

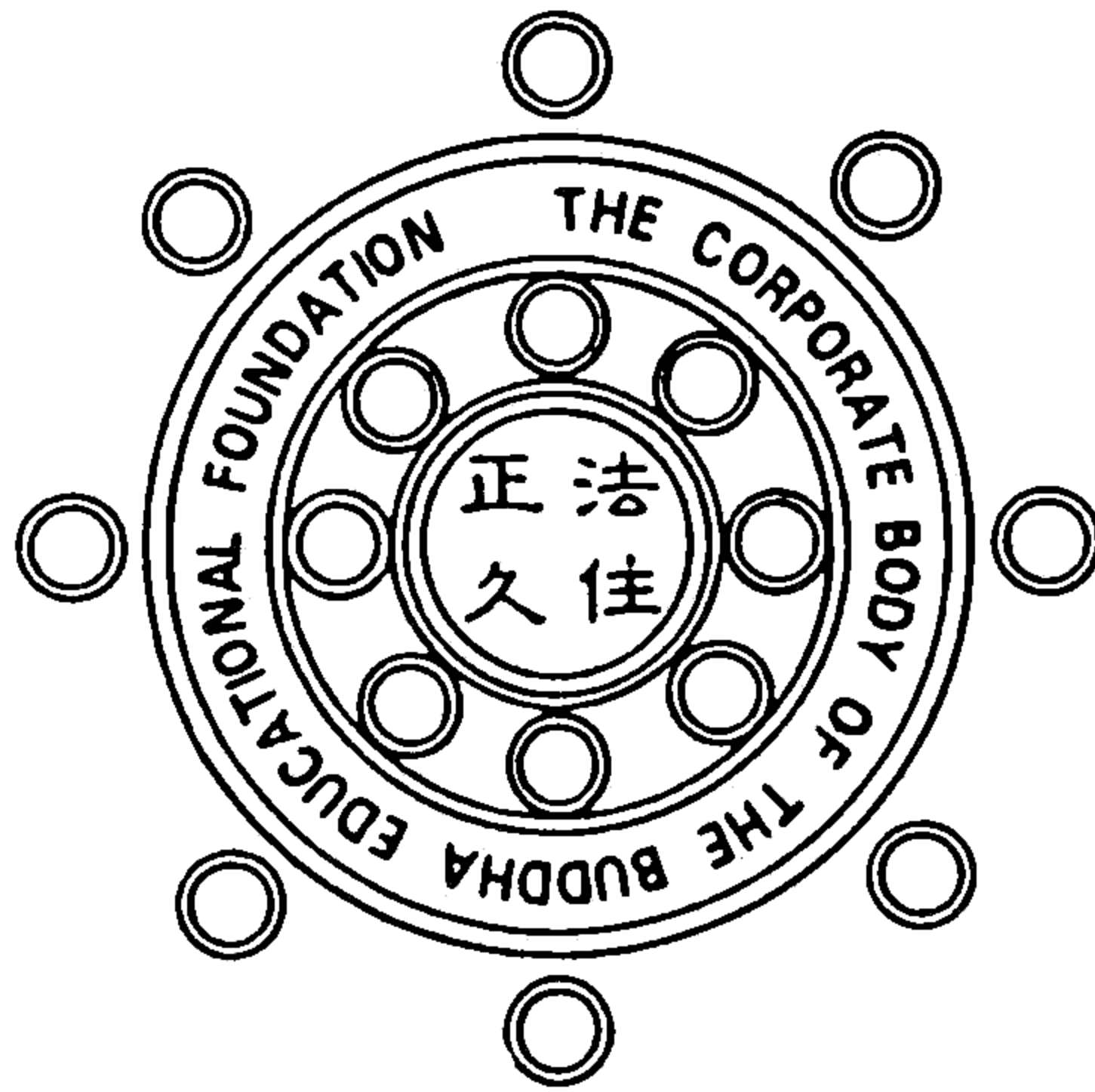
The

Dhammapada

PĀLI text & translation
with stories in brief & notes

Yamaka Vagga
Appamāda Vagga
Citta Vagga
Puppha Vagga
Bāla Vagga
Pandita Vagga
Arahanta Vagga
Sahassa Vagga
Pāpa Vagga
Danda Vagga
Jarā Vagga
Atta Vagga
Loka Vagga
Buddha Vagga
Sukha Vagga
Piya Vagga
Kodha Vagga
Mala Vagga
Dhamattha Vagga
Magga Vagga
Pakinnaka Vagga
Niraya Vagga
Nāga Vagga
Tanhā Vagga
Bhikkhu Vagga
Bhāhmana Vagga

NARADA



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The Gift of Truth Excels all other Gifts

THE DHAMMAPADA

PĀLI TEXT AND TRANSLATION
WITH STORIES IN BRIEF
AND NOTES

By
NARADA THERA

2538-1993

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THE PALI ALPHABET

PRONUNCIATION OF LETTERS

<i>a</i>	as u in but	<i>ñ</i>	as gn is Signor
<i>ā</i>	“ a ” art	<i>t</i>	“ t ” not
<i>i</i>	“ i ” pin	<i>d</i>	“ d ” hid
<i>ī</i>	“ i ” machine	<i>n</i>	“ n ” hint
<i>u</i>	“ u ” put	<i>p</i>	“ p ” lip
<i>ū</i>	“ u ” rule	<i>b</i>	“ b ” rib
<i>e</i>	“ e ” ten	<i>m</i>	“ m ” him
<i>ē</i>	“ a ” fate	<i>y</i>	“ y ” yard
<i>o</i>	“ o ” hot	<i>r</i>	“ r ” rat
<i>ō</i>	“ o ” note	<i>l</i>	“ l ” sell
<i>k</i>	“ k ” key	<i>v</i>	“ v ” vile
<i>g</i>	“ g ” get	<i>s</i>	“ s ” sit
<i>ṇ</i>	“ ng ” ring	<i>h</i>	“ h ” hut
<i>c</i>	“ ch ” rich	<i>ḷ</i>	“ l ” felt
<i>j</i>	“ j ” jug	<i>m̃</i>	“ ng ” sing

The vowels “e” and “o” are always long, except when followed by a double consonant, e.g., ettha, oṭṭha.

There is no difference between the pronunciation of “ñ” and “m̃”. The former never stands at the end, but is always followed by a consonant of its group.

The dentals “t” and “d” are pronounced with the tip of the tongue placed against the front upper teeth.

The aspirates “kh”, “gh”, “ṭh”, “ḍh”, “th”, “dh”, “ph”, “bh” are pronounced with “h” sound immediately following, as in blockhead, pighead, cathead, loghead, etc. where the “h” in each is combined with the preceding consonant in pronunciation.

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PREFACE

Buddhism appeals both to the masses and to the intelligentsia. It offers milk for the babe and meat for the strong. It presents one way of life to the members of the Holy Order and another to the laity. Above all, it expounds a unique Path of Enlightenment.

All these characteristics are featured in the Dhammapada, one of the thirty-one books that comprise the Tipitaka, the three Baskets which contain the quintessence of the Buddha's Teachings.

Any truth-seeker, irrespective of his religious beliefs, can read this book of Wisdom with interest and profit. By constantly reflecting on these golden sayings and by translating them into action in the course of one's daily life, a religious-minded person can gain spiritual bliss that transcends worldly happiness and can attain to a higher spiritual plane whereby he can purify himself and try to purify and enlighten others both by example and by precept.

The Dhammapada is not a book to be read superficially like a novel and shelved aside. It should be read and re-read so that it may serve as a constant companion for inspiration, solace, and edification in times of need.

The Dhammapada was not preached by the Buddha in the present form. Three months after the Passing Away of the Buddha, the Arahants, who assembled at the First Convocation to rehearse the Teachings of the Buddha, collected some of the poetic utterances of the Buddha, which He expounded on different occasions, arranged and classified the treatise in its present form, naming it the Dhammapada.

The Pali term *Dhamma*, Sanskrit *Dharma*, is one of the most difficult words to be translated into English as it has many meanings. It has to be understood according to the context. Here it is used in the sense of Sayings or Teachings of the Buddha. *Pada* implies sections, portions, parts, or way. Dhammapada may be rendered, "Sections or Portions of the Dhamma", "The Way of the Dhamma". It is somewhat difficult to offer a graceful English equivalent according to its literal meaning. "The Way of Truth", "The Way of Righteousness", "The Path of Virtue", are renderings that have been suggested by various scholars.

The Dhammapada consists of 423 melodious Pali verses, uttered by the Buddha on about 300 occasions, to suit the temperaments of the listeners in the course of His preaching tours during His ministry of forty-five years. Circumstances that led to these noble utterances are presented in the form of long or short stories, together with traditional interpretations of the Pali verses and technical terms, in the voluminous commentary written by

Buddhaghosa. This valuable commentary has been ably translated by E. W. Burlinghame for the Harvard Oriental Series. It may be remarked that most of these verses are better understood when read with the context.

The gems of truth embodied in these texts aptly illustrate the moral and philosophical Teachings of the Buddha.

The very first two stanzas briefly represent the ethico-philosophical system of the Buddha. The importance of the mind in assessing morality, the Buddhist law of moral causation (Kamma), the problem of pain and happiness, self-responsibility, etc., accompanied by two simple homely illustrations, find expression in these twin verses. The two relevant stories clarify the points at issue. The very first line of each of these twin verses presents some difficulty, especially the term *Dhammā*. Commentary gives a long interpretation. The two connected stories make the matter clear.

The verses dealing with hatred and its appeasement are of special significance in this atomic age. Force will certainly be met with force. Bombs will be met with bombs. Vengeance will be met with vengeance. Retaliation never leads to peace. Buddha's advice to His non-violent followers is: "Hatreds never cease through hatred, but through love alone they cease". *Mettā* or loving-kindness is the only answer to modern bombs.

The high ethical standard the Buddha expects from His ideal followers are depicted in some verses. The last two verses of the first chapter indicate the Buddha's attitude towards mere learning and actual practice. The Dhamma is to be studied with the object of practising it. As such the Dhamma is compared to a raft whereby one crosses the ocean of Saṃsāra. The very last verse is alone sufficient for an ideal Bhikkhu for his whole lifetime.

How the Buddha exercises His psychic powers to transform a lust-ridden, mentally sick Bhikkhu to a pure, spiritually healthy individual is evident from the story of prince Nanda, His step-brother, and the verses uttered concerning him.

In obedience to the Buddha, though with reluctance, prince Nanda entered the Order on his wedding day. As he was constantly thinking of his bride-elect without being intent on the Holy life, the Buddha, instead of adopting the usual direct method of instruction, devised an effective practical way to divert his attention to a seemingly more desirable similar object and succeeded in making him an Arahant. See vv. 13-14.

The first two chapters mainly deal with the ethics of Buddhism and are of equal importance to both Bhikkhus and laymen.

The second chapter is a cogent answer to those critics who try to denounce Buddhism as "a dead hand". *Aṭṭhamāda*, which denotes heed-

fulness, vigilance, earnestness, watchfulness and other allied meanings, is the name given to the second chapter.

It was the first verse on heedfulness occurring in this chapter that completely transformed the character of King Asoka the Righteous, who was originally stigmatised—Asoka the Wicked—owing to his atrocities perpetrated before his conversion to Buddhism.

At times a single verse like the foregoing, a solitary line like

“Seek no delight in worldly favours, but cultivate seclusion”,

or a pregnant word like “Strive” is alone sufficient for a whole lifetime.

The verse 24, which deals with causes that tend to worldly progress, shows that Buddhism is not absolutely other-worldly as some hasty critics are apt to think.

The third chapter is of special significance as it enables one to understand the Buddhist conception of the mind and the importance of mind control.

The chapters on Pleasures, Happiness, Hell, Evil, World, Flowers, the Fool, the Wise, Craving, etc., will prove very helpful to those who are engrossed in material pleasures. The illusive nature of worldly happiness and the kind of life one should lead in such a deluded world are shown in these chapters.

The chapters on the Buddha, the Arahant, the Brāhmaṇa will particularly appeal to those of a high spiritual level. They depict the moral attitude of really enlightened beings.

One should not rest satisfied with a mere perusal of these golden sayings. They should be read, re-read, and pondered upon, together with the accompanying stories, drawing appropriate lessons therefrom. These interesting and edifying anecdotes clearly depict the greatness of the Buddha as an energetic, compassionate and wise Teacher, ever ready to serve all. All these noble utterances should be put into actual practice in the course of one's daily life. Then only may one rightly say in the words of the Dhammapada:—

“Happily he lives who drinks of the Dhamma”.

Readers will note the simplicity of the similes employed by the Buddha, which are intelligible even to a child. Take, for instance, the similes of the cart's wheel, man's shadow, the ill-thatched house, the sleeping village, clear deep lake, fragrant beautiful flower, a bee extracting honey, etc. The wisdom of the Buddha lies in His exposition of profound truths in such plain terms.

There is not a single verse in the Dhammapada that can be dismissed as unintelligible to a lay reader.

Direct teaching is the Buddha's usual method of exposition. At times He exercises His psychic powers, not miracles, in order to enlighten His less intelligent hearers or to give an actual demonstration to a concrete truth. See vv. 146-147-148.

To a fisherman, named Ariya, meaning noble, whom He saw fishing, the Buddha said, “He is not an Ariya who is engaged in killing animals”. The man realized his ignoble act and later became a Noble in the strictest sense of the term. See v. 270.

In the Dhammapada there are several instances to show that the Buddha preached not only to the intelligentsia but also to little children in their own language. He was accessible to all. See v. 131.

In preparing this translation I have consulted with profit the learned articles on the Dhammapada written by my revered teacher, the Venerable P. Siri Vajirañāna Mahā Nāyaka Thera, the ancient Sinhala translation, and almost all the available English translations. Special care was taken not to deviate from the traditional commentarial interpretations.

My first translation of the Dhammapada appeared in 1940, with a Foreword by Dr. Cassius A. Pereira (later Kassapa Thera). Subsequently, the Mahabodhi Society of India published two revised pocket editions. Another revised edition was published in the Wisdom of the East Series in 1954 with a scholarly Introduction by Dr. E. J. Thomas, followed by a reprint in 1959. In this present latest edition several improvements have been made, copious notes have been added mainly for the benefit of those who are not acquainted with the fundamentals of the Dhamma, and relevant stories are given in brief in order to make the texts more intelligible to the readers.

I am grateful to Mr. S. W. Wijayatilaka, ex-Principal of Ananda College, Colombo, for carefully revising my manuscript and offering many valued suggestions.

NĀRADA

Vajirārāma,
Colombo 5.

9th May, 1971.

THE DHAMMAPADA

*Namo tassa Bhagavato Arahato Sammā
Sambuddhassa!*

Homage to Him, the Exalted, the Worthy,
the Fully Enlightened One!

Chapter I

YAMAKA' VAGGA THE TWIN VERSES

1. *Manopubbaṅgamā dhammā² —*
manoseṭṭhā manomayā
Manasā ce paduṭṭhena —
bhāsatī vā karoti vā
Tato naṃ dukkhamanveti —
cakkam'va vahato padam. 1
-

EVIL BEGETS EVIL

1. Mind is the forerunner of (all evil) states³.
Mind is chief; mind-made are they. If one speaks
or acts with wicked mind, because of that, suffer-
ing follows one, even as the wheel follows the
hoof of the draught-ox. 1.

Story

A middle-aged devout person, named Cakkhupāla, became a monk and was energetically leading a contemplative life. As a result of his strenuous endeavour he realized Arahantship⁴, the final stage of Sainthood, but unfortunately went blind.

One day as he was pacing up and down the ambulatory he unintentionally killed many insects. Some visiting monks, noticing the blood-stained ambulatory, complained to the Buddha that he had committed the offence of killing. The Buddha explained that the monk had killed them unintentionally and that he was an Arahant.

The monks then wished to know the cause of his blindness.

The Buddha related that in a past birth, as a physician, that particular monk had given an ointment to a poor woman to restore her eyesight. She promised that, with her children, she would become his servants if her eyesight was restored. The physician's remedy proved effective, but the woman, not willing to keep her promise, pretended that her eyes were getting worse. The cruel physician, yielding to a wicked thought, retaliated by giving her another ointment which blinded her eyes. In consequence of his past evil action the Arahant became blind.

*

*

*

This is the retributive aspect of the law of Kamma, the other being the continuative aspect.

THE TWIN VERSES

that is—the transmission of individual characteristics, impressions, tendencies, etc. throughout one's wanderings in Saṃsāra.

An Arahant, though free from all impurities, has to reap the fruit of the seed he himself had sown in the remote past.

The Buddhas and Arahants do not accumulate fresh Kamma as they have eradicated the roots—ignorance and craving—but, as every other being, they are not exempt from the inevitable consequences of both good and bad past actions.

-
1. *Yamaka* means a pair. This chapter is so named because it consists of ten pairs of parallel verses.
 2. *Dhamma* is a term of many meanings. Here it is used in the sense of Kamma or Karma which denotes volition (*cetanā*) and the other accompanying mental states found in any particular moral or immoral type of consciousness. In this verse the term *Dhamma* refers to evil mental states (*cetasikas*). Without a mind or consciousness no such mental states arise. Hence mind is the forerunner of all good and bad mental states. *Cetanā* or volition is the most important of all mental states. It is this volition that constitutes Kamma, for the Buddha says—"I declare that *cetanā* (volition) is Kamma".

Mind precedes all actions and serves as the principal element both in performing and in

assessing deeds. It is mind that rules and shapes action. Words and deeds are also produced by mind.

In this pair of parallel verses the Buddha emphasizes the great part the mind plays in man's life, and then explains how deeds become good or evil according to the pure and impure state of the mind. Lastly, He speaks of the inevitable consequences of such deeds, giving two homely illustrations.

3. "Things are forerun by mind"—Mrs. Rhys Davids.

"(The mental) natures are the result of what we have thought"—Radhakrishnan.

"All that we are is the result of what we have thought"—Irving Babbit.

4. Arahant, literally, means a Worthy One or a Pure One who has destroyed all passions. He accumulates no more fresh Kamma to condition a future rebirth as he has eradicated ignorance and craving. He has put an end to both birth and death. He may reap the effects of his past good and bad Kamma till the expiration of the life-term of his last existence.

2. *Manoṇṇaṅgamā dhammā*¹ —
manoseṭṭhā manomayā
Manasā ce pasannena —
bhāsatī vā karoti vā
Tato naṃ sukhamanveti —
chāyā'va anapāyini. 2.

THE TWIN VERSES

GOOD BEGETS GOOD

2. Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves². 2.

Story

Maṭṭakunḍali, the only son of a stingy millionaire, was suffering from jaundice and was on the verge of death because his father would not consult a physician lest some part of his money should have to be spent. The Buddha, perceiving with His Divine Eye the sad plight of the dying boy, appeared before him. Seeing the Buddha, he was pleased, and, dying with a pure heart, full of faith in the Buddha, was born in a heavenly state.

1. In this particular verse *dhamma* refers to good Kamma (action).
2. These two parallel verses were uttered by the Buddha on two different occasions to show the inevitable effects of evil and good Kamma respectively.

Man reaps what he has sown in the past or in the present. What he sows now he reaps in the present or in the future at the opportune moment. Man himself is mainly responsible

for his own happiness and misery. He creates his own hell and heaven. He is the architect of his own fate. What he makes he can unmake.

Buddhism teaches self-responsibility and the inevitability of the law of cause and effect.

What one reaps accords with what one has sown, but one is not bound to reap the effects of all that one has sown. If one were, emancipation would become an impossibility.

-
3. *Akkocchi maṃ avadhi maṃ —*
ajini maṃ ahāsi me
Ye taṃ upanayhanti —
veraṃ tesāṃ na sammati. 3.
4. *Akkocchi maṃ avadhi maṃ —*
ajini maṃ ahāsi me
Ye taṃ na upanayhanti —
veraṃ tesūpasammati. 4.
-

RETALIATION DOES NOT LEAD TO PEACE

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

4. “He abused me, he beat me, he defeated me, he robbed me”, in those who do not harbour such thoughts hatred is appeased¹. 4.

THE TWIN VERSES

Story

The Venerable Tissa, proud of being a cousin of the Buddha, did not pay due respect to the senior monks. When they resented his improper conduct, he took offence and, threatening them, went up to the Buddha and made a complaint. The Buddha, who understood the position, advised him to apologize, but the Venerable Tissa was obstinate. The Buddha then related a story to show that Tissa had done likewise in a previous birth. Later, the Venerable Tissa was compelled to seek pardon from the senior monks.

- I. The Buddha's constant advice to His followers is not to retaliate but to practise patience at all times, at all places, even under provocation. The Buddha extols those who bear and forbear the wrongs of others though they have the power to retaliate. In the Dhammapada itself there are many instances to show how the Buddha practised patience even when He was severely criticised, abused, and attacked. Patience is not a sign of weakness or defeatism but the unfailing strength of great men and women.

5. *Na hi verena verāni—sammanti'dha kudācancam
Averenaca sammanti—esa dhammo sanantano. 5.*

ANGER IS CONQUERED BY LOVE

5. Hatreds never cease through hatred in this world; through love¹ alone they cease. This is an eternal law².

Story

A husband had two wives, one barren, the other fruitful. The former, actuated by jealousy, mixed a drug in her rival's food and caused two successive abortions. On the third occasion the potion caused the death both of the mother and of the child. The dying woman willed vengeance on her rival and her offspring, and she carried out her resolve. The other too did likewise. Thus both women avenged themselves in the course of two successive births. In their third birth circumstances, however, compelled both to meet the Buddha, who pacified them by advising them not to retaliate.

1. *Avera*, literally, means non-anger. Here it means the virtue opposed to the vice of anger, that is, loving-kindness (*Mettā*).
2. *Sanantana*, an ancient principle followed by the Buddha and His disciples. (Commentary).

THE TWIN VERSES

6. *Pare ca na vijānanti — mayamettha yamāmase*
Ye ca tattha vijānanti — tato sammanti medhagā. 6.
-

QUARRELS CEASE THROUGH RIGHT THINKING

6. The others¹ know not that in this quarrel we perish²; those of them who realize it, have their quarrels calmed thereby³.

Story

A trivial incident led to an unfortunate dispute amongst the monks in the city of Kosambi. The quarrelsome monks did not listen even to the Buddha. In the end the Buddha retired to a forest and spent the rainy season there. Owing to pressure brought on them by the laity, the monks approached the Buddha and, imploring His pardon, invited Him to the city. The Buddha then admonished them.

1. The quarrelsome persons.
2. *Yamāmase*, derived from *yam*, to perish, or to restrain.
3. The first line may also be rendered thus: Others do not know that here we must restrain ourselves.
“The world does not know that we must all come to an end here” — Max Muller.
“People do not discern that here we straitened are in life, in time” — Mrs. Rhys Davids.

7. *Subhānupassim viharantaṃ —*
indriyesu asaṃvutaṃ
Bhojanamhi amattaññuṃ —
kusitaṃ hīnavīriyaṃ
Taṃ ve pasahati māro —
vāto rukkhaṃ'va dubbalaṃ 7.
8. *Asubhānupassim viharantaṃ —*
indriyesu susaṃvutaṃ
Bhojanamhi ca mattaññuṃ —
saddhaṃ āradhaviīriyaṃ
Taṃ ve naṃpasahati māro —
vāto selaṃ'va pabbataṃ. 8.

THE WEAK SUCCUMB TO TEMPTATION BUT NOT THE STRONG

7. Whoever lives contemplating pleasant things¹, with senses unrestrained, in food immoderate, indolent, inactive, him verily Māra² overthrows, as the wind (overthrows) a weak tree.

8. Whoever lives contemplating “the Impurities”,³ with senses restrained, in food moderate, full of faith,⁴ full of sustained energy, him Māra overthrows not, as the wind (does not overthrow) a rocky mountain.⁵

Story

Two brothers became monks, the elder by conviction and the younger without any faith. The

THE TWIN VERSES

faithless younger monk, constantly thinking of material pleasures, succumbed to the temptations of his former wives and left the Order. The devout elder monk strove hard and attained Arahantship. His former wives tried to entrap him but failed.

1. Desiring pleasurable sensual objects.
2. According to Buddhism there are five kinds of Māras — namely, i. the five Aggregates (*khandha*), ii. moral and immoral activities (*abhisankhāra*), iii. death (*maccu*), iv. passions (*kilesa*), and v. Māra the deity (*devaputta*). Here the term Māra is used in the sense of passions.
3. The thirty-two impurities of the body such as hair, hair of the skin, nails, teeth, skin, etc. To overcome lust, meditation on the impurities of the body is recommended.
4. *Saddhā* is faith in the Buddha (the Teacher), the Dhamma (the Teaching) and the Sangha (the Order), based on knowledge. There is no blind faith in Buddhism. One is not expected to accept anything on mere unreasoning faith.
5. These two verses are meant exclusively for Bhikkhus who lead the Holy Life. The first verse indicates the worldly path of sense-gratification; the second, the spiritual path of sense-control and asceticism. It should be noted that Buddhism offers one way of life to the monks and another to the laity.

9. Anikkasāvo kāsāvaṃ
yo vatthaṃ paridahessati
Apeto damasaccena —
na so kāsāvaṃ arahati. 9.
10. Yo ca vantakasāv'assa —
silesu susamāhito
Upeto damasaccena —
sa ve kāsāvaṃ arahati. 10.

**THE PURE ARE WORTHY OF THE YELLOW
ROBE BUT NOT THE IMPURE**

9. Whoever, unstainless, without self control and truthfulness, should don the yellow robe,¹ is not worthy of it. 9.

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

Story

On a majority vote people presented a costly robe to the Venerable Devadatta, in preference to the Venerable Sāriputta, the first chief disciple of the Buddha. Some devout followers, seeing him wearing it, remarked that he was not worthy of it. Buddha pointed out that in a previous birth too he

THE TWIN VERSES

had done likewise and explained who was worthy of wearing the emblem of the saintly disciples.

- I. *Kasāva* means stains of passion. *Kāsāva* means a dyed robe, the outward symbol of renunciation. Robes of monks are dyed to make them valueless. Here is a play on words. External mark of the Holy Life is of no consequence without internal purity. On another occasion the Buddha remarked that a pure person is indeed an ideal recluse or Bhikkhu, irrespective of his external apparel. See v. 142.
-

11. *Asāre sāramatino — sāre cāsāradassino*
Te sāraṃ nādhigacchanti —
micchāsaṅkaṭṭhagocārā. 11.
12. *Sāraṇ ca sārato ñatvā —*
asāraṇ ca asārato
Te sāraṃ adhigacchanti —
sammā saṅkaṭṭhagocārā. 12.
-

RIGHT PERCEPTION LEADS TO THE REALIZATION OF TRUTH

11. In the unessential they imagine the essential,¹ in the essential they see the unessential, — they who entertain (such) wrong thoughts never realize the essence. 11.

12. What is essential they regard as essential, what is unessential they regard as unessential,—they who entertain (such) right thoughts³ realize the essence. 12.

Story

The Venerable Sāriputta and Moggallāna mentioned to the Buddha that they could not persuade their former teacher to see the Buddha and hear His Dhamma as he was attached to his followers. The Buddha then explained the difference between those who think rightly and those who think wrongly and the inevitable results of such thinking.

1. *Sāra* means the core or essence. *Asāra* are the unessentials like the necessities of life, false beliefs, etc. *Sāra* are the essentials like right beliefs, (*sammā ditṭhi*) morality (*sīla*), concentration (*samādhi*), wisdom (*paññā*), etc. The essence of the Holy Life cannot be achieved by caring for unessentials.

In the Mahā Sāropama Sutta (Majjhima Nikāya, No. 29) the Buddha has compared the leaves and branches of a tree to gain and fame, the bark to morality, the greenwood to concentration, the fruits to the five kinds of super-intellect (*abhiññā*) and the core to Arahantship.

2. Such as lust (*kāma*), illwill (*vyāpāda*), and harmfulness (*vihiṃsā*).

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3. Such as renunciation or non-attachment (*nekkhamma*), loving-kindness (*avyāpāda*) and harmlessness (*avihiṃsā*).

These pure thoughts constitute the second factor of the Noble Eightfold Path.

13. *Yathā'gāraṃ ducchannaṃ —
vutthi samativijjhati
Evam abhāvitaṃ cittaṃ —
rāgo samativijjhati.* 13.
14. *Yathā'gāraṃ succhannaṃ —
vutthi na samativijjhati
Evam subhāvitaṃ cittaṃ —
rāgo na samativijjhati.* 14.
-

LUST PIERCES THE HEARTS OF THE UNDEVELOPED BUT NOT THOSE OF THE DEVELOPED

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

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

Story

Prince Nanda, the step-brother of the Buddha, was admitted by the Buddha into the

Order on his wedding day. As he was constantly thinking of his bride-elect instead of meditating, the Buddha employed an effective means whereby the Venerable Nanda renounced his former lustful thoughts and attained Arahantship. The Buddha compared his former state of mind to an ill-thatched house and his changed pure mental state to a well-thatched house.

1. *Bhāvitam*, lit., made to become, i.e., trained, cultivated, developed. Mind is trained by concentration, which leads to one-pointedness of the mind and mental purification, and by contemplation, which leads to the understanding of things as they truly are. The ultimate goal of a Buddhist is achieved by these two stages of mental development. As physical exercise is to the body, so is meditation to the mind. A well-developed mind is not easily dominated by passions.

15. *Idha socati pecca socati —*
pāpakārī ubhayattha socati
So socati so vihaññati —
disvā kammakiliṭṭham atīno. 15.

EVIL-DOERS SUFFER HERE AND HEREAFTER

15. Here he grieves,¹ hereafter he grieves.²
 In both states the evil-doer grieves. He grieves,

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he is afflicted, perceiving the impurity of his own deeds. 15.

Story

A pork-butcher, named Cunda, who lived by killing pigs throughout his lifetime, was subject to much suffering in his last days. Before dying, he rolled on the floor, actually squealing like a pig. After death he was born in a woeful state.

1. Repenting over his evil deeds, he suffers mentally.
 2. Experiencing the effects of his evil deeds.
-

16. *Idha modati pecca modati —*
katapuñño ubhayattha modati.
So modati so pamodati —
disvā kammavisuddhamattano. 16.

HAPPY ARE THE WELL-DOERS HERE AND HEREAFTER

16. Here he rejoices¹, hereafter he rejoices.²
In both states the well-doer rejoices. He rejoices,
exceedingly rejoices, perceiving the purity of his
own deeds. 16.

Story

A devout person, named Dhammika, who led a religious life, lying on his death-bed,³ saw

happy visions, and after a peaceful death, was born in a celestial plane.⁴

1. Reflecting on his good action.
2. Reaping the desirable results of his good deeds.
3. According to Buddhism the subsequent birth is determined by the thought process at the moment of death.
4. Buddhists do not believe that the earth is the only habitable plane and that human beings are the only beings. Planes are numerous and beings are innumerable.

After death one may be born as a human being or in a subhuman state or in a celestial plane according to one's actions. The so-called being in the subsequent life is neither the same as its predecessor (as it has changed) nor absolutely different (as it is the identical stream of life). Buddhism denies an identical being but affirms an identity in process.

17. *Idha taṇṇati pecca taṇṇati —*
paṇṇakāri ubhayattha taṇṇati
Pāṇam me katan ti taṇṇati —
bhiyyo taṇṇati duggatim gato. 17.

THE EVIL-DOER LAMENTS HERE AND HEREAFTER

17. Here he suffers, hereafter he suffers. In both states the evil-doer suffers. "Evil have I done"

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(thinking thus), he suffers. Furthermore, he suffers, having gone to a woeful state. 17.

Story

The Venerable Devadatta made an unsuccessful attempt to kill the Buddha. In his old age he repented and desired to see the Buddha. While he was being carried on a litter to see the Buddha, he died on the way under tragic circumstances.

1. *Duggati* is a woeful state and *Sugati* is a blissful state. Rebirths in all such states are temporary.
-

18. *Idha nandati pecca nandati —*
katapuñño ubhayattha nandati
Puññaṃ me katan ti nandati —
bhiyyo nandati suggatim gato. 18.
-

HAPPY ARE THE RIGHTEOUS

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

Story

Sumanā, the youngest daughter of Anāthapiṇḍika, the chief supporter of the Buddha, lying on

her death-bed, addressed her father as “younger brother” and passed away peacefully. The father was grieved to hear his devout daughter utter such incoherent words at the moment of death. When he mentioned this matter to the Buddha He explained that she addressed him thus because she had attained the second stage of Sainthood—*Sakadāgāmi* (Once-Returner) while the father had attained only the first stage *Sotāpatti* (Stream-Winner).

-
19. *Bahum pi ce sahitaṃ bhāsamāno —*
 na takkaro hoti naro pamatto
Gopō'vo gāvo gaṇayaṃ paresaṃ —
 na bhāgavā sāmāññaṃ hoti. 19.
20. *Appam pi ce sahitaṃ bhāsamāno —*
 dhammassa hoti anudhammacārī
Rāgañ ca dosañ ca pahāya mohaṃ —
 sammappajāno suvimuttacitto
Anupādiyāno idha vā huraṃ vā —
 sa bhāgavā sāmāññaṃ hoti. 20.
-

LEARNING WITHOUT PRACTICE IS OF NO WORTH

19. Though much he recites the Sacred Texts,¹ 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.² 19.

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20. 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 naught here and hereafter, he shares the fruits of the Holy Life. 20.

Story

There were two monks—one a worldling but well-versed in the Dhamma, the other an Arahant though not so erudite. The worldling did not practise what he knew; the one who knew little practised the Dhamma and, realizing Nibbāna, enjoyed the fruits of the Holy Life. The scholarly monk desired to embarrass the other by putting some intricate questions in the presence of the Buddha. Knowing well his base motive, the Buddha raised some questions connected with the realization of the Dhamma. The Arahant answered them all from personal experience, but the other could not as he had not attained to any Paths of Sainthood. Thereupon the Buddha praised the Arahant who had practised His teaching, though possessing less knowledge of the Dhamma.

- I. *Sahitam* = *saha* + *hitam*, is that which is associated with what is beneficial. Commentary states that *sahitam* is a synonym for the Tipiṭaka, the three Baskets, taught by the Buddha, namely, Vinaya Piṭaka, the Basket

of Discipline, Sutta Piṭaka, the Basket of Discourses, and Abhidhamma Piṭaka, the Basket of Ultimate Doctrine.

2. The blessings of a monk are the four stages of Sainthood — namely, *Sotāpatti*, Stream-Winner, *Sakadāgāmi*, Once — Returner, *Anāgāmi*, Never-Returner, and *Arahanta*, the Worthy.
3. *Sāmaññassa* = lit., the state of a monk or ascetic, i.e., the Holy Life.

According to Buddhism learning is of no avail without actual practice.

As such Buddhism is not a mere philosophy, but a unique Path of Enlightenment.

Chapter 2

APPAMĀDA VAGGA HEEDFULNESS

1. *Appamādo amataṭṭaṃ —*
ṭṭamādo-maccuno ṭṭaṃ
Appamattā na miyanti —
ye ṭṭamattā yathā matā. 21.
2. *Etam visesato ñatvā —*
appamādamhi paṇḍitā
Appamāde ṭṭamodanti —
ariyānaṃ gocare ratā. 22.
3. *Te jhāyino sātatikā —*
niccaṃ daḥhaṭṭarakkamaṃ
Phusanti dhīrā nibbānaṃ —
yogakkhemaṃ anuttaraṃ. 23.

THE HEEDLESS DIE; THE HEEDFUL DO NOT

1. Heedfulness¹ is the path to the deathless,²
heedlessness is the path to death. The heedful do
not die;³ the heedless are like unto the dead. 21.

2. Distinctly understanding this (difference,)⁴ the wise (intent) on heedfulness rejoice in heedfulness, delighting in the realm of the Ariyas.⁵ 22.

3. The constantly meditative,⁶ the ever steadfastly ones realize the bond-free,⁷ supreme Nibbāna.⁸ 23.

Story

A jealous queen Māgandiyā, caused an innocent rival of hers, Sāmāvatī, to be burnt alive. The king, hearing of the pathetic incident, subjected Māgandiyā to a worse death. The monks wished to know which of the two was actually alive and which was actually dead. The Buddha explained that the heedless, like Māgandiyā, should be regarded as dead, while the heedful, like Sāmāvatī, should be regarded as alive.

1. *Aṭṭhamāda*, literally, means non-infatuation, i.e., ever-present mindfulness, watchfulness, or earnestness in doing good.

The ethical essence of Buddhism may be summed up by this word—*aṭṭhamāda*. The last words of the Buddha were—*aṭṭhamādena sampādettha* — strive on with diligence.

2. *Amata* — Nibbāna, the ultimate goal of Buddhists. As this positive term clearly indicates, Nibbāna is not annihilation or a state of nothingness as some are apt to believe. It is the permanent, immortal,

HEEDFULNESS

supramundane state which cannot be expressed by mundane terms.

3. This should not be understood to mean that they are immortal. No being is immortal, not even Buddhas or Arahants. The idea implied herein is that the heedful, who realize Nibbāna, are not reborn, and so do not die. The heedless are regarded as dead because they are not intent on doing good, and are subject to repeated births and deaths.
4. Knowing well that there is emancipation for the heedful, but not for the heedless.
5. Here Ariyas mean the pure ones like the Buddhas and Arahants. The realm of the *Ariyas* means the thirty-seven factors of Enlightenment (*Bodhipakkhiyadhamma*) and the nine supramundane states. See notes on v. 44 and v. 115.
6. Here meditation includes both concentration (*samatha*) and contemplation or insight (*vipassanā*).
7. *Yogakkhema* — free from the four bonds of sense-desires (*kāma*), craving for existence (*bhava*), false views (*diṭṭhi*), and ignorance (*avijjā*).
8. *Nibbāna* = *ni* + *vāna*, lit., departure from craving. It is a supramundane state that can be attained in this life itself. It is also explained as extinction of passions, but not a state of nothingness. It is an eternal blissful state of relief that results from the complete eradication of the passions.

Metaphysically Nibbāna is the extinction of suffering; psychologically it is the elimination of egoism; ethically it is the eradication of lust, hatred and ignorance.

-
4. *Uṭṭhānavato satimato* —
sucikammassa nisammakārino
Saññatassa ca dhammajivino —
aṭṭhamattassa yaso'bhivaḍḍhati. 24.
-

THE ENERGETIC PROSPER

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

Story

A rich but humble young man who pretended to be very poor, living like a labourer, was later elevated to a high position by the king. When he was introduced to the Buddha by the king He described the characteristics of those who prosper.

5. *Uṭṭhānenappamādena* —
saññāmena damena ca
Dīpaṃ kayirātha medhāvī —
yaṃ oggho n'ābhikīrati. 25.

HEEDFULNESS

BY THEIR EFFORTS THE WISE CREATE THEIR OWN HEAVENS

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

Story

A young monk, named Cūlapanthaka, could not memorize a verse of four lines despite trying for four months and he was advised by his brother monk to leave the Order. But he was reluctant to do so. The Buddha, understanding his temperament, gave him a clean piece of cloth and asked him to handle it gazing at the morning sun. By his constant handling of it with his sweating hands it soon got soiled. This perceptible change made him reflect on the impermanence of life. He meditated and attained Arahantship.

-
1. An island situated on a higher level cannot be flooded although the surrounding lowlying land may be inundated. Such an island becomes a refuge to all. In the same way the wise man who develops insight should make an island of himself by attaining Arahantship so that he may not be drowned by the four floods of sense-desires (*kāma*), false beliefs (*ditthi*), craving for existence (*bhava*) and ignorance (*avijjā*).

6. *Pamādamanuyuñjanti* —
bālā dummedhino janā
Aṭṭhamādañ ca medhāvī —
ananaṃ seṭṭhaṃ'va rakkhati. 26.
7. *Mā pamādamanuyuñjetha* —
mā kāmaratisanthavaṃ
Aṭṭhamatto hi jhāyanto —
paṭṭoti vipulaṃ sukhaṃ. 27.

BE HEEDFUL NOT HEEDLESS

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

7. Indulge not in heedlessness; have no intimacy with sensuous delights. Verily, the earnest, meditative person obtains abundant bliss. 27.

Story

At a certain period of the year in India it was the custom of some people to indulge in harsh speech for fun for seven days irrespective of persons. During that time the Buddha and His disciples confine themselves to the monastery. At the close of the period the devotees brought alms to the Buddha and His disciples and remarked that the Buddha must have had an unpleasant time. The Buddha replied that despite such foolish acts the wise ever live heedfully.

8. Pamāda in aṣṣamādena

yadā nudati paṇḍito

Paññāpāsādamārūya

asoko sokinin pajam

Pabbataṭṭho'va bhunmatṭhe

dhīro bāle avekkhati.

28.

HEEDLESSNESS SHOULD BE CONQUERED BY HEEDFULNESS

8. When an understanding one discards heedlessness by heedfulness, he, free from sorrow, ascends to the palace of wisdom and surveys the sorrowing folk as a wise mountaineer surveys the ignorant groundlings.¹

Story

The Venerable Mahā Kassapa once endeavoured to comprehend by his supernormal vision the birth and death of beings. The Buddha appeared before him and said that it was only a Buddha who could comprehend the totality of existences.

I. The sorrowless Arahants look compassionately with their Divine Eye upon the ignorant folk, who, being subject to repeated births, are not free from sorrow.

9. *Aṭṭhamatto paṇattesu* —
suttesu bahujāgaro
Abalassam'va sīghasso —
hitvā yāti sumedhaso. 29.

**THE STRENUOUS AND THE ALERT
OVERTAKE THE THOUGHTLESS AND
THE INDOLENT**

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

Story

Two monks retired to a forest to meditate. One was strenuous, the other was not. The Buddha praised the former.

10. *Aṭṭhamādena Maghavā* —
devānaṃ seṭṭhataṃ gato
Aṭṭhamādaṃ paṇāsaṃsanti —
paṇādo garahito sadā. 30.

EARNESTNESS LEADS TO SOVEREIGNTY

10. By earnestness Maghavā¹ rose to the lordship of the gods.² Earnestness is ever praised; negligence is ever despised.

Story

By his personal efforts and selfless service an ordinary person became after death the king of the gods.

1. *Maghavā* is synonymous with Sakka, king of the gods. The Maghamānavaka Jātaka relates that in the remote past a public-spirited person, who had spent his whole lifetime in welfare work with the cooperation of his friends, was born as Sakka as the result of his good actions.
2. *Devas*. lit., sporting or shining ones, are a class of beings with subtle physical bodies invisible to the naked eye. They live in the celestial planes. There are also earth-bound deities.

II. *Aṭṭhamādarato bhikkhu* —
ṭṭhamāde bhayaḍassi vā
Ṣaṇṇojanam anuṃ thūlaṃ —
ḍaḥaṃ aggī'va gacchati. 31.

11. The Bhikkhu¹ who delights in heedfulness,
and looks with fear on heedlessness, advances like
fire, burning all fetters² great and small. 31.

Story

A monk, failing in his meditation in the forest, was coming to see the Buddha. On the way he saw a forest fire advancing, burning all things great and small. This sight induced him to think that he too should advance burning all the fetters, great and small, by the fire of the Noble Eightfold Path. The Buddha read his thought and, radiating a ray of light, advised him accordingly.

1. A fully ordained disciple of the Buddha is called a Bhikkhu. "Mendicant monk" may be suggested as the closest equivalent for "*Bhikkhu*". He is not a priest as he is no mediator between God and man. He has no vows for life, but he is bound by his rules which he takes of his own accord. He leads a life of voluntary poverty and celibacy. If he is unable to live the Holy Life, he can discard the robe at any time.
2. *Samyojana*—lit., that which yokes beings to the ocean of life. There are ten kinds of fetters—namely, self-illusion (*sakkāyaditṭhi*), doubts (*vicikicchā*), indulgence in (wrongful) rites and ceremonies (*sīlabbataṇṇamāsa*), sense-desires (*kāmarāga*), hatred (*paṭigha*), attachment to the Realms of Form (*rūparāga*), attachment to the Formless Realms (*arūparāga*), conceit (*māna*), restlessness (*uddhacca*) and ignorance (*avijjā*).

The first five, pertaining to This Shore (*orambhāgiya*) are regarded as small, the rest, pertaining to the Further Shore (*uddhambhāgiya*) as great.

The first three are eradicated on attaining the first Stage of Sainthood (*Sotāpatti*).

The second two are attenuated on 'attaining the second stage of Sainthood (*Sakadāgāmi*).

The second two are destroyed on attaining the third stage of Sainthood (*Anāgāmi*).

The last five are eradicated on attaining the fourth stage of Sainthood (*Arahatta*).

12. *Aṭṭhamādarato bhikkhu —*
ṭṭhamāde bhayadassi vā
Abhabbo parihānāya —
nibbānass'eva santike. 32.

THE HEEDFUL ARE IN THE PRESENCE OF NIBBĀNA

12. The Bhikkhu who delights in heedfulness, and looks with fear on heedlessness, is not liable to fall.¹ He is in the presence of Nibbāna. 32.

Story

A monk was frugal and contented. The Buddha attributed those characteristics to the monk's close association with Him in the past and remarked that monks of his type were already in the presence of Nibbāna.

1. From his spiritual heights which he has attained.

Chapter 3

CITTA VAGGA MIND

1. *Phandanam capalam cittam —*
durakkham dunnivārayam
Ujum karoti medhāvī —
usukāro' va tejanam. 33.
 2. *Vārijo'va thale khitto —*
okamokata ubbhato
Pariphandati'midam cittam —
Māradheyym pahātave. 34.
-

STRAIGHTEN YOUR FICKLE MIND

1. The flickering, fickle mind,¹ difficult to guard, difficult to control — the wise person straightens it as a fletcher straightens an arrow. 33.

2. 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.² 34.

Story

A monk was overcome by evil thoughts. The Buddha admonished him to subdue his mind.

1. *Citta* is derived from the root *cit*, to think. The traditional interpretation of the term is “that which is aware of an object” (*cinteti* = *vi-jānāti*). Actually it is not that which thinks of an object as the term implies. If it could be said “it thinks” as one says in English “it rains”, it would be more in consonance with the Buddha’s teaching. From an ultimate standpoint *citta* may be defined as the awareness of an object, since Buddhism denies a subjective agent like a soul. According to Buddhism no distinction is made between mind and consciousness, terms which are used as equivalents for *citta*.
2. *Pahātave* is used in the sense of *pahātabba* = should be shunned.

-
3. *Dunniggahassa lahuṇo* —
yattha kāmaṇipātino
Cittassa damatho sādhu —
cittaṃ dantaṃ sukhāvahaṃ. 35.
-

CONTROL YOUR MIND

3. The mind is hard to check, swift, flits wherever it listeth : to control it is good. A controlled mind is conducive to happiness. 35.
-

A devout woman, receiving instruction from the monks, attained *Anāgāmi*, the third stage of Sainthood, with supernormal powers such as reading others' thoughts, even before the monks had gained their Deliverance. Understanding the physical needs of the monks, she ministered to them well. Before long they too attained Arahantship. An avaricious monk, hearing of her powers, visited the place. She did everything he desired. The monk, fearing that evil thoughts might arise in him, went to the Buddha and reported the matter. The Buddha advised him to subdue his uncontrollable mind.

4. *Sududdasam sunipunam —
yatthakāmani pātinam
Cittam rakkhetha medhāvi —
cittam guttam sukhāvaham. 36.*

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

Story

A devout follower entered the Order, but soon found the Holy Life too embarrassing, owing to the large number of obligatory rules. The Buddha advised him not to worry about them but to guard only his thoughts.

5. *Dūraṅgamaṃ ekacaram —*
asarīram guhāsayam
Ye cittaṃ saññamessanti —
mokkhanti mārabandhanā. 37.

FREE ARE THEY WHO HAVE CONTROLLED THEIR MINDS

5. Faring far, wandering alone,¹ bodiless,² lying in a cave,³ is the mind. Those who subdue it are freed from the bond of Māra. 37.

Story

An uncle and nephew were leading the Holy Life. One day the nephew received two pieces of cloth and he presented one to his uncle but he declined the offer. He was displeased and planned to leave the Order while fanning his uncle. He thought that he would sell one piece of cloth and

buy a she-goat and earn some money. Eventually he would get married and would have a son. Then he would pay a visit to his uncle with his wife and child. On the way his wife would accidentally kill his child and he would get angry and beat his wife. Day dreaming thus, he struck his uncle with the fan. The uncle read his thoughts and brought him to his senses. The nephew felt ashamed, dropped the fan, and ran away. The monks seized him and brought him to the Buddha's presence. The Buddha described the fleeting nature of the mind.

1. Because no two thought moments arise at a particular time.
2. The imperceptible mind is immaterial and colourless.
3. *Guhāsayam* — i.e., the seat of consciousness.

It is clear that the Buddha had not definitely assigned a specific basis for consciousness as He had done with the other senses. It was the cardiac theory (the theory that the heart is the seat of consciousness) that prevailed in His time, and this was evidently supported by the Upanishads. The Buddha could have adopted this popular theory, but He did not commit Himself. In the *Paṭṭhāna*, the Book of Relations, the Buddha refers to the

One wonders whether one is justified in presenting the cardiac theory as Buddhistic when the Buddha Himself neither rejected nor accepted this popular theory.

6. Anavaṭṭhitacittassa —
saddhammaiṃ avijānato
Pariplava pasādassa —
paññā na paripūراتي. 38.

7. Anavassutacittassa —
ananvāhata cetaso
Puñña pāpa pahīnassa —
natthi jāgarato bhayaṃ. 39.

TO THE VIGILANT THERE IS NO FEAR

6. 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.

7. He whose mind is not soaked (by lust), he who is not affected (by hatred), he who has transcended both good and evil² — for such a vigilant³ one there is no fear. 39.

Story

A farmer entered the Order thinking to lead an easy life. Six times he discarded the robe and each time he re-entered the Order. Once seeing his pregnant wife in disarray, he was disgusted of worldly life. On the way to the monastery he meditated and became a Stream - Winner (*Sotāpanna*) and entreated the unwilling monks to reordain him. He received his ordination and, before long, attained Arahantship. When the monks mentioned to the Buddha that he claimed Arahantship the Buddha explained his state of mind before and after his realization of Nibbāna.

1. Namely, spiritual wisdom or insight.
2. The deeds of an Arahant, a perfect Saint, are neither good nor bad because he has gone beyond both good and evil. This does not mean that he is passive. He is active but his activity is selfless and is directed to help others to tread the path he has trod himself. His deeds, ordinarily accepted as good, lack creative power as regards himself in producing Kammic effects. He is not however

exempt from the effects of his past actions. He accumulates no fresh kammic activities. Whatever actions he does, as an Arahant, are termed “inoperative” (*kiriya*), and are not regarded as Kamma. They are ethically ineffective. Understanding things as they truly are, he has finally shattered the cosmic chain of cause and effect.

3. It should not erroneously be understood that Arahants do not sleep. Whether asleep or awake they are regarded as sleepless or vigilant ones, since the five stimulating virtues — namely, confidence (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*) are ever present in them.

8. *Kumbhūpamaṃ kāyamimaṃ veditvā —*
nagarūpamaṃ cittamidaṃ tḥapetvā
Yodetha māraṃ paññāyudhena —
jitaṇ ca rakkhe anivesano siyā. 40.

FORTIFY YOUR MIND AND BE NON-ATTACHED

8. Realizing that this body is (as fragile) as a jar, establishing this mind (as firm) as a (fortified) city, he should attack Māra⁴ with the weapon of wisdom. He should guard his conquest² and be without attachment.³

Story

Many monks who were meditating in a forest were troubled by the tree-deities. When they sought the advice of the Buddha they were advised to extend their loving-kindness towards them all. They did so with the result that those very deities later proved very helpful to them. Comparing the body to a vessel, the monks developed insight. The Buddha read their thoughts and projecting Himself before them confirmed what they thought.

1. The passions.
 2. By conquest is here meant the newly developed insight (*vipassanā*).
 3. For the Jhānas (absorptions or ecstasies) which the aspirant has developed. The Jhānas are highly developed mental states obtained by intensified concentration.
-

9. *Aciram vat'ayam kāyo —*
paṭhaviṃ adhisessati
Chuddho apetaviññāno —
nirattham'va kaḷingaram. 4I.

9. Before long, alas! this body will lie upon the ground, cast aside, devoid of consciousness, even as a useless charred log.¹

The Buddha ministered to a sick monk, deserted by his cocelibates. He himself washed his stinking body with warm water. Then He sat on his bed and preached to him on the fleeting nature of the body.

1. *Kalīngaram*, a rotten log which cannot be used for any purpose.

10. *Diso disaṃ yaṃ taṃ kayirā —*
verī vā paṇa verinaṃ
Micchāpaṇihitaṃ cittaṃ —
pāpiyo naṃ tato kare. 42.

10. Whatever (harm) a foe may do to a foe, or a hater to a hater, an ill-directed mind¹ can do one far greater (harm).

A wealthy herdsman entertained the Buddha. When the Buddha departed he accompanied Him for some distance and turned back. As he was returning he was accidentally killed by a stray

arrow. The monks remarked that if the Buddha had not visited that place, the man would not have met with that fatal accident. The Buddha replied that under no circumstances would he have escaped his death owing to a past evil Kamma and added that the internal ill-directed mind would become very inimical to oneself.

- I. That is, the mind directed towards the ten kinds of evil — namely, 1. killing, 2. stealing, 3. sexual misconduct, 4. lying, 5. slandering, 6. harsh speech, 7. vain talk, 8. covetousness, 9. ill-will, and 10. false belief.
-

II. *Na taṃ mātā pitā kayirā —*
aññe vā pi ca ñātakā
Sammā paṇihitaṃ cittaṃ —
seyyaso naṃ tato kare. 43.

**A WELL-DIRECTED MIND IS FAR
GREATER THAN EVEN A
MOTHER OR A FATHER**

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

Story

Once a wealthy person harboured a lustful thought on seeing an Arahant. Subsequently he controlled his passion and entered the Order. Before long he attained Arahantship. Hearing of his transformation and attainment, the Buddha praised him and added that a well-directed mind could bestow great blessings such as would not be within the power of even a mother or a father to confer.

1. That is, the mind directed towards the ten kinds of meritorious deeds (*kusala*) —namely, 1. generosity, 2. morality, 3. meditation, 4. reverence, 5. service, 6. transference of merit, 7. rejoicing in others' merit, 8. hearing the doctrine, 9. expounding the doctrine, and 10. straightening one's right views.

Chapter 4

PUPPHA VAGGA FLOWERS

1. *Ko imam paṭhaviṃ vijessati* —
yamalokañ ca imam sadevakam
Ko dhammapadam sudesitam —
kusalo puppham'iva paccessati. 44.
 2. *Sekho paṭhaviṃ vijessati* —
yamalokañ ca imam sadevakam
Sekho dhammapadam sudesitam —
kusalo puppham'iva paccessati. 45.
-

THE NOBLE DISCIPLE WILL CONQUER THIS SELF

1. Who will comprehend¹ this earth (self),² and this realm of Yama,³ and this world⁴ together with the *devas*?⁵ Who will investigate the well-taught Path of Virtue,⁶ even as an expert (garland-maker) will pick flowers? 44.

2. A disciple in training (*sekha*),⁷ 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 of Virtue, even as an expert (garland-maker) will pick flowers. 45.

Story

On hearing that His monks were discussing the extent of the earth, the Buddha advised them to meditate on the personal earth-element.

1. *Vijessati* = *attano ñāṇena vijānissati* = who will know by one's own wisdom? (Commentary).
2. That is, one who will understand oneself as one really is.
3. By the realm of Yama are meant the four woe-ful states — namely, hell, the animal kingdom, the Peta Realm, and the Asura Realm. Hell is not permanent according to Buddhism. It is a state of misery as are the other planes where beings suffer for their past evil actions.
4. Namely, the human plane and the six celestial planes. These seven are regarded as bliss-ful states (*sugati*).
5. *Devas*, lit., sporting or shining ones. They are also a class of beings who enjoy themselves, experiencing the effects of their past good actions. They too are subject to death.

6. *Dhammapada*. The commentary states that this term is applied to the thirty-seven Factors of Enlightenment (*Bodhipakkhiyadhamma*). They are:—

I.— The four Foundations of Mindfulness (*Satipatthāna*)—namely, 1. contemplation of the body (*kāyānupassanā*), 2. contemplation of the feelings (*vedanānupassanā*), 3. contemplation of thoughts (*cittānupassanā*), and 4. contemplation of phenomena (*dhammānupassanā*).

II.— The four Supreme Efforts (*Sammaṭṭhāna*)—namely, 1. the effort to prevent evil that has not arisen, 2. the effort to discard evil that has already arisen, 3. the effort to cultivate unarisen good, and 4. the effort to promote good that has already arisen.

III.— The four Means of Accomplishment (*Iddhipāda*)—namely, will (*chanda*), energy (*viriya*), thought (*citta*), and wisdom (*vimamsā*).

IV.— The five Faculties (*Indriya*)—namely, confidence (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

V.— The five Forces (*Bala*), having the same names as the *Indriyas*.

VI.— The seven Constituents of Enlightenment (*Bojjhaṅga*)—namely, mindfulness (*sati*), investigation of the Truth (*Dhammavicaya*), energy (*viriya*), joy (*pīti*), serenity (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*).

VII.— The Eightfold Path (*Aṭṭhangikamagga*) —namely, right views (*sammā dīṭṭhi*), right thoughts (*sammā saṁkappa*), right speech, (*sammā vācā*), right actions (*sammā kamman-ta*) right livelihood (*sammā ājīva*), right endeavour (*sammā vāyāma*), right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*).

7. The term *sekha*, lit., one who is still undergoing training, is applied to a disciple who has attained the first stage of Sainthood (*Sotāpatti* = Stream-winner) until he attains the final Arahatta fruit stage. When he totally eradicates all fetters (*saṁyojana*) and attains the fruit stage of an Arahant, he is called an *Asekha*, as he has perfected his training.

It is an *asekha* disciple who understands himself and the whole world as they really are. There is no graceful English equivalent for this difficult Pali term.

“Adept” (= one who has attained) may be suggested as the closest rendering.

3. *Phenūpamaṁ kāyamimaṁ veditvā —*
marīcidhammaṁ abhisambudhāno
Chetvāna māraṣṣa paṇupphakāni —
adassanaṁ maccurājassa gacche. 46.

FLOWERS

LIKE A MIRAGE IS THIS BODY

3. Knowing that this body is like foam,¹ and comprehending its mirage-nature,² one should destroy the flower-shafts of sensual passions (*Māra*), and pass beyond the sight of the king of death.³

Story

The sight of a mirage and bubbles of foam induced a monk to meditate on the impermanence and non-substantiality of life. The Buddha read his thoughts and, appearing before him, confirmed his views.

1. Owing to its fleeting nature.
 2. Because there is nothing substantial in this body.
 3. Namely, life's sorrow, born of passions. An Arahant destroys all passions by his wisdom and attains Nibbāna where there is no death.
-

4. *Pupphāni h'eva pacinantam* —
 byāsattamanasam naram
Suttam gāmaṃ mahogho'va —
 maccu ādāya gacchati. 47.

DEATH TAKES THE SENSUAL UNAWARES

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

Story

Provoked by a disparaging remark, king Vidūdabha wreaked vengeance on the Sakyas, kinsmen of the Buddha, by killing them wholesale. On his return journey he camped with his followers on the bed of a river. At night an unexpected flood swept them all to the sea. Hearing of their tragic end, the Buddha remarked that people come to ruin without accomplishing their objects.

5. *Puṇṇhāni h'eva paṇinantam —*
byāsattamanasam naram
Atittam yeva kāmesu —
antako kurute vasam.

48.

WITH UNGRATIFIED DESIRES THE SENSUAL DIE

5. The man who gathers flowers (of sensual pleasure), whose mind is distracted, and who is insatiate in desires, the Destroyer¹ brings under his sway.

Story

A woman offered alms to the monks in the morning and died in the evening of that very day. When this pathetic incident was reported to the Buddha He spoke on the fleeting nature of life

and added that men succumb to death with insatiate desires.

I. *Antaka*, lit., Ender, which means death.

6. *Yathā'pi bhamaro puppham —
 vaṇṇagandham ahetṭhayam
 Paleti rasam'ādāya —
 evaṃ gāme munī care.* 49.

6. 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.¹

The Venerable Moggallāna, exercising his psychic powers, brought a niggardly treasurer and his wife to the presence of the Buddha. Hearing the doctrine, they became converts. When the monks extolled the virtues of the Venerable Moggallāna the Buddha remarked that good monks like the Venerable Moggallāna should induce people to repose confidence in the Teacher, causing no inconvenience to any.

1. Seeking alms, without inconveniencing any.

7. *Na paresam vilomāni —*
na paresam katākatam
Attano'va avekkheyya —
katāni akatāni ca. 50.

SEEK NOT OTHERS' FAULTS BUT YOUR OWN

7. Let not one seek others' faults, things left done and undone by others, but one's own deeds done and undone.

Story

A naked ascetic, through jealousy, prevented a female follower of his from listening to the Teaching of the Buddha. She, however, invited the Buddha to her house through her son. When she was hearing the Dhamma from the Buddha the ascetic suddenly appeared on the scene and abused her and the Buddha. As the woman was perturbed in mind at this sudden outburst the Buddha advised her not to seek the faults of others but her own.

8. *Yathā'pi ruciram puppham —*
vaṇṇavantam agandhakam
Evam subhāsītā vācā —
aphalā hoti akubbato. 51.

9. *Yathā'pi ruciram puṣṣham —
vannavantam sagandhakam
Evam subhāsītā vācā —
saphalā hoti sakubbato.* 52.

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

9. As a flower that is lovely, beautiful, and scent-laden, even so fruitful is the well-spoken word of one who practises it. 52.

Two ladies of the court studied the Dhamma under the Venerable Ānanda. One studied well, but the other made little progress. The Buddha declared that like a scentless flower, fruitless becomes the Dhamma to the person who makes no effort to study it well.

10. *Yathā'pi puṣṣpharāsimhā —*
kayirā mālāguṇe bahū
Evam jātena maccena —
kattabbam kusalam bahum. 53.

DO MUCH GOOD

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

Story

Visākhā, the chief benefactress of the Buddha, erected a monastery at great expense. So great was her delight that, with her children and grandchildren, she went round the monastery singing paeans of joy. When this was reported to the Buddha He remarked that Visākhā was doing so as she had fulfilled a past aspiration of hers and added that much merit should be done by all.

11. *Na pupphagandho paṭivātam eti —
na candanam tagaramallikā vā
Satañ ca gandho paṭivātam eti —
sabbā disā saṃpuriso pavāti.* 54.

12. *Candanam tagaram vā' pi —
uppalam atha vassikī
Etesam gandhajātānam —
sīlagandho anuttaro.* 55.

MORAL FRAGRANCE WAFTS
EVERYWHERE

11. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood,

*tagara*¹ and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction. 54.

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

The Venerable Ānanda wished to know whether there was any fragrance that wafted equally with and against the wind. The Buddha replied that the fragrance of virtue wafts in all directions.

13. *Appamatto ayam gandho* —
yā'yam tagaracandani
Yo ca silavatam gandho —
vāti devesu uttamo. 56.

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

Story

Sakka, king of the gods, disguised as a poor weaver, offered alms to the Venerable Kassapa, who had been looking for a poor person to whom he might give the privilege of giving him alms. The Buddha stated that Sakka, attracted by the perfume of virtue of the Venerable Kassapa, gave him alms.

14. *Tesaṃ sampannasīlānaṃ —*
appamādavihāriṇaṃ
Sammadaññāvimuttānaṃ —
māro maggaṃ na vindaṭi. 57.

REBIRTH-CONSCIOUSNESS OF ARAHANTS CANNOT BE TRACED

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

Story

The Venerable Godhika, impeded by a certain disease, cut his throat with a razor; but immediately before his death cultivated insight and realized Nibbāna. The Evil One was searching for his rebirth-consciousness. The Buddha remarked that the Evil One cannot trace the rebirth-consciousness of an Arahant.

16. *Evam saṅkārabhūtesu* —
andhabhūte puthujjane
Atirocati paññāya —
sammāsambuddhasāvako. 59.

15-16. As upon a heap of rubbish thrown on the highway, a sweet-smelling, lovely lotus may grow, even so amongst worthless beings, a disciple of the Fully Enlightened One outshines the blind worldlings in wisdom.¹ 58-59.

59

realize the goodness of His disciples and He compared the ignorant to the blind and the wise to those who have eyes.

1. Nobody is condemned in Buddhism, for greatness is latent even in the seemingly lowliest just as lotuses spring from muddy ponds.

Chapter 5

BĀLA VAGGA FOOLS

1. *Dīghā jāgarato ratti* —
 dīgham santassa yojanam
Dīgho bālānam saṃsāro —
 saddhammam avijānatam. 60.
-

LONG IS SAṂSARA TO THOSE WHO KNOW NOT THE DHAMMA

1. Long is the night to the wakeful; long is the league to the weary; long is saṃsāra¹ to the foolish who know not the Sublime Truth. 60.
-

Story

King Pasenadi once came to the Buddha and said that he felt that a particular night was too long. Another person remarked that on the previous day he felt that the league was too long. The Buddha summed up by adding that Saṃsāra is long to those who are ignorant of the Dhamma.

1. Lit., wandering again and again. It is the ocean of life or existence.

Samsāra is defined as the unbroken flow of the stream of aggregates, elements, and sense-faculties.

Samsāra is also explained as the “continued flow of the stream of being from life to life, from existence to existence”.

2. *Caraṇ ce nādhigaccheyya* —
seyyaṃ sadisam attano
Ekacariyaṃ daḥhaṃ kayirā —
natthi bāle sahāyatā.

61.

AVOID COMPANIONSHIP WITH THE FOOLISH

2. 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 fellowship¹ with the foolish.²

61.

Story

A teacher reproached his pupil for some misdemeanour. The displeased pupil set fire to the teacher's hut and fled. The Buddha, hearing of the incident, commended a solitary career in preference to companionship with the foolish.

1. *Sahāyatā*, According to the commentary this term connotes higher morality, insight, Paths,

FOOLS

and Fruits of Sainthood. No such virtues are found in the foolish.

2. Out of compassion, to work for their betterment, one may associate with the foolish but not be contaminated by them.
-

3. *Puttā m'atthi dhanam m'atthi' —*
iti bālo vihaññati
attā hi attano natthi —
kuto puttā kuto dhanam. 62.
-

ONE IS NOT ONE'S OWN

3. "Sons have I; wealth have I": Thus is the fool worried. Verily, he himself is not his own. Whence sons? Whence wealth? 62.
-

Story

A wealthy but miserly person was reborn as a hideous-looking beggar. One day it so happened that he entered the house where he had dwelt in his previous life but he was bundled out and was thrown into a rubbish-heap. The Buddha, who was passing that way, noticed him and told the man's son that the beggar was none other than his own dead father.

4. *Yo bālo maññati bālyam —*
paṇḍito vā'pi tena so
Bālo ca paṇḍitamānī —
sa ve bālo'ti vuccati. 63.
-

WISE IS HE WHO ACKNOWLEDGES HIS FOOLISHNESS

4. The fool who knows that he is a fool is for that very reason a wise man; the fool who thinks that he is wise is called a fool indeed. 63.

Story

Two persons went to hear the Dhamma. One attained the first stage of Sainthood, the other stole some money. On returning home the latter taunted the former as a fool not to have availed himself of the opportunity to steal something as he had done. When the matter was reported to the Buddha He explained the difference between a fool and a wise man.

5. *Yāvajīvam'pi ce bālo* —
paṇḍitam payirupāsati
Na so dhammam vijānāti —
dabbi sūparasam yathā. 64.

A FOOL CANNOT APPRECIATE THE VALUE OF THE DHAMMA

5. Though a fool, through all his life, associates with a wise man, he no more understands the Dhamma than a spoon (tastes) the flavour of soup. 64.

Story

6. *Muhuttam api ce viññū* —
paṇḍitaṃ payirupāsati
Khippaṃ dhammaṃ vijānāti —
jivhā suparasaṃ yathā. 65.

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

Story

Thirty youths listened to the Dhamma and instantly attained Arahantship. The Buddha commented on their quick realization owing to their high intelligence.

7. Caranti bālā dummedhā —
amitten' eva attanā
Karontā pāpakam kammam —
yam hoti kaṭukapphalam. 66.

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

One day a leper heard the Dhamma and became a Sotāpanna (Stream-winner). Unfortunately as he was returning a heifer attacked and killed him. The Buddha explained that he became a leper because in a past life he had spat at a Private Buddha and was killed because he had killed a courtesan.

8. *Na taṃ kammaṃ kataṃ sādhu —
yam katvā anutaṭṭhati
Yassa assumukho rodan —
vipākaṃ paṭisevati.* 67.

8. That deed is not well done when, after having done it, one repents, and when weeping, with tearful face, one reaps the fruit thereof. 67.

A farmer was accused of theft for keeping in his possession some stolen property. Owing to his

peculiar behaviour he was produced before the Buddha, who then explained the actual circumstances of the case. When the poor man was released because of his innocence the Buddha stated the consequences of evil deeds.

-
9. *Tañ ca kammañ katañ sādhu —*
yañ katvā nānutappati
Yassa patito sumano —
vipākañ paṭisevati. 68.
-

**WELL DONE IS THAT DEED WHICH CAUSES
NO REPENTANCE**

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

Story

A gardener, risking his life, offered to the Buddha some jasmine flowers which were meant for the king. Contrary to his expectations, the king was pleased with his meritorious act and rewarded him suitably. The Buddha thereupon commented on the effects of good deeds.

-
10. *Madhū'va¹ maññatī bālo —*
yāva pāpañ na paccati
Yadā ca paccatī pāpañ —
atha bālo dukkhañ nigacchati. 69.
-

EVIL-DOERS COME TO GRIEF

10. 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. 69.

Story

A former suitor of a nun ravished her while she was dwelling alone in a forest. On hearing of the incident, the Buddha commented on the sufferings that accrue to evil-doers.

1. *Madhu vā* — in most texts.

11. *Māse māse kusaggena* —
bālo bhuñjetha bhojanam
Na so saṅkhatadhammānam —
kalam agghati soḷasim 70.

**REALIZATION IS FAR SUPERIOR TO
MERE FASTING**

11. Month after month a fool may eat only as much food as can be picked up on the tip of a kusa grass blade;¹ but he is not worth a sixteenth part of them who have comprehended the Truth.² 70.

Story

An ascetic, as the result of a past evil action, used to live on excreta. One day, with the tip of

a blade of grass, he placed on the tip of his tongue a little butter and honey. The Buddha visited him and made him attain Arahantship.

- The prolonged, so-called meritorious fasting of alien ascetics who have not destroyed the passions, is not worth the sixteenth part of a solitary day's fasting of an Ariya who has realized the four Noble Truths.

12. Na hi pāpaṃ kataṃ kammaṃ —
 sajju khīraṃ 'va muccati
 Dahantaṃ bālaṃ anveta —
 bhasmacchanno'va pāvako. 71.

12. Verily, an evil deed committed does not immediately bear fruit, just as milk curdles not at once; smouldering, it follows the fool like fire covered with ashes.

Story

An indignant farmer set fire to the hut of a Private Buddha and was born as a Peta resembling a snake. The Buddha related why he was born in such a state and commented on the effects of evil deeds.

-
13. *Yāvadeva anatthāya* —
 ñattam bālassa jāyati
Hanti bālassa sukkaṃsam —
 muddham assa vipātayaṃ. 72.
-

**KNOWLEDGE AND FAME TEND TO THE RUIN
OF FOOLS**

13. To his ruin, indeed, the fool gains knowledge and fame; they destroy his bright lot and cleave his head.¹ 72.
-

Story

A vicious pupil learnt the art of shooting and misused his skill by shooting a stone at a Private Buddha and killing him instantaneously. In consequence of this evil deed he was born as a sledgehammer Peta. Referring to his past skill, the Buddha remarked that the knowledge of the vicious tends to their own ruin.

1. That is, his wisdom.

FOOLS

14. *Asatam bhāvanam iccheyya* —
 purekkhāraṇ ca bhikkhusu
 Āvāsesu ca issariyam —
 pūjā parakulcsu ca. 73.
15. *Mam eva kata maññantu* —
 gihī pabbajitā ubho
 Mam ev'ativasā assu —
 kiccākiccesu kismici
 Iti bālassa saṅkaṇṇo —
 icchā māno ca vadḍhati. 74.
-

THE IGNORANT SEEK UNDUE FAME

14. The fool will desire undue reputation, precedence among monks, authority in the monasteries, honour among other families. 73.

15. 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. 74.

Story

A resident monk, jealous of the honour paid to the visiting Chief Disciple by his supporters, insulted him and reported the matter to the Buddha. The Teacher advised the monk to seek his pardon and told him not to be egoistic and ambitious, thinking in terms of "me" and "mine".

16. *Aññā hi lābhūpanisā* —
aññā nibbānagāmini
Evam etaṃ abhiññāya —
bhikkhu Buddhassa sāvako
Sakkāraṃ nābhinandeyya —
vivekam anubrūhaye. 75.

THE PATH TO GAIN IS ONE AND TO NIBBĀNA IS ANOTHER

16. Surely, the path that leads to worldly gain is one, and the path that leads to Nibbāna is another; understanding this, the bhikkhu, the disciple of the Buddha, should not rejoice in worldly favours, but cultivate detachment.¹ 75.

Story

A novice who hailed from a respected family was showered with gifts, but he spurned them and lived a life of poverty in a forest and attained Arahantship. The bhikkhus spoke in praise of his exemplary conduct. The Buddha, hearing their talk, described the two different paths that lead to gain and Nibbāna.

1. *Viveka*, separation or detachment, is threefold, namely, bodily separation from the crowd (*kāyaviveka*), mental separation from passions (*cittaviveka*), and complete separation from all conditioned things which is Nibbāna (*upadhi-viveka*).

Chapter 6

PANDITA VAGGA

THE WISE

I. Nidhīnam' va pavattāram —
yam passe vajjadassinam
Niggayhavādīm medhāvīm —
tādisam paṇḍitam bhaje
Tādisam bhajamānassa —
seyyo hoti na pāpiyo.

76.

ASSOCIATE WITH THE WISE WHO TRY TO CORRECT YOU

1. Should one see a wise man, who, like a revealer of treasure, points out faults and re-proves; let one associate with such a wise person; it will be better, not worse, for him who asso-ciates with such a one. 76.

Story

The Venerable Sāriputta admitted a poor man into the Order as a mark of gratitude for a ladleful

of food offered to him. The new monk was extremely obedient to his teacher and was ever so eager to receive advice that before long he attained Arahantship. The Buddha commented on his readiness to accept advice and exhorted the monks to emulate him.

2. *Ovadeyyānusāseyya* —
asabbhā ca nivāraye
Satam hi so piyo hoti —
asatam hoti appiyo. 77.

**ADVISERS ARE PLEASING TO THE
GOOD, BUT NOT TO THE BAD**

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

Story

The Buddha requested His two Chief Disciples to advise two unruly monks, remarking that advisers are not loved by the ill-disciplined.

3. *Na bhaje pāpake mitte* —
na bhaje purisādhame
Bhajetha mitte kalyāṇe —
bhajetha purisuttame. 78.

[illegible]

1. *Journal of the American Medical Association*, 1997; 277: 1039-1043.

[illegible]

Figure 1

Story

A king entered the Order and, attaining Arahantship, was constantly saying, "oh happiness!" The monks misconstruing his joy, told the Buddha that he was evidently thinking of his erstwhile royal pleasures. The Buddha corrected them and said that he was mentally enjoying the bliss of Nibbāna.

5. *Udakaṃ hi nayanti nettikā* —
usukārā namayanti tejanam
Dāruṃ namayanti tacchakā —
attānam damayanti paṇḍitā. 80.

THE WISE CONTROL THEMSELVES

5. Irrigators lead the waters; fletchers bend the shafts; carpenters bend the wood; the wise control themselves. 80.

Story.

A boy of seven years entered the Order. One day as the novice was accompanying his teacher on his alms rounds he noticed irrigators, fletchers, and carpenters at work and put many questions to his teacher. He thought to himself: if inanimate things could be so controlled, why could he not control his own mind? He retired to his cell, meditated, and attained Arahantship while yet a boy.

6. *Selo yathā ekaghano* —
vātena na samīrati
Evam nindāpasamsāsu —
na samiñjanti paṇḍitā. 81.

THE WISE

UNSHAKEN AS A ROCK ARE THE WISE AMIDST PRAISE AND BLAME

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

Story

Not knowing who he was, some novices harassed a distinguished Arahant who was short in stature. When the Buddha heard that the monk had shown no resentment, He remarked that Arahants remain unmoved like a rock in praise and blame.

7. *Yathā'pi rahado gambhīro* —
 vip̐pasanno anāvilo
Evam̐ dhammāni sutvāna —
 vip̐pasīdanti paṇḍitā. 82.

THE WISE ARE PEACEFUL

7. Just as a deep lake is clear and still, even so, on hearing the teachings, the wise become exceedingly peaceful.¹ 82.

Story

A young woman was rejected by her suitor as her mother sent her to him empty-handed,

having spent every thing she had on the monks. The disappointed woman reviled the monks. The Buddha preached the Dhamma to her and her mind was pacified.

1. By attaining Sainthood.

8. *Sabbattha ve sappurisā cajanti —
na kāmakāmā lapayanti santo
Sukhena phutṭhā athavā dukhena —
na uccāvacam paṇḍitā dassayanti.* 83.

THE WISE ARE NEITHER ELATED NOR DEPRESSED

8. The good give up (attachment for) everything; the saintly prattle not with sensual craving: whether affected by happiness or by pain, the wise show neither elation nor depression. 83.

Story

At the invitation of a brahmin the Buddha and His disciples were once spending the rainy season in Verañjā. Though they were neglected and were not well looked after, through forgetfulness on the part of the brahmin, the monks were not displeased. On returning to Sāvatti they were well looked after, but were not elated thereby. The

THE WISE

Buddha remarked that the wise are neither elated nor depressed.

1. The five Aggregates etc. See v. 203.

9. *Na attahetu na parassa hetu* —
 na puttamicche na dhanam na rattham
 Na iccheyya adhammena samiddhim attano —
 sa sīlavā paññavā dhammiko siyā. 84.

SUCCESS SHOULD NOT BE SOUGHT BY WRONGFUL MEANS

9. Neither for the sake of oneself nor for the sake of another (does a wise person do any wrong); he should not desire son, wealth, or kingdom (by doing wrong): by unjust means he should not seek his own success. Then (only) such a one is indeed virtuous, wise and righteous. 84.

Story

A righteous person desired to leave the world and enter the Order. Although his wife tried to dissuade him each time he sought her permission, he joined the Order, and before long attained Arahantship. Subsequently his wife and son also entered the Order and attained Arahantship. Buddha spoke in praise of them.

10. *Appakā te manussesu* —
ye janā pāragāmino
Athāyaṃ itarā pajā —
tīramevānudhāvati. 85.
11. *Ye ca kho sammadakkhāte* —
dhamme dhammānurvattino
Te janā pāramessanti —
maccudheyyaṃ suduttaraṃ. 86.

FEW GO BEYOND

10. Few are there amongst men who go Beyond; the rest of mankind only run about on the bank.¹ 85.

THOSE WHO FOLLOW THE DHAMMA GO BEYOND

11. But those who act rightly according to the teaching, which is well expounded, those are they who will reach the Beyond-Nibbāna-(crossing) the realm of passions,² so hard to cross. 86.

Story

The devout residents in a certain street decided to give alms to the monks and hear the Dhamma throughout the night. But overcome by passions, some returned home, some remained but kept nodding. Hearing what had happened, the Buddha explained the nature of worldlings.

THE WISE

1. Namely, self-illusion (*sakkāyadiṭṭhi*). The majority are born again in this world.
 2. *Maccudheyya*. i.e., worldly existence where passions dominate.
-

- | | | |
|-----|---|------------------------------|
| 12. | <i>Kaṇham dhammam vipphāya</i>
<i>sukkam bhāvetha paṇḍito</i>
<i>Okā anokam āgama</i>
<i>viveke yattha dūramam.</i> | —
—
—
87. |
| 13. | <i>Tatrābhiratim iccheyya</i>
<i>hitvā kāme akiñcano</i>
<i>Pariyodaṭṭeyya attānam</i>
<i>cittaklesehi paṇḍito.</i> | —
—
—
88. |
| 14. | <i>Yesam sambodhiṅgesu</i>
<i>sammā cittam subhāvitam</i>
<i>Ādānapaṭinissagge</i>
<i>anupādāya ye ratā</i>
<i>Khīṇāsavā jutīmanto</i>
<i>te loke parinibbutā.</i> | —
—
—
—
—
89. |
-

GIVE UP EVIL. CULTIVATE GOOD
SEEK HAPPINESS IN SOLITUDE
THE NON-ATTACHED ARE PEACEFUL

12-13. Coming from home to the homeless, the wise man should abandon dark states¹ and cultivate the bright. He should seek great delight in detachment (*Nibbāna*), so hard to enjoy. Giving up sensual pleasures, with no impediments,² the wise man should cleanse himself of the impurities of the mind. 87-88.

14. Whose minds are well perfected in the Factors of Enlightenment,³ who, without clinging, delight in “the giving up of grasping”⁴ (i.e., Nibbāna), they, the corruption-free, shining ones, have attained Nibbāna even in this world. 89.

Story

Five hundred monks visited the Buddha and He admonished them.

1. The dark states (*kaṇham dhammam*) are the ten kinds of evil deeds, and the bright states (*sukkam*) are the ten kinds of good deeds. See notes on vv. 42, 43.
2. The five Hindrances (*nīvaraṇa*) that obstruct the way to Deliverance. They are sense-desires (*kāmacchanda*) ill-will (*vyāpāda*), sloth and torpor (*thīnamiddha*), restlessness and brooding (*uddhacca-kukkucca*), and indecision (*vicikicchā*). See *A Manual of Buddhism* by the translator.
3. See note on v. 44.
4. There are four kinds of grasping—namely, sense-desires, false beliefs, adherence to (wrongful) rites and ceremonies, and self-illusion.

Chapter 7

ARAHANTA¹ VAGGA THE WORTHY

1. *Gataddhino visokassa* —
viṭṭhamuttassa sabbadhi
Sabbaganthapṭahīnassa —
pariḷāho na vijjati. 90.
-

NO SUFFERING FOR THE EMANCIPATED

1. For him who has completed the journey,²
for him who is sorrowless, for him who from
everything³ is wholly free,⁴ for him who has
destroyed all Ties,⁵ the fever (of passion)
exists not.⁶ 90.
-

Story

The Venerable Devadatta attempted to kill the Buddha by hurling a stone from a rock above. It struck against another rock and a flying splinter hit His foot, causing intense physical pain. Jivaka the physician dressed the wound and left, saying

that he would return to undress it after seeing a patient in the city. He could not return in due time as the city gate was closed. He was worried that the Buddha would be subject to intense pain. The Buddha read his thought and ordered the Venerable Ananda to remove the dressing. On the following morning Jivaka hurried to the monastery and inquired whether the Buddha was subject to much pain. Then the Buddha explained the mental attitude of an Emancipated One.

1. *Arahanta* has several meanings. It may be interpreted as "Worthy One". "Passionless One". Or one who commits no evil even secretly. He has got rid of both death and birth. After death, in conventional terms, he attains *parinibbāna*. Until his death he serves other seekers of truth by example and by precept.
2. Of life in the round of existence, i.e., an Arahant.
3. *Sabbadhi*, the five Aggregates, etc.
4. One gives up sorrow by attaining *Anāgāmi*, the third stage of Sainthood. It is at this stage one eradicates completely attachment to sense-desires and ill-will or aversion.
5. There are four kinds of *ganthas* (Ties)—namely, 1. covetousness (*abhijjhā*). 2. ill-will (*vyāpāda*). 3. indulgence in (wrongful) rites and ceremonies (*sīlabbataparāmāsa*), and 4. adherence to one's preconceptions as truth (*idam saccābhinivesa*).

THE WORTHY

6. This verse refers to the ethical state of an Arahant.

Heat is both physical and mental. An Arahant experiences bodily heat as long as he is alive, but is not thereby worried. Mental heat of passions he experiences not.

2. *Uyyuñjanti satīmanto* —
 na nikete ramanti te
Haṃsā' va pallalaṃ hitvā —
 okaṃ okaṃ jahanti te. 91.

ARAHANTS ARE FREE FROM ATTACHMENT

2. The mindful exert themselves. To no abode are they attached. Like swans that quit their pools, home after home they abandon (and go).¹ 91.

1. Arahants wander whithersoever they like without any attachment to any particular place as they are free from the conception of "I" and "mine".

Story

Some monks misconstrued the conduct of the Venerable Kassapa and discussed amongst themselves that he still had attachment to his supporters

and kinsmen. The Buddha heard their talk and remarked that the Venerable Kassapa was free from attachment.

3. *Yesam sannicayo natthi* —
ye pariññātabhojanā
Suññato animitto ca —
vimokkho yassa gocaro
Ākāse' va sakuntānam —
gati tesam durannayā. 92.

BE NOT ATTACHED TO FOOD

3. They for whom there is no accumulation,¹ who reflect well over their food,² who have Deliverance,³ which is Void and Signless, as their object,—their course like that of birds in the air cannot be traced. 92.

Story

A monk stored food for future use. The Buddha advised him not to do so and explained the right attitude of a good monk.

1. There are two kinds of accumulation—namely, kammic activities and the four necessities of life.

The former tend to prolong life in Samsāra and the latter, though essential, may prove an obstacle to spiritual progress.

THE WORTHY

2. To get rid of the desire for food.
3. Nibbāna is Deliverance from suffering (*vimokkha*). It is called Void because it is void of lust, hatred and ignorance, not because it is nothingness or annihilation. Nibbāna is a positive supramundane state which cannot be expressed in mundane words. It is Signless because it is free from the signs of lust etc., Arahants experience Nibbānic bliss while alive. It is not correct to say that Arahants exist after death, or do not exist after death, for Nibbāna is neither eternalism nor nihilism. In Nibbāna nothing is eternalised nor is anything, except passions, annihilated.

Arahants experience Nibbānic bliss by attaining to the fruit of Arahantship in this life itself.

4. *Yassāsavā parikkhīṇā* —
āhāre ca anissito
Suññato animitto ca —
vimokkho yassa gocaro
Ākāse'va sakuntānam —
padam tassa durannayam. 93.
-

FREE ARE THE UNDEFILED ONES

4. He whose corruptions are destroyed, he who is not attached to food, he who has Deliverance, which is Void and Signless, as his object,—his path, like that of birds in the air, cannot be traced.

Story

When his supporters brought food in abundance the Venerable Anuruddha was unjustly blamed by some monks saying that he was inducing the people to do so to show his influence. The Buddha remarked that the supporters' generosity was not due to any inducement on the part of the Venerable Anuruddha and added that the Unde-filed. Ones waste no time in talking about their requisites.

-
5. *Yass' indriyāni samatham gatāni —*
assā yathā sārathinā sudantā
Pahīnamānassa anāsavassa —
devā' pi tassa pihayanti tādino. 94.
-

THE SENSE-CONTROLLED ARE DEAR TO ALL

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

Story

Sakka, king of the gods, paid great reverence to the Venerable Kaccāyana. Some monks accused Sakka of favouritism. The Buddha reproved them and remarked that Arahants like the Venerable

Kaccāyana, whose senses are well subdued, are dear to both gods and men alike.

6. *Paṭhavi samo no virujjhati* —
indakhīlūpamo tādi subbato
Rahado' va apetakaddamo —
samsārā na bhavanti tādino. 95

6. Like the earth, a balanced and well-disciplined person resents not. He is comparable to an *Indakhīla*.¹ Like a pool, unsullied by mud, is he; to such a balanced one² life's wanderings do not arise.³

Inadvertently the Venerable Sāriputta brushed against the ear of a monk who was jealous of him. The latter reported this unconscious discourtesy to the Buddha. Questioned by the Buddha about the incident, the Venerable Sāriputta, without asserting his innocence, described his humble ways ever since he became a monk. Remorse overtook the erring monk, who now implored pardon from the Venerable Sāriputta, who in his turn sought pardon from him if he had done any wrong. The Buddha extolled the Venerable Sāriputta, comparing him to the unresenting earth.

1. By *indakhīla* is meant either a column as firm and high as that of Sakka's, or the chief column that stands at the entrance to a city.

Commentators state that these *indakhīlas* are firm posts which are erected either inside or outside the city as an embellishment. Usually they are made of bricks or of durable wood and are octagonal in shape. Half of the post is embedded in the earth, hence the metaphor 'as firm and steady as an *indakhīla*'.

2. *Tādi* is one who has neither attachment to desirable objects nor aversion to undesirable objects. Nor does he cling to anything. Amidst the eight worldly conditions—gain and loss, fame and infamy, blame and praise, happiness and pain—an Arahant remains unperturbed, manifesting neither attachment nor aversion, neither elation nor depression.

3. As they are not subject to birth and death. See note on *samsāra*, v. 60.

-
7. *Santam tassa manam hoti* —
santā vācā ca kamma ca
Sammadaññāvimuttassa —
upasantassa tādino. 96.

THE CALM ARE THE PEACEFUL

7. Calm is his mind, calm is his speech, calm is his action, who, rightly knowing, is wholly freed,¹ perfectly peaceful,² and equipoised. 96.

THE WORTHY

Story

While attempting to awaken, with his fan, a pupil novice who was thought to be asleep, a teacher accidentally injured the pupil's eye. Later, when the teacher tried to close the door, he injured the pupil's hand too. But the pupil showed no resentment at the carelessness of his teacher. He was well restrained. The Buddha praised him.

1. From all defilements.
 2. Since his mind is absolutely pure.
-

8. *Assaddho akataññū ca* —
sandhicchedo ca yo naro
Hatāvakāso vantāso —
sa ve uttamaṇṇiso. 97.

NOBLE IS HE WHO IS NOT CREDULOUS

8. ¹The man who is not credulous,² who understands the Uncreate³ (Nibbāna), who has cut off the links,⁴ who has put an end to occasion⁵ (of good and evil), who has eschewed⁶ all desires,⁷ he indeed, is a supreme man. 97.

Story

The Buddha put some questions to the Venerable Sāriputta with regard to faith. Sāriputta

replied that as he had realized the Paths and Fruits, he would not act by mere faith in the Buddha. The monks were displeased to hear that he refused to believe in the Buddha. Thereupon the Buddha explained to the monks that Sāriputta was not open to censure as he believed through personal experience and not through mere faith in another.

1. The pun in the original Pāli is lost in the translation.
2. *Assaddho*, lit., unfaithful. He does not merely accept from other sources because he himself knows from personal experience.
3. *Akata*, Nibbāna. It is so called because it is not created by anyone. *Akkataññū* can also be interpreted as ungrateful.
4. The links of existence and rebirth. *Sandhi-cchedo* also means a housebreaker, that is, a burglar.
5. *Hata + avakāso* he who has destroyed the opportunity.
6. *Vanta + āso* = he who eats vomit is another meaning.
7. By means of the four paths of Sainthood. Gross forms of desire are eradicated at the first three stages, the subtle forms at the last stage.

**DELIGHTFUL ARE THE FORESTS TO
THE PASSIONLESS**

10. Delightful are the forests where worldlings delight not; the passionless¹ will rejoice (therein), (for) they seek no sensual pleasures.

99.

Story

A monk was meditating in a pleasure park. A courtesan, who had an assignation with a certain person to meet in the park, repaired thither, but the man did not turn up. As she was strolling about she saw the monk and attempted to tempt him. The Buddha, perceiving the scene with his Divine Eye, projected himself before the monk and commented on the attractiveness of the forests where the passionless dwell.

1. The passionless Arahants rejoice in secluded forests which have no attraction for worldlings.

Chapter 8

SAHASSA VAGGA THOUSANDS

I. *Sahassam api ce vācā* —
anattapaḍaśaṃhitā
Ekam gāthāpaḍaṇi seyyo —
Yaṃ sutvā upasaṃmati. 100.

**ONE USEFUL SENTENCE IS BETTER THAN
A THOUSAND USELESS WORDS**

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

Story

A bloodthirsty villain joined a band of thieves
and committed many crimes.

Later, he acted as the public executioner. The Venerable Sāriputta converted him. Subsequently he underwent such a complete transformation

that after death he was born in a heavenly state. The Buddha explained that his good rebirth was due to the compassion and salutary advice of so spiritual an adviser as the Venerable Sāriputta.

3. *Sahassam aṇi ce gāthā* —
anattapaḍasamhitā
Ekam gāthāpaḍam seyyo —
yaṁ sutvā upasammati. 101.

**ONE USEFUL VERSE IS BETTER THAN
A THOUSAND USELESS VERSES**

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

Story

A ship-wrecked person swam with difficulty to the shore and saved himself. As he went about clothed with the bark of trees people mistook him for an Arahant. Realizing his folly, he went to see the Buddha and was converted by His beneficial words of wisdom.

3. *Ye ca gāthāsataṁ bhāse* —
anattapaḍasamhitā
Ekam gāthāpaḍam seyyo —
yaṁ sutvā upasammati. 102.

4. *Yo sahaṣṣaṃ sahaṣṣena* —
 saṅgāme mānuse jine
Ekañ ca jeyya m'attānaṃ —
 sa ve saṅgāmajuttamo. 103.
-

**BETTER THAN A HUNDRED USELESS
WORDS IS ONE WORD OF THE DHAMMA.
SELF-CONQUEST IS THE BEST OF
ALL CONQUESTS**

3. Should one recite a hundred verses, comprising useless words, better is one single word of the Dhamma, by hearing which one is pacified. 102.

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

Story

A wealthy maiden fell in love with a thief and married him. Later, the husband took the wife to the top of a cliff and wanted to rob her of her jewelry and kill her. The wife's entreaties proved useless. Under the pretext of paying her last respects to him, she got behind him and pushed him down the cliff. Later, she became a nun and, meeting the Venerable Sāriputta, heard the Dhamma, and attained Arahantship. The bhikkhus discussed how she had battled with a bandit and

The Buddha then spoke on the efficacy of the words of Truth and on the importance of self-conquest.

5. *Attā have jitaṃ seyyo* —
yā cā'yaṃ itarā pajā
Attadantassa posassa —
niccaṃ saññatacārino. 104.
6. *N'eva devo na gandhabbo* —
na māro saha brahmunā
Jitaṃ apajitaṃ kayirā —
tathārūpassa jantuno. 105.

5. 6. Self-conquest¹ is, indeed, far greater than the conquest of all other folk; neither a god nor a gandhabba,² nor Māra³ with Brahmā,⁴ can win back the victory of such a person who is self-subdued and ever lives in restraint. 104, 105.

A gambler questioned the Buddha about the causes of loss. The Buddha answered his question

and inquired of him how he earned his living. When he replied that it was by gambling, which resulted in both gain and loss, the Buddha explained that real victory was self-victory.

1. *Atta*—The Buddha often uses this term in the sense of oneself or mind but not in the sense of a soul or special self.
2. A class of beings who are supposed to be heavenly musicians.
3. Here *Māra* is used in the sense of god.
4. Another class of beings, even superior to the gods in heaven, who have developed the *Jhānas* (ecstasies).

7. *Māse māse sahasena* —
yo yajetha satam samam
Ekañ ca bhāvitattānam —
muhuttam api pūjaye
Sā y'eva pūjanā seyyo —
yañ ce vassasatam hutam. 106.

7. Though, month after month with a thousand, one should make an offering for a hundred years, yet, if, only for a moment, one should

106.

The Venerable Sāriputta's uncle used to spend much money monthly on the naked ascetics with the object of being reborn in a heavenly realm. The Venerable Sāriputta took him to the Buddha, who directed him on the proper path.

8. *Yo ce vassasataṃ jantu —*
aggim paricare vane
Ekañ ca bhāvitattānaṃ —
muhuttam apī pūjaye
Sā y'eva pūjanā seyyo —
yañ ce vassasataṃ hutam. 107.

8. Though, for a century, a man should tend the (sacred) fire in the forest, yet, if, only for a moment, he should honour (a Saint) who has perfected himself,—that honour is, indeed, better than a century of fire-sacrifice. 107.

The Venerable Sāriputta's nephew was in the habit of slaying a beast monthly in tending the

THOUSANDS

sacrificial fire, expecting rebirth in a heaven as taught by his teacher. The Venerable Sāriputta conducted him to the presence of the Buddha, who taught him the right path.

9. *Yam kiñci itṭham va hutam va loke* —
 saṁvaccharam yajetha puññaṇaṇḍekho
Sabbam pi tam na catubhāgamei —
 abhivādanā ujjugatesu seyyo. 108.
-

BETTER THAN SACRIFICIAL SLAUGHTER OF ANIMALS IS HONOUR TO THE PURE ONES

9. In this world whatever gift¹ or alms a person seeking merit should offer for a year, all that is not worth a single quarter of the reverence towards the Upright² which is excellent. 108.

Story

A friend of the Venerable Sāriputta annually made a sacrificial slaughter at great expense. The Buddha convinced him of the right kind of homage.

1. According to the commentary *itṭham* is that which is given on festival occasions, and *hutam* is that which is prepared and given

either to guests or with a belief in kamma and results.

The idea conveyed by this stanza is that reverence paid to a Saint is far superior to gifts and alms given to worldlings.

2. They are the *Sotāpannas* (Stream-Winners) and others who have attained sanctification.

10. *Abhivādanasīlissa* —

niccam vaddhāpacāyino

Cattāro dhammā vadḍhanti —

āyu vaṇṇo sukham balaṃ. 109.

**BLESSED INDEED ARE THEY WHO HONOUR
THOSE WORTHY OF HONOUR**

10. For one who is in the habit of constantly honouring and respecting the elders, four blessings increase—age, beauty, bliss, and strength. 109.

Story

Hearing that his son would die in his childhood, a father, as advised by the Buddha, invited the bhikkhus to recite the Scriptural Texts continuously for seven nights and seven days. On the last day the Buddha Himself was present to recite the Sacred Texts. By the power of the Teacher's compassion the child gained longevity. When the monks discussed how the child who would have died in his childhood gained long

life through the Buddha's compassion, the Buddha spoke on the blessings that accrue to one who honours the worthy.

II. *Yo ca vassasatam jīve* —
dussīlo asamāhito
Ekāhaṃ jīvitam seyyo —
sīlavantassa jhāyino. 110.

II. Though one should live a hundred years, immoral and uncontrolled, yet better, indeed, is a single day's life of one who is moral and meditative.

Some men in their old age became monks and wished to retire to the forest to meditate. The Buddha, foreseeing a danger, advised them to take with them the young novice Saṅkicca, an Arahant. A band of thieves, hearing of their presence in the forest, approached them and demanded a monk to be given as a votive offering. All the monks from the most senior to the youngest volunteered to offer their lives. But the young novice obtained their permission to sacrifice his life for the sake

of the others. The bandits took him to their lair and made preparations to kill him. The novice quietly attained to Supreme Ecstasy.¹ The ring-leader twice tried to kill him with his sword but failed. Awestricken, the ringleader prostrated himself before him, heard the Dhamma and desired to become a monk. All his followers expressed the same desire. The novice ordained them and returned safely to the other monks who were still meditating in the forest. He then took leave of them and going to the Buddha mentioned to Him what happened. The Buddha spoke on the value of a virtuous life.

I. *Nirodha-samāpatti*. This is a state when the stream of consciousness temporarily ceases to flow. When in such a state, a Saint is immune from danger.

12. *Yo ca vassasatam jīve* —
 duppañño asamāhito
Ekāham jīvitam seyyo —
 paññavantassa jhāyino. III.

A BRIEF LIFE OF WISDOM IS BETTER THAN A LONG LIFE OF STUPIDITY

12. Though one should live a hundred years without wisdom and control, yet better, indeed, is a single day's life of one who is wise and meditative.

III.

14. Yo ca vassasatam jīve —
apassam udayavyayam
Ekāham jīvitaṁ seyyo —
passato udayavyayam. 113.

14. Though one should live a hundred years without comprehending how all things rise and pass away, yet better, indeed, is a single day's life of one who comprehends how all things rise and pass away.

Paṭācārā, lost her husband, her children, her parents and her only brother under tragic circumstances. The Buddha comforted her and she became a nun. One day while she was washing her feet,

she noticed how the water flowed away in three stages—some drops of water flowed and subsided close to her, some farther away from her, some still farther away from her. This induced her to meditate on the transiency of life, of which she had personal experience. The Buddha saw her with His Divine Eye and, projecting Himself before her, uttered this stanza. Soon she attained Arahantship.

1. The rise and decay of mind and matter—namely, the impermanence of all conditioned things. A disciple of the Buddha is expected to contemplate the fleeting nature of life, so that he may not be attached to illusory material pleasures.

15. *Yo ca vassasatam jīve* —
aṇṇasatam amataṃ paṇaṃ
Ekāhaṃ jīvitaṃ seyyo —
paṇato amataṃ paṇaṃ. 114.

15. Though one should live a hundred years without seeing the Deathless State,¹ yet better, indeed, is a single day's life of one who sees the Deathless State.

Story

A young mother named Kisā Gotami, lost her only child. As she had never come across an instance of death she carried the corpse on her hip believing the child to be ill and searching for a remedy. A wise man directed her to the Buddha who advised her to collect some mustard seed from a household where none had died. She got mustard but found no household where none had died. The Truth dawned upon her. When she returned, the Buddha preached the Dhamma to her. She became a nun. One day she observed the flickering of a lamp and reflected on the impermanence of life. The Buddha projected His image before her and uttered this stanza comparing life to flickering lamp.

-
1. *Amataṃ padaṃ*, the unconditioned state of Nibbāna, free from birth, decay and death.
-

16. *Yo ca vassasataṃ jīve* —
 apassaṃ dhammamuttamaṃ
Ekāhaṃ jīvitaṃ seyyo —
 passato dhammamuttamaṃ. 115.
-

**ONE DAY OF PERCEIVING THE DHAMMA IS
 BETTER THAN A CENTURY WITHOUT SUCH
 PERCEPTION**

16. Though one should live a hundred years not seeing the Truth Sublime,¹ yet better, indeed,

is a single day's life of one who sees the Truth
Sublime. 115.

Story

A wealthy widow had several sons and daughters. At the request of the children, who promised to support her, she distributed her property amongst them. But the ungrateful children neglected her. Greatly disappointed, she became a nun. Constantly she reflected on the Dhamma. The Buddha preached to her on the importance of the Dhamma and she attained Arahantship.

1. The nine supramundane States—namely, the four Paths, the four Fruits, and Nibbāna.

Chapter 9

PĀPA VAGGA EVIL

1. *Abhittharetha kalyāṇe* —
 paṇā cittaṃ nivāraye
 Dandham hi karoto puññaṃ —
 paṇasmim ramati mano. 116.
-

BE QUICK IN DOING GOOD; SUPPRESS EVIL

1. Make haste in doing good;¹ check your mind from evil;² for the mind of him who is slow in doing meritorious actions delights in evil. 116.

Story

A husband and wife had only one under garment each and only one upper garment between the two of them. One day the husband heard the Dhamma from the Buddha and desired to offer to Him his only upper garment, but selfishness overcame him. Throughout the night he battled with his selfishness. Finally he offered the garment and exclaimed, "I have won! I have

EVIL

won!" Hearing his story, the king rewarded him handsomely.

1. There should be no delay in doing good deeds. One must avail oneself of every opportunity to do good. Such good actions redound to one's eternal happiness. Every effort also should be made to control the mind as it is prone to evil. The impure mind rejoices in evil thoughts.
 2. *Pāpa*, evil, is that which defiles one's mind. It is that which leads to woeful states. "Sin", purely a Christian term, is not a good English equivalent for *pāpa*. What is associated with the three immoral roots such as lust (*rāga*), anger (*dosa*), and delusion (*moha*) is evil. There are ten kinds of evil. They are killing, stealing, and sexual misconduct (which are committed by deed); lying, slandering, harsh speech, and frivolous talk (which are committed by word); and covetousness, ill-will, and false views (which are committed by mind).
 3. *Puñña*, merit is that which cleanses the mind. *Kusala* is another term for *puñña*. There are ten kinds of meritorious deeds. See notes on vv. 42, 43.
-

2. *Pāpañ ce puriso kayirā* —
 na tam kayirā punappunam
Na tamhi chandam kayirātha —
 dukkho pāpassa uccayo. 117.

DO NO EVIL AGAIN AND AGAIN

2. Should a person commit evil, he should not do it again and again; he should not find pleasure therein: painful is the accumulation of evil. 117.

Story

A monk used to commit a wrong act again and again. The Buddha reproved him and uttered this stanza.

3. *Puññaṃ ce puriso kayirā —
 kayirāth'etaṃ punaḥpunam
 Tamhi chandaṃ kayirātha —
 sukho puññaṃsa uccayo. 118.*

DO GOOD AGAIN AND AGAIN

3. Should a person perform a meritorious action, he should do it again and again; he should find pleasure therein: blissful is the accumulation of merit. 118.

Story

A poor but devout woman offered some food to an Arahant. Bitten by a serpent, she died and was born in a heavenly state. As a goddess she came early in the morning to clean the premises

EVIL

of the Arahant to increase her good fortune. The Arahant prevented her from doing so. She was grieved. The Buddha perceived her sad state of mind and advised her.

4. *Pāpo' pi passati bhadrāṃ* —
 yāva pāpaṃ na paṇṇati
 Yadā ca paṇṇati pāpaṃ —
 atha pāpo pāpāni paṇṇati. 119.
5. *Bhadro' pi passati pāpaṃ* —
 yāva bhadrāṃ na paṇṇati
 Yadā ca paṇṇati bhadrāṃ —
 atha bhadro bhadraṇi paṇṇati. 120.
-

BY ITS EFFECTS EVIL IS KNOWN BY ITS EFFECTS GOOD IS KNOWN

4. Even an evil-doer sees good as long as evil ripens not; but when it bears fruit, then he sees the evil results.¹ 119.

5. Even a good person sees evil so long as good ripens not; but when it bears fruit then the good one sees the good results.² 120.

Story

Anāthapindika very generously supported the Sangha and lost the greater part of his fortune.

He was criticised for his extravagant almsgiving. But ignoring all criticism, he continued his generous acts. Appreciating his generosity, the Buddha uttered these verses to show the results of both good and bad.

1. A wicked person may lead a prosperous life as the result of his past good deeds. He will experience happiness owing to the potentiality of his past good over the present evil,—a seeming injustice which often prevails in this world. When once, according to the inexorable law of kamma, his evil actions fructify, then he perceives the painful effects of his wickedness.
2. A virtuous person, as often happens, may meet with adversity owing to the potentiality of his past evil actions over his present good acts. He is convinced of the efficacy of his present good deeds only when, at the opportune moment, they fructify, giving him abundant bliss.

The fact that at times the wicked are prosperous and the virtuous are unfortunate is itself strong evidence in support of the belief in kamma and rebirth.

6. *Māvamaññetha' pāpassa* —
 na mañ tam āgamissati
Udabinduni pātena —
 udakumbho' pi pūrāti
Pūrati bālo pāpassa —
 thokathokam' pi ācinam.

121.

EVIL

THINK NOT LIGHTLY OF EVIL

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

Story

A monk was indifferent to a slight wrong which he was continually doing. As he would not give heed to the advice of the other monks the matter was reported to the Buddha. In the presence of the Buddha too he remarked that one should not be so much concerned with such a slight wrong. The Buddha advised him not to disregard even a slight wrong.

7. *Māvamaññetha¹ puññassa* —
 na maṃ taṃ āgamissati
Udabinduniṭṭhena
 udakumbho’ pi pūrati
Pūrati dhīro puññassa —
 thokathokam pi ācinam. 122.

THINK NOT LIGHTLY OF GOOD

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

Story

A wise man, hearing the Buddha preach on the giving of alms, induced a whole village to give alms to the Buddha and the Sangha according to their means. When he went collecting provisions a rich man, misconstruing his motive, contributed a very small amount. While thanks were being offered to the various donors the rich man went there with the object of killing the wise man if he should speak disparagingly of him. The wise man on the contrary thanked all equally and wished them a great reward. The rich man felt remorse and sought his pardon.

Hearing the story, the Buddha discoursed on the value of even a small gift.

1. Māppamaññetha in most texts.

8. *Vānijo' va bhayaṃ maggaṃ* —
appasattho mahaddhano
Visaṃ jivitukāmo' va —
pāpāni parivajjaye. 123.

SHUN EVIL LIKE A PERILOUS PATH

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

EVIL

Story

A merchant, accompanied by many monks, set out with a caravan. Some robbers tried to waylay him but failed in their attempt. The monks left the merchant and went to the Buddha and told Him of the attempt of the robbers. Thereupon the Buddha uttered this verse.

9. *Pāṇimhi ce vaṇo n'āssa* —
 hareyya pāṇinā visam
Nābbaṇam visam anveti —
 natthi pāpaṁ akubbato. 124.

NO EVIL TO THOSE WHO HAVE NO BAD INTENTION

9. If no wound there be in one's hand, one may carry poison in it. Poison does not affect one who has no wound. There is no ill for him who does no wrong.¹

Story

A rich man's daughter, who was a Stream-Winner, fell in love with a hunter owing to past association, and eloped with him. She gave birth to several sons. The wife, although a Sotāpanna, was in the habit of giving bows and arrows to the husband to go hunting. Amongst the monks a

question arose whether she committed an evil by doing so. The Buddha explained that she was blameless as she did so in obedience to her husband and having no evil intention.

1. That is, for one who has no evil intention.

10. *Yo appadutṭhassa narassa dussati —
suddhassa posassa anaṅganassa
Tam eva bālaṃ pacceṭi pāpaṃ —
sukhumo rajo paṭivātaṃ' va khitto. 125.*

WHO HARMS THE INNOCENT COMES TO GRIEF

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

Story

A hunter went hunting with his dogs. On the way he met a monk. The hunter could not bag any game. While returning he met the same monk. He thought that his failure to bag any game was due to having met the monk. So he set his dogs upon him. The innocent monk climbed a tree to save himself. The hunter pierced his soles

with his arrows. As the monk was struggling in pain his robe fell upon the hunter, covering him. The dogs, thinking that it was the monk that had fallen, bit him to death. The monk approached the Buddha and wished to know whether he had done any wrong. The Buddha cleared his doubts and described the evil consequences that accrue to one who harms an innocent person.

II. *Gabbham eke uppajjanti* —
nirayaṃ pāpakammīno
Saggaṃ sugatino yanti —
parinibbanti anāsava. 126.

11. Some are born¹ in a womb; evil-doers (are born) in woeful states;² the well-conducted go to blissful states;³ the Undeiled Ones⁴ pass away into Nibbāna. 126.

Daily a monk used to visit the house of a lapidary, whose wife prepared alms for him. One day in the presence of the monk a bird that was being reared in the house swallowed a gem when the lapidary had gone inside. The lapidary, not finding the gem, inquired about it of the monk,

who denied having taken it. But the lapidary, suspected the monk and mercilessly tortured him. Blood flowed from his body. The bird came to drink the blood. The lapidary kicked the bird and it died. Then the monk revealed what had happened. The lapidary ripped up the stomach of the bird and discovered the gem. He begged pardon from the monk. When the monks inquired of the Buddha stated that actions determine birth.

1. According to Buddhism there are four kinds of birth—namely, egg-born (*aṇḍaja*), womb-born (*jalābuja*), moisture-born (*saṃsedaja*), and spontaneous birth (*opapātika*).
2. *Niraya* = *ni* + *aya* = devoid of happiness. There are four kinds of *niraya*—namely, woeful state (*apāya*), the animal kingdom (*tiracchānayani*), the plane of Petas (*petayoni*) and the plane of Asura-demons (*asurayoni*). None of these states is eternal. According to their evil kamma beings may be born in such woeful states. Departing from those states, they may be born in blissful states according to their past good kamma.
3. *Sagga* = *su* + *agga* = full of happiness. In the sense-sphere (*kāmaloka*) the human plane and the six celestial planes are regarded as blissful states. They too are not eternal.
3. Arahants, after death, are not born any more, but attain Parinibbāna.

EVIL

12. *Na antalikkhe na samuddamajjhe* —
 na pabbatānam vivaram pavissa
Na vijjati so jagatiṭṭhadeso —
 yatthaṭṭhito muñceyya pāpakammā. 127.

NOBODY IS EXEMPT FROM THE EFFECTS OF EVIL KAMMA

12. 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. 127.

Story

Three groups of monks went to see the Buddha. On their way one group saw a flying crow being burnt to death. Another group saw a woman being drowned in mid-ocean. The other group saw seven monks imprisoned in a cave for seven days. All of them wanted to know from the Buddha the reason for these occurrences. The Buddha related that the crow, as a farmer in a previous birth, had burnt a lazy ox to death, the woman had drowned a dog, and the monks, as cowherds in a previous life, had imprisoned an iguana in an anthill for seven days. The Buddha added that no one is exempt from the consequences of his or her past evil deeds.

1. The Buddhist law of moral causation cannot be bribed, nor can one escape the evil consequences of kamma by seeking refuge in any place on earth. No god, not even a Buddha, can intervene in the operation of kamma.

13. *Na antaḷikkhe na samuddamajjhe* —
na pabbatānaṃ vivaraṃ pavissa
Na vijjati so jagatiṭṭhadeso —
yatthaṭṭhitāṃ naṭṭasaheṭṭha maccu. 128.

DEATH CANNOT BE OVERCOME

13. 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. 128.

Story

King Suppabuddha, prince Yasodharā's father, being angry with the Buddha for having renounced his daughter, started harassing him. The Buddha predicted that Suppabuddha would meet with a tragic death. Suppabuddha tried to avert it, but died as predicted by the Buddha.

Chapter 10

DANḌA VAGGA THE ROD OR PUNISHMENT

1. *Sabbe tasanti daṇḍassa* ---
sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā —
na haneyya na ghātaye. 129.

KILL NOT

1. All tremble at the rod. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.¹ 129.

Story

Owing to some provocation, a “band of six monks” assaulted a “band of sixteen monks”. The Buddha, hearing of the incident, promulgated a rule with regard to violence and uttered this verse.

1. *Na haneyya na ghātaye* = *na pahareyya na paharāpeyya* (Commentary).

2. *Sabbe tasanti danḍassa* —
sabbesaṃ jīvitam piyam
Attānaṃ upamaṃ katvā —
na haneyya na ghātaye. 130.

LIFE IS DEAR TO ALL

2. All tremble at the rod. Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike. 130.

Story

A quarrel arose between a “band of six monks” and a “band of sixteen monks”. The latter made threatening gestures. The Buddha spoke on the evil of harming others.

3. *Sukhakāmāni bhūtāni* —
yo danḍena vihiṃsati
Attano sukham esāno —
pecca so na labhate sukham. 131.
4. *Sukhakāmāni bhūtāni* —
yo danḍena na hiṃsati
Attano sukham esāno —
pecca so labhate sukham. 132.

MOLEST NONE

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

HARM NOT

[illegible]

6. *Sace neresi attānam* —
kaṃso upahato yathā
Esa patto'si nibbānam —
sārambho te na vijjati. 134.

SILENCE YOURSELF

Story

Some monks used abusive language towards another monk, and he retaliated. The Buddha heard about it and spoke on non-retaliation and on the advisability of retaining silence.

1. One who follows this exemplary practice, even though not yet having attained Nibbāna, is regarded as having attained Nibbāna.

7. *Yathā danḍena goṇālo* —
gāvo pāceti gocaram
Evam jarā ca maccū ca —
āyum pācenti pāṇinam. 135.

DECAY AND DEATH ARE UNIVERSAL

7. As with a staff the herdsman¹ drives his kine² to pasture,³ even so do old age and death drive out the lives of beings. 135.

Story

In the house of Visākhā women of varying ages observed the Holy Day. When questioned as to the reason for their pious conduct they gave different replies. Hearing their views, the Buddha spoke on the fleeting nature of life.

1. Here the herdsman resembles decay and death.
2. The cattle resemble life.
3. The pasture ground resembles death.

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8. *Atha pāpāni kammāni* —
 karam bālo na bujjhati
 Sehi kammehi dummedho —
 aggidaḍḍho' va taṭṭhati. 136.
-

THE EVIL-DOER IS CONSUMED BY THE EFFECT OF HIS OWN EVIL

8. So, when a fool does wrong deeds, he does not realize (their evil nature); by his own deeds the stupid man is tormented, like one burnt by fire. 136.

Story

The Arahant Moggallāna saw a Peta in the form of a python. The Buddha related that it was due to his past evil action.

9. *Yo daṇḍena adaṇḍesu* —
 aṭṭhadesu dussati
 Dasannam aññatarāṃ thānaṃ —
 khiṭṭam eva nigacchati. 137.
10. *Vedanāṃ pharusāṃ jāniṃ* —
 sarīrassa ca bhedaṇaṃ
 Garukaṃ vā' pi ābādhāṃ —
 cittakkhepaṃ va pāpūṇe. 138.
11. *Rājato vā upassaggāṃ* —
 abbhakkhānaṃ va dāruṇaṃ
 Parikkhayaṃ va nātinaṃ —
 bhogānaṃ va pabhaṅguraṃ. 139.

12. *Atha v'assa agārāni* —
aggi dahati pāvako
Kāyassa bhedaṃ duppañño —
nirayaṃ so' papajjati. 140.

HE WHO OFFENDS THE INNOCENT COMES TO GRIEF

9. He who with the rod harms the rodless and harmless,¹ soon will come to one of these states:— 137.

10-12. He will be subject to acute pain² disaster, bodily injury, or even grievous sickness, or loss of mind, or oppression by the king, or heavy accusation, or loss of relatives, or destruction of wealth,³ or ravaging fire that will burn his house. Upon the dissolution of the body such unwise man will be born in hell. 138, 139, 140.

Story

Owing to a past heinous evil kamma the Arahant Moggallāna was clubbed to death by bandits. Later, they were captured by the King and burnt alive.

1. Namely, the Arahats who are weaponless and innocent.
2. That might cause death.
3. Loss in business transactions, loss of wealth, etc.

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13. *Na naggacariyā na jaṭā na paṅkā* —
 nānāsakā thaṇḍilasāyikā vā
 Rajo ca jallam ukkuṭikaṭṭhānam —
 sodhenti maccam avitinnakaṅkham. 141.
-

EXTERNAL PENANCES CANNOT PURIFY A PERSON

13. Not wandering naked,¹ nor matted locks,² nor filth,³ nor fasting,⁴ nor lying on the ground,⁵ nor dust,⁶ nor ashes,⁷ nor striving squatting on the heels,⁸ can purify a mortal who has not overcome doubts.⁹ 141.

Story

Seeing a monk with many robes, the Buddha admonished him. He got angry and, throwing away the outer garment, stood draped in the under garment. The Buddha then related a similar incident in the monk's previous existence and mentioned the futility of austerities.

1. Gymnosophism is still practised in India. External dirtiness is regarded by some as a mark of saintliness. The Buddha denounces strict asceticism confined to such externals. The members of His celibate Order follow the middle path, avoiding the extremes of self-mortification and self-indulgence. Simplicity,

- humility, and poverty should be the chief characteristics of bhikkhus as much as cleanliness.
2. Unwashed matted hair is regarded by the foolish as a mark of holiness.
 3. The non-cleansing of teeth, smearing the body with mud, etc.
 4. Fasting alone does not tend to purification. The bhikkhus too fast daily between midday and the following dawn.
 5. Sleeping on the ground. Bhikkhus only avoid luxurious and high couches.
 6. Through not bathing.
 7. Rubbing the body with ashes is still practised by some ascetics.
 8. Continually sitting and wandering in that posture.
 9. With regard to the Buddha, Dhamma, Sangha, etc.

14. *Alaṅkato ce' pi samam careyya* —
Santo danto niyato brahmacārī
Sabbesu bhūtesu nidhāya daṇḍam —
So brāhmaṇo so samaṇo sa bhikkhu. 142.

**NOT BY EXTERNAL APPEARANCE
DOES ONE BECOME HOLY**

14. Though gaily decked, if he should live in peace, (with passions) subdued, (and senses) controlled, certain¹ (of the four Paths of Saint-hood), perfectly pure,² laying aside the rod (in his

relations) towards all living beings,³ a Brāhmaṇa⁴ indeed is he, an ascetic⁵ is he, a bhikkhu⁶ is he.⁷

142.

Story

A minister saw his nautch girl fall dead while dancing. Overcome with grief, he went to the Buddha, who preached to him. Hearing the Dhamma, he attained Arahantship and passed away, though adorned and dressed in state. The monks inquired whether it was proper to call him a *samaṇa*. In reply the Buddha stated that holiness did not depend on external appearance.

-
1. *Niyata*. The four Paths are *Sotāpatti* (Stream-Winner), *Sakadāgāmi* (Once-Returner), *Anāgāmi* (Never-Returner), and *Arahatta* (Worthy).
 2. Mrs. Rhys Davids: "Walking in God", a very misleading phrase, totally foreign to Buddhism. The commentarial explanation is *seṭṭhacariya*—highest conduct.
 3. Absolutely harmless towards all.
 4. Because he has cast aside impurities.
 5. *Samaṇa*, because he has cleansed himself of all impurities.
 6. *Bhikkhu*, because he has destroyed passions.
 7. A gaily decked minister, stricken with grief, listened to the Buddha, seated on an elephant. On hearing the discourse, he realized Arahantship. Simultaneous with his realization his

death occurred. The Buddha then advised his followers to pay him the respect due to an Arahant. When the bhikkhus questioned him how the minister could have attained Arahantship in such elegant dress the Buddha uttered this verse to show that purity comes from within and not from without. In striking contrast to the former this verse clearly indicates the Buddhist view of a holy person. It is not the apparel that counts but internal purity.

-
15. *Hirīṇisedho puriso* —
koci lokasmim vijjati
Yo nindam appabodhati —
asso bhadro kasām iva. 143.
16. *Asso yathā bhadro kasānivittṭho* —
ātāpino samvegiṇo bhavātha
Saddhāya sīlena ca viriyena ca —
samādhinā dhammavinicchayena ca
Sampannavijjācaranā patissatā —
paḥassatha dukkham idam anappakam. 144.
-

THE MODEST ARE RARE IN THIS WORLD

15. (Rarely) is found in this world anyone who, restrained by modesty, avoids reproach, as a thorough-bred horse (avoids) the whip.¹

BE VIRTUOUS AND GET RID OF SUFFERING

16. Like a thorough-bred horse, touched by the whip, even so be strenuous and zealous. By

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confidence, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct,² and by being mindful, get rid of this great suffering. 144.

Story

A poor youth, whose only possessions were his ragged garment and a potsherd, hung them on the branch of a tree and became a monk. Several times he disrobed and re-entered the Order. Finally he thought of the helpless state he would be in if he were to disrobe again. He meditated and attained Arahantship. Concerning his discontent and subsequent striving, the Buddha uttered these verses.

1. A self-respecting bhikkhu or layman, when obsessed with evil thoughts, tries to eradicate them there and then. This verse indicates that such persons are rare.

2. *Vijjācarana*. Eight kinds of Knowledge and fifteen kinds of Conduct.

The eight kinds of Knowledge are:

(1) Psychic Powers (*Iddhividha*), (2) Divine Ear (*Dibba-sota*), (3) Penetration of the minds of others (*Ceto-pariya-ñāṇa*), (4) Divine Eye (*Dibba-cakkhu*), (5) Remembrance of former births (*Pubbe-nivāsa-nussati*), (6) Extinction of corruptions (*Āsavakkhaya*), (7) Insight (*Vipassanā*), and (8) Creation of mental images (*Manomayiddhi*).

The fifteen kinds of Conduct are:—

Moral restraint, sense-restraint, moderation in eating, wakefulness, faith, moral shame, moral dread, great learning, energy, mindfulness, wisdom and the four Jhānas.

17. *Udakaṃ hi nayanti nettikā* —
usukārā namayanti tejanam
Dārum namayanti tacchakā —
attānam damayanti subbatā. 145.

THE GOOD CONTROL THEMSELVES

17. Irrigators lead the waters. Fletchers bend the shafts. Carpenters bend the wood. The virtuous control themselves.¹ 145.

Story

A boy belonging to a respectful family entered the Order. While going on his alms round he noticed irrigators and carpenters controlling inanimate things. This induced him to think of the latent powers of man. He meditated strenuously and attained Arahantship. Hearing of his realization, the Buddha commented on self-control.

1. Cf. v. 80.

Chapter II

JARĀ VAGGA OLD AGE

1. *Ko nu hāso kimānando* —
niccam pajjalite sati
Andhakārena onaddhā —
padīpam na gavessatha. 146.
-

SEEK THE LIGHT

1. What is laughter, what is joy, when the world is ever burning¹? Shrouded by darkness, would you not seek the light? 146.
-

Story

Visākhā, the chief lay benefactress of the Buddha, once visited Him, accompanied by some women who, without her knowledge, had become 'drunk. In their drunken state they discourteously danced and sang before the Buddha. By His psychic powers the Buddha created a darkness

which brought them to their senses. The Buddha then uttered this verse.

-
1. This world is perpetually consumed with the flames of passions. It is completely shrouded by the veil of ignorance. Being placed in such a world, the wise should try to seek the light of wisdom.
-

2. *Passa cittakatam bimbam* —
arukāyam samussitam
Āturam bahusaṅkaṇṇam —
yassa natthi dhuvam ṭhiti. 147.
-

FOUL IS THIS GAILY DECKED BODY

2. Behold this beautiful body, a mass of sores, a heaped-up (lump), diseased, much thought of, in which nothing lasts, nothing persists.¹ 147.
-

Story

A young monk fell in love with Sirimā, a beautiful courtesan. Unexpectedly she died. Even when the King ordered the people to have a look at her corpse nobody cared to look at it. Showing the decaying and worm-infested body to the monks, the Buddha spoke on the loathsomeness of the body.

1. As good and pleasant.

3. *Parijñānam idaṃ rūpaṃ —*
rogaṇiḍḍhaṃ paḥṇṅuraṃ
Bhijjati pūṭisaṇḍeho —
maranantaṃ hi jīvitaṃ. 148.

LIFE ENDS IN DEATH

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

Story

Seeing an old nun stumble and fall, the Buddha spoke on the fleeting nature of life.

4. *Yānimāni aṭṭhāni* —
alāpūn' eva sārade
Kāpotakāni aṭṭhīni —
iāni disvāna kā rati. 149.

WHAT DELIGHT IN SEEING WHITE BONES?

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

Story

Many monks went to a cemetery to meditate
Lust arose in them while meditating on fresh

corpses. Thereupon the Buddha uttered this verse in admonition.

5. *Aṭṭhīnaṃ nagaraṃ kataṃ —*
maṇṣalo hitalepaṇaṃ
Yattha jarā ca maccū ca —
māno makkho ca ohito. 150.

THIS BODY IS COMPOSED OF FLESH AND BLOOD

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

Story

A beautiful woman became a nun but lacked faith. Fearing that the Buddha would speak depreciatingly of her beauty, she would not visit the Buddha. One day when she came to the preaching hall with the others, the Buddha conjured the vision of a beautiful woman fanning Him. The Buddha then caused the vision to change gradually, reflecting the ravages wrought by old age and death. The Truth dawned upon the woman. Thereupon the Buddha uttered this verse.

OLD AGE

6. *Jīranti ve rājarathā sucittā* —
 atho sarīram pi jaram upeti
 Satam ca dhammo na jaram upeti —
 santo have sabbhi pavedayanti. 151.
-

RIGHTEOUSNESS DOES NOT WEAR AWAY

6. Even ornamented royal chariots wear out. So too the body reaches old age. But the Dhamma¹ of the Good grows not old. Thus do the Good reveal it among the Good.² 151.

Story

Queen Mallikā was a pious woman. After her death when the Buddha visited the palace the King wished to know her place of rebirth. The Buddha revealed where she was reborn, and inspecting the royal chariots, He uttered this verse.

1. The nine supramundane states are the four Paths, the four Fruits and Nibbāna.
 2. Such as the Buddhas.
-

7. *Appassutāyam puriso* —
 balivaddo' va jīrati
 Maṇsāni tassa vadḍhanti —
 paññā tassa na vadḍhati. 152.
-

ONE WITH LITTLE LEARNING LACKS WISDOM

7. The man of little learning grows old like the ox. His muscles grow; his wisdom grows not. 152.
-

Story

A monk always used to utter inappropriate things. Concerning him the Buddha uttered this verse.

-
8. *Anekajāti saṁsāraṁ* —
sandhāvissaṁ anibbisaṁ
Gahakārakaṁ gavesanto —
dukkhā jāti punaṭṭhā punaṁ. 153.
9. *Gahakāraka diṭṭho' si* —
puna gehaṁ na kāhasi
Sabbā te phāsukā bhaggā —
gahakūṭaṁ visaṅkhitaṁ
Visaṅkhāragataṁ cittaṁ —
taṇhānaṁ khayam ajjhagā. 154.
-

**CRAVING IS THE BUILDER OF
THIS HOUSE**

8. Through many a birth I wandered in saṁsāra,¹ seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again. 153.

9. O house-builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken. Thy ridge-pole is shattered.

My mind has attained the unconditioned. Achieved is the end of craving. 154.

Story

Immediately after Enlightenment the Buddha uttered this paean of joy.

1. These two verses, the first paean of joy (*udāna*) uttered by the Buddha immediately after His Enlightenment, are not found elsewhere. As the Venerable Ānanda heard them from the lips of the Buddha they have been inserted here.

Here the Buddha admits his past wanderings in existence which entails suffering, a fact which evidently proves the belief in rebirth. He was compelled to wander, and consequently to suffer, as long as he could not discover the architect who built this house, the body. In His final birth He discovered by His own intuitive wisdom the elusive architect dwelling not outside but within the recesses of His own heart. The architect was Craving or Attachment (*taṇhā*) a self-created force, a mental element latent in all. The discovery of the architect is the eradication of craving by attaining Arahantship which, in this utterance, is alluded to as the end of craving.

The rafters of this self-created house are the defilements (*kilesa*). The ridge-pole that supports the rafters is ignorance (*avijjā*), the root cause of all defilements. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house. The

10. *Acaritvā brahmacariyaṃ* —
aladdhā yobbane dhanam
Jiṇṇakoñcā' va jhāyanti —
khīṇamacche'va pallale. 155.

.11. *Acaritvā' brahmacariyaṃ* —
aladdhā yobbane dhanam
Senti cāpātikhīṇā' va —
purāṇāni anutthunam. 156.

II. They who have not led the Holy Life, who in youth have not acquired wealth, lie like worn-out bows, sighing after the past. 156.

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Chapter 12

ATTA VAGGA THE SELF

1. *Attānaṃ ce piyaṃ jaññā* —
rakkheyya naṃ surakkhitam
Tiṇṇam aññataram yāmam —
paṭijaggeyya paṇḍito. 157.
-

BE VIGILANT

1. If one holds oneself dear, one should protect oneself well. During every one of the three watches the wise man should keep vigil. 157.

Story

A royal couple was childless. The Buddha declared that their childlessness was due to their not having led a harmless and heedful life in a previous birth. Advising them to be vigilant, He uttered this verse.

1. According to Buddhism there is no permanent soul or unchanging entity (*atta*) either created by a God or emanating from a Paramātmā. Here the term *atta* (self) is applied to the whole body, or one's personality, or mind, or life flux.

2. *Attānam eva paṭhamam* —
patirūpe nivesaye
Ath' aññam anusāseyya —
na kilisseyya paṇḍito. 158.

ADVISERS SHOULD SET THE EXAMPLE FIRST

2. Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be defiled.¹ 158.

Story

A greedy monk who was a good preacher went from monastery to monastery, preaching the Dhamma and greedily gathering the gifts offered to him. One day two young monks could not divide between themselves two robes and a costly blanket. This greedy preacher settled the dispute by giving a robe to either of them and himself taking the blanket. The matter was reported to the Buddha. Thereupon the Buddha spoke on the desirability of the advisers themselves setting the example first.

1. Will not be blamed by others.

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3. *Attānaṃ ce tathā kayirā* —
 yathaññāmanusāsati
 Sudanto vata dammetha —
 attā hi kira duddamo. 159.
-

ACT AS YOU INSTRUCT

3. As he instructs others so should he himself act. Himself fully controlled, he should control (others); for oneself, indeed, is difficult to control. 159.
-

Story

A monk advised others to practise meditation with earnestness, but he himself was heedless, sleeping in the night as he liked. The Buddha advised instructors to act according to their own instruction.

4. *Attā hi attano nātho* —
 ko hi nātho paro siyā
 Attanā' va sudantena —
 nāthaṃ labhati dullabhaṃ. 160.
-

SELF IS ONE'S REFUGE

4. Oneself, indeed, is one's saviour, for what other saviour would there be? With oneself well controlled one obtains a saviour difficult to find. 160.
-

Story

A nun prior to her ordination conceived a child and later gave birth to a son. The King adopted him. Having come of age, the boy became a monk and attained Arahantship. The mother nun could not give up her affection towards her son. One day she casually met him on the street going in quest of alms. She approached him with affection but the son did not return the affection. This unexpected attitude on the part of the son induced her to root out her affection towards him and attain Arahantship. Hearing of her realization, the Buddha explained that one's saviour or refuge is oneself.

5. *Attanā' va katan̐ pāpaṃ* —
attajaṃ attasambhavaṃ
Abhimanthati dummedhaṃ —
vajiraṃ v'asmamayaṃ maṇiṃ. 161.

ONE IS RESPONSIBLE FOR ONE'S EVIL

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

Story

A devout layman, hearing the doctrine throughout the night, was washing his face at a pond in the morning. At that time a thief who

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was being pursued by others, threw his stolen goods near this man and fled. People, mistaking him for the thief, beat the innocent man to death. Hearing the sad story, the Buddha stated that although the man was absolutely innocent he had experienced such a tragic death owing to a past evil Kamma, and thereafter the Buddha spoke on self-responsibility.

6. *Yassa accantadussīlyam* —
 māluvā sālam iv' otatam
Karoti so tatha' ttānam —
 yathā nam icchatī diso. 162.
-

THE CORRUPT BRING ABOUT THEIR OWN RUIN

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

Story

The Buddha uttered this verse concerning the evil nature of the Venerable Devadatta, who had made several unsuccessful attempts to kill Him.

7. *Sukarāni asādhūni* —
 attano ahitāni ca
Yam 've hitaṇ ca sādhuṇ ca —
 taṁ ve paramadukkarām. 163.

EVIL IS EASY BUT GOOD IS DIFFICULT

7. Easy to do are things that are hard and not beneficial to oneself, but very, very difficult, indeed, to do is that which is beneficial and good. 163.

Story

This verse was uttered by the Buddha when He heard that the Venerable Devadatta had decided to cause a schism in the Order.

8. *Yo sāsanaṃ arahataṃ* —
ariyānaṃ dhammajīvināṃ
Paṭikkosati dummedho —
diṭṭhiṃ nissāya pāpikāṃ
Phalāni kaṭṭhakass' eva —
attaghaññāya phallati. 164.

SCORN NOT THE NOBLE

8. 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 *kāshta* reed, only for his own destruction. 164.

Story

A jealous monk tried to dissuade his woman supporter from hearing the Dhamma from the Buddha. In spite of his attempts at dissuasion the woman went to see the Buddha. The monk, hearing

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of her visit, went to the Buddha and suggested that He modify His sermon and preach on charity and morality. The Buddha, perceiving his bad intention, uttered this verse.

9. *Attanā' va kataṃ pāpaṃ* —
 attanā saṃkilissati
 Attanā akataṃ pāpaṃ —
 attanā' va visujjhati
 Suddhi asuddhi paccattaṃ —
 n' añño aññaṃ visodhaye. 165.
-

PURITY AND IMPURITY DEPEND ON ONESELF

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

Story

A devout layman, having listened to the doctrine throughout the night, went in the morning to a pond to wash his face. At that moment a thief, who was being pursued by people, threw his stolen goods near him and fled. People molested him mistaking him for the thief. Some courtesans, who were passing that way, saved him. Hearing the story, the Buddha uttered this verse.

10. *Attadattham paratthena* —
bahunā' pi na hāpaye
Attadattham abhiññāya —
sadattha pasuto siyā. 166.

STRIVE FOR YOUR SPIRITUAL WELFARE

10. For the sake of others' welfare, however, great, let not one neglect one's own welfare.¹ Clearly perceiving one's own welfare, let one be intent on one's own goal. 166.

Story

As the Buddha was about to pass away His disciples flocked from far and near to pay their last respects to Him. A monk named Attadattha, instead of joining them, retired to his cell and meditated. The other monks reported this matter to the Buddha. When questioned as to his conduct, the monk replied. "Lord, as you would be passing away three months hence I thought the best way to honour you would be by attaining Arahantship during your lifetime itself." The Buddha praised him for his exemplary conduct and remarked that one's spiritual welfare should not be abandoned for the sake of others.

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1. Here “welfare” denotes one’s ultimate goal, i.e., Nibbāna.

Personal sanctification should not be sacrificed for the sake of external homage.

One must not misunderstand this verse to mean that one should not selflessly work for the weal of others. Selfless service is highly commended by the Buddha.

Chapter 13

LOKA VAGGA THE WORLD

1. *Hīnaṃ dhammaṃ na seveyya* —
 paṃādena na samvase.
 Micchāditṭhiṃ na seveyya —
 na siyā lokavaddhano. 167.
-

GIVE UP BASE DESIRES

1. Do not serve mean ends.¹ Do not live in heedlessness. Do not embrace false views. Do not be a world-upholder.² 167.
-

Story

A young novice was offended at being called a shaveling. Nobody was able to pacify him. The Buddha adopted a conciliatory attitude and won his heart. On that occasion the Buddha uttered this verse.

1. That is, sensual pleasures.
2. By being subject to repeated births and deaths.

2. *Uttitthe naṭṭamajjeya* —
dhammaṃ sucaritaṃ care
Dhammacārī sukhaṃ seti —
asmim loke paramhi ca. 168.

3. *Dhammaṃ care sucaritaṃ* —
ṇa naṃ duccaritaṃ care
Dhammacārī sukhaṃ seti —
asmim loke paramhi ca. 169.

2. Be not heedless in standing¹ (at people's doors for alms). Observe (this) practice scrupulously. He who observes this practice lives happily both in this world and in the next. 168.

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

On the day after His arrival in His birthplace Kapilavatthu immediately after His Enlightenment, the Buddha went in quest of alms in the city. King Suddhodana, His father, hearing that his son was begging alms in the city, indignantly ran up to Him and said that He was disgracing him by begging alms in the streets where He formerly used to travel in golden palanquins. Thereupon the

Buddha remarked that it was the custom of His predecessors to go seeking alms from door to door, and He uttered these verses.

-
1. This translation is according to the commentary, but owing to the ambiguity of the first word it may be translated, "be alert, be not heedless", etc.
-

4. *Yathā bubbulakam passe* —
 yathā passe marīcikam
Evam lokam avekkhantam —
 maccurājā na passati. 170.
-

LIKE A BUBBLE IS THIS WORLD

4. Just as one would look upon a bubble, just as one would look upon a mirage¹—if a person thus looks upon the world, the King of Death sees him not. 170.
-

Story

Reflecting on a mirage and on bubbles of water, many monks attained Arahantship. Concerning their attainment, the Buddha uttered this verse.

1. This psycho-physical organism is to be regarded as being as empty as a bubble and as

1 Come behold this world which is like

A prince was grieved to hear of the death of a

THE HEEDFUL ILLUMINE THE WORLD

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

Story

A monk was constantly sweeping the rooms of the monastery. As advised by an Arahant he meditated and eventually attained Arahantship. Concerning his change of attitude, the Buddha uttered this verse.

7. *Yassa pāpaṃ kataṃ kammaṃ* —
kusalena pithīyati
So imaṃ lokam pabhāseti —
abbhā mutto' va candimā. 173.

EVIL CAN BE ERASED BY GOOD

7. Whoever, by a good deed,¹ covers the evil done,² such a one illumines this world like the moon freed from clouds. 173.

Story

Angulimāla, a notorious murderer, was converted by the Buddha. Later, he not only became a very compassionate monk but also attained Arahantship and passed away into

THE WORLD

Nibbāna. The monks wished to know how such a murderer could have become an Arahant. In reply the Buddha uttered this verse.

1. By the Path of Arahantship.
2. One has to reap the effects of one's Kamma. But one is not bound to reap the effects of all actions one has done in the course of Saṃsāra. If one were, an escape from birth and death would be impossible. At times it is possible to obliterate one's evil kamma by performing powerful good kamma.

8. *Andhabhūto ayam loko* —
 tanuk'ettha vipassati
Sakunto jālamutto 'va —
 appa saggāya gacchati. 174.

FEW ARE THE CLEAR-SIGHTED

8. Blind is this world. Few are those who clearly see. As birds escape from a net few go to a blissful state.¹ 174.

Story

The devout daughter of a weaver came to hear the Buddha and answered four enigmatic questions put to her by the Buddha which the audience could not understand. The Buddha explained the matter and uttered this verse.

1. *Sagga*—blissful states, not eternal heavens.

9. *Haṃsādiccapathe yanti* —
 ākāse yanti iddhiyā
Nīyanti dhīrā lokamhā —
 jetvā māraṃ savāhinim. 175.

THE WISE SEEK AN ESCAPE FROM THIS WORLD

9. Swans wing along on the path of the sun. (Men) go through air by psychic powers.¹ The wise are led away from the world,² having conquered Māra and his host.³ 175.

Story

Some monks came to see the Buddha and, hearing the Dhamma, attained Arahantship with psychic powers. Later, they departed flying through the air. The Venerable Ānanda, who had seen them coming, noticed their absence and inquired of the Buddha where they had gone. Just at that moment some swans flew through the air. Then the Buddha remarked that Arahants, who possess psychic powers, go through the air like swans.

1. *Iddhi*. By mental development it is possible to fly through the air, walk on water, dive into the earth, etc. Such kinds of powers are psychic and supernormal, but not miraculous
2. That is, the Arahants attain Parinibbāna without coming into birth again.

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3. The host of Māra, the Evil One, is described as comprising ten kinds of passions (*kilesa*). They are: 1. material pleasures (*kāma*). 2. aversion for the Holy Life (*arati*), 3. hunger and thirst (*khuppiṭṭāsa*), 4. craving (*taṇhā*), 5. sloth and torpor (*thīna-middha*), 6. fear (*bhaya*), 7. doubt (*vicikicchā*), 8. detraction and obstinacy (*makka-thambha*), 9. gain (*lābha*), praise (*siloka*) honour (*sakkāra*) and ill-gotten fame (*yasa*), 10. Extolling of oneself and contempt for others (*attukkamsana-para-vambhana*).
-

10. *Ekam dhammam atitassa —*
musāvādisa jantuno
Vitīṇapaṭhalokassa
natthi pāpam akāriyam. 176.

THERE IS NO EVIL THAT A LIAR CANNOT COMMIT

10. There is no evil that cannot be done by the liar, who has transgressed the one law (of truthfulness) and who is indifferent to a world beyond. 176.

Story

A vicious woman feigned pregnancy and in the Hall of Truth publicly accused the Buddha as having being responsible for her condition. People discovered the truth. Concerning her false accusation, the Buddha uttered this verse.

1. An untruthful person, devoid of self-respect, who has no belief in an after life and who has no fear for the attendant consequences of evil, is liable to commit any evil. Such a person does not see earthly bliss or heavenly bliss or Nibbānic bliss (Commentary).

11. *Na ve kadariyā devalokaṃ vajanti —
bālā have naṇṇasaṃsanti dānaṃ
Dhīro ca dānaṃ anumodamāno —
ten'eva so hoti sukhi parattha. 177.*

THE STINGY ARE NOT HAPPY

11. Verily, misers go not to the celestial realms. Fools do not indeed praise liberality.

The wise man rejoices in giving and thereby becomes happy thereafter. 177.

Story

A King spent a large sum of money in giving alms to the Buddha and the Order. One minister was displeased about it and another was full of joy. Taking into consideration their contrary attitudes, the Buddha addressed this verse to the King.

12. *Pathavyā ekarajjena —
saggassa gamanena vā
Sabbalokādhīpaccena —
sotāpattiṭṭhalam varam. 178.*

SPIRITUAL ADVANCEMENT IS BETTER THAN WORLDLY SOVEREIGNTY

12. Better than absolute sovereignty¹ over the earth, better than going to heaven, better than even lordship over all the worlds is the Fruit of a Stream-Winner.² 178.

Story

Anāthapiṇḍika, the millionaire, induced his son to hear the Dhamma from the Buddha, offering him a thousand pieces of money. Tempted by the reward, he saw the Buddha, heard the Dhamma, and became a Stream-Winner. Thereupon the Buddha commented on the superiority of spiritual advancement over all worldly possessions.

1. Internal purification is far superior to fleeting worldly possessions of transitory heavenly bliss.
2. *Sotāpatti*. Here *Sota* means the stream that leads to Nibbāna. It is the noble Eightfold Path. “Ā” means for the first time. “*Patti*” means attainment. *Sotāpatti* means the attainment of the stream for the first time. It is the realization of Nibbāna for the first time. This is the first stage of Sainthood. The Stream-Winners are not born in woeful states, but the worldly great are not exempt from them.

Chapter 14

BUDDHA VAGGA THE BUDDHA

1. *Yassa jitaṃ n' āvajīyati* —
 jitamassa no yāti koci loke
 Taṃ buddhaṃ anantagocaraṃ —
 aṇḍaṃ kena paḍena nessatha 179.
2. *Yassa jālinī visattikā* —
 taṇhā natthi kuhiñci netave
 Taṃ buddhaṃ anantagocaraṃ —
 aṇḍaṃ kena paḍena nessatha. 180.
-

THE BUDDHA CANNOT BE FATHOMED

1. Whose conquest (of passion) is not turned into defeat,¹ no conquered (passion) of his in this world follows him²—that trackless³ Buddha of infinite range,⁴ by which way will you lead him? 179.
-

THE BUDDHA IS PASSIONLESS

2. Him in whom there is not that entangling,⁵ embroiling craving to lead (to any life), him the

trackless Buddha of infinite range,—by which way will you lead him?⁶ 180.

Māgandiyā, a lovely maiden, was presented by her father to the Buddha to serve as His wife. The Buddha uttered these verses to show that He had not been tempted even when the three daughters of Māra, the Evil One, made a vain attempt to entice Him by their female charms.

- [illegible]

BUDDHAS ARE DEAR TO ALL

3. The wise ones who are intent on meditation,¹ who delight in the peace of renunciation² (i.e., Nibbāna), such mindful perfect Buddhas even the gods hold (most) dear. 181.

Story

The Buddha went to Tāvātimsa heaven to expound the Abhidhamma to the devas. There His mother, reborn as a deva in the Tusita heaven, came to hear the Dhamma. At the end of three months when the Buddha returned to earth, accompanied by the devas, the Venerable Sāriputta remarked that even the devas seek the guidance of the Buddha. Thereupon the Buddha uttered this verse.

1. Here *Jhāna* means both concentration (*samatha*) and insight (*vipassanā*).
2. *Nekkhamma* implies Nibbāna, which is gained by the subjugation of passions.

4. *Kiccho manussa paṭilābho* —
kicchaṃ maccāna jīvitaṃ
Kicchaṃ saddhammasavanaṃ —
kiccho buddhānaṃ uppādo. 182.

THE GOOD ARE RARE

4. 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. 182.

THE BUDDHA

Story

The Buddha uttered this verse concerning a monk who was reborn as an animal.

5. *Sabbapāpassa akaraṇaṃ* —
 kusalassa upasampadā
 Sacittapariyodapaṇaṃ —
 etaṃ buddhāna sāsanaṃ. 183.
6. *Khantī paramaṃ taṇo titikkhā* —
 nibbānaṃ paramaṃ vadanti buddhā
 Na hi pabbajito parūpaḡhātī —
 samaṇo hotī paraṃ viheṭṡayaṇto. 184.
7. *Anūpavādo anūpaḡhāto* —
 pātimokkhe ca saṃvaro
 Mattaññutā ca bhattasmiṃ —
 paṇṡhañ ca sayanāsaṇaṃ
 Adhicitte ca āyogo —
 etaṃ buddhāna sāsanaṃ. 185.
-

DO GOOD AND BE GOOD

5. Not to do any evil,¹ to cultivate good, to purify one's mind,—this is the Teaching of the Buddhas.² 183.

NON-VIOLENCE IS THE CHARACTERISTIC OF AN ASCETIC

6. Forbearing patience is the highest austerity. Nibbāna is supreme, say the Buddhas.

He, verily, is not a recluse³ who harms another.
Nor is he an ascetic⁴ who oppresses others. 184.

LEAD A PURE AND NOBLE LIFE

7. Not insulting, not harming, restraint according to the Fundamental Moral Code,⁵ moderation in food, secluded abode, intent on higher thoughts,⁶—this is the Teaching of the Buddhas. 185.

Story

When questioned by the Venerable Ānanda as to how the previous Buddhas had observed the Uposatha (Holy Day), the Buddha replied that all the Buddhas had recited these three verses in admonition.

1. What is associated with the three immoral roots of attachment (*lobha*), illwill (*dosa*), and delusion (*moha*) is evil. What is associated with the three moral roots of generosity (*alobha*), goodwill or loving-kindness (*adosa*), and wisdom (*amoha*) is good.
2. The religion of the Buddha is summarised in this verse.
3. *Pabbajito*, one who casts aside his impurities, and has left the world.
4. *Samāno*, one who has subdued his passions, an ascetic.

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5. *Pātimokkha*, these are the 220 chief rules (excluding the seven ways of settling disputes) which every bhikkhu is expected to observe.
 6. *Adhicitta*,—namely, the eight attainments (*aṭṭhasmāpatti*), the four *ruṇa jhānas* and the four *arūṇa jhānas*. They are higher stages of mental concentration which enable one to gain supernormal powers.
-

8. *Na kahāpaṇavassena* —
 titti kāmesu vijjati
 Aṇpassādā dukkhā kāmā —
 iti viññāya paṇḍito. 186.
 9. *Api dibbesu kāmesu* —
 ratim so n'ādhigacchati
 Taṇhakkhayarato hoti —
 sammāsambuddhasāvako. 187.
-

INSATIATE ARE SENSUAL PLEASURES

8-9. 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. 186-187.

Story

A discontented monk desired to leave the Order, hoping to live on the meagre possessions left by his father. The Buddha explained that no satisfaction can arise in sense-desires.

10. *Bahum ve saraṇaṃ yanti* —
paḍḍatāni vanāni ca
Ārāmarukkhacetyāni —
manussā bhayatajjitā. 188.
11. *N'etaṃ kho saraṇaṃ khemaṃ* —
n'etaṃ saraṇaṃ uttamaṃ
N'etaṃ saraṇaṃ āgama —
sabbadukkhā pamuccati. 189.
12. *Yo ca buddhañ ca dhammañ ca* —
saṅghañ ca saraṇaṃ¹ gato
Cattāri ariyāsaccāni —
sammaṃpaññāya passati. 190.
13. *Dukkhaṃ dukkhasamupṇādaṃ* —
dukkhassa ca atikkamaṃ
Ariyañcaṭṭhaṅgikaṃ maggaṃ —
dukkhūpasamagāminaṃ. 191.
14. *Etaṃ kho saraṇaṃ khemaṃ* —
etaṃ saraṇaṃ uttamaṃ
Etaṃ saraṇaṃ āgama —
sabbadukkhā pamuccati. 192.

**RELEASE FROM SUFFERING IS GAINED
 BY SEEKING REFUGE IN THE BUDDHA,
 DHAMMA AND THE SANGHA**

10. To many a refuge fear-stricken men betake themselves—to hills, woods, groves, trees, and shrines. 188.

11. Nay, no such refuge is safe, no such refuge is supreme. Not by resorting to such a refuge is one freed from all ill. 189.

THE BUDDHA

12-13-14. 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, indeed, is refuge secure. This, indeed, is refuge supreme. By seeking such refuge one is released from all sorrow. 190, 191, 192.

Story

A teacher of an alien sect instructed his disciples to seek refuge in mountains and forests to get rid of suffering. The Buddha spoke on the efficacy of the Three Refuges for deliverance from suffering.

1. One's best refuge is oneself. A Buddhist seeks refuge in the Buddha, the Dhamma and the Sangha as the Teacher, the Teaching and the Taught in order to gain his deliverance from the ills of life. The Buddha is the supreme teacher who shows the way to deliverance. The Dhamma is the unique way. The Sangha represents the Taught who have followed the way and have become living examples. One formally becomes a Buddhist by intelligently seeking refuge in this Triple Gem (*Tisarana*). A Buddhist does not seek refuge in the Buddha with the hope that he will be saved by a personal act of deliverance. The

confidence of a Buddhist in the Buddha is like that of a sick person in a noted physician, or of a student in his teacher.

-
15. *Dullabho purisājañño¹* —
 na so sabbattha jāyati
Yattha so jāyati dhīro —
 taṃ kulam sukhamedhati. 193.
-

THE NOBLE ARE RARE

15. 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. 193.

Story

The Venerable Ānanda wished to know from the Buddha where noble personages like the Buddhas are born. In reply the Buddha uttered this verse.

1. That is, a Buddha.

16. *Sukho buddhānam uppādo* —
 sukhā saddhammadesanā
Sukhā saṅghassa sāmaggi —
 sammaggānam tapo sukho. 194.
-

THE BUDDHA

THINGS THAT TEND TO HAPPINESS

16. Happy is the birth of Buddhas. Happy is the teaching of the sublime Dhamma. Happy is the unity of the Sangha.¹ Happy is the discipline of the united ones. 194.

Story

When the monks were discussing which things tend to happiness the Buddha uttered this verse.

1. Sangha is the oldest, democratically constituted, historic celibate Order, founded by the Buddha. Strictly speaking, the Sangha denotes those noble disciples who have realized the four Paths and four Fruits. The ordinary bhikkhus of the present day are merely their representatives.
-

17. *Pūjārahe pūjayato* —
 buddhe yadi va sāvake .
 Papañcasamatikkante —
 tiṇṇasoka pariddave. 195.
18. *Te tādise pūjayato* —
 nibbute akutobhaye
 Na sakkā puññaṃ saṅkhātum —
 im' ettam'iti kena ci. 196.
-

HONOUR TO WHOM HONOUR IS DUE

17-18. He who reverences those worthy of reverence, whether Buddhas or their disciples; those who have overcome the impediments¹ and have got rid of grief and lamentation,—the merit of him who reverences such peaceful² and fearless Ones³ cannot be measured by anyone as such and such. 195, 196.

Story

While the Buddha was dwelling at an old shrine a brahmin came to see Him and worshipped at the shrine. The Buddha admonished him that it was more commendable to reverence the Pure Ones.

1. *Papañca* = impediments or obstacles such as attachment, false views and pride.
2. Those who have extinguished the fire of lust.
3. The Passionless are fearless.

Chapter 15

SUKHA VAGGA HAPPINESS

1. *Susukham vata jīvāma* —
 verinesu averino
 Verinesu manussesu —
 viharāma averino. 197.
 2. *Susukham vata jīvāma*
 āturesu anāturā
 Āturesu manussesu —
 viharāma anāturā. 198.
 3. *Susukham vata jīvāma* —
 ussukesu anussukā
 Ussukesu manussesu —
 viharāma anussukā. 199.
-

AMONGST THE HATEFUL BE WITHOUT HATE
AMONGST THE SICK BE IN GOOD HEALTH
AMONGST THE PASSIONATE BE
WITHOUT PASSION

1. Ah, happily do we live without hate
amongst the hateful; amidst hateful men we dwell
unhating. 197.

2. Ah, happily do we live in good health¹ amongst the ailing; amidst ailing men we dwell in good health. 198.

3. Ah, happily do we live without yearning (for sensual pleasures) amongst those who yearn (for them); amidst those who yearn (for them) we dwell without yearning. 199.

Story

A quarrel arose between two tribes with regard to the waters of a boundary river. The Buddha admonished them to live without hate.

1. Free from the disease of passions.

4. *Susukham vata jīvāma* —
yesam no natthi kiñcanam
Pitibhakkhā bhavissāma —
devā ābhassarā yathā. 200.

BE WITHOUT IMPEDIMENTS

4. Ah, happily do we live, we who have no impediments.¹ Feeders of joy shall we be even as the gods of the Radiant Realm. 200.

Story

One day the Buddha went to a village in quest of alms. Owing to the intervention of Māra, the

HAPPINESS

Evil One, the Buddha could not obtain any food. To Māra, who queried whether He was hungry, the Buddha explained the mental attitude of those who are free from impediments.

1. *Kiñcana*, such as lust, hatred, and delusion which are hindrances to spiritual progress.
-

5. *Jayam veram pasavati* —
 dukkham seti parājito
 Upasanto sukham seti —
 hitvā jayaṣarājayam. 201.
-

VICTORY BREEDS HATRED

5. Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat. 201.
-

Story

A King was sad because he had been thrice defeated in battle. The Buddha commented on the evil consequences of both defeat and victory.

7. *Natthi rāgasamo aggi* —
 natthi dosasamo kali
 Natthi khandhasamā dukkhā —
 natthi santiṣaram sukham. 202.
-

LUST IS A FIRE

6. There is no fire like lust, no crime like hate. There is no ill like the body,¹ no bliss higher than Peace (Nibbāna). 202.

Story

Celebrating the marriage of a young woman, her family invited the Buddha and the Sangha to the house for alms. While watching the bride serving the Buddha and His disciples with alms, lust arose in the mind of the bride-groom. The Buddha, perceiving his thoughts, uttered this verse.

1. *Pañcakkhandha* the five Aggregates.

7. *Jighacchā paramā rogā* —
saṁkhārā paramā dukkhā
Etam ñatvā yathābhūtaṁ —
nibbānaṁ paramaṁ sukhaṁ. 203.

HUNGER IS THE GREATEST AFFLICTION

7. Hunger¹ is the greatest disease. Aggregates² are the greatest ill. Knowing this as it really is, (the wise realize) Nibbāna, bliss supreme. 203.

Story

A poor farmer came to hear the Buddha in a state of hunger. Before preaching the Buddha

HAPPINESS

requested the steward to give some food to the hungry man. Some monks were indignant at the Buddha's action. Thereupon the Buddha uttered this verse.

1. Ordinary diseases are usually curable by a suitable remedy, but hunger has to be appeased daily.
 2. Here *Samkhāra* is used in the sense of *khandha*, the five Aggregates—namely, the body (*rūpa*) feeling (*vedanā*), perception (*saññā*), mental states (*saṃkhārā*), and consciousness (*viññāna*). The so-called being is composed of these five constituent parts. Both *khandha* and *saṃkhāra* are used to denote these five conditioned things. Excluding feeling and perception, the remaining fifty mental states are implied by the term *saṃkhāra* in the five Aggregates.
-

8. *Ārogyaparamā lābhā* —
 santutṭhī paramam dhanam
Vissāsaparamā ñātī —
 nibbānam paramam sukham. 204.

HEALTH IS PARAMOUNT

8. Health is the highest gain. Contentment is the greatest wealth. The trusty¹ are the best kinsmen. Nibbāna is the highest bliss. 204.

Story

Owing to over-eating a King used to suffer. On the advice of the Buddha he ate moderately and became healthy. When the King mentioned that his health had improved the Buddha described four sources of happiness.

1. Whether related or not.

9. *Pavivekarasam pītvā* —
rasam upasamassa ca
Niddaro hoti nipphāpo —
dhammapītirasam pibam. 205.

HAPPY IS HE WHO TASTES THE FLAVOUR OF TRUTH

9. Having tasted the flavour of seclusion and the flavour of appeasement,¹ free from anguish and stain becomes he, imbibing the taste of the joy of the Dhamma. 205.

Story

Hearing that the Buddha would soon pass away, a monk meditated in solitude without joining the other monks in paying their respects to the Buddha. When questioned by the Buddha as to his attitude he replied that he was striving hard to

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10. Good is the sight of the Ariyas: their company is ever happy. Not seeing the foolish, one may ever be happy. 206.

11. 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, even like meeting with kinsfolk. 207.

12. Therefore:-

With the intelligent, the wise,¹ the learned,² the enduring,³ the dutiful⁴ and the Ariya⁵--with a man of such virtue and intellect should one associate, as the moon (follows) the starry path. 208.

Story

Once when the Buddha was unwell Sakka, King of the gods, assuming a human form, came to attend on the Buddha. The monks expressed surprise at the exemplary attitude of Sakka. Thereupon the Buddha uttered these verses.

1. *Paññam* = possessed of mundane and supra-mundane knowledge (Commentary).
2. *Bahussutam* = endowed with the teaching and the realization (Commentary).
3. *Dhorayhasīlam* = literally, engaged in the bearing of the yoke (leading to Nibbāna) (Commentary).
4. *Vatavantam* = replete with morality (*Sīla*) and ascetic practices (*Dhutaṅga*).
5. Far removed from passions.

Chapter 16

PIYA VAGGA AFFECTION

1. *Ayoge yuñjam attānaṃ* —
 yogasmiñ ca ayojayaṃ
 Atthaṃ hitvā piyaggāhī —
 pihet' attānuyoginaṃ. 209.
2. *Mā piyehi samāgañchi* —
 aṇṇapiyehi kudācanaṃ.
 Piyānaṃ adassanaṃ dukkhaṃ —
 aṇṇapiyānañ ca dassanaṃ. 210.
3. *Tasmā piyaṃ na kayirātha* —
 piyāṇaṃ hi pāpako
 Ganthā tesam na vijjanti —
 yesam natthi piyāṇaṃ. 211.

AVOID THAT WHICH SHOULD BE SHUNNED

1. Applying oneself¹ to that which should be avoided, not applying oneself to that which should be pursued,² and giving up the quest,³ one who goes after pleasure envies them who exert themselves.⁴ 209.

GIVE UP BOTH WHAT IS DEAR AND NOT DEAR

2. Consort not with those that are dear,⁵ never with those that are not dear; not seeing

those that are dear and seeing those that are not dear, are both painful.^o 210.

HOLD NOTHING DEAR

3. Hence hold nothing dear, for separation from those that are dear is bad; bonds do not exist or those to whom naught is dear or not dear. 211.

Story

A youth, beloved by his parents, entered the Order without their approval. Later, the parents also entered the Order. Yet they could not live separated from one another, and could not give up their affection. Hearing their story, the Buddha uttered these verses.

1. That is, frequenting places undesirable for bhikkhus.
2. That is, right attention (*yoniso manasikāra*).
3. The practice of higher Morality, Concentration, and Insight.
4. The bhikkhu, with no right discrimination, gives up his quest, and being attached to sensual pleasures, returns to lay life. Later, he sees successful bhikkhus and envies them.
5. Applicable to both animate and inanimate objects, pleasant persons or things.
6. Attachment in one case and aversion in the other.

AFFECTION

4. *Piyato jāyati soko* —
 piyato jāyati bhayaṃ
Piyato vip̐pamuttassa —
 natthi soko kuto bhayaṃ. 212.
-

4. From endearment springs grief, from endearment springs fear; for him who is wholly free from endearment there is no grief, much less fear. 212.

Story

A father was grieving over the death of his son. The Buddha visited him and consoled him, reciting this verse.

5. *Pemato jāyati soko* —
 pemato jāyati bhayaṃ
Pemato vip̐pamuttassa —
 natthi soko kuto bhayaṃ. 213.
-

GRIEF SPRINGS FROM AFFECTION

5. From affection springs grief, from affection springs fear; for him who is wholly free from affection there is no grief, much less fear. 213.

Story

Visākhā lost a beloved grand-daughter. When she visited the monastery the Buddha consoled her, reciting this verse.

6. *Ratiyā jāyati soko* —
 ratiyā jāyati bhayaṃ
Ratiyā vip̐pamuttassa —
 natthi soko kuto bhayaṃ. 214.

GRIEF SPRINGS FROM ATTACHMENT

6. From attachment springs grief, from attachment springs fear; for him who is wholly free from attachment there is no grief, much less fear. 214.

Story

Some princes, becoming jealous of one another, fell to fighting over a courtesan. The Buddha spoke on the evil consequences of attachment.

7. *Kāmato jāyati soko* —
 kāmato jāyati bhayaṃ
Kāmato vip̐pamuttassa —
 natthi soko kuto bhayaṃ. 215.

GRIEF SPRINGS FROM LUST

7. From lust springs grief, from lust springs fear; from him who is wholly free from lust there is no grief, much less fear. 215.

Story

A misogynistic prince later fell in love with his beautiful bride-elect, whom he had not yet

AFFECTION

seen. As she was being brought to be given in marriage to the prince, she died unexpectedly. The prince was overcome with grief. Consoling him, the Buddha uttered this verse.

8. *Taṇhāya jāyati soko* —
 taṇhāya jāyati bhayaṃ
Taṇhāya vipṇamuttassa —
 natthi soko kuto bhayaṃ. 216.
-

GRIEF SPRINGS FROM CRAVING

8. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, much less fear. 216.
-

Story

A brahmin ploughed his field and told the Buddha, who visited him daily, that he would share the harvest with the Buddha. Unfortunately an unexpected storm destroyed the crop and the brahmin was sorry that he could not keep his promise. The Buddha visited him and consoling him, spoke on the nature of craving.

9. *Sīladassanasampannaṃ* —
 dhammatṭhaṃ saccavedinaṃ
Attano kammakubbānaṃ —
 taṃ jano kurute piyaṃ. 217.

THE VIRTUOUS ARE DEAR TO ALL

9. Whoso is perfect in virtue,¹ and insight,² is established in the Dhamma,³ has realized the Truths,⁴ and fulfils his own duties,⁵—him do folk hold dear.

217.

Story

Some youths carrying cakes went past the Buddha and the Sangha, making no offering to them. In the rear they saw the Venerable Kassapa. Taking a liking to him, they offered him some cakes. The Venerable Kassapa advised them to offer some to the Buddha and the Sangha, who were sitting by the wayside. The monks were indignant, remarking that it was favouritism. Thereupon the Buddha declared that the Venerable Kassapa was dear even to the gods and uttered this verse.

1. Four kinds of morality.
2. Connected with the supramundane Paths and Fruits.
3. Nine supramundane states. See note on v. 115.
4. *Saccavedinam*, “speaketh truth” (Mrs. Rhys Davids). The four Noble Truths are implied here.
5. The three modes of discipline, Morality (*Sīla*), Concentration (*Samādhi*), and Wisdom (*Paññā*).

10. *Chandajāto anakkhāte* —

manasā ca phuṭo siyā

Kāmesu ca appatibaddhacitto —

uddhamisoto'ti vuccati.

218.

THE NON-ATTACHED GO UPSTREAM

10. He who has developed a wish for the Undeclared¹ (*Nibbāna*), he whose mind is thrilled (with the three Fruits),² he whose mind is not bound by material pleasures, such a person is called an “Upstream-bound One”.³ 218.

Story

Some pupils inquired of their preceptor, who had attained *Anāgāmi* (Never-Returner), whether he had attained any stage of Sainthood. The preceptor did not answer the question as even lay followers could become *Anāgāmis*. He waited until he would attain Arahantship. Unfortunately he died and was reborn in a Pure Abode (*Suddhāvāsa*) where Never-Returners seek birth until they attain Arahantship. The pupils went to the Buddha weeping. The Buddha remarked that death was inevitable. They replied that they were sorry as the preceptor had died without answering their question. Thereupon the Buddha uttered this verse.

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1. *Anakkhāta*—*Nibbāna*. It is so called because it should not be said that *Nibbāna* was created by any or that it is of some such hue as blue etc. (Commentary).
 2. The first three stages of Sainthood. *Sotāpatti*, *Sakadāgāmi*, and *Anāgāmi*.
 3. The reference is to the *Anāgāmis* (Never-Returners) who, after death, are born in the Pure Abodes. They are not born in the sense-sphere as they have eradicated sense-desires.

11. *Cirappavāsim purisaṃ* —
dūrato sotthim āgataṃ
Ñātimittā suhajjā ca —
abhinandanti sāgataṃ. 219.
12. *Tath' eva katapuññaṃ pi* —
asmā lokā param gataṃ
Puññāni paṭigaṇhanti —
piyaṃ nātim' va āgataṃ. 220.

MERIT WELCOMES THE DOERS OF GOOD

11. A man long absent and returned safe from afar, his kinsmen, friends, and well-wishers welcome on his arrival. 219.

12. Likewise, his good deeds will receive the well-doer who has gone from this world to the next, as kinsmen will receive a dear one on his return. 220.

Story

A devout and wealthy person performed many good deeds. A place in a celestial plane was ready to receive him even before his death. The Buddha uttered these verses, commenting on his good deeds and his future state.

Chapter 17

KODHA VAGGA ANGER

1. *Kodham jahe vip̐pajakeyya mānam —*
 saññojanam sabbam atikkameyya
 Tam nāmārūpasmim asajjamānam —
 akiñcanam nānupatanti dukkhā.221.
-

GIVE UP ANGER

1. 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. 221.

Story

The Venerable Moggallāna's sister, who was suffering from a skin disease, on her brother's advice erected an Assembly Hall. Soon she recovered. The Buddha attributed her skin disease to anger and uttered this verse.

2. *Yo ve uppatitam kodham —*
 ratham bhantam'va dhāru,
 Tam aham sārathim brūmi —
 rasmiggāho itaro jano. 222.
-

CONTROL YOUR ANGER

2. Whoso checks his uprisen anger as though it were a rolling chariot, him I call a true charioteer. Other charioteers are mere rein-holders. 222.

Story

A monk, while cutting down a tree to make a lodging for himself, accidentally injured the offspring of a tree spirit. She grew angry and wanted to kill him, but on later reflection controlled her uprisen anger. She reported the matter to the Buddha, who praised her and uttered this verse.

3. *Akkodhena jine kodham* —
asādhum sādhunā jine
Jine kadariyam dānena —
saccena alikavādinam. 223.

OVERCOME ANGER BY LOVE

3. Conquer anger by love. Conquer evil by good. Conquer the stingy by giving. Conquer the liar by truth. 223.

Story

The junior mistress of a husband grew jealous of the senior mistress and did a great wrong to her, but the latter did not get angry. Later, the former repented and sought pardon from the latter.

She replied that she would pardon her if she would implore pardon from the Buddha. This she did, and the Buddha admonished them.

*Saccam bhaṇe na kujjheyya —
dajjā' ppasmim pi yācito
Etehi tīhi thānehi —
gacche devāna santike. 224.*

4. One should utter the truth. One should not be angry. One should give even from a scanty store to him who asks. Along these three paths one may go to the presence of the gods. 224.

The Venerable Moggallāna inquired of the devas what meritorious acts had led to their rebirth in such a celestial realm. They mentioned the trifling acts done by them involving such virtues as truthfulness, patience, generosity, etc. When the Venerable Moggallāna wished to know from the Buddha whether trifling good acts could produce rebirth in a heaven the Buddha uttered this verse in explanation.

*Ahimsakā ye munayo —
 niccam kāyena samvutā
 Te yanti accutam thānam —
 yattha gantvā na socare. 225.*

THE HARMLESS ATTAIN THE DEATHLESS

5. Those sages who are harmless, and are ever restrained in body,¹ go to the deathless state (Nibbāna), whither gone they never grieve. 225.

Story

A brahmin and his wife greeted the Buddha as their son. The Buddha attributed this intimacy to past association. Hearing the Dhamma, they attained Arahantship. After their death the monks wished to know in what state they would be re-born. As they passed into Nibbāna the Buddha uttered this verse.

1. Speech and thoughts are also herein implied.

6. *Sadā jāgaramānānam* —
ahorattānusikkhinam
Nibbānam adhimuttānam —
attham gacchanti āsavā. 226.

THE EVER VIGILANT GIVE UP DEFILEMENTS

6. The defilements¹ of those who are ever vigilant, who discipline themselves day and night, who are wholly intent on Nibbāna, are destroyed. 226.

Story

A servant maid, having worked hard until late at night, stepped out of the house and noticed

some monks moving about on a neighbouring mountain. She thought to herself, "I cannot sleep as I am too tired, but why can't the monks sleep?" Later, the Buddha met her and explained to her the reason why monks keep awake at night.

1. There are four kinds of difilements or corruptions (*Āsavas*), namely, sensual pleasures (*kāma*), becoming (*bhava*), false views (*diṭṭhi*), and ignorance (*avijjā*). The first *āśava* is attachment to Sense Sphere, the second is attachment to the Realms of Form and the Formless Realms.

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- | | | |
|-------------------------------------|---|------|
| 7. <i>Porāṇam etaṃ atula</i> | — | |
| <i>n'etaṃ ajjatanāṃ iva</i> | | |
| <i>Nindanti tuṃhim āsīnaṃ</i> | — | |
| <i>nindanti bahubhāṇināṃ</i> | | |
| <i>Mitabhāṇināṃ pi nindanti</i> | — | |
| <i>natthi loke anindito.</i> | | 227. |
| 8. <i>Na cāhu na ca bhavissati</i> | — | |
| <i>na c'etarahi vijjati</i> | | |
| <i>Ekantaṃ nindito poso</i> | — | |
| <i>ekantaṃ vā paṣaṃsito.</i> | | 228. |
| 9. <i>Yaṇ ce viññū paṣaṃsanti</i> | — | |
| <i>anuvicca suve suve</i> | | |
| <i>Acchiddavuttiṃ medhāviṃ</i> | — | |
| <i>paññāsīlasamāhitaṃ.</i> | | 229. |
| 10. <i>Nekkhaṃ jambonadass' eva</i> | — | |
| <i>ko taṃ ninditum arahati</i> | | |
| <i>Devā' pi taṃ paṣaṃsanti</i> | — | |
| <i>brahmunā' pi paṣaṃsito.</i> | | 230. |
-

THERE IS NONE WHO IS BLAMELESS IN THIS WORLD

7. This, O Atula,¹ is an old saying; it is not one of today only: they blame those who sit silent, they blame those who speak too much. Those speaking little too they blame.

There is no one who is not blamed in this world. 227.

THERE IS NONE WHO IS WHOLLY BLAMED OR PRAISED

8. There never was, there never will be, nor does there exist now, a person who is wholly blamed or wholly praised. 228.

THE BLAMELESS ARE PRAISED

9. Examining day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue. 229.

WHO DARE BLAME THE PURE?

10. Who deigns to blame him who is like a piece of refined gold? Even the gods praise him; by Brahma too he is praised. 230.

Story

A lay leader of a group named Atula wished to hear the Dhamma from the Venerable Revata. He remained silent as he was bent on solitude. Displeased, he went to the Venerable Sāriputta,

ANGER

who discoursed at length on Abhidhamma. Displeased again, he went to the Venerable Ānanda, who delivered a brief discourse. Displeased with him too, he finally approached the Buddha, who thereupon uttered these verses and remarked that even a Buddha is not free from blame.

1. Atula is the name of a person.

11. *Kāyappakopam rakkheyya* —
 kāyena samvuto siyā
 Kāyaduccaritam hitvā —
 kāyena sucaritam care. 231.
12. *Vacīpakopam rakkheyya* —
 vācāya samvuto siyā
 Vacīduccaritam hitvā —
 vācāya sucaritam care. 232.
13. *Manopakopam rakkheyya* —
 manasā samvuto siyā
 Manoduccaritam hitvā —
 manasā sucaritam care. 233.
14. *Kāyena samvutā dhīrā* —
 atho vācāya samvutā
 Manasā samvutā dhīrā —
 te ve suparisamvutā. 234.
-

BE PURE IN DEED, WORD AND THOUGHT

1. 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. 231.

12. 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. 232.

13. 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. 233.

14. The wise are restrained in deed; in speech, too, they are restrained. The wise, restrained in mind, are indeed those who are perfectly restrained. 234.

Story

Some monks moved about wearing wooden sandals, thus creating a great noise. Advising them to be controlled in thought, word and, deed, the Buddha uttered these verses.

Chapter 18

MALA VAGGA IMPURITIES OR TAINTS

1. *Paṇḍupalāso' va' dāni' si* —
 yamaṇḍurisa' pi ca tam upatthitā
 Uyyogamukhe ca tiṭṭhasi —
 paṭtheyyam pi ca te na vijjati. 235.
2. *So karohi dīḥam attano* —
 khiḥḥam vāyama paṇḍito bhava
 Niddhantamalo anaṅgaṇo —
 dibbam ariyabhūmim ehisi. 236.
3. *Uḥanītavayo va' dāni' si* —
 samḥayāto' si yamassa santike
 Vāso' pi ca te natthi antarā —
 paṭtheyyam pi ca te na vijjati. 237.
4. *So karohi dīḥam attano* —
 khiḥḥam vāyama paṇḍito bhava
 Niddhantamalo anaṅgaṇo —
 na puna jātijaram upehisi. 238.

DEATH IS NEAR TO YOU

1. 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. 235.

STRIVE HARD

2. Make an island unto yourself. Strive quickly; become wise. Purged of stain and passionless, you shall enter the heavenly stage of the Ariyas.¹ 236.

LIFE COMES TO AN END

3. Your life has come to an end now. To the presence of death you are setting out. No halting place is there for you by the way. Provision too there is none for you. 237.

BE PASSIONLESS

4. Make an island unto yourself. Strive without delay; become wise. Purged of stain and passionless, you will not come again to birth and old age. 238.

Story

A father-in-law grew old without doing any good. His son-in-law invited the Buddha and the Sangha to the house and gave alms in his name. Thereupon the Buddha addressed these verses to the old man in admonition.

1. Namely, the Pure Abodes (*Suddhāvāsa*).

5. *Anupubbena medhāvī* —

thokathokaṃ khaṇe khaṇe

Kammāro rajatass' eva —

niddhame malam attano.

239.

IMPURITIES OR TAINTS

PURIFY YOURSELF GRADUALLY

5. By degress, little by little, from time to time, a wise person should remove his own impurities, as a smith removes (the dross) of silver. 239.

Story

A devout person, realizing the inconveniences caused to monks while wearing robes in a grassy plot of land, started erecting a hall for the purpose. Having, completed his good work little by little, he invited the Buddha and the Sangha to an alms-giving and related the history of the gradual development of the hall. The Buddha praised him and preached on the gradual removal of one's impurities.

6. *Ayasā' va malam samutthitam* —
 tadutthāya tam'eva khādati
Evam atidhonacārinam —
 sakakammāni nayanti duggatim. 240.

ONE'S EVIL RUINS ONESELF

6. As rust sprung from iron eats itself away when arisen, even so his own deeds lead the transgressor¹ to states of woe. 240.

Story

A young monk stricken with indigestion died with a strong feeling of attachment to his new robe. Revealing his destiny, the Buddha discoursed on the baneful consequences of craving.

1. *Atidhonacāri* = the bhikkhu who lives without reflecting on the necessities of life. While using the four requisites, namely, robes, food, drink and lodging, a bhikkhu is expected to reflect on their special usefulness and loathsomeness. If he does not, he transgresses a minor rule by not using them properly. *Dhona* means the four necessities.

7. *Asajjhāyamalā mantā* —
anuttāṇāmalā gharā
Malam vaṇṇassa kosajjam —
ṇamādo rakkhato malam. 241.

CAUSES OF STAIN

7. Non-recitation is the rust of incantations;¹ non-exertion is the rust of homes;² sloth is the taint of beauty; carelessness is the flaw of a watcher. 241.

Story

A monk was jealous of the praise accorded to the two chief disciples for their exposition of the Dhamma. He claimed equal proficiency in preaching, but when called upon to show his capability he failed to do so. Thereupon the Buddha uttered this verse.

1. *Mantā* mean religious doctrines, arts and sciences. Non-recitation of the scriptures and non-practice of the arts tend to make one forget them.
2. *Ghara* is interpreted as householders.

8. *Mal' itthiyā duccaritaṃ* —
maccheraṃ dadato malaṃ
Malā ve pāpakā dhammā —
asmim loke paramhi ca. 242.
9. *Tato malā malataraṃ* —
avijjā paramaṃ malaṃ
Etaṃ malaṃ pahatvāna. —
nimmalā hotha bhikkhavo. 243.
-

**TAINTS ARE EVIL THINGS
IGNORANCE IS THE GREATEST TAINT**

8. Misconduct is the taint of a woman. Stinginess is the taint of a donor. Taints, indeed, are all evil things both in this world and in the next. 242.

9. A worse taint than these is ignorance, the greatest taint. Abandoning this taint, be taintless, O Bhikkhus! 243.

Story

A newly married young man was disappointed with his young wife who proved to be an adulteress. When the youth mentioned this matter to the Buddha He uttered these verses.

10. *Sujīvaṃ ahirīkena* —
kākasūrena dhamsinā
Pakkhandinā pagabbhena —
samkiliṭṭhena jīvitam. 244.
11. *Hirīmatā ca dujjīvaṃ* —
niccaṃ sucigavesinā
Alīnen' appagabbhena —
suddhājīvena passatā. 245.
-

**IT IS EASY TO LEAD A SHAMELESS LIFE
IT IS HARD TO LEAD A MODEST LIFE**

10. Easy is the life of a shameless one who is as impudent as a crow, back-biting, presumptuous, arrogant, and corrupt. 244.

11. Hard is the life of a modest one who ever seeks purity, is detached, humble, clean in life, and reflective. 245.

Story

A young monk offered some choice food to another monk and promised to offer such food whenever he obtained it. The latter, however, departed without even thanking him for the offer. Hearing the story, the Buddha commented on courtesy and rudeness.

12. *Yo pāṇaṃ atipāṭeti* —
 musāvādañ ca bhāsatī
Loke adinnaṃ ādiyati —
 paradārañ ca gacchati. 246.
13. *Surāmerayaṇṇaṃ ca* —
 yo naro anuyuñjati
Idh' evaṃ eso lokasmiṃ —
 mūlaṃ khaṇati attano. 247.
14. *Evaṃ bho purisa jānāhi* —
 pāpadhammā asaṇṇatā
Mā taṃ lobho adhammo ca —
 ciraṃ dukkhāya randhayum. 248.

HE WHO DOES NOT OBSERVE THE FIVE
PRECEPTS RUINS HIMSELF
BE NOT AVARICIOUS AND DO NO WRONG

12-13. 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. 246-247.

14. Know thus, O good man: "Not easy of restraint are evil things". Let not greed and wickedness drag you to protracted misery. 248.

Story

Many followers each of whom was observing one of the five precepts spoke to the difficulty of practising their respective precepts. Hearing their story, the Buddha spoke of the difficulty of practising them all without stating a single one as of lesser importance.

1. *Adhammo* is here used in the sense of hatred.
The root causes of evil are greed and hatred.

15. *Dadāti ve yathāsaddham —*
yathāpasādanam jano
Tattha yo mañku bhavati —
paresam pānabhojane
Na so divā vā rattim vā —
samādhim adhigacchati. 249.

16. *Yassa c'etaṃ samucchinnam* —
mūlaghaccam samūhatam
Sa ve divā vā rattiṃ vā —
samādhim adhigacchati. 250.

**THE ENVIOUS ARE NOT AT PEACE
THE UNENVIOUS ARE AT PEACE**

15. 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. 249.

16. But he who has this (feeling) fully cut off, uprooted and destroyed, gains peace by day and by night. 250.

Story

A novice, son of a gate-keeper, spoke disparagingly of all the devotees except his own kinsfolk as regards their generosity. Some inquisitive monks made investigations about his so-called relatives and discovered the truth. When they informed the Buddha about his mean behaviour the Buddha spoke on the mental attitude of the envious and the unenvious.

1. *Samādhi*, mundane or supramundane concentration.

17. *Natthi rāgasamo aggi* —
 natthi dosasamo gaho
Natthi mohasamaṃ jālaṃ —
 natthi taṇhāsamā nadi. 251.

IMPURITIES OR TAINTS

THERE IS NO RIVER LIKE CRAVING

17. There is no fire like lust, no grip like hate,
no net like delusion, no river like craving. 251

Story

Once the Buddha was preaching the Dhamma to six persons. Five were inattentive, and only one was attentive. The Buddha attributed their inattentiveness to their past tendencies. When the Venerable Ānanda inquired the reason the Buddha replied that it was due to their respective lust, hatred, ignorance, and craving.

18. *Sudassam vajjam aññesam* —
 attano pana duddasam
Paresam hi so vajjāni —
 opunāti yathā bhusam
Attano pana chādeti —
 kalim' va kitavā saṭho. 252.

EASY TO SEE ARE OTHERS' FAULTS

18. Easily seen are others' faults, hard indeed to see are one's own. Like chaff one winnows others' faults, but one's own (faults) one hides, as a crafty fowler conceals himself¹ by camouflage.² 252.

Story

A wealthy person who desired to see the Buddha was dissuaded from meeting Him by the

other ascetics, speaking in dispraise of Him. Hearing of it, the Buddha remarked that some find in others faults that do not exist, but fail to see their own faults.

-
1. *Kalim* = *attabhāva* = body.
 2. *Kitavā* = *kitavāya* = by means of sham branches etc.
-

19. *Paravajjānupassissa* —
niccam ujjhānasaññino
Āsavā tassa vaddhanti —
ārā so āsavakkhayā. 253.

DEFILEMENTS MULTIPLY IN THOSE WHO SEEK OTHERS' FAULTS

19. He who sees others' faults, and is ever irritable,—the corruptions of such a one grow. He is far from the destruction of corruptions.¹ 253.

Story

The Buddha uttered this verse concerning a monk who was always seeking others' faults.

1. Namely, the Fruit of Arahantship. See note on v. 226.

IMPURITIES OR TAINTS

20. *Ākāse paḍaṃ natthi* —
 samaṇo natthi bāhire
 Papañcābhiratā pajā —
 nippapañcā tathāgatā. 254
21. *Ākāse paḍaṃ natthi* —
 samaṇo natthi bāhire
 Saṅkhārā sassatā natthi —
 natthi buddhānam iñjitam. 255.
-

OUTSIDE THERE ARE NO SAINTS WHO HAVE REALISED NIBBANA THERE ARE NO AGGREGATES WHICH ARE ETERNAL

20. In the sky there is no track. Outside¹ there is no Saint.² Mankind delights in obstacles.³ The Tathāgatas⁴ are free from obstacles. 254.

21. In the sky there is no track. Outside there is no Saint. There are no conditioned things⁵ that are eternal. There is no instability⁶ in the Buddhas. 255.

Story

As the Buddha was about to pass away Subhadda, a wandering ascetic, approached the Buddha and wished to know about ascetics and teachers who belonged to other orders. In reply the Buddha uttered these verses.

1. Outside the Dispensation (*sāsana*) of the Buddha.

2. Here *samaṇa* refers to Saints who have realized the four Paths and four Fruits. They are the Ariya Saints who have attained Nibbāna.
3. Impediments such as craving, pride, etc.
4. An epithet of the Buddha. Literally, it means “who thus hath come”.
5. *Saṅkhāra* means the five aggregates conditioned by causes.
6. There is no single impediment such as craving, pride and so on, by means of which the Buddhas regard the conditioned things as **eternal**.

Chapter 19

DHAMMATṬHA VAGGA THE JUST OR RIGHTEOUS

1. *Na tena hoti dhammatṭho* —
yen' atthaṃ sahasā naye
Yo ca atthaṃ anattaṇ ca —
ubho niccheyya paṇḍito. 256.
 2. *Asāhasena dhammena* —
samena nayatī pare
Dhammassa gutto medhāvī —
dhammatṭho' ti pavuccati. 257.
-

THE JUST SHOULD MAKE A PROPER INVESTIGATION THE IMPARTIAL ARE CALLED THE TRUE JUSTICES

1. He is not thereby just because he hastily arbitrates cases. The wise man should investigate both right and wrong. 256.

2. 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 (*dhammatṭha*). 257.

Story

Some monks observed that certain judges accepted bribes and adjudged cases unjustly. Hearing this matter, the Buddha described the state of a true justice.

3. *Na tena paṇḍito hoti* —
yāvatā bahu bhāsatī
Khemī averī abhayo —
paṇḍito'ti pavuccati. 258.

**ONE IS NOT DEEMED WISE BECAUSE ONE
IS GARRULOUS**

3. One is not thereby a learned man merely because one speaks much. He who is secure, without hate, and fearless is called "learned". 258.

Story

A group of six monks went about calling themselves wise and thus creating disorder. The Buddha uttered this verse in explanation.

Na tāvatā dhammadharo —
yāvatā bahu bhāsatī
Yo ca appam pi sutvāna —
dhammaṃ kāyena passati
Sa ve dhammadharo hoti —
yo dhammaṃ na ppamajjati. 259.

THE JUST OR RIGHTEOUS

GARRULOUSNESS IS NOT A CHARACTERISTIC OF ONE WHO KNOWS THE DHAMMA

4. One is not versed in the Dhamma merely because one speaks too much. He who hears little and sees the Dhamma mentally, and who does not neglect the Dhamma, is, indeed, versed in the Dhamma. 259.

Story

A monk who knew only one verse was living in a forest. He used to recite it on the Holy days. The deities applauded him. Two other monks, who were versed in the Dhamma, came to the same forest and preached the Dhamma, but there was no applause from the deities. Displeased they went away and reported to the Buddha the attitude of the deities. The Buddha uttered this verse in explanation.

1. *Kāyena*—that is, *nāmakāyena*, through the mental body, or, in other words, through self-realization.
-

5. *Na tena thero hoti* —
 yen' assa palitaṃ siro
Pariṇakko vayo tassa —
 moghajinno' ti vuccati. 260
6. *Yamhi saccañ ca dhammo ca* —
 ahiṃsā saññāmo damo
Sa ve vantamalo dhīro —
 thero iti pavuccati. 261.
-

**GREY HAIR ALONE MAKES NOT A THERA
HE IS A THERA WHO IS STAINLESS**

5. He is not thereby an elder (thera)¹ merely because his head is grey. Ripe is he in age. "Old-in-vain" is he called. 260.

6. In whom are truth,² virtue,³ harmlessness, restraint⁴ and control, that wise man who is purged of impurities,⁵ is, indeed, called an elder. 261.

Story

Some monks were offended when the Buddha referred to a monk who appeared to be a young novice as a thera. The Buddha uttered this verse in explanation.

1. *Thera*—a term applied to those bhikkhus who have counted at least ten years in the Order from the date of their higher ordination. Thera, literally, means one who is firm or stable.
2. *Saccam*—the four noble truths.
3. *Dhammo*, the nine supramundane states.
4. *Saṇṇāmo*, morality and sense-restraint.
5. By means of the four Paths.

7. *Na vākkaraṇamattena* —
 vaṇṇapokkharatāya vā
Sādhurūpo naro hoti —
 issukī maccharī saṭho.

262.

8. *Yassa c'etaṃ samucchinnaṃ* —
 mūlaghaccaṃ samūhataṃ
Sa vantadoso medhāvī —
 sādhurūpo' ti vuccati. 263.
-

NOT BY HANDSOME APPEARANCE DOES
ONE BECOME GOOD-NATURED
GOOD-NATURED IS HE WHO HAS GIVEN
UP JEALOUSY ETC.

7. Not by mere eloquence, nor by handsome appearance, does a man become good-natured, should he be jealous, selfish, and deceitful. 262.

8. But in whom these are wholly cut off, uprooted and extinct, that wise man who is purged of hatred, is, indeed, called good-natured. 263.

Story

Some young monks and novices demonstrated their respect towards their respective teachers. Some elderly monks who were eloquent preachers grew jealous of it. With a base motive they approached the Buddha and suggested that He advise those young monks not to rehearse the Dhamma without being corrected by them. The Buddha, understanding their base intentions, uttered these verses.

9. *Na muṇḍakena samaṇo* —
abbato alikaṃ bhaṇaṃ
Icchālobhasamāpanno —
samaṇo kiṃ bhavissati. 264.
10. *Yo ca sameti pāpāni* —
aṇuṃ thūlāni sabbaso
Samitattā hi pāpānaṃ —
samaṇo'ti pavuccati. 265.

A SHAVEN HEAD DOES NOT MAKE ONE A MONK

9. Not by a shaven head does an undisciplined man,¹ who utters lies, become a monk. How will one who is full of desire and greed be a monk? 264.

HE IS A MONK WHO HAS OVERCOME EVIL

10. He who wholly subdues evil deeds both small and great, is called a monk because he has overcome all evil. 265.

Story

A certain monk, when defeated in argument, would invite his opponent to meet in an appointed place at an appointed time to resume the discussion. He would then go to the appointed place before the appointed time and declare that the absence of the opponent meant acknowledgement of defeat. When this matter was reported to the Buddha He explained the attitude of a true monk.

THE JUST OR RIGHTEOUS

1. He who does not practise higher morality (sīla) and austerities (dhutāṅga).
-

11. *Na tena bhikkhu hoti* —
 yāvatā bhikkhate pare
 Vissam dhammam samādāya —
 bhikkhu hoti na tāvatā. 266.
12. *Yo' dha puññañ ca pāpañ ca* —
 bāhetvā brahmacariyavā
 Saṅkhāya loke carati —
 sa ve bhikkhū'ti vuccati. 267.
-

ONE DOES NOT BECOME A BHIKKHU MERELY BY BEGGING HE WHO IS HOLY IS CALLED A BHIKKHU

11. He is not thereby a bhikkhu¹ merely because he begs from others; by following the whole code (of morality) one certainly becomes a bhikkhu and not (merely) by such begging. 266.

12. Herein he who has transcended both good and evil, whose conduct is sublime, who lives with understanding in this world, he, indeed, is called a bhikkhu. 267.

Story

A brahmin retired from the world and was living the life of an ascetic in an alien order begging food. He saw the Buddha and requested Him to address him as bhikkhu as he also was begging

food. The Buddha answered that one does not become a bhikkhu merely by begging food.

1. Bhikkhu, literally, means “he who begs” but bhikkhus do not beg. They silently stand at the door for alms. They live on what is spontaneously given by the supporters. See note on v. 31.
2. *Vissam dhammam* = *visamam dhammam*, *vissam gandham vā kāyakammādikam dhammam* (commentary). *Vissam* has two meanings (1) whole or all, and (2) bad smell. The commentary gives only the latter in this case.

“He is not a mendicant simply because he begs others (for alms). He who adopts the whole law is a mendicant, not he who adopts only a part”. Radhakrishnan.

The context makes the verse clear. The brahmin who had adopted the ascetic life claimed the right to be called a bhikkhu simply because he begged his food as is the custom of the disciples of the Buddha although he did not observe the other practices of a bhikkhu.

Vissam dhammam could therefore be interpreted as “the whole code of morality pertaining to the life of a bhikkhu”.

13. *Na monena muni hoti* —
mūḷharūpo aviddasu
Yo ca tulaṃ'va paḡgayha —
varam ādāya paṇḍito. 268.

14. *Pāpāni parivajjeti* —
sa munī tena so munī
Yo munāti ubho loke —
munī tena pavuccati. 269.

13. Not by silence (alone) does he who is dull and ignorant become a sage; but that wise man who, as if holding a pair of scales, embraces the best¹ and shuns evil, is indeed a sage. 268.

Story

217

1. Such as morality, concentration, wisdom etc.
2. That is, for having embraced the best and abandoned evil.
3. Internal and external Aggregates.

15. *Na tena ariyo hoti* —
yena paṇāni himsati
Ahimsā sabbapaṇānaṃ —
ariyo' ti pavuccati. 270.

BY HARMLESSNESS ONE BECOMES A NOBLE (ARIYA)

15. He is not therefore an Ariya (Noble) in that he harms living beings; through his harmlessness towards all living beings is he called an Ariya (Noble). 270.

Story

A man named Ariya (Noble) was fishing. The Buddha told him that one did not become an Ariya by harming others.

16. *Na sīlabbatamattena* —
bāhusaccena vā puna
Atha vā samādhilābhena —
vivicca sayanena vā. 271.

17. *Phusāmi nekkhammasukhaṃ* —
aputhujjanasevitaṃ
Bhikkhu vissāsam āpādi —
aṇṇattho āsavakkhayaṃ. 272.

A BHIKKHU SHOULD NOT BE CONTENTED UNTIL HE DESTROYS ALL PASSIONS

16-17. Not only by mere morality and austerities¹ nor again by much learning,² nor even by developing mental concentration, nor by secluded lodging, (thinking) “I enjoy the bliss of renunciation not resorted to by the worldling”³ (not with these) should you, O bhikkhu, rest content⁴ without reaching the extinction of the corruptions.⁵

271-272.

Story

Some monks who had attained various spiritual heights did not strive to become Arahants, thinking that they could become Arahants at any time. The Buddha advised them not to be contented until they had reached their ultimate Goal (Arahantship).

-
1. The four kinds of higher morality observed by bhikkhus and the thirteen kinds of higher ascetic practices (dhutāṅga) (commentary).
 2. That is, the Tipitaka (commentary).
 3. *Anāgāmi* stage (commentary).
 4. Faith in existence (commentary). “Have a care”, Mrs. Rhys Davids.
 5. That is, Arahantship.

Chapter 20

MAGGA VAGGA THE WAY OR THE PATH

1. *Maggān' atthaṅgiko seṭṭho* —
saccānaṃ caturo padā
Virāgo seṭṭho dhammānaṃ —
dīpadānañ ca cakkhumā. 273.
2. *Eso'va maggo natth' añño* —
dassanassa visuddhiyā
Etamhi tumhe paṭipajjatha —
mārass' etaṃ pamohanaṃ. 274.
3. *Etamhi tumhe paṭipannā* —
dukkhassantaṃ karissatha
Akkhāto ve mayā maggo —
aññāya sallasanthanaṃ. 275.
4. *Tumhehi kiccaṃ ātaṇṇaṃ* —
akkhātāro tathāgatā
Paṭipannā pamokkhanti —
jhāyino mārabandhanā. 276.

THE EIGHTFOLD PATH IS THE BEST
FOLLOW THIS PATH FOR PURITY
FOLLOWING THIS PATH YOU CAN PUT
AN END TO SUFFERING
YOU MUST EXERT YOURSELVES

1. The best of paths is the Eightfold Path.
The best of truths are the four Sayings.² Non-

THE WAY OR THE PATH

attachment³ is the best of states. The best of bipeds is the Seeing One. 273.

2. This is the only Way. There is none other for the purity of vision. Do you follow this path. This is the bewilderment of Māra. 274.

3. Entering upon that path, you will make an end of pain. Having learnt the removal of thorns,⁴ have I taught you the path. 275.

4. Striving should be done by yourselves;⁵ the Tathāgatas⁶ are only teachers. The meditative ones, who enter the way, are delivered from the bonds of Māra. 276.

Story

When the Buddha returned to the monastery after his preaching tours some bhikkhus were discussing the smooth or the rough state of the paths they had trod. The Buddha remarked that those paths were irrelevant to their emancipation and advised them to follow the Eightfold path.

-
1. The Eightfold Path is the Middle Way discovered by the Buddha for the realization of Nibbāna. It consists of right understanding (*sammā ditṭhi*), right thoughts (*sammā saṅkappa*), right speech (*sammā vācā*), right action (*sammā kammanta*), right livelihood (*sammā ājīva*), right effort (*sammā vāyāma*), right mindfulness (*sammā sati*), and right concentration (*sammā samādhi*). This is the unique path of Enlightenment. From a philosophical stand-point these eight factors are the eight mental states found in the supra-

2. They are the four Noble Truths—suffering, the cause of suffering, the destruction of suffering and the path leading to the destruction of suffering. The first truth of suffering is to be comprehended, the cause of suffering (which is craving) is to be eradicated, the destruction of suffering (which is Nibbāna) is to be realized, the path leading to the destruction of suffering (which is the Eightfold Path) is to be developed. Whether the Buddhas arise or not these four truths exist in the world. It is the Buddhas that reveal them to mankind.

6. When the Buddha refers to Himself He employs the term Tathāgata which means “who thus hath come”.

277.

5. Transient are all conditioned things:¹ when this, with wisdom, one discerns, then is one disgusted with ill;² this is the path to purity. 277.

Story

The Buddha, perceiving that many monks had meditated on impermanence in the past, advised them to continue that meditation.

1. *San̥khāra* is a multisignificant term. Here it is used in the sense of things conditioned by causes. Supramundane Nibbāna is not included in *san̥khāra* as it is not conditioned by any cause. It is causeless and timeless.
2. Suffering caused by attending to the five Aggregates.

6. *Sabbe saṅkhārā dukkhā'ti* —
yadā paññāya passati
Atha nibbindati dukkhe —
esa maggo visuddhiyā. 278.

SORROWFUL ARE ALL CONDITIONED THINGS

6. "Sorrowful are all conditioned things": when this, with wisdom, one discerns, then is one disgusted with ill; this is the path to purity. 278.

Story

The Buddha, perceiving that many monks had meditated on sorrow in the past, advised them to continue that meditation.

7. *Sabbe dhammā anattā' ti* —
yadā paññāya passati
Atha nibbindati dukkhe —
esa maggo visuddhiyā. 279.

EVERYTHING IS SOULLESS

7. "All Dhammas are without a soul":¹ when this, with wisdom, one discerns, then is one disgusted with ill; this is the path to purity. 279.

Story

The Buddha, perceiving that many monks had meditated on non-soul in the past, advised them to continue that meditation.

- I. Impermanence (*anicca*), sorrow (*dukkha*) and no-soul (*anattā*) are the three characteristics of all things conditioned by causes. It is by contemplating them that one realizes Nibbāna. The aspirant may choose any characteristic that appeals to him most.

Anattā or no-soul is the crux of Buddhism. The term *saṅkhāra* which is applied to any conditioned thing is used in the two previous verses, while in the third verse the term *dhamma* is used. The commentator interprets *dhamma* as the "aggregates" (*khandhā*). The same interpretation he gives to *saṅkhāra* too. If by *dhamma* is meant *saṅkhāra*, there is no reason for the Buddha to make a differentiation in the third verse.

THE WAY OR THE PATH

Saṅkhāra is applied only to those things conditioned by causes. *Dhamma* can be applied to both conditioned and unconditioned things and states. It embraces both conditioned and unconditioned things including Nibbāna. In order to show that even Nibbāna is free from a permanent soul the Buddha used the term *dhamma* in the third verse. Nibbāna is a positive supramundane state and is without a soul.

“All the elements of being are non-self. When one by wisdom realizes (this), he heeds not (is superior to) (this world of) sorrow”, this is the path to purity”. Radhakrishnan.

8. *Uṭṭhānakālamhi anuṭṭhāno* —
 yuvā balī ālasiyaṃ upeto
Saṃsannasaṅkaṇḍapamano kusīto —
 paññāya maggaṃ alaso na vindati. 280.

THE SLOTHFUL DO NOT REALIZE THE PATH

8. The inactive idler who strives not when he should strive, who, though young and strong, is slothful, with (good) thoughts depressed,¹ does not by wisdom realize the Path. 280.

Story

Many fellow monks, excluding one who remained behind in the monastery, went to the forest and attained Arahantship. When they returned the Buddha exchanged friendly greetings

with them but not with the one who had remained behind. This action of the Buddha stimulated him to strive to attain Arahantship. He strove hard in the night but unfortunately met with an accident which brought his fellow monks to attend on him. The Buddha commented on the difficulty of realization by an idler.

-
1. *Sam̐sannasam̐kaṇṇapamano*, literally, mind with right thoughts depressed.
-

9. *Vācānurakkhī manasā susam̐vuto* —
kāyena ca akusalam̐na kayirā
Ete tayo kammaṇṇatthe visodhaye —
ārādhaye maggam̐ isiṇṇpaveditam̐.
 281.
-

PURIFY THOUGHTS, WORDS AND DEEDS

9. 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 realized by the sages. 281.
-

Story

A monk, having divided by slander two monks who were friends, was reborn as a hideous Peta. The Venerable Moggallāna saw him and mentioned it to the Buddha, who also had seen him on an earlier occasion. The Buddha thereupon commented on the evil consequences of slandering.

THE WAY OR THE PATH

10. *Yogā ve jāyati bhūri* —
 ayogā bhūrisaṅkhayo
 Etam dvedhā patham ṇatvā —
 bhavāya vibhavāya ca
 Tath' attānam niveseyya —
 yathā bhūri pavaddhati. 282.
-

ACT IN SUCH A WAY THAT YOU INCREASE YOUR WISDOM

10. Verily, from meditation arises wisdom. Without meditation wisdom wanes. Knowing this twofold path of gain and loss, let one so conduct oneself that wisdom may increase. 282.

Story

A monk, named Poṭhila, though well versed in the Dhamma, was constantly addressed by the Buddha as “Empty Poṭhila” in order to stimulate him to attain Arahantship. The monk took the hint and went to a distant place to meditate. Accepting the advice of a young novice, he meditated in order to attain Arahantship. The Buddha, perceiving him with His Divine Eye, projected His image before him and uttered this verse.

11. *Vanam chindatha mā rukkham* —
 vanato jāyati bhayam
 Chetvā vanañ ca vanathañ ca —
 nibbanā lotha bhikkhavo. 283.

12. *Yāvaṃ hi vanatho na chijjati* —
aṇumatto' pi narassa nārisu
Paṭibaddhamano va tāva so —
vaccho khīrapako' va mātari. 284.

**BE WITHOUT ATTACHMENT
 MIND IS IN BONDAGE AS LONG AS THERE
 IS ATTACHMENT**

11. Cut down the forest (of the passions),¹ but not real trees.² From the forest (of the passions) springs fear. Cutting down both forest³ and brushwood (of the passions), be forestless,⁴ O Bhikkhus. 283.

12. For as long as the slightest brushwood (of the passions) of man towards women is not cut down, so long is his mind in bondage, like the milch calf to its mother-cow. 284.

Story

Some old monks wept when an old woman who used to minister unto them died. The Buddha advised them to practise non-attachment.

1. Here *vana* means forest of such passions as lust, hatred, and delusion.
2. When the Buddha said, "Cut down the forest", some newly ordained monks erroneously gave the expression its literal meaning. The Buddha, reading their thoughts, corrected them, stating that what he meant was not actual trees but passions.

THE WAY OR THE PATH

3. *Vana* means big trees and *vanatha* means smaller trees. Here *vana* means the powerful passions and *vanatha* means the lesser passions.
 4. Having eradicated all passions by means of the four Paths, be passionless.
-

13. *Ucchinda sineham attano* —
 kumudaṃ sārādikaṃ' va pāṇinā
Santimaggaṃ eva brūhaya —
 nibbānaṃ sugatena desitaṃ 285.

DEVELOP THE PATH OF PEACE

13. Cut off your affection, as though it were an autumn lily, with the hand. Cultivate the very path of peace. Nibbāna has been expounded by the Auspicious One. 285.

Story

A young monk was meditating on the impurities of the body but with no effect. The Buddha, perceiving his disposition, gave him a lotus as a focus for mental concentration. The monk succeeded in his meditation, gained the jhānas and developing his faculties as advised by the Buddha, later attained Arahantship.

14. *Idha vassaṃ vasissāmi* —
 idha hemantagimhisu
Iti bālo vicinteti —
 antarāyaṃ na bujjhati. 286.

THE IGNORANT REALIZE NOT THE FEAR OF DEATH

14. Here will I live in the rainy season, here in the autumn and in the summer: thus muses the fool. He realizes not the danger (of death). 286.

Story

A merchant with his retinue halted by a river. There was heavy rain and he thought of selling his goods and spending the various seasons there. The Buddha perceived that the man would die in seven days. The Venerable Ānanda called on the merchant and informed him of his impending death. He was filled with remorse and, inviting the Buddha and the Sangha, gave them alms. The Buddha advised him to meditate on death. He did so and later attained the first stage of Sainthood and passed away as predicted.

15. *Tam puttapaśusammattam* —
 byāsattamanasam naram
Suttam gāmaṃ mahogho' va —
 maccu ādāya gacchati. 287.

DEATH SEIZES THE DOTING MAN

15. The doting man with mind set on children and herds, death seizes and carries away, as a great flood (sweeps away) a slumbering village. 287.

Story

See story under v. 114.

16. *Na santi puttā tāṇāya* —
na pitā na' pi bandhavā
Antakenādhipannassa —
natthi ñāṭisu tāṇatā. 288.
17. *Etam atthavasam ñatvā* —
paṇḍito sīlasamvuto
Nibbānagamanam maggam —
khippam' eva visodhaye. 289.

NO PROTECTION FROM ANY AT THE MOMENT OF DEATH

16. 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. 288.

17. Realizing this fact, let the virtuous and wise person swiftly clear the way that leads to Nibbāna. 289.

Story

A woman, named Paṭācārā, lost her near and dear ones under tragic circumstances. She went mad and was running about the streets. The Buddha had compassion on her and consoled her, uttering these verses.

Chapter 21

PAKIṆṆAKA VAGGA

MISCELLANEOUS

1. *Mattāsukhaṇṇariccāgā* —
ṇasse ce vipulaṇṇ sukhaṇṇ
Caje mattā sukhaṇṇ dhīro —
samṇassam vipulaṇṇ sukhaṇṇ. 290.

GIVE UP THE LESSER HAPPINESS FOR THE SAKE OF THE GREATER

1. If by giving up a lesser happiness, one may behold a greater one, let the wise man give up the lesser happiness in consideration of the greater happiness.

Story

Once the Buddha was invited to Vesali to secure for its inhabitants surcease from a visitation of famine, pestilence, and evil spirits. Many wonderful things happened when the Buddha visited the city. He attributed this to His having done meritorious actions in the past, renouncing minor pleasures.

MISCELLANEOUS

2. *Paradukkhūpadānena* —
 attano sukham icchati
Verasamsaggasamsattho —
 verā so na parimuccati. 291.
-

NOT HATRED FOR HATRED

2. He who wishes his own happiness by causing pain to others is not released from hatred, being himself entangled in the tangles of hatred.
291.
-

Story

The mutual hatred of two persons continued through several rebirths. Finally the Buddha reconciled them and their hatred was appeased.

3. *Yaṃ hi kiccaṃ tadapaviddhaṃ* —
 akiccaṃ pana kayirati
Unnaḷānaṃ pamattānaṃ —
 tesaṃ vaḍḍhanti āsavā. 292.
4. *Yesañ ca susamāraddhā* —
 niccaṃ kāyagatā sati
Akiccaṃ te na sevanti —
 kicce sātaccakārino
Satānaṃ sampajānānaṃ —
 atthaṃ gacchanti āsavā. 293.
-

**THE DEFILEMENTS OF THE CONCEITED
INCREASE
THE DEFILEMENTS OF THE MINDFUL DECREASE**

3. What should have been done is left undone,¹ what should not have been done is done.² Of those who are puffed up and heedless the corruptions increase. 292.

4. Those who always earnestly practise “mindfulness of the body”,³ who follow not what should not be done, and constantly do what should be done, of those mindful and reflective ones the corruptions come to an end. 293.

Story

Some monks, interested in various kinds of ornamented sandals, neglected their duties as monks. The Buddha rebuked them and uttered these verses.

1. Observance of morality, practise of meditation, etc.
2. Such as decoration of umbrellas, sandals, bowls, belts etc.
3. Contemplation on the loathsomeness of the body.

5. *Mātaraṃ pitaraṃ hantvā* —
rājāno dve ca khattiye
Ratṭhaṃ sānucaraṃ hantvā —
anīgho yāti brāhmaṇo. 294.

6. *Mātaram pitaram hantvā* —
rājāno dve ca sotthiye
Veyyagghapañcamam hantvā —
anīgho yāti brāhmaṇo. 295.

ARAHANT GOES UNGRIEVING

5. Having slain mother¹ (craving) and father² (conceit) and two warrior kings (views based on eternalism and nihilism), and having destroyed a country (sense-avenues and sense-objects together with its revenue officer³ (attachment), ungrieving goes the Brāhmaṇa (Arahant). 294.

6. Having slain mother and father and two brahmin kings, and having destroyed the perilous path⁴ (hindrances), ungrieving goes the Brāhmaṇa (Arahant). 295.

Story

Pointing to an Arahant, who was comparatively short in stature, the Buddha uttered these verses to explain the state of an Arahant.

1. *Mātā* = (mother) represents craving (*taṇhā*) as it produces birth.
2. *Pitā* = (father) represents "I-conceit".
3. *Sānucaram* = (revenue officer) here represents clinging to life (*nandirāga*).
4. *Veyyagghapañcamam*, this term is used to denote the five hindrances (*nīvaraṇa*) of which doubt or indecision (*vicikicchā*) is the fifth.

Veyyaggha means a perilous path infested with tigers. Doubt is comparable to such a path. (commentary).

The other four hindrances are sense-desires (*kāmacchanda*), illwill (*vyāpāda*), restlessness and brooding (*uddhacca-kukkucca*), and sloth and torpor (*thīna-middha*).

They are called hindrances because they obstruct the path to heavenly bliss and Nibbāna.

-
- | | | | |
|-----|---------------------------------|---|------|
| 7. | <i>Suppabuddham pabujjhanti</i> | — | |
| | <i>sadā Gotamasāvakā</i> | | |
| | <i>Yesam divā ca ratto ca</i> | — | |
| | <i>niccam buddhagatā sati.</i> | | 296. |
| 8. | <i>Suppabuddham pabujjhanti</i> | — | |
| | <i>sadā Gotamasāvakā</i> | | |
| | <i>Yesam divā ca ratto ca</i> | — | |
| | <i>niccam dhammagatā sati.</i> | | 297. |
| 9. | <i>Suppabuddham pabujjhanti</i> | — | |
| | <i>sadā Gotamasāvakā</i> | | |
| | <i>Yesam divā ca ratto ca</i> | — | |
| | <i>niccam saṅghagatā sati.</i> | | 298. |
| 10. | <i>Suppabuddham pabujjhanti</i> | — | |
| | <i>sadā Gotamasāvakā</i> | | |
| | <i>Yesam divā ca ratto ca</i> | — | |
| | <i>niccam kāyagatā sati.</i> | | 299. |
| 11. | <i>Suppabuddham pabujjhanti</i> | — | |
| | <i>sadā Gotamasāvakā</i> | | |
| | <i>Yesam divā ca ratto ca</i> | — | |
| | <i>ahiṃsāya rato mano.</i> | | 300. |

MISCELLANEOUS

12. *Suppabuddham pabujjhanti* —
 sadā Gotamasāvakā
 Yesam divā ca ratto ca —
 bhāvanāya rato mano. 301.
-

MEDITATE ON THE BUDDHA, DHAMMA, SANGHA, BODY AND HARMLESSNESS SEEK DELIGHT IN MEDITATION

7. Well awakened the disciples of Gotama
ever arise—they who by day and night always
contemplate the Buddha.¹ 296.

8. Well awakened the disciples of Gotama
ever arise—they who by day and night always
contemplate the Dhamma.² 297.

9. Well awakened the disciples of Gotama
ever arise—they who by day and night always
contemplate the Sangha³. 298.

10. Well awakened the disciples of Gotama
ever arise—they who by day and night always
contemplate the body.⁴ 299.

11. Well awakened the disciples of Gotama
ever arise—they who by day and night delight in
harmlessness. 300.

12. Well awakened the disciples of Gotama
ever arise—they who by day and night delight in
meditation. 301.

Story

A youth escaped from a demon by uttering the words "Praise be to the Buddha". Later, that very demon and another helped him. The King, hearing the story, approached the Buddha and inquired whether meditation on the Buddha would be sufficient to ward off evil spirits. Thereupon the Buddha uttered these verses.

1. Reflection on the virtues of the Buddha, the Enlightened One.
2. Reflection on the virtues of the Dhamma, the Teaching (of the Enlightened One).
3. Reflection on the virtues of the Sangha, the Noble Order of Disciples (of the Enlightened One).
4. Contemplation on the loathsomeness of the body.

13. *Dupṇabbajjaṃ durabhiraṃamā —*
durāvāsā gharā dukkhā
Dukkho' samānasaṃvāso —
dukkhānupatitaddhagū
Tasmā na c'addhagū siyā —
na ca dukkhānupatito siyā. 302.

HARD IS RENUNCIATION

13. Difficult is renunciation, difficult is it to delight therein. Difficult and painful is household life. Painful is association with those who are

incompatible. Ill befalls a wayfarer (in saṃsāra).
Therefore be not a wayfarer, be not a pursuer of
ill. 302.

Story

A prince became a monk and was meditating alone in a forest. At night he heard the festive music in the city and was discontented with his solitary life. A tree-deity encouraged him to take an interest in the lonely life. Later, the discontented monk went to the Buddha and related what had happened. Thereupon the Buddha discoursed to him on the difficulties of a worldly life.

14. *Saddho sīlena sampanno* —
 yasobhogasamaṃpito
Yam yam paḍesaṃ bhajati —
 tattha tatth' eva pūjito. 303.

THE DEVOUT ARE RESPECTED EVERYWHERE

14. He who is full of confidence¹ and virtue, possessed of fame and wealth, he is honoured everywhere, in whatever land he sojourns. 303.

Story

A devout follower was greatly honoured when he visited the Buddha. The Venerable Ānanda inquired of the Buddha whether he would have

received the same honours if he had visited some other religious teacher. Thereupon the Buddha uttered this verse.

1. *Saddhā*, trustful confidence based on knowledge. Buddhism has no place for blind faith.

15. *Dūre santo pakāsentī* —
himavanto' va pabbato
Asant' ettha na dissanti —
ratti khittā yathā sarā. 304.

THE GOOD CAN BE SEEN THOUGH
FROM AFAR

15. Even from afar like the Himalaya mountain the good reveal themselves. The wicked, though near, are invisible like arrows shot by night. 304.

Story

A daughter of Anāthapindika, named Culasubhaddās got married to a non-Buddhist and went to stay with her parents-in-law. In her honour alms was given to the naked ascetics. Although requested by her father-in-law to wait on them, her modesty would not let her do so. The father-in-law was offended. When she told about the Buddha and His disciples her mother-in-law requested her to invite them to a meal on the following day although at the time they

were dwelling far away. Devout as she was she went into her room and sent out a thought-wave inviting the Buddha. Anāthapindika after listening to a sermon by the Buddha invited Him to a meal on the following day. The Buddha remarked that He had already accepted an invitation from his daughter who had been given in marriage. Anāthapindika expressed his surprise as she was living far away. Thereupon the Buddha uttered this verse.

16. *Ekāsanam eksaeyyam* —
eko caram atandito
Eko damayam attānam —
vanante ramito siyā. 305.

16. He who sits alone, rests alone, walks alone
unindolent, who in solitude controls himself, will
find delight in the forest. 305.

Praising the life of solitude led by a monk,
the Buddha uttered this verse.

Chapter 22

NIRAYA VAGGA WOEFUL STATE

1. *Abhūtavādī nirayaṃ upeti* —
 yo c'āpi katvā na karomī'ti c'āha
Ubho' pi te pecca samā bhavanti —
 nihīnakammā manujā parattha. 306.
-

LIARS SUFFER

1. The speaker of untruth goes to a woeful state,¹ and also he who, having done aught, says, "I did not". Both after death become equal, men of base actions in the other world. 306.
-

Story

In order to disparage the Buddha a woman was killed by some villains hired by a heretical sect and the corpse was concealed in a rubbish heap near the Buddha's Perfumed Chamber. Later, the murderers confessed their guilt implicating the heretics. Discoursing on the evil of false accusation, the Buddha uttered this verse.

2. *Kāsāvakāṇṭhā bahavo* —
pāpadhammā asaṇṇatā
Pāpā pāpehi kammehi —
nirayaṃ te upapajjare. 307.

2. 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 a woeful state.

The Venerable Moggallāna saw a skeleton-like Peta all on fire. The Buddha attributed it to his corrupt life as a monk in a past birth.

3. *Seyyo ayoguḷo bhutto* —
tattho aggisikhūpamo
Yañ ce bhuñjeyya dussīlo —
ratthapiṇḍaṃ asaṇṇato. 308.

3. 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. 308.

Story

Rebuking some monks who, for the sake of their stomach, attributed to one another higher spiritual Attainments without possessing them, the Buddha uttered this verse.

-
4. *Cattāri thānāni naro pamatto* —
āpajjati paradārūpasevī
A puññalābham na nikāmaseyyam —
nindam tatiyam nirayam catuttham. 309.
5. *A puññalābho ca gatī ca pāpikā* —
bhītaṣṣa bhītāya ratī ca thokikā
Rājā ca daṇḍam garukam paṇeti —
tasmā naro paradāram na seve. 310.
-

ADULTERY IS EVIL

4. Four misfortunes befall a careless man who commits adultery: acquisition of demerit, disturbed sleep, thirdly blame, and fourthly a state of woe. 309.

5. 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. 310.

Story

A handsome youth committed adultery. Several times he was taken prisoner before the King

WOEFUL STATE

and was released in deference to his wealthy father. Finally the father took him to the Buddha, who advised the youth on the evils of adultery.

6. *Kuso yathā duggahito . —*
 hattham evānukantati
 Sāmaññaṃ dupparāmatṭham —
 nirayāyūpakaddhati. 311.
7. *Yaṃ kiñci sithilaṃ kammaṃ —*
 saṅkiliṭṭhañ ca yaṃ vataṃ
 Saṅkassaraṃ brahmacariyaṃ
 na taṃ hoti mahapphalaṃ. 312.
8. *Kayirā ce kayirāthenaṃ —*
 dalham enaṃ parakkame
 Sithilo hi paribbājo —
 bhiyyo ākirate rajaṃ. 313.
-

**CORRUPT LIVES ENTAIL SUFFERING
A LIFE OF DUBIOUS HOLINESS IS
NOT COMMENDABLE
WHAT IS PROPER SHOULD BE DONE
WITH ONE'S WHOLE MIGHT**

6. Just as kusa grass, wrongly grasped, cuts the hand, even so the monkhood wrongly handled drags one to a woeful state. 311.

7. Any loose act, any corrupt praotice, a life of dubious¹ holiness—none of these is of much fruit. 312.

8. If aught should be done, let one do it.
Let one promote it steadily, for slack asceticism
scatters dust all the more. 313.

Story

A presumptuous monk deliberately committed a wrong act by pulling out blades of grass. The Buddha, rebuking him, uttered these verses.

1. *Saṅkassaraṃ* = to think or remember with suspicion.

9. *Akataṃ dukkataṃ seyyo* —
pacchā tapati dukkataṃ
Katañ ca sukataṃ seyyo —
yaṃ katvā n'ānutaṭṭhati. 314.

DON'T DO EVEN A SLIGHT WRONG

9. 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. 314.

Story

A jealous woman cruelly punished a maid-servant with whom her husband had misconducted himself. When both husband and wife were listening to a sermon from the Buddha the maid-servant came there and related the whole incident. Thereupon the Buddha advised them to do no evil.

WOEFUL STATE

10. *Nagaram yathā paccantam* —
 guttam santarabāhiraṃ
Evam gopetha attānam —
 khaṇo ve mā upaccagā
Khaṇātītā hi socanti —
 nirayamhi samappitā. 315.
-

GUARD YOURSELF LIKE A FORTIFIED CITY

10. Like a border city, guarded within and without, so guard yourself. Do not let slip this opportunity,¹ for they who let slip the opportunity grieve when born in a woeful state. 315.

Story

Some monks who were spending their time in a frontier city led a life of discomfort as the people were busy fortifying their city to guard themselves from bandits. When the monks reported the matter to the Buddha, He advised them to fortify themselves.

1. The birth of a Buddha, a congenial habitation, a healthy body, the possession of right views, etc.
-

11. *Alajjitāye lajjanti* —
 lajjitāye na lajjare
Micchādiṭṭhisamādānā —
 sattā gacchanti duggatim. 316.

12. *Abhaye ca bhayadassino* —
bhaye câbhayadassino
Micchādiṭṭhisamādānā —
sattā gacchanti duggatim. 317.

**BE MODEST WHERE MODESTY IS NEEDED
 HAVE NO FEAR IN THE NON-FEARSOME**

11. 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. 316.

12. Beings who see fear in what is not to be feared, and see no fear in the fearsome, embrace false views and go to a woeful state. 317.

Story

Some monks remarked that the Niganṭhas were better than the Acelaka ascetics, as the former, through modesty, covered their pudenda. The Niganṭhas¹ explained why they did so. The Buddha, hearing their discussion, uttered these verses.

1. *Niganṭha*, literally, “free from ties or bonds” is the term applied to Jaina ascetics, who, according to this story, cover their pudenda. Acelaka ascetics wander completely naked.

WOEFUL STATE

13. *Avajje vajjadassino* —
 vajje cāvajjadassino
 Micchāditṭhisamādānā —
 sattā gacchanti duggatim. 318.
14. *Vajjañ ca vajjato ñatvā* —
 avajjañ ca avajjato
 sammāditṭhisamādānā —
 sattā gacchanti suggatim. 319.
-

SEE NO WRONG IN WHAT IS NOT WRONG SEE WRONG AS WRONG AND RIGHT AS RIGHT

13. Beings who imagine faults¹ in the faultless¹ and perceive no wrong in what is wrong, embrace false views and go to a woeful state. 318.

14. Beings knowing wrong as wrong and what is right as right, embrace right views and go to a blissful state. 319.

Story

The children of some heretics were advised by their teacher not to salute the bhikkhus and not to visit the monastery. One day as they were playing with the children of the Buddha's followers they felt thirsty. So the son of a lay follower was asked to get some water from the monastery. This child mentioned the matter to the Buddha who advised him to bring all the children to the monastery.

After they had quenched their thirst the Buddha preached the Dhamma to them and they became His followers. The parents, hearing of their conversion, were at first displeased. Later, they all came to the Buddha and became His followers. Thereupon the Buddha uttered these verses.

-
1. *Avajja* means right belief and *vajja* means wrong belief.

Chapter 23

NĀGA VAGGA THE ELEPHANT

1. *Ahaṃ nāgo' va saṅgāme* —
cāpāto patitaṃ saraṃ
Ativākyam titikkhissam —
dussīlo hi bahujjano. 320.
2. *Dantaṃ nayanti samitim* —
dantaṃ rājābhirūhati
Danto seṭṭho manussesu —
yo' tivākyam titikkhati. 321.
3. *Varam assatarā dantā* —
ājānīyā ca sindhavā
Kuñjarā ca mahānāgā —
attadanto tato varam. 322.

THE MAJORITY ARE UNDISCIPLINED

1. As an elephant in the battlefield withstands the arrows shot from a bow, even so will I endure abuse; verily most people are undisciplined. 320.

THE CULTURED ENDURE ABUSE

2. They lead the trained (horses or elephants) to an assembly. The king mounts the trained

321.

BLESSED IS HE WHO CONTROLS HIMSELF

322.

Story

Bribed by a lady of the court who had a grudge against the Buddha, many people severely abused the Buddha. The Venerable Ānanda, unable to endure such abuse, suggested to the Buddha that He leave the place and go to another city. But the Buddha advised him to practise patience and compared Himself to an elephant who had entered the battlefield prepared to endure all attacks.

323.

SELF-CONTROL LEADS TO ONE'S GOAL

323.

THE ELEPHANT

Story

A monk who had been an elephant-trainer was watching an elephant-trainer failing to control the animal. He made a suggestion to another monk. The elephant-trainer overheard it and, adopting the suggestion, succeeded. When this matter was reported to the Buddha, the monk was advised to train himself to reach his ultimate goal.

1. *Dantena* by sense-control.
 2. *Sudantena* by the development of the Noble Path.
-

5. *Dhanapālako nāma kuñjaro* —
 kaṭukaṭṭapabhedano dunnivārayo
 Baddho kabalaṃ na bhuñjati —
 sumarati nāgavanassa kuñjaro. 324.
-

AN ELEPHANT CARED FOR HIS MOTHER

5. The uncontrollable, captive tusker named Dhanapālaka, with pungent juice flowing, eats no morsel; the tusker calls to mind the elephant forest. 324.
-

Story

An old man was neglected by his children. One day he went to see the Buddha, who made a suggestion to him which proved very successful. Later, the children tenderly cared for their father.

6. Middhī yadā hoti mahagghaso ca —
niddāyitā samparivattasāyī
Mahāvarāho' va nivāpaṇṭṭho —
punappunam gabbham upeti mando. 325.

6. 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.

Owing to overeating King Kosala had to experience much discomfort. As advised by the Buddha he became moderate in eating and improved in health.

7. *Idaṃ pure cittaṃ acāri cārikaṃ* —
yena'icchakaṃ yatthakāmaṃ yathāsukhaṃ
Tadajj' ahaṃ niggaheṣāmi yoniso —
hatthiṭṭabhinnaṃ viya aṅkusaggaho. 326.

7. Formerly this mind went wandering where it liked, as it wished and as it listed. Today with

THE ELEPHANT

attentiveness I shall completely hold it in check,
as a mahout (holds in check) an elephant in
must. 326.

Story

A young novice who led a very virtuous life later desired to leave the Order. But his mother dissuaded him from doing so. Finally he realized the manifold advantages of the Holy Life. The Buddha uttered this verse in admonition.

8. *Aṭṭhamādaratā hotha* —
 sacittam anurakkhatha
Duggā uddharath' attānam —
 pañke satto' va kuñjaro. 327.

AVOID THE EVIL WAY

8. Take delight in heedfulness. Guard your mind well. Draw yourselves out of the evil way as did the elephant sunk in the mire. 327.

Story

An elephant got stuck in the mud. The mahout appeared as if ready for battle and battle drums were also beaten. Soon the elephant exerted itself and extricated itself from the mud. This matter was reported to the Buddha and He advised the monks to exert themselves as did the elephant stuck in mud.

9. *Sace labetha nipakam sahāyam* —
saddhim caram sādhuvihāridhīram
Abhibhuyya sabbāni parissayāni —
careyya ten' attamano satīmā. 328.
10. *No ce labetha nipakam sahāyam* —
saddhim caram sādhuvihāridhīram
Rājā' va ratṭham vijitam pahāya —
eko care mātaṅgaraññ' eva nāgo. 329.
11. *Ekassa caritam seyyo* —
natthi bāle sahāyatā
Eko care na ca pāpāni kayirā —
aṭṭhassukko mātaṅgaraññ' eva nāgo. 330.

ASSOCIATE WITH THE WISE

9. 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. 328.

WANDER ALONE IF THERE IS NO SUITABLE COMPANION

10. 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. 329.

A SOLITARY CAREER IS BETTER

11. Better it is to live alone. There is no fellowship with the ignorant. Let one live alone

THE ELEPHANT

doing no evil, care-free, like an elephant in the elephant forest. 330.

Story

The Buddha on one occasion lived alone in a forest. Commenting on His solitary life, the Buddha uttered these verses.

1. *Sahāyatā*. By this term are meant morality, austere practices, insight, Paths, Fruits and Nibbāna. (Commentary) See v. 61.

12. *Atthamhi jātamhi sukhā sahāyā* —
 tutthī sukhā yā itarītarena
 Puññaṃ sukhaṃ jīvitasaṅkhayamhi —
 sabbassa dukkhassa sukhāṃ pahānaṃ 331.
13. *Sukhā mattheyyatā loke* —
 atho pettheyyatā sukhā
 Sukhā sāmāññatā loke —
 atho brahmaññatā sukhā. 332.
14. *Sukhaṃ yāva jarā sīlaṃ* —
 sukhā saddhā paṭiṭṭhitā
 Sukho paññāya paṭilābho —
 pāpānaṃ akaraṇaṃ sukhāṃ. 333.
-

BLESSED ARE FRIENDS IN NEED

12. When need arises, pleasant (is it to have) friends. Pleasant is it to be content with just this and that. Pleasant is merit when life is at an end. Pleasant is the shunning of all ill. 331.

BLESSED IS MINISTERING UNTO PARENTS

13. Pleasant in this world is ministering to mother.¹ Ministering to father too is pleasant in this world. Pleasant is ministering to ascetics. Pleasant too is ministering to the Noble Ones². 332.

BLESSED ARE VIRTUE, FAITH AND WISDOM

14. Pleasant is virtue (continued) until old age. Pleasant is steadfast confidence. Pleasant is the attainment of wisdom. Pleasant is it to do no evil.

333.

Story

Māra, the Evil one, invited the Buddha to become a King. The Buddha remarked that He had nothing in common with him and mentioned the causes of happiness.

1. *Matteyyatā* does not mean motherhood or "to have a mother". The Commentarial explanation is good conduct (*sammā-paṭipatti*) towards the mother, that is, ministering to the mother. The other terms are similarly explained.
2. The Buddha, the Arahants, and so on.

Chapter 24

TANHĀ VAGGA CRAVING

1. *Manujassa pamattacārino* —
 tanhā vadḍhati māluvā viya
 So plavati hurāhuram —
 phalam iccham'va vanasmim vānaro. 334.
2. *Yam esā sahatī jammī* —
 tanhā loke visattikā
 Sokā tassa pavaddhanti —
 abhivaṭṭham'va bīraṇam. 335.
3. *Yo c'etam sahatī jammim* —
 tanham loke duraccayam
 Sokā tamhā papatanti —
 udabindu'va pokkharā. 336.
4. *Tam vo vadāmi bhaddam vo* —
 yāvan!' ettha samāgatā
 Tanhāya mūlam khanatha —
 usīrattho' va bīraṇam
 Mā vo naḷam va soto' va —
 māro bhañji punaḥpunam. 337.

CRAVING ARISES IN THE NEGLIGENT

1. The craving¹ of the person addicted to careless living grows like a creeper. He jumps from

life to life like a fruit-loving monkey in the forest. 334.

THOSE WHO CRAVE MULTIPLY THEIR SORROWS

2. Whomsoever in this world this base clinging thirst overcomes, his sorrows flourish like well-watered *bīraṇa* grass. 335.

THERE IS NO SORROW TO THE CRAVING-FREE

3. Whoso in the world overcomes this base unruly craving, from 'him sorrows fall away like water-drops from a lotus-leaf. 336.

CUT OFF CRAVING FROM THE ROOT

4. This I say to you: Good luck to you all who have assembled here! Dig up the root of craving like one in quest of *bīraṇa*'s sweet root. Let not Māra² crush you again and again as a flood (crushes) a reed. 337.

Story

The Buddha uttered these verses with reference to an insolent monk, who though well-versed in the Dhamma, was full of craving and through pride used to disparage others.

CRAVING

1. Craving is threefold, viz—craving for sensual pleasures (*kāmatanḥā*), craving connected with the notion of eternalism (*bhavatanḥā*), and craving connected with the notion of nihilism (*vibhavatanḥā*). Craving for personal sense-fields, such as eye, ear, nose, tongue, body and mind, and for external sense-fields, such as form, sound, scent, taste, contact, and dhammas (mental objects), when viewed in the foregoing three aspects, divides itself into thirty-six varieties. When they are viewed according to past, present, and future they become one hundred and eight.

Bhavatanḥā may also be interpreted as attachment to life or Realms of Form, and *vibhavatanḥā* as attachment to annihilation or Formless Realms.

2. Passions.

5. *Yathā' pi mūle anupaddave daḷhe* —
 chinno' pi rukkho punareva rūhati
 Evam pi tanhānusaye anūhate —
 nibbattatī dukkham idam punappunam. 338.
6. *Yassa chattimsatī sotā* —
 manāpassavanā bhusā
 Vāhā vahanti duddiṭṭhim —
 saṅkaṇṇā riiganissitā. 339.
7. *Savanti sabbalūhī sotā* —
 latā ubbhijja tiṭṭhati
 Tañ ca disvā lataṃ jātaṃ —
 mūlaṃ paññāya chindatha. 340.

8. *Saritāni sinehitāni ca* —
somanassāni bhavanti jantuno
Te sātasiṭā sukhesino —
te ve jātijarūpagā narā. 341.
9. *Tasiṇāya purakkhatā pajā* —
parisaṇṇanti saso' va bādhito
Saññojanasaṅgasattā —
dukkham upenti punaṇṇunam cirāya. 342.
10. *Tasiṇāya purakkhatā pajā* —
parisaṇṇanti saso' va bādhito
Tasmā tasiṇam vinodaye
bhikkhu ākaṅkhi virāgam attano. 343.

**THERE IS SUFFERING AS LONG AS
THERE IS CRAVING**

5. 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. 338.

**LUSTFUL THOUGHTS ARISE IN HIM WHO
HAS CRAVING**

6. If in anyone the thirty-six streams (of craving)¹ that rush towards pleasurable thoughts² are strong, such deluded person, torrential thoughts of lust carry off. 339.

CUT OFF CRAVING WITH WISDOM

7. The streams (craving) flow everywhere. The creeper (craving) sprouts³ and stands.⁴ Seeing the creeper that has sprung up, with wisdom cut off root. 340.

CRAVING

ATTACHMENT TO SENSUAL PLEASURES LEAD TO BIRTH AND DECAY

8. In beings there arise pleasures that rush (towards sense-objects) and (such beings) are steeped in craving. Bent on happiness, they seek happiness. Verily, such men come to birth and decay. 341.

FETTERED BY CRAVING THEY COME TO GRIEF

9. Folk enwrap in craving are terrified like a captive hare. Held fast by fetters and bonds,⁹ for long they come to sorrow again and again. 342.

HE WHO DESIRES PASSIONLESSNESS SHOULD DISCARD CRAVING

10. Folk, enwrap in craving, are terrified like a captive hare. Therefore a bhikkhu who wishes his own passionlessness (Nibbāna) should discard craving.

343.

Story

While the Buddha was passing along a street He saw a young sow. Relating how in some of her past births she had enjoyed high estate and in others suffered degradation, He spoke on the manifold evil consequences of craving.

1. See note on v. 334.
2. Through the six sense-doors.
3. That is, from the six sense-doors.
4. Resting on the six sense-objects.
5. There are five kinds of bonds (*saṅga*)—namely, lust, hatred, delusion, pride, and false views.

II. *Yo nibbanatho vanādhimutto* —
vanamutto vanam eva dhāvati
Tam puggalam etha passatha —
mutto bandhanam eva dhāvati. 344.

IT IS FOOLISH TO RETURN TO WORLDLY LIFE

II. 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.¹ 344.

Story

This verse was uttered by the Buddha about a young man who, through faith, entered the Order, but later, tempted by sensual pleasures, returned to the household life.

1. Here is a pun on the two meanings of *vana*, forest and desire.

CRAVING

12. *Na taṃ dalhaṃ bandhanam āhu dhīrā —*
yadāyasaṃ dārujaṃ babbajaṇ ca
Sārattarattā maṇikuṇḍalesu —
puttesu dāresu ca yā aṭṭekkhā. 345.
13. *Etam dalhaṃ bandhanam āhu dhīrā —*
ohāriṇaṃ sithilaṃ duṭṭhamuñcaṃ
Etam pi chetvāna vajanti dhīrā —
anaṭṭekkhino kāmasukhaṃ pahāya. 346.
-

ATTACHMENT TO WORLDLY OBJECTS IS FAR STRONGER THAN IRON CHAINS

12. 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. 345.

RENOUNCE SENSUAL PLEASURES

13. 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. 346.

Story

Some monks passing a prison house observed the criminals bound by chains. They inquired of the Buddha whether there were other bonds stronger than what they had seen. The Buddha replied that the bond of craving was a thousand times stronger.

14. *Ye rāgarattānuṇṇatanti sotam —
 sayam katam makkatako' va jālam
 Etam pi chetvāna vajanti dhīrā —
 anaṇṇekkhino sabbadukkham pahāya. 347.*

THE LUSTFUL ARE CAUGHT IN THEIR OWN WEB

14. 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. 347.

Story

A certain queen was infatuated with her own beauty. The Buddha contrived a means to create in her disgust for external beauty. Consequently she realized the transitoriness of life. In admonition the Buddha uttered this verse.

15. *Muñca pure muñca pacchato —
 majjhe muñca bhavassa pārāgū
 Sabbattha vimuttamānaso —
 na puna jātijaram uṇṇehisi. 348.*

RELEASE YOUR MIND

15. Let go the past. Let go the future. Let go the present¹ (front, back and middle). Crossing to the farther shore of existence, with mind released

CRAVING

from everything, do not again undergo birth and decay. 348.

Story

A youth fell in love with a female acrobat and, becoming an acrobat himself, wandered from place to place. One day the Buddha met him and uttered this verse in admonition.

1. That is, attachment to the past, present, and future Aggregates.
-

16. *Vitakkapamathitassa jantuno* —
 tibbarāgassa subhānupassino
 Bhiyyo taṇhā pavaddhati —
 esa kho dalhaṇi karoti bandhanam. 349.
17. *Vitakkūpasame ca yo rato* —
 asubham bhāvayati sadā sato
 Esa kho vyantikāhiti —
 eso checchati mārabandhanam. 350.
-

CRAVING GROWS IN THE PASSIONATE

16. 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 Māra) stronger. 349.
-

THE MINDFUL END CRAVING

17. He who delights in subduing (evil) thoughts, who meditates on “the loathsomeness”

350.

A young monk was tempted by a woman who had fallen in love with him. As he was chafing under the Holy Life he was taken to the Buddha. He then related the cause of his discontent. The Buddha related an incident from a previous life of the young monk to show how he had been betrayed by that particular woman earlier too, and He uttered these verses.

1. This is the meditation on the impurities of the body by practising which one can get rid of attachment to the body.

18. *Niṭṭhaṅgato asantāsī* —
vīтатаṅho anaṅgano
Acchindi bhavasallāni —
antimo'yaṃ samussayo. 351.
19. *Vīтатаṅho anādāno* —
niruttiṭṭhako vido
Akkharānaṃ sannipātaṃ —
jaññā pubbaparāni ca
Sa ve antimasārīro —
mahāpañño mahāpuriso'ti vuccati. 352.

CRAVING

HE WHO IS FREE FROM CRAVING IS IN HIS FINAL LIFE

18. He who has reached the goal, is fearless, is without craving, is passionless, has cut off the thorns of life. This is his final body. 351.

THE NON-ATTACHED PERSON IS A GREAT SAGE

19. He who is without craving and grasping, who is skilled in etymology and terms,¹ who knows the grouping of letters and their sequence,—it is he who is called the bearer of the final body, one of profound wisdom, a great man. 352.

Story

A young novice who had attained Arahantship lay asleep in front of the Buddha's Perfumed Chamber. Māra came to frighten him. The Buddha, perceiving him, declared that he who had destroyed craving was fearless.

1. *Niruttipadakovidō*—versed in the four kinds of analytical knowledge (*paṭisambhidā*)—namely, meaning (*attha*), text (*dhmma*), etymology (*nirutti*), and understanding (*paṭibhāna*).

20. *Sabbābhibhū sabbavidū' ham asmi —
sabbesu dhammesu anūpalitto
Sabbañjaho taṇhakkhaye vimutto —
sayam abhiññāya kam uddiseyyam. 353.*

THE OMNISCIENT ONE HAS NO TEACHER

20. 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".¹ Having comprehended all by myself,
 whom shall I call my teacher? 353.

Story

Upaka, a wandering ascetic, pleased with the
 Buddha's countenance, questioned Him about
 His teacher. The Buddha replied that He had
 no teacher.

I. Arahantship.

21. *Sabbadānaṃ dhammadānaṃ jināti —*
sabbaṃ rasaṃ dhammaraso jināti
Sabbaṃ ratinā dhammaratī jināti —
taṇhakkhayo sabbadukkhaṃ jināti. 354.

THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS

24. 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. 354.

Story

In reply to four questions raised by Sakka,
 King of the gods, the Buddha uttered this verse.

CRAVING

22. *Hananti bhogā dummedham* —
 no ve pāragavesino
 Bhogatanhāya dummedho —
 hanti aññe' va attanam. 355.
-

RICHES RUIN THE IGNORANT

22. Riches ruin the foolish, but not those in quest of the Beyond (Nibbāna). Through craving for riches the ignorant man ruins himself as (if he were ruining) others. 355.
-

Story

A childless treasurer died leaving all his wealth. The King ordered all his wealth to be removed to the Royal Treasury and went to see the Buddha. He related what had happened and remarked that although the Buddha dwelt close by the treasurer had not given any alms to Him. Thereupon the Buddha uttered this verse.

23. *Tiṇadosāni khattāni* —
 rāgadosā ayam pajā
 Tasmā hi vītarāgesu —
 dinnam hoti mahapphalam. 356.
24. *Tiṇadosāni khattāni* —
 dosadosā ayam pajā
 Tasmā hi vītadosesu —
 dinnam hotimahapphalam. 357.

25. *Tiṇadosāni khettāni* —
mohadosā ayam pajā
Tasmā hi vitamoheṣu —
dinnam hoti mahapphalam. 358.
26. *Tiṇadosāni khettāni* —
icchādosā ayam pajā
Tasmā hi vigaticchesu —
dinnam hoti mahapphalam. 359.

LUST IS THE BLEMISH OF MANKIND

23. Weeds are the bane of fields, lust is the bane of mankind. Hence what is given to those lustless yields abundant fruit. 356.

HATRED IS THE BLEMISH OF MANKIND

24. Weeds are the bane of fields, hatred is the bane of mankind. Hence what is given to those rid of hatred yields abundant fruit. 357.

DELUSION IS THE BLEMISH OF MANKIND

25. Weeds are the bane of fields, delusion is the bane of mankind. Hence what is given to those rid of craving yields abundant fruit. 358.

CRAVING

DESIRE IS THE BLEMISH OF MANKIND

26. Weeds are the bane of fields, craving is the bane of mankind. Hence what is given to those rid of craving yields abundant fruit. 359.

Story

Commenting on the merits acquired by those who give to the Pure, the Buddha uttered these verses.

Chapter 25

BHIKKHU VAGGA THE BHIKKHU OR THE MENDICANT

1. *Cakkhunā saṁvaro sādhu* —
 sādhu sotena saṁvaro
 Ghāṇena saṁvaro sādhu —
 sādhu jivhāya saṁvaro. 360.
2. *Kāyena saṁvaro sādhu* —
 sādhu vācāya saṁvaro
 Manasā saṁvaro sādhu —
 sādhu sabbattha saṁvaro
 Sabbattha saṁvuto bhikkhu —
 sabbadukkhā pamuccati. 361.
-

GUARD THE SENSES

1. Good is restraint in the eye; good is restraint in the ear; good is restraint in the nose; good is restraint in the tongue. 360.
-

HE WHO GUARDS HIS SENSES IS RELEASED FROM SORROW

2. Good is restraint in deed; good is restraint in speech; good is restraint in mind; good is

THE BHIKKHU OR THE MENDICANT

restraint in everything. The bhikkhu,¹ restrained at all points,² is freed from sorrow. 361.

Story

Five monks each of whom was guarding one of the senses inquired of the Buddha which sense was the most difficult to restrain. Instead of answering the question directly the Buddha related a story from one of their past births to show that they had come to destruction because their senses were not guarded, and then He uttered these verses.

1. *Bhikkhu* is exclusively a Buddhist term. "Mendicant monk" may be suggested as the best English equivalent.
 2. That is, in all senses, literally, everywhere.
-

3. *Hatthasaññato pādasaññato* —
 vācāya saññato saññatuttamo
Ajjhattarato samāhito —
 eko santusito tam āhu bhikkhum. 362.
-

THE FULLY CONTROLLED PERSON IS CALLED A BHIKKHU

3. He who is controlled in hand, in foot, in speech, and in the highest (i.e., the head); he who delights in meditation,¹ and is composed; he who is alone, and is contented,—him they call a bhikkhu. 362.

Story

A monk killed a flying swan by hitting it in the eye with a stone. The Buddha, advising him, explained the state of a bhikkhu.

1. Here the Pali term *ajjhata*, literally, personal, refers to the subject of meditation.

4. *Yo mukhasaññato bhikkhu —
mantabhānī anuddhato
Attham dhammañ ca dīpeti —
madhuraṁ tassa bhāsitam. 363.*

SWEET IS HIS SPEECH WHO CONTROLS HIS TONGUE

4. The bhikkhu who is controlled in tongue, who speaks wisely,¹ who is not puffed up, who explains the meaning and the text,—sweet, indeed, is his speech. 363.

Story

The Buddha uttered this verse with reference to a monk who reviled the two Chief Disciples.

1. *Manta* here means wisdom.

5. *Dhammārāmo dhammarato —
dhammaṁ anuvicintayaṁ
Dhammaṁ anussaraṁ bhikkhu —
saddhammā na parihāyati. 364.*

THE BHIKKHU OR THE MENDICANT

HE WHO FINDS PLEASURE IN THE DHAMMA DOES NOT FALL

5. That bhikkhu 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. 364.

Story

A monk, named Dhammārāma, knowing that the Buddha would soon pass away, refrained from mingling with the other monks and instead used to meditate on the Dhamma with the object of attaining Arahantship. Misconstruing his attitude, the monks reported the matter to the Buddha. When the monk explained his object in doing what he did, the Buddha applauded him and uttered this verse.

6. *Salābham nātimaññeyya* —
 n'āññesaṃ pihaṃ care
 Aññesaṃ pihaṃ bhikkhu —
 samādhim n'ādhigacchati. 365.
7. *Appalābho' pi ce bhikkhu* —
 salābham n'ātimaññati
 Tam ve devā pasamsanti —
 suddhājīviṃ atanditaṃ. 366.
-

BE CONTENTED

6. Let him not despise what he has received, nor should he live envying (the gains of) others.

The bhikkhu who envies (the gains of) others
does not attain concentration.¹ 365.

DESPISE NOT WHAT ONE GETS

7. Though receiving but little, if a bhikkhu
does not despise his own gains, even the gods
praise such a one who is pure in livelihood and is
not slothful. 366.

Story

A monk, accepting an invitation from a monk
who was a follower of the Venerable Devadatta,
spent a few days enjoying his hospitality. When he
returned to the monastery the other monks
mentioned the matter to the Buddha. Thereupon
the Buddha uttered these verses in admonition to
him and other monks.

1. *Samādhi*, both mundane and supramundane
concentration.

8. *Sabbaso nāmarūpasmiṃ* —
 yassa natthi mamāyitaṃ
Asatā ca na socati —
 sā ve bhikkhū' ti vuccati. 367.

HE IS A BHIKKHU WHO HAS NO ATTACHMENT

8. He who has no thought of "I" and "mine"
whatever towards mind and body, he who grieves

THE BHIKKHU OR THE MENDICANT

not for that which he has not, he is, indeed, called a bhikkhu. 367.

Story

A devotee offered alms to the Buddha when He stood at his door and wished to know what constituted a bhikkhu. Briefly the Buddha described the attributes of a bhikkhu.

-
- | | | | |
|-----|--|---|------|
| 9. | <i>Mettāvihārī yo bhikkhu</i> | — | |
| | <i>pasanno buddhasāsane</i> | | |
| | <i>Adhigacche padaṃ santam</i> | — | |
| | <i>saṅkhārūpasamam sukham.</i> | | 368. |
| 10. | <i>Siṅca bhikkhu imaṃ nāvaṃ</i> | — | |
| | <i>sittā te lahum essati</i> | | |
| | <i>Chetvā rāgaṇ ca dosaṇ ca</i> | — | |
| | <i>tato nibbānam ehisi.</i> | | 369. |
| 11. | <i>Pañca chinde pañca jahe</i> | — | |
| | <i>pañca c'uttari bhāvaye</i> | | |
| | <i>Pañca saṅgātigo bhikkhu</i> | — | |
| | <i>oghatinno' ti vuccati.</i> | | 370. |
| 12. | <i>Jhāya bhikkhu mā ca pamādo</i> | — | |
| | <i>mā te kāmaguṇe bhamassu cittam</i> | | |
| | <i>Mā lohagulaṃ gilī pamatto</i> | — | |
| | <i>mā kandi dukkham idan'ti dayhamāno.</i> | | 371. |
| 13. | <i>Natthi jhānaṃ apaññassa</i> | — | |
| | <i>paññā natthi ajhāyato</i> | | |
| | <i>Yamhi jhānaṇ ca paññā ca</i> | — | |
| | <i>sa ve nibbānasantike.</i> | | 372. |
| 14. | <i>Suññāgāraṃ pavitṭhassa</i> | — | |
| | <i>santacittassa bhikkhuno</i> | | |
| | <i>Amānusi ratī hoti</i> | — | |
| | <i>sammā dhammaṃ vipassato.</i> | | 373. |

15. *Yato yato sammāsati* —
 khandhānaṃ udayabbayaṃ
Labhati pīti pāmojjaṃ —
 amataṃ taṃ vijānataṃ. 374.
16. *Tatrāyaṃ ādi bhavati* —
 idha paññassa bhikkhuno
Indriyagutti santutthi —
 pātimokkhe ca samvaro
Mitte bhajassu kalyāṇe —
 suddh' ājīve atandite. 375.
17. *Paṭisanthāravuty' assa* —
 ācārakusalo siyā
Tato pāmojjabahulo —
 dukkhass' antaṃ karissati. 376.

THE BHIKKHU WHO RADIATES LOVING-KINDNESS RADIATES PEACE

9. The bhikkhu who abides in loving-kindness,¹ who is pleased with the Buddha's Teaching, attains to that state of peace and happiness,² the stilling of conditioned things. 368.

GIVE UP LUST AND HATRED

10. Empty this boat,³ O bhikkhu! Emptied by you it will move swiftly. Cutting off lust and hatred, to Nibbāna you will thereby go. 369.

FLOOD-CROSSER IS ONE WHO HAS GIVEN UP THE FETTERS

11. Five cut off,⁴ five give up,⁵ five further cultivate.⁶ The bhikkhu who has gone beyond the five bonds⁷ is called a "Flood-Crosser". 370.

THE BHIKKHU OR THE MENDICANT

MEDITATE EARNESTLY

12. Meditate, O bhikkhu! 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". 371.

THERE IS NO WISDOM IN THOSE WHO DO NOT THINK

13. 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, indeed, is in the presence of Nibbāna. 372.

HE WHO IS CALM EXPERIENCES TRANSCENDENTAL JOY

14. The bhikkhu who has retired to a lonely abode, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men.⁸ 373.

HE IS HAPPY WHO REFLECTS ON RISE AND FALL

15. Whenever he reflects on the rise and fall of the Aggregates, he experiences joy and happiness. To "those who know" that (reflection)⁹ is Deathless. 374.

A WISE BHIKKHU MUST POSSESS HIS CARDINAL VIRTUES

16. And this becomes the beginning here for a wise bhikkhu: sense-control, contentment, restraint with regard to the Fundamental Code (*pātimokkha*),¹⁰ association with beneficent and energetic friends whose livelihood is pure. 375.

A BHIKKHU SHOULD BE CORDIAL IN ALL HIS WAYS

17. Let him be cordial in his ways and refined in conduct; filled thereby with joy, he will make an end of ill. 376.

Story

A monk, seated in a specially constructed pavilion, was preaching the Dhamma one night to his mother and many others. Some robbers entered her house meanwhile. Their ring-leader shadowed the woman, intending to kill her if she should return home before they had done their fell work. Thrice a servant-maid came and informed her about the robbers, but she sent her away asking her not to disturb her while listening to the Dhamma. The ring-leader was impressed by her devotion. He went up to the robbers and ordered them to restore all the stolen property. Then they all came and asked forgiveness from the devout woman and all became monks. When they were engaged in meditation the Buddha projected an image of Himself before them and in admonition uttered these verses.

THE BHIKKHU OR THE MENDICANT

1. Having developed the third and fourth *jhānas* (ecstasies) with *Mettā* (loving-kindness) as the object of meditation.
2. That is, Nibbāna.
3. The boat resembles the body, water resembles bad thoughts.
4. They are the five fetters (*orambhāgiya saṃyojana*) that pertain to this shore—namely, self-illusion (*sakkāyadiṭṭhi*), doubt (*vicikicchā*), indulgence in (wrongful) rites and ceremonies (*sīlabbataṭṭhāpāṇā*), sense-desire (*kāmarāga*), and hatred (*paṭigha*).
5. They are the five fetters that pertain to the Farther Shore (*uddhambhāgiyasamyojana*), namely, attachment to the Realms of Form (*rūparāga*), attachment to the Formless Realms (*arūparāga*) conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*).
6. Namely, confidence (*saddhā*) mindfulness (*sati*), effort (*viriya*), concentration (*samādhi*), and wisdom (*paññā*). These five factors have to be cultivated if one desires to destroy the fetters.
7. See note under v. 342.
8. *Amānusi ratī* = the eight Attainments (*aṭṭha-samāpatti*), the four *Rūpa Jhānas* and the four *Arūpa Jhānas*.
9. As it leads to Nibbāna.
10. *Pātimokkha* which deals with the rules that a bhikkhu is bound to observe.

18. *Vassikā viya pupphāni* —
maddavāni pamuñcati
Evam rāgañ ca dosañ ca —
viṇṇamānātha bhikkhavo. 377.

CAST OFF LUST AND HATRED

18. As the jasmine creeper sheds its withered flowers, even so, O bhikkhus, should you totally cast off lust and hatred. 377.

Story

Some monks, observing the falling of some withered jasmine flowers, were stimulated to practise meditation more strenuously. The Buddha, perceiving them, projected an image of Himself before them and uttered this verse.

19. *Santakāyo santavāco* —
santavā susamāhito
Vantalokāmisso bhikkhu —
upāsanto' ti vuccati. 378.

HE IS PEACEFUL WHO IS FREE FROM ALL WORLDLY THINGS

19. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed, who has spewed out worldly things, is truly called a "peaceful one". 378.

THE BHIKKHU OR THE MENDICANT

Story

A monk was very calm and quiet and his composed demeanour attracted the attention of the other monks. The Buddha, hearing of his exemplary behaviour, advised the monks to emulate him and uttered this verse.

20. *Attanā coday' attānaṃ* —
 paṭimāse attam attanā'
 So attagutto satimā —
 sukhaṃ bhikkhu vihāhisi. 379.
21. *Attā hi attano nātho* —
 attā hi attano gati
 Tasmā saññamay' attānaṃ —
 assaṃ bhadraṃ' va vāṇijo. 380.
-

HE WHO GUARDS HIMSELF LIVES HAPPILY

20. By self do you censure yourself. By self do you examine yourself. Self-guarded and mindful, O bhikkhu, you will live happily.

YOU ARE YOUR OWN SAVIOUR

21. Self, indeed, is the protector of self. Self, indeed, is one's refuge. Control, therefore, your own self as a merchant controls a noble steed. 380.

Story

A poor ploughman who had for his only possessions his loin cloth and his plough became

a monk. Several times he thought of leaving the robe, but finally, taking for his object of meditation his loin cloth and plough which he had preserved, he attained Arahantship. Commenting on his success, the Buddha uttered these verses.

1. *Paṭimaṁsetha attanā* in some books.

22. *Pāmojjabahulo bhikkhu* —
pasanno buddhasāsane
Adhigacche paḍaṁ santam —
saṅkhārūpasamaṁ sukhaṁ. 381.

WITH JOY AND FAITH TRY TO WIN YOUR GOAL

2. Full of joy, full of confidence in the Buddha's Teaching, the bhikkhu will attain the Peaceful State, the stilling of conditioned things, the bliss (supreme). 381.

Story

A monk, fascinated by the personality of the Buddha, used to gaze constantly at Him. The Buddha advised him not to do so and remarked that he who sees the Dhamma sees the Buddha. The frustrated monk attempted to commit suicide by jumping off a rock. The Buddha, perceiving him, projected His image before him. The monk overcame his grief and felt happy. Thereupon the Buddha uttered this verse. The monk meditated and attained Arahantship.

THE BHIKKHU OR THE MENDICANT

23. *Yo have daharo bhikkhu* —
 yuñjati buddhasāṣane
So imam lokam pabhāseti —
 abbhā mutto' va candimā.

382.

EVEN A YOUNG MONK, IF DEVOUT, CAN ILLUMINE THE WHOLE WORLD

23. The bhikkhu who, while still young, devotes himself to the Buddha's Teaching, illumines this world like the moon freed from a cloud.

382.

Story

Praising a young novice for his psychic powers, the Buddha uttered this verse.

Chapter 26

BRĀHMAṆA¹ VAGGA THE BRĀHMAṆA

1. *Chinda sotam parakkamma —*
kāme paṇuda brāhmaṇa
Saṅkhārānaṃ khayaṃ ñatvā —
akataññū' si brāhmaṇa. 383.
-

BE A KNOWER OF THE UNCREATED

1. Strive and cleave the stream.² Discard, O brāhmaṇa, sense-desires. Knowing the destruction of conditioned things, be, O brāhmaṇa, a knower of the Unmade³ (Nibbāna). 383.
-

Story

A devotee, persuaded by his great faith, used to give alms in his house to the monks addressing them, "O Arahants". The monks in their modesty resented his form of address and discontinued their visits to his house. The devotee was sad and he went to the Buddha to inquire why the monks had ceased to accept his alms. The monks explained the matter. The Buddha said that the

devotee had used that form of address only out of respect and that they should try to become Arahants by cleaving the stream of craving.

1. Though a racial term here it is applied either to a Buddha or an Arahant—to one who has completed the Way and has won Enlightenment.
 2. *Sotam*—stream of craving.
 3. Nibbāna is not made of anything. It is unconditioned.
-

2. *Yadā dvayesu dhammesu* —
 pāragū hoti brāhmaṇo
Atha' ssa sabbe saṃyogā —
 attham gacchanti jānato. 384.

CULTIVATE CONCENTRATION AND INSIGHT

2. When in two states¹ a brāhmaṇa goes to the Farther Shore,² then all the fetters of that “one who knows” pass away. 384.

Story

Knowing that some monks who had come to visit the Buddha from very far away was ripe to realize Nibbāna, the Venerable Sāriputta approached the Buddha and questioned Him about the two states which the Buddha always used to commend. In reply the Buddha uttered this verse.

1. Concentration (*samatha*) and Insight (*vipa-ssanā*).
2. That is, in acquiring higher intellect (*abhiññā*).

3. *Yassa pāram apāram vā* —
pārāpāram na vijjati
Vitaddaram visamyuttam —
tam aham brūmi brāhmaṇam 385.

THE UNBOUND PERSON IS A BRĀHMANA

3. For whom there exists neither the hither¹ nor the farther shore, nor both the hither and the farther shore,² he who is undistressed and unbound,³—him I call a brāhmaṇa.

385.

Story

Māra, disguised as a man, approached the Buddha and questioned Him about the farther shore. The Buddha, recognising him, dismissed him saying that he had nothing to do with the farther shore and uttered this verse.

1. *Pāram*—the six personal sense-fields; *apāram* —the six external sense-fields.
2. Not grasping anything as “me” and “mine”.
3. Not connected with the passions.

4. *Jhāyim virajam āsīnam* —
katakkiccam anāsavam
Uttamattham anupattam —
tam aham brūmi brāhmaṇam. 386.

THE BRĀHMAṆA

HE WHO IS MEDITATIVE AND PURE IS A BRĀHMAṆA

4. He who is meditative,¹ stainless and secluded,² he who has done his duty and is free from corruptions,³ he who has attained the Highest Goal,⁴—him I call a brāhmaṇa. 386.

Story

A brahmin noted that the Buddha used to address His monks as “brāhmaṇa”, and he thought that he too was entitled to the same form of address as he was a brahmin by birth. He questioned the Buddha about the matter. The Buddha replied that one did not become a brāhmaṇa by birth but by attaining his highest goal.

-
1. He who practises concentration (*samatha*) and insight (*vipassanā*).
 2. *Āsīnam*, living alone in the forest.
 3. By realizing the four Truths and eradicating the fetters.
 4. That is, Nibbāna.

5. *Divā tapati ādicco* —
 rattim obhāti candimā
Sannaddho khattiyo tapati —
 jhāyī tapati brāhmaṇo
Atha sabbam ahorattim —
 Buddho tapati tejasā. 387.

THE BUDDHA SHINES THROUGHOUT DAY AND NIGHT

5. The sun shines by day; the moon is radiant by night. Armoured shines the warrior king. Meditating the brāhmaṇa shines. But all day and night the Buddha shines in glory. 387.

Story

The Venerable Ānanda perceived a king in all his glory, a meditative monk seated in the hall, and the setting sun and the rising moon. Then he beheld the Buddha outshining them all in glory. When he mentioned his impressions of the different sights to the Buddha He uttered this verse.

1. Here *Khattiya* refers to a king.
2. That is, an Arahant.
3. The Buddha eclipses immorality by the power of morality (*sīla*), vice by the power of virtue (*guṇa*), ignorance by the power of wisdom (*paññā*), demerit by the power of merit (*puñña*), unrighteousness by the power of righteousness (*dhamma*). (Commentary).

6. *Bāhitaṭṭhāpo'ti brāhmaṇo* —
samacariyā samaṇo' ti vuccati
Pabbājay' attano malaṃ —
tasmā pabbajito' ti vuccati. 388.

THE BRAHMANA

HE IS HOLY WHO HAS DISCARDED ALL EVIL

6. Because he has discarded evil, he is called a *brāhmaṇa*; because he lives in peace,¹ he is called a *sāmaṇa*; because he gives up the impurities, he is called a *pabbajita*—recluse. 388.

Story

An ascetic of an alien sect approached the Buddha and requested Him to address Him as “*pabbajita*”—recluse. In reply the Buddha uttered this verse.

1. Having subdued all evil.

7. *Na brāhmaṇassa pahareyya* —
 n'āssa muñcetha brāhmaṇo
 Dhī brāhmaṇassa hantāraṃ —
 tato dhī yassa muñcati. 389.
8. *Na brāhmaṇass' etadaḷkiñci seyyo* —
 yadā nisedho manaso piyehi
 yato yato hiṃsamano nivattati —
 tato tato sammattimeva dukkhaṃ. 390.
-

HARM NOT AN ARAHANT

7. One should not strike a *brāhmaṇa*,¹ nor should a *brāhmaṇa* vent (his wrath) on one who has struck him. Shame on him who strikes a *brāhmaṇa*! More shame on him who gives vent (to his wrath)! 389.

AN ARAHANT DOES NOT RETALIATE

8. Unto a brāhmaṇa 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. 390.

Story

Once a certain brahmin struck the Venerable Sāriputta to test his patience. The latter did not get angry. Instead of retaliating, he pardoned him and also ate food in his house. Praising the Venerable Sāriputta for his outstanding patience, the Buddha explained the attitude of a real brāhmaṇa (Arahant).

1. Here *brāhmaṇa* is used in the sense of an Arahant.

9. *Yassa kāyena vācāya* —
manasā natthi dukkataṃ
Samvutaṃ tīhi thānehi —
taṃ ahaṃ brūmi brāhmaṇaṃ. 391.

HE IS A TRUE BRĀHMANA WHO IS WELL-RESTRAINED

9. He that does no evil through body, speech, or mind, who is restrained in these three respects, —him I call a brāhmaṇa. 391.

Story

Some nuns would not observe the vinaya ceremonies with the Venerable Mahā Pajāpati

Gotamī since they doubted her authenticity as a bhikkhunī (nun). The Buddha explained matters and remarked that no doubts should be entertained with regard to a Passionless One who is restrained in the three doors (i.e., body, speech and mind).

10. *Yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
Sakkaccaṃ taṃ namasseyya —
aggihuttaṃ'va brāhmaṇo.* 392.

HONOUR TO WHOM HONOUR IS DUE

10. If from anybody one should understand the doctrine preached by the Fully Enlightened One, devoutly should one reverence him, as a brahmin reveres the sacrificial fire. 392.

Story

The Venerable Sāriputta, in reverencing his first teacher, the Venerable Assaji, from whom he had learnt the Dhamma, used to turn in the direction of Assaji's abode. Some monks misconstrued his action and reported to the Buddha that Sāriputta was reverencing the cardinal points.¹ The Buddha defended him and explained the attitude of a pupil towards his teacher.

1. The adherents of certain cults worshipped the four cardinal points, the zenith and the nadir, e.g., Sigāla (of the Sigālovāda Sutta).

THE BRĀHMANA

11. *Na jaṭāhi na gottena* —
 na jaccā hoti brāhmaṇo
 Yamhi saccañ ca dhammo ca —
 so sucī so ca brāhmaṇo. 393.
-

PURE IS HE WHO IS TRUTHFUL AND RIGHTEOUS

11. Not by matted hair, nor by family, nor by birth does one become a brāhmaṇa. But in whom there exist both truth¹ and righteousness,² pure is he, a brāhmaṇa is he. 393

Story

A brahmin by birth approached the Buddha and requested Him to address him as “brāhmaṇa” just as the monks were addressed. Thereupon the Buddha uttered this verse.

1. The realization of the four Noble Truths.
 2. Here Dhamma refers to the nine supramundane States—the four Paths, the four Fruits, and Nibbāna.
-

12. *Kim te jaṭāhi dummedha* —
 kim te ajinasāṭiyā
 Abbhantaram te gahaṇam —
 bāhiraṃ parimajjasi. 394.
-

BE PURE WITHIN

12. What is the use of your matted hair, O witless man? What is the use of your antelope

THE BRĀHMANA

skin garment? Within, you are full of passions; without, you embellish yourself.¹ 394.

Story

The Buddha uttered this verse in connection with an ascetic who attempted to kill a lizard.

1. With the paraphernalia of the ascetics.

13. *Paṃsukūladharam jantum —*
 kisam dhamanisanthataṃ
Ekam vanasmim jhāyantaṃ —
 tam ahaṃ brūmi brāhmaṇaṃ. 395.

WHO MEDITATES ALONE IN THE FOREST IS A BRĀHMANA

13. 'The person who wears dust-heap robes,¹ who is lean, whose veins stand out, who meditates alone in the forest,—him I call a brāhmaṇa. 395.

Story

The Venerable Kisā Gotamī, who was meditating alone in the forest, wearing dust-heap robes, came through the air to salute the Buddha. Seeing Sakka, King of the gods, she turned back after saluting. Sakka wished to know who she was. The Buddha uttered this verse in reply.

1. Robes made of cast-off rags.

14. *Na c'āhaṃ brāhmaṇaṃ brūmi* —
 yonijaṃ mattisambhavaṃ
Bhovādi nāma so hoti —
 sa ce hoti sakiñcano
Akiñcanaṃ anādānaṃ —
 tam ahaṃ brūmi brāhmaṇaṃ. 396.

**THE NON-POSSESSIVE AND THE NON-
ATTACHED PERSON IS A BRĀHMANA**

14. I do not call him a brāhmaṇa merely because he is born of a (brahmin) womb or sprung from a (brahmin) mother. He is merely a “Dear-addresser”,¹ if he be with impediments. He who is free from impediments, free from clinging,—him I call a brāhmaṇa. 396.

Story

A brahmin by birth wished the Buddha to address him as “brāhmaṇa”. The Buddha uttered this verse in reply.

1. *Bho* is a familiar form of address which even the Buddha used in addressing laymen. The term *Bho-vādi* is applied to the Buddha as well.

15. *Sabasaññojanaṃ chetvā* —
 yo ve na paritassati
Saṅgātigaṃ visamyuttaṃ —
 tam ahaṃ brūmi brāhmaṇaṃ. 397.

THE BRĀHMANA

A BRĀHMANA IS HE WHO HAS DESTROYED ALL FETTERS

15. He who has cut off all fetters, who trembles not, who has gone beyond ties, who is unbound,—him I call a brāhmaṇa. 397.

Story

The Buddha uttered this verse when the monks reported to the Buddha that the Venerable Uggasena, an Arahant, claimed that he had no fear.

16. *Chetvā naddhim varattañ ca —*
sandāmaṃ sahanukkamam
Ukkhattapaḷigham buddham —
tam aham brūmi brāhmaṇam. 398.

A BRĀHMANA IS HE WHO HAS NO HATRED

16. He who has cut the strap (hatred), the thong (craving), and the rope (heresies), together with the appendages (latent tendencies), who has thrown up the cross-bar (ignorance), who is enlightened¹ (Buddha),—him I call a brāhmaṇa. 398.

Story

Two persons arguing about the comparative strength of their oxen tested them by loading their carts with sand and forcing the oxen to draw them. The carts would not stir an inch but instead

the thongs and straps broke. The monks saw this and mentioned it to the Buddha. Thereupon He advised the monks to destroy the thongs and straps in their own minds.

1. Who has understood the four Noble Truths.

17. *Akkosaṃ vadhābandhañ ca —
adutṭho yo titikkhati
Khantibalaṃ balānīkaṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 399.*

A BRĀHMANA IS HE WHO IS PATIENT

17. He who, without anger, endures reproach, flogging and punishments, whose power and the potent army is patience,—him I call a brāhmaṇa. 399.

Story

A certain wife used to ejaculate words of praise to the Buddha whenever the slightest mishap occurred. Her husband objected to her habit but she persisted. The provoked husband went to the Buddha and angrily put some questions to the Buddha. Hearing His reply, which was marked by great patience, the irate husband became a convert and entered the Order. His brothers came and abused the Buddha for converting him. The Buddha patiently endured their

reproach and preached to them. They were also converted. When the monks extolled His patience the Buddha uttered this verse.

A BRĀHMANA IS HE WHO IS NOT WRATHFUL

Story

The Venerable Sāriputta was reviled by his own mother as she resented his taking of the monastic life, but he was patient. Hearing of his patience, the Buddha uttered this verse in praise of him.

1. Devoted to religious austerity.
2. "Final body" because he, having destroyed the passions, would be reborn no more.

19. *Vāripokkharapatt' eva* —
āragger' iva sāsapo
Yo na limpati kāmesu —
tam ahaṃ brūmi brāhmanam 401.

HE IS A BRĀHMANA WHO CLINGS NOT TO SENSUAL PLEASURES

19. Like water on a lotus leaf, like a mustard seed on the point of a needle, he who clings not to sensual pleasures,—him I call a brāhmaṇa. 401.

Story

When an Arahant bhikkhunī was raped by a former suitor of hers the monks began wondering whether Arahants are susceptible to sensual pleasures. The Buddha explained that Arahants are not so susceptible.

20. *Yo dukkhassa pajānāti* —
idh' eva khayam attano
Pannabhāraṃ visamīyuttaṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 402.

A BRĀHMANA IS HE WHO HAS LAID THE BURDEN ASIDE

20. He who realizes here in this world the destruction of his sorrow, who has laid the burden¹ aside and is emancipated,²—him I call a brāhmaṇa. 402.

Story

Before the promulgation of the rule with regard to the ordination of slaves, a slave belonging

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to a brahmin ran away and entered the Order. Soon he attained Arahantship. The brahmin, seeing him when he went in quest of alms, held him by the hem of his robe. The Buddha remarked that the slave had laid the burden aside and uttered this verse.

-
1. The burden of the Aggregates.
 2. From all defilements.
-

21. *Gambhīrapaññaṃ medhāvīṃ —
maggāmaggaṃ kovidāṃ
Uttamatthāṃ anuppatthāṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 403.*

A BRĀHMANA IS HE WHO HAS REACHED HIS ULTIMATE GOAL

21. He whose knowledge is deep, who is wise, who is skilled in the right and wrong way,¹ who has reached the highest goal,—him I call a brāhmaṇa. 403.

Story

The Venerable Khemā bhikkhunī came to pay her respects to the Buddha and, seeing Sakka, King of the gods, saluted the Buddha and turned back. Sakka inquired of the Buddha who she was. The Buddha answered that she was a daughter of His who was very wise.

1. Who knows the way to the woeful states, to the blissful states, and to Nibbāna.

22. *Asamsatṭham gahaṭṭhehi* —
anāgārehi c'ūbhayaṃ
Anokasāriṃ appicchaṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 404.

**A BRĀHMANA IS HE WHO HAS NO
INTIMACY WITH ANY**

22. He who is not intimate either with householders or with the homeless ones, who wanders without an abode, who is without desires,—him I call a brāhmaṇa. 404.

Story

Once a monk was dwelling in a cave. A goddess, who had her abode in the cave, made a false accusation against him in order to drive him away. The monk was not angered; on the contrary her words induced him to attain Arahantship. Later, he went to see the Buddha and mentioned the whole incident. The Buddha thereupon uttered this verse.

23. *Nidhāya daṇḍaṃ bhūtesu* —
tasesu thāvaresu ca
Yo na hanti na ghātetī —
tam ahaṃ brūmi brāhmaṇaṃ. 405.

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A BRĀHMANA IS HE WHO IS ABSOLUTELY HARMLESS

23. He who has laid aside the cudgel in his dealings with beings,¹ whether feeble or strong, who neither harms nor kills,—him I call a brāhmaṇa. 405.

Story

A monk, who had attained Arahantship while dwelling in a forest, was on his way to see the Buddha. A woman who had quarrelled with her husband entered the same forest desiring to return to her parents' home. The husband, finding his wife missing, entered the forest in search of her. He saw the woman following the Arahant. The husband, suspecting the Arahant, beat him soundly in spite of the pleadings of his wife, who vouched for his innocence. Later, the Arahant saw the Buddha and mentioned the whole incident. Thereupon the Buddha uttered this verse.

1. Literally, towards beings.

24. *Aviruddham viruddhesu* —
 attadaṇḍesu nibbutam
 Sādānesu anādānam —
 tam aham brūmi brāhmaṇam. 406.

A BRĀHMANA IS HE WHO IS FRIENDLY AMONGST THE HOSTILE

24. He who is friendly amongst the hostile, who is peaceful amongst the violent, who is unattached amongst the attached,¹—him I call a brāhmaṇa. 406.

Story

A female devotee expressed her desire to offer food at her house to five monks. Accordingly five Arahant novices went to her house for alms as invited. But as she desired to have five elderly brāhmaṇas (monks), she did not offer alms to the novices. Later, she was convinced of their greatness, for although they were not served first they were not angry. The Buddha, hearing their story, uttered this verse.

1. Those who are attached to the Aggregates.

25. *Yassa rāgo ca doso ca —
māno makkho ca pātito
Sāsaṇḍa'iva āraggā —
tam ahaṃ brūmi brāhmaṇaṃ. 407.*

A BRĀHMANA IS HE WHO HAS DISCARDED ALL PASSIONS

25. In whom lust, hatred, pride, detraction are fallen off like a mustard seed from the point of a needle,—him I call a brāhmaṇa. 407.

Story

An Arahant advised his brother monk to leave the Order as he could not memorise a single verse even after four months. The monks thought that the Arahant had done so in anger. The Buddha explained that Arahants have no passions and that the Arahant concerned had been actuated by reverence for the Dhamma¹.

I. See v. 25.

26. *Akakkasam viññāpaṇim* —
giraṃ saccam udīraye
Yāya n' ābhisaṇe kiñci —
tam ahaṃ brūmi brāhmaṇam. 408.

**A BRĀHMANA IS HE WHO GIVES OFFENCE
TO NONE**

26. He who utters gentle, instructive, true words, who by his speech gives offence to none,—him I call a brāhmaṇa. 408.

Story

An Arahant was in the habit of addressing others with an epithet employed only in addressing outcasts. The monks took objection to his form of address and mentioned it to the Buddha. Thereupon the Buddha explained that the Arahant had not done so with evil intent but through force of habit from past lives, and on that occasion He uttered this verse.

27. *Yo'dha dīgham va rassam vā —
 anum thūlam subhāsubham
 Loke adinnam nādiyati —
 tam aham brūmi brāhmaṇam. 409.*

A BRĀHMANA IS HE WHO STEALS NOT

27. He who in this world takes nothing that is not given, be it long or short, small or great, fair or foul,—him I call a brāhmaṇa. 409.

Story

An Arahant, mistaking a cloth lying on the ground for one abandoned by the owner, took it. The owner saw it and accused him of theft. The Arahant explained that he had not taken it with thievish intent and returned it. He told the other monks about the incident. The monks made fun of him. The Buddha explained that Arahants do not steal anything from others.

28. *Āsā yassa na vijjanti —
 asmim loke paramhi ca
 Nirāsayaṃ visamyuttam —
 tam aham brūmi brāhmaṇam. 410.*

A BRĀHMANA IS HE WHO IS DESIRELESS

28. He who has no longings, pertaining to this world or to the next, who is desireless and emancipated,—him I call a brāhmaṇa. 410.

Story

The Venerable Sāriputta, at the termination of a rainy season which he had spent in a certain place with many other monks, advised them to bring the robes' presented to the young monks and novices and went to see the Buddha. The monks, misconstruing his words, thought that he still harboured desires. The Buddha explained the attitude of the Venerable Sāriputta.

29. *Yassālayā na vijjanti* —
 aññāya akathaṃkathī
Amatogadham anupṇattam —
 tam aham brūmi brāhmanam. 411.

A BRĀHMANA IS HE WHO HAS NO LONGINGS

29. He who has no longings, who, through knowledge, is free from doubts, who has gained a firm footing in the Deathless (Nibbāna),—him I call a brāhmana. 411.

Story

The story is similar to the preceding one. This time the accusation was made against the Venerable Moggallāna.

30. *Yo' dha puññañ ca pāpañ ca —
 ubho saṅgaṃ upaccagā
 Asokaṃ virajaṃ suddhaṃ —
 taṃ ahaṃ brūmi brāhmaṇaṃ. 412.*

A BRĀHMANA IS HE WHO HAS TRANSCENDED GOOD AND EVIL

30. Herein he who has transcended both good and bad and the ties¹ as well, who is sorrowless, stainless, and pure,—him I call a brāhmaṇa. 412.

Story

When the monks spoke in admiration of the great merit of the Venerable Revata the Buddha mentioned that he was beyond both good and evil.

1. Lust, hatred, delusion, pride, and false views.

31. *Candaṃ' va vimalaṃ suddhaṃ —
 vipṭṭasannaṃ anāvilaṃ
 Nandībhavaṇṇaparikkhīnaṃ —
 taṃ ahaṃ brūmi brāhmaṇaṃ. 413.*

A BRĀHMANA IS HE WHO IS PURE

3. He who is spotless as the moon, who is pure, serene, and unperturbed,¹ who has destroyed craving for becoming,—him I call a brāhmaṇa. 413.

Owing to a meritorious act in a past birth a person possessed a light like unto the moon's disc, issuing from his navel. When he came to the presence of the Buddha it disappeared. He wished to know from the Buddha the cause of its disappearance. The Buddha promised to answer if he would enter the Order. Later, he became a monk and attained Arahantship. Thereupon the Buddha uttered this verse.

32. *Yo imam paḷipatham duggam —*
samsāram moham accagā
Tiṇṇo pāragato jhāyī —
anejo akathamkathī
Anupādāya nibbuto
tam aham brūmi brāhmaṇam. 414.

32. He who has passed beyond this quagmire,¹ this difficult path,² the ocean of life (*saṃsāra*), and delusion,³ who has crossed⁴ and gone beyond, who is meditative, free from craving and doubts, who, clinging to naught, has attained Nibbāna, —him I call a brāhmaṇa. 414.

This verse was uttered by the Buddha in connection with Arahant Sivali, who had to suffer long in the mother's womb.

1. Of lust and so forth.
2. Of passions.
3. That which veils the four Noble Truths.
4. The four floods,—namely, sense-desires, becoming, false views, and ignorance.

33. *Yo' dha kāme pahatvāna* —
anāgāro paribbaje —
Kāmabhavaṇṇaparikkhānam —
tam ahaṃ brūmi brāhmaṇam. 415.

**A BRĀHMANA IS HE WHO HAS GIVEN UP
SENSE-DESIRES**

33. He 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,—him I call a brāhmaṇa. 415.

Story

A courtesan tried to tempt a young monk who belonged to a wealthy family but failed. Praising him, the Buddha uttered this verse.

34. *Yo' dha taṇhaṃ pahatvāna* —
anāgāro paribbaje —
Taṇhābhavaṇṇaparikkhānam —
Tam ahaṃ brūmi brāhmaṇam. 416.

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A BRĀHMANA IS HE WHO HAS GIVEN UP CRAVING

34. He who in this world giving up craving, would renounce worldly life and become a homeless one, he who has destroyed craving and becoming,—him I call a brāhmana. 416.

Story

A wealthy man retired from the world and attained Arahantship. The Buddha uttered this verse to show that the man no longer had any longing for wealth or wife.

35. *Hitvā mānusakam yogam —*
 dibbam yogam upaccagā
Sabbayogavisamyuttam —
 tam aham brūmi brāhmaṇam. 417.

A BRĀHMANA IS HE WHO HAS DISCARDED ALL BONDS

35. He who, discarding human ties and transcending celestial ties, is completely delivered from all ties,—him I call a brāhmana. 417.

Story

A monk, who had once been a dancer, said, when questioned by the other monks, that he had no more longing for dancing. Commenting on his change of life and his attainment to Arahantship, the Buddha uttered this verse.

36. *Hitvā ratiñ ca aratiñ ca* —
sītibhūtaṃ nirūpadhiṃ
Sabbalokābhibhuṃ vīraṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 418.

**A BRĀHMANA IS HE WHO HAS GIVEN UP
 LIKES AND DISLIKES**

36. He who has given up likes¹ and dislikes,² who is cooled and is without defilements,³ who has conquered the world,⁴ and is strenuous,—him I call a brāhmaṇa. 418.

Story

The story is similar to the preceding one.

1. That is, attachment to sense-desires.
2. *Arati*=dislike for forest life. (Commentary)
3. *Upadhi*—there are four kinds of *upadhi*,—namely, the aggregates (*khandha*), the passions (*kilesa*), volitional activities (*abhisamkharā*), and sense-desires (*kāma*).
4. That is, the world of Aggregates.

37. *Cutiṃ yo vedi sattānaṃ* —
upapattiñ ca sabbaso
Asattaṃ sugataṃ buddhaṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 419.
38. *Yassa gatiṃ na jānanti* —
devā gandhabbamānusa
Khīṇāsavaṃ arahantaṃ —
tam ahaṃ brūmi brāhmaṇaṃ. 420.

A BRĀHMANA IS HE WHO IS NOT ATTACHED

37. He who in every way knows the death and rebirth of beings, who is non-attached, well-gone,¹ and enlightened,²—him I call a brāhmaṇa. 419.

A BRĀHMANA IS HE WHO IS AN ARAHANT

38. He whose destiny neither gods nor gandhabbas³ nor men know, who has destroyed all corruptions, and is far removed from passions (Arahant),—him I call a brāhmaṇa. 420.

Story

A man, named Vangīsa, was able to divine where a dead person had been reborn by tapping at the skull of the dead. Once he came to the Buddha and succeeded in divining the place and state of rebirth of several but failed in the case of an Arahant. He wished to know from the Buddha by what charm he would be able to tell the destiny of such persons. The Buddha replied that He would teach him the charm if he would enter the Order. With the object of learning the charm he became a monk. But before long he attained Arahantship. With reference to him the Buddha uttered these verses.

1. *Sugataṃ*=well-gone in practice, that is, to Nibbāna.
 2. *Buddhaṃ*=he who has understood the four Noble Truths.
 3. A class of celestial beings.
-

39. *Yassa pure ca pacchā ca —*
majjhe ca natthi kiñcanam
Akiñcanam anādānam —
tam aham brūmi brāhmaṇam. 421.

**A BRĀHMANA IS HE WHO YEARNS
FOR NAUGHT**

39. He who has no clinging to Aggregates that are past, future, or present, who is without clinging and grasping,—him I call a brāhmaṇa. 421.

Story

A very devout young wife, with the permission of her husband (who had attained *Anāgāmi*, the third stage of Sainthood), became a nun and attained Arahantship. One day the husband approached her and put some difficult questions on the Dhamma with the object of testing her. She answered all the questions. When she was questioned on points beyond her scope she referred her husband to the Buddha. Hearing the answers given by the nun, the Buddha applauded her and uttered this verse.

40. *Usabham pavaram vīram —*
mahesim vijitāvinam
Anejam nahātakam buddham —
tam aham brūmi brāhmaṇam. 422.

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A BRĀHMANA IS HE WHO IS ENLIGHTENED

40. The fearless¹, the noble, the hero, the great sage,² the conqueror,³ the desireless, the cleanser⁴ (of defilements), the enlightened,⁵—him I call a brāhmaṇa. 422.

Story

This verse was uttered by the Buddha in connection with the fearlessness of the Venerable Angulimāla.

1. *Usabham*, fearless as a bull.
 2. *Mahesim*, seeker of higher morality, concentration, and wisdom.
 3. *Vijitāvinam*, the conqueror of passions.
 4. *Nahātakam*, he who has washed away all impurities.
 5. *Buddham*, he who has understood the four Noble Truths.
-

41. *Pubbenivāsaṃ yo vedī* —
 saggāpāyaṇ ca passati
Atho jātikkhayaṃ patto —
 abhiññā vossito muni
Sabbavositavosānaṃ —
 tam ahaṃ brūmi brāhmaṇaṃ. 423.

A BRĀHMANA IS HE WHO HAS PERFECTED HIMSELF

41. That sage who knows his former abodes, who sees the blissful¹ and the woeful states,² who has reached the end of births,³ who, with superior wisdom, has perfected himself,⁴ who has completed⁵ (the holy life), and reached the end of all passions,—him I call a brāhmaṇa. 423.

Story

Once the Buddha was suffering from a rheumatic pain. A devotee prepared for Him some hot water for a bath. When the Buddha was cured of the pain he came to the Buddha and wished to know to what kind of person a gift should be given if it is to yield abundant fruit. In reply the Buddha uttered this verse.

1. *Sagga*, the six heavenly realms, the sixteen Rūpa Realms, and the four Arūpa Realms.
2. *Aṇḍa*, the four woeful states.
3. *Jātikkhayaṃ*, i.e., Arahantship.
4. *Abhiññāvosito*, i.e., reached the culmination by comprehending that which should be

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comprehended, by discarding that which should be discarded, by realizing that which should be realized, and by developing that which should be developed. (Commentary)

5. *Sabbavositavosānam*, i.e., having lived the Holy Life which culminates in wisdom pertaining to the Path of Arahantship, the end of all passions.

THE END

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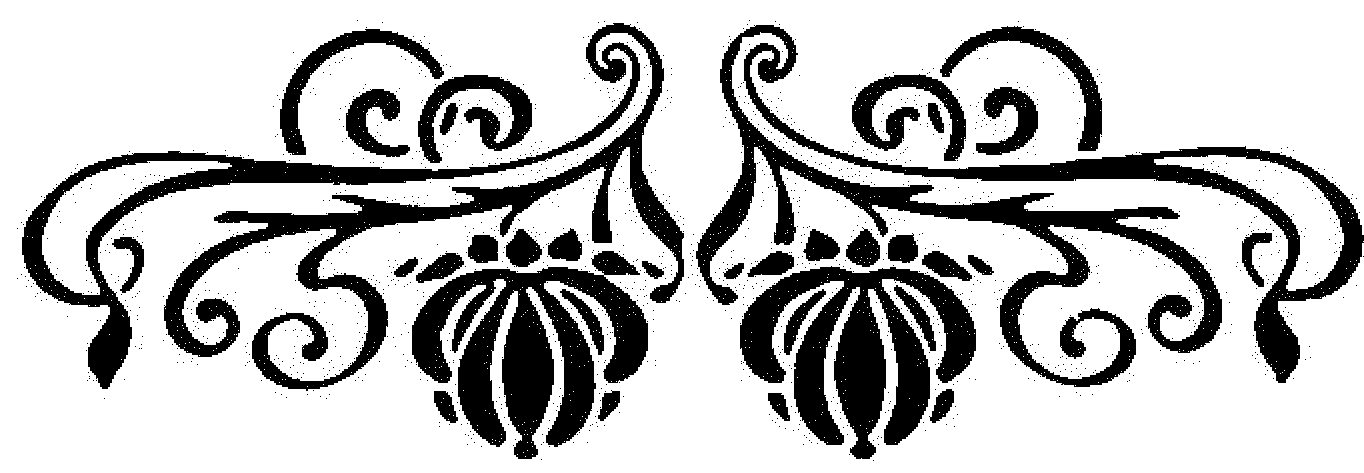
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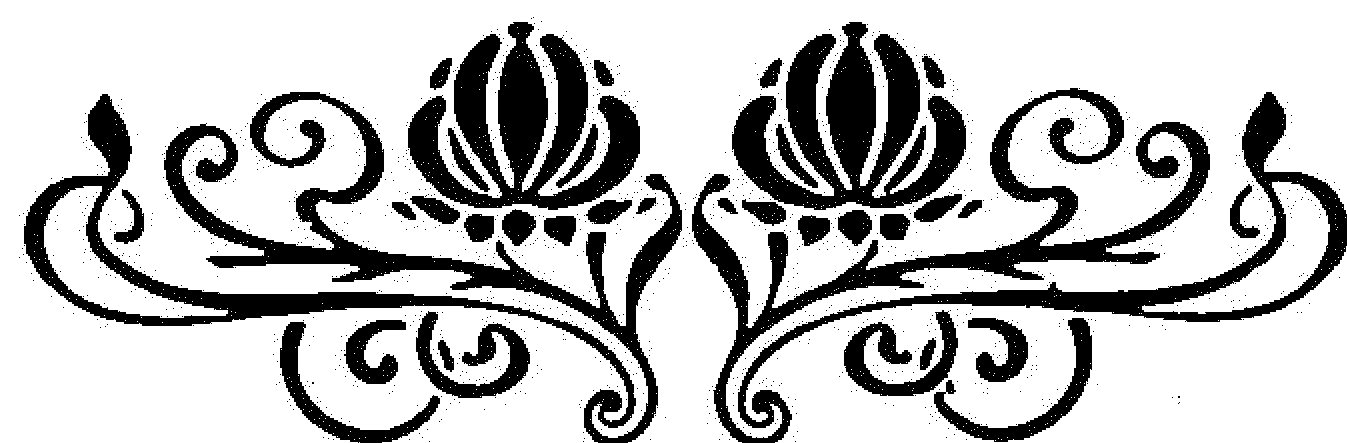
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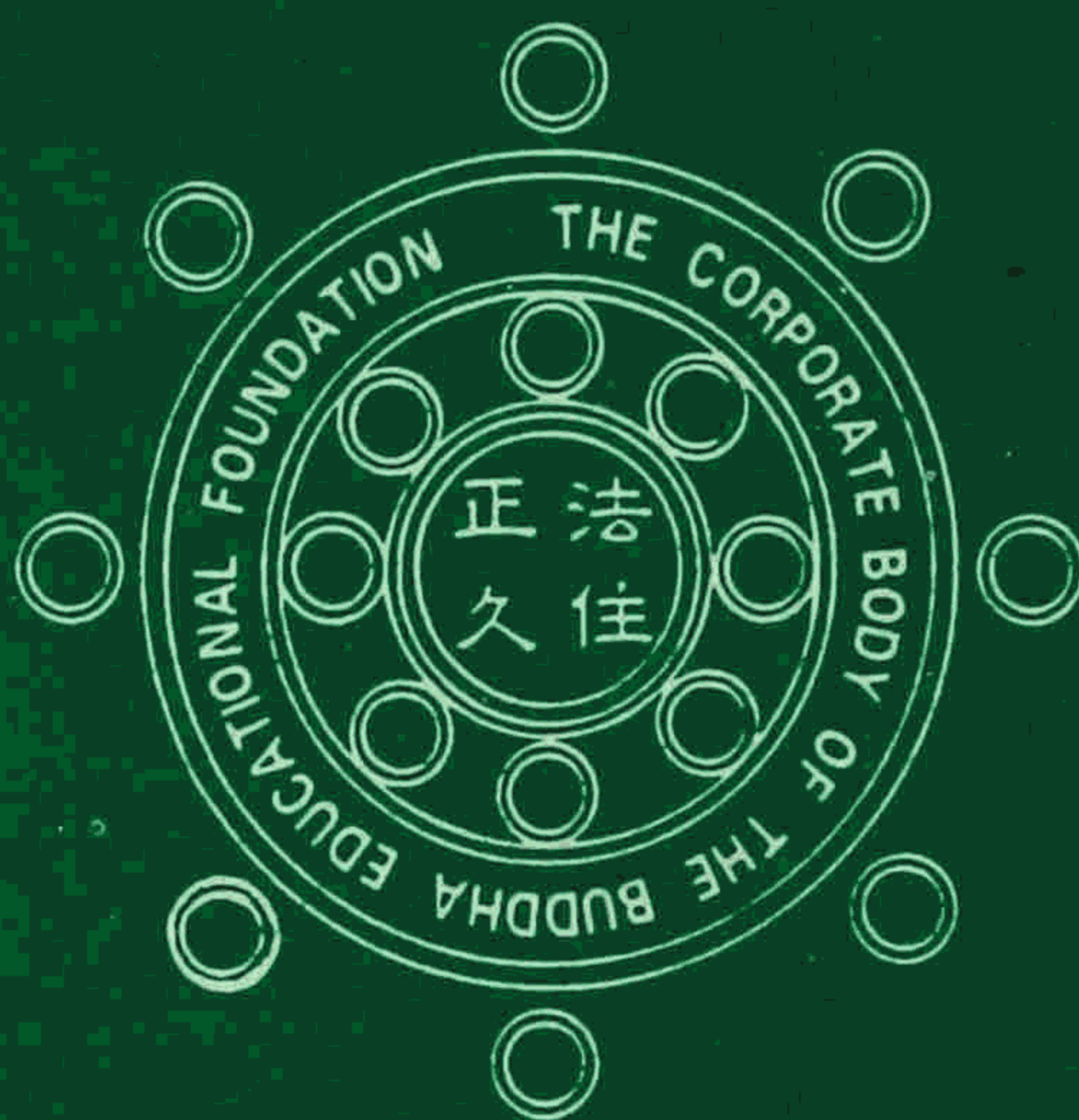
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Asoka...

“May the Dhamma
last as long as
my sons and grandsons
and
the sun
and
the moon will be,
and
may the people follow
the path of the Dhamma,
for if one follows the path,
happiness in this
and
in the other world will be
attained.”





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