears, then comes to calm.

SELF-CONQUEST IS THE BEST VICTORY

A DHAMMA-WORD IS NOBLE

102a. Though one recites a hundred verses of meaningless words, better is a single true word, by hearing which one is pacified.

102b. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

102c. Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

102d. Though one a hundred verses chant composed of meaningless lines, better the single Dhamma-line one hears, then comes to calm.

103a. Though one should conquer a million men in battle, yet he is the noblest victor who has conquered himself.

103b. Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself.

103c. If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

103d. Though thousand times a thousand in battle one may conquer, yet should one conquer just oneself one is the greatest conqueror.

SELF-CONQUEST IS BEST

VICTORY OVER ONESELF IS UNEQUALLED & VICTORY OVER SELF CANNOT BE UNDONE

104a-105a. Self-conquest is far greater than the conquest of others; neither a deity nor a gandhabba, nor Mara with Brahma, can overturn the victory of one who is self-possessed and restrained.

104b-105b. Self-conquest is far better than the conquest of others. Not even a god, an angel, Mara or Brahma can turn into defeat the victory of a person who is self-subdued and ever restrained in conduct. [12](#)

[12](#) *Brahma*: a high divinity in ancient Indian religion.

104c, 105c. One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahma could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

104d. Greater the conquest of oneself than subjugating others, that one who's always well-restrained, that one who's tamed of self —

105d. ...Neither deva nor minstrel divine, nor Mara together with Brahma, can overthrow the victory of such a one as this.

A MOMENT'S HONOUR TO THE WORTHY IS BEST THE GREATEST OFFERING

106a. Though month after month with a thousand, one should make offerings for a hundred years, if just for a moment, one honours one who has perfected himself that is better than a century of sacrifice.

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

106c. If a man for a hundred years sacrifice month after month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

106d. Month by month for a hundred years a thousand one might sacrifice, but if for only a moment one might honour the self-developed, such honour then were better by far than a century of sacrifice.

BETTER THAN A CENTURY OF FIRE-SACRIFICE EVEN BRIEF ADORATION OF ARAHAT FRUITFUL

107a. Though for a century one tends the sacred fire

in the forest, if only for a moment one honours one who has perfected himself — that honour is better than a century of fire-sacrifice.

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

107c. If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

107d. One might tend for a hundred years
the forest's sacred fire,
but if for only a moment one
might honour the self-developed,
such honour then were better by far
than a century of sacrifice.

BETTER THAN SACRIFICIAL SLAUGHTER

WORSHIPPING AN UNBLEMISHED INDIVIDUAL IS NOBLE

108a. In this world whatever gift or alms a person seeking merit should offer for a year, all that is not worth a quarter of the reverence towards the upright which is excellent.

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

108c. Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteous is better.

108d. Whatever one who merit seeks
should for a year make sacrifice,
all comes not to a quarter part
of honouring the Noble.

BLESSED ARE THEY WHO HONOUR THE ELDERS

SALUTING VENERABLES YIELDS FOUR BENEFITS

109a. For one who constantly honours and respects the elders, four blessings increase — long-life, beauty, bliss, and strength.

109b. To one ever eager to revere and serve the elders, these four blessing accrue: long life and beauty, happiness and power.

109c. He who always greets and constantly reveres the aged, four things will increase to him, viz. life, beauty, happiness, power.

109d. For one of respectful nature
who ever the elders honours,
long life and beauty, joy and strength,
these qualities increase.

BETTER THAN A HUNDRED YEARS

VIRTUOUS LIFE IS NOBLE

110a. Though one lives a hundred years, immoral and uncontrolled, better is a single day's life if one is moral and meditative.

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

110c. But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

110d. Though one should live a hundred years foolish, uncontrolled,
yet better is life for a single day
moral and meditative.

A WISE ONE'S LIFE IS GREAT

111a. Though one lives a hundred years, unwise and uncomposed, better is a single day's life if one is wise and meditative.

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

111c. And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

111d. Though one should live a hundred years

foolish, uncontrolled,
yet better is life for a single day
wise and meditative.

BETTER THAN A CENTURY OF LAZINESS

THE PERSON OF EFFORT IS WORTHY

112a. Though one should live a hundred years idle and inactive better is a single day's life if one makes an intense effort.

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

112c. And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

112d. Though one should live a hundred years lazy, of little effort,
yet better is life for a single day
strongly making effort.

REALISING IMPERMANENCE IS BEST

WHO KNOWS REALITY IS GREAT

113a. Though one should live a hundred years not understanding how all things arise and pass away, better is a single day's life if one sees how all things arise and pass away.

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

113c. And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

113d. Though one should live a hundred years not seeing rise and fall,
yet better is life for a single day
seeing rise and fall.

SEEING THE DEATHLESS IS BEST

THE SEER OF THE DEATHLESS IS A WORTHY ONE

114a. Though one should live a hundred years not seeing the deathless, better is a single day's life if one

sees the deathless.

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

114c. And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

114d. Though one should live a hundred years not seeing the Deathless State,
yet better is life for a single day
seeing Deathlessness.

REALISING THE DHAMMA IS BEST

LIFE OF ONE WHO KNOWS THE TEACHING IS NOBLE

115a. Though one should live a hundred years not seeing the highest truth, better is a single day's life if one sees the highest truth.

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

115c. And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.

115d. Though one should live a hundred years not seeing Dhamma Supreme,
yet better is life for a single day
seeing Dhamma Supreme.

Chapter 9 — Papa Vagga — Evil — Evil — Evil — Evil — 13 verses

MAKE HASTE IN DOING GOOD

NEVER HESITATE TO DO GOOD

116a. Make haste in doing good, restrain your mind from evil, for the mind of him who is slow in doing good delights in evil.

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

116c. If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

116d. Make haste towards the good and check the mind from evil.

The one who's slow to merit make delights the mind in evil.

DO NOT DO EVIL REPEATEDLY

DO NO EVIL AGAIN AND AGAIN

117a. If a person commits evil, let him not do it repeatedly; he should not delight in it, for the accumulation of evil is painful.

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

117c. If a man commits a sin, let him not do it again; let him not delight in sin: pain is the outcome of evil.

117d. If one should some evil do then do it not again, again.

Do not wish for it anew for evil grows to dukkha.

DO GOOD AGAIN AND AGAIN

ACCUMULATED MERIT LEADS TO HAPPINESS

118a. If a person performs merit, let him do it repeatedly; he should delight in it: for the accumulation of merit is blissful.

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

118c. If a man does what is good, let him do it again; let him delight in it: happiness is the outcome of good.

118d. If one should some merit make do it then again, again.

One should wish for it anew for merit grows to joy.

GOOD AND EVIL ARE KNOWN BY THEIR EFFECTS

EVIL SEEMS SWEET UNTIL IT RIPENS & GOOD MAY SEEM

BAD UNTIL GOOD MATURES

119a. Even an evil-doer sees good as long as evil doesn't ripen; but when it bears fruit, then he sees the evil result.

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

119c. Even an evil-doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.

119d. As long as evil ripens not even the evil one goodness knows, but when the evil ripens then that person evil knows.

120a. Even a good person sees evil so long as good doesn't ripen; but when it bears fruit then the good one sees the good result.

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

120c. Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

120d. As long as goodness ripens not even the good one evil knows, but when the goodness ripens then that person knows the good.

DO NOT DISREGARD EVIL

TAKE NOT EVIL LIGHTLY

121a. Do not disregard evil, saying, "It will not come to me"; by the falling of drops even a water-jar is filled; likewise the fool, gathering little by little, fills himself with evil.

121b. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil.

121c. Let no man think lightly of evil, saying in his

heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

121d. Think lightly not of evil,
'It will not come to me',
for by the falling of water drops
a water jar is filled.

The fool with evil fills himself,
he soaks up little by little.

DO NOT DISREGARD MERIT

MERIT GROWS LITTLE BY LITTLE

122a. Do not disregard merit, saying "It will not come to me"; by the falling of drops even a water-jar is filled; likewise the wise man, gathering little by little, fills himself with good.

122b. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good.

122c. Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

122d. Think lightly not of goodness,
'It will not come to me',
for by the falling of water drops
a water jar is filled.

The sage with goodness fills himself,
he soaks up little by little.

SHUN EVIL LIKE A PERILOUS ROAD

SHUN EVIL AS POISON

123a. As a merchant, with a small escort and great wealth, avoids a perilous route, as one who loves life avoids poison, even so should one shun evil things.

123b. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil.

123c. Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

123d. As merchant on a perilous path,
great wealth having but little guard,
as life-loving man with poison
so with evils heedful be.

NO EVIL WITHOUT BAD INTENTION

EVIL RESULTS FROM BAD INTENTION

124a. If there is no wound on one's hand, one may carry poison. Poison does not harm one who has no wound. There is no evil for him who thinks no evil.

124b. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill.

124c. He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

124d. If in the hand's no wound
poison one may bear.

A woundless one is poisoned not,
non-doers have no evil.

WHO HARMS THE INNOCENT COMES TO GRIEF

WRONG DONE TO OTHERS RETURNS TO DOER

125a. Whoever harms a harmless person, one pure and innocent, upon that very fool the evil recoils like fine dust thrown against the wind.

125b. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man.

125c. If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

125d. Who offends the inoffensive,
the innocent and blameless one,
upon that fool does evil fall

as fine dust flung against the wind.

BIRTH DEPENDS ON ACTIONS

THOSE WHO PASS AWAY

126a. Some are born in a womb; evil-doers (are reborn) in hell; the virtuous go to heaven; the Arahants attain nibbana.

126b. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbana.

126c. Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.

126d. Some find birth within a womb,
evil-doers quicken in hell,
good-farers to the heavens go,
the Unpolluted wholly cool.

NOBODY CAN ESCAPE THE EFFECTS OF KAMMA

SHELTER AGAINST DEATH

127a. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from (the consequences) of one's evil deed.

127b. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

127c. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

127d. Neither in sky nor surrounded by sea,
nor by dwelling in a mountain cave,
nowhere is found that place on earth
where one's from evil kamma free.

DEATH CANNOT BE OVERCOME

NO ESCAPE FROM DEATH

128a. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where

abiding one will not be overcome by death.

128b. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may will not be overcome by death.

128c. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

128d. Neither in sky nor surrounded by sea,
nor by dwelling in a mountain cave,
nowhere is found that place on earth
where one's by death not overcome.

Chapter 10 — Danda Vagga — Punishment — Violence — Punishment — Punishment — 17 verses

DO NOT KILL NOR CAUSE TO KILL

OF OTHERS THINK OF AS YOUR OWN SELF

129a. All tremble at the rod. All fear death.
Comparing others with oneself, one should neither kill nor cause to kill.

129b. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

129c. All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

129d. All tremble at force,
of death are all afraid.
Likening others to oneself
kill not nor cause to kill.

LIFE IS DEAR TO ALL

TO ALL LIFE IS DEAR

130a. All tremble at the rod. Life is dear to all.
Comparing others with oneself, one should neither hit nor injure others.

130b. All tremble at violence; life is dear to all.

Putting oneself in the place of another, one should not kill nor cause another to kill.

130c. All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

130d. All tremble at force,
dear is life to all.

Likening others to oneself
kill not nor cause to kill.

MOLEST NONE

THOSE WHO DO NOT RECEIVE HAPPINESS

131a. Whoever, seeking his own happiness, harms with the rod other pleasure-loving beings, experiences no happiness hereafter.

131b. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

131c. He who seeking his own happiness punishes or kills beings who also long for happiness, will not find happiness after death.

131d. Whoever harms with force
those desiring happiness,
as seeker after happiness
one gains no future joy.

132a. Whoever, seeking his own happiness, harms not with the rod other pleasure-loving beings, experiences happiness hereafter.

132b. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

132c. He who seeking his own happiness does not punish or kill beings who also long for happiness, will find happiness after death.

132d. Whoever doesn't harm with force
those desiring happiness,
as seeker after happiness
one then gains future joy.

SPEAK NOT HARSHLY

RETALIATION BRINGS UNHAPPINESS & TRANQUILITY

SHOULD BE PRESERVED

133a. Speak not harshly to anyone. Those thus addressed will retort. Painful is vindictive speech. Blows in exchange may bruise you.

133b. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

133c. Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

133d. Speak not harshly to other folk,
speaking so, they may retort.

Dukkha indeed is quarrelsome speech
and force for force may hurt you.

134a. If, like a cracked gong, you silence yourself, you have already attained nibbana. No vindictiveness will be found in you.

134b. If, like a broken gong, you silence yourself, you have approached Nibbana, for vindictiveness is no longer in you.

134c. If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvana; contention is not known to thee.

134d. If like a broken gong
never you reverberate,
quarrelling's not part of you,
that Nibbana's reached.

DECAY AND DEATH ARE UNIVERSAL

DECAY AND DEATH TERMINATE LIFE

135a. As the herdsman drives his cattle to pasture with a staff, even so do aging and death drive out the lives of beings.

135b. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence).

135c. As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men.

135d. As with force the cowherds drive
their cattle out to graze,
like this decay and death drive out
the life from beings all.

THE EVIL-DOER DESTROYS HIMSELF

RESULTS OF EVIL TORMENT THE IGNORANT

136a. When a fool does evil deeds, he does not see
(their evil nature); by his own deeds a fool is tormented,
like one burnt by fire.

136b. When the fool commits evil deeds, he does not
realize (their evil nature). The witless man is tormented
by his own deeds, like one burnt by fire.

136c. A fool does not know when he commits his evil
deeds: but the wicked man burns by his own deeds, as if
burnt by fire.

136d. When the fool does evil deeds
their end he does not know,
such kamma burns the one unwise
as one who's scorched by fire.

WHO HARMS THE INNOCENT COMES TO GRIEF

THE EVIL RESULTS OF HURTING THE PIOUS & EVIL

RESULTS OF HURTING HARMLESS SAINTS & HARMING THE HOLY IS DISASTROUS & WOEFUL STATES IN THE WAKE OF EVIL DOING

137a. He who harms with the rod the defenceless
and innocent, soon will come to one of these states:

137b. He who inflicts violence on those who are
unarmed, and offends those who are inoffensive, will
soon come upon one of these ten states:

137c. He who inflicts pain on innocent and harmless
persons, will soon come to one of these ten states:

137d. Whoever forces the forceless
or offends the inoffensive,
speedily comes indeed
to one of these ten states:

138a-140a. He will be subject to acute pain, disaster,
bodily injury, grievous disease, loss of mind, oppression
by the king, serious accusation, loss of relatives,

destruction of wealth, or fire will destroy his house. On
the dissolution of his body the foolish man will arise in
hell.

138b-140b. Sharp pain, or disaster, bodily injury,
serious illness, or derangement of mind, trouble from the
government, or grave charges, loss of relatives, or loss of
wealth, or houses destroyed by ravaging fire; upon
dissolution of the body that ignorant man is born in hell.

138c. He will have cruel suffering, loss, injury of the
body, heavy affliction, or loss of mind,

138d. Sharp pain or deprivation,
or injury to the body,
or to a serious disease,
derangement of the mind;

139c. Or a misfortune coming from the king, or a
fearful accusation, or loss of relations, or destruction of
treasures,

139d. Troubled by the government,
or else false accusation,
or by the loss of relatives,
destruction of one's wealth;

140c. Or lightning-fire will burn his houses; and
when his body is destroyed, the fool will go to hell.

140d. Or one's houses burn
in raging conflagration,
at the body's end, in hell
arises that unwise one.

PENANCES CANNOT PURIFY ANYONE

PRACTICES THAT WILL NOT LEAD TO PURITY

141a. Neither nakedness, matted locks, covering the
body with mud, fasting, lying on the ground, dusting
with soil or ashes, nor squatting on the heels, can purify
a mortal who has not overcome doubt.

141b. Neither going about naked, nor matted locks,
nor filth, nor fasting, nor lying on the ground, nor
smearing oneself with ashes and dust, nor sitting on the
heels (in penance) can purify a mortal who has not
overcome doubt.

141c. Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

141d. Not going naked, nor matted hair, nor filth, nor fasting, not sleeping on bare earth, no penance on heels, nor sweat nor grime can purify a mortal still overcome by doubt.

**NOT BY APPEARANCE ALONE IS ONE A MONK
COSTUMES DO NOT MAR VIRTUE**

142a. Though gaily decked, if he lives in peace, (with passions) subdued, (and senses) controlled, certain (of the four Paths), perfectly pure, laying aside the rod towards living beings, a priest is he, a recluse is he, a monk is he.

142b. Even though he be well-attired, yet if he is posed, calm, controlled and established in the holy life, having set aside violence towards all beings – he, truly, is a holy man, a renunciate, a monk.

142c. He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sramana), a friar (bhikshu).

142d. Even though adorned, if living at peace calm, tamed, established in the holy life, for beings all laying force aside:
one pure, one peaceful, a bhikkhu is he.

MODESTY IS RARE

**AVOID EVIL THROUGH SHAME & EFFORT IS NECESSARY
TO AVOID SUFFERING**

143a. (Rarely) is found in this world one who, restrained by modesty, avoids reproach, as a thoroughbred horse (avoids) the whip.

143b. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip.

143c. Is there in this world any man so restrained by

humility that he does not mind reproof, as a well-trained horse the whip?

143d. Where in the world is found
one restrained by shame,
awakened out of sleep
as splendid horse with whip?

144a. Like a thoroughbred horse touched by the whip, even so be strenuous and zealous. By confidence, by virtue, effort, concentration, investigation of the Dhamma, being endowed with knowledge and conduct, and constant mindfulness, get rid of this great suffering.

144b. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

144c. Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, and never forgetful.

144d. As splendid horse touched with whip,
be ardent, deeply moved,
by faith and virtue, effort too,
by meditation, Dhamma's search,
by knowledge, kindness, mindfulness:
abandon dukkha limitless!

THE GOOD CONTROL THEMSELVES

THOSE WHO RESTRAIN THEIR OWN MIND

145a. Irrigators lead the waters. Fletchers bend the shafts. Carpenters bend the wood. The virtuous control themselves.

145b. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves.

145c. Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of

wood; good people fashion themselves.

145d. Irrigators govern waters,
fletchers fashion shafts,
as joiners shape their timber
those of good conduct tame themselves.

Chapter 11 — Jara Vagga — Old Age — Old Age
— Old Age — Old Age — 11 verses

SEEK THE LIGHT

ONE PACIFYING WORD IS NOBLE

146a. What is laughter, what is delight, when the world is ever burning? Shrouded by darkness, would you not seek a light?

146b. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not see the light?

146c. How is there laughter, how is there joy, as this world is always burning? Why do you not seek a light, ye who are surrounded by darkness?

146d. Why this laughter, why this joy,
when it's ever blazing?
Shrouded all about by gloom
won't you look for light?

THIS DECORATED BODY IS FOUL

BEHOLD THE TRUE NATURE OF THE BODY

147a. Behold this beautiful body, a mass of sores, a heaped-up (lump), diseased, much thought of, in which nothing lasts, nothing persists.

147b. Behold this body – a painted image, a mass of heaped up sores, infirm, full of hankering – of which nothing is lasting or stable!

147c. Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold!

147d. See this body beautiful
a mass of sores, a congeries,
much considered but miserable

where nothing's stable, nothing persists.

LIFE ENDS IN DEATH

LIFE ENDS IN DEATH

148a. Thoroughly worn out is this body, a nest of diseases, perishable. This putrid mass breaks up. Truly, life ends in death.

148b. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

148c. This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.

148d. All decrepit is this body,
diseases' nest and frail;
this foul mass is broken up
for life does end in death.

WHAT DELIGHT IN SEEING WHITE BONES?

A SIGHT THAT STOPS DESIRE

149a. Like gourds cast away in autumn are these dove-hued bones. What delight is there in looking at them?

149b. These dove-colored bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight?

149c. Those white bones, like gourds thrown away in the autumn, what pleasure is there in looking at them?

149d. These dove-hued bones
scattered in Fall,
like long white gourds,
what joy in seeing them?

THIS BODY IS MADE OF FLESH AND BLOOD

THE BODY IS A CITY OF BONES

150a. Of bones is (this) city made, plastered with flesh and blood. Herein are stored decay, death, conceit, and detraction.

150b. This city (body) is built of bones, plastered with flesh and blood; within are decay and death, pride and jealousy.

150c. After a stronghold has been made of the bones,
it is covered with flesh and blood, and there dwell in it
old age and death, pride and deceit.

150d. This city's made of bones
plastered with flesh and blood,
within are stored decay and death,
besmearing and conceit.

RIGHTEOUSNESS DOES NOT DECAY

BUDDHA'S TEACHING NEVER DECAYS

151a. Even ornamented royal chariots wear out. So
too the body reaches old age, but the Dhamma of the
Good does not age. Thus do the Good reveal it among the
Good.

151b. Even gorgeous royal chariots wear out, and
indeed this body too wears out. But the Dhamma of the
Good does not age; thus the Good make it known to the
good.

151c. The brilliant chariots of kings are destroyed,
the body also approaches destruction, but the virtue of
good people never approaches destruction,—thus do the
good say to the good.

151d. Even rich royal chariots rot,
the body too does rot, decay,
but undecaying's Dhamma of the Good
who to the good declare.

ONE WITH LITTLE LEARNING LACKS WISDOM

BODY FATTENS – MIND DOES NOT

152a. The man of little learning grows old like an ox.
His flesh grows; but his wisdom does not.

152b. The man of little learning grows old like a bull.
He grows only in bulk, but, his wisdom does not grow.

152c. A man who has learnt little, grows old like an
ox; his flesh grows, but his knowledge does not grow.

152d. Just as the ox grows old
so this man of little learning:
his fleshiness increases,
his wisdom doesn't grow.

CRAVING IS THE BUILDER OF THIS HOUSE

SEEING THE BUILDER OF THE HOUSE & THY BUILDING

MATERIAL IS BROKEN

153a. Through many births I wandered in samsara,
seeking, but not finding, the builder of this house. Painful
is repeated birth.

153b. Through many a birth in samsara have I
wandered in vain, seeking in the builder of this house (of
life). Repeated birth is indeed suffering!

154a. O house-builder! You are seen now. You will
build no house again. All your rafters are broken. Your
ridge-pole is shattered. My mind has gone to the
unconditioned. Achieved is the destruction of craving.

154b. O house-builder, you are seen! You will not
build this house again. For your rafters are broken and
your ridgepole shattered. My mind has reached the
Unconditioned; I have attained the destruction of craving.

13

13 According to the commentary, these verses are
the Buddha's "Song of Victory," his first utterance after
his Enlightenment. The **house** is individualized existence
in samsara, the **house-builder** craving, the **rafters** the
passions and the **ridge-pole** ignorance.

153c, 154c. Looking for the maker of this tabernacle,
I shall have to run through a course of many births, so
long as I do not find (him); and painful is birth again and
again. But now, maker of the tabernacle, thou hast been
seen; thou shalt not make up this tabernacle again. All
thy rafters are broken, thy ridge-pole is sundered; the
mind, approaching the Eternal (visankhara, nirvana), has
attained to the extinction of all desires.

153d. Through many of samsara's births
I hastened seeking, finding not
the builder of this house:
pain is birth again, again.

154d. O builder of this house you're seen,
you shall not build a house again,
all your beams have given way,
rafters of the ridge decayed,

mind to the Unconditioned gone,
exhaustion of craving has it reached.

THE NEGLIGENT ARE LATER REMORSEFUL

REGRETS IN OLD AGE & NOSTALGIA FOR PAST GLORY

155a. They who in youth have neither led the holy life, nor acquired wealth, pine away like old herons at a pond without fish.

155b. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in the pond without fish.

155c. Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

155d. Who have not led the holy life
nor riches won while young,
they linger on as aged cranes
around a fished-out pond.

156a. They who in youth have neither led the holy life, nor acquired wealth, lie like worn-out bows, sighing after the past.

156b. Those who in youth have not lead the holy life, or have failed to acquire wealth, lie sighing over the past, like worn out arrows (shot from) a bow.

156c. Men who have not observed proper discipline, and have not gained treasure in their youth, lie, like broken bows, sighing after the past.

156d. Who have not led the holy life
nor riches won while young,
they languish on, worn-out bows,
sighing for the past.

Chapter 12 — Atta Vagga — The Self — The Self ***— Self — Self — 10 verses***

BE VIGILANT

SAFEGUARD YOUR OWN SELF

157a. If one holds oneself dear, one should protect oneself well. At least in one of the three ages of life a

wise man should be vigilant.

157b. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.

157c. If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.

157d. If one holds oneself as dear,
protected, one protects oneself.
One who's wise should be aware
through all the watches three.

ADVISERS SHOULD SET A GOOD EXAMPLE

GIVE ADVICE WHILE BEING VIRTUOUS YOURSELF

158a. Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be defiled.

158b. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached.

158c. Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.

158d. One should first establish
oneself in what is proper.
One may then teach others,
and wise, one is not blamed.

ACT AS YOU INSTRUCT OTHERS

DISCIPLINE YOURSELF BEFORE YOU DO OTHERS

159a. As he instructs others so should he act. Fully self-controlled, he could control (others); for oneself is difficult to control.

159b. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control.

159c. If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.

159d. As one teaches others

so should one do oneself.

Well-tamed, one may others tame,

to tame oneself is hard.

SELF IS ONE'S REFUGE

ONE IS ONE'S BEST SAVIOUR

160a. Oneself is one's own refuge, what other refuge could there be? With oneself well controlled one obtains a refuge hard to gain.

160b. One truly is the protector of oneself, who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain.

160c. Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord such as few can find.

160d. Oneself is refuge of oneself,
who else indeed could refuge be?

By good training of oneself

one gains a refuge hard to gain.

BY ONESELF IS EVIL DONE

THE UNWISE PERSON COMES TO GRIEF ON HIS OWN

161a. By oneself is evil done; it is self-born, it is self-caused. Evil grinds the unwise as a diamond grinds a hard gem.

161b. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem.

161c. The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone.

161d. By oneself is evil done,
it's born of self and self-produced.

Evil grinds the unwise one

as diamond does the hardest gem.

THE CORRUPT RUIN THEMSELVES

EVIL ACTION CRUSHES THE DOER

162a. He who is exceedingly corrupt, like a maluva creeper strangling a sal tree, does to himself just what an enemy would wish.

162b. Just as a single creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish.

162c. He whose wickedness is very great brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds.

162d. He whose conduct's very bad
like oak-tree choked by ivy,

so he does towards himself

what enemies would wish.

EVIL IS EASY TO DO

DOING GOOD UNTO ONE'S OWN SELF IS DIFFICULT

163a. Easy to do are things that are harmful to oneself, but to do what is beneficial and good is very difficult.

163b. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial.

163c. Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

163d. Easy is what's bad to do
what's harmful to oneself.

But what is good, of benefit,
is very hard to do.

DO NOT SCORN THE NOBLE

THE WICKED ARE SELF-DESTRUCTIVE

164a. The stupid man, who, on account of false views, scorns the teaching of the Arahants, the Noble Ones, and the Righteous, ripens like the fruit of the kashta reed, only for his own destruction.

164b. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones – that fool, like the bamboo, produces fruits only for self destruction. **14**

14 Certain reeds of the bamboo family perish immediately after producing fruits.

164c. The foolish man who scorns the rule of the

venerable (Arahat), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.

164d. Whatever man unwise relies
on evil view and so condemns
the Teaching of the Arahants,
or Noble Ones who Dhamma live,
he, as a bamboo fruiting,
fruits to self-destruction.

PURITY AND IMPURITY DEPEND ON ONESELF

PURITY, IMPURITY SELF-CREATED

165a. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one purified. Purity and impurity depend on oneself. No one purifies another.

165b. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depended on oneself; no one can purify another.

165c. By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

165d. By oneself is evil done,
by oneself defiled,
by oneself it's left undone,
by self alone one purified.
Purity, impurity on oneself depend,
no one can purify another.

STRIVE FOR YOUR SPIRITUAL WELFARE

HELP OTHERS – BUT PROMOTE ONE'S OWN GOOD

166a. For the sake of others' welfare, however great, let one not neglect one's own welfare. Clearly perceiving one's own welfare, let one be intent on one's own goal.

166b. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

166c. Let no one forget his own duty for the sake of

another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

166d. Let none neglect their good
for others' good however great.
Know well oneself's own good
and to that good attend.

Chapter 13 — Loka Vagga — The World — The World — The World — World — 12 verses

GIVE UP BASE DESIRES

DO NOT CULTIVATE THE WORLDLY

167a. Do not serve mean ends, Do not live in heedlessness. Do not embrace false views. Do not be a world-upholder.

167b. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence.

167c. Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrine! Be not a friend of the world.

167d. Do not follow base desires,
nor live with heedlessness,
do not follow wrong beliefs
to grow in worldly ways.

THE RIGHTEOUS ARE HAPPY

THE RIGHTEOUS ARE HAPPY – HERE AND HEREAFTER & BEHAVE ACCORDING TO THE TEACHING

168a. Do not be heedless in standing (for alms). Practice this righteous conduct well. One who practices rightly, lives happily in this world and the next.

168b. Arise! Do not be heedless! Lead a righteous life. The righteous live happily both in this world and the next.

168c. Rouse thyself! Do not be idle! Follow the law of virtue! The virtuous rests in bliss in this world and in the next.

168d. Rouse yourself, be diligent,

in Dhamma faring well.

Who dwells in Dhamma's happy

in this birth and the next.

169a. Scrupulously observe (this) practice. Do not observe it unscrupulously. He who observes this practice lives happily both in this world and in the next.

169b. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next.

169c. Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this world and in the next.

169d. Fare in Dhamma coursing well,

in evil courses do not fare.

Who dwells in Dhamma's happy

in this birth and the next.

LIKE A BUBBLE IS THIS WORLD

OBSERVE THE IMPERMANENCE OF LIFE

170a. Just as one would look upon a bubble, just as one would look upon a mirage — if a person thus looks upon the world, the king of death sees him not.

170b. One who looks upon the world as a bubble and a mirage, him the King of Death sees not.

170c. Look upon the world as a bubble, look upon it as a mirage: the king of death does not see him who thus looks down upon the world.

170d. Just as a bubble may be seen,

just as a faint mirage,

so should the world be viewed

that the Death-king sees one not.

THE WISE ARE NOT ATTACHED TO THE WORLD

THE DISCIPLINED ARE NOT ATTACHED TO THE BODY

171a. This world is like an ornamented royal chariot. Fools flounder in it, but for the wise there is no attachment.

171b. Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it.

171c. Come, look at this glittering world, like unto a

royal chariot; the foolish are immersed in it, but the wise do not touch it.

171d. Come, look upon this world

like to a rich, royal chariot

wherein fools lounge at ease

but alert ones linger not.

THE HEEDFUL ILLUMINATE THE WORLD

THE DILIGENT ILLUMINE THE WORLD

172a. Whoever was heedless before and afterwards is not; such a one illuminates this world like the moon freed from clouds.

172b. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds.

172c. He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

172d. Whoso was heedless formerly

but later lives with heedfulness

illuminates all this world

as moon when free from clouds.

EVIL CAN BE ERASED BY GOOD

EVIL IS OVERCOME BY GOOD

173a. Whoever, by a good deed, covers the evil done, such a one illuminates this world like the moon freed from clouds.

173b. He, who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds.

173c. He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

173d. Whoso by wholesome kamma

covers up the evil done

illumines all this world

as moon when free from clouds.

BLIND IS THIS WORLD

WITHOUT EYE OF WISDOM, THIS WORLD IS BLIND

174a. Blind is this world. Few are those who see clearly. As birds escape from a net, few go to a blissful state.

174b. Blind is the world; here only a few possess insight. Only a few, like birds escaping from the net, go to realms of bliss.

174c. This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.

174d. This world is blind-become
few are here who see within
as few the birds break free from net
so those who go to heavens.

THE WISE ESCAPE FROM THIS WORLD

THE WISE TRAVEL BEYOND THE WORLDLY

175a. Swans wing along on the path of the sun. Mystics go through air by psychic powers, The wise are led away from the world, having conquered Mara and his host.

175b. Swans fly on the path of the sun; men pass through the air by psychic powers; the wise are led away from the world after vanquishing Mara and his host.

175c. The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world, when they have conquered Mara and his train.

175d. Swans upon the sun's path fly,
the powerful through space,
conquering Mara and his host
away from the world the wise are led.

THERE IS NO EVIL A LIAR CANNOT DO

A LIAR CAN COMMIT ANY CRIME

176a. A liar who has transgressed the one law, and is indifferent to the other world — there is no evil they cannot do.

176b. For a liar who has violated the one law (of truthfulness) who holds in scorn the hereafter, there is no evil that he cannot do.

176c. If a man has transgressed one law, and speaks

lies, and scoffs at another world, there is no evil he will not do.

176d. For one who falsely speaks,
who disregards the Dhamma,
who other lives denies:
no evil this one will not do.

MISERS ARE NOT HAPPY

HAPPINESS THROUGH PARTAKING IN GOOD DEEDS

177a. Misers do not go to celestial realms. Fools do not praise generosity. The wise rejoice in giving and thus become happy.

177b. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter.

177c. The uncharitable do not go to the world of the gods; fools only do not praise liberality; a wise man rejoices in liberality, and through it becomes blessed in the other world.

177d. To heavenly realms the mean don't fare,
fools magnanimity ne'er acclaim,
but the one of wisdom rejoices at giving
and happy will be in future lives.

STREAM-WINNING IS BETTER THAN SOVEREIGNTY

BEING STREAM-WINNER IS SUPREME

178a. Better than absolute sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds, is the Fruit of a Stream-winner.

178b. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the supramundane Fruition of Stream Entrance. **15**

15 *Stream-entry (sotapatti)*: the first stage of supramundane attainment.

178c. Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.

178d. Than o'er the earth sole sovereignty,
 than going unto heaven,
 than lordship over all the worlds:
 better the Stream-winner's Fruit.

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**Chapter 14 — Buddha Vagga — The Buddha —
 The Buddha — The Buddha (The Awakened) — The
 Buddha — 18 verses**
 —————

THE BUDDHA CANNOT BE FATHOMED

**THE BUDDHA CANNOT BE TEMPTED & THE BUDDHA
 CANNOT BE BROUGHT UNDER SWAY**

179a. Whose victory is not turned into defeat, no
 conquered (passion) of his in this world follows him —
 that trackless Buddha of infinite range, by which way will
 you lead him?

179b. By what track can you trace that trackless
 Buddha of limitless range, whose victory nothing can
 undo, whom none of the vanquished defilements can
 ever pursue?

179c. He whose conquest is not conquered again,
 into whose conquest no one in this world enters, by what
 track can you lead him, the Awakened, the Omniscient,
 the trackless?

179d. That Buddha traceless of infinite range
 whose victory none may e'er undo,
 whose vanquished follow to no world,
 then by which track will you trace him?

180a. Him in whom there is not that entangling,
 embroiling craving to lead (to any life), him the trackless
 Buddha of infinite range — by which way will you lead
 him?

180b. By what track can you trace that trackless
 Buddha of limitless range, in whom exists no longer, the
 entangling and embroiling craving that perpetuates
 becoming?

180c. He whom no desire with its snares and poisons
 can lead astray, by what track can you lead him, the

Awakened, the Omniscient, the trackless?

180d. That Buddha traceless of infinite range
 in whom's no entangling craving
 and no ensnaring, not anywhere leading,
 then by which track will you trace him?

BUDDHAS ARE DEAR TO ALL

GODS AND MEN ADORE THE BUDDHA

181a. The wise ones who are intent on meditation,
 who delight in the peace of renunciation, such mindful
 Fully Enlightened Buddhas even the gods hold dear.

181b. Those wise ones who are devoted to
 meditation and who delight in the calm of renunciation –
 such mindful ones, Supreme Buddhas, even the gods
 hold dear.

181c. Even the gods envy those who are awakened
 and not forgetful, who are given to meditation, who are
 wise, and who delight in the repose of retirement (from
 the world).

181d. E'er intent on concentration,
 joyful in peace of letting go,
 mindful, wise, the perfect Buddhas,
 to even devas they are dear.

THE GOOD ARE RARE

FOUR RARE OPPORTUNITIES

182a. Rare is birth as a human being. Hard is the life
 of mortals. Hard is the hearing of the Sublime Truth.
 Rare is the appearance of the Buddhas.

182b. Hard is it to be born a man; hard is the life of
 mortals. Hard is it to gain the opportunity of hearing the
 Sublime Truth, and hard to encounter is the arising of
 the Buddhas.

182c. Difficult (to obtain) is the conception of men,
 difficult is the life of mortals, difficult is the hearing of
 the True Law, difficult is the birth of the Awakened (the
 attainment of Buddhahood).

182d. Human birth is hard to gain,
 hard for mortals is their life,
 to come to Dhamma True is hard,

rare the Buddhas' arising.

THE TEACHING OF THE BUDDHAS

THE INSTRUCTION OF THE BUDDHAS & PATIENCE IS A GREAT ASCETIC VIRTUE & NOBLE GUIDELINES

183a. Not to do any evil, to cultivate good, to purify one's mind, this is the teaching of the Buddhas.

183b. To avoid all evil, to cultivate good, and to cleanse one's mind – this is the teaching of the Buddhas.

183c. Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the Awakened.

183d. Every evil never doing
and in wholesomeness increasing
and one's heart well-purifying:
this is the Buddha's Teaching.

184a. Forbearing patience is the highest austerity. Nibbana is supreme, say the Buddhas. He is not a recluse who harms another. Nor is he an ascetic who oppresses others.

184b. Enduring patience is the highest austerity. "Nibbana is supreme," say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others.

184c. The Awakened call patience the highest penance, long-suffering the highest Nirvana; for he is not an anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.

184d. Patience is the austerity supreme,
Nibbana's supreme the Buddhas say.

One who irks or others harms
is not ordained or monk becomes.

185a. Not insulting, not harming, restraint according to the Patimokkha, moderation in food, secluded abode, intent on higher thoughts — this is the teaching of the Buddhas.

185b. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation –

this is the teaching of the Buddhas.

185c. Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts,—this is the teaching of the Awakened.

185d. Not reviling, neither harming,
restrained to limit 'freedom's' ways,
knowing reason in one's food,
dwelling far in solitude,
and striving in the mind sublime:
this is the Buddha's Teaching.

INSATIATE ARE SENSUAL PLEASURES

SENSUAL PLEASURES NEVER SATIATED & SHUN

WORLDLY PLEASURES

186a-187a. Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness and painful, are sensual pleasures. Knowing thus, the wise man finds no delight even in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.

186b-187b. There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.

186c. There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise;

186d. Not by a rain of golden coins
is found desires' satiety,
desires are dukkha, of little joy,
thus a wise one understands.

187c. Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.

187d. Even with pleasures heavenly
that one finds no delight,

the perfect Buddha's pupil
delights in craving's end.

SEEK REFUGE IN THE TRIPLE GEM

FEAR STRICKEN MASSES & THOSE REFUGES DO NOT OFFER HELP & SEEING FOUR NOBLE TRUTHS & THE NOBLE PATH & THE REFUGE THAT ENDS ALL SUFFERINGS

188a. Men flee to many refuges stricken by fear — to hills, woods, groves, trees, and shrines.

188b. Driven only by fear, do men go for refuge to many places – to hills, woods, groves, trees and shrines.

188c. Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees.

188d. Many a refuge do they seek
on hills, in woods, to sacred trees,
to monasteries and shrines they go,
folk by fear tormented.

189a. No such refuge is safe, no such refuge is supreme. Not by resorting to such a refuge is one freed from all ill.

189b. Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering.

189c. But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

189d. Such refuge isn't secure,
such refuge isn't supreme.
From all dukkha one's not free
unto that refuge gone.

190a-192a. He who has gone for refuge to the Buddha, the Dhamma, and the Sangha, sees with right knowledge the four Noble Truths — Sorrow, the Cause of Sorrow, the Transcending of Sorrow, and the Noble Eightfold Path which leads to the Cessation of Sorrow. This is a secure refuge. This is the supreme refuge. By seeking such a refuge one is released from all sorrow.

190b-191b. He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with

transcendental wisdom the Four Noble Truths – suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering. **16**

16 *The Order:* both the monastic Order (*bhikkhu sangha*) and the Order of Noble Ones (*ariya sangha*) who have reached the four supramundane stages.

192b. This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.

190c. He who takes refuge with Buddha, the Law, and the Church; he who, with clear understanding, sees the four holy truths:--

190d. But going for refuge to Buddha,
to Dhamma and the Sangha too,
one sees with perfect wisdom
the tetrad of the Noble Truths:

191c. Viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way that leads to the quieting of pain;--

191d. Dukkha, its causal arising,
the overcoming of dukkha,
and the Eight-fold Path that's Noble
leading to dukkha's allaying...

192c. That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

192d. ...Such refuge is secure,
such refuge is supreme.
From all dukkha one is free
unto that refuge gone.

THE NOBLE ARE RARE

RARE INDEED IS BUDDHA'S ARISING

193a. Hard to find is a man of great wisdom: such a man is not born everywhere. Where such a wise man is born, that family thrives happily.

193b. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.

193c. A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wherever such a sage is born, that race prospers.

193d. Hard to find the pure and noble
who isn't born just anywhere,
wherever one so wise is born
that family thrives happily.

THE BEST KIND OF HAPPINESS

FOUR FACTORS OF HAPPINESS

194a. Happy is the birth of Buddhas. Happy is the teaching of the sublime Dhamma. Happy is the unity of the Sangha. Happy is the discipline of the united ones.

194b. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.

194c. Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.

194d. Blessed is the birth of Buddhas,
blest True Dhamma's Teaching,
blest the Sangha's harmony
and blessed is their striving.

HONOUR THE WORTHY

WORSHIP THOSE WHO DESERVE ADORATION &

WORSHIP BRINGS LIMITLESS MERIT

195a-196a. He who reverences those worthy of reverence, whether Buddhas or their disciples; those who have overcome the impediments and have got rid of grief and lamentation — the merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone as such and such.

195b-196b. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation – he who reveres such peaceful and fearless ones, his merit none can compute by any measure.

195c, 196c. He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.

195d. Who venerates the venerable —
the Buddhas or their hearers
who've overcome the manifold,
grief and lamentation left...

196d. ...They who are 'Thus', venerable,
cool and free from every fear —
no one is able to calculate
their merit as 'just-so-much'.

Chapter 15 — Sukha Vagga — Happiness — Happiness — Happiness — Happiness — 12 verses

AMONG THE HATEFUL BE WITHOUT HATE HAPPINESS

197a. Happily we live without hate among the hateful; amidst hateful men we dwell without hating.

197b. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.

197c. Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred!

197d. We the unhating live
happily midst the haters,
among the hating humans
from hatred dwell we free.

AMONG THE SICK BE IN GOOD HEALTH WITHOUT SICKNESS AMONG THE SICK

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

198b. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.

198c. Let us live happily then, free from ailments among the ailing! Among men who are ailing let us dwell free from ailments!

198d. We who are healthy live happily midst the unhealthy, among unhealthy humans from ill-health dwell we free.

**AMONG THE PASSIONATE BE WITHOUT PASSION
NOT ANXIOUS AMONG THE ANXIOUS**

199a. Happily we live without yearning among those who yearn; among people who yearn we dwell without yearning.

199b. Happy indeed we live, free from avarice amidst the avaricious. Amidst the avaricious men we dwell free from avarice.

199c. Let us live happily then, free from greed among the greedy! Among men who are greedy let us dwell free from greed!

199d. We the unfrenzied live happily midst the frenzied, among the frenzied humans from frenzy dwell we free.

**BE WITHOUT IMPEDIMENTS
HAPPILY THEY LIVE – UNDEFILED**

200a. Happily we live, we who have no impediments, Feeders on joy shall we be like the gods of the Radiant Realm.

200b. Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods.

200c. Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!

200d. We for whom there's nought live indeed so happily, joy-sustained we'll be like resplendent gods.

VICTORY BREEDS HATRED

HAPPY ABOVE BOTH VICTORY AND DEFEAT

201a. Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat.

201b. Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.

201c. Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

201d. Victory gives rise to hate, those defeated lie in pain, happily rest the Peaceful surrendering victory-defeat.

**LUST IS A FIRE LIKE NO OTHER
HAPPINESS TRANQUILIZES**

202a. There is no fire like lust, no crime like hate. There is no ill like the body, no bliss higher than Peace (nibbana).

202b. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbana). **17**

17 *Aggregates (of existence) (khandha):* the five groups of factors into which the Buddha analyzes the living being – material form, feeling, perception, mental formations, and consciousness.

202c. There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

202d. There's no fire like lust, no evil like aversion, no dukkha like the aggregates, no higher bliss than Peace.

**HUNGER IS THE GREATEST AFFLICTION
WORST DISEASES AND GREATEST HAPPINESS**

203a. Hunger is the greatest disease. Aggregates are the greatest ill. Knowing this as it really is, (the wise realise) nibbana, bliss supreme.

203b. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss.

203c. Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvana, the highest happiness.

203d. Hunger is the greatest ill,
the greatest dukkha — conditionedness,
knowing this really as it is:
Nibbana bliss supreme.

HEALTH IS PARAMOUNT

FOUR SUPREME ACQUISITIONS

204a. Health is the highest gain. Contentment is the greatest wealth. The trustworthy are the best kinsmen. Nibbana is the highest bliss.

204b. Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbana the highest bliss.

204c. Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvana the highest happiness.

204d. Health's the greatest gain,
contentment, best of wealth,
trusting's best of kin,
Nibbana bliss supreme.

WHO TASTES THE DHAMMA IS SORROWLESS

THE FREE ARE THE PUREST

205a. Having tasted the flavour of seclusion and appeasement, he becomes free from sorrow and stain, drinking the Dhamma nectar.

205b. Having savored the taste of solitude and peace (of Nibbana), pain-free and stainless he becomes, drinking deep the taste of the bliss of the Truth.

205c. He who has tasted the sweetness of solitude and tranquillity, is free from fear and free from sin, while he tastes the sweetness of drinking in the law.

205d. Having drunk of solitude
and tasted Peace Sublime,

free from sorrow, evil-free,
one drinks of Dhamma's joy.

BLESSED IS THE SIGHT OF THE NOBLE

PLEASANT MEETINGS

206a. Blessed is the sight of the Noble Ones: their company is ever happy. Not seeing the foolish, one may ever be happy.

206b. Good is it to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools.

206c. The sight of the elect (Arya) is good, to live with them is always happiness; if a man does not see fools, he will be truly happy.

206d. So fair's the sight of Noble Ones,
ever good their company,
by relating not to fools
ever happy one may be.

ASSOCIATION WITH FOOLS IS SORROWFUL

HAPPY COMPANY

207a. Truly he who moves in company with fools grieves for a long time. Association with the foolish is ever painful as with a foe. Happy is association with the wise, just like meeting with kinsfolk.

207b. Indeed, he who moves in the company of fools grieves for longing. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen.

207c. He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

207d. Who moves among fools' company
must truly grieve for long,
for ill the company of fools
as ever that of foes,
but weal's a wise one's company
as meetings of one's folk.

ASSOCIATE WITH THE WISE

THE GOOD AND THE WISE

208a. Therefore, with the intelligent, the wise, the learned, the enduring, the dutiful, and the Noble Ones — with a man of such virtue and intellect should one associate, as the moon (follows) the starry path.

208b. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars.

208c. Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

208d. Thus go with the steadfast, wise well-versed,
firm of virtue, practice-pure,
Ennobled 'Such', who's sound, sincere,
as moon in wake of the Milky Way.

Chapter 16 — Piya Vagga — Affection — Affection — Pleasure — Affection — 12 verses

APPLY ONESELF TO THE HOLY LIFE

ADMIRATION OF SELF-SEEKERS

209a. Applying oneself to what should be avoided, not applying oneself to what should be pursued, and giving up the quest, one who pursues affection envies those who exert themselves.

209b. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs.

209c. He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

209d. One makes an effort where none's due
with nothing done where effort's due,

one grasps the dear, gives up the Quest
envying those who exert themselves.

GIVE UP AFFECTION

NOT SEEING THE LIKED AND SEEING THE UNLIKED ARE BOTH PAINFUL

210a. Consort not with the loved, never with the unloved; not seeing the loved and seeing the unloved are both painful.

210b. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful.

210c. Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

210d. Don't consort with dear ones
at any time, nor those not dear,
'tis dukkha not to see the dear,
'tis dukkha seeing those not dear.

HOLD NOTHING DEAR

NOT BOUND BY TIES OF DEFILEMENTS

211a. Hold nothing dear, for separation from the loved is bad; bonds do not fetter those for whom loved and unloved don't exist.

211b. Therefore hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved.

211c. Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.

211d. Others then do not make dear
for hard's the parting from them.
For whom there is no dear, undear
in them no bonds are found.

FROM ENDEARMENT SPRINGS GRIEF

THE OUTCOME OF ENDEARMENT

212a. From endearment springs grief, from endearment springs fear; for him who is wholly free from endearment there is no grief, whence fear?

212b. From endearment springs grief, from endearment springs fear. From him who is wholly free from endearment there is no grief, whence then fear?

212c. From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

212d. From endearment grief is born,
from endearment fear,
one who is endearment-free
has no grief — how fear?

FROM AFFECTION SPRINGS GRIEF

SORROW AND FEAR ARISE DUE TO LOVED ONES

213a. From affection springs grief, from affection springs fear; for him who is wholly free from affection there is no grief, whence fear?

213b. From affection springs grief, from affection springs fear. From him who is wholly free from affection there is no grief, whence then fear?

213c. From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.

213d. From affection grief is born,
from affection fear,
one who is affection-free
has no grief — how fear?

FROM PASSION SPRINGS GRIEF

THE OUTCOME OF PASSION

214a. From passion springs grief, from passion springs fear; for him who is wholly free from passion there is no grief, much less fear.

214b. From attachment springs grief, from attachment springs fear. From him who is wholly free from attachment there is no grief, whence then fear?

214c. From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear.

214d. From lustfulness arises grief,
from lustfulness springs fear,
one wholly free of lustfulness

has no grief — how fear?

FROM LUST SPRINGS GRIEF

THE OUTCOME OF LUST

215a. From lust springs grief, from lust springs fear; for him who is wholly free from lust there is no grief, whence fear?

215b. From lust springs grief, from lust springs fear. From him who is wholly free from craving there is no grief; whence then fear?

215c. From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.

215d. From attachment grief is born,
from attachment fear,
one who is attachment-free
has no grief — how fear?

FROM CRAVING SPRINGS GRIEF

SORROW AND FEAR ARISE DUE TO MISERLINESS

216a. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, whence fear?

216b. From craving springs grief, from craving springs fear. From him who is wholly free from craving there is no grief; whence then fear?

216c. From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

216d. Out of craving grief is born,
out of craving fear,
one fully freed of craving
has no grief — how fear?

THE VIRTUOUS ARE DEAR TO ALL

BELOVED OF THE MASSES

217a. Whoever is perfect in virtue and insight, established in the Dhamma, has realised the Truths, and fulfilled his duties — people hold him dear.

217b. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing.

217c. He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

217d. Perfect in virtue and insight,
firm in Dhamma, knower of Truth,
dear to the people's such a one
who does what should be done.

THE UNATTACHED ARE BOUND UPSTREAM

THE PERSON WITH HIGHER URGES

218a. He who has cultivated a wish for the ineffable (nibbana), he whose mind is thrilled (with the three Fruits), he whose mind is not bound by material pleasures, such a person is called "Bound-upstream."

218b. One who is intent upon the Ineffable (Nibbana), dwells with mind inspired (by supramundane wisdom), and is no more bound by sense pleasures – such a man is called "One Bound Upstream." **18**

18 One Bound Upstream: a Non-returner (anagami).

218c. He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is called urdhvamsrotas (carried upwards by the stream).

218d. One with a wish for the Undeclared,
with mind so well-pervaded,
a mind not bound in pleasures of sense,
an 'upstream-goer's' called.

MERIT WELCOMES THE DOERS OF GOOD

THE FRUITS OF GOOD ACTION & GOOD ACTIONS LEAD TO GOOD RESULTS

219a. A man long absent and returned safe from afar, his kinsmen, friends, and well-wishers welcome on his arrival.

219b. When, after a long absence, a man safely returns from afar, his relatives, friends and well-wishers welcome him home on arrival.

219c. Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar.

219d. One who's long away from home

returns in safety from afar,
then friends, well-wishers, kinsmen too
are overjoyed at his return.

220a. Likewise, good deeds will welcome the doer of good who has left this world for the next, as kinsmen welcome a dear relative on his return.

220b. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next.

220c. In like manner his good works receive him who has done good, and has gone from this world to the other;—as kinsmen receive a friend on his return.

220d. In the same way, with merit done
when from this world to another gone
those merits then receive one there
as relatives a dear one come.

Chapter 17 — *Kodha Vagga* — *Anger* — *Anger* — *Anger* — *Anger* — 14 verses

GIVE UP ANGER

HE WHO IS NOT ASSAULTED BY SORROW

221a. One should give up anger. One should abandon pride. One should overcome all fetters. Ills never befall him who clings not to mind and body and is passionless.

221b. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached.

221c. Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.

221d. Anger and pride should one forsake,
all fetters cast aside,
dukkha's none where no desire,
no binding to body or mind.

THE TRUE CHARIOTEER

THE EFFICIENT CHARIOTEER

222a. Whoever checks his uprisen anger as though it were a rolling chariot, I call a true charioteer. Others merely hold the reins.

222b. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins.

222c. He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

222d. Who checks arising anger as with chariot away, that one I call a charioteer, others merely grip the reins.

CONQUER ANGER BY LOVE

FOUR FORMS OF VICTORIES

223a. Conquer anger by love. Conquer evil by good. Conquer the stingy by giving. Conquer the liar by truth.

223b. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

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

223d. Anger conquer by amity, evil conquer with good, by giving conquer the miserly, with truth the speakers of falsity.

BE TRUTHFUL, PATIENT, AND GENEROUS

THREE FACTORS LEADING TO HEAVEN

224a. One should speak the truth. One should not be angry. One should give even from a scanty store to him who asks. By these three ways one may go to the presence of the gods.

224b. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods.

224c. Speak the truth, do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go

near the gods.

224d. Speak truth and be not angry, from little give to one who asks, by these conditions three to go unto the presence of the gods.

THE HARMLESS ATTAIN THE DEATHLESS

THOSE HARMLESS ONES REACH THE DEATHLESS

225a. Those sages who are harmless, and are ever restrained in body, go to the deathless state (nibbana), whither gone they never grieve.

225b. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more.

225c. The sages who injure nobody, and who always control their body, they will go to the unchangeable place (Nirvana), where, if they have gone, they will suffer no more.

225d. Those sages inoffensive in body e'er restrained go unto the Deathless State where gone they grieve no more.

THE DILIGENT DESTROY THE DEFILEMENTS

YEARNING FOR NIBBANA

226a. The defilements of those who are ever vigilant, who discipline themselves day and night, who are wholly intent on nibbana, are destroyed.

226b. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbana – their defilements fade away.

226c. Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end.

226d. For the ever-vigilant who train by day and night upon Nibbana e'er intent pollutions fade away.

NO ONE AVOIDS BLAME IN THIS WORLD

THERE IS NO ONE WHO IS NOT BLAMED & NO ONE IS

EXCLUSIVELY BLAMED OR PRAISED & PERSON WHO IS ALWAYS PRAISE-WORTHY & PERSON WHO IS LIKE SOLID GOLD

227a. This, Atula, is an old saying; it is not one of today only: they blame those who are silent, they blame those who speak too much. Those speaking little too they blame. No one avoids blame in this world.

227b. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those speak much, they blame those who speak in moderation. There is none in the world who is not blamed.

227c. This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed.'

227d. An ancient saying, Atula,
not only said today —
'They are blamed who silent sit,
who often speak they too are blamed,
and blamed are they of measured speech' —
there's none in the world unblamed.

228a. There never was, there never will be, nor does there exist now, a person who is wholly blamed or wholly praised.

228b. There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

228c. There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised.

228d. There never was, there'll never be
nor now is ever found
a person blamed perpetually
or one who's wholly praised.

229a. Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue.

229b. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue.

230a. Who dares to blame him who is like a piece of refined gold? Even the gods praise him; by Brahma too he is praised.

230b. Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise him; by Brahma, too, is he praised.

229c, 230c. But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambu river? Even the gods praise him, he is praised even by Brahman.

229d. But those who are intelligent
praise one of flawless conduct, sage,
in wisdom and virtue well-composed,
having observed him day by day.

230d. Who's to blame that one so fine
as gem from Jambu stream?
Even the devas that one praise,
by Brahma too is praised.

BE PURE IN BODY, SPEECH, AND MIND

THE PERSON OF BODILY DISCIPLINE & VIRTUOUS VERBAL BEHAVIOUR & DISCIPLINE YOUR MIND & SAFEGUARD THE THREE DOORS

231a. One should guard against misdeeds (caused by) the body, and one should be restrained in body. Giving up evil conduct in body, one should be of good bodily conduct.

231b. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practice good conduct in deed.

231c. Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!

231d. Rough action one should guard against,
be with the body well-restrained,
bad bodily conduct having shed
train oneself in good.

232a. One should guard against misdeeds (caused
by) speech, and one should be restrained in speech.
Giving up evil conduct in speech, one should be of good
conduct in speech.

232b. Let a man guard himself against irritability in
speech; let him be controlled in speech. Abandoning
verbal misconduct, let him practice good conduct in
speech.

232c. Beware of the anger of the tongue, and control
thy tongue! Leave the sins of the tongue, and practise
virtue with thy tongue!

232d. Rough speaking one should guard against,
be in speaking well-restrained,
bad verbal conduct having shed
train oneself in good.

233a. One should guard against misdeeds (caused
by) the mind, and one should be restrained in mind.
Giving up evil conduct in mind, one should be of good
conduct in mind.

233b. Let a man guard himself against irritability in
thought; let him be controlled in mind. Abandoning
mental misconduct, let him practice good conduct in
thought.

233c. Beware of the anger of the mind, and control
thy mind! Leave the sins of the mind, and practise virtue
with thy mind!

233d. Rough thinking one should guard against,
be in thinking well-restrained,
bad mental conduct having shed
train oneself in good.

234a. The wise are restrained in deed; in speech, too,
they are restrained. The wise, restrained in mind, are
perfectly restrained.

234b. The wise are controlled in bodily action,

controlled in speech and controlled in thought. They are
truly well-controlled.

234c. The wise who control their body, who control
their tongue, the wise who control their mind, are indeed
well controlled.

234d. Restrained in body are the wise,
in speech as well they are restrained,
likewise are they restrained in mind,
they're perfectly restrained.

***Chapter 18 — Mala Vagga — Stains — Impurity
— Impurity — Impurities — 21 verses***

DEATH IS NEAR TO YOU

**MAN AT THE DOOR OF DEATH & GET IMMEDIATE HELP
& IN THE PRESENCE OF THE KING OF DEATH & AVOID THE
CYCLE OF EXISTENCE**

235a. Like a withered leaf are you now. The
messengers of death wait on you. On the threshold of
decay you stand. Provision too there is none for you.

235b. Like a withered leaf are you now; death's
messengers await you. You stand on the eve of your
departure, yet you have made no provision for your
journey!

235c. Thou art now like a sear leaf, the messengers
of death (Yama) have come near to thee; thou standest at
the door of thy departure, and thou hast no provision for
thy journey.

235d. Now a withered leaf you are
and now Death's men draw near,
now you stand at the parting gates
but waybread you have none.

236a. Make an island unto yourself. Strive quickly;
become wise. Purged of stain and passionless, you shall
enter the heavenly stage of the Ariyas.

236b. Make an island for yourself! Strive hard and
become wise! Rid of impurities and cleansed of stain, you
shall enter the celestial abode of the Noble Ones.

236c. Make thyself an island, work hard, be wise!
When thy impurities are blown away, and thou art free
from guilt, thou wilt enter into the heavenly world of the
elect (Ariya).

236d. Make an island of yourself,
quickly strive and wise become,
freed from stain and passionless
to go to the pure Abodes.

237a. Your life has come to an end now. To the
presence of death you are setting out. No resting place is
there for you by the way. Provision too there is none for
you.

237b. Your life has come to an end now; You are
setting forth into the presence of Yama, the king of
death. No resting place is there for you on the way, yet
you have made no provision for the journey!

237c. Thy life has come to an end, thou art come
near to death (Yama), there is no resting-place for thee
on the road, and thou hast no provision for thy journey.

237d. Even now the end draws near,
to the presence of death you've fared,
along the path's no place for rest
and waybread you have none.

238a. Make a refuge for yourself. Strive without
delay; become wise. Purged of stain and passionless, you
will not come again to birth and old age.

238b. Make an island unto yourself! Strive hard and
become wise! Rid of impurities and cleansed of stain, you
shall not come again to birth and decay.

238c. Make thyself an island, work hard, be wise!
When thy impurities are blown away, and thou art free
from guilt, thou wilt not enter again into birth and decay.

238d. Make an island of yourself,
quickly strive and wise become,
freed from stain and passionless
you'll not return, take flesh, decay.

PURIFY YOURSELF GRADUALLY

PURIFY YOURSELF GRADUALLY

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

239b. One by one, little by little, moment by
moment, a wise man should remove his own impurities,
as a smith removes his dross from silver.

239c. Let a wise man blow off the impurities of his
self, as a smith blows off the impurities of silver one by
one, little by little, and from time to time.

239d. Little by little, time after time,
successively then let the sage
blow away all blemishes
just as a smith with silver.

EVIL RUINS ONESELF

ONE'S EVIL RUINS ONE'S OWN SELF

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

240b. Just as rust arising from iron eats away the
base from which it arises, even so, their own deeds lead
transgressors to states of woe.

240c. As the impurity which springs from the iron,
when it springs from it, destroys it; thus do a
transgressor's own works lead him to the evil path.

240d. As rust arisen out of iron
itself that iron eats away,
so kammās done beyond what's wise
lead to a state of woe.

CAUSES OF STAINS

CAUSES OF STAIN

241a. Non-repetition is the decay of learning; neglect
is the ruin of houses; laziness is the stain of beauty;
heedlessness is the defect of a guard.

241b. Non-repetition is the bane of scriptures;
neglect is the bane of a home; slovenliness is the bane of
personal appearance, and heedlessness is the bane of a
guard.

241c. The taint of prayers is non-repetition; the taint

of houses, non-repair; the taint of the body is sloth; the taint of a watchman, thoughtlessness.

241d. For oral tradition, non-recitation,
in household life, non-exertion,
the fair of form when slovenly,
a sentry's sloth: all blemishes.

IGNORANCE IS THE GREATEST STAIN

TAINTS ARE EVIL THINGS – IGNORANCE IS THE GREATEST TAINT & IGNORANCE THE WORST TAIN

242a. Misconduct is the stain of a woman. Stinginess is the stain of a donor. Stains are evil things both in this world and in the next.

242b. Unchastity is the taint in a woman; niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next.

242c. Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are all evil ways in this world and in the next.

242d. In woman, conduct culpable,
with givers, avariciousness,
all blemishes these evil things
in this world or the next.

243a. A worse stain than these is ignorance, the greatest stain. Abandoning this stain, be stainless, O Monks!

243b. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks!

243c. But there is a taint worse than all taints,-- ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless!

243d. More basic than these blemishes
is ignorance, the worst of all.
Abandoning this blemish then,
be free of blemish, monks!

A SHAMELESS LIFE IS EASY

SHAMELESS LIFE IS EASY & FOR A MODEST PERSON LIFE IS HARD

244a. Easy is the life of a shameless one who is as impudent as a crow, back-biting, presumptuous, arrogant, and corrupt.

244b. Easy for life is the shameless one who is impudent as a crow, is backbiting and forward, arrogant and corrupt.

244c. Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, an insulting, bold, and wretched fellow.

244d. Easy the life for a shameless one
who bold and forward as a crow,
is slanderer and braggart too:
this one's completely stained.

245a. Hard is the life of a modest one who ever seeks purity, is detached, humble, clean in life, and reflective.

245b. Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning.

245c. But life is hard to live for a modest man, who always looks for what is pure, who is disinterested, quiet, spotless, and intelligent.

245d. But hard the life of a modest one
who always seeks for purity,
who's cheerful though no braggart,
clean-living and discerning.

BY IMMORALITY THE FOOL RUINS HIMSELF

WRONG DEEDS TO AVOID & PRECEPTS THE LAYMAN SHOULD FOLLOW & THESE PRECEPTS PREVENT SUFFERING

246a-247a. Whoso in this world destroys life, tells lies, takes what is not given, goes to others' wives, and is addicted to intoxicating drinks, such a one digs up his own root in this world.

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

246c. He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to

another man's wife;

246d. In the world who life destroys,
who words of falsity speaks,
who takes what is not freely given
or to another's partner goes.

247c. And the man who gives himself to drinking
intoxicating liquors, he, even in this world, digs up his
own root.

247d. Or has distilled, fermented drinks:
Who with abandon follows these
extirpates the roots of self
even here in this very world.

248a. Know thus O good man: "Not easy of restraint
are evil things." Let not greed and wickedness drag you
to protracted misery.

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

248c. O man, know this, that the unrestrained are in
a bad state; take care that greediness and vice do not
bring thee to grief for a long time!

248d. Therefore friend remember this;
Hard to restrain are evil acts,
don't let greed and wickedness
drag you down long in dukkha.

THE ENVIOUS ARE NOT AT PEACE

THE ENVIOUS ARE NOT AT PEACE & THE UNENVIOUS ARE AT PEACE

249a. People give according to their faith and as they
are pleased. Whoever therein is envious of others' food
and drink, gains no peace either by day or by night.

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

249c. The world gives according to their faith or
according to their pleasure: if a man frets about the food
and the drink given to others, he will find no rest either

by day or by night.

249d. People give as they have faith,
as they are bright with joyfulness.
Who's troubled over gifts received,
the food and drink that others get,
neither in daytime nor by night
will come to a collected mind.

250a. But he who has this (feeling) fully cut off,
uprooted and destroyed, gains peace by day and by
night.

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

250c. He in whom that feeling is destroyed, and
taken out with the very root, finds rest by day and by
night.

250d. But who has severed envy's mind,
uprooted it, destroyed entire,
indeed in daytime and by night
will come to a collected mind.

THERE IS NO FIRE LIKE LUST

CRAVING IS THE WORST FLOOD

251a. There is no fire like lust, no bond like hate, no
net like delusion, no torrent like craving.

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

251c. There is no fire like passion, there is no shark
like hatred, there is no snare like folly, there is no torrent
like greed.

251d. There is no fire like lust,
nought seizes like aversion,
unequalled is delusion's net,
no river's like to craving.

EASY TO SEE ARE OTHERS' FAULTS

EASY TO SEE ARE THE FAULTS OF OTHERS

252a. Easily seen are others' faults, hard to see are
one's own. Like chaff one winnows others' faults, but

one's own (faults) one hides, as a crafty fowler conceals himself by camouflage.

252b. Easily seen is the fault of others, but one's own fault is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches.

252c. The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

252d. Others' faults are easy to see
yet hard it is to see one's own,
and so one winnows just like chaff
the faults of other people, while
hiding away those of one's own
as crafty cheat the losing throw.

DEFILEMENTS MULTIPLY IN FAULT-FINDERS

SEEING OTHERS' FAULTS

253a. He who sees others' faults, and is ever irritable — the defilements of such a one multiply. He is far from the destruction of defilements.

253b. He who seeks another's faults, who is ever censorious – his cankers grow. He is far from destruction of the cankers.

253c. If a man looks after the faults of others, and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.

253d. Who's always seeing other's faults,
taking offence, censorious,
pollutions spread for such a one
who's far from their exhaustion.

NO SAINTS OUTSIDE OF THE BUDDHADHAMMA

NOTHING IS ETERNAL OTHER THAN NIBBANA & THE BUDDHA HAS NO ANXIETY

254a. In the sky there is no track. Outside there is no recluse. Mankind delights in obstacles. The Tathagatas are free from obstacles.

254b. There is no track in the sky, and no recluse

outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.

19

19 Recluse (*samana*): here used in the special sense of those who have reached the four supramundane stages.

254c. There is no path through the air, a man is not a Samana by outward acts. The world delights in vanity, the Tathagatas (the Buddhas) are free from vanity.

254d. In skies above there is no path,
no peaceful one's without,
in manifoldness do folk delight,
Tathagatas are manifold-free.

255a. In the sky there is no track. Outside there is no recluse. There are no conditioned things that are eternal. There is no instability in the Buddhas.

255b. There is not track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas.

255c. There is no path through the air, a man is not a Samana by outward acts. No creatures are eternal; but the awakened (Buddha) are never shaken.

255d. In skies above there is no path,
no peaceful one's without,
nothing conditioned ever lasts,
no Buddha's ever shaken.

Chapter 19 — Dhammattha Vagga — The Righteous — The Just — The Just — Established in Dhamma — 17 verses

THE JUST MAKE A PROPER INVESTIGATION THE JUST AND THE IMPARTIAL ARE THE BEST JUDGES & FIRMLY ROOTED IN THE LAW

256a. He is not thereby just because he hastily arbitrates cases. The wise man should investigate both right and wrong.

256b. Not by passing arbitrary judgments does a man become just; a wise man is he who investigates both right and wrong.

257a. The intelligent person who leads others not falsely, but lawfully and impartially, who is a guardian of the law, is called one who abides by the law.

257b. He who does not judge others arbitrarily, but passes judgment impartially according to the truth, that sagacious man is a guardian of law and is called just.

256c, 257c. A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.

256d. Whoever judges hastily
does Dhamma not uphold,
a wise one should investigate
truth and untruth both.

257d. Who others guide impartially
with carefulness, with Dhamma,
that wise one Dhamma guards,
a 'Dhamma-holder's' called.

**ONE IS NOT WISE BECAUSE OF SPEAKING MUCH
WHO SPEAKS A LOT IS NOT NECESSARILY WISE**

258a. One is not wise merely because one speaks much. He who is secure, without hate, and fearless is called "wise."

258b. One is not wise because one speaks much. He who is peaceable, friendly and fearless is called wise.

258c. A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

258d. Just because articulate
one's not thereby wise,
hateless, fearless and secure,
a 'wise one' thus is called.

**ONE VERSED IN DHAMMA DOES NOT SPEAK MUCH
THOSE WHO KNOW SPEAK LITTLE**

259a. One is not versed in the Dhamma merely because one speaks too much. He who hears little and sees the Dhamma within his own body, and who does not neglect the Dhamma, he is versed in the Dhamma.

259b. A man is not versed in Dhamma because he speaks much. He who, after hearing a little Dhamma, realizes its truth directly and is not heedless of it, is truly versed in the Dhamma.

259c. A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.

259d. Just because articulate
one's not skilled in Dhamma;
but one who's heard even little
and Dhamma in the body sees,
that one is skilled indeed,
not heedless of the Dhamma.

GREY HAIR DOES NOT MAKE AN ELDER

**GREY HAIR ALONE DOES NOT MAKE AN ELDER & THE
PERSON FULL OF EFFORT IS THE TRUE ELDER**

260a. He is not thereby an elder merely because his head is grey. Ripe is he in age. "Old-in-vain" is he called.

260b. A monk is not Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain.

260c. A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'

260d. A man is not an Elder
though his head be grey,
he's just fully ripe in years,
'aged-in-vain' he's called.

261a. In whom are truth, virtue, harmlessness, restraint and control, that wise man who is purged of impurities is called an elder.

261b. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise – he is truly called an Elder.

261c. He in whom there is truth, virtue, love, restraint, moderation, he who is free from impurity and is wise, he is called an elder.

261d. In whom is truth and Dhamma too, harmless, restraint, control, he's steadfast, rid of blemishes, an 'Elder' he is called.

ELOQUENCE DOES NOT MAKE A GENTLEMAN

WHO GIVES UP JEALOUSY IS GOOD-NATURED & WHO UPROOTS EVIL IS THE VIRTUOUS ONE

262a. Not by mere eloquence, nor by handsome appearance, does one become a gentleman, if he is jealous, selfish, and deceitful.

262b. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful.

262c. An envious greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

262d. Not by eloquence alone or by lovely countenance is a person beautiful if jealous, boastful, mean.

263a. But in whom these are wholly cut off, uprooted and extinct, that wise man who is purged of hatred is called a gentleman.

263b. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred – that wise man is truly accomplished.

263c. He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.

263d. But 'beautiful' is called that one in whom these are completely shed, uprooted, utterly destroyed, a wise one purged of hate.

A SHAVEN HEAD DOES NOT MAKE A MONK

SHAVEN HEAD ALONE DOES NOT MAKE A MONK & WHO

GIVES UP EVIL IS TRUE MONK

264a. Not by a shaven head does an undisciplined man, who utters lies, become a monk. How will one who is full of desire and greed be a monk?

264b. Not by shaven head does a man who is undisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk?

264c. Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?

264d. By shaven head no samana if with deceit, no discipline.

Engrossed in greed and selfishness how shall he be a samana?

265a. He who wholly subdues evil deeds both small and great is called a monk because he has overcome all evil.

265b. He who wholly subdues evil both small and great is called a monk, because he has overcome all evil.

265c. He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.

265d. All evils altogether he subdues both fine and gross. Having subdued all evil he indeed is called a 'Samana'.

BEGGING DOES NOT MAKE A MONK

ONE IS NOT A MONK MERELY BY BEGGING ALMS FOOD & HOLY LIFE MAKES A MONK

266a. He is not a monk merely because he begs from others; by following the whole code (of morality) one certainly becomes a monk and not (merely) by such begging.

266b. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk.

266c. A man is not a mendicant (Bhikshu) simply

because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.

266d. Though one begs from others
by this alone's no bhikkhu.
Not just by this a bhikkhu
but from all Dhamma doing.

267a. Herein he who has transcended both good and evil, whose conduct is sublime, who lives with understanding in this world, he is called a monk.

267b. Whoever here (in the Dispensation) lives a holy life, transcending both merit and demerit, and walks with understanding in this world – he is truly called a monk.

267c. He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.

267d. Who both good and evil deeds
has gone beyond with holy life,
having discerned the world he fares
and 'Bhikkhu' he is called.

SILENCE ALONE DOES NOT MAKE A SAGE

SILENCE ALONE DOES NOT MAKE A SAGE & ONLY TRUE

WISDOM MAKES A SAGE

268a. Not by silence (alone) does he who is dull and ignorant become a sage; but a wise man, as if holding a pair of scales, selects only the best.

268b. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale accepts only the good.

269a. He who shuns evil, is for that reason a sage. He who understands both worlds, is called a sage.

269b. The sage (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage.

268c, 269c. A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni

thereby; he who in this world weighs both sides is called a Muni.

268d. By silence one is not a sage
if confused and foolish,
but one who's wise, as if with scales
weighs, adopts what's good.

269d. Shunning evils utterly
one is a sage, by that a sage.
Whoever both worlds knows
for that one's called a 'Sage'.

**BY HARMLESSNESS ONE BECOMES A NOBLE ONE
TRUE ARIYAS ARE HARMLESS**

270a. He is not a Noble One if he harms living beings; By harmless towards all beings he is called "Noble."

270b. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings.

270c. A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

270d. By harming living beings
one is not a 'Noble' man,
by lack of harm to all that live
one is called a 'Noble One'.

A MONK SHOULD NOT STOP HALFWAY

A MONK SHOULD DESTROY ALL PASSIONS & BLEMISHES

SHOULD BE GIVEN UP TO REACH RELEASE

271a-272a. Not by mere morality and austerities, nor by much learning, nor by developing concentration, nor by secluded lodging, (thinking) "I enjoy the bliss of renunciation not resorted to by the worldlings" should you rest content without reaching the extinction of the corruptions.

271b-272b. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, "I enjoy the bliss of renunciation, which is not experienced by the worldling" should you, O monks, rest content, until the utter

destruction of cankers (Arahatship) is reached.

271c, 272c. Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

271d. Not by vows and rituals
or again by learning much
or by meditative calm
or by life in solitude...

272d. ...should you, O bhikkhu, be content,
“I’ve touched the bliss of letting go
not enjoyed by common folk”,
though you’ve not gained pollution’s end.

Chapter 20 — Magga Vagga — The Path — The Path — The Way — The Path — 17 verses

THE EIGHTFOLD PATH IS BEST

EIGHT-FOLD PATH IS THE BEST & ONLY PATH TO PURITY & PATH TO END SUFFERING & BUDDHA ONLY SHOWS THE WAY

273a. The best of paths is the Eightfold Path. The best of truths are the four Sayings. Non-attachment is the best of states. The best of bipeds is the Seeing One.

273b. Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best: of men the Seeing One (the Buddha) is the best.

273c. The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

273d. Of paths the Eight-fold is the best,
of truths the statements four,
the passionless of teachings best,
of humankind the Seer.

274a. This is the only Way. There is none other for the purity of vision. Do you follow this path. This is the

bewilderment of Mara.

274b. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Mara.

274c. This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mara (the tempter).

274d. This is the path, no other’s there
for purity of insight,
enter then upon this path
bemusing Mara utterly.

275a. Entering upon that path, you will make an end of pain. Having learnt the removal of thorns, have I taught you the path.

275b. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.

275c. If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).

275d. Entered then upon this path
you’ll make an end of dukkha.

Freed in knowledge from suffering’s stings
the Path’s proclaimed by me.

276a. Striving should be done by yourselves; the Tathagatas are only teachers. The meditative ones, who enter the way, are delivered from the bonds of Mara.

276b. You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.

276c. You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

276d. Buddhas just proclaim the Path
but you’re the ones to strive.

Contemplatives who tread the Path
are freed from Mara’s bonds.

ALL CONDITIONS ARE IMPERMANENT

CONDITIONED THINGS ARE TRANSIENT

277a. "All conditions are impermanent:" when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

277b. "All conditioned things are impermanent" – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

277c. 'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity.

277d. When with wisdom one discerns transience of conditioned things one wearily from dukkha turns treading the path to purity.

ALL CONDITIONS ARE UNSATISFACTORY

ALL COMPONENT THINGS ARE SORROW

278a. "All conditions are unsatisfactory:" when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

278b. "All conditioned things are unsatisfactory" – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

278c. 'All created things are grief and pain,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.

278d. When with wisdom one discerns the dukkha of conditioned things one wearily from dukkha turns treading the path to purity.

ALL PHENOMENA ARE NOT-SELF

EVERYTHING IS SOUL-LESS

279a. "All phenomena are not-self:" when one sees this with wisdom, one is disenchanted with suffering; this is the path to purity.

279b. "All things are not-self" – when one sees this with wisdom, one turns away from suffering. This is the path to purification.

279c. 'All forms are unreal,' he who knows and sees

this becomes passive in pain; this is the way that leads to purity.

279d. When with wisdom one discerns all knowables are not a self one wearily from dukkha turns treading the path to purity.

THE SLOTHFUL DO NOT REALISE THE PATH

THE SLOTHFUL MISS THE PATH

280a. The inactive idler who strives not when he should strive, who, though young and strong, is slothful, with (good) thoughts depressed, does not by wisdom realise the Path.

280b. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts – such an indolent man does not find the path to wisdom.

280c. He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge.

280d. Though time to strive, not striving, while young and strong yet indolent, weak-minded and irresolute: one finds not wisdom's way.

PURIFY THOUGHTS, WORDS, AND DEEDS

PURIFY YOUR THOUGHTS, WORDS AND DEEDS

281a. Watchful of speech, well restrained in mind, let him do nought unskilful through his body. Let him purify these three ways of action and win the path realised by the sages.

281b. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.

281c. Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.

281d. In speech ever watchful with mind well-restrained

never with the body do unwholesomeness.

So should one purify these three kamma-paths winning to the Way made known by the Seers.

CULTIVATE WISDOM

WAY TO INCREASE WISDOM

282a. From meditation arises wisdom. Without meditation wisdom wanes. Knowing this twofold path of gain and loss, let one so conduct oneself so that wisdom increases.

282b. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.

282c. Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

282d. From endeavour wisdom springs,

lacking effort wisdom wanes:

having known this two-fold path

either to progress or decline

so should one exhort oneself

that wisdom may increase.

BE WITHOUT ATTACHMENT

SHUN PASSION & ATTACHMENT TO WOMEN

283a. Cut down the entire forest, not just a single tree. From the forest springs fear. Cutting down both forest and brushwood, be passionless, O monks.

283b. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the underbrush (desire), be passionless, O monks!

20

20 The meaning of this injunction is: "Cut down the forest of lust, but do not mortify the body."

283c. Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you

have cut down both the forest (of lust) and its undergrowth, then, Bhikkhus, you will be rid of the forest and free!

283d. The wood cut down but not a tree since it's from wood that fear is born.

Having cut wood and woodedness

O bhikkhus be without a wood.

284a. For as long as the slightest passion of man towards women is not cut down, so long is his mind in bondage, like the calf to its mother.

284b. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother.

284c. So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.

284d. As long indeed as woodedness

of man to woman is not cut

so long in bondage is one's mind

as milch-calf to the mother cow.

CULTIVATE THIS PATH OF PEACE

PATH TO PEACE

285a. Cut off your affection, as though it were an autumn lily, with the hand. Cultivate this path of peace. Nibbana has been expounded by the Auspicious One.

285b. Cut off your affection in the manner of a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbana, as made known by the Exalted One.

285c. Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvana has been shown by Sugata (Buddha).

285d. Cut off affection for oneself

as hand a lily in the Fall.

Cultivate this peaceful path,

Nibbana by the Buddha taught.

A FOOL DOES NOT THINK OF DEATH

THE FEAR OF DEATH

286a. Here will I live in the rainy season, here in the autumn and in the summer: thus muses the fool. He realises not the danger (of death).

286b. “Here shall I live during the rains, here in winter and summer” – thus thinks the fool. He does not realize the danger (that death might intervene).

286c. ‘Here I shall dwell in the rain, here in winter and summer,’ thus the fool meditates, and does not think of his death.

286d. Here shall I spend the Rains,
here the Winter, here the Summer.

Thus speculates the fool,
the danger he knows not.

DEATH SEIZES THE DOTING MAN**DEATH TAKES AWAY THE ATTACHED**

287a. The doting man with mind set on children and herds, death seizes and carries away, as a great flood (sweeps away) a slumbering village.

287b. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle.

287c. Death comes and carries off that man, praised for his children and flocks, his mind distracted, as a flood carries off a sleeping village.

287d. For one who has a clinging mind
and finds delight in babes and herds
Death does seize and carry away
as great flood a sleeping village.

NO PROTECTION AT THE MOMENT OF DEATH**NO PROTECTION WHEN NEEDED & THE PATH TO THE DEATHLESS**

288a. There are no sons for one’s protection, neither father nor even kinsmen; for one who is overcome by death no protection is to be found among kinsmen.

288b. For him who is assailed by death there is no protection by kinsmen. None there are to save him – no sons, nor father, nor relatives.

288c. Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom death has seized.

288d. No sons are there for shelter
nor father nor related folk,
one by the Death-king seized upon
in kin no shelter finds.

289a. Realising this fact, let the virtuous and wise person swiftly clear the way that leads to nibbana.

289b. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbana.

289c. A wise and good man who knows the meaning of this, should quickly clear the way that leads to Nirvana.

289d. Having understood this fact
the wise by virtue well-restrained
swiftly then should clear the path
leading to Nibbana.

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Chapter 21 — Pakinnaka Vagga — Miscellaneous
— Miscellaneous — Miscellaneous — Miscellaneous
— 16 verses
—————

GIVE UP LESSER HAPPINESS FOR GREATER BLISS**GIVE UP A LITTLE, ACHIEVE MUCH**

290a. If by giving up a lesser happiness, one may see a greater one, let the wise man give up the lesser happiness in consideration of the greater happiness.

290b. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater.

290c. If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.

290d. If one should see great happiness
in giving up small happiness
one wise the lesser would renounce
the greater full-discerning.

DO NOT RETURN HATRED WITH HATRED**WHEN ANGER DOES NOT ABATE**

291a. He who wishes his own happiness by causing pain to others is not released from hatred, being himself entangled in the tangles of hatred.

291b. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.

291c. He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

291d. Whoso for self wants happiness
by causing others pain,
entangled in anger's tangles
one's from anger never free.

DEFILEMENTS MULTIPLY IN THE CONCEITED**HOW BLEMISHES INCREASE & MINDFULNESS OF****PHYSICAL REALITY**

292a. What should have been done is not done, what should not have been done is done. Defilements multiply in the conceited and heedless.

292b. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done.

292c. What ought to be done is neglected, what ought not to be done is done; the desires of unruly, thoughtless people are always increasing.

292d. What should be done is left undone
and done is what should not be done,
ever the pollutions grow
of those ones proud and heedless.

293a. Those who diligently practise mindfulness of the body, who avoid what should not be done, and always do what should be done, the defilements of those who are mindful and clearly comprehending come to an end.

293b. The cankers cease for those mindful and clearly comprehending ones who always earnestly

practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done.

293c. But they whose whole watchfulness is always directed to their body, who do not follow what ought not to be done, and who steadfastly do what ought to be done, the desires of such watchful and wise people will come to an end.

293d. But those who always practise well
bodily mindfulness,
do never what should not be done
and ever do what should be done,
for mindful ones, the full-aware,
pollutions fade away.

A SAINT GOES UNGRIEVING**THE DESTROYER WHO REACHES NIBBANA & THE 'KILLER' WHO GOES FREE**

294a. Having slain mother (Craving) and father (Conceit) and two warrior kings (Eternalism and Nihilism), and having destroyed a country (Six sense doors and six sense-objects) together with its chancellor (Attachment), a Saint goes ungrieving (Arahant).

294b. Having slain mother (craving), father (selfconceit), two warrior-kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man.

294c. A true Brahmana goes scatheless, though he have killed father and mother, and two valiant kings, though he has destroyed a kingdom with all its subjects.

294d. One's mother and father having slain
and then two warrior kings,
a realm as well its treasurer,
one goes immune, a Brahmin True.

295a. Having slain mother and father and two brahmin kings, and having destroyed the perilous path (The five hindrances), a Saint goes ungrieving.

295b. Having slain mother, father, two brahmin kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man.

295c. A true Brahmana goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.

295d. One's mother and father having slain
and then two learned kings,
as well the fifth, a tiger fierce,
one goes immune, a Brahmin True.

MEDITATE CONSTANTLY

MEDITATION ON THE VIRTUES OF THE BUDDHA & MEDITATION ON THE VIRTUES OF THE DHAMMA & MEDITATION ON THE VIRTUES OF SANGHA & MEDITATION ON THE REAL NATURE OF THE BODY & MEDITATION ON HARMLESSNESS & THE MIND THAT TAKES DELIGHT IN MEDITATION

296a. Well awake the disciples of Gotama ever arise — they who by day and night always contemplate the Buddha.

296b. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha.

296c. The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

296d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Buddha.

297a. Well awake the disciples of Gotama ever arise — they who by day and night always contemplate the Dhamma.

297b. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Dhamma.

297c. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the

law.

297d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Dhamma.

298a. Well awake the disciples of Gotama ever arise — they who by day and night always contemplate the Sangha.

298b. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Sangha.

298c. The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.

298d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Sangha.

299a. Well awake the disciples of Gotama ever arise — they who by day and night always contemplate the body.

299b. Those disciples of Gotama ever awaken happily who day and night constantly practice Mindfulness of the Body.

299c. The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.

299d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the body.

300a. Well awake the disciples of Gotama ever arise — they who by day and night delight in harmlessness.

300b. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-violence.

300c. The disciples of Gotama are always well awake, and their mind day and night always delights in

compassion.

300d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
in harmlessness delight.

301a. Well awake the disciples of Gotama ever arise
— they who by day and night delight in meditation.

301b. Those disciples of Gotama ever awaken
happily whose minds by day and night delight in the
practice of meditation.

301c. The disciples of Gotama are always well awake,
and their mind day and night always delights in
meditation.

301d. Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
in meditation take delight.

RENUNCIATION IS DIFFICULT

SAMSARA – JOURNEY

302a. Renunciation is difficult, it is difficult to delight
therein. Difficult and painful is household life. Painful is
association with those who are incompatible. Ill befalls a
wayfarer (in samsara). Therefore be not a wayfarer, be
not a pursuer of ill.

302b. Difficult is life as a monk; difficult is it to
delight therein. Also difficult and sorrowful is the
household life. Suffering comes from association with
unequals; suffering comes from wandering in samsara.
Therefore, be not an aimless wanderer, be not a pursuer
of suffering.

302c. It is hard to leave the world (to become a friar),
it is hard to enjoy the world; hard is the monastery,
painful are the houses; painful it is to dwell with equals
(to share everything in common) and the itinerant
mendicant is beset with pain. Therefore let no man be an
itinerant mendicant and he will not be beset with pain.

302d. Hard's the going forth, hard to delight in it,
hard's the household life and dukkha is it too,

dukkha's to dwell with those dissimilar
and dukkha befalls the wanderer.

Be therefore not a wanderer,
not one to whom dukkha befalls.

THE DEVOUT ARE RESPECTED EVERYWHERE

HE IS HONOURED EVERYWHERE

303a. He who is full of confidence and virtue,
possessed of fame and wealth, he is honoured
everywhere, in whatever land he sojourns.

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

303c. Whatever place a faithful, virtuous, celebrated,
and wealthy man chooses, there he is respected.

303d. Who's full of faith and virtue,
of substance, high repute,
is honoured everywhere,
wherever that one goes.

THE GOOD CAN BE SEEN FROM AFAR

THE VIRTUOUS ARE SEEN

304a. Even from afar like the Himalaya mountain the
good reveal themselves. The wicked, though near, are
invisible like arrows shot by night.

304b. The good shine from afar, like the Himalaya
mountains. But the wicked are unseen, like arrows shot
in the night.

304c. Good people shine from afar, like the snowy
mountains; bad people are not seen, like arrows shot by
night.

304d. Afar the true are manifest
like Himalayan range,
yet even here the false aren't seen,
they're arrows shot by night.

DELIGHT IN SOLITUDE

DISCIPLINE YOURSELF IN SOLITUDE

305a. He who sits alone, rests alone, walks alone,
resolute, who in solitude controls himself, will find
delight in the forest.

305b. He who sits alone, sleeps alone, and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest.

305c. He alone who, without ceasing, practises the duty of sitting alone and sleeping alone, he, subduing himself, will rejoice in the destruction of all desires alone, as if living in a forest.

305d. Alone one sits, alone one lies,
alone one walks unweariedly,
in solitude one tames oneself
so in the woods will one delight.

Chapter 22 — Niraya Vagga — Hell — The State of Woe — The Downward Course — Hell — 14 verses

LIARS SUFFER IN HELL

LIARS SUFFER TORTURES OF HELL

306a. The speaker of untruth goes to hell, and also he who, having done something, says, "I did not do it." Both after death become equal, men of base actions in the other world.

306b. The liar goes to the state of woe; also he who, having done (wrong), says, "I did not do it." Men of base actions both, on departing they share the same destiny in the other world.

306c. He who says what is not, goes to hell; he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.

306d. With one denying truth there goes to hell that one who having done says 'I did not'.

Both of them in making kammās base are equal after death.

CORRUPT MONKS SUFFER IN HELL

BAD MEN GET BORN IN BAD STATES

307a. Many with a yellow robe on their necks are of evil disposition and uncontrolled. Evil-doers on account

of their evil deeds are born in hell.

307b. There are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds.

307c. Many men whose shoulders are covered with the yellow gown are ill-conditioned and unrestrained; such evil-doers by their evil deeds go to hell.

307d. Many who wear the yellow robe are unrestrained in evil things, these evil ones by evil deeds in hell do they arise.

DO NOT BE IMMORAL

FOOD FIT FOR SINNERS

308a. Better to swallow a red-hot iron ball (which would consume one) like a flame of fire, than to be an immoral and uncontrolled person feeding on the alms offered by people.

308b. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people.

308c. Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrestrained fellow should live on the charity of the land.

308d. Better to eat a ball of iron glowing as flame of fire than one should eat the country's alms immoral and unrestrained.

ADULTERY LEADS TO HELL

THE MAN WHO COVETS ANOTHER'S WIFE & SHUN

ADULTERY

309a. Four misfortunes befall a careless man who commits adultery: acquisition of demerit, disturbed sleep, thirdly blame, and fourthly a state of woe.

309b. Four misfortunes befall the reckless man who consorts with another's wife: acquisition of demerit, disturbed sleep, ill-repute, and (rebirth in) states of woe.

309c. Four things does a reckless man gain who

covets his neighbour's wife,—a bad reputation, an uncomfortable bed, thirdly, punishment, and lastly, hell.

309d. Four things befall that heedless one sleeping with one who's wed:

demerit gained but not good sleep,
third is blame while fourth is hell.

310a. There is acquisition of demerit as well as evil destiny. Brief is the joy of the frightened man and woman. The king imposes a heavy punishment. Hence no man should frequent another's wife.

310b. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another's wife.

310c. There is bad reputation, and the evil way (to hell), there is the short pleasure of the frightened in the arms of the frightened, and the king imposes heavy punishment; therefore let no man think of his neighbour's wife.

310d. Demerit's gained and evil birth,
scared man and woman — brief their joy,
the king decrees a heavy doom:
so none should sleep with one who's wed.

CORRUPT LIVES ENTAIL SUFFERING

WRONG MONASTIC LIFE LEADS TO BAD STATES & THREE THINGS THAT WILL NOT YIELD GOOD RESULTS & DO MERIT WITH COMMITMENT

311a. Just as kusa grass, wrongly grasped, cuts the hand, even so the monkhood wrongly handled drags one to hell.

311b. Just as *kusa* grass wrongly handled cuts the hand, even so, a recluse's life wrongly lived drags one to states of woe.

311c. As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to hell.

311d. As blade-grass when wrongly grasped
the hand does lacerate

so a mishandled monastic life
drags one off to hell.

312a. Any loose act, any corrupt practice, a life of dubious holiness — none of these is of much fruit.

312b. Any loose act, any corrupt observance, any life of questionable celibacy – none of these bear much fruit.

312c. An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.

312d. Whatever of kammass slack,
whatever of vows corrupt,
a faltering in the holy life
never brings ample fruit.

313a. If anything should be done, let one do it, and promote it steadily, for slack asceticism scatters dust all the more.

313b. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more.

313c. If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely.

313d. If there's aught that should be done
let it be done then steadily,
in truth a slack monastic life
all the more stirs up the dust.

AN EVIL DEED IS BETTER NOT DONE

GOOD DEEDS NEVER MAKE YOU REPENT

314a. An evil deed is better not done: a misdeed torments one hereafter. Better it is to do a good deed, after doing which one does not grieve.

314b. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

314c. An evil deed is better left undone, for a man repents of it afterwards; a good deed is better done, for having done it, one does not repent.

314d. Better an evil deed not done

for misdeed later on torments.
Better done is deed that's good,
which done, does not torment.

GUARD YOURSELF LIKE A FORTIFIED CITY

GUARD THE MIND

315a. Like a border city, guarded within and without,
so guard yourself. Do not let slip this opportunity, those
who do grieve when reborn in a woeful state.

315b. Just as a border city is closely guarded both
within and without, even so, guard yourself. Do not let
slip this opportunity (for spiritual growth). For those who
let slip this opportunity grieve indeed when consigned to
hell.

315c. Like a well-guarded frontier fort, with defences
within and without, so let a man guard himself. Not a
moment should escape, for they who allow the right
moment to pass, suffer pain when they are in hell.

315d. Even as a border town
guarded within and without,
so should you protect yourselves.

Do not let this moment pass
for when this moment's gone they grieve
sending themselves to hell.

BE ASHAMED OF WHAT IS SHAMEFUL

FALSE BELIEFS LEAD TO HELL & FEAR AND

FEARLESSNESS IN WRONG PLACES

316a. Beings who are ashamed of what is not
shameful, and are not ashamed of what is shameful,
embrace wrong views and go to a woeful state.

316b. Those who are ashamed of what they should
not be ashamed of, and are not ashamed of what they
should be ashamed of – upholding false views, they go to
states of woe.

316c. They who are ashamed of what they ought not
to be ashamed of, and are not ashamed of what they
ought to be ashamed of, such men, embracing false
doctrines enter the evil path.

316d. They are ashamed where shame is not

but where is shame are not ashamed,
so by embracing evil views
beings go to an evil birth.

317a. Beings who see fear in what is not to be feared,
and see no fear in the fearful, embrace false views and
go to a woeful state.

317b. Those who see something to fear where there
is nothing to fear, and see nothing to fear where there is
something to fear – upholding false views, they go to
states of woe.

317c. They who fear when they ought not to fear,
and fear not when they ought to fear, such men,
embracing false doctrines, enter the evil path.

317d. They are afraid where there is not
but where is fear are unafraid,
so by embracing evil views
beings go to an evil birth.

EMBRACE RIGHT VIEWS

RIGHT AND WRONG

318a. Beings who imagine faults in the faultless, and
perceive no fault in the faulty, embrace wrong views and
go to a woeful state.

318b. Those who imagine evil where there is none,
and do not see evil where it is – upholding false views,
they go to states of woe.

318c. They who forbid when there is nothing to be
forbidden, and forbid not when there is something to be
forbidden, such men, embracing false doctrines, enter
the evil path.

318d. Faults they see where fault is not
but where is fault they see it not,
so by embracing evil views
beings go to an evil birth.

319a. Beings knowing faults as faults and what is
faultless as faultless, embrace right views and go to a
blissful state.

319b. Those who discern the wrong as wrong and
the right as right – upholding right views, they go to

realms of bliss.

319c. They who know what is forbidden as forbidden,
and what is not forbidden as not forbidden, such men,
embracing the true doctrine, enter the good path.

319d. A fault they understand as such,
they know as well where fault is not,
so by embracing righteous views
beings go to a happy birth.

***Chapter 23 — Naga Vagga — The Tusker — The
Elephant — The Elephant — The Great — 14 verses***

**MANY PEOPLE ARE IMMORAL
BUDDHA'S ENDURANCE & THE DISCIPLINED ANIMAL &
THE MOST DISCIPLINED ANIMAL**

320a. As an elephant in the battlefield withstands the
arrows shot from a bow, even so will I endure abuse;
truly most people are undisciplined.

320b. As an elephant in the battlefield withstands
arrows shot from bows all around, even so shall I endure
abuse. There are many, indeed, who lack virtue.

320c. Silently shall I endure abuse as the elephant in
battle endures the arrow sent from the bow: for the
world is ill-natured.

320d. Many folk are ill-behaved
but I shall endure abuse
as an elephant on the battlefield
arrows shot from a bow.

321a. They lead the trained (horses or elephants) to
an assembly. The king mounts the trained animal. Best
among men are the trained who endure abuse.

321b. A tamed elephant is led into a crowd, and the
king mounts a tamed elephant. Best among men is the
subdued one who endures abuse.

321c. They lead a tamed elephant to battle, the king
mounts a tamed elephant; the tamed is the best among
men, he who silently endures abuse.

321d. The tusker tamed they lead in crowds,

the king he mounts the tamed,
noblest of humans are the tamed
who can endure abuse.

322a. Excellent are trained mules, so are
thoroughbred horses of Sindh and noble tusked
elephants; but far better is he who has trained himself.

322b. Excellent are well-trained mules, thoroughbred
Sindhu horses and noble tusker elephants. But better still
is the man who has subdued himself.

322c. Mules are good, if tamed, and noble Sindhu
horses, and elephants with large tusks; but he who tames
himself is better still.

322d. Excellent are mules when tamed
and thoroughbreds from Sindh,
noble the elephants of state,
better still one tamed of self.

SELF-CONTROL LEADS TO THE GOAL

THE RIGHT VEHICLE TO NIBBANA

323a. Surely never by those vehicles would one go to
the untrodden land (nibbana) as does one who is
controlled through his subdued and well-trained self.

323b. Not by these mounts, however, would one go
to the Untrodden Land (Nibbana), as one who is self-
tamed goes by his own tamed and wellcontrolled mind.

323c. For with these animals does no man reach the
untrodden country (Nirvana), where a tamed man goes
on a tamed animal, viz. on his own well-tamed self.

323d. Surely not on mounts like these
one goes the Unfrequented Way
as one by self well-tamed
is tamed and by the taming goes.

AN ELEPHANT LONGS FOR THE FOREST

THE BOUND ELEPHANT

324a. The uncontrollable, captive tusker named
Dhanapalaka, with pungent juice flowing, eats no morsel;
the tusker calls to mind the elephant forest.

324b. Musty during rut, the tusker named
Dhanapalaka is uncontrollable. Held in captivity, the

tusker does not touch a morsel, but only longingly calls to mind the elephant forest.

324c. The elephant called Dhanapalaka, his temples running with sap, and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant grove.

324d. Hard to check the tusker Dhanapalaka,
in rut with temples running pungently,
bound, e'en a morsel he'll not eat
for he recalls the elephant-forest longingly.

BE MODERATE IN EATING

THE SLOTHFUL, GREEDY SLEEPER RETURNS TO SAMBARA, OVER AND OVER

325a. The stupid one, when he is torpid, gluttonous, sleepy, rolls about lying like a great hog nourished on pig-wash, goes to rebirth again and again.

325b. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again.

325c. If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

325d. A sluggard stupid, steeped in gluttony,
who's sleep-engrossed, who wallows as he lies,
like a great porker stuffed, engorged with swill,
comes ever and again into a womb.

CONTROL YOUR THOUGHTS

RESTRAIN MIND AS A MAHOUT AN ELEPHANT IN RUT

326a. Formerly the mind wandered wherever it liked, following its pleasure and desire. Today I keep it in check with attentiveness, as a mahout controls an elephant in rut.

326b. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his ankus [sic] an elephant in rut.

326c. This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now

hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.

326d. Formerly this wandering mind wandered where it wished, where whim, where pleasure led. Wisely this day will I restrain it as trainer with hook an elephant in rut.

AVOID THE EVIL WAY

THE ELEPHANT MIRE

327a. Take delight in heedfulness. Guard your mind well. Draw yourselves out of evil ways as an elephant sunk in mud.

327b. Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud.

327c. Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.

327d. Do you delight in heedfulness and guard your own minds well!

Draw yourselves from the evil way as would elephant sunk in slough.

ASSOCIATE WITH THE WISE OR STAY ALONE

CHERISH THE COMPANY OF GOOD & THE LONELY

RECLUSE & FOR THE SOLITARY THE NEEDS ARE FEW

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

328b. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully.

328c. If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.

328d. If for practice one finds a friend prudent, well-behaved and wise,

mindful, joyful, live with him

all troubles overcoming,

329a. If you do not get a prudent companion who (is fit) to live with you, who behaves well and is wise, then like a king who leaves a conquered kingdom, you should live alone as an elephant does in the elephant forest.

329b. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone.

329c. If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind,-- like an elephant in the forest.

329d. If for practice one finds no friend prudent, well-behaved and wise, like king be leaving conquered land, fare as lone elephant in the wilds.

330a. It is better to live alone. There is no fellowship with the foolish. Live alone doing no evil, care-free, like an elephant in the forest.

330b. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like and elephant in the elephant forest.

330c. It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like an elephant in the forest.

330d. Better it is to live alone for with a fool's no fellowship, no evils do, be free of care, fare as lone elephant in the wilds.

THE CAUSES OF BLISS

THE BLISS & BLESSING TO BE AN ARAHAT & FOUR FORMS OF BLESSING

331a. It is pleasing to have friends when need arises. It is good to be content with little. Merit is a blessing when life is at an end. Blissful is the shunning of all ill.

331b. Good are friends when need arises; good is

contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering (through Arahatsip).

331c. If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

331d. Blest to have friends when one's in need, blest contentment with whatever is, blessed is merit when life's at an end, abandoning all dukkha is blessedness.

332a. Happy in this world is ministering to mother. Ministering to father too is blissful. Ministering to those gone forth is a pleasure. Blissful too is ministering to Perfected Ones.

332b. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men.

332c. Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a Samana, pleasant the state of a Brahmana.

332d. Respect for one's mother brings happiness here as well as respect for one's father.

Here happiness comes from respecting the monks and those of virtue excellent.

333a. Virtue maintained until old age is blissful. Pleasing is steadfast confidence. Blissful is the attainment of wisdom. It is good to do no evil.

333b. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil.

333c. Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins.

333d. Blest is virtue till life's end and blest the faith standing firm, blest the attainment of wisdom

and blest the non-doing of evils.

**Chapter 24 — Tanha Vagga — Craving —
Craving — Thirst — Craving — 26 verses**

CRAVING GROWS IN THE HEEDLESS

**THE INCREASE OF CRAVING & HOW CRAVING INCREASES
& ESCAPING CRAVING & UPROOTING CRAVING**

334a. The craving of one who lives heedlessly grows like a creeper. He jumps from life to life like a monkey seeking fruits in the forest.

334b. The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, he leaps from life to life (tasting the fruit of his kamma).

334c. The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

334d. As creeping ivy craving grows
in one living carelessly.

Like this, one leaps from life to life
as ape in the forest seeking fruit.

335a. Whomsoever craving overcomes in this world,
his sorrows flourish like well-watered birana grass.

335b. Whoever is overcome by this wretched and
sticky craving, his sorrows grow like grass after the
rains.

335c. Whomsoever this fierce thirst overcomes, full
of poison, in this world, his sufferings increase like the
abounding Birana grass.

335d. Whomsoever in the world
this wretched clinging craving routs
for such a one do sorrows grow
as grass well-soaked with rain.

336a. Whoever overcomes this unruly craving in this
world, his sorrows fall away like water-drops from a
lotus-leaf.

336b. But whoever overcomes this wretched craving,

so difficult to overcome, from him sorrows fall away like
water from a lotus leaf.

336c. He who overcomes this fierce thirst, difficult to
be conquered in this world, sufferings fall off from him,
like water-drops from a lotus leaf.

336d. But whoever in the world
routs wretched craving hard to quell,
from such a one do sorrows fall
like water drops from lotus leaf.

337a. I say this to you: Good luck to all who have
assembled here! Dig up the root of craving like one in
quest of birana's sweet root. Do not let Mara crush you
again and again as a flood (crushes) a reed.

337b. This I say to you: Good luck to all assembled
here! Dig up the root of craving, like one in search of the
fragrant root of the *birana* grass. Let not Mara crush you
again and again, as a flood crushes a reed.

337c. This salutary word I tell you, 'Do ye, as many
as are here assembled, dig up the root of thirst, as he
who wants the sweet-scented Usira root must dig up the
Birana grass, that Mara (the tempter) may not crush you
again and again, as the stream crushes the reeds.'

337d. Prosperity to you, I say,
to all assembled here!

When needing grass's fragrant root
so craving extirpate.

Don't let Mara break you again,
again as a torrent a reed!

CRAVING IS THE ROOT OF SUFFERING

**CRAVING UNERADICATED BRINGS SUFFERING OVER AND
OVER & CAUGHT IN THE CURRENT OF CRAVING & THE
CREEPER OF CRAVING & BLISS DOES NOT COME THROUGH
CRAVING & THE BONDS THAT ENTRAP MEN & NIBBANA BY
SHUNNING CRAVING**

338a. Just as a tree with roots unharmed and firm,
though hewn down, sprouts again, even so while latent
craving is not rooted out, this sorrow springs up again
and again.

338b. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

338c. As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.

338d. As tree though felled shoots up again
if its roots are safe and firm
so this dukkha grows again
while latent craving's unremoved.

339a. If in anyone the thirty-six streams (of craving) that rush towards pleasurable thoughts are strong, such a deluded person, torrential thoughts of lust carry off.

339b. The misguided man in whom the thirty-six currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts. **21**

21 *The thirty-six currents of craving:* the three cravings – for sensual pleasure, for continued existence, and for annihilation – in relation to each of the twelve bases – the six sense organs, including mind, and their corresponding objects.

339c. He whose thirst running towards pleasure is exceeding strong in the thirty-six channels, the waves will carry away that misguided man, viz. his desires which are set on passion.

339d. For whom the six and thirty streams
so forceful flow to seemings sweet
floods of thought that spring from lust
sweep off such wrong viewholders.

340a. The streams (craving) flow everywhere. The creeper (craving) sprouts and stands. Seeing the creeper that has sprung up, with wisdom cut off root.

340b. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom.

340c. The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

340d. Everywhere these streams are swirling,
up-bursting creepers rooted firm.

Seeing the craving-creeper there
with wisdom cut its root!

341a. In beings there arise pleasures that rush (towards sense-objects) and (such beings) are steeped in craving. Bent on happiness, they seek happiness. truly, such men come to birth and decay.

341b. Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay.

341c. A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo (again and again) birth and decay.

341d. To beings there are pleasures streaming
sticky with desire,
steeped in comfort, happiness seeking,
such ones do come to birth, decay.

342a. Folk enwrapt in craving are terrified like a captive hare. Held fast by fetters and bonds, for long they come to sorrow again and again.

342b. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time.

342c. Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.

342d. Who follow craving are assailed,
they tremble as the hare ensnared,
held fast by fetters and by bonds
so long they come to dukkha again.

343a. Folk, enwrapt in craving, are terrified like a captive hare. Therefore a monk who desires dispassion should discard craving.

343b. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving.

343c. Men, driven on by thirst, run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passionlessness for himself.

343d. Who follow craving are assailed,
they tremble as the hare ensnared,
so let a bhikkhu craving quell
whose aim is passionlessness.

RETURNING TO LAY LIFE IS FOOLISH

FREED FROM CRAVING RUNS BACK TO CRAVING

344a. Whoever with no desire (for the household) finds pleasure in the forest (of asceticism) and though freed from desire (for the household), (yet) runs back to that very home. Come, behold that man! Freed, he runs back into that very bondage.

344b. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man! Though freed, he runs back to that very bondage! [22](#)

[22](#) This verse, in the original, puns with the Pali word *vana* meaning both “desire” and “forest”.

344c. He who having got rid of the forest (of lust) (i.e. after having reached Nirvana) gives himself over to forest-life (i.e. to lust), and who, when removed from the forest (i.e. from lust), runs to the forest (i.e. to lust), look at that man! Though free, he runs into bondage.

344d. Who without woodness inclines to the wood,
free in the wood to woodness returns.

Do not regard that person well
who free returns to fetters.

ATTACHMENT IS STRONGER THAN CHAINS

BONDS OF ATTACHMENTS & BONDS ARE STRONG, BUT THE WISE GET RID OF THEM

345a. That which is made of iron, wood or hemp, is not a strong bond, say the wise; the longing for jewels,

ornaments, children, and wives is a far greater attachment.

346a. That bond is strong, say the wise. It hurls down, is supple, and is hard to loosen. This too the wise cut off, and leave the world, with no longing, renouncing sensual pleasures.

345b-346b. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives – that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.

345c. Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

345d. Neither of iron nor wood nor hemp
is bond so strong, proclaim the wise,
as passion’s yearning for sons, for wives,
for gems and ornaments.

346c. That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving desires and pleasures behind.

346d. That bond is strong, proclaim the wise,
down-dragging, pliable, hard to loose.
This passion severed, they wander forth
forsaking sensual pleasures.

THE LUSTFUL ARE CAUGHT IN THEIR OWN WEB SPIDER WEB OF PASSION

347a. Those who are infatuated with lust fall back into the stream as (does) a spider into the web spun by itself. This too the wise cut off and wander, with no longing, released from all sorrow.

347b. Those who are lust-infatuated fall back into the swirling current (of samsara) like a spider on its self-spun web. This, too, the wise cut off. Without any

longing, they abandon all suffering and renounce the world.

347c. Those who are slaves to passions, run down with the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people leave the world free from cares, leaving all affection behind.

347d. Ensnared in passion back they fall
as spider on a self-spun web.

This passion severed, wander the wise
forsaking dukkha all.

LET GO!

REACHING THE FURTHER SHORE

348a. Let go of the past. Let go of the future. Let go of the present. Crossing to the farther shore of existence, with mind released from everything, do not again undergo birth and decay.

348b. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.

348c. Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.

348d. Let go before, let go the after,
let go the middle, beyond becoming.

With mind released in every way
you'll come no more to birth, decay.

CRAVING GROWS IN THE PASSIONATE

CRAVING TIGHTENS BONDS & HE CUTS OFF BONDS OF MARA

349a. For the person who is perturbed by (evil) thoughts, who is exceedingly lustful, who contemplates pleasant things, craving increases more and more. Surely, he makes the bond (of Mara) stronger.

349b. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of

pleasure, his craving steadily grows. He makes the fetter strong, indeed.

349c. If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.

349d. For one who's crushed by thinking much
excessive lust from beauty's sight,
for that one craving grows the more,
that one makes strong the bonds.

350a. He who delights in subduing (evil) thoughts, who meditates on "the loathsomeness" (of the body) who is ever mindful — he will make an end (of craving). He will sever Mara's bond.

350b. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful – it is he who will make an end of craving and rend asunder Mara's fetter.

350c. If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mara.

350d. But who delights in calming thoughts
develops foulness mindfully,
that one indeed will make an End,
will sever Mara's bonds.

WHO HAS REACHED THE GOAL IS FEARLESS

THE PERSON WHO HAS REACHED THE GOAL & THE MAN OF GREAT WISDOM

351a. Who has reached the goal is fearless. Void of craving, he is passionless, having cut off the barbs of life. This is his final body.

351b. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence – for him this is the last body.

351c. He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last

body.

351d. One who's fearless, reached the End,
of craving and of blemish free,
who has becoming's thorn plucked out,
has this, a final body.

352a. Who is without craving and grasping, who is skilled in etymology and terms, who knows the grouping of letters and their sequence — he is called the bearer of the final body, one of profound wisdom, a great man.

352b. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence – he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man.

352c. He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.

352d. One of clinging-craving free,
who's skilled in ways of chanting,
knowing the wording-sequence,
of what precedes and follows,
possessed of final body,
one greatly wise, 'Great Person's' is called.

THE OMNISCIENT ONE HAS NO TEACHER BUDDHA IS TEACHERLESS

353a. All have I overcome, all do I know. From all am I detached. All have I renounced. Wholly absorbed am I in "the destruction of craving." Having comprehended all by myself, whom shall I call my teacher?

353b. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher? **23**

23 This was the Buddha's reply to a wandering ascetic who asked him about his teacher. The Buddha's

answer shows that Supreme Enlightenment was his own unique attainment, which he had not learned from anyone else.

353c. 'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'

353d. Beyond all being, wise to all,
unsoiled by dhammas all am I,
left all and freed by craving's end,
by self I've known, whom teacher call?

THE GIFT OF TRUTH EXCELS ALL GIFTS THE CONQUESTS OF ALL SUFFERING

354a. The gift of Truth excels all (other) gifts. The flavour of Truth excels all (other) flavours. The pleasure in Truth excels all (other) pleasures. He who has destroyed craving overcomes all sorrow.

354b. The gift of Dhamma excels all gifts; the taste of the Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering.

354c. The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights; the extinction of thirst overcomes all pain.

354d. Gift of Dhamma surpasses all gifts,
the Dhamma, its taste all other tastes beats,
delight in the Dhamma bests other delights,
destruction of craving conquers all ill.

RICHES RUIN THE FOOL WEALTH DESTROYS THE IGNORANT

355a. Riches ruin the foolish, but not those in quest of the beyond (nibbana). Through craving for riches the ignorant man ruins himself as (if he were ruining) others.

355b. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others.

355c. Pleasures destroy the foolish, if they look not

for the other shore; the foolish by his thirst for pleasures destroys himself, as if he were his own enemy.

355d. Riches ruin a foolish one
but not one seeking the Further Shore,
craving for wealth a foolish one
is ruined as if ruining others.

BLEMISHES OF MANKIND

THOSE WITHOUT THE BANE OF PASSION & THOSE WITHOUT THE BANE OF ILL-WILL & THOSE WITHOUT THE BANE OF ILLUSION & THOSE WITHOUT THE BANE OF GREED

356a. Weeds are the bane of fields, lust is the bane of mankind. Hence what is given to those free from lust yields abundant fruit.

356b. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit.

356c. The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.

356d. Weeds are a fault of fields,
lust's a human fault,
thus offerings to the lustless
bear abundant fruit.

357a. Weeds are the bane of fields, hatred is the bane of mankind. Hence what is given to those free from hatred yields abundant fruit.

357b. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit.

357c. The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.

357d. Weeds are a fault of fields,
hate's a human fault,
hence offerings to the hateless
bear abundant fruit.

358a. Weeds are the bane of fields, delusion is the bane of mankind. Hence what is given to those free from

delusion yields abundant fruit.

358b. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit.

358c. The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift bestowed on those who are free from vanity brings great reward.

358d. Weeds are a fault of fields,
delusion, human's fault,
so gifts to the undeluded
bear abundant fruit.

359a. Weeds are the bane of fields, craving is the bane of mankind. Hence what is given to those free from craving yields abundant fruit.

359b. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit.

359c. The fields are damaged by weeds, mankind is damaged by lust: therefore a gift bestowed on those who are free from lust brings great reward.

359d. Weeds are a fault of fields,
desire's a human fault,
so gifts to the desireless
bear abundant fruit.

Chapter 25 — Bhikkhu Vagga — The Monk — The Monk — The Bhikshu (Mendicant) — The Monk — 23 verses

GUARD THE SENSES

SENSE DISCIPLINE & SUFFERING ENDS WITH ALL-ROUND DISCIPLINE

360a. Good is restraint in the eye; good is restraint in the ear; good is restraint in the nose; good is restraint in the tongue.

360b. Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue.

360c. Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in the tongue.

360d. Right is restraint in the eye,
restraint in the ear is right,
right is restraint in the nose,
restraint in the tongue is right.

361a. Good is restraint in deed; good is restraint in speech; good is restraint in mind; good is restraint in everything. The monk, restrained at all points, is freed from sorrow.

361b. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

361c. In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. A Bhikkhu, restrained in all things, is freed from all pain.

361d. Right is restraint in the body,
restraint in speech is right,
right is restraint in the mind,
everywhere restraint is right.

The bhikkhu everywhere restrained
is from all dukkha free.

A MONK IS FULLY CONTROLLED

THE TRUE MONK

362a. He who is controlled in hand, in foot, in speech, and in the highest (i.e., the head); he who delights in meditation, and is composed; he who is alone, and is contented — him they call a monk.

362b. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented — him do people call a monk.

362c. He who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected,

who is solitary and content, him they call Bhikkhu.

362d. With hands controlled and feet controlled,
in speech as well as head controlled,
delighting in inward collectedness
alone, content, a bhikkhu's called.

SWEET IS HIS SPEECH WHO CONTROLS HIS MOUTH

THE IDEAL MONK

363a. The monk who controls his mouth, who speaks wisely, who is not puffed up, who explains the Dhamma's meaning, sweet is his speech.

363b. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit — whatever he says is pleasing.

363c. The Bhikkhu who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the law, his word is sweet.

363d. Whatever bhikkhu tongue-controlled
speaks wisely and who is not proud,
who theory and practice can expound,
sweet as honey is his speech.

WHO DELIGHTS IN THE DHAMMA DOES NOT FALL

THE MONK ABIDES IN DHAMMA

364a. That monk who dwells in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, who well remembers the Dhamma, does not fall away from the sublime Dhamma.

364b. The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma, and bears the Dhamma well in mind — he does not fall away from the sublime Dhamma.

364c. He who dwells in the law, delights in the law, meditates on the law, follows the law, that Bhikkhu will never fall away from the true law.

364d. The bhikkhu who in Dhamma dwells,
in Dhamma delighting and pondering,
remembering the Dhamma — he
does not decline from Dhamma True.

BE CONTENTED**ACCEPT WHAT ONE RECEIVES & GODS ADORE VIRTUOUS MONKS**

365a. Let him not despise what he has received, nor should he live envying others. The monk who envies others does not attain concentration.

365b. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

365c. Let him not despise what he has received, nor ever envy others: a mendicant who envies others does not obtain peace of mind.

365d. He should not disdain his gains
nor live of others envious,
the bhikkhu who is envious
does not attain collectedness.

366a. Though he receives little, if a monk does not despise his gains, even the gods praise such a one who is pure in livelihood and is not slothful.

366b. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort – him even the gods praise.

366c. A Bhikshu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.

366d. Disdaining not his gains,
though little he receives,
pure of life and keen
that bhikkhu devas praise.

A MONK HAS NO ATTACHMENT**HE IS A MONK WHO HAS NO ATTACHMENT**

367a. He who has no thought of “I” and “mine” whatever towards mind and body, who does not grieve for what is not his, he is called a monk.

367b. He who has no attachment whatsoever for the mind and body, who does not grieve for what he has not – he is truly called a monk.

367c. He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikshu.

367d. For whom there is no making ‘mine’ towards all name and form,
who does not grieve for what is not,
he’s truly ‘bhikkhu’ called.

A MONK RADIATES LOVING-KINDNESS**THE MONK WHO RADIATES LOVING-KINDNESS RADIATES PEACE & GIVE UP LUST AND HATRED & FLOOD-CROSSER IS ONE WHO HAS GIVEN UP THE FETTERS & MEDITATE EARNESTLY & THERE IS NO WISDOM IN THOSE WHO DO NOT THINK & HE WHO IS CALM EXPERIENCES TRANSCENDENTAL JOY & HE IS HAPPY WHO REFLECTS ON RISE AND FALL & A WISE MONK MUST POSSESS HIS CARDINAL VIRTUES & A MONK SHOULD BE CORDIAL IN ALL HIS WAYS**

368a. The monk who abides in loving-kindness, who is pleased with the Buddha’s teaching, attains to that state of peace and happiness, the stilling of conditioned things.

368b. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbana, the bliss of the cessation of all conditioned things.

368c. The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

368d. The bhikkhu in kindness abiding,
bright in the Buddha’s Teaching
can come to the Place of Peace,
the bliss of conditionedness ceased.

369a. Empty this boat, O monk! Emptied by you it will move swiftly. Cutting off lust and hatred, to nibbana you will thereby go.

369b. Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbana.

369c. O Bhikshu, empty this boat! if emptied, it will

go quickly; having cut off passion and hatred thou wilt go to Nirvana.

369d. O bhikkhu bail this boat,
when emptied it will swiftly go.
Having severed lust and hate
thus to Nibbana you'll go.

370a. Five cut off, five give up, five further cultivate.
The monk who has gone beyond the five bonds is called a "Flood-Crosser."

370b. Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood. **24**

24 The *five to be cut off* are the five "lower fetters": self-illusion, doubt, belief in rites and rituals, lust and ill-will. The *five to be abandoned* are the five "higher fetters": craving for the divine realms with form, craving for the formless realms, conceit, restlessness, and ignorance. Stream-enterers and Once-returners cut off the first three fetters, Non-returners the next two and Arahats the last five. The *five to be cultivated* are the five spiritual faculties: faith, energy, mindfulness, concentration, and wisdom. The *five bonds* are: greed, hatred, delusion, false views, and conceit.

370c. Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has escaped from the five fetters, he is called Oghatinna, 'saved from the flood.'

370d. Five cut off and five forsake,
a further five then cultivate,
a bhikkhu from five fetters free
is called a 'Forder of the flood'.

371a. Meditate, O monk! Be not heedless. Do not let your mind whirl on sensual pleasures. Do not be careless and swallow a ball of lead. As you burn cry not "This is sorrow."

371b. Meditate, O monk! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red-hot iron ball, lest you cry when burning, "O this is painful!"

371c. Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pleasure that thou mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest not cry out when burning, 'This is pain.'

371d. Meditate bhikkhu! Don't be heedless!
Don't let pleasures whirl the mind!

Heedless, do not gulp a glob of iron!

Bewail not when burning, 'This is dukkha!'

372a. There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. In whom are both concentration and wisdom, he is in the presence of nibbana.

372b. There is no meditative concentration for him who lacks insight, and no insight for him who lacks meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbana.

372c. Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nirvana.

372d. No concentration wisdom lacks,
no wisdom concentration lacks,
in whom are both these qualities
near to Nibbana is that one.

373a. The monk who has retired to a lonely abode, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men.

373b. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights.

373c. A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.

373d. The bhikkhu gone to a lonely place
who is of peaceful heart
in-sees Dhamma rightly,

knows all-surpassing joy.

374a. Whenever he reflects on the rise and fall of the aggregates, he experiences joy and bliss. To “those who know” that is deathless.

374b. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless. **25**

25 See footnote to v. 202.

374c. As soon as he has considered the origin and destruction of the elements (khandha) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvana).

374d. Whenever one reflects
on aggregates' arise and fall
one rapture gains and joy.

'Tis Deathlessness for Those-who-know.

375a. This is the beginning for a wise monk: sense-control, contentment, restraint in the monastic discipline.

375b. Control of the senses, contentment, restraint according to the code of monastic discipline – these form the basis of holy life here for the wise monk.

375c. And this is the beginning here for a wise Bhikkhu: watchfulness over the senses, contentedness, restraint under the law; keep noble friends whose life is pure, and who are not slothful.

375d. Here's indeed the starting-point
for the bhikkhu who is wise,
sense-controlled, contented too,
restrained to limit freedom ways,
in company of noble friends
who're pure of life and keen.

376a. Association with good and energetic friends, of pure livelihood, and constant. Let him be cordial in his ways and refined in conduct. Filled thereby with joy, he will make an end of ill.

376b. Let him associate with friends who are noble, energetic, and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of

suffering.

376c. Let him live in charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.

376d. One should be hospitable
and skilled in good behaviour,
thereby greatly joyful
come to dukkha's end.

CAST OFF LUST AND HATRED

CAST OFF LUST AND HATRED

377a. As the jasmine creeper sheds its withered flowers, even so, monks, you should totally cast off lust and hatred.

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

377c. As the Vassika plant sheds its withered flowers, men should shed passion and hatred, O ye Bhikkhus!

377d. Just as the jasmine sheds
its shrivelled flowers all,
O bhikkhus so should you
lust, aversion shed.

A MONK IS PEACEFUL

HE IS PEACEFUL WHO IS FREE FROM ALL WORLDLY

THINGS

378a. The monk who is calm in body, calm in speech, calm in mind, who is well-composed, who has renounced worldly things, is truly called a “peaceful one.”

378b. The monk who is calm in body, calm in speech, calm in thought, well-composed and who has spewed out worldliness – he, truly, is called serene.

378c. The Bhikkhu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.

378d. That bhikkhu calmed of body, speech,
calmed and well-composed of mind,
who world-enjoyments has renounced,
'one calmed' indeed is truly called.

SELF-GUARDED ONE LIVES HAPPILY**HE WHO GUARDS HIMSELF LIVES HAPPILY & YOU ARE YOUR OWN SAVIOUR**

379a. By self do you censure yourself. By self do you examine yourself. Self-guarded and mindful, O monk, you will live happily.

379b. By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness.

379c. Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!

379d. By yourself exhort yourself!

By yourself restrain yourself!

So mindful and self-guarded too,
happily, bhikkhu, will you live.

380a. Oneself is one's own protector. What other protector could there be? Oneself is one's own refuge. Therefore, control yourself as a merchant controls a noble steed.

380b. One is one's own protector, one is one's own refuge. Therefore, one should control oneself, even as a trader controls a noble steed.

380c. For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.

380d. Oneself is refuge of oneself
and one is haven for oneself,
therefore one should check oneself
as merchant with a splendid horse.

STRIVE WITH JOY AND FAITH**WITH JOY AND FAITH TRY TO WIN YOUR GOAL**

381a. Full of joy and contentment in the Buddha's teaching, the monk will attain peace, the bliss of stilling conditioned things.

381b. Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things.

381c. The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

381d. The bhikkhu full of joy and faith,
bright in the Buddha's Teaching
can come to the Place of Peace,
the bliss of conditionedness ceased.

A DEVOUT MONK ILLUMINES THE WORLD**EVEN A YOUNG MONK, IF DEVOUT, CAN ILLUMINE THE WHOLE WORLD**

382a. The monk who, while still young, devotes himself to the Buddha's Teaching, illumines this world like the moon freed from a cloud.

382b. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds.

382c. He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds.

382d. Surely that youthful bhikkhu who
strives in the Buddha's Teaching
illumines all this world
as moon when freed from clouds.

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**Chapter 26 — Brahmana Vagga — The Saint —
The Holy Man — The Brahmana (Arhat) — The
Brahmana — 41 verses**
—————

A SAINT KNOWS THE UNCREATED**BE A KNOWER OF THE DEATHLESS**

383a. Strive and cut off the stream. O Saint, discard sense-desires. Having known the destruction of the conditioned, be a knower of the uncreated.

383b. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all the conditioned things, become, O holy man, the knower of the Uncreate (Nibbana)! **26**

26 "Holy man" is used as a makeshift rendering for

brahmana, intended to reproduce the ambiguity of the Indian word. Originally men of spiritual stature; by the time of the Buddha the brahmins had turned into a privileged priesthood which defined itself by means of birth and lineage rather than by genuine inner sanctity. The Buddha attempted to restore to the word brahmana its original connotation by identifying the true “holy man” as the Arahata, who merits the title through his own inward purity and holiness regardless of family lineage. The contrast between the two meanings is highlighted in verses 393 and 396. Those who led a contemplative life dedicated to gaining Arahata-ship could also be called brahmins, as in verses 383, 389, & 390.

383c. Stop the stream valiantly, drive away the desires, O Brahmana! When you have understood the destruction of all that was made, you will understand that which was not made.

383d. O brahmin, strive and cleave the stream,
desires of sense discard,
knowing conditioned things decay
be Knower-of-the-Uncreate.

CULTIVATE CONCENTRATION AND INSIGHT

CULTIVATE CONCENTRATION

384a. When in two states a Saint goes to the Farther Shore, then all the fetters of that “one who knows” pass away.

384b. When a holy man has reached the summit of two paths (meditative concentration and insight), he knows the truth and all his fetters fall away.

384c. If the Brahmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.

384d. When by the twofold Dhamma
a Brahmin's gone beyond
all the bonds of One-who-Knows
have wholly disappeared.

A SAINT IS FEARLESS AND LIBERATED

THE UNFETTERED PERSON IS A BRAHMANA

385a. For whom there exists neither this shore nor the farther shore, nor both this shore and the farther shore, who is fearless and liberated — I call a Saint.

385b. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered – him do I call a holy man. 27

27 *This shore:* the six sense organs; *the other shore:* their corresponding objects; *both:* I-ness and my-ness.

385c. He for whom there is neither this nor that shore, nor both, him, the fearless and unshackled, I call indeed a Brahmana.

385d. For whom is found no near or far,
for whom's no near and far,
free of fear and fetter-free,
that one I call a Brahmin True.

A SAINT IS MEDITATIVE AND STAINLESS

WHO IS CONTEMPLATIVE AND PURE IS A BRAHMIN

386a. Who is meditative, stainless and secluded, who has done his duty and is free from corruptions, who has attained the highest goal — I call a Saint.

386b. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal – him do I call a holy man.

386c. He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brahmana.

386d. Seated stainless, concentrated,
who's work is done, who's free of taint,
having attained the highest aim,
that one I call a Brahmin True.

THE BUDDHA SHINES BY DAY AND NIGHT

THE BUDDHA SHINES DAY AND NIGHT

387a. The sun shines by day; the moon is radiant by night. Armoured shines the warrior king. Meditating the Saint shines. But all day and night the Buddha shines in glory.

387b. The sun shines by day, the moon shines by

night. The warrior shines in armor, the holy man shines in meditation. But the Buddha shines resplendent all day and all night.

387c. The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brahmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

387d. The sun is bright by day,
the moon enlightens the night,
armoured shines the warrior,
contemplative the Brahmin True.
But all the day and night-time too
resplendent does the Buddha shine.

A SAINT HAS DISCARDED ALL EVIL

HE WHO HAD DISCARDED ALL EVIL IS HOLY

388a. Because he has discarded evil, he is called a Saint; because he lives in peace, he is called a recluse; because he has given up stains, he is called one-gone-forth.

388b. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate.

388c. Because a man is rid of evil, therefore he is called Brahmana; because he walks quietly, therefore he is called Samana; because he has sent away his own impurities, therefore he is called Pravragita (Pabbagita, a pilgrim).

388d. By barring-out badness a 'brahmin' one's called and one is a monk by conduct serene,
banishing blemishes out of oneself
therefore one's known as 'one who's left home'.

DO NOT HARM A SAINT

HARM NOT AN ARAHAT

389a. One should not strike a Saint, nor should a Saint vent (his wrath) on one who has struck him. Shame on him who strikes a Saint! More shame on him who gives vent (to his wrath)!

389b. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger.

389c. No one should attack a Brahmana, but no Brahmana (if attacked) should let himself fly at his aggressor! Woe to him who strikes a Brahmana, more woe to him who flies at his aggressor!

389d. One should not a Brahmin beat
nor for that would He react.

Shame! Who would a Brahmin beat,
more shame for any should they react.

A SAINT DOES NOT RETALIATE

AN ARAHAT DOES NOT RETALIATE

390a. To a Saint that (non-retaliation) is of no small advantage. When the mind is weaned from things dear, whenever the intent to harm ceases, then and then only doth sorrow subside.

390b. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside.

390c. It advantages a Brahmana not a little if he holds his mind back from the pleasures of life; when all wish to injure has vanished, pain will cease.

390d. For brahmin no small benefit
when mind's aloof from what is dear.
As much he turns away from harm
so much indeed does dukkha die.

A SAINT IS WELL-RESTRAINED

THE WELL-RESTRAINED IS TRULY A BRAHMIN

391a. Who does no evil through body, speech or mind, who is restrained in these three respects — I call a Saint.

391b. He who does no evil in deed, word and thought, who is restrained in these three ways – him do I call a holy man.

391c. Him I call indeed a Brahmana who does not

offend by body, word, or thought, and is controlled on these three points.

391d. In whom is no wrong-doing
by body, speech or mind,
in these three ways restrained,
that one I call a Brahmin True.

HONOUR THE WORTHY

HONOUR TO WHOM HONOUR IS DUE

392a. If one should understand the doctrine preached by the Fully Enlightened Buddha from another, one should revere that person devoutly, as a Brahmin reveres the sacrificial fire.

392b. Just as a brahmin priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

392c. After a man has once understood the law as taught by the Well-awakened (Buddha), let him worship it carefully, as the Brahmana worships the sacrificial fire.

392d. From whom one knows the Dhamma
by Perfect Buddha taught
devoutly one should honour them
as brahmin sacred fire.

A SAINT IS TRUTHFUL AND RIGHTEOUS

ONE DOES NOT BECOME A BRAHMIN MERELY BY BIRTH

393a. Not by matted hair, nor by family, nor by birth does one become a Saint. In whom are both truth and righteousness, is a pure-hearted Saint.

393b. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist – he is pure, he is a holy man.

393c. A man does not become a Brahmana by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

393d. By birth one is no brahmin,
by family, austerity.
In whom are truth and Dhamma too
pure is he, a Brahmin's he.

BE PURE WITHIN

BE PURE WITHIN

394a. What is the use of your matted hair, O witless man? What is the use of your antelope skin garment? Within, you are full of passions; without, you embellish yourself.

394b. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); only outwardly do you cleanse yourself. **28**

28 In the time of the Buddha, such ascetic practices as wearing matted hair and garments of hides were considered marks of holiness.

394c. What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean.

394d. Dimwit! What's the coiled hair for?
For what your cloak of skins?
Within you are acquisitive,
you decorate without!

A SAINT MEDITATES ALONE IN THE FOREST

WHO MEDITATES ALONE IN THE FOREST IS A

BRAHMANA

395a. Who wears dust-heap robes, who is lean, whose veins stand out, who meditates alone in the forest — I call a Saint.

395b. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest – him do I call a holy man.

395c. The man who wears dirty raiments, who is emaciated and covered with veins, who lives alone in the forest, and meditates, him I call indeed a Brahmana.

395d. One enduring rag-robes, lean,
with body o'erspread by veins,
lone in the woods who meditates,
that one I call a Brahmin True.

A SAINT IS UNATTACHED

THE NON-POSSESSIVE AND THE NON-ATTACHED PERSON

IS A BRAHMANA

396a. I do not call him a Saint merely because he is born of a (Brahmin) womb or sprung from a (Brahmin) mother. He is merely a “Dear-addresser”, if he has impediments. Who is free from impediments, free from clinging — I call a Saint.

396b. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging – him do I call a holy man.

396c. I do not call a man a Brahmana because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him I call indeed a Brahmana.

396d. I call him not a brahmin though

by womb-born mother’s lineage,

he’s just supercilious

if with sense of ownership,

owning nothing and unattached:

that one I call a Brahmin True.

A SAINT HAS DESTROYED ALL FETTERS

A BRAHMANA IS HE WHO HAS DESTROYED ALL FETTERS

397a. Who has cut off all fetters, who trembles not, who has gone beyond ties, who is unbound — I call a Saint.

397b. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated – him do I call a holy man.

397c. Him I call indeed a Brahmana who has cut all fetters, who never trembles, is independent and unshackled.

397d. Who fetters all has severed

does tremble not at all,

who’s gone beyond all bonds, unyoked,

that one I call a Brahmin True.

A SAINT HAS BROKEN THE STRAPS

A BRAHMANA IS HE WHO HAS NO HATRED

398a. Who has broken the strap(Anger), the thong(craving), the rope and the fetters(latent tendency to the sixty-two wrong views), who has thrown off the cross-bar(ignorance), who is enlightened — I call a Saint.

398b. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened – him do I call a holy man.

398c. Him I call indeed a Brahmana who has cut the strap and the thong, the chain with all that pertains to it, who has burst the bar, and is awakened.

398d. When cutting strap and reins,

the rope and bridle too,

tipping the shaft, he’s Waked,

that one I call a Brahmin True.

A SAINT IS PATIENT

A BRAHMANA IS HE WHO IS PATIENT

399a. Who, without anger, endures reproach, flogging and punishments, whose power and potent army is patience — I call a Saint.

399b. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience – him do I call a holy man.

399c. Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army.

399d. Who angerless endures abuse,

beating and imprisonment,

with patience’s power, an armed might:

that one I call a Brahmin True.

A SAINT IS NOT WRATHFUL

A BRAHMANA IS HE WHO IS NOT WRATHFUL

400a. Who is not wrathful, but is dutiful, virtuous, free from craving, self-controlled and who bears his final body — I call a Saint.

400b. He who is free from anger, is devout, virtuous, without craving, self-subdued and bears his final body – him do I call a holy man.

400c. Him I call indeed a Brahmana who is free from anger, dutiful, virtuous, without appetite, who is subdued, and has received his last body.

400d. Who's angerless and dutiful,
of virtue full and free of lust,
who's tamed, to final body come,
that one I call a Brahmin True.

A SAINT DOES NOT ENJOY SENSUAL PLEASURES

HE IS A BRAHMANA WHO CLINGS NOT TO SENSUAL PLEASURES

401a. Like water on a lotus leaf, like a mustard seed on a needle's point, one who clings not to sensual pleasures, I call a Saint.

401b. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures – him do I call a holy man.

401c. Him I call indeed a Brahmana who does not cling to pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.

401d. Like water on a lotus leaf,
or mustard seed on needle point,
whoso clings not to sensual things,
that one I call a Brahmin True.

A SAINT HAS LAID ASIDE THE BURDEN

A BRAHMANA IS HE WHO HAS LAID THE BURDEN ASIDE

402a. Who realises here in this world the destruction of his sorrow, who has laid the burden aside and is emancipated — I call a Saint.

402b. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated – him do I call a holy man.

402c. Him I call indeed a Brahmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.

402d. Whoso in this world comes to know

cessation of all sorrow,

laid down the burden, freed from bonds,

that one I call a Brahmin True.

A SAINT HAS REACHED THE GOAL

A BRAHMANA IS HE WHO HAS REACHED HIS ULTIMATE GOAL

403a. Whose knowledge is deep, who is wise, who is skilled in the right and wrong way, who has reached the highest goal — I call a Saint.

403b. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal – him do I call a holy man.

403c. Him I call indeed a Brahmana whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong, and has attained the highest end.

403d. Whose knowledge is deep, who's wise,
who's skilled in ways right and wrong,
having attained the highest aim,
that one I call a Brahmin True.

A SAINT HAS NO INTIMACY WITH ANY

A BRAHMANA IS HE WHO HAS NO INTIMACY WITH ANY

404a. Who is not intimate with householders nor the homeless, who wanders without an abode, without desires — I call a Saint.

404b. He who holds aloof from householders and ascetics alike, and wanders about with no fixed abode and but few wants – him do I call a holy man.

404c. Him I call indeed a Brahmana who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires.

404d. Aloof alike from laity
and those gone forth to homelessness,
who wanders with no home or wish,
that one I call a Brahmin True.

A SAINT IS HARMLESS

A BRAHMANA IS HE WHO IS ABSOLUTELY HARMLESS

405a. Who has laid aside the cudgel in his dealings

with beings, whether feeble or strong, who neither injures nor kills, I call a Saint.

405b. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill – him do I call a holy man.

405c. Him I call indeed a Brahmana who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.

405d. Who blows to beings has renounced to trembling ones, to bold, who causes not to kill nor kills that one I call a Brahmin True.

A SAINT IS FRIENDLY AMONG THE HOSTILE

A BRAHMANA IS HE WHO IS FRIENDLY AMONGST THE HOSTILE

406a. Who is friendly among the hostile, who is peaceful among the violent, who is unattached among the attached — I call a Saint.

406b. He who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached – him do I call a holy man.

406c. Him I call indeed a Brahmana who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.

406d. Among the hostile, friendly, among the violent, cool, detached amidst the passionate, that one I call a Brahmin True.

A SAINT HAS DISCARDED ALL PASSIONS

A BRAHMANA IS HE WHO HAS DISCARDED ALL PASSIONS

407a. In whom lust, hatred, pride, detraction are fallen off like a mustard seed from the point of a needle — I call a Saint.

407b. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle – him do I call a holy man.

407c. Him I call indeed a Brahmana from whom anger and hatred, pride and envy have dropt like a

mustard seed from the point of a needle.

407d. From whomever lust and hate, conceit, contempt have dropped away, as mustard seed from a needle point, that one I call a Brahmin True.

A SAINT GIVES OFFENCE TO NONE

A BRAHMANA IS HE WHO GIVES OFFENCE TO NONE

408a. Who utters gentle, instructive, true words, who by his speech gives offence to none — I call a Saint.

408b. He who utters gentle, instructive and truthful words, who imprecates none – him do I call a holy man.

408c. Him I call indeed a Brahmana who utters true speech, instructive and free from harshness, so that he offend no one.

408d. Who utters speech instructive, true and gentle too, who gives offence to none, that one I call a Brahmin True.

A SAINT DOES NOT STEAL

A BRAHMANA IS HE WHO STEALS NOT

409a. Who in this world takes nothing that is not given, be it long or short, small or great, fair or foul — I call a Saint.

409b. He who in this world takes nothing that is not given to him, be it long or short, small or big, good or bad – him do I call a holy man.

409c. Him I call indeed a Brahmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.

409d. Who in the world will never take what is not given, long or short, the great or small, the fair or foul, that one I call a Brahmin True.

A SAINT HAS NO DESIRES

A BRAHMANA IS HE WHO IS DESIRELESS

410a. Who has no longings for this world or for the next, who is desireless and emancipated — I call a Saint.

410b. He who wants nothing of either this world or

the next, who is desire-free and emancipated – him do I call a holy man.

410c. Him I call indeed a Brahmana who fosters no desires for this world or for the next, has no inclinations, and is unshackled.

410d. In whom there are no longings found
in this world or the next,
longingless and free from bonds,
that one I call a Brahmin True.

A SAINT HAS NO LONGINGS

IN WHOM THERE IS NO CLINGING

411a. Who has no longings, who, through knowledge, is free from doubts, who has gained a firm footing in the deathless — I call a Saint.

411b. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless – him do I call a holy man.

411c. Him I call indeed a Brahmana who has no interests, and when he has understood (the truth), does not say 'How, how?' and who has reached the depth of the Immortal.

411d. In whom is no dependence found,
with Final Knowledge freed from doubt,
who's plunged into the Deathless depths,
that one I call a Brahmin True.

A SAINT HAS TRANSCENDED GOOD AND EVIL

ABOVE BOTH GOOD AND EVIL

412a. He who has transcended both merit and evil, and the ties as well, who is sorrowless, stainless, and pure — I call a Saint.

412b. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure – him do I call a holy man.

412c. Him I call indeed a Brahmana who in this world is above good and evil, above the bondage of both, free from grief from sin, and from impurity.

412d. Here who's gone beyond both bonds
to goodness and to evil too,

is sorrowless, unsullied, pure,
that one I call a Brahmin True.

A SAINT IS PURE

LEARNING THE CHARM

413a. Who is spotless as the moon, who is pure, serene, and unperturbed, who has destroyed craving for becoming — I call a Saint.

413b. He, who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence – him do I call a holy man.

413c. Him I call indeed a Brahmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

413d. Who, like the moon, unblemished, pure,
is clear and limpid, and in whom
delight in being is consumed,
that one I call a Brahmin True.

A SAINT CLINGS TO NOTHING

THE TRANQUIL PERSON

414a. Who has passed beyond this quagmire, this difficult path, the ocean of samsara and delusion, who has crossed and gone beyond, who is meditative, free from craving and doubts, who, clinging to nothing, has attained nibbana — I call a Saint.

414b. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to Nibbana – him do I call a holy man.

414c. Him I call indeed a Brahmana who has traversed this miry road, the impassable world and its vanity, who has gone through, and reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content.

414d. Who's overpassed this difficult path,
delusion's bond, the wandering-on,
who's crossed beyond, contemplative,
un craving with no questioning doubt,

no clinging's fuel so cool become,
that one I call a Brahmin True.

A SAINT HAS GIVEN UP SENSE-DESIRES

FREED FROM TEMPTATION

415a. Who in this world, giving up sense-desires,
would renounce worldly life and become a homeless one,
he who has destroyed sense-desires and becoming — I
call a Saint.

415b. He who, having abandoned sensual pleasures,
has renounced the household life and become a
homeless one; has destroyed both sensual desire and
continued existence – him do I call a holy man.

415c. Him I call indeed a Brahmana who in this
world, leaving all desires, travels about without a home,
and in whom all concupiscence is extinct.

415d. Who has abandoned lusting here
as homeless one renouncing all,
with lust and being quite consumed,
that one I call a Brahmin True.

A SAINT HAS GIVEN UP CRAVING

THE MIRACLE RINGS

416a. Who in this world giving up craving, would
renounce worldly life and become a homeless one, who
has destroyed craving and becoming — I call a Saint.

416b. He who, having abandoned craving, has
renounced the household life and become a homeless
one, has destroyed both craving and continued existence
– him do I call a holy man.

416c. Him I call indeed a Brahmana who, leaving all
longings, travels about without a home, and in whom all
covetousness is extinct.

416d. Who has abandoned lusting here
as homeless one renouncing all,
with lust and being quite consumed,
that one I call a Brahmin True.

A SAINT HAS DISCARDED ALL BONDS

BEYOND ALL BONDS

417a. Who, discarding human ties and transcending

celestial ties, is completely delivered from all ties — I call
a Saint.

417b. He who, casting off human bonds and
transcending heavenly ties, is wholly delivered of all
bondages – him do I call a holy man.

417c. Him I call indeed a Brahmana who, after
leaving all bondage to men, has risen above all bondage
to the gods, and is free from all and every bondage.

417d. Abandoned all the human bonds
and gone beyond the bonds of gods,
unbound one is from every bond,
that one I call a Brahmin True.

A SAINT HAS GIVEN UP LIKES AND DISLIKES

PERSON WHOSE MIND IS COOL

418a. Who has given up likes and dislikes, who is
cooled and without defilements, who has conquered the
world and is courageous — I call a Saint.

418b. He who, having cast off likes and dislikes, has
become tranquil, is rid of the substrata of existence and
like a hero has conquered all the worlds – him do I call a
holy man.

418c. Him I call indeed a Brahmana who has left
what gives pleasure and what gives pain, who is cold,
and free from all germs (of renewed life), the hero who
has conquered all the worlds.

418d. Abandoned boredom and delight,
become quite cool and assetless,
a hero, All-worlds-Conqueror,
that one I call a Brahmin True.

A SAINT IS NOT ATTACHED

DIVINER OF REBIRTH & DESTROY UNKNOWN

419a. Who in every way knows the death and rebirth
of beings, who is non-attached, well-spoken, and
enlightened — I call a Saint.

419b. He who in every way knows the death and
rebirth of all beings, and is totally detached, blessed and
enlightened – him do I call a holy man.

419c. Him I call indeed a Brahmana who knows the

destruction and the return of beings everywhere, who is free from bondage, welfaring (Sugata), and awakened (Buddha).

419d. Who knows how clutching creatures die
to reappear in many a mode,
unclutching then, sublime, Awake,
that one I call a Brahmin True.

420a. Whose destiny neither gods, gandhabbas, nor men know, who has destroyed all corruptions, and is far removed from passions — I call a Saint.

420b. He whose track no gods, no angels, no humans trace, the Arahat who has destroyed all cankers – him do I call a holy man.

420c. Him I call indeed a Brahmana whose path the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).

420d. Whose destination is unknown
to humans, spirits or to gods,
pollutions stayed, an Arahant,
that one I call a Brahmin True.

A SAINT YEARNS FOR NOTHING HE YEARNS FOR NOTHING

421a. Who has no clinging to aggregates past, present, or future, who is without clinging and grasping — I call a Saint.

421b. He who clings to nothing of the past, present and future, who has no attachment and holds on to nothing – him do I call a holy man.

421c. Him I call indeed a Brahmana who calls nothing his own, whether it be before, behind, or between, who is poor, and free from the love of the world.

421d. That one who's free of everything
that's past, that's present, yet to be,
who nothing owns, who's unattached,
that one I call a Brahmin True.

A SAINT IS ENLIGHTENED

HE WHO IS RID OF DEFILEMENTS

422a. The fearless, noble hero, the great sage, the conqueror, the desireless, the cleansed, the enlightened — I call a Saint.

422b. He, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened one – him do I call a holy man.

422c. Him I call indeed a Brahmana, the manly, the noble, the hero, the great sage, the conqueror, the impassible, the accomplished, the awakened.

422d. One noble, most excellent, heroic too,
great sage and one who conquers all,
who's faultless, washed, one Awake,
that one I call a Brahmin True.

A SAINT HAS PERFECTED HIMSELF THE GIVER AND RECEIVER OF ALMS

423a. That sage who knows his former abodes, who sees the blissful and the woeful states, who has reached the end of births, who, with superior wisdom, has perfected himself, who has completed (the holy life), and reached the end of all passions — I call a Saint.

423b. He who knows his former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence – him do I call a holy man.

423c. Him I call indeed a Brahmana who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.

423d. Whoso does know of former lives
and sees the states of bliss and woe
and then who's reached the end of births,
a sage supreme with wisdom keen,
complete in all accomplishments,
that one I call a Brahmin True.

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END.