THE

DHAMMAPADA



SOCIETY FOR PROMOTING BUDDHIST KNOWLEDGE

CIVIL LINES :: MANDALAY :: BURMA

BUDDHIST BEATITUDES

When yearning for good, many devas and men Have held diverse things to be blessing; Do Thou then inform us, O Master, What is the greatest blessing?

Not to serve the foolish,
But to serve the wise;
To honour those worthy of honour;
This is the greatest blessing.

To dwell in the neighbourhood of the good, To have done good deeds in a former birth, Right desires in the heart;
This is the greatest blessing.

Much insight and education,
Self-control and well-trained mind,
Pleasant words that are well-spoken;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

(Continued on Page 75)

THE

THE DHAMAPADA

A NEW VERSION

By J. A.

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1949

SOCIETY FOR
PROMOTING BUDDHIST KNOWLEDGE
CIVIL LINES, MANDALAY, BURMA

EDITOR'S PREFACE

THE Dhammapada needs no introduction to those acquainted with Buddhism, since it is almost certainly the most widely-known and popular of all the sacred books. It is hoped that this version will be found acceptable to students, while serving as an introduction to those unfamiliar with the Buddha's teaching.

As many Buddhist writers have pointed out, words are merely the symbols by means of which we are generally compelled to convey our thoughts, and they can never do this perfectly. Much less can words adequately express spiritual experiences. Moreover, passing as they do from mouth to

mouth and from pen to pen, across a span of hundreds of years, words can become distorted to a great extent, even when the language remains the same. Add to these difficulties that of the translation of an Eastern tongue into a modern Western language, and it becomes obvious that the exact shade of meaning intended by the original speaker may be lost. In this way the most "literal" and scholarly version may not be accurate in conveying the words, much less the thoughts, of the speaker.

The best safeguard lies in a sympathetic attempt to understand the mind of the speaker, to appreciate the spirit of his message, and to use such words as may best convey that message—in this case to a reader of English. This is what has now been attempted, and it is not pretended that the result is more precise, in the lingual sense, than the many versions which have preceded it.

But it seemed that many of these previous editions, while seeking to translate the original with textual accuracy, yet lacked something in the way of readability, and suffered from a misleading use of Western ecclesiastical terms. It is hoped that these defects have been overcome in the present version, and also that justice has been done to the Law of the Enlightened One which it sets out.

The Dhammapada (or "Verses of the Law") is part of the canonical Scriptures of the Southern School of Buddhism, being found in the Khuddaka-Nikaya (Shorter Discourses) section of the Sutta Pitaka (Basket of Discourses). Herein will be found references to the Four Noble Truths and the Eightfold Path which the disciple must tread on his way from illusion to Enlightenment. To quote from verses 273 and 276:—

"The Eightfold Path is the best of all Paths, the four Noble Truths, the best of all truths . . .

Editor's Preface

You yourself must make the effort. Buddhas only point the way. Those who have entered the Path and who meditate will be freed from the fetter of illusion."

Praise to the Blessed One, the Noble One, the All-Enlightened Buddha. May his words lead many more to join those millions who daily take their refuge in Him, in his Law, and in his Brotherhood. Peace to all beings!

J. A.

London, 1945.

PREFACE TO SECOND EDITION

As persistent demand has made a further reprinting necessary, the opportunity has been taken to revise the text for a Second Edition.

J. A.

London, 1947.

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THE TWIN VERSES

- 1. All that we are is the result of what we have thought: it is founded on our thoughts and made up of our thoughts. If a man speak or act with an evil thought, suffering follows him, as the wheel follows the hoof of the beast that draws the cart.
- 2. All that we are is the result of what we have thought: it is founded on our thoughts and made up of our thoughts. If a man speak or act with a good thought, happiness follows him like a shadow that never leaves him.
- 3. "He reviled me, struck me, defeated me, robbed me." In those who harbour such thoughts hatred will never cease.
- 4. "He reviled me, struck me, defeated me, robbed me." Those who harbour no such thoughts are free from hatred.
- 5. Hatred does not cease by hatred; hatred ceases only by love. This is the eternal law.
- 6. Many do not realise that all must one day die. In those who know this fact all strife is stilled.

The Twin Verses

- 7. As the wind throws down a shaky tree, so temptation overthrows him who lives only for pleasure, who is immoderate, idle and weak.
- 8. As the wind does not throw down a mountain, so temptation does not overthrow him who lives without looking for pleasure, who is moderate, faithful and strong.
- 9. He who has not purified himself, who disregards temperance and truth, is unworthy to put on the Yellow Robe of the Bhikkhu.
- 10. But he who has purified himself, is calm, temperate and truthful, is worthy of the Yellow Robe.
- 11. Those who mistake the shadow for the substance, and the substance for the shadow, never arrive at Reality, but follow false aims.
- 12. Those who know the substance as the substance, and the shadow as the shadow, arrive at Reality, and follow right aims.
- 13. As rain breaks into an ill-thatched house, so craving breaks into an ill-trained mind.
- 14. As rain does not break into a well-thatched house, so craving does not break into a well-trained mind.

The Twin Verses

- 15. The evil-doer mourns both in this world and the next; he suffers when he sees the results of his misdeeds.
- 16. The righteous man rejoices both in this world and the next; he delights and he rejoices when he sees his own good deeds.
- 17. The evil-doer suffers both in this world and the next. He suffers when he thinks about the evil he has done, and suffers more when thinking of the evil path ahead.
- 18. The righteous man is happy both in this world and the next. He is happy when he thinks about the good that he has done, and happier seeing his good path ahead.
- 19. The man who talks much of the Teaching but does not practise it himself is like a cowman counting others' cattle: he has no path in the Brotherhood.
- 20. The man who can repeat but little of the Teaching, but lives it himself, who forsakes craving, hatred and delusion, possesses right knowledge and calmness, clings to nothing in this or any other world, he is a follower of the Blessed One.

WATCHFULNESS

- 21. Watchfulness is the path to immortality, and thoughtlessness the path to death. The watchful do not die, but the thoughtless are already like the dead.
- 22. Clearly understanding this, the wise rejoice in watchfulness and the knowledge of the Noble Ones.
- 23. Meditating earnestly, the wise realise Nirvana, the highest happiness.
- .24. An energetic man who is considerate in action will increase in reputation.
- 25. By strenuous effort and self-discipline the wise man may build himself an island which no flood can sweep away.
- 26. Ignorant and foolish people become lazy. The wise man regards watchfulness as his greatest treasure.
- 27. Avoid both folly and lust. Meditating carnestly the watchful man acquires great happiness.

Watchfulness

- 28. Exchanging folly for watchfulness, and climbing the terraced heights of wisdom, the wise man looks down upon ignorant and sorrowing mankind; being free from sorrow, he looks down on the foolish as one on a mountain sees those in the plain.
- 29. Watchful among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.
- 30. By watchfulness did Maghava become chief of the gods. Watchfulness is praised and thoughtlessness is always blamed.
- 31. The Bhikkhu who avoids negligence and is ever watchful, advances like a fire, burning all his fetters.
- 32. The Bhikkhu who avoids negligence, and is ever watchful, will not fall away—he is near Nirvana.

THE MIND

- 33. As a fletcher straightens his arrow, so the wise man straightens his unsteady mind, which is so hard to control.
- 34. The mind struggles to escape the tempter, as a fish thrown on dry land.
- 35. It is good to train the wandering mind. A mind under control brings great happiness.
- 36. The wise man guards his mind, which is unruly and ever in search of pleasure. The mind well guarded brings great happiness.
- 37. Those who bridle the wandering mind will escape the bonds of the tempter.
- 38. If a man's mind is unsteady, if he does not know the True Law, and if his faith wavers, he will never perfect himself.
- 39. If a man's mind is concentrated and calm, and if he has abandoned both good and evil, there is no fear for him.

The Mind

- 40. Knowing that the body is as fragile as a jar, and making the mind as firm as a fortress, one should attack the tempter with the weapon of wisdom, and guard one's conquest carefully.
- 41. Before long the body will lie on the ground, cast aside and devoid of consciousness, like a useless log of wood.
- 42. Whatever a hater may do to one he hates, or an enemy to his enemy, a wrongly directed mind will do greater evil.
- 43. Neither father nor mother nor any other relative will do a man so much good as a well-directed mind.

FLOWERS

- 44. Who shall overcome this world, the realm of the dead, and the heaven of the gods? Who shall gather the Teachings as a clever wreath-maker picks out the right flowers?
- 45. The disciple will overcome this world, the realm of the dead, and the heaven of the gods. He will gather the teachings as the clever wreath-maker gathers the right flowers.
- 46. He who knows that the body is like foam, and as unreal as a mirage, will break the flowery shaft of the tempter, and never see the king of death.
- 47. While a man is gathering the flowers of pleasure, death carries him off, as a flood sweeps away a sleeping village.
- 48. While a man is gathering the flowers of pleasure, he is overtaken by death before he is satisfied.
- 49. As the bee collects honey without destroying the beauty and the scent of the flowers, so should the sage go about the town.
- 50. The wise man will not look for the faults of others, nor for what they have done or left undone, but will look rather to his own misdeeds.

Flowers

51. Like beautiful flowers, full of colour but without scent, are the well-spoken words of the man who does not act accordingly.

52. Like beautiful flowers full of colour and full of scent are the fruitful words of him who

acts accordingly.

53. As many kinds of wreaths may be made from a heap of flowers, so many good deeds may be done during a lifetime.

54. The scent of flowers, incense and jasmine cannot travel against the wind, but the fragrance of good deeds travels in all directions.

55. Sweeter than the scent of incense and jasmine

is the perfume of good deeds.

56. Of little importance is the perfume of sandal-wood of incense, but the fragrance of virtue rises to the heavens.

57. The tempter never finds the path of those who live righteous lives and are freed through perfect wisdom.

58. As the lotus will grow on a heap of rubbish by the wayside, spreading its sweet scent.

59. So the disciple of the Enlightened One will shine in the darkness around him, among the refuse of the ignorant, spreading the scent of his wisdom.

THE FOOL

60. Long is the night to the watcher; long is the league to the weary; long is the round of rebirth to the foolish who fail in the Law.

61. If the wayfarer does not meet a wise companion, let him go alone. There is no com-

pany with a fool.

62. The fool thinks anxiously, "These sons and this wealth are mine." But he is not even master of himself, much less of sons and goods.

63. The fool who knows his folly is wise so far, but great is the folly of the fool who thinks

himself wise.

64. Though a fool know a wise man all his life, he will understand the truth as little as the

spoon savours the soup.

65. But when a thoughtful man knows a wise man, even for a little while, he will understand, as the tongue knows the taste of the soup.

66. Fools are their own greatest enemies, for the

evil they do must bear its bitter fruit.

67. It is an ill deed which brings remorse, and whose fruit is reaped in sorrow.

The Fool

- 68. It is a good deed which needs no regrets, and whose fruit is received in joy.
- 69. The fool thinks that his evil deed is sweet as honey till it bears its fruit, when he suffers pain.
- 70. Though a man should eat his food with a blade of grass, yet he is not worth the smallest part of those who live by the Law.
- 71. An evil deed does not curdle suddenly like milk, but pursues the fool like a smouldering fire.
- 72. The knowledge which the fool obtains destroys his own happiness.
- 73. The fool wishes for a high place among the brethren, and honour among the people.
- 74. He thinks, "May the brethren and the people praise me and obey me." So his pride increases.
- 75. One is the road that leads to wealth, another the road that leads to Nirvana. The Disciple of the Buddha, therefore, will not wish for the praise of men, but will rather seek solitude.

THE WISE MAN

- 76. Look upon the wise man who shows up faults as a revealer of treasures. It is good to know such a man.
- 77. Let him advise others, and prevent wrong- doing. Good men will love him and only the bad will hate him.
- 78. The wise man will not keep company with the wicked, but will seek the fellowship of the best among men.
- 79. He who loves the Law lives happily, with his mind at ease.
- 80. Irrigators guide water; fletchers straighten arrows; carpenters bend wood; wise people shape themselves.
- 81. As a rock remains unmoved by storm, so the wise man remains unmoved by praise or blame.
- 82. Hearing the Law, the wise become like a calm, unruffled lake.
- 83. The wise walk on, clinging to nothing. They are neither elated by happiness nor cast down by sorrow.

The Wise Man

- 84. Neither for himself nor for his others will the wise man crave sons or wealth. He will not wish to gain by others' loss.
- 85. Few men reach the other shore. The rest run up and down this side of the torrent.
- 86. But those who follow the Law will reach the further shore, and pass through the realm of death which is so hard to cross.
- 87. Leaving the way of darkness, the wise man will follow the way of light. Giving up his home he will go into the solitude of homelessness, which is so hard to enjoy.
- 88. Putting away pleasure and possessing nothing of his own, the wise man will cleanse himself from every evil thought.
- 89. They have attained Nirvana even in this life whose minds are full of regard for truth, energy, concentration, and calmness, who cling to nothing and have overcome all evil thoughts.

THE ARAHAT

- 90. He has finished with sorrow who has ended the round of rebirth and freed himself from all fetters.
- 91. He presses on with his thoughts controlled, never looking back to his home, like a swan which has left its pool.
- 92. He who understands the unreality of all things, and who has laid up no store, his track is unseen, like that of birds in the air.
- 93. He whose appetites are controlled, who cares little about food, who realises the unreality of all things, his path is like that of birds in the air.
- 94. Even the gods must envy him whose senses are under control like well-trained horses, and who has put away pride and evil thoughts.
- 95. He who is tolerant like the earth, firm as a pillar, and clear as a mountain pool, such a man will never be reborn.

The Arahat

- 96. His mind is peaceful and his words and deeds. Thus calm is he who has attained deliverance.
- 97. He is the greatest of men who is not credulous, but knows the reality of Nirvana, who has destroyed the causes of rebirth and broken every bond.
- 98. In village or forest, on the hills or in the plain, wherever the Arhats live is delightful.
- 99. Delightful are those forests where the worldly fail to find delight. There the Arahats are happy, looking for no sensual pleasures.

THE THOUSANDS

- 100. Better than a thousand meaningless words is one word of sense, which brings the hearer peace.
- 101. Better than a thousand senseless verses is one which brings the hearer peace.
- 102. Better than a thousand useless verses is one word of the Law which brings the hearer peace.
- 103. Though one man conquer a thousand times a thousand men in battle, he who conquers himself is the greatest warrior.
- 104. The conquest of oneself is better than the conquest of all others.
- 105. Neither god nor devil can undo the victory of the man who has conquered himself.
- 106. Though a man sacrifice a thousand pieces of money every month for a hundred years, one moment of reverence for the possessor of true knowledge is of more avail.
- 107. Though a man should offer sacrifices for a hundred years, one moment of homage for an Arahat is of more avail.

The Thousands

- 108. Whatever offering a man may make to gain merit is not worth a small part of reverence for the upright.
- 109. If a man has respect and courtesy for the aged, he will have long life, beauty, happiness and power.
- 110. Better than a hundred years of uncontrolled existence is one day of thoughtful and meditative life.
- 111. Better one day of wise and thoughtful lifethan a hundred years of folly and thoughtlessness.
- 112. Better one day of energy and determination than a hundred years of idleness.
- 113. Better it is to understand for a single day the fleeting nature of things than to live for a hundred years without such understanding.
- 114. Better a day with vision of Nirvana than a hundred years of blindness to the truth.
- 115. Better one day with knowledge of the Law, than a hundred years of ignorance.

EVIL

- 116. Let a man strive to do good, and cease to do evil. If a man is slow to do good, he easily comes to do evil.
- 117. If a man do wrong, let him not do so again nor take pleasure in it, for sorrow is the outcome of wrong-doing.
- 118. If a man do right, let him do it again and again and be glad of it, for happiness is the outcome of right action.
- 119. Even a wrongdoer is happy so long as his evil has not ripened; but when it bears its fruit he suffers.
- 120. Even a good man suffers evil while his good deed has not ripened; but when it bears fruit he is happy.
- 121. Let no man think lightly of evil; "It will not touch me." Drop by drop is the pitcher filled, and little by little the fool becomes filled with evil.

Evil

- 122. Let no man think lightly of good: "It cannot be for me." Drop by drop is the pitcher filled, and little by little the wise man is filled with merit.
- 123. Let a man avoid evil, as a merchant with few friends and great wealth avoids a dangerous road, or as a man who wishes to live avoids poison.
- 124. He who has no wound may touch poison with his hand, and it will not harm him. There is no evil for one who does no evil.
- 125. Like dust thrown against the wind, evil falls back upon the fool who harms the harmless.
- 126. Some come to rebirth, others to the states of heaven or hell; those who are free from fetters realise Nirvana.
- 127. Not in the sky, nor in the sea, nor in a cave in the mountains can a man escape from his evil deeds.
- 128. Not in the sky, nor in the sea, nor in a cave in the mountains can a man find a place where death cannot overcome him.

PUNISHMENT

- 129. All men fear pain and death. Remembering that he is one of them, let a man neither strike nor kill.
- 130. All men fear pain and death, all men love life. Remembering that he is one of them, let a man neither strike nor kill.
- 131. He who injures or kills another who longs for happiness, will not find it for himself.
- 132. He who does no harm to beings who long for happiness will find it for himself.
- 133. Let no man speak harshly to another, for he will answer in the same way. Angry speech brings trouble, and blows in return.
- 134. He who is silent like a broken gong, has reached Nirvana; there is no quarrelling in him.
- 135. As a cowman drives his cattle to pasture, so do Old Age and Death drive the life out of man.
- 136. A fool does not know when he does evil; but his evil deeds consume him as by fire.
- 137. Whoever harms the harmless and offends the inoffensive will come to one of these misfortunes:

Punishment

- 138. He will have cruel suffering, great loss, accident or injury, severe illness, madness,
- 139. Trouble with the authorities, a dreadful accusation, death of relations, or loss of wealth,
- 140. Or fire will burn his house, and upon his death he will go to the state of hell.
- 141. Not nakedness nor matted hair, not fasting nor sleeping on the ground, neither rubbing the body with dust nor sitting like an ascetic can purify a man who has not solved his doubts.
- 142. Even though richly clothed, he who is calm, controlled, and who lives a good life and does no harm to others is a Brahmin, a Bhikkhu.
- 143. Is there in this world a man so restrained that he gives no occasion for reproach, as a noble horse never deserves the whip?
- 144. Like a well-trained horse when touched by the whip, let a man be active. Let him throw off this load of misery by faith, goodness, concentration, understanding of the Law, and wisdom.
- 145. Irrigators guide water; fletchers straighten arrows; carpenters bend wood; wise people shape themselves.

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OLD AGE

- 146. How can there be laughter and joy when the world is always ablaze? Clouded in darkness, why do men not seek light?
- 147. Look at this body, sickly, racked with pains, and which does not endure!
- 148. This body wastes, is full of disease and feeble, and then it perishes. Death is the end of life.
- 149. What pleasure is there in looking at these bleaching bones, scattered like gourds in the autumn?
- 150. This body is a framework of bones plastered with flesh and blood, and the home of conceit and hypocrisy, old age and death.
- 151. The brilliant carriages of kings wear out, and the body becomes old. But the teachings of the wise never grow old; they are passed on to the good.
- 152. The man who has learnt little grows old like an ox; his flesh increases but not his knowledge.

Old Age

- 153. (Spoken by the Buddha when he became Enlightened.) "Through many weary rounds of re-birth I have sought the builder of this house.
- 154. "Now I have found you, O Builder, and never again shall you build this house (the body). Your rafters (passions) are broken, the ridge-pole (ignorance) is shattered. My mind has reached Nirvana and the end of craving."
- 155. Those who have not led a good life, and have earned no merit in their youth, perish like old herons by a lake with no fish.
- 156. Those who have not led a good life and have earned no merit in their youth, lie sighing for the past like worn-out bows.

SELF

- 157. If a man is dear to himself, he will guard himself carefully. For at least a part of the night he will keep watch.
- 158. Let a wise man first go the right way himself, then teach others. So he will have no cause to grieve.
- 159. The man who makes himself as he teaches others, being himself controlled will be able to control others. The self is hard to control.
- 160. Who else but the self can be master of the self? With self well-controlled another master is hard to find.
- 161. The evil he does crushes the fool, even as a diamond grinds a precious stone.
- 162. Just as a creeper drags down a Sala tree, so a man's evil deeds will drag him down where his enemy wishes him to be.

Self

- 163. It is easy to do what is harmful to ourselves. What is helpful and good is hard to do.
- 164. The foolish man who refuses the teachings of the Arahats, of the noble ones, and follows false teachings, bears fruit to his own destruction, like the fruiting bamboo tree.
- By oneself evil is done; by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.
 - 166. Let no man neglect his own duty for another's. Clearly seeing what is best for him, let a man attend to it.

THE WORLD

- 167. Do not live thoughtlessly, nor follow false aims, nor add to the rounds of rebirth.
- 168. Let a man rouse himself and follow the path of righteousness.
- 169. Let a man follow the path of righteousness and not the path of evil. The righteous man is happy in this world and the next.
- 170. The king of death cannot touch him who looks upon this world as a mirage.
- 171. Look at this glittering world, like a royal carriage; the foolish are taken up with it, but the wise do not cling to it.
- 172. The man who overcomes his idleness brightens up the world like the moon passing from behind clouds.
- 173. The man who overcomes his misdeeds with good actions brightens up the world like the moon passing from behind clouds.

The World

- 174. The world is dark and only a few can see; only a few reach heaven, like birds escaped from the fowler's net.
- 175. Swans fly through the air; those with supernormal powers pass through space; the resolute conquer the Evil One and rise above the world.
- 176. There is no evil that a man will not do if he break a rule of life and scorn the life to come.
 - 177. The miser does not go to the heaven-state; only the fool does not praise generosity. The wise man is generous and so gains merit in the life to come.
- 178. Better than sovereignty over the earth, better than the heaven-state, better than dominion over all the worlds is the first step on the Noble Path.

THE BUDDHA

- 179. He who has finally conquered, the Buddha whose view is boundless, by what path can one lead him astray?
- 180. The Buddha whose view is boundless, and who is free from all craving, the Trackless One, by what path can one lead him astray?
- 181. Evin the gods envy him who is enlightened and is given to meditation, who is free from craving.
- 182. It is hard to be born as a human being, and hard to live the life of one. It is harder to hear the true Law; and harder still to be born a Buddha.
- 183. "Cease to do evil, learn to do good, cleanse your own heart." This is the teaching of all the Buddhas.
- 184. "Patience and long-suffering make the best training. Nirvana is supreme," say the Buddhas. He is no Bhikkhu who harms or upsets another.
- 185. "Hurt none by word or deed, obey the rules, be moderate in eating, sit and sleep alone, and concentrate." This is the teaching of the Buddhas.

The Buddha

186. Even a shower of gold will not satisfy lusts; he is wise who knows that sensual pleasures are short and leave lasting pain.

187. Even in heavenly pleasures he does not delight; the follower of the Buddha delights

only in the destruction of craving.

188. Driven by fear, men go to many a refuge, to mountains and forests, to groves and shrines.

189. But these are not safe refuges, for a man is

not delivered from suffering in them.

190. He who takes refuge in the Buddha, the Law and the Order, who clearly sees the Four Noble Truths,

191. Suffering, the cause of suffering, the ceasing of suffering, and the Noble Eightfold Path that leads to the ceasing of suffering,

192. Will find safe refuge here and be delivered

from all suffering.

193. A Buddha is not born everywhere, and is not easily found. Happy is the family in which such a sage is born.

194. Happy is the birth of the Buddha, happy the teaching of the Law, and harmony in the

Order.

The Buddha

- 195. Whoever pays respect to the Buddha or his disciples, those who have overcome craving and wrong views and crossed the flood of sorrow,
- 196. Whoever reverences these Noble Ones who have reached Nirvana and are free from fear, his merit is measureless.

HAPPINESS

- 197. Let us live happily without hating those who hate us. Let us be free from hatred among those who hate.
- 198. Let us live happily; among the sick let us live in health.
- 199. Let us live happily, free from greed among the greedy.
- 200. Let us live happily, though we call nothing our own. Let us be like the gods, feeding on love.
- 201. Victory breeds hatred, for the conquered is unhappy. The calm one is he who has given up both victory and defeat.
- 202. There is no fire like lust, and no ill-fortune like hatred. There is no sorrow like this bodily existence; there is no happiness like Nirvana.
- 203. Hunger is the greatest ill, and this body the greatest source of sorrow; when one knows this, Nirvana becomes the highest happiness.

Happiness

- 204. Health is the greatest of blessings, contentment the best riches, trust is the best of relationships; Nirvana is the highest happiness.
- 205. Having tasted the sweetness of solitude and calmness, he who lives by the Law is free from fear and suffering.
- 206. It is good to see the noble ones, and to live with them is happiness. Happy is he who never sets eyes on fools.
- 207. He who goes with fools has a long journey; company with fools is as painful as being with an enemy; company with the wise is as pleasant as meeting with friends.
- 208. Therefore one should follow the wise, the intelligent and the noble; one should follow them like the moon in the path of the stars.

PLEASURE

- 209. He who gives himself entirely to sensual pleasures and does not concentrate, gives up the real for the pleasant, and comes to envy the man who pursues wisdom.
- 210. Let a man not cling to the pleasant, much less to the unpleasant. Separation from the loved and being with the unloved both bring suffering.
- 211. Cling to nothing, for its loss is pain. Those who have gone beyond the loved and the hated have cut off their fetters.
- 212. He who has overcome craving for what is loved is free from fear and grief.
- 213. Clinging to the loved causes fear and brings sorrow, but he who has overcome this clinging is free.
- 214. Clinging to sensual pleasures brings fear and sorrow, but by overcoming this clinging a man is free.

Pleasure

- 215. From love of the changing is born fear and sorrow. He who knows this is free from both.
- 216. From craving is born fear and sorrow. He who is free from craving has no fear and no sorrow.
- 217. The righteous man who has right aims and does his duty is respected wherever he goes.
- 218. The man whose mind is enlightened and free from craving, and who strives for Nirvana, is called "He who has crossed the stream."
- 219. Just as the man returned from a journey is met by his relatives and friends,
- 220. So the man of good deeds will be welcomed in his new life by those good deeds.

HATRED

- 221. Let a man overcome hatred and pride and all fetters. He who does not cling to name or form, and who calls nothing his own, will not be destroyed by sorrow.
- 222. He who controls himself is the real driver. Others merely hold the reins.
- 223. Let a man overcome hatred by kindness, evil by goodness, greed by generosity, and lies by telling the truth.
- 224. Let a man be truthful and calm, and give to those who are in want. By these three means he will perfect himself.
- 225. The wise man who is free from hatred and is controlled will approach Nirvana and be freed from sorrow.
- 226. Those who train themselves day and night and are ever watchful, will destroy their evil thoughts and approach Nirvana.
- 227. This is an old Rule: "The silent man is blamed; he who talks much is blamed; and they blame him who speaks little." There is nobody in the world who is never blamed.

Hatred

- 228. There never was, and never will be, nor is there now a man who is always praised or utterly condemned.
- 229. He who is praised by the wise and lives a good life:
- 230. Who would condemn such a man, who is like a coin of purest gold?
- 231. Let a man control his body and overcome his evil deeds.
- 232. Let a man control his speech and overcome evil-speaking.
- 233. Let a man guard his mind carefully and overcome his evil thoughts.
- 234. The wise man has control of his body, tongue and mind.

DEFILEMENT

- 235. On the point of death you have not prepared for the last journey.
- 236. Let a man make an island of himself and learn wisdom. When he is free from evil desires he will reach Nirvana.
- 237. Coming to the close of life you have made no provision for that last journey.
- 238. Let a man make of himself an island and learn wisdom. When he has rid himself of evil desires he will be free from the round of rebirths.
- 239. Just as a smith refines silver, so the wise man rids himself gradually of all his faults.
- 240. As rust which springs from the iron destroys it, so the evil which men do destroys them.
- 241. Non-repetition destroys the texts, lack of repair destroys a house, laziness destroys beauty, and carelessness destroys the watchman.

Defilement

- 242. Unfaithfulness is the fault of a woman, miserliness that of the generous, and evil thoughts the cause of all evil in all the worlds.
- 243. Ignorance is the worst stain of all. Let the Bhikkhu remove ignorance and be clean.
- 244. Life is easy for the shameless and bold man who is careless of others.
- 245. But life is hard for the modest and thought-ful man who is active and considerate.
- 246. He who destroys life, or who goes with another man's wife, lies and steals.
- 247. Who stupefies himself with drink, he destroys his own roots, even in this life.
- 248. Let no man make suffering for himself by greed and by evil deeds.
- 249. He who envies the food or gifts given to others will never know peace of mind for himself;
- 250. But he who is not greedy has peace of mind by day and by night.

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Defilement

- 251. There is no fire like hatred, no rushing river like craving, and no snare like illusion.
- 252. It is easy to see the faults of others, but hard to see one's own. Men point out the faults of others, but cover their own as a dishonest gambler hides a losing throw of the dice.
- 253. He who is always finding fault with others will let his own faults grow, and is far from being rid of them in himself.
- 254. No one who thinks only of the world can be a Bhikkhu, for the world delights in craving and false aims. The Buddhas are free from both.
- 255. No one who thinks only of the world can be a Bhikkhu. All things are changing, but the Buddhas remain for ever.

THE RIGHTEOUS

- 256. A man is not just if he judge harshly. The wise man sees both sides and judges fairly.
- 257. He who judges wisely and considerately is called righteous.
- 258. A man is not wise because he has much to say. The wise man is he who is patient, fearless and free from hatred.
- 259. A man is not wise because he knows many verses. He who knows little of the law, but lives it himself, is called righteous.
- 260. A man is not an elder merely because his hair is grey. He may be old in years, but known as "old in vain."
- 261. He is called an elder who lives truthfully, calm and with control.
- 262. A man is not righteous because he speaks well or looks handsome.
- 263. He who has destroyed hatred and deceit, who is thoughtful—he is called good.
- 264. A man is not righteous merely by wearing the Yellow Robe. How can the undisciplined man who is full of desires be righteous?

The Righteous

- 265. He who overcomes his evil deeds is called the righteous.
- 266. A man is not a Bhikkhu merely because he begs his food or observes the outward forms.
- 267. He is the Bhikkhu who has gone beyond both good and evil and who lives a life of enlightenment.
- 268. A man is not a sage merely because of silence, since he may be dull and ignorant as well.
- 269. He who accepts the good and rejects the evil, and who reflects on this world and the next, he is the sage.
- 270. A man is not noble if he injure any living creature. The noble man is gentle to all living creatures.
- 271. Not by learning nor by observances, not by meditation alone, nor by a solitary life can one obtain release.
- 272. Only the destruction of craving brings the happiness of release.

THE PATH

- 273. The Eightfold Path is the best of all Paths, the Four Noble Truths the best of Truths. Freedom from desire is the best state, and he who has eyes to see is the best of men.
- 274. This is the Noble Path which leads to freedom from delusion.
- 275. He who treads this Path will end his suffering. I have told you of this Path ever since I knew suffering and its cure.
- 276. You yourself must make the effort. Buddhas only point the way. Those who have entered the Path and who meditate will be freed from the fetter of illusion.
- 277. All things are changing. He who realises this is freed from suffering. This is the Path.
- 278. All things involve suffering. He who realises this is freed from suffering. This is the Path.
- 279. All things lack a separate self. He who sees this becomes free from sorrow. This is the Path.
- 280. He who is lazy and idle, staying in bed when it is morning, will never find the Path.
- 281. Let a man guard his speech, train his mind and do no evil with his body. Then let him enter the Path.

The Path

- 282. From concentration comes wisdom, and from lack of it wisdom decays. Seeing these two roads let a man choose that leading to wisdom.
- 283. Cut down the forest of craving, not one tree only, since from the forest comes fear. Cut down the trees and clear the undergrowth and be free.
- 284. So long as a man lust after a woman his mind is fettered, just as a calf is tied to his mother.
- 285. Destroy the love of self as the autumn flower is plucked, and enter the Path of Peace taught by the Blessed One.
- 286. "Here I will pass Winter and Summer", so the fool reflects, not realising the dangers to his life.
- 287. The man who is absorbed with his sons and his cattle will be carried off by death, even as a flood sweeps away a sleeping village.
 - 288. Neither relatives nor sons can give refuge when one is faced with death.
 - 289. Seeing that no one can help him when he is overtaken by death the wise will enter the Path leading to Nirvana.

MISCELLANEOUS

- 290. The wise man will give up a lesser pleasure to obtain a greater joy.
- 291. He who seeks pleasure by giving suffering to others is not free from hatred.
- 292. Neglecting their duties and doing wrong, the evils of the thoughtless grow greater.
- 293. Those who have meditated on the body do no evil, but remember their duty. The evils of the watchful grow less and less.
- 294. Though he has slain both his parents and kings of the warrior caste with their people, the Brahmin goes free.
- 295. Though he has killed both father and mother, and even kings of the Brahmin caste, yet the Brahmin goes free.
- vv. 294, 295. According to custom in ancient India, a Brahmin, whatever crimes he had committed, could not be executed. The Buddha gives a mystical meaning to this. Father and Mother are ignorance and craving, while the kings with their people are attachment to the six objects of sense—sight, sound, smell, touch, taste, and thought,—conquest of which brings deliverance.

Miscellaneous

- 296. The disciples of Gotama are watchful and enlightened, as they remember the Buddha by day and by night.
- 297. The disciples of Gotama are watchful and enlightened, as they remember the Law by day and night.
- 298. The disciples of Gotama are watchful and enlightened, as they remember the Brotherhood by day and night.
- 299. The disciples of Gotama are watchful and enlightened, as they remember the body by day and by night.
- 300. The disciples of Gotama are watchful and enlightened, as they constantly seek happiness without violence.
- 301. The disciples of Gotama are always watchful and enlightened, as day and night they take joy in meditation.
- 302. It is hard to enjoy the life of a hermit, but equally hard is the life of a householder. Being with unequals causes unhappiness, for suffering is the lot of those in the round of rebirth.

Miscellaneous

- 303. The man of confidence and good life is honoured wherever he goes.
- 304. The righteous are seen from afar like the Himalayas, while evil men remain obscure as an arrow in the night.
- 305. He who sits and sleeps and lives alone, is energetic and controlled, will delight in the forest.

HELL

- 306. The liar who gives false accounts goes to the hell state.
- 307. Many who wear the Yellow Robe are unworthy of it, and will be reborn in the hell state.
- 308. Better to swallow a ball of red-hot iron than to live an evil life on the gifts of the people.
- 309. Four things befall the man who goes with another man's wife—loss of merit, disturbed sleep, evil reputation and the hell state.
- 310. He obtains evil reputation, the short pleasure of the frightened man in the arms of the frightened woman, and penalties by the authorities. Let no man seek another's wife.
- 311. Just as a blade of grass will cut the hand if clumsily grasped, so a life badly lived will destroy the Bhikkhu.
- 312. Neither a vow badly kept, nor a good life lived through fear, nor a lazy deed will bring good results.

Hell

- 313. What has to be done do with determination. The lazy Bhikkhu merely scatters the dust of passion more widely.
- 314. It is better to leave an evil deed undone, for it causes suffering, just as it is better to do a good deed which will not be regretted.
- 315. Let a man guard himself like a fortified city. Let him not relax his watch for even a moment, or he will come to grief.
- 316. Those who are ashamed of what is not shameful, and those who are shameless when they should feel shame, have false views leading to their destruction.
- 317. Those who fear when there is nothing to fear, and go heedlessly where there is danger, have false views leading to their own destruction.
- 318. Those who think evil when there is no evil, and see no evil where it exists, have false views and make their own undoing.
- 319. Those who see evil as evil and good as good see aright and reach a state of happiness.

THE ELEPHANT

- 320. As the elephant endures the arrow, so will I patiently bear abuse, for many in the world are unkind.
- 321. The trained elephant is mounted by the king and led in procession. The self-controlled man who bears abuse patiently is the best among men.
- 322. Mules and horses and elephants are excellent when trained, but more excellent is the man who has trained himself.
- 323. A man does not reach Nirvana mounted on any animal, but by training himself.
- 324. The elephant Dhanapala is hard to control in rut, and will not eat in captivity, but longs for the Elephant Forest.
- 325. He who lolls lazily like a fat hog fed on the sacrifices, spending his time in eating and sleeping, will be reborn again and again.
- 326. This mind of mine which used to wander just as it pleased, for as long as it liked, is now under my control, just as the elephant in rut is controlled by his driver.

The Elephant

- 327. Be watchful and guard your thoughts, lifting yourself out of the bog of craving, hatred and illusion, as an elephant lifts himself out of the mud.
- 328. Let a man walk gladly with a wise friend, overcoming all troubles.
- 329. If he is unable to find a wise friend, then let him go alone, like a king who has left his kingdom or an elephant which has left the elephant grove.
- 330. It is better to live alone rather than with a fool. Let a man walk alone like the king elephant in the forest.
- 331. Friends are pleasant in time of need, happiness is pleasant when shared with them, merit is pleasant at the hour of death; but happiest is the destruction of all suffering.
- 332. Motherhood and fatherhood are happy states: the life of the Bhikkhu is a happy one; and reverence for the blessed ones is good.
- 333. A good life is happy, and so is deep confidence. Ceasing from evil and obtaining insight is happiness.

CRAVING

- 334. Craving grows in the thoughtless man like a creeper. Like a monkey looking for fruit in the jungle he bounds from this life to that.
- 335. He who is overcome by craving lets his grief grow like the grass.
- 336. Suffering falls from the man who overcomes craving, even as water from the lotus leaf.
- 337. Dig out the roots of craving as one digs up the birana grass to get the usira root. Do not let evil crush you again as a flood crushes the reeds.
- 338. As the trees will sprout again when cut down if the roots are left, so craving will spring forth again unless utterly destroyed.
- 339. He in whom the thirty-six streams lead towards sensual pleasures will be destroyed by them, for he is filled with wrong views.
- 340. Streams flow in every direction and creepers force their way up and sprout. Seeing the creepers of craving, cut their roots with insight.

Craving

- 341. Immersed in the stream of craving men are bound to the round of rebirth.
- 342. Bound by craving, like a hare in the net of the hunter man circles round in suffering.
- 343. Man is surrounded by craving like a hare in the hunter's net. Let the Bhikkhu banish craving and be free from passion.
- 344. Having left the householders' life and living the life of a Bhikkhu, only the fool returns to the bondage of desires.
- 345. The wise do not call fetters of iron, wood or hemp strong, but love of wealth, wife and children are the strongest bonds, because, although loose, they are hard to break.
- 346. Men who have broken these bonds retire from the world, giving up sensual pleasures.
- 347. Those who are full of craving fall into their own stream, just as a spider into its web, but wise men cut off the current, becoming free from desires.

Craving

- 348. Giving up both past, present and future, the wise man crosses to the farther shores. Being freed he will not come to rebirth.
- 349. Craving grows greater in the man who is torn by doubts, and looks only for pleasures. He tightens his own fetters.
- 350. He who has overcome doubt, and meditates on the unpleasantness of life, will cut through the bonds of the tempter.
- 351. He who is free from craving and has overcome fear has destroyed the pains of life and will not be reborn again.
- 352. He who is free from craving and fully understands the teaching is called a great sage, and wears this body for the last time.
- 353. "I have conquered all things, know all things, and am free from them all. I have given up all and so am freed by the destruction of craving. Whom can I call my Teacher?" (Spoken by the Buddha when asked who was his Teacher.)

Craving

- 354. The gift of the Law is greater than all other gifts; the taste of the Law is sweeter than all other; love of the Law exceeds all other love; the destruction of craving overcomes all suffering.
- 355. The pleasures of the senses destroy the evil man who does not look for the other shore. By seeking them he crushes himself.
- 356. Weeds destroy the field; craving destroys mankind. A gift free from craving bears good fruit.
- 357. Weeds destroy the field; hatred destroys mankind. A gift free from hatred bears good fruit.
- 358. Weeds destroy the field; delusion destroys mankind. A gift free from delusion bears good fruit.
- 359. Weeds destroy the field; mankind is destroyed by sensuality. A gift free from sensuality bears good fruit.

THE BHIKKHU

- 360. Control of the eye is good, and it is good to control the ear and the nose and the tongue.
- 361. It is good to control the body, speech and mind. The Bhikkhu who is controlled in every way is free from suffering.
- 362. The Bhikkhu controls his limbs and his tongue, and delights in concentration and living alone.
- 363. It is good to hear the Bhikkhu who guards his tongue and speaks wisely, is humble and lives by the Law in his own daily life.
- 364. The Bhikkhu who loves the Law and always thinks of the Law will not fall away from it.
- 365. Let no Bhikkhu envy others, for he will not learn meditation that way.
- 366. Even though he has little but use it wisely, the Bhikkhu will be praised if he live an energetic life.
- 367. He is indeed a Bhikkhu who is not bound by name and form.

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The Bhikkhu

- 368. The Bhikkhu who meditates on Love and the Law of the Buddhas will reach Nirvana.
- 369. Empty this boat (the body) and it will travel more swiftly. Destroy craving and hatred to reach Nirvana.
- 370. Let the Bhikkhu destroy the five bonds of egoism, doubt, false aims, craving and hatred, and the five more of longing for the worlds of form, for the formless worlds, selfwill, lack of purpose and ignorance. Let him develop these five qualities: confidence, energy, awareness, concentration and insight.
- 371. Let the Bhikkhu concentrate and steady his mind. Let him not swallow the flaming iron of suffering.
- 372. There is no concentration for him who lacks insight, and no insight for the man who does not concentrate. He who concentrates with insight is near Nirvana.
- 373. The Bhikkhu is happy who quiets his mind and understands the Law.

The Bhikkhu

- 374. He who reflects on the beginning and ending of things becomes filled with happiness as he realises Nirvana.
- 375. First of all the Bhikkhu must guard his senses, be calm and obey the right rules.
- 376. Seek the best of men for friends and learn to put an end to suffering.
- 377. Even as faded leaves drop from the tree so must craving and hatred fall from the Bhikkhu.
- 378. The Bhikkhu who is quiet in thought, word and action, and who has rejected worldly gain, he is the calm one.
- 379. Let a Bhikkhu rouse himself by his self and correct himself with the Self, so that he will live happily.
- 380. Self is the Lord of self and the goal of self. What other Lord can there be? Let a man control himself as a merchant controls a noble horse.
- 381. A Bhikkhu who has confidence in the Law will attain Nirvana and the end of suffering.

THE BRAHMIN

382. The Bhikkhu who applies the Law of the Buddha enlightens the world, just as the moon passing from behind clouds.

383. Let the Brahmin struggle hard to stem the torrent of craving. Let him destroy the elements of being and realise Nirvana.

384. When the Brahmin has realised concentration and insight his fetters disappear.

- 385. He is a Brahmin who is free from the six internal and external states.
- 386. He who meditates, does his duty, and is rid of evil habits is indeed a Brahmin.
- 387. The sun shines by day and the moon by night. The Brahmin shines in Meditation. But the Buddha is radiant by day and by night.
- 388. The true Brahmin has destroyed evil thoughts. The true Bhikkhu lives the right life. The true ascetic destroys his evil habits.
- 389. Let nobody strike a Bhikkhu, but let not the Bhikkhu resent the man who attacks him. Shame will come to the killer of a Brahmin, but more shame to the Brahmin who shows hatred to his attacker.

- 390. The Brahmin who controls his mind gains great advantage. As he keeps from violence he will come near the end of his suffering.
- 391. He is a Brahmin who does not offend in thought, word or deed.
- 392. As the Brahmin reveres the fires of sacrifice, let a man respect him from whom he learns the Law of the Enlightened One
- 393. Neither matted hair, nor noble birth, nor caste make a Brahmin. The man of truth and Law is the Brahmin.
- 394. What can matted hair and rough clothing benefit the man of evil mind? Outwardly clean, he is darkness within.
- 395. He is a Brahmin who concentrates alone in the forest and controls his body.
- 396. A man is not a Brahmin because of his birth, though he may claim titles. He who is free from craving and possesses nothing is a Brahmin.
- 397. He is indeed a Brahmin who has cut all fetters and is free from fear, being beyond all ties.

- 398. He is a Brahmin who has cut the strap of craving, the thong of hatred and the rope of delusion and has destroyed all obstacles.
- 399. He is a Brahmin whose mind is clear and who patiently bears abuse. He uses patience as his force.
- 400. He is a Brahmin who is free from anger, who keeps the rules of right behaviour, and who is without longing. He has conquered himself and wears this body for the last time.
- 401. He is a Brahmin from whom pleasures drop like the water from a lotus, or mustard-seed from the point of a needle.
- 402. He is a Brahmin who has ended his suffering in this life and has laid down his burden.
- 403. He is a Brahmin who is wise and knows the Path, what to do and what to leave undone, and he will reach Nirvana.
- 404. He is a Brahmin who is content with a simple life and has few wants. He is neither a householder nor a beggar.
- 405. He is a Brahmin who hurts no creature, and neither kills nor urges others to kill.

406. He is a Brahmin who is peaceful among the violent and free from longing among those filled with craving.

407. He is a Brahmin from whom craving, hatred and envy have fallen as a seed slips from the

point of a needle.

408. He is a Brahmin whose speech is kindly and truthful.

409. He is a Brahmin who takes nothing not given to him, whether it is large or small, beautiful or ugly.

410. He is a Brahmin who is free of fetters and without desires for this or any other world.

- 411. He is a Brahmin who is free from craving and understands the Law, is free from doubt and knows Nirvana.
- 412. He is a Brahmin who is beyond good and evil and free from longing and suffering.
- 413. He is a Brahmin who does not crave for existence in the three worlds, and so shines like the moon, clear and spotless.
- 414. He is a Brahmin who has overcome the round of births and deaths and has reached the other shore, being free from craving and doubts.

- 415. He is a Brahmin who has conquered longing for existence and overcomes sensual pleasures, becoming a homeless one.
- 416. He is a Brahmin who has overcome the chain of births and deaths and given up craving.
- 417. He is a Brahmin who has left behind all human ties and all heavenly ties.
- 418. He is a Brahmin who has given up both pleasure and pain, become calm and energetic and has overcome all worlds.
- 419. He is a Brahmin who knows the round of birth and death, is free from longing and become an Enlightened One.
- 420. He is a Brahmin who has overcome his evil habits, becoming a Holy One whose future is not traced by gods or men.
- 421. He is a Brahmin who has given up all possessions and clings to nothing.
- 422. He is a Brahmin who is a conqueror, a great sage, free from craving and an Enlightened One.
- 423. He is a Brahmin who knows his former lives and sees both heaven-states and hell-states. He has ended both births and deaths, perfected his powers, and reached NIRVANA.

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BUDDHIST BEATITUDES

(Continued from Cover Second Page):

To bestow alms and live righteously,
To give help to one's kindred,
To do deeds which cannot be blamed:
This is the greatest blessing.

To abhor and cease from sin, Abstinence from strong drink, Not to be weary in well-doing; This is the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the LAW at due seasons;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Buddhist Beatitudes

Self-restraint and purity,
The knowledge of the four Great Truths.
The realization of Nirvana;
This is the greatest blessing.

Beneath the stroke of life's changes, The mind that stands unshaken, Passionless, unsorrowing, secure; This is the greatest blessing.

On every side are invincible,
They who do acts like these,
On every side they walk in safety;
And theirs is the greatest blessing.

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