

PREFACE

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

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

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

^{*}Taken from the Introduction to Ven. Nārada Thera's translation of the Dhammapada.

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

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

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

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

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

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

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

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

A. P. BUDDHADATTA

Aggārāma,

Ambalangoda.

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DHAMAPADAM

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

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

1. YAMAKAVAGGA. THE PAIRS

- 1. Manopubbangamā dhammā, manoseṭṭhā manomayā; manasā ce paduṭṭhena bhāsati vā karoti vā, tato naŋ dukkham anveti cakkaŋ va vahato padaŋ.
- 1. All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox (who is drawing a cart).
 - 2. Manopubbangamā dhammā, manoseṭṭhā manomayā; manasā ce pasannena bhāsati vā karoti vā, tato naŋ sukham anveti chāyā va anapāyinī.
- 2. Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never-departing shadow.

- 3. Akkocchi man, avadhi man, ajini man, ahāsi me, ye ca tan upanayhanti veran tesan na sammati.
- 3. In those who harbour such thoughts: 'He reviled me, beat me, overpowered me, robbed me', anger never is stilled.
 - 4. Akkocchi man, avadhi man, ajini man, ahāsi me, ye tan na upanayhanti veran tes' ūpasammati.
- 4. Of those who do not cherish such thoughts: He reviled me, maltreated me, defeated me, and robbed me', hatred is (easily) appeared.
 - 5. Na hi verena verāni sammantī' dha kudācanaŋ; averena ca sammanti; esa dhammo sanantano.
- 5. Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law.
 - 6. Pare ca na vijānanti mayam ettha yamāmase; ye ca tattha vijānanti, tato sammanti medhagā.
- 6. The many never realise that all of us here shall one day die. But those who realise that, have their quarrels calmed thereby.

- 7. Subhānupassin viharantan, indriyesu asanvutan, bhojanamhi amattaññun, kusītan hīnavīriyan, tan ve pasahati Māro vāto rukkhan va dubbalan.
- 7. Whosoever lives delighting in visual forms, with senses unsubdued, immoderate in food, sluggish and inert,—him verily does Māra overthrow as the wind a weak tree.
 - 8. Asubhānupassiŋ viharantaŋ, indriyesu susaŋvutaŋ, bhojanamhi ca mattaññuŋ, saddhaŋ āraddhavīriyaŋ, taŋ ve nappasahati Māro vāto selaŋ va pabbataŋ.
- 8. Whosoever lives taking no delight in one's own body or outer things, with senses restrained, moderate in food, full of confidence in the teaching, and strenuous,—him verily Māra does not overthrow any more than the wind a mountain rock.
 - 9. Anikkasāvo kāsāvaŋ
 yo vatthaŋ paridahissati
 apeto damasaccena
 na so kāsāvam arahati.
- 9. Whosoever, not freed from blemish, lacking in self-restraint and truth, should don the yellow robe he is not worthy of it.

- 10. Yo ca vantakasāv' assa, sīlesu susamāhito, upeto dama-saccena, sa ve kāsāvam arahati.
- 10. He who has thrown away all impurities, firm-fixed in morals, possessed of self-control and truth, is indeed worthy of the yellow robe.
 - 11. Asāre sāramatino
 sāre c'āsāradassino
 te sāraŋ nādhigacchanti
 micchāsaṅkappa-gocarā.
- 11. Those who mistake the false for the true, and the true for the false,—they who abide in the pasture-ground of wrong thoughts,—never arrive at the real.
 - 12. Sārañ ca sārato ñatvā asārañ ca asārato, to sāram adhigacchanti sammāsankappagocarā.
- 12. Those who know the true as the true, and the false as the false, who abide in right-mindedness, they arrive at the real.
 - 13. Yathā agāraŋ ducchannaŋ vuṭṭhī samativijjhati, evaŋ abhāvitaŋ cittaŋ rāgo samativijjhati.
- 13. As rain gets into a ill-thatched house, so lust penetrates an undeveloped mind.

YAMAKAVAGGA

- 14. Yathā agāraŋ succhannaŋ vuṭṭhī na samativijjhati, evaŋ subhāvitaŋ cittaŋ rāgo na samativijjhati.
- 14. As rain gets not into a well-thatched house, so craving gets not into a well-developed mind.
 - 15. Idha socati, pecca socati, pāpakārī ubhayattha socati. So socati, so vihaññati, disvā kamma-kilittham attano.
- 15. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. He mourns, he is afflicted, beholding his own foul deeds.
 - 16. Idha modati, pecca modati, katapuñño ubhayattha modati. So modati, so pamodati, disvā kammavisuddhim attano.
- 16. He rejoices here, he rejoices hereafter in both worlds the well-doer rejoices. He rejoices, exceedingly rejoicies, seeing his own pure deeds.
 - 17. Idha tappati, pecca tappati, pāpakārī ubhayattha tappati; 'pāpam me katan' ti tappati; bhīyo tappati duggatiŋ gato.
- 17. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. 'I have done evil' is the thought that torments him. Still greater is his grief when he goes to the states of woe.

- 18. Idha nandati, pecca nandati, katapuñño ubhayattha nandati; puññam me katan' ti nandati; bhiyo nandati suggatin gato.
- 18. Here he is joyful, hereafter he is joyful, in both worlds the well-doer is joyful. 'I have done good' is the thought that makes him happy. Still greater is his joy when he goes to the states of bliss.
 - 19. Bahum pi ce sahitaŋ¹ bhāsamāno na takkaro hoti naro pamatto, gopo va gāvo gaṇayaŋ paresaŋ na bhāgavā sāmaññassa hoti.
- 19. Although he may recite the Sacred Texts¹ constantly but acts not in accordance with them, the heedless man is like a cowherd who counts others' kine; he has no share in the blessings of a recluse.
 - 20. Appam pi ce sahitaŋ bhāsamāno dhammassa hoti anudhammacārī, rāgañ ca dosañ ca pahāya mohaŋ, sammappajāno suvimutta-citto anupādiyāno idha vā huraŋ vā sa bhāgavā sāmaññassa hoti.
- 20. If a man recites a little of the Sacred Texts but puts its precepts into practice, ridding himself of craving, hatred and delusion, possessed of right knowledge, with mind totally freed, clinging to nothing in this or in any other world, he shares the blessings of a recluse.

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

2. APPAMĀDAVAGGA. HEEDFULNESS

- 21. Appamādo amatapadaŋ; pamādo maccuno padaŋ. Appamattā na mīyanti; ye pamattā yathā matā.
- 21. Vigilance is the way to Deathless. Negligence is the path to death. Those that are vigilant do not die. Those that are negligent are like unto the dead.
 - 22. Etaŋ visesato ñatvā appamādamhi paṇḍitā, appamāde pamodanti ariyānaŋ gocare ratā.
- 22. Understanding this distinction of the vigilance, the wise rejoice therein, taking delight in the ways of the Noble.
 - 23. Te jhāyino sātatikā niccaŋ daļhaparakkamā phusanti dhīrā nibbāṇaŋ yogakkhemaŋ anuttaraŋ.
- 23. These wise ones, given to meditation and recollectedness, ever persevering, realise *nibbāna*, which is supreme and free of all bonds.
 - 24. Uṭṭhānavato satimato sucikammassa nisammakārino saññatassa ca dhammajīvino appamattassa yaso' bhivaḍḍhati.
- 24. Whosoever is energetic, mindful, pure in conduct, discriminating, self-restrained, righteous of life, vigilant,—the fame of such an one continually increases.

- 25. Uṭṭhānen' appamādena saññamena damena ca dīpaŋ kayirātha medhāvī yaŋ ogho nābhikīrati.
- 25. By diligence, vigilance, discipline, and self-mastery, let the wise man make (for himself an) island that no flood can overcome.
 - 26. Pamādam anuyunjanti bālā dummedhino janā; appamādan ca medhāvī dhanan seṭṭhan va rakkhati.
- 26. Fools of their foolishness give themselves over to negligence, but the wise man keeps watch over his vigilance as over his chief treasure.
 - 27. Mā pamādam anuyuñjetha; mā kāmarati-santhavaŋ.

 Appamatto hi jhāyanto pappoti vipulaŋ sukhaŋ.
- 27. Give not yourselves unto negligence; have no intimacy with sensuous delights. The vigilant, meditative person attains much happiness.
 - 28. Pamādaŋ appamādena yadā nudati paṇḍito paññāpāsādam āruyha asoko sokiniŋ pajaŋ pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.
- 28. When the wise man casts away wantonness by vigilance, this sorrowless warrior, ascending the palace of wisdom, looks down upon sorrow-laden, ignorant mankind, as a mountaineer looks down upon those in the valley.

- 29. Appamatto pamattesu suttesu bahujāgaro abalassaŋ va sīghasso hitvā yāti sumedhaso.
- 29. Vigilant among the negligent, wide-awake among those asleep, the wiseman advances like a swift horse leaving a weak nag behind.
 - 30. Appamādena Maghavā devānan seṭṭhatan gato. Appamādan pasansati; pamādo garahito sadā.
- 30. By vigilance it was that Indra attained chief place among the gods. Earnestness is ever praised; wantonness is ever despised.
 - 31. Appamādarato bhikkhu pamāde bhayadassivā sañnojanan anun thūlan dahan aggī va gacchati.
- 31. The monk whose delight is in vigilance, who looks with fear on negligence, advances like fire, burning all fetters, small and great.
 - 32. Appamādarato bhikkhu pamāde bhayadassivā abhabbo parihānaya, nibbāṇass'eva santike.
- 32. The monk whose delight is in vigilance, who looks with fear on negligence, is not liable to fall; he is in the presence of $nibb\bar{a}na$.

3. CITTAVAGGA. THE MIND

- 33. Phandanan capalan cittan durakkhan dunnivārayan ujun karoti medhāvī usukāro va tejanan.
- 33. This fickle, unsteady mind, difficult to guard, difficult to control, the wise man makes straight, as the fletcher straightens the arrow.
 - 34. Vārijo va thale khitto okamokata ubbhato pariphandat'idan cittan māradheyyan pahātave.
- 34. As the fish drawn from its watery abode and thrown upon the land, quivers and throbs, so quivers and throbs the mind while forsaking the realm of Māra.¹
 - 35. Dunniggahassa lahuno yattha-kāmanipātino cittassa damatho sādhu; cittaŋ dantaŋ sukhāvahaŋ.
- 35. Hard to control, unstable is this mind; it flits wherever it list. Good is it to subdue the mind. A subdued mind brings happiness.
 - 36. Sududdasan sunipunan yattha kāmanipātinan cittan rakkhetha medhāvī; cittan guttan sukhāvahan.
- 36. Difficult to grasp, exceedingly subtle is this mind. It is ever in quest of delight. Let the wise man keep watch over it. A guarded mind brings happiness.

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

- 37. Dūrangaman ekacaran asarīran guhāsayan ye cittan saññamessanti, mokkhanti mārabandhanā.
- 37. Wandering afar, solitary, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the shackles of Māra.
 - 38. Anavaṭṭhita-cittassa saddhammaŋ avijānato pariplava-pasādassa paññā na paripūrati.
- 38. He whose mind is inconstant, he who knows not the Good Teaching, he whose confidence wavers,—the wisdom of such a one never comes to fullness.
 - 39. Anavassuta-cittassa ananvāhata-cetaso puñña-pāpa-pahiṇassa natthi jāgarato bhayaŋ.
- 39. Fear there is none in the man who is vigilant, whose mind is clean of craving and who has discarded both good and evil.
 - 40. Kumbhūpaman kāyam iman viditvā, nagarūpaman cittam idan thapetvā, yodhetha māran paññāvudhena; jitañ ca rakkhe, anivesano siyā.
- 40. Perceiving this body to be fragile as a pot and fortifying the mind as though it were a city, let a man attack Māra with the weapon of wisdom; he should guard what he has won, and be without attachment.

- 41. Aciran vat'ayan kāyo paṭhavin adhisessati, chuddho apeta-viññāṇo niratthan va kaliṅgaran.
- 41. Soon will this body lie stretched upon the ground, unheeded, devoid of consciousness, even as a useless log of wood.
 - 42. Diso disaŋ yaŋ taŋ kayirā, verī vā pana verinaŋ, micchā paṇihitaŋ cittaŋ pāpiyaŋ¹ naŋ tato kare.
- 42. Whatever harm a foe may do to a foe, or a hater to a hater,—a wrongly-directed mind may do one even greater harm.
 - 43. Na taŋ mātā-pitā kayirā, aññe vā pi ca ñātakā, sammāpaṇihitaŋ cittaŋ seyyaso naŋ tato kare.
- 43. Neither mother, nor father, nor any other relative can do a man such good as is wrought by a rightly-directed mind.

4. PUPPHAVAGGA. THE FLOWERS

- 44. Ko iman pathavin vijessati yamalokañ ca iman sadevakan? Ko dhammapadan sudesitan kusalo puppham iva pacessati?
- 44. Who shall conquer this earth and the realm of Yama with its deities? Who shall skilfully put together the well-taught verses of the Doctrine, like an expert a garland?

^{1.} This appears as $p\bar{a}piyo$ in almost all printed texts, but according to the commentary the adopted reading seems preferable.

- 45. Sekho pathavin vijessati, yamalokañ ca iman sadevakan. Sekho dhammapadan sudesitan kusalo puppham iva pacessati.
- 45. The Learner (of the True Path) shall conquer this world and the realm of Yama together with its deities. The Learner shall skilfully put together the verses of the true Doctrine even as an expert garland-maker would collect flowers.
 - 46. Pheṇūpamaŋ kāyam imaŋ viditvā, marīcidhammaŋ abhisambudhāno, chetvāna Mārassa papupphakāni adassanaŋ maccurājassa gacche.
- 46. Perceiving this body to be similar unto foam, and comprehending its mirage-nature, plucking out the flower-tipped arrows of Māra, let him go beyond the sight of the Lord of Death.
 - 47. Pupphāni h'eva pacinantaŋ byāsattamanasaŋ naraŋ suttaŋ gāmaŋ mahogho va maccu ādāya gacchati.
- 47. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted,—death carries him away as a great flood a sleeping village.
 - 48. Pupphāni h'eva pacinantaŋ byāsattamanasaŋ naraŋ atittaŋ yeva kāmesu antako kurute vasaŋ.
- 48. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted, and who is insatiate in desires,—him the destroyer brings under his sway.

- 49. Yathā pi bhamaro pupphaŋ vaṇṇa-gandhaŋ aheṭhayaŋ paleti rasam ādāya, evaŋ gāme munī care.
- 49. As the bee takes honey from the flower, leaving its colour and fragrance unharmed, so let the monk go about the village.
 - 50. Na paresaŋ vilomāni, na paresaŋ katākataŋ; attano va avekkheyya katāni akatāni ca.
- 50. One should not regard the faults of others, things done and left undone by others. One should rather consider what by onself is done or left undone.
 - 51. Yathā pi ruciran pupphan vaṇṇavantan agandhakan, evan subhāsitā vācā aphalā hoti akubbato.
- 51. As a beautiful flower that is brilliant of hue but yeilds no fragrance, even so fruitless is the well-spoken word of one who does not practise it.
 - 52. Yathā pi ruciran pupphan vaṇṇavantan sagandhakan evan subhāsitā vācā saphalā hoti kubbato.
- 52. As a flower that is lovely, colourful, and fragrant, even so fruitful is the well-spoken word of one who practises it.

- 53. Yathā pi puppharāsimhā kayirā mālāguņe bahū, evan jātena maccena kattabban kusalan bahun.
- 53. As from a heap of flowers many a garland may be made, so many good deeds should be done by a man born in this world.
 - 54. Na pupphagandho paṭivātam eti, na candanaŋ tagara-mallikā vā; satañ ca gandho paṭivātam eti; sabbā disā sappuriso pavāti.
- 54. The fragrance of flowers, of sandal-wood, of tagara-plant¹ or jasmine, is not wafted against the wind; but the fragrance of good men is wafted against the wind. The virtuous man diffuses fragrance in all directions.
 - 55. Candanan, tagaran vā pi, napplan, atha vassikī, etesan gandhajātānan sīlagandho anuttaro.
- 55. Sandal-wood, tagara-plant, water-lily, wild jasmine,—of all these kinds of fragrance, the fragrance of virtue is by far the best.
 - 56. Appamatto ayan gandho yā' yan tagara-candanī, yo ca sīlavatan gandho vāti devesu uttamo.
- 56. Faint is this fragrance of tagara and sandal; but the excellent fragrance of virtue ascends to the deva worlds (or blows even amongst the devas).

^{1. &#}x27;The shrub Tabernaemontna coronaria, and a fragrant powder of perfume obtained from it'. P.T.S. Dictionary.

- 57. Tesaŋ sampannasīlānaŋ appamāda-vihārinaŋ sammadaññā-vimuttānaŋ Māro maggaŋ na vindati.
- 57. Māra finds not the path of those who are perfect in virtue, abidingly vigilant, and delivered through perfect wisdom.
 - 58. Yathā saṅkāradhānasmiŋ ujjhitasmiŋ mahāpathe padumaŋ tattha jāyetha sucigandhaŋ manoramaŋ,
 - 59. evaŋ saṅkāra-bhūtesu andhabhūte puthujjane atirocati paññāya Sammāsambuddha-sāvako.
- 58, 59. As on a mass of refuse, thrown by the roadside, springs up a sweet-smelling, charming lily so among the mass of blind worldlings, who are like unto rubbish, a disciple of the fully Enlightened One outshines in wisdom.

5. BĀLAVAGGA. THE FOOL

- 60. Dīghā jāgarato ratti; dīghaŋ santassa yojanaŋ; dīgho bālānaŋ saŋsāro saddhammaŋ avijānataŋ.
- 60. Long is the night to the wakeful; long is the league to the weary; long is the circle of rebirths to fools that know not the sublime Truth.

- 61. Carañ ce nādhigaccheyya seyyaŋ sadisam attano, ekacariyaŋ daļhaŋ kayirā; natthi bāle sahāyatā.
- 61. If a seeker should not find a companion who is better or equal, he should resolutely pursue the solitary course, there is no fellowship with the fool.
 - 62. Puttā m'atthi, dhanam m'atthi, iti bālo vihaññati; attā hi attano natthi.

 Kuto puttā? Kuto dhanaŋ?
- 62. 'I have sons, I have wealth', so thinks the fool and is troubled. Verily, he himself is not of his own. Whence sons? Whence wealth?
 - 63. Yo bālo maññatī bālyaŋ paṇḍito vā pi tena so. Bālo ca paṇḍitamānī sa ve bālo ti vuccati.
- 63. The fool aware of his folly, in so far is wise. But the fool who thinks himself wise, is called a fool indeed.
 - 64. Yāvajīvam pi ce bālo paņditan payirupāsati na so dhamman vijānāti, dabbī sūparasan yathā.
- 64. Though all his life a fool associates with a wise man, he yet remains ignorant of the Truth, as the spoon of the flavour of the soup.

- 65. Muhuttam api ce viññū paṇḍitaŋ payirupāsati, khippaŋ dhammaŋ vijānāti jivhā sūparasaŋ yathā.
- 65. Though, for a moment only, an intelligent person associates with a wise man, speedily he learns the Truth as the tongue the flavour of the soup.
 - 66. Caranti bālā dummedhā amitten'eva attanā karontā pāpakaŋ kammaŋ yaŋ hoti kaṭukapphalaŋ.
- 66. The foolish, the univise behave to themselves as enemies, doing evil-deeds the fruit whereof is bitter.
 - 67. Na taŋ kammaŋ kataŋ sādhu yaŋ katvā anutappati; yassa assumukho rodaŋ vipākaŋ paṭisevati.
- 67. That deed is not well done which, being done, one afterwards repents, and the fruit whereof is received with tears and lamentations.
 - 68. Tañ ca kamman katan sādhu yan katvā nānutappati, yassa patīto sumano vipākan patisevati.
- 68. Well done is that deed which, done, brings no regret; the fruit whereof is received with delight and satisfaction.

- 69. Madhuŋ va maññatī bālo
 yāva pāpaŋ na paccati;
 yadā ca paccatī pāpaŋ
 atha bālo dukkhaŋ nigacchati.
- 69. 'It is sweet as honey', thinks the fool while as yet the evil has not ripened. But when the evil ripens, the fool comes to grief.
 - 70. Māse māse kusaggena bālo bhuñjetha bhojanan, na so saṅkhāta-dhammānan kalan agghati soļasin.
- 70. Month after month, a fool may eat his food from the tip of a blade of Kusa-grass; but his worth is not the sixteenth part of those who have comprehended the Truth.
 - 71. Na hi pāpaŋ kataŋ kammaŋ sajju khīraŋ va muccati; dahaŋ taŋ bālam anveti bhasmacchanno va pāvako.
- 71. Evil that is done does not immediately bear fruit as milk comes out at once (from the nipple or teat when sucked by a young one¹); it follows the fool like a smouldering spark that at last breaks out into flame.

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

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

- 72. Yāvad eva anatthāya ñattaŋ bālassa jāyati; hanti bālassa sukkaŋsaŋ muddham assa vipātayaŋ.
- 72. Verily, the fool gains knowledge only for his ruin. It destroys his good actions while cleaving his head, (i.e. his wisdom).
 - 73. Asataŋ bhāvanam iccheyya, purekkhārañ ca bhikkhusu, āvāsesu ca issariyaŋ, pūjā parakulesu ca.
- 73. The fool desires undue reputation, precedence among monks, authority over dwellings, and offerings in the families about.
 - 74. Mam'eva katam maññantu gihī pabbajitā ubho; mam'eva ativasā assu kiccākiccesu kismici.
 Iti bālassa saṅkappo icchā māno ca vaḍḍhati.
- 74. Let the laymen and the monks both think highly of what I have done. In every work, great or small, let them follow me', such is the aspiration of the fool; his self-seeking and pride increase.

- 75. Aññā hi lābhūpanisā; aññā nibbāṇagāminī. Evam etaŋ abhiññāya bhikkhu Buddhassa sāvako sakkāraŋ nābhinandeyya, vivekam anubrūhaye.
- 75. That which brings gain is one thing; another is the way that which leads to nibbāna. Thus understanding, let the monk, the disciple of the Awakened One, take no delight in the homage of men, but give himself over to solitude.

6. PANDITAVAGGA. THE WISE

- 76. Nidhīnaŋ va pavattāraŋ yaŋ passe vajjadassinaŋ niggayha-vādiŋ medhāviŋ tādisaŋ paṇḍitaŋ bhaje.
 Tādisaŋ bhajamānassa seyyo hoti, na pāpiyo.
- 76. Should one see a wise man, who, as if indicating a hidden treasure, points out faults and reproves, let one associate with such a wise person. Well is it, not ill, to cultivate the acquaintance of such a one.
 - 77. Ovadeyy'anusāseyya, asabbhā ca nivāraye, sataŋ hi so piyo hoti; asataŋ hoti appiyo.
- 77. Let him admonish, exhort, and shield one from wrong; he is dear to the righteous, but detectable to the unrighteous.

- 78. Na bhaje pāpake mitte; na bhaje purisādhame; bhajetha mitte kalyāņe; bhajetha purisuttame.
- 78. Associate not with evil companions; seek not the fellowship of the low. Consort with good companions; seek the fellowship of noble men.
 - 79. Dhammapītī sukhaŋ seti vippasannena cetasā.
 Ariyappavedite dhamme sadā ramati paṇḍito.
- 79. He who imbibes the Teaching lives happily with the mind at rest. The wise man ever delights in the Dhamma made known by the Noble.
 - 80. Udakan hi nayanti nettikā; usukārā namayanti tejanan; dārun namayanti tacchakā; attānan damayanti paṇḍitā.
- 80. Irrigators conduct water (where they will); fletchers shape the shafts; carpenters bend the wood (according to their will); the wise control themselves.
 - 81. Selo yathā ekaghano vātena na samīrati, evaŋ nindā-pasaŋsāsu na samīñjanti paṇḍitā.
- Even as a solid rock is unshaken by the wind, to do the wise remain unmoved by praise or blame.

- 82. Yathā pi rahado gambhīro vippasanno anāvilo, evaņ dhammāni sutvāna vippasīdanti paṇḍitā.
- 82. Even as a lake, deep, extremely clear and unperturbed, so come the wise to Clearness (i.e. freedom from stains), having hearkened to the Teaching.
 - 83. Sabbattha ve sappurisā cajanti; na kāmakāmā lapayanti santo. Sukhena phuṭṭhā atha vā dukhena n'uccāvacaŋ paṇḍitā dassayanti.
- 83. The good renounce lusting for everything; the saintly do not speak hankering after delights. Touched now by pleasure, now by pain, the wise exhibit neither elation nor depression.
 - 84. Na attahetu, na parassa hetu, na puttam icche, na dhanaŋ, na raṭṭhaŋ; na iccheyy'adhammena samiddhim attano, sa sīlavā paññavā dhammiko siyā.
- 84. Neither for the sake of one's self nor for the sake of another should one desire sons, wealth or kingdom. One should not desire one's success by unjust means. Such a one is indeed virtuous, wise, and righteous.
 - 85. Appaķā te manussesu ye janā pāragāmino. Ath'āyaŋ itarā pajā tīram evā'nudhāvati.
 - 85. Few among men are they who cross to the further shore. The others, the bulk of men, run up and down the hither bank.

- 86. Ye ca kho sammadakkhāte dhamme dhammānuvattino, te janā pāram essanti maccudheyyan suduttaran.
- 86. Those men who conform themselves to the Teaching that has been well expounded,—they among mortals will get across the realm of Death, escape from which is very difficult.
 - 87. Kanhan dhamman vippahāya sukkan bhāvetha paṇḍito.
 Okā anokan āgamma viveke yattha dūraman,
 - 88. tatrā'bhiratim iccheyya hitvā kāme akiñcano pariyodapeyya attānaŋ cittaklesehi paṇḍito.
- 87, 88. Forsaking the ways of darkness¹ let the wise man follow the ways of light.² Coming from home to homelessness, he should seek great delight in solitude which is hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself from the defilements of the mind.

^{1.} Evil deeds.

^{2.} Good deeds.

- 89. Yesan sambodhi-aṅgesu sammā cittan subhāvitan, ādāna-paṭinissagge anupādāya ye ratā, khīṇāsavā jutīmanto te loke parinibbutā.
- 89. They whose minds are trained to perfection in the Factors of Enlightenment, they who, without hankering, delight in the renunciation of attachment,—these, corruption free, radiant ones, have attained nibbāno even in this life.

7. ARAHANTAVAGGA. THE WORTHY

- 90. Gataddhino visokassa vippamuttassa sabbadhi sabba-ganthappahīṇassa parilāho na vijjati.
- 90. For him, who has completed the journey, who is sorrowless, wholly set free, and rid of all bonds,—to such an one the fever of passions exists not.
 - 91. Uyyuñjanti satīmanto, na nikete ramanti te; haŋsā va pallalaŋ hitvā okamokaŋ jahanti te.
- 91. Those mindful, who strive themselves, taking no pleasure in dwelling places, like swans that abandon their lake, leave home after home behind.

- 92. Yesan sannicayo natthi, ye pariññāta-bhojanā, suññato animitto ca vimokkho yesa¹ gocaro, ākāse'va sakuntānan gati tesan durannayā.
- 92. Those who do not accumulate (karmic actions or requisites), reflect well over their food, and whose abode is the freedom that comes of perceiving how all is empty and unsubstantial, their track is hard to trace, like that of birds in the air.
 - 93. Yass'āsavā parikkhīņā, āhāre ca anissito, suññato animitto ca vimokkho yassa gocaro, ākāse'va sakuntānaŋ padaŋ tassa durannayaŋ.
- 93. He whose corruptions are destroyed, who cares naught for food, whose abode is emancipation through voidness and unsubstantiality,—his path cannot be traced, like that of birds in the air.
 - 94. Yass'indriyānī samathaŋ gatāni assā yathā sārathinā sudantā, pahīṇamānassa anāsavassa devā pi tassa pihayanti tādino.
- 94. He whose senses are mastered like horses well under their drivers' control, who is purged of pride, free from passions,—such a steadfast one even Devas hold dear.

^{1.} Many texts have yassa; one has yesa \dot{m} ; it is better to have this form, with elided— \dot{m} , as an euphonic change.

- 95. Paṭhavīsamo no virujjhati, indakhīlūpamo tādi subbato rahado va apeta-kaddamo saŋsārā na bhavanti tādino.
- 95. Like the earth, the steadfast and cultured person resents not; he is firm as the strong post at the middle of a city gate; he is pure like a lake where there is no mud;—to such a one life's wanderings are no more.
 - 96. Santaŋ tassa manaŋ hoti, santā vācā ca kamma ca, sammadaññā vimuttassa upasantassa tādino.
- 96. Tranquil is the thought, tranquil the word and deed of him who, rightly knowing, is wholly freed, perfectly peaceful and equipoised.
 - 97. Assaddho akataññū ca sandhicchedo ca yo naro hatāvakāso vantāso sa ve uttamaporiso.
- 97. The man who is not credulous, who knows the unmade, who has severed all ties, who has put an end to the occasion (of good and evil), who has vomitted all desires, verily he is the greatest of men.
 - 98. Gāme vā yadi vā'raññe ninne vā yadi vā thale yatthā'rahanto viharanti, taŋ bhūmi-rāmaṇeyyakaŋ.²
- 98. Be it in village or in forest, in vale or on hill, wheresoever the Arahants dwell, delightful, indeed, is that place.

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

^{2.} Many text have this as bhūmim rāma—.

- 99. Ramaņīyani araññāni yattha na ramatī jano, vītarāgā ramissanti; na te kāmagavesino.
- 99. Delightful are the forests where worldlings find no pleasure. There the passionless will find delight, for they seek no sensual pleasures.

8. SAHASSAVAGGA. THE THOUSANDS

- 100. Sahassam api ce vācā anattha-pada-saŋhitā ekaŋ atthapadaŋ seyyo yaŋ sutvā upasammati.
- 100. Better than a thousand words devoid of meaning is one word charged with meaning, hearing which one is pacified.
 - 101. Sahassam api ce gāthā anatthapada-saŋhitā, ekaŋ gāthāpadaŋ seyyo yaŋ sutvā upasammati.
 - 101. Better than a thousand verses, devoid of meaning, is one verse (charged with meaning), hearing which one is pacified.
 - 102. Yo ca gāthāsataŋ bhāse anatthapada-saŋhitā, ekaŋ dhammapadaŋ seyyo yaŋ sutvā upasammati.
 - 102. Though one should utter a hundred verses devoid of meaning, better is one line of stanza, hearing which one is pacified.

- 103. Yo sahassan sahassena sangāme mānuse jine, ekañ ca jeyya attānan sa ve sangāmajuttamo.
- 103. Though one should conquer in battle thousands and thousands of men, yet he is the noblest victor who would conquer himself.
 - 104. Attā have jitan seyyo, yā c'āyan itarā pajā; attadantassa posassa niccan saññatacārino.
 - 105. N'eva devo, na gandhabbo na Māro saha Brahmunā, jitaŋ apajitaŋ kayirā tathārūpassa jantuno.
- 104, 105. Better truly is it to overcome oneself than to overcome others. Neither a god, nor an angel, nor Māra, nor Brahma could turn into defeat the victory of such a person who is self-mastered and ever restrained in conduct.
 - 106. Māse māse sahassena yo yajetha sataŋ samaŋ, ekañ ca bhāvitattānaŋ muhuttam api pūjaye, sā yeva pūjanā seyyo, yañ ce vassasataŋ hutaŋ.
- 106. If month after month for a hundred years one should offer sacrifices by the thousands, and if for a single moment one should do reverence to the self-controlled, such reverence is better than a century of sacrifice.

- 107. Yo ce vassasataŋ jantu aggiŋ paricare vane, ekañ ca bhāvitattānaŋ muhuttam api pūjaye, sā yeva pūjanā seyyo yañ ca vassasataŋ hutaŋ.
- 107. Though, for a century, a man should attend to the sacrificial fire in the forest, yet, if only for a moment he would honour a saint who is self-controlled,—that honour is, indeed, better than that sacrifice a hundred years long.
 - 108. Yan kiñci yiṭṭhan va hutan va loke sanvaccharan yajetha puññapekho, sabbam pi tan na catubhāgam eti abhivādanā ujjugatesu seyyo.
- 108. Whatsoever oblations and sacrifices one might offer in the course of a whole year, seeking for merit thereby, all that would not amount to a fourth part of the merit received by honouring the Upright, which is excellent.
 - 109. Abhivādanasīlissa niccaņ vaddhāpacāyino cattāro dhammā vaddhanti: āyu, vaṇṇo, sukhaŋ, balaŋ.
- 109. In him who is ever inclined to honour and respect elders, these four things are increased: (length of) age, beauty, happiness and strength.

- 110. Yo ce vassasataŋ jīve dussīlo asamāhito, ekāhaŋ jīvitaŋ seyyo sīlavantassa jhāyino.
- 110. Better than a hundred years lived viciously and uncontrolled, is a single day lived virtuously and meditative.
 - 111. Yo ce vassasataŋ jīve duppañño asamāhito, ekāhaŋ jīvitaŋ seyyo paññavantassa jhāyino.
- 111. Though one should live a hundred years, with no true insight and self-control, yet better, indeed, is the single day's life of one who is wise and meditative.
 - 112. Yo ce vassasataŋ jīve kusīto hīnavīriyo ekāhaŋ jīvitaŋ seyyo viriyam ārabhato daļhaŋ.
- 112. Better than a hundred years lived sluggishly and inactive is a single day lived strenuously and resolute.
 - 113. Yo ce vassasataŋ jīve apassaŋ udayavyayaŋ ekāhaŋ jīvitaŋ seyyo passato udayabbayaŋ.
- 113. Better than a hundred years lived unperceiving of the rise and fall of things, is a single day lived in perception of how all things arise only to pass away again.

- 114. Yo ce vassasataŋ jīve apassaŋ amataŋ padaŋ, ekāhaŋ jīvitaŋ seyyo passato amataŋ padaŋ.
- 114. Better than a hundred years lived without seeing the Deathless, is a single day lived beholding the Deathless.
 - 115. Yo ce vassasataŋ jīve apassaŋ dhammam uttamaŋ ekāhaŋ jīvitaŋ seyyo passato dhammam muttamaŋ.
- 115. Better than a hundred years lived blind to the Truth Supreme, is a single day lived beholding the Truth Supreme.

9. PAPAVAGGA. EVIL

- 116. Abhittharetha kalyāņe;pāpā cittaŋ nivāraye.Dandhaŋ hi karoto puññaŋpāpasmiŋ ramatī mano.
- 116. Make haste in doing good; check your mind from evil. Whosoever is backward in doing good, his mind delights in evil.
 - 117. Pāpañ ce puriso kayirā, na taŋ kayirā punappunaŋ; na tamhi chandaŋ kayirātha; dukkho pāpassa uccayo.
- 117. Should a person commit evil, he should not do it again and again; let him not turn the desires of his heart thereto. Painful is the heaping up of evil.

- 118. Puññañ ce puriso kayirā kayirāth'etan punappunan; tamhi chandan kayirātha. Sukho puññassa uccayo.
- 118. If a man should do that which is good, let him do it again and again; let him turn the desires of his heart thereto. Blissful is the accumulation of good.
 - 119. Pāpo pi passatī bhadraŋ yāva pāpaŋ na paccati; yadā ca paccatī pāpaŋ atha pāpo pāpāni passati.
- 119. It is well with the doer of evil while as yet his evil is not ripe. But when his evil bears fruit, then he sees the evil results
 - 120. Bhadro pi passatī pāpaŋ
 yāva bhadraŋ na paccati;
 yadā ca paccatī bhadraŋ
 atha bhadro bhadrāni passati.
- 120. It is ill, perhaps, with the doer of good while as yet his good is not ripe. But when it bears fruit, then he sees the happy results.
 - 121. Mā'ppamañnetha pāpassa 'na man tan āgamissati'; udabindu-nipātena udakumbho pi pūrati. Pūrati bālo pāpassa thoka-thokam pi ācinan.
- 121. Think not lightly of evil, saying: 'It will not come to me'. Even a water-pot is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil.

- 122. Mā'ppamañnetha punnassa 'na man tan āgamissati 'udabindu-nipātena udakumbho pi pūrati; pūrati dhīro punnassa thoka-thokam pi ācinan.
- 122. Think not lightly of good, saying, 'It will not come to me'. Drop by drop is the water-pot filled; likewise the wise man, gathering little by little, fills himself with good.
 - 123. Vāṇijo va bhayaŋ maggaŋ appasattho mahaddhano, visaŋ jīvitukāmo va, pāpāni parivajjaye.
- 123. Just as a merchant, with a small escort and great wealth, avoids a perilous path, or just as one desiring to live avoids poison, even so should one shun evil.
 - 124. Pāṇimhi ce vaṇo n'āssa, hareyya pāṇinā visaŋ; n'ābbaṇaŋ visam anveti; natthi pāpaŋ akubbato.
- 124. If one has no wound on one's hand, one may handle poison. The unwounded hand is not subjected to poison. There is no ill for him who does no wrong.
 - 125. Yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa, tam eva bālaŋ pacceti pāpaŋ sukhumo rajo paṭivātaŋ va khitto.
- 125. Whosoever offends an innocent person, pure and guiltless, his evil comes back on himself like fine dust thrown against the wind.

- 126. Gabbham eke uppajjanti; nirayan pāpakammino; saggan sukatino¹ yanti; parinibbanti anāsavā.
- 126. Some are born in the womb; the evildoers are born in hell; the well-doing go to the heaven-world; the undefiled ones become extinct.
 - 127. Na antalikkhe, na samuddamajjhe, na pabbatānaŋ vivaraŋ pavissa, na vijjatī so jagatippadeso yattha-ţ-thito mucceyya pāpakammā.
- 127. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is a place to be found where one is safe from evil deeds.
 - 128. Na antalikkhe, na samuddamajjhe, na pabbatānaŋ vivaraŋ pavissa, na vijjatī so jagatippadeso yattha-t-thitaŋ nappasahetha maccu.
- 128. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is found that place where abiding one will not be overcome by death.

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

10. DANDAVAGGA. PUNISHMENT

- 129. Sabbe tasanti daņḍassa, sabbe bhāyanti maccuno; attānaŋ upamaŋ katvā na haneyya, na ghātaye.
- 129. All tremble before punishment; all fear death. Comparing others with oneself, one should not slay, nor cause to slay.
 - 130. Sabbe tasanti daņḍassa; sabbesaŋ jīvitaŋ piyaŋ; attānaŋ upamaŋ katvā na haneyya, na ghātaye.
- 130. All tremble before punishment; to all life is dear; comparing others with one's self, one should not slay, nor cause to slay.
 - 131. Sukhakāmāni bhūtāni yo daṇḍena vihiŋsati, attano sukham esāno pecca so na labhate sukhaŋ.
- 131. Whosoever with a rod molests creatures desirous of happiness, himself seeking happiness, he shall not obtain happiness hereafter.
 - 132. Sukhakāmāni bhūtāni yo daṇḍena na hiŋsati, attano sukham esāno pecca so labhate sukhaŋ.
- 132. Whosoever with a rod molests not creatures desirous of happiness, himself seeking happiness, shall obtain happiness hereafter.

- 133. Mā'voca pharusaŋ kañci;vuttā paṭivadeyyu taŋ.Dukkhā hi sārambhakathā;paṭidaṇḍā phuseyyu taŋ.
- 133. Speak not harsh words to any; those thus addressed will retort to it. Painful indeed is vindicative speech; retribution will come upon you.
 - 134. Sace n'eresi attānaŋ kaŋso upahato yathā, esa pat.o'si nibbānaŋ; sārambho te na vijjati.
- 134. If you silence yourself as a gong that is broken, you have already attained *nibbāna*; contention has no place in you.
 - 135. Yathā daṇḍena gopālo gāvo pājeti¹ gocaraŋ; evaŋ jarā ca maccū ca āyuŋ pājenti¹ pāṇinaŋ.
- 135. As the herdsman with stick drives forth the kine to pasture, so do old age and death drive forth the life of beings.
 - 136. Atha pāpāni kammāni karaŋ bālo na bujjhati; sehi kammehi dummedho aggidaḍḍho va tappati.
- 136. When a fool does wicked deeds he does not realise (their evil nature). By his own deeds the witless one is tormented as if being burnt with fire.

^{1.} Many texts have pācenti.

- 137. Yo dandena adandesu appadutthesu dussati, dasannam aññataran thanan khippam eva nigacchati.
- 137. He who inflicts punishment on those who are harmless, and offends those who are unoffending, he speedily comes to one of these ten states:—
 - 138. Vedanaŋ pharusaŋ, jāniŋ, sarīrassa ca bhedanaŋ, garukaŋ vā pi ābādhaŋ, cittakkhepaŋ va pāpuṇe.
 - 139. Rājato vā upassaggaŋ, abbhakkhānaŋ va dāruṇaŋ, parikkhayaŋ va ñātīnaŋ bhogānaŋ va pabhaṅgutaŋ,¹
 - 140. Atha v'assa agārāni aggī ḍahati pāvako.Kāyassa bhedā duppañño nirayaŋ so upapajjati.
- 138. To grievous bodily pangs, to disaster, to bodily injury, to serious illness, to lunacy, will he come.
- 139. To trouble caused by the government, to grave accusation, or loss of relatives, or destruction of wealth, (will he come).
- 140. His houses will be burnt up with fire; and upon the dissolution of the body, that unwise one will pass to hell.

^{1.} Pabhanguram in many.

- 141. Na naggacariyā, na jaṭā, na paṅkā, n'ānāsakā, thaṇḍilasāyikā vā, rajo ca jallaŋ, ukkuṭikappadhānaŋ sodhenti maccaŋ avitiṇṇakaṅkhaŋ.
- 141. Neither going about naked, nor with matted locks, nor with dust on one's body, neither fasting, nor sleeping on the ground, nor besmearing oneself with ashes or dirt, nor squatting on the heels, can purify a mortal who has not overcome doubts.
 - 142. Alankato ce pi samañ careyya santo danto niyato brahmacārī, sabbesu bhūtesu nidhāya daṇḍaŋ, so brāhmaṇo, so samaṇo, sa bhikkhu.
- 142. Even though he be gaily decked, if yet a man cultivates tranquility of mind, is calm, subdued, destined for the final release and of pure conduct, laying aside the cudgel towards all living beings,—he is a Brahman, a recluse, a monk.
 - 143. Hirīnisedho puriso koci lokasmiŋ vijjati yo nindaŋ appabodhati¹ asso bhadro kasām iva ?
- 143. Is there in all the world any man, who, restrained by modesty, avoids reproach as a thoroughbred horse, the whip?

^{1.} Appabodheti in almost all editions.

- 144. Asso yathā bhadro kasā niviṭṭho ātāpino saŋvegino bhavātha. Saddhāya sīlena ca vīriyena ca samādhinā dhammavinicchayena ca sampannavijjācaraṇā patissatā pahassatha dukkham idaŋ anappakaŋ.
- 144. Like a thoroughbred horse touched by the whip, even so be strenuous and filled with religious emotion. By confidence, virtue, effort, concentration, and investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, leave ye this great suffering behind.
 - 145. Udakan hi nayanti nettikā; usukārā namayanti tejanan dārun namayanti tacchakā attānan damayanti subbatā.
- 145. Irrigators conduct water. Fletchers shape arrows. Carpenters bend wood. The wise master themselves.

11. JARAVAGGA. OLD AGE

- 146. Ko nu hāso? Kim ānando, niccaŋ pajjalite sati?
 Andhakārena onaddhā padīpaŋ na gavessatha?
- 146. What mirth, what pleasure can there be where all is ever burning? Shrouded in darkness, will ye not seek a light?

- 147. Passa cittakatan bimban arukāyan samussitan, āturan bahusankappan yassa natthi dhuvan thiti.
- 147. Behold this beautified image, this heap of accumulated noisomeness, diseased, full of hankerings, which has nothing lasting or stable.
 - 148. Parijinnam idan rūpan roganiddan pabhanguran. Bhijjati pūtisandeho; maranantan hi jīvitan.
- 148. Frail is this body, a nest of disease, and perishable. This putrid mass breaks up. Death is the end of life.
 - 149. Yān'imāni apatthāni alāpūn'eva sārade kāpotakāni aṭṭhīni, tāni disvāna kā rati?
- 149. When like gourds in autumn these grey bones lie scattered all about, what pleasure is there in looking at them?
 - 150. Aṭṭhīnaŋ nagaraŋ kataŋ maŋsa-lohita-lepanaŋ, yattha jarā ca maccū ca māno makkho ca ohito.
- 150. Here is a city built of bones and coated with flesh and blood, wherein are deposited decay, death, pride and jealousy.

- 151. Jīranti ve rājarathā sucittā; atho sarīram pi jaraŋ upeti; satañ ca dhammo na jaraŋ upeti, santo have sabbhi pavedayanti.
- 151. Even the gaily decked royal chariots wear out; surely this body too will go to decay. But the Teaching of the righteous goes not to decay; thus do the righteous make it known to the Good.
 - 152. Appassutā'yam puriso balivaddo va jīvati;¹ maŋsāni tassa vaḍḍhanti; paññā tassa na vaḍḍhati.
- 152. The ignorant man lives like a bull; his bulk increases, but not his wisdom.
 - 153. Anekajāti-saŋsāraŋ sandhāvissaŋ anibbisaŋ gahakārakaŋ gavesanto; dukkhā jāti punnappunaŋ.
- 153. Many a birth have I traversed in this round of lives and deaths, vainly seeking the builder of this house. Sorrowful is repeated birth.
 - 154. Gahakāraka, diṭṭho'si;
 puna gehaŋ na kāhasi.
 Sabbā te phāsukā bhaggā
 gahakūṭaŋ visaṅkhitaŋ.
 Visaṅkhāragataŋ cittaŋ
 taṇhānaŋ khayam ajjhagā.
 - 154. O house-builder, you are seen; never again shall you build the house. All your rafters are broken; your ridge-pole is shattered. My mind is gone to dissolution; I have attained the end of craving.

^{1.} All other texts and the commentary have jirati.

- 155. Acaritvā brahmacariyaŋ, aladdhā yobbane dhanaŋ, jiṇṇa-koñcā va jhāyanti khīṇamacche va pallale.
- 155. Not having led the Holy Life, not having obtained wealth in their youth,—such as these pine away like aged herons in a lake in which there are no fish.
 - 156. Acaritvā brahmacariyaŋ, aladdhā yobbane dhanaŋ, senti cāpā'tikhīṇā va purāṇāni anutthunaŋ.
- 156. They who in youth have not led the life that is best or have not gathered wealth, lie like worn out arrows, pondering over the past actions.

12. ATTAVAGGA. THE SELF

- 157. Attānañ ce piyaŋ jaññā, rakkheyya naŋ surakkhitaŋ; tiṇṇam aññataraŋ yāmaŋ paṭijaggeyya paṇḍito.
- 157. If one knows oneself to be dear (to oneself), let one keep close watch upon oneself. During any of the three watches¹ the wise man should keep vigil.
 - 158. Attānam eva paṭhamaŋ patirūpe nivesaye; ath'aññam anusāseyya; na kilisseyya paṇḍito.
- 158. First establish thyself in the right, then thou mayest admonish others. Let not the wise man give occasion for reproach.

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

- 159. Attānañ ce tathā kayirā yath'aññam anusāsati, sudanto vata dammetha. Attā hi kira duddamo.
- 159. If one shapes oneself according as one admonishes others, thus well-controlled one will have control over others. It is difficult, indeed, to control oneself.
 - 160. Attā hi attano nātho; ko hi nātho paro siyā?

 Attanā va sudantena nāthaŋ labhati dullabhaŋ.
- 160. One oneself is the guardian of oneself; what other guardian would there be? With oneself fully controlled, one obtains a refuge which is hard to gain.
 - 161. Attanā va kataŋ pāpaŋ attajaŋ attasambhavaŋ abhimanthati dummedhaŋ vajiraŋ v'asmamayaŋ maṇiŋ.
- 161. The evil done by oneself, begotten within oneself, produced from oneself, crushes the witless one as the diamond grinds the gem.
 - 162. Yassa accanta-dussīlyaŋ māluvā sālam iv'otthataŋ karoti so tath'attānaŋ yathā naŋ icchatī diso.
- 162. He who is exceedingly corrupt, like a *māluvā* creeper strangling a sal tree, does even to himself that which an enemy would wish for him.

- 163. Sukarāni asādhūni attano ahitāni ca; yaŋ ve hitañ ca sādhū ca taŋ ve paramadukkaraŋ.
- 163. It is easy to do things that are bad and not beneficial to one's self. That which is good and beneficial, that is most difficult to do.
 - 164. Yo sāsanaŋ arahataŋ ariyānaŋ dhammajīvinaŋ paṭikkosati dummedho diṭṭhiŋ nissāya pāpikaŋ phalāni kaṭṭhakass'eva attaghaññāya phallati.
- 164. The foolish man who, on account of false views, scorns the Teaching of the Noble Ones, the Arahants, the righteous of life, he bears the fruits of his own destruction like the bamboo (which bears fruits to its own destruction).
 - 165. Attanā va kataŋ pāpaŋ attanā saṅkilissati; attanā akataŋ pāpaŋ attanā va visujjhati. Suddhi asuddhi paccattaŋ; nāñām añño visodhaye.
- 165. A man defiles himself through his own evil actions; he purifies himself by avoiding evil. Purity and impurity depend on oneself. No one can purify another.

- 166. Attadatthan paratthena bahunā pi na hāpaye; attadattham abhiññāya sakatthapasuto¹ siyā.
- 166. Let one not neglect one's own welfare for the welfare of others, howsoever great the latter may be. Clearly perceiving one's own welfare let one be zealous regarding one's good.

13. LOKAVAGGA. THE WORLD

- 167. Hīnaŋ dhammaŋ na seveyya; pamādena na saŋvase; micchādiṭṭhiŋ na seveyya; na siyā lokavaddhano.
- 167. Do not follow mean things. Dwell not in negligence. Cherish not false views. Be not one of those that linger long in the world.
 - 168. Uttiṭṭhe, na-p-pamajjeyya; dhammaŋ sucaritaŋ care.
 Dhammacārī sukhaŋ seti asmiŋ loke paramhi ca.
- 168. Arise! Be not negligent! Lead a righteous life. The righteous live happily both in this world and in the other.

^{1.} Sadattha pasuto in almost all texts.

- 169. Dhammañ care sucaritaŋ:
 na taŋ duccaritaŋ care.
 Dhammacārī sukhaŋ seti
 asmiŋ loke paramhi ca.
- 169. Lead a righteous life, but not one that is corrupt. The righteous live happily both in this world and in the other.
 - 170. Yathā bubbulakaŋ passe, yathā passe marīcikaŋ, evaŋ lokaŋ avekkhantaŋ maccurājā na passati.
- 170. Look upon the world as a bubble; regard the world as it were a mirage. Thus regarding the world, the Lord of Death finds thee not.
 - 171. Etha, passath'iman lokan cittan rājarathūpaman, yattha bālā visīdanti, natthi saṅgo vijānatan.
- 171. Come, behold this world, similar to an ornamented royal chariot, wherein the fools flounder, but wherein for the wise there is no attachment.
 - 172. Yo ca pubbe pamajjitvā pacchā so na-p-pamajjati, so imaŋ lokaŋ pabhāseti abbhā mutto va candimā.
- 172. Whosoever was negligent before, but afterwards practises vigilance, such a one illumines this world like the moon emerging from a cloud.

- 173. Yassa pāpaŋ kataŋ kammaŋ kusalena pithīyati, so imaŋ lokaŋ pabhāseti abbhā mutto va candimā.
- 173. Whosoever covers over what evil he has done with deeds that are good, he illumines this world like the moon freed from a cloud.
 - 174. Andhabhūto ayaŋ loko, tanuk'ettha vipassati sakunto jālamutto va appo saggāya gacchati.
- 174. Blind is the world; few are they who see (the facts). Like a bird escaping from a net, few are they that go to heaven.
 - 175. Haŋsā'diccapathe yanti; ākāse yanti iddhiyā.
 Nīyanti dhīrā lokamhā jetvā māraŋ savāhiniŋ.
- 175. Swans fly on the path of the sun. Those possessed of supernatural powers pass through the air. The wise go forth out of the world, having conquered Māra and his troops.
 - 176. Ekan dhamman atītassa musāvādissa jantuno vitiņņa-paralokassa natthi pāpan akāriyan.
- 176. There is no evil that cannot be done by a lying person, who has transgressed one precept, and who holds in scorn the world beyond.

- 177. Na ve kadariyā devalokaŋ vajanti; bālā have na-p-pasaŋsanti dānaŋ.

 Dhīro ca dānaŋ anumodamāno ten'eva so hoti sukhī parattha.
- 177. Of a truth, the misers do not go to heaven. Fools do not praise liberality. The wise man, however, rejoices in giving, and thereby becomes happy hereafter.
 - 178. Pathavyā ekarajjena, saggassa gamanena vā, sabbalokādhipaccena sotāpattiphalaŋ varaŋ.
- 178. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

14. BUDDHAVAGGA. THE ENLIGHTENED ONE

- 179. Yassa jitan n'āvajīyati,
 jitam assa no yāti koci loke,
 tan Buddham anantagocaran
 apadan kena padena nessatha
- 179. Whose conquest is not to be undone, whom not even a bit of those conquered passions follows, that Awakened One whose sphere is endless,—by what path will you trace him that Pathless One?

- 180. Yassa jālinī visattikā
 taṇhā natthi kuhiñci netave,
 taŋ Buddham anantagocaraŋ
 apadaŋ kena padena nessatha?
- 180. In whom there is not that entangling, embroiling craving to lead to any life,—that pathless Buddha of unlimited sphere, by what path will you trace?
 - 181. Ye jhānapasutā dhīrā nekkhammūpasame ratā, devā pi tesaŋ pihayanti sambuddhānaŋ satīmataŋ.
- 181. Those wise ones, given to meditation, delighting in the calm of renunciation,—such mindful, wholly awakened ones, even the Gods hold dear.
 - 182. Kiccho manussapaṭilābho; kicchaŋ maccāna jīvitaŋ. Kicchaŋ saddhammasavaṇaŋ. Kiccho Buddhānaŋ uppādo.
- 182. It is difficult to be born as a man; hard is the life of mortals. Difficult is to get opportunity of hearing the Sublime Truth. Difficult is the arising of Awakened Ones.
 - 183. Sabbapāpassa akaraṇaŋ, kusalassa upasampadā, sacitta-pariyodapanaŋ, etaŋ Buddhāna sāsanaŋ.
- 183. Not to do any evil, to cultivate good, to purify one's thoughts,—this is the Teaching of the Buddhas.

- 184. Khantīparaman tapo-titikkhā; nibbāṇan paraman vadanti Buddhā. Na hi pabbajito parūpaghāti samaņo hoti paran vihethayanto.
- 184. The most excellent of ascetic practices is the practice of forbearance. 'Nibbāna is supreme', say the Buddhas. He is not a recluse who harms another; nor is he an ascetic who molests others.
 - 185. Anūpavādo, anūpaghāto, pātimokkhe ca saŋvaro, mattañnutā ca bhattasmiŋ, pantañ ca sayanāsanaŋ, adhicitte ca āyogo, etaŋ Buddhāna sāsanaŋ.
- 185. To speak no ill, to do no harm, to practise restraint in the fundamental precepts, to be moderate in eating, to live alone in a secluded abode, to devote oneself to meditation,—this is the advice of the Buddhas.
 - Na kahāpaṇa-vassena titti kāmesu vijjati; appassādā dukhā kāmā iti viññāya paṇḍito.
 - 187. Api dibbesu kāmeu ratiņ so nādhigacchati; taṇhakkhaya-rato hoti Sammāsambuddha-sāvako.
- 186, 187. Not in a rain of coins is satisfaction of desires to be found. 'Of little sweetness, but painful, are sensual pleasures', knowing thus, the wise man finds no delight even in the heavenly pleasures. The disciple of the Fully Awakened One delights in the destruction of craving.

- 188. Bahū ve saraṇaŋ yanti pabbatāni vanāni ca ārāma-rukkha-cetyāni manussā bhaya-tajjitā.
- 188. Many people, tormented by fear, resort for refuge to hills, woods, groves, trees and shrines.
 - 189. N'etaŋ kho saraṇaŋ khemaŋ;
 n'etaŋ saraṇam uttamaŋ;
 n'etaŋ saraṇam āgamma
 sabbadukkhā pamuccati.
- 189. This refuge is not secure; this is not supreme. Resorting to such a refuge one is not released from all sorrow.
 - 190. Yo ca Buddhañ ca Dhammañ ca Saṅghañ ca saraṇaŋ gato, cattāri ariyasaccāni sammappaññāya passati:
 - 191. dukkhan, dukkhasamuppādan, dukkhassa ca atikkaman, ariyañ c'aṭṭhaṅgikan maggan dukkhūpasama-gāminan,
 - 192. etaŋ kho saraṇaŋ khemaŋ; etaŋ saraṇam uttamaŋ; etaŋ saraṇam āgamma sabbadukkhā pamuccati.
- 190, 191. He who seeks refuge in the Buddha, in His Teaching and His Community of monks, he who sees with right knowledge the four Noble Truths, namely, Suffering, the cause of Suffering, the transcending of Suffering and the Noble Eightfold Path which leads to the cessation of Suffering (192), this indeed is the refuge secure; this is the refuge supreme. Seeking such refuge one is released from all suffering.

- 193. Dullabho purisājañño,
 na so sabbattha jāyati;
 yattha so jāyatī dhīro
 taŋ kulaŋ sukham edhati.
- 193. Hard to find is the Man Supreme; such a one does not take birth everywhere. But where such a wise man is born, that family thrives happily.
 - 194. Sukho Buddhānaŋ uppādo; sukhā saddhammadesanā; sukhā saṅghassa sāmaggi; samaggānaŋ tapo sukho.
- 194. Blessed is the arising of Buddhas; blessed is the preaching of the Noble Doctrine. Blessed is the unity of the Sangha; blessed is the asceticism of the united.
 - 195. Pūjārahe pūjayato
 Buddhe yadi va sāvake
 papañca-samatikkante
 tiṇṇa-soka-pariddave
 - 196. te tādise pūjayato nibbute akutobhaye na sakkā puñnaŋ saṇkhātuŋ idammattan ti¹ kena ci.
- 195, 196. He who reverences those worthy of reverence, whether the Buddhas or their disciples, who have transcended all obstacles, passed beyond the reach of distress and lamentation; he who reverences such peaceful and secure ones,—his merit cannot be measured by anyone as such and such.

^{1:} Imettam' iti in many texts.

15. SUKHAVAGGA. HAPPINESS

- 197. Susukhaŋ vata jīvāma verinesu averino; verinesu manussesu viharāma averino.
- 197. Happy indeed we live, benevolent among those that hate. We live free from hatred amidst hateful men.
 - 198. Susukhaŋ vata jīvāma āturesu anāturā; āturesu manussesu viharāma anāturā.
- 198. Happily we live in good health amongst the ailing; amidst ailing men we dwell in good health.
 - 199. Susukhaŋ vata jīvāma ussukesu anussukā; ussukesu manusresu viharāma anussukā.
- 199. Happily we live not being anxious (for pleasures) amongst them who are anxious. Amidst those who are anxious (for pleasures), we live unanxious.
 - 200. Susukhan vata jīvāma yesan no natthi kiñcanan; pītibhakkhā bhavissāma devā Abhassarā yathā.
- 200. Happily indeed we live, we that call nothing our own. Feeders on joy we shall be even as the Radiant Devas.

- 201. Jayan veran pasavatı; dukkhan seti parājito. Upasanto sukhan seti hitvā jaya-parājayan.
- 201. Conquest begets enmity; the defeated lie down in distress. The peaceful lies down in happiness, giving up both victory and defeat.
 - 202. Natthi rāgasamo aggi;
 natthi dosasamo kali;
 natthi Khandhādisā dukkhā;
 natthi santiparaŋ sukhaŋ.
- 202. There is no fire like lust, no crime like hatred. There is no misery like the constituents of existence, no happiness higher than the Peace of Nibbāna.
 - 203. Jighacchāparamā rogā; sankhāraparamā dukhā; etan natvā yathābhūtan nibbāṇan paraman sukhan.
- 203. Hunger is the worst of diseases; component existence is the worst of distresses; knowing this as it really is (the wise realise), Nibbāna, the highest bliss.
 - 204. Ārogyaparamā lābhā; santuṭṭhiparamaŋ dhanaŋ: vissāsaparamā ñātī; nibbāṇa paramaŋ sukhaŋ.
- 204. Health is the highest gain; contentment is the greatest riches. A trusty friend is the best kinsman; Nibbāna is the supreme bliss.

- 205. Pavivekarasan pītvā, rasan upasamassa ca, niddaro hoti nippāpo dhammapītirasan piban.
- 205. Having tasted of the sweets of solitude and tranquillity, one becomes woeless and stainless, while imbibing the flavour of the Truth.
 - 206. Sāhu dassanam ariyānaŋ;sannivāso sadā sukho.Adassanena bālānaŋniccam eva sukhī siyā.
- 206. Good is it to behold the Noble Ones; to dwell with them is happiness. One will be ever happy by not seeing fools.
 - 207. Bālasaṅgatacārī hi dīgham addhāna socati. Dukkho bālehi saŋvāso amitten'eva sabbadā. Dhīro ca sukhasaŋvāso ñātīnaŋ va samāgamo.
- 207. Frequenting the company of fools, one has cause to grieve for long. Association with fools is ever painful as with a foe. To dwell together with the wise is happiness, like meeting with kinsfolk.

Tasmā hi:—

- 208. Dhīrañ ca paññañ ca bahussutañ ca dhorayhasīlaŋ vatavantam āriyaŋ, taŋ tādisaŋ sappurisaŋ sumedhaŋ bhajetha nakkhatta-pathaŋ va candimā.
- 208. Therefore verily—associate him, the intelligent, wise, learned, dutiful, noble, who bears the yoke of virtue. Follow after such a one who is good and of deep wisdom, as the moon follows the track of stars.

16. PIYAVAGGA. AFFECTIONS

- 209. Ayoge yunjam attānan, yogasmin ca ayojayan, atthan hitvā piyaggāhī pihet'atthānuyoginan.¹
- 209. Devoting oneself to that which should be shunned, not devoting to that which should be associated with, rejecting the real good, and grasping at the pleasant,—he will have cause to envy those who have aimed at the genuinely good.
 - 210. Mā piyehi samāgañchi;appiyehi kudācanaŋ.Piyānaŋ adassanaŋ dukkhaŋ;appiyānañ ca dassanaŋ.
- 210. Seek no intimacy with the beloved, and never with the unbeloved. Not to meet with the pleasant and to meet with the unpleasant is painful.

^{1.} Almost all texts have attānu—.

- 211. Tasmā piyaŋ na kayirātha, piyāpāyo hi pāpako.
 Ganthā tesaŋ na vijjanti yesaŋ natthi piyāppiyaŋ.
- 211. Therefore let naught be dear to thee, for separation from the beloved is painful. There are no bonds for those to whom nothing is dear or unpleasant.
 - 212. Piyato jāyatī soko;
 piyato jāyatī bhayaŋ.
 Piyato vippamuttassa
 natthi soko, kuto bhayaŋ?
- 212. From endearment springs grief; from what is delightful is born fear. To him who is wholly free from endearment there is no grief, whence fear?
 - 213. Pemato jāyatī soko;
 pemato jāyatī bhayaŋ.
 Pemato vippamuttassa
 natthi soko, kuto bhayaŋ?
- 213. From affection springs grief; from affection springs fear. For him who is wholly free from affection there is neither sorrow nor fear.
 - 214. Ratiyā jāyatī soko;
 ratiyā jāyatī bhayaŋ.
 Ratiyā vippamuttassa
 natthi soko, kuto bhayaŋ?
- 214. From attachment springs grief; from attachment springs fear. For him who is wholly free from attachment there is neither grief nor fear.

- 215. Kāmato jāyatī soko;
 kāmato jāyatī bhayaŋ.
 Kāmato vippamuttassa
 natthi soko, kuto bhayaŋ?
- 215. From lust springs grief; from lust springs fear. For him who is wholly free from lust there is neither grief nor fear.
 - 216. Taṇhāya jāyatī soko; taṇhāya jāyatī bhayaŋ. Taṇhāya vippamuttassa natthi soko, kuto bhayaŋ
- 216. From craving springs grief; from craving springs fear. For him who is wholly free from craving there is neither grief nor fear.
 - 217. Sila-dassana-sampannaŋ
 dhammaṭṭhaŋ saccavedinaŋ¹
 attano kamma-kubbānaŋ
 taŋ jano kurute piyaŋ.
- 217. The man who is perfect in virtue and vision, is righteous, and has realised the Truths, who fulfils that which he himself ought to do,—him do people hold dear.
 - 218. Chandajāto anakkhāte manasā ca phuṭo siyā, kāmesu ca appaṭibaddha-citto uddhaŋsoto ti vuccati.
- 218. Ardent in aspiration after the Undeclared (Nibbāna), with mind thrilled (with the Three Noble Fruits), he whose mind is not bound by material pleasures,—such a person is called 'One bound Upstream'.

^{1.} Some editions have saccavādinam.

- 219. Cirappavāsin purisan dūrato sotthim āgatan ñātimittā suhajjā ca abhinandanti āgatan.
- 219. When after a long absence a man comes home safe from a distant journey, kinsfolk and friends rejoice to see him again.
 - 220. Tath'eva katapuññam pi asmā lokā paraŋ gataŋ puññāni patigaṇhanti piyaŋ ñātiŋ va āgataŋ.
- 220. Likewise, his own good deeds will receive the doer who has gone from this world to the next, as kinsmen will receive a dear one on his return.

17. KODHAVAGGA. ANGER

- 221. Kodhañ jahe, vippajaheyya mānaŋ, saññojanaŋ sabbam atikkameyya; taŋ nāmarūpasmiŋ asajjamānaŋ akiñcanaŋ nānupatanti dukkhā.
- 221. One should give up anger, renounce pride, and overcome all fetters. Whosoever clings not to the constituents of existence, and to nothing whatsoever,—sufferings never befall him.
 - 222. Yo ve uppatitan kodhan rathan bhantan va dhāraye, tam ahan sārathin brūmi; rasmiggāho itaro jano.
- 222. Whosoever pulls back rising anger as a driver a rolling chariot—him I call a charioteer; others only hold the reins

- 223. Akkodhena jine kodhan; asādhun sādhunā jine; jine kadariyan dānena; saccena alikavādinan.
- 223. Overcome anger by loving-kindness, evil by good. Conquer the niggardly with liberality, with truth the speaker of falsehoods.
 - 224. Saccan bhane; na kujjheyya; dajjā'ppasmim pi yācito; etehi tīhi ṭhānehi gacche devāna santike.
- 224. Speak the truth; give not way to anger, give of your little to him that asks of you; by these three things one may go to the realm of gods.
 - 225. Ahiŋsakā ye munayo niccaŋ kāyena saŋvutā, te yanti accutaŋ ṭhānaŋ yattha gantvā na socare.
- 225. Those sages who are harmless and ever restrained in body, go to the imperishable state, whither having gone they grieve no more.
 - 226. Sadā jāgaramānānaŋ ahorattānusikkhataŋ nibbāṇaŋ adhimuttānaŋ atthaṅ gacchanti āsavā.
- 226. They who are ever vigilant, train themselves day and night, ever bent upon *nibbāna*,—their defilements fade away.

- 227. Porāṇam etaŋ Atula, n'etaŋ ajjatanām iva; nindanti tuṇhī-m-āsīnaŋ, nindanti bahubhāṇinaŋ; mitabhāṇinam pi nindanti; natthi loke anindito.
- 227. Not only today but from of old has this been so; they blame him who sits silent, they blame him who speaks much, they blame him who speaks in moderation. There is none in the world who is not blamed.
 - 228. Na c'āhu, na ca bhavissati, na c'etarahi vijjati ekantaŋ nindito poso, ekantaŋ vā pasaŋsito.
- 228. There never was and there never will be, nor is there now to be found, one who is altogether blamed or altogether praised.
 - 229. Yañ ce viññū pasansanti anuvicca suve suve, acchiddavuttin medhāvin paññāsīla-samāhitan
 - 230. nekkhan jambonadass'eva ko tan ninditum arahati? Devā pi nan pasansanti Brahmunā pi pasansito.
- 229, 230. If a man is praised by the wise, by those who have observed him day after day,—who is entitled to blame such a person who is flawless of character, wise, endowed with knowledge and virtue, who is like unto a coin made of refined gold? Even devas praise him; even by great Brahma is he praised.

- 231. Kāyappakopaŋ rakkheyya;kāyena saŋvuto siyā.Kāyaduccaritaŋ hitvākāyena sucaritaŋ care.
- 231. Be on your guard against insubordination of body, be controlled in deeds. Forsaking evil ways in deeds, follow right ways in deeds.
 - 232. Vacīpakopaŋ rakkheyya, vācāya saŋvuto siyā; vacīduccaritaŋ hitvā vācāya sucaritaŋ care.
- 232. One should guard against misdeeds caused by speech, one should be controlled in words. Forsaking evil ways in words, one should follow right ways in words.
 - 233. Manopakopan rakkheyya; manasā sanvuto siyā; manoduccaritan hitvā manasā sucaritan care.
- 233. Be on your guard against insubordination of mind, be controlled in thoughts. Forsaking evil ways of thoughts, follow right ways of thoughts.
 - 234. Kāyena saŋvutā dhīrā, atho vācāya saŋvutā, manasā saŋvutā dhīrā; te ve suparisaŋvutā.
- 234. The wise, controlled in deeds, controlled in words, controlled in thoughts,—verily, these are the well-controlled.

18. MALAVAGGA. IMPURITIES

- 235. Paṇḍupalāso va dāni'si; yamapurisā pi ca taŋ upaṭṭhitā; uyyogamukhe ca tiṭṭhasi; pātheyyam pi ca te na vijjatı.
- 235. Like a withered leaf are you now; Death's messengers wait for you. You stand on the eve of your departure, and provision for your journey you have none.
 - 236. So karohi dīpam attano, khippaŋ vāyama paṇḍito bhava; niddhantamalo anaṅgaṇo dibbaŋ ariyabhūmim ehisi.
- 236. Make an island or refuge for yourself; strive hard and be wise. Rid of defilement, cleansed of stain, you shall enter the celestial plane of the Nobles.
 - 237. Upanītavayo ca dāni'si; sampayāto'si yamassa santikan; vāso pi ca te natthi antarā, pātheyyam pi ca te na vijjati.
- 237. Your life has come to an end now; you are in the presence of Yama. No halting place is there for you by the way, you have no provision (for your journey).
 - 238. So karohi dīpam attano, khippaŋ vāyama paṇḍito bhava. Niddhantamalo anaṅgaṇo na puna jāti-jaraŋ upehisi.
- 238. Make an island or refuge for yourself; strive hard and be wise. Free from defilement, cleansed of stain, you shall not come again to birth and decay.

- 239. Anupubbena medhāvī thoka-thokaŋ khaṇe khaṇe kammāro rajatass'eva niddhame malam attano.
- 239. By degrees, little by little, from time to time, a wise man should remove his own impurities, as a smith removes the dross of silver.
 - 240. Ayasā va malaŋ samuṭṭhitaŋ tad uṭṭhāya tam eva khādati, evaŋ atidhonacārinaŋ sakakammāni nayanti duggatiŋ.
- 240. As rust, sprung from iron, eats itself away when arisen, even so his own deeds lead the transgressor to the states of woe.
 - 241. Asajjhāyamalā mantā; anuṭṭhānamalā gharā; malaŋ vaṇṇassa kosajjaŋ; pamādo rakkhato malaŋ.
- 241. Lack of repetition is the spoiler of Scriptures. Non-repair is the spoiler of buildings. Sloth is the taint of beauty. Negligence is the taint of a watcher.
 - 242. Malitthiyā duccaritaŋ;
 maccheraŋ dadato malaŋ.
 Malā ve pāpakā dhammā
 asmiŋ loke paramhi ca.
- 242. Misconduct is defilement in woman. Niggardliness is defilement in a giver. Taints, indeed, are all evil things both in this world and in the next.

^{1. &#}x27;Non-exertion is the taint of homes', is the rendering given in one translation. In another: 'Laziness is the spoiler of homes', is given.

- 243. Tato malā malataraŋ avijjā paramaŋ malaŋ ; etaŋ malaŋ pahatvāna nimmalā hotha bhikkhavo.
- 243. A greater taint than these taints, is ignorance, the worst of all taints. Rid yourselves of this one taint, and be taintless, O monks!
 - 244. Sujīvaŋ ahirīkena kākasūrena dhaŋsinā pakkhandinā pagabbhena sankilitthena jīvitaŋ.
- 244. Easy is life for the shameless, who is as impudent as a crow, back-biting, forward, arrogant, and impure of life.
 - 245. Hirīmatā ca dujjīvaŋ niccaŋ sucigavesinā alīnen'appagabbhena suddhājīvena passatā.
- 245. Hard is the life of a modest one who ever seeks after purity, who is strenuous, humble, cleanly of life, and discerning.
 - 246. Yo pāṇam atipāteti, musāvādañ ca bhāsati, loke adinnaŋ ādiyati, paradārañ ca gacchati
 - 247. surāmerayapānañ ca yo naro anuyuñjati, idh'eva-m eso lokasmin mūlaŋ khaṇati attano
- 246, 247. Whosoever in this world destroys life, utters lies, takes what is not given, goes after the wives of others, is addicted to intoxicating drinks, such a one digs up his own roots in this very world.

- 248. Evam bho purisa, jānāhi,
 pāpadhammā asaññatā.
 Mā taŋ lobho adhammo ca
 ciraŋ dukkhāya randhayuŋ.
- 248. Know this, O man, that evil things are uncontrollable. Let not greed and wickedness drag you to protracted misery.
 - 249. Dadāti ve yathāsaddhaŋ yathāpasādanaŋ jano; tattha ce maṅku yo hoti paresaŋ pānabhojane, na so divā vā rattiŋ vā samādhiŋ adhigacchati.
- 249. People give according to their faith or as they are pleased. If one becomes discontent with the food given (or supplied) by others, one will not attain concentration either by day or by night.
 - 250. Yassa c'etaŋ samucchinnaŋ, mūlaghaccaŋ samūhataŋ, sa ve divā vā rattiŋ vā samādhim adhigacchati.
- 250. He in whom such behaviour is extirpated, plucked off completely by the roots, whether by day or by night, such a one attains concentration.
 - 251. Natthi rāgasamo aggi.
 Natthi dosasamo gaho.
 Natthi mohasaman jālan.
 Natthi taṇhāsamā nadī.
- 251. There is no fire like lust. There is no grip like anger. There is no net like delusion. There is no river like craving.

^{1.} A different rendering is given in other translations.

- 252. Sudassaŋ vajjaŋ aññesaŋ, attano pana duddasaŋ. Paresaŋ hi so vajjāni opuṇāti yathā bhusaŋ. Attano pana chādeti kaliŋ va kitavā satho.
- 252. Easy to perceive is the fault of others; one's own, however, is hard to perceive. Like chaff one winnows other's faults; but one's own one conceals as the cheating gambler an unlucky throw.
 - 253. Paravajjānupassissa niccaņ ujjhānasaññino āsavā tassa vaddhanti, ārā so āsavakkhayā.
- 253. He who sees other's faults and is ever irritable,—defilements of such a person grow. Far is he from the end of these baneful things.
 - 254. Ākāse padaŋ natthi; samaṇo natthi bāhire. Papañcābhiratā pajā; nippapañcā Tathāgatā.
- 254. There is no track in the air. There is no saint outside (this Teaching). The race of men delight in what keeps them behind on their journey. The Buddhas have surmounted these obstacles.
 - 255. Ākāse padaŋ natthi.
 Samaṇo natthi bāhire.
 Saṅkhārā sassatā natthi.
 Natthi Buddhānam iñjitaŋ.
- 255. There is no track in the sky. There is no saint outside (this Teaching). There are no conditioned things that are eternal. There is no variableness in the Buddhas.

19. DHAMMATTAVAGGA. THE RIGHTEOUS

- 256. Na tena hoti dhammaṭṭho yen'atthaŋ sahasā naye; yo ca atthaŋ anatthañ ca ubho niccheyya paṇḍito
- 257. asāhasena dhammena samena nayatī pare, dhammassa gutto medhāvī dhammattho ti pavuccati.
- 256, 257. A man is not righteous because he arbitrates hastily. A wise man who investigates both right and wrong, who judges others with due deliberation, with judgement righteous and just, that wise one, guarded of the Teaching, is called 'righteous'.
 - 258. Na tena paṇḍito hoti yāvatā bahu bhāsati; khemī averī abhayo paṇḍito ti pavuccati.
- 258. A man is not wise because he speaks much. He who is comforting, friendly and harmless, is called wise.
 - 259. Na tāvatā dhammadharo yāvatā bahu bhāsati; yo ca appam pi sutvāna dhammaŋ kāyena passati, sa ve dhammadharo hoti yo dhammaŋ nappamajjati.
- 259. He is not versed in the Dhamma merely because he speaks much. He who hears little (of the Teaching), but sees the Truth mentally, and observes it well in deed, he is called 'versed in the Dhamma'.

- 260. Na tena thero hoti yen'assa palitan siro; paripakko vayo tassa; moghajinno ti vuccati.
- 260. A man is not an Elder because his head is grey. He is ripe in age, and he is called 'Old in vain'
 - 261. Yamhi saccañ ca dhammo ca ahiŋsā saññamo damo sa ve vantamalo dhīro thero iti pavuccati.
- 261. In whom are truth, virtue, harmlessness and self-mastery, who is free from defilement, and wise,—he truly is called an Elder.
 - 262. Na vākkaraņamattena vaņņapokkharatāya vā sādhurūpo naro hoti issukī maccharī satho.
- 262. Not by readiness in speech, nor by beauty of complexion, does a man become graceful—should he be jealous, selfish and deceitful.
 - 263. Yassa c'etaŋ samucchinnaŋ mūlaghaccaŋ samūhataŋ, sa vantadoso medhāvī sādhurūpo ti vuccati.
- 263. In whom such behaviour is wholly cut off, uprooted, that wise man, who has cast out impurities, is, indeed, called 'graceful'.

- 264. Na muṇḍakena samaṇo abbato alikam bhaṇaŋ; icchā-lobha-samāpanno samaṇo kim bhavissati?
- 264. The shaven head makes not a man, who is undisciplined and deceitful, an ascetic. How shall he be an ascetic who is full of desire and greed?
 - 265. Yo ca sameti pāpāni aņuŋ-thūlāni sabbaso samitattā hi pāpānaŋ samaņo ti pavuccati.
- 265. Whosoever makes an end of all his evil, small and great,—he is called an ascetic, because he has overcome all evil.
 - 266. Na tena bhikkhu hoti yāvatā bhikkhate pare, vissaŋ dhammaŋ samādāya bhikkhu hoti na tāvatā.
- 266. A man is not a Bhikkhu simply because he goes begging from others. By adopting offensive manners one does not truly become a monk.
 - 267. Yo'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā saṅkhāya loke carati sa ve bhikkhū ti vuccati.
- 267. Herein he who has abandoned both merit and demerit, he who is leading a pure life, he who lives with understanding in this world,—he, indeed, is called a Bhikkhu.

- 268. Na monena munī hoti mūļharūpo aviddasu; yo ca tulaŋ va paggayha varam ādāya paṇḍito
- 269. pāpāni parivajjeti,
 sa munī, tena so munī.
 Yo munāti ubho loke
 muni tena pavuccati.
- 268, 269. Not by silence does one become a sage if one be foolish and untaught. But the wise man who, as if holding a pair of scales, embraces the best and shuns evil, is indeed a sage. For that reason he is a sage. He that understands both worlds is, therefore, called a sage.
 - 270. Na tena ariyo hoti
 yena pāṇāni hiŋsati;
 ahiŋsā sabba-pāṇānaŋ
 ariyo ti pavuccati.
- 270. A man is not noble in that he works harm to living creatures. Whosoever is harmless towards all living beings,—he is called a noble.

- 271. Na sīlabbatamattena bāhusaccena vā puna atha vā samādhilābhena viviccasayanena vā
- 272. phusāmi nekkhammasukhaŋ aputhujjana-sevitaŋ; bhikkhu vissāsam āpādī appatto āsavakkhayaŋ.
- 271, 272. Not through rites and ceremonies, not through greatness of learning, neither by attainments in meditation, nor by living apart in solitude (nor by thinking): 'I enjoy the bliss of renunciation unknown to the worldling', should you, O monk, rest content without reaching the extinction of passions.

20. MAGGAVAGGA. THE PATH

- 273. Maggān'aṭṭhaṅgiko seṭṭho;saccānaŋ caturo padā.Virāgo seṭṭho dhammānaŋ;dipadānañ ca cakkhumā.
- 273. Best of paths is the Eightfold Path; best of truths are the Four (Noble Truths). Best of conditions is Passionlessness; best of bipeds is the Seeing One, (the Man of Vision).
 - 274. Eso va maggo, natth'añño dassanassa visuddhiyā.Etamhi tumhe paṭipajjatha;Mārass'etaŋ pamohanaŋ.
- 274. This is the only Way; none other is there that leads to the vision of the Pure. Enter upon this Way; this is the bewilderment of Māra.

- 275. Etamhi tumhe paṭipannā dukkhass'antaŋ karissatha. Akkhāto ve mayā maggo aññāya sallasatthanaŋ.
- 275. Walking this Way you shall make an end of suffering. This is the Way made known by me when I had learnt to remove all darts.
 - 276. Tumhehi kiccan ātappan; akkhātāro Tathāgatā.
 Paṭipannā pamokkhanti jhāyino Mārabandhanā.
- 276. You yourselves should make an effort; the Awakened Ones are only teachers. The devoted to meditation arrive at release from the bonds of Māra.
 - 277. Sabbe sankhārā aniccā ti yadā pañnāya passati, atha nibbindati dukkhe; esa maggo visuddhiyā.
- 277. 'All compounded things are transient', when one sees this with wisdom, then one becomes disgusted of the painful. This is the Path to Purity.
 - 278. Sabbe sankhārā dukkhā ti yadā paññāya passati, atha nibbindati dukkhe esa maggo visuddhiyā.
- 278. 'All compounded things are fraught with pain', when in wisdom one sees this, then he is aweary of the painful. This is the Path to Purity.

- 279. Sabbe dhammā anattā ti, yadā paññāya passati, atha nibbindati dukkhe; esa maggo visuddhiyā.
- 279. 'All things whatsoever are unsubstantial', when in wisdom one sees this, then he is aweary of the painful. This is the Path to Purity.
 - 280. Uṭṭhānakālamhi anuṭṭhahāno yuvā balī ālasiyaŋ upeto saŋsanna-saṅkappa-mano kusīto paññāya maggaŋ alaso na vindati.
- 280. The idler who strives not when he should strive, who, though young and strong, is slothful, is feeble in maintaining right-mindedness, is sluggish and inert, such a one finds not the way to wisdom.
 - 281. Vācānurakkhī, manasā susaŋvuto, kāyena ca akusalaŋ na kayirā; ete tayo kammapathe visodhaye: ārādhaye maggaŋ isippaveditaŋ.
- 281. Watchful of speech, well restrained in mind, let him do no evil in deed; let him purify these three ways of action, and win the Path made known by the Sages.
 - 282. Yogā ve jayatī bhūri, ayogā bhūrisaṅkhayo; etaŋ dvedhāpathaŋ ñatvā bhavāya vibhavāya ca tath'attānaŋ niveseyya yathā bhūri pavaḍḍhati.
- 282. From concentration springs wisdom; it wanes from lack of concentration. Knowing these two paths of increase and decrease (of wisdom), let him so conduct himself that wisdom may increase!

- 283. Vanaŋ chindatha, mā rukkhaŋ; vanato jāyatī bhayaŋ.
 Chetvā vanañ ca vanathañ ca nibbanā hotha bhikkhavo.
- 283. Cut down the forest (of lust) but not one mere tree. From the jungle (of lust) springs forth fear. Cutting the forest and brushwood (of lust), be passionless, O Bhikkhus.
 - 284. Yāvaŋ hi vanatho na chijjati aṇumatto pi narassa nārisu, paṭibaddhamano va tāva so vaccho khīrapako va mātari.
- 284. In so far as one has not cut down the last little sapling of this jungle of the lust of man for woman, in so far his mind is in bondage, like the sucking calf to its mother.
 - 285. Ucchinda sineham attano kumudaŋ sāradikaŋ va pāṇinā. Santimaggam eva brūhaya nibbāṇaŋ Sugatena desitaŋ.
- 285. Cut off your craving as, with the hand, an autumn lily. Give thyself to following the path of peace (of *Nibbāna*) made known by the Blessed One.
 - 286. Idha vassaŋ vasissāmi, idha hemanta-gimhisu, iti bālo vicinteti, antarāyaŋ na bujjhati.
- 286. 'Here shall I live in the rains; here in the cold season, here in the summer', thus thinks the fool; but he does not realise the danger (that may come inbetween).

- 287. Tan putta-pasu-samma tan vyāsattamanasan naran suttan gāman mahogho va maccu ādāya gacchati.
- 287. The doting man, whose delight is in the abundance of children and flocks, whose mind is set upon his holdings, death seizes and carries him off, as a great flood a sleeping village.
 - 288. Na santi puttā tāṇāya, na pitā, na pi bandhavā. Antaken'ādhipannassa natthi ñātīsu tāṇatā.
- 288. There are no sons for protection, neither father nor kinsmen. For him who is assailed by death no protection is there from kinsmen.
 - 289. Etam atthavasaŋ ñatvā paṇḍito sīlasaŋvuto nibbāṇagamanaŋ maggaŋ khippam eva visodhaye.
- 289. Thoroughly knowing this fact, the wise man, restrained by morality, delays not to clear the Way that leads to *Nibbāna*.

21. PAKIŅŅAKAVAGGA. MISCELLANEOUS

- 290. Mattāsukha-pariccāgā
 passe ce vipulaŋ sukhaŋ;
 caje mattāsukhaŋ dhīro
 sampassaŋ vipulaŋ sukhaŋ.
- 290. If by renouncing a lesser happiness, one may behold a greater happiness, let the wise man, forsake the lesser, having regard to the greater.

- 291. Paradukkhūpadānena yo'ttano sukham icchati verasansagga-sansaṭṭho, verā so na parimuccati.
- 291. Whosoever seeks his own happiness by inflicting pain on others, is not released from hatred, being himself entangled in the tangles of hatred.
 - 292. Yan hi kiccan, tad apaviddhan; akiccam pana kayirati; unnaļānan pamattānan tesan vaddhanti āsavā.
- 292. He neglects what ought to be done and does what ought not to be done, in him, who is puffed up and neglectful, defilements increase.
 - 293. Yesañ ca susamāraddhā niccaŋ kāyagatā sati, akiccaŋ te na sevanti, kicce sātaccakārino, satānaŋ sampajānānaŋ atthaŋ gacchanti āsavā.
- 293. Those who always earnestly practise the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done,—of these, the mindful and recollected, defilements come to an end.
 - 294. Mātaraŋ pitaraŋ hantvā, rājāno dve ca khattiye, raṭṭhaŋ sānucaraŋ hantvā anīgho yāti brāhmaṇo.
- 294. Having slain mother, father, two warrior kings, and having destroyed a country together with its revenue officer, ungrieving goes the Brahman.

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

- 295. Mātaraŋ pitaraŋ hantvā rājāno dve ca Sotthiye veyỳaggha-pañcamaŋ hantvā anīgho yāti brāhmaṇo.
- 295. Having slain mother and father, two Brahman kings, and having destroyed the (path haunted by a) tiger, as the fifth, ungrieving goes the Brahmin.

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

- 296. Suppabuddhaŋ pabujjhanti sadā Gotamasāvakā, yesaŋ divā ca ratto ca niccaŋ Buddhagatā sati.
- 296. Watchful, wide awake are Gotama's disciples, who by day and by night, constantly concentrate on the Buddha's virtues.
 - 297. Difference lies only with the fourth line: niccan Dhammagatā sati.

Concentrate on the virtues of the Teaching.

298. niccaŋ saṅghagatā sati.

Concentrate on the virtues of the Community.

299. niccan kāyagatā sati.

Concentrate on the fleeting nature of the body.

- 300. ahinsāya rato mano.
- . . . whose mind by day and by night delights in harmlessness.
 - 301. bhāvanāya rato mano.
- ... whose mind by day and by night delights in the practice of meditation.
 - 302. Duppabbajjan durabhiraman, durāvāsā gharā dukhā; dukkho'samānasanvāso, dukkhānupatit'addhagū. Tasmā na c'addhagū siyā, dukkhānupatito siyā.
- 302. Difficult is renunciation, difficult is it to delight therein. Hard is it also to live the household life. Painful is association with unequals; painful also is it to transmigrate in Saŋsāra. Therefore be not a mere aimless wanderer subject to pain.
 - 303. Saddho silena sampanno yaso-bhogasamappito yan yan padesan bhajati, tattha tatth'eva pūjito.
- 303. He who is full of faith and virtue, possessed of repute and wealth, in whatever land he travels, he is respected everywhere.
 - 304. Dūre santo pakāsanti¹
 Himavanto va pabbato;
 asant'ettha na dissanti
 rattikhittā yathā sarā.
- 304. From afar are the righteous to be seen even like the Snowy Range. But the unrighteous are not seen any more than arrows shot by night.

^{1.} All other editions have pakāsemti.

- 205. Ekāsanaŋ, ekaseyyaŋ, eko caram atandito; eko damayam attānaŋ vanante ramito siyā.
- 305. He who sits alone, rests alone, walks alone, he who is strenuous and subdues self alone, will find delight in the solitude of the forest.

22. NIRAYAVAGGA. WOEFUL STATE

- 306. Abhūtavādī nirayaŋ upeti
 yo cā pi katvāna na karomi c'āha.
 Ubho pi te pecca samā bhavanti
 nihīnakammā manujā parattha.
- 306. The liar goes to hell, also he who having done something declares that he has not done it. These two, the men of base actions, share the same fate hereafter.
 - 307. Kāsāvakanthā bahavo pāpadhammā asaññatā; pāpā pāpehi kammehi nirayan te upapajjare.
- 307. There are many impostors who wear yellow robes but are ill-natured and uncontrolled. These wicked persons are born in hell on account of their evil deeds.

- 308. Seyyo ayogulo bhutto tatto aggisikhūpamo, yañ ca bhuñjeyya dussīlo raṭṭhapiṇḍaŋ asaññato.
- 308. It is far better to swallow a red-hot iron ball issuing flames than to eat as an immoral, uncontrolled man, the alms provided by the people.
 - 309. Cattāri ṭhānāni naro pamatto āpajjatī paradārūpasevī: apuñīalābhaŋ, na nikāmaseyyaŋ, nindaŋ tatīyaŋ, nirayaŋ catutthaŋ.
- 309. Four misfortunes befall a heedless man who commits adultery: demerit, uneasy slumbers, ill repute as the third, and purgatory as the fourth.
 - 310. Apuñalābho ca, gatī ca pāpikā, bhītassa bhītāya ratī ca thokikā, rājā ca daṇḍaŋ garukaŋ paṇeti, tasmā naro paradāraŋ na seve.
- 310. There is acquisition of demerit, an unhappy birth in the future; brief is the joy of the frightened man and woman; and the King himself imposes heavy punishment. Therefore let no man resort to another's wife.
 - 311. Kuso yathā duggahito hattham evā'nukantati; sāmaññaŋ dupparāmaṭṭhaŋ nirayāy'upakaddhati.
- 311. Just as Kusa grass not rightly laid hold of, cuts the hand that seizes it, so the ascetic life, wrongly handled, drags one to hell.

- 312. Yan kiñci sithilan kamman, sankiliṭṭhañ ca yan vatan, sankassaran brahmacariyan, na tan hoti mahapphalan.
- 312. Any loose act, any corrupt observance, a Holy Life not lived whole-heartedly,—this yields but little fruit.
 - 313. Kayirā ce karirāth'etaŋ, daļham enaŋ parakkame. Saṭhilo hi paribbājo bhīyo ākirate rajaŋ.
- 313. What by thee ought to be performed, carry it out with all vigour. A half-hearted professor of the homeless life spreads much evil about.
 - 314. Akatan dukkatan seyyo; pacchā tapati dukkatan. Katañ ca sukatan seyyo yan katvā nānutappati.
- 314. Better left undone is the evil deed, for a misdeed torments one afterwards. Better done is the deed that is good, which, being done, brings no repentance to the doer.
 - 315. Nagaraŋ yathā paccantaŋ guttaŋ santara-bāhiraŋ evaŋ gopetha attānaŋ; khaṇo ve mā upaccagā. Khaṇātītā hi socanti nirayamhi samappitā.
- 315. Like a border city that is closely guarded within and without, so guard yourself. Relax not your watch even for a moment. Those who are slack even for a moment, lament when they come to the Niraya-world.

- 316. Alajjitāye lajjanti, lajjitāye na lajjare, micchādiṭṭhi-samādānā sattā gacchanti duggatiņ.
- 316. Those who are ashamed of what is not shameful, and unashamed of what is shameful, such beings, embracing false views, go to the woeful state.
 - 317. Abhaye ca bhayadassino, bhaye c'ābhayadassino, micchādiṭṭhi-samādānā sattā gacchanti duggatiņ.
- 317. Those who see fear in the non-fearsome, and do not see fear in the fearsome, such beings, embracing false views, go to the woeful state.
 - 318. Avajje vajjamatino, vajje c'āvajjadassino micchādiṭṭhi-samādānā sattā gacchanti duggatiŋ.
- 318. Those who think there is evil where there is none, and do not see evil where evil is, such beings, embracing false views, go to the woeful state.
 - 319. Vajjañ ca vajjato ñatvā, avajjañ ca avajjato, sammādiṭṭhi-samādānā sattā gacchanti suggatin.
- 319. Knowing wrong as wrong and right as right, they embrace right views and go to a happy state.

23. NAGAVAGGA. THE ELEPHANT

- 320. Ahan nāgo va saṅgāme cāpāto patitan saran ativākyan titikkhissan. Dussīlo hi bahujjano.
- 320. As an elephant in battle withstands the arrow shot from a bow, even so I shall endure abuse. Verily, most people are vicious.
 - 321. Dantaŋ nayanti samitiŋ, dantaŋ rājā'bhirūhati.
 Danto seṭṭho manussesu yo'tivākyaŋ titikkhati.
- 321. The elephant that is tamed is led to crowds, (i.e. in processions). The king mounts the trained. Best among men is the trained who endures abuse.
 - 322. Varam assatarā dantā, ājānīyā ca sindhavā, kuñjarā ca mahānāgā. Attadanto tato varaŋ.
- 322. Excellent are trained mules, so are the thoroughbred horses of Sindh, and noble fighting elephants. But yet more excellent is the man who has tamed himself.
 - 323. Na hi etehi yānehi gaccheyya agataŋ disaŋ yathā'ttanā sudantena danto dantena gacchati.
- 323. Not by such vehicles as these would one go to the untravelled region, as goes a controlled one through his subdued and well-trained self.

- 324. Dhanapālako nāma kuñjaro kaṭukappabhedano dunnivārayo baddho kabalaŋ na bhuñjati; sumarati nāgavanaŋ sa¹ kuñjaro.
- 324. Hard to hold down is the great elephant called Dhanapālaka, in time of rut; being in chains he refuses his food. He calls to mind the (pleasant) elephant forest.
 - 325. Middhī yadā hoti mahagghaso ca niddāyitā samparivattasāyī, mahāvarāho va nivāpapuṭṭho punappunaŋ gabbham upeti mando.
- 325. When one is torpid, gluttonous, drowsy and rolling over and over in sleep, such a dull man, like a great hog nourished on fodder, again and again comes to rebirth.
 - 326. Idan pure citta-m-acāri cārikan yen'icchakan, yatthakāman, yathāsukhan; tad ajj'ahan niggahessāmi yoniso hatthin pabhinnan viya ankusaggaho.
- 326. Aforetime this mind went wandering as it liked, where it wished, at its own pleasure. But today, with attentiveness, I will thoroughly master it as a driver holds in a rutted elephant.

^{1.} All other editions have nāgavanassa.

- 327. Appamādaratā hotha; sacittam anurakkhatha; duggā uddharath'attānaŋ paṅke satto va kuñjaro.
- 327. Delight in heedfulness. Keep strict watch over your thoughts. Lift yourselves out of the slough of evil like an elephant sunk in the mire.
 - 328. Sace labhetha nipakan sahāyan saddhiñ-caran sādhuvihāri dhīran, abhibhuyya sabbāni parissayāni careyya ten'attamano satīmā.
- 328. If you get a prudent companion who is fit to live with you, who behaves well, and is wise, you should live with him joyfully and mindfully overcoming all dangers.
 - 329. No ce labhetha nipakaŋ sahāyaŋ saddhiñ-caraŋ sādhuvihāri dhīraŋ, rājā va raṭṭhaŋ vijitaŋ pahāya eko care mātaṅg'araññe va nāgo.
- 329. If you can get no friend to go with you who is prudent, leading a virtuous life and wise, then like a king departing from a conquered country, or like the elephant in the forest, go your way alone.
 - 330. Ekassa caritaŋ seyyo;
 natthi bāle sahāyatā.
 Eko caraŋ na ca pāpāni kayirā
 appossukko mātaṅg'araññe va nāgo.
- 330. It is better to live alone; with the foolish there is no fellowship. Living alone one avoids evil, and is free from care like an elephant that wanders through the forest.

- 331. Atthami jātamhi sukhā sahāya.

 tuṭṭhī sukhā yā itarītarena.

 Puññaŋ sukhaŋ jīvitasaṅkhayamhi.

 Sabbassa dukkhassa sukhaŋ pahāṇaŋ.
- 331. Good is a friend in need. Good is contentment with whatever betides. Good is a store of merit at the end of life. Good is it to leave all sorrow behind.
 - 332. Sukhā matteyyatā loke, atho petteyyatā sukhā; sukhā sāmaññatā loke, atho brahmaññatā sukhā.
- 332. Good is it to honour mother; good is it to honour father. Good is it to honour ascetics, and good is it to honour the Noble Ones.
 - 333. Sukhaŋ yāva jarā sīlaŋ.

 Sukhā saddhā patiṭṭhitā.

 Sukho paññāya paṭilābho.

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

24. TANHĀVAGGA. CRAVING

- 334. Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya. So plavati hurā-huraŋ phalam icchaŋ va vanasmi vānaro.
- 334. The craving of the man addicted to careless living grows like a Māluvā¹ creeper. He leaps from existence to existence, like a monkey in the forest looking for fruit.
 - 335. Yaŋ esā sahatī jammī taṇhā loke visattikā, sokā tassa pavaḍḍhanti abhivaṭṭhaŋ va bīraṇaŋ.
- 335. Whosoever in this world is overcome by this wretched clinging thirst, his sorrows flourish like Bīraṇa grass after rain.
 - 336. Yo c'etaŋ sahatī jammiŋ taṇhaŋ loke duraccayaŋ, sokā tamhā papatanti udabindū va pokkharā.
- 336. But whosoever overcomes this wretched craving so difficult to overcome,—his sorrows fall from him like water-drops from a lotus.

^{1.} A kind of parasite.

- 337. Taŋ vo vadāmi; bhaddaŋ vo, yāvant'ettha samāgatā! taṇhāya mūlaŋ khaṇatha usīrattho'va bīraṇaŋ.

 Mā vo naļaŋ va soto va Māro bhañji punappunaŋ.
- 337. This I say unto you: good luck to you all who have assembled here! Dig up the root of craving like the digger of bīraṇa for its root called usīra.¹
 - 338. Yathā pi mūle anupaddave daļhe chinno pi rukkho punad eva rūhati, evam pi taņhānusaye anūhate nibbattatī dukkham idaŋ punappunaŋ.
- 338. As a tree cut down sprouts forth again if its roots remain uninjured and strong, so the propensity to craving not being done away, this suffering springs up again and again.
 - 339. Yassa chattiŋsatī sotā manāpassavaṇā bhusā vāhā vahanti duddiṭṭhiŋ saṅkappā rāganissitā.
- 339. In whom the thirty-six streams² of craving that flow towards pleasurable objects are strong, that misguided man is borne away by the flood, his thoughts centred on passion.
- 1. Usīra is the fragrant root of Andropogon Muricantum; this grass is called Bīraṇa in Pāli. This is a rare occurrence in Pali to name the bush and its root separately. It is stated in the Abhidhānappadīpikā: 'mūlan t'usīran bīraṇassa hi' (= the root of bīraṇa is called usīra).
- 2. Thirty-six possible varieties of feeling capable of being excited by the six senses and their corresponding objects. The mind is classified as a sense having ideas for its corresponding object.

- 340. Savanti sabbadhī sotā; latā ubbhijja tiṭṭhati.
 Tañ ca disvā lataŋ jātaŋ mūlaŋ paññāya chindatha.
- 340. Everywhere flow these streams, and the creeper (of craving) springs up and lays hold. Seeing that creeper sprung up, cut off its root with (the knife of) wisdom.
 - 341. Saritāni sinehitāni ca somanassāni bhavanti jantuno. Te sātasitā sukhesino te ve jāti-jarūpagā narā.
- 341. To beings there arise pleasures that rush everywhere and are moistened (with craving). These men bent on pleasure, seeking after enjoyment, fall prey to birth and decay.
 - 342. Tasiņāya purakkhatā pajā parisappanti saso va bādhito, saŋyojana-saṅgasattā dukkham upenti punappunaŋ cirāya.
- 342. Beset by lust, the mass of men run this way and that like the entangled hare. Held fast by fetters, again and again for long they come to suffering.
 - 343. Tasiņāya purakkhatā pajā parisappanti saso va bādhito, tasmā tasinaŋ vinodaye bhikkhu ākankhī virāgam attano.
- 343. Beset of lust, the mass of men run this way and that like an entangled hare. Therefore a monk, who wishes his own passionlessness, should discard craving.

- 344. Yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati, taŋ puggalam eva passatha mutto bandhanam eva dhāvati.
- 344. Whosoever delivered from the jungle of craving (i.e. from the household life) turns to the life of the jungle (i.e. the life of a recluse), and thus delivered from the jungle, runs back to that very jungle (i.e. homelife), —behold that very man! Freed he runs back to that very bondage.
 - 345. Na taŋ daļhaŋ bandhanam āhu dhīrā yad āyasaŋ dārujaŋ babbajañ ca, sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekkhā
 - 346. etan daļhan bandhanam āhu dhīrā ohārinan sithilan duppamuñcan; etam pi chetvāna paribbajanti anapekkhino kāmasukhan pahāya.
- 345, 346. It is not a strong bond, say the wise, that is made of iron, wood, or grass. Attachment to jewelled ornaments, children and wives,—this is a strong bond, say the wise. It hurls one down, is loose, but hard to be rid of. This too they cut off, and giving up sensual pleasures, without any longing, they renounce the world.

- 347. Ye rāgarattā'nupatanti sotaŋ sayaŋ-kataŋ makkaṭako va jālaŋ etam pi chetvāna vajanti dhīrā anapekkhino sabba-dukkhaŋ pahāya.
- 347. They who are infatuated with lust fall back into the stream (of Sansāra) as a spider on the self-spun web. This too the wise cut off and pass on, looking not back, leaving all sorrow behind.
 - 348. Muñca pure, muñca pacchato, majjhe muñca, bhavassa pāragū, sabbattha vimuttamānaso na puna jātijaraŋ upehisi.
- 348. Be free from the past, be free from the future, be free from the present. Crossing to the farther shore of existence, with mind released everywhere, no more shalt thou come to birth and decay.
 - 349. Vitakkapamathitassa jantuno tibbarāgassa subhānupassino bhiyyo taṇhā pavaḍḍhati; esa kho daļhaŋ karoti bandhanaŋ.
- 349. For the person who is of restless mind, of strong passions, who sees but the pleasurable,—craving steadily grows. He makes the bond strong.
 - 350. Vitakkūpasame ca yo rato asubhan bhāvayati sadā sato, esa kho vyantikāhiti, esa-c-checchati mārabandhanan.
- 350. He who delights in subduing thoughts, who meditates on impurities, and is ever mindful,—it is he who will make an end of craving; he will cut Māra's bond.

- 351. Niṭṭhaṅgato asantāsī vītataṇho anaṅgaṇo acchindi bhavasallāni. Antimo'yaŋ samussayo.
- 351. He who has reached the goal, is fearless, devoid of craving, passionless, has broken the shafts of existence,—of such a one this is the final form.
 - 352. Vītataņho anādāno niruttipada-kovido akkharānaŋ sannipātaŋ jaññā pubbāparāni ca, sa ve antimasārīro mahāpañño mahāpuriso ti vuccati.
- 352. Done with craving, free from grasping, skilled in the etymology of terms (of the Teaching), knowing the arrangement of words in due order,—it is he who is called the bearer of the final body, one of profound wisdom, a great man.
 - 353. Sabbābhibhū sabbavidū'ham asmi, sabbesu dhammesu anūpalitto, sabbañjaho tanhakkhaye vimutto. Sayan abhiññāya kam uddiseyyan?
- 353. All-conquering, all-knowing am I; in all things unpolluted, rid of all, freed through the destruction of craving, having comprehended all by myself, whom should I name (as my teacher)?

- 354. Sabbadānaŋ dhammadānaŋ jināti. Sabbaŋ rasaŋ dhammaraso jināti. Sabbaŋ ratiŋ dhammaratī jināti. Taṇhakkhayo sabbadukkhaŋ jināti.
- 354. The gift of Truth excells all gifts. The flavour of Truth excells all flavours. The delight in Truth excells all delights. Victory over all suffering is the ending of craving.
 - 355. Hananti bhogā dummedhaŋ; no ca pāragavesino.

 Bhogataṇhāya dummedho hanti ɛññe'va attaraŋ.
- 355. Riches ruin the fool, but not those in quest of the beyond. Out of his craving for riches, the witless man ruins himself as (if he were ruining) others.
 - 356. Tiṇadosāni khettāni,
 rāgadosā ayaŋ pajā;
 tasmā hi vītarāgesu
 dinnaŋ hoti mahapphalaŋ.
- 356. Weeds are the blight of fields; lust is the blemish of mankind. Hence what is given to the lustless yields abundant fruit.
 - 357. Tiṇadosāni khettāni, dosadosā ayaŋ pajä; tasmā hi vītadosesu dinnaŋ hoti mahapphalaŋ.
- 357. Weeds are the blight of fields; hatred is the blemish of this world of men. Hence what is given to those freed from hatred yields abundant fruit.

- 358. Tiṇadosāni khettāni,
 mohadosā ayaŋ pajā;
 tasmā hi vītamohesu
 dinnaŋ hoti mahapphalaŋ.
- 358. Weeds are the blight of fields; delusion is the blemish of this world of men. Hence what is given to those freed from delusion yields much fruit.
 - 359. Tiņadosāni khettāni, icchādosā ayaŋ pajā; tasmā hi vigaticchesu dinnaŋ hoti mahapphalaŋ.
- 359. Weeds are the blight of fields; self-seeking is the blemish of this world of men. Hence what is given to those freed from self-seeking, yields much fruit.

25. BHIKKHUVAGGA. THE MENDICANT

- 360. Cakkhunā saŋvaro sādhu; sādhu sotena saŋvaro; ghāṇena saŋvaro sādhu; sādhu jivhāya saŋvaro;
- 360. Good is restraint of sight. Good is restraint of hearing. Good is restraint of smell. Good is restraint of taste.

- 361. kāyena saŋvaro sādhu; sādhu vācāya saŋvaro; manasā saŋvaro sādhu; sādhu sabbattha saŋvaro. Sabbattha saŋvuto bhikkhu sabbadukkhā pamuccati.
- 361. Good is restraint in deed. Good is restraint in word. Good is restraint in thought. Good is restraint everywhere. The monk restrained in every way is freed from all suffering.
 - 362. Hatthasaññato pādasaññato vācāsaññato saññatuttamo, ajjhattarato samāhito eko santusito tam āhu bhikkhuŋ.
- 362. He who is controlled in hand, foot, speech, and thought¹; he who delights in meditation, is composed, solitary and contented,—him they call a monk.
 - 363. Yo mukhasaññato bhikkhu mattabhāṇī anuddhato atthaŋ dhammañ ca dīpeti, madhuraŋ tassa bhāsitaŋ.
- 363. That monk who is controlled in tongue, moderate in speech, is not puffed up, who explains the meaning and the text,—sweet, indeed, is his speech.

^{1.} Sañatuttamo = having controlled the highest. One's highest thing is the mind.

- 364. Dhammārāmo dhammarato dhammaŋ anuvicintayaŋ dhammaŋ anussaraŋ bhikkhu saddhammā na parihāyati.
- 364. Abiding in the Teaching, delighting in the Teaching, pondering over the Teaching, calling to mind the Teaching,—a monk such as this does not fall away from the Teaching.
 - 365. Salābhaŋ nātimaññeyya; n'āññesaŋ pihayaŋ care; aññesaŋ pihayaŋ bhikkhu samādhiŋ nādhigacchati.
- 365. A monk should not despise what he has received, and look with envy upon the gain of others. The monk who envies the gains of others does not attain concentration.
 - 366. Appalābho pi ce bhikkhu salābhan nātimaññati, tan ve devā pasansanti suddhājīvin atanditan.
- 366. Even if a monk's gain be slight, yet let him not despise it. If pure of life and unremitting in effort, he is praised by the very gods.
 - 367. Sabbaso nāmarūpasmiŋ yassa natthi mamāyitaŋ, asatā ca na socati, sa ve bhikkhū ti vuccati.
- 367. He who nowhere in the mind and body finds aught of which to say 'This is mine', he who grieves not for that which he has not,—he indeed is called a monk.

- 368. Mettāvihārī yo bhikkhu pasanno Buddhasāsane adhigacche padaŋ santaŋ saṅkhārūpasamaŋ sukhaŋ.
- 368. The monk who abides in loving-kindness, whose joy is in the Teaching of the Buddha,—that monk attains the peace of *Nibbāna*, the quiet happy ending of compounded existence.
 - 369. Siñca bhikkhu imaŋ nāvaŋ; sittā te lahum essati.
 Chetvā rāgañ ca dosañ ca tato nibbāṇam ehisi.
- 369. Empty this boat, O monk; emptied, it will go lightly with you. Cutting out lust and hatred, you will thereby go to Nibbāna.
 - 370. Pañca chinde, pañca jahe; pañca c'uttari bhāvaye; pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati.
- 370. Cut away these five: (self-illusion, doubt, indulgence in rites and ceremonies, lust and ill-will). Abandon these five: (desire for life in worlds of form, craving for formless realms, pride, restlessness of mind, and ignorance). Cultivate these five: (confidence, energy, recollectedness, meditation, and wisdom). The monk who has gone beyond the five fetters is called 'Crossed-the-flood'.

- 371. Jhāya bhikkhu; mā ca pamādo; mā te kāmaguņe bhamassu cittaŋ. Mā lohaguļaŋ gilī pamatto. Mā kandī dukkham idan ti ḍayhamāno.
- 371. Meditate, O monk; do not be heedless. Do not let your mind revolve around the sensual pleasures. Do not, through negligence swallow a ball of (red-hot) iron. As you are burnt, do not cry 'O what torture '.
 - 372. Natthi jhānaŋ apaññassa; paññā natthi ajhāyato. Yamhi jhānañ ca paññā ca, sa ve nibbāṇasantike.
- 372. There is no concentration for him who lacks wisdom; nor is there wisdom for him who lacks concentration. In whom are found both concentration and wisdom,—he, indeed, is in the presence of Nibbāna.
 - 373. Suññāgāraŋ paviṭṭhassa santacittassa bhikkhuno. amānusī ratī hoti sammā dhammaŋ vipassato.
- 373. To the monk who has retired to a lonely abode, who has calmed his mind, who clearly perceives the Teaching,—to him there arises a joy transcending that of men.
 - 374. Yato yato sammasati khandhānaŋ udayabbayaŋ labhatī pītipāmojjaŋ; amataŋ taŋ vijānataŋ.
- 374. Whenever he reflects on the rise and fall of aggregates, he assuredly experiences joy and happiness. To the discerning, this is as nectar.

- 375. Tatrā yam ādi bhavati idha paññassa bhikkhuno: indriyagutti, santuṭthī, pātimokkhe ca saŋvaro, mitte bhajassu kalyāṇe suddhājīve atandite.
- 375. For the wise monk, these are the first things to cultivate: sense-control, contentment, restraint through observance of the rules of discipline, association with noble and energetic friends whose livelihood is pure.
 - 376. Paṭisanthāravutty'assa; ācārakusalo siyā; tato pāmujjabahulo dukkhass'antaŋ karissasi.
- 376. Let the monk be hospitable, refined in conduct; full of joy he will thereby make an end of suffering.
 - 377. Vassikā viya pupphāni maddavāni pamuñcati, evaŋ rāgañ ca dosañ ca vippamuñcetha bhikkhavo.
- 377. Just as the jasmine sheds its withered flowers so, O monks, should you totally shed lust and hatred.
 - 378. Santakāyo santavāco santavā susamāhito vantalokāmiso bhikkhu upasanto ti vuccati.
- 378. The monk who is calm in body (or subdued in deed), calm in speech, calm in mind, well composed, emptied of all appetite for the world,—such a one is called 'Tranquillised'.

- 379. Attanā coday'attānaŋ paṭimāsetha¹ attanā. So attagutto satimā sukhaŋ bhikkhu vihāhisi.
- 379. By thyself rouse (or censure) thyself; thyself examine thyself. Thus self-guarded, mindful, the monk shall dwell in happiness.
 - 380. Attā hi attano nātho; ko hi nātho paro siyā?
 Tasmā saññamay'attānaŋ assaŋ bhadraŋ va vāṇijo.
- 380. Oneself is one's own protector; oneself is one's own refuge. Control, therefore, your own self as a merchant, a spirited charger.
 - 381. Pāmojjabahulo bhikkhu pasanno Buddhasāsane adhigacche padaŋ santaŋ saṅkhārūpasamaŋ sukhaŋ.
- 381. Full of joy, full of faith in the Teaching of the Buddha, the monk will attain the Peaceful State, the happy stilling of the compounds of existence.
 - 382. Yo have daharo bhikkhu yuñjati Buddhasāsane so imaŋ lokaŋ pabhāseti abbhā mutto va candimā.
- 382. Even a young monk who devotes himself to the Teaching of the Buddha, illumines this world as does the moon freed from a cloud.

^{1.} Patimāse attam in many editions.

26. BRAHMANAVAGGA. THE BRAHMAN

- 383. Chinda sotaŋ parakkamma, kāme panuda Brāhmaṇa. Saṅkhārānaŋ khayaŋ ñatvā akataññū'si Brāhmaṇa.
- 383. Strive and stop the stream; discard, O Brahman, sense-desires. Having known the destruction of the constituents of existence, O Brahman, become a knower of the uncreated.
 - 384. Yadā dvayesu dhammesu pāragū hoti Brāhmaņo, ath'assa sabbe saŋyogā atthaŋ gacchanti jānato.
- 384. When the Brahman has compassed the two conditions (of tranquillisation and insight), then all fetters of that knowing one pass away.
 - 385. Yassa pāraŋ apāraŋ vā
 pārāpāraŋ na vijjati,
 vītaddaraŋ visaŋyuttaŋ
 tam ahaŋ brūmi Brāhmaṇaŋ.
- 385. For whom there exists neither the hither nor the farther shore, nor both, he who is undistressed and unbound,—him I call a Brahman.

- 386. Jhāyiŋ virajam āsinaŋ katakiccaŋ anāsavaŋ uttamatthaŋ anuppattaŋ tam ahaŋ brümı Brāhmaṇaŋ.
- 386. He who is meditative, stainless and settled, who has done what was to be done, who is free from corruptions, who has reached the ultimate goal,—him do I call a Brahman.
 - 387. Divā tapati ādicco;
 rattiŋ ābhāti candimā;
 sannaddho khattiyo tapati;
 jhāyī tapati Brāhmaṇo.
 Atha sabbam ahorattaŋ
 Buddho tapati tejasā.
- 387. The sun glows by day; the moon shines by night. In war-array glows the warrior. In meditation glows the Brahman. By day and night glows the Buddha in His splendour.
 - 388. Bāhitapāpo ti Brāhmaņo; samacariyā samaņo ti vuccati. Pabbājay'attano malaŋ, tasmā pabbajito ti vuccati.
- 388. One is called a Brahman because one has discarded evil. One is called a recluse because one's conduct is balanced. One is called a monk because one has renounced one's impurities.

- 389. Na Brāhmaṇassa pahareyya; nāssa muñcetha Brāhmaṇo. Dhī Brāhmaṇassa hantāraŋ; tato dhī yassa muñcati.
- 389. One should not strike a Brahman; nor should such a Brahman vent his wrath on him. Shame on him who strikes a Brahman! More shame on him who gives vent to his wrath.
 - 390. Na Brāhmaņass'etad akiñci seyyo yad ānisedho manaso piyehi. Yato yato hiŋsamano nivattati tato tato sammati yeva dukkhaŋ.
- 390. Naught in the Brahman is better than restraint of mind from inclinations. In so far as he suppresses ill-will, in so far distress is allayed.
 - 391. Yassa kāyena vācāya manasā natthi dukkataŋ, saŋvutaŋ tīhi ṭhānehi tam ahaŋ brūmi Brāhmaṇaŋ.
- 391. By whom no evil is done through body, speech or mind; he who is restrained in these three respects,—him I call a Brahman.
 - 392. Yamhā dhammaŋ vijāneyya Sammāsambuddhadesitaŋ, sakkaccaŋ taŋ namasseyya aggihuttaŋ va Brāhmaṇo.
- 392. Through whomsoever you come to know the Teaching set forth by the Fully Enlightened One, render him homage and reverence as the Brahman reveres the sacrificial fire.

- 393. Na jaṭāhi na gottena
 na jaccā hoti Brāhmaņo;
 yamhi saccañ ca dhammo ca
 so sucī so ca Brāhmaņo.
- 393. Neither through matted hair, nor through clan, nor through birth is one a Brahman. In whom there exist both truth and righteousness,—pure is he, a Brahman is he.
 - 394. Kiŋ te jaṭāhi dummedha?
 Kiŋ te ajinasāṭiyā?
 Abbhantaraŋ te gahaṇaŋ,
 bāhiraŋ parimajjasi.
- 394. What is the use of your matted hair, O witless one? What of your garment made of cheetah's skin? Within you are full (of passions); you embellish only the outside.
 - 395. Paŋsukūladharaŋ jantuŋ kisaŋ dhamanisanthataŋ ekaŋ vanasmiŋ jhāyantaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 395. The person who wears rags collected from dust-heaps, who is lean, showing veins all over the body, who meditates alone in the forest,—him I call a Brahman.

- 396. Na c'āhaŋ Brāhmaṇaŋ brūmi yonijaŋ mattisambhavaŋ;
 Bhovādī nāma so hoti,
 sace hoti sakiñcano.
 Akiñcanaŋ anādānaŋ
 tam ahaŋ brūmi Brāhmaṇaŋ.
- 396. I do not call him a Brahman, merely because he is born of a womb or sprung from a (Brahman) mother. He is merely a 'Dear addresser', if he is with impediments. He who is free from impediments,—him I call a Brahman.
 - 397. Sabbasaññojanaŋ chetvā
 yo ve na paritassati,
 saṅgātigaŋ visaŋyuttaŋ
 tam ahaŋ brūmi Brāhmaṇaŋ.
- 397. He who has cut off all bonds, he who trembles not, who is done with all ties,—him I call a Brahman.
 - 398. Chetva naddhin varattañ ca sandāman sahanukkaman ukkhittapaļighan Buddhan tam ahan brūmi Brāhmaṇan.
- 398. Who has cut off the thong (of hatred), the band (of craving), and the cord (of heresies) together with the appendages (i.e. latent tendencies), who has thrown up the cross-bar (of ignorance), and is enlightened,—him I call a Brahman.

- 399. Akkosaŋ vadha-bandhañ ca aduṭṭho yo titikkhati khantibalaŋ balāṇīkaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 399. Whosoever without resentment bears reviling, blows, and bonds, he whose power, the potent army, is patience,—him I call a Brahman.
 - 400. Akkodhanan vatavantan silavantan anussutan dantan antimasārīran tam ahan brūmi Brāhmaṇan.
- 400. He who is free from anger, observant of religious duties, virtuous, not moistened with craving, controlled, and bears his final body,—him I call a Brahman.
 - 401. Vāri pokkharapatte va, āragge r-iva sāsapo, yo na lippati kāmesu tam ahaŋ brūmi Brāhmaṇaŋ.
- 401. Like water on a lotus-leaf, like mustard on the point of an awl, he who clings not to sensual pleasures,—him I call a Brahman.
 - 402. Yo dukkhassa pajānāti idh'eva khayam attano, pannabhāraŋ visaŋyuttaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 402. Who in this present life has realised the ceasing of suffering, who has laid the burden aside and is emancipated,—him I call a Brahman.

- 403. Gambhīrapaññaŋ medhāviŋ maggāmaggassa kovidaŋ uttamatthaŋ anuppattaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 403. He whose knowledge is deep, who is wise, skilled in the (choice of) the right and the wrong way, has reached the highest goal,—him I call a Brahman.
 - 404. Asansaṭṭhan gahaṭṭhehi anāgārehi c'ūbhayan anokasārin appicchan tam ahan brūmi Brāhmaṇan.
- 404. He who is not intimate with both householders and homeless ones, who wanders without an abode, wanting but little,—such a one I call a Brahman.
 - 405. Nidhāya daṇḍaŋ bhūtesu tasesu thāvaresu ca yo na hanti, na ghāteti, tam ahaŋ brūmi Brāhmaṇaŋ.
- 405. Who has abandoned all hurt to any living thing, active or still; who neither slays nor causes to slay,—him do I call a Brahman.
 - 406. Aviruddhaŋ viruddhesu, attadaṇḍesu nibbutaŋ, sādānesu anādānaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 406. Friendly among the hostile, peaceful among the violent, ungrasping among the grasping,—such a one I call a Brahman.

- 407. Yassa rāgo ca doso ca māno makkho ca pātito sāsapo r-iva āraggā, tam ahaŋ brūmi Brāhmaṇaŋ.
- 407. In whom lust, hatred, pride, and envy are fallen off, like a mustard seed from the point of an awl, —him I call a Brahman.
 - 408. Akakkasaŋ viññāpaniŋ giraŋ saccaŋ udīraye, yāya n'ābhisaje kañci, tam ahaŋ brūmi Brāhmaṇaŋ.
- 408. He who utters gentle, instructive, true words and gives offence to none,—him I call a Brahman.
 - 409. Yo'dha dighan vā rassan vā aṇun thūlan subhāsubhan loke adinnan n'ādiyati, tam ahan brūmi Brāhmaṇan.
- 409. He who in this world takes nothing that is not given, be it long or short, small or great, good or bad,—him I call a Brahman.
 - 410. Āsā yassa na vijjanti asmin loke paramhi ca, nirāsayan visañnuttan tam ahan brūmi Brāhmaṇan.
- 410. In whom are found no longings either for this world or for another, unattached, disyoked,—him I call a Brahman.

- 411. Yass'ālayā na vijjanti, aññāya akathaṅkathī amatogadhaŋ anuppattaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 411. He who has no longings through perfect know-ledge, is free from doubts, has plunged into the Death-less,—him I call a Brahman.
 - 412. Yo'dha puññañ ca pāpañ ca ubho saṅgaŋ upaccagā, asokaŋ virajaŋ suddhaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 412. Herein he who has transcended both good and bad, and attachment as well, who is sorrowless, stainless, pure,—him I call a Brahman.
 - 413. Candaŋ va vimalaŋ suddhaŋ vippasannam anāvilaŋ nandībhava-parikkhīṇaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 413. He who is stainless and pure as the moon, serene, and clear, who has made an end of delight in existence,—him I call a Brahman.
 - 414. Yo iman palipathan duggan sansāran moham accagā, tinno pāragato jhāyī anejo akathankathī anupādāya nibbuto tam ahan brūmi Brāhmaṇan.
- 414. He who has overpassed illusion, this miry path, this thorny road of the rounds of lives and deaths, who has crossed, gone beyond, who is meditative, desireless, done with all doubts, who, clinging to nought, has attained Nibbāna,—him I call a Brahman.

- 415. Yo'dha kāme pahatvāna anāgāro paribbaje, kāmabhava-parikkhīṇaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 415. He who, giving up all sensual pleasures of the world, would renounce and become a homeless one, who has dried up the lust of existence,—him I call a Brahman.
 - 416. Yo'dha tanhan pahatvāna anāgāro paribbaje, tanhābhava-parikkhīnan tam ahan brūmi Brāhmaṇan.
- 416. He who, in this world, giving up craving, would renounce and become a homeless one, who has dried up the craving for existence,—him I call a Brahman.
 - 417. Hitvā mānusakaŋ yogaŋ dibbaŋ yogaŋ upaccagā sabbayoga-visaŋyuttaŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 417. He who, discarding human bonds and transcending celestial ties, is completely delivered of all bonds,—him I call a Brahman.
 - 418. Hitvā ratiñ ca aratiñ ca sītibhūtaŋ nirūpadhiŋ sabbalokābhibhuŋ vīraŋ tam ahaŋ brūmi Brāhmaṇaŋ.
- 418. He who has given up delight and aversion, come to coolness, rid of bases of becoming, who is victorious over the whole world,—him I call a Brahman.