

DHAMMAPADA

THE WAY OF LIFE

A GOLDEN TREASURY
OF THE SAYINGS
OF



THE BUDDHA

— *Somaloka Vissa*

DHAMMAPADA

THE WAY OF LIFE ACCORDING TO BUDDHA

A GOLDEN TREASURY
OF
THE SAYINGS OF THE BUDDHA

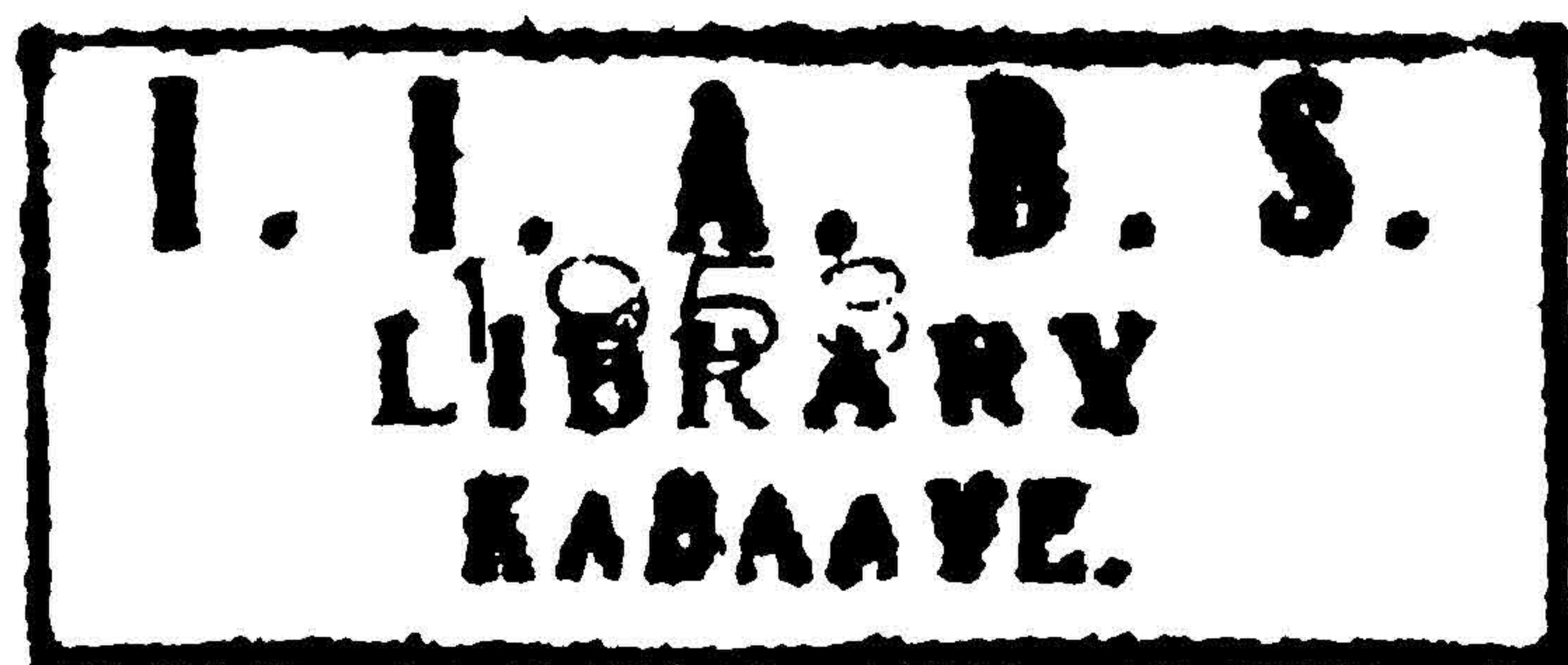
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FOREWORD

It is the duty of Man to make the best of life. A good life while ennobling oneself ennoble the lives of others who come under its influence. Eating, drinking, merry-making and accumulating wealth do not contribute to true happiness. Nobility of character can be assessed by a person's attitude not only towards himself but more towards others. Shraddha, Sila, Wisdom, Prudence and Charity help us to cleanse our lives of evil and lead us to a life of true Happiness.

*Saddhaya Seelena Suthena chubayana
Parraya chagenacha Yodha vaddhathi*

In these words Lord Buddha conveyed this message to humanity. All Buddhists whether laymen or monks should make a study of the Dhamma. The Dhammapada is an anthology of the fundamentals of the Doctrine of the Buddha contained in the Tripitaka. Those who have mastered the Dhammapada can easily find their bearings in the vast ocean of the Tripitaka.

In the Dhammapada we find a panacea for all our ills. Ancient as it is — the good counsel contained in these verses is so modern that they afford a golden key to the solution of the problems of our present day civilization. There can be nothing better for a successful living. This is a book that should be a constant companion of us all — whether one be a Minister of State or a humble labourer.

This anthology has been translated into several languages and in the Buddhist world all good men and women regard this as their greatest treasure. The fact that it influenced the lives of our Kings of old is recorded in the History of Lanka (Ceylon). For instance, King Kasyapa the Fifth who reigned 973 years ago had written a commentary on this work. Even during the decline and fall of the Kingdom of Lanka when the English invader beheaded the lion hearted Keppitipola Adikaram — this hero who had concealed in his waist an ola leaf copy of the Dhammapada had calmly and with clear diction read a few stanzas from it before surrendering himself to the executioner with courage and equanimity. This only shows how highly priced it was in times past. However, it is lamentable that to-day many of our men and women, particularly in so called 'high society', who hold positions of responsibility and profess to lead the ignorant masses have no time to appreciate the beauty of the Truth as revealed by our great Teacher. I have no doubt that corruption which is now rife in society can be easily stemmed by this one 'weapon' — the Dhammapada.

As English is fast becoming a world language, I feel that another English translation would not be too many and I have accordingly brought about this publication. I must emphasise the fact that this is a free translation meant not so much for the erudite scholar but for the use of ordinary folk in their daily lives.

My Sinhalese translation was rendered into English by Miss P. Violet Mallika Waidyasekara (B. A.) a relation of mine. Her translation was revised and edited for publication by Mr. S. R. Wijayatilake of the Ceylon Judicial Service, presently District Judge, Balapitiya. Mr. C. Laurie de Soyza, the Managing Proprietor of the Lawco Press, Dematagoda

Road, Colombo, helped me in expediting the printing of the book. I am thankful to them all for their kindness.

I offer this translation to you with Mettha so that it may make your lives and the lives of those around you happy.

*“So far this little candle throws its beams,
So shines a good deed in a naughty world.”*

Walagedera Somalokatissa.

**Maha Chetiya Pirivena,
Ambalangoda,
Ceylon.
8-11-53.**

Dhammapada — the Way of Life

“Namotassa Bhagawato Arahato Samma Sambuddhassa”

CANTO OF TWIN VERSES

1. Mind is the forerunner of all mental conditions; mind is the chief and they are all shaped by the mind. If one speaks or acts with an evil mind then suffering follows one as the wagon wheel the hoof of the ox.
2. Mind is the forerunner of all mental conditions; mind is their chief and they are shaped by the mind. If one speaks or acts with a pure mind, then happiness follows one like the ever present shadow.
3. “He abused me, he beat me, he overcame me, he robbed me”—those in whom such thoughts find refuge, anger is never soothed.
4. “He abused me, he beat me, he overcame me, he robbed me” — those in whom such thoughts do not find refuge, anger is ever soothed.
5. Hatred never ceases by hatred in this world. Hatred ceases by loving kindness. This is the Eternal Law.
6. Quarrelsome people do not realize that one day they die. But those who realize this do not quarrel.
7. As a storm lays low a frail tree, so the Evil One (Mara) overpowers him who lives in the pursuit of pleasure, who guards not his senses, who is not moderate in eating, who is indolent and inactive.

8. As a storm cannot lay low a rocky mountain, so the Evil One (Mara) cannot overpower the man who does not live in the pursuit of pleasure, who guards well his senses, who is moderate in eating, who is fully confident of himself and who is industrious.
9. He who is not free from impurity, lacks self restraint, and is devoid of truth, is unworthy of the yellow Robe.
10. He who has cast away impurity, who is steadfast in morals, restrained and truthful is indeed worthy of the yellow Robe.
11. Those who treat the false as truth and truth as false and entertain such false views never reach the Real.
12. Those who treat truth as truth and false as false and entertain such right views reach the Real.
13. Just as the monsoon rains penetrate a house that is ill-thatched, so does lust enter the undeveloped mind.
14. Just as the monsoon rains fail to penetrate a house that is well thatched so does lust not enter the developed mind.
15. The evil doer laments here, he laments hereafter. In both states he laments. He laments, he is afflicted, beholding his own foul deeds.
16. The doer of good rejoices here, he rejoices hereafter. In both states he rejoices. He rejoices; he is glad, beholding his pure deeds.
17. Both now and in the after-life the Evil doer laments; "I have done wrong" he says, grieving. Greater still becomes his laments as he goes to the state of woe.

18. Both now and in the after-life the doer of good deeds rejoices. "This good have I done," he thinks. In this thought he is happy and he rejoices further when he goes to a state of Bliss.
19. If a man recites at length the sacred texts, yet does not live up to the teachings; such a heedless man is like a cowherd who counts the cows of others; he does not share the beatitude of a recluse.
20. If a man recites a portion of the Sacred Texts but lives up to the teachings, he having rid himself of passion, ill-will and ignorance and correctly realizes the Dhamma and if he is of open mind, abandons attachment to aught which is here and in the next world such a man becomes a sharer in the life of a Bhikkhu.

II

THE CANTO OF VIGILANCE

21. Vigilance is the way to Deathlessness; non-vigilance the way to death. Those who are vigilant die not; those who are non-vigilant are already dead.
22. Having well appreciated this distinction the wise rejoice therein finding contentment in the ways of the Noble.
23. The wise ones who are meditative and are ever energetic attain Nirvana -- supreme and free from all attachment.
24. The fame of one who strives, is pure in conduct, discriminative, self-restrained, righteous in livelihood and vigilant, grows more and more.
25. Through endeavour, industry, self-control let the wise man make for himself an island which no flood can submerge.

26. Ignorant and foolish persons pursue a reckless life. The wise man scrupulously guards his vigilance as his greatest treasure.
27. Do not give up yourself to recklessness; do not indulge in sensual delights. The watchful and meditative man acquires an amplitude of bliss.
28. As a mountaineer who stands on a rocky eminence surveys those who are below, struggling, so does the wise man, who by his vigilance has put to flight his folly looks down upon suffering mankind from the heights of wisdom he has mastered.
29. The wise man vigilant among the negligent, awake among those asleep goes (to a state of Bliss) like a swift horse defeating an old one in a race.
30. By wakefulness did Maghavá attain to the sovereignty of gods. Wakefulness is ever praised, folly is ever blamed.
31. A bhikkhu who takes pleasure in wakefulness, and looks with fear on heedlessness, advances like fire consuming his fetters large or small.
32. A bhikkhu who takes pleasure in wakefulness and looks with fear on heedlessness cannot fall away. He is close to Nibbana.

III

THE CANTO OF MIND

33. As a fletcher makes straight his arrow, so does the wise man make straight the mind which wavering and unsteady is difficult to guard and restrain.

34. As a fish struggles when snatched from its watery home and cast on the shore, so vibrates the mind when it frees itself from the dominion of Mara.
35. It is good to restrain this mind which is difficult to control and flighty and lights upon whatever it pleases; a mind thus restrained is conducive to happiness.
36. Let the wise man then keep watch over his mind which is very difficult to discern, full of subtlety and seizes whatsoever it pleases; thus to watch over the mind is conducive to happiness.
37. The mind wandering far, moving alone, incorporeal, hides in the cave. Those who restrain it will be liberated from Mara.
38. A man of unsteady mind who knows not the true doctrine, whose belief is shaken, will not be perfect in knowledge.
39. He who possesses a mind free from desire, a mind that has risen above good and evil, such a vigilant man will have naught to fear.
40. Conscious of the fact that the body is as fragile as an earthen jar, making a fortress round his mind, let him fight Mara with his sword of knowledge and guard his conquest without craving.
41. Ere long, alas! the body will lie on earth neglected, void of consciousness as a useless log.
42. In whatever way a person who hates may harm him whom he hates, or an enemy may injure an enemy yet greater still is the mischief when committed by an ill-directed mind.

43. Neither father nor mother, nor kindred can confer greater benefits on man than the well-directed mind.

IV

THE CANTO OF FLOWERS

44. Who shall overpower the earth and the domain of Yama, together with the habitation of the Gods? Who shall discover the well-defined Truths of the Doctrine as the expert gardener picks his choicest bloom?
45. The true disciple shall be the conqueror of this earth and Yama's Kingdom and the world of the Gods. Such a disciple shall discover the well defined truths of the doctrine as the expert gardener picks the choicest bloom.
46. Let such a disciple looking on the body as froth and perceiving it to be a mirage, destroy the flower – decked arrows of Mara and go beyond the reach of Mara.
47. Death carries away the man whose mind is intent on plucking the sensual blossoms, as a great flood sweeps away a sleeping hamlet.
48. The destroyer subjugates the man intent on plucking the sensual blossoms even before he has had his fill.
49. Just as a bee having collected honey flies away without soiling the colour or the fragrance of the flower, so let a monk go about in his village.
50. Let not a man heed the faults of others — their sins of omission and commission. But let him examine what he himself has done, and what he has left undone.

51. Like a lovely flower of exquisite colour but lacking in fragrance is the fair speech of one who does not live up to it.
52. Like a lovely flower of exquisite colour and full of fragrance is the fair speech of one who lives up to it.
53. As many a garland may be strung from a heap of flowers, so let a man born in this world accumulate much merit.
54. The fragrance of flowers of Sandalwood, of Tagara or Jasmine is not wafted against the wind; but the fragrance of the virtuous is wafted against the wind. The virtuous diffuse fragrance in all directions.
55. All the perfumes, even those of Sandalwood, Tagara and the Lily Vassiki are not to be compared with the fragrance of a virtuous life.
56. Of little account is the scent of Tagara or Sandalwood; whereas the fragrance of those who lead a virtuous life ascends to the Gods above.
57. Mára cannot find out the way of those who lead a spotless life, who dwell in wakefulness, and who are fully emancipated through perfect knowledge.
- 58 & 59. As from a heap of rubbish thrown on the roadside a lily blooms, fragrant and lovely, so does a disciple of the Enlightened One outshine the ignorant masses hankering after material pleasures.

V

CANTO OF THE FOOL

60. Long is the night to the sleepless; long is the league to the weary: long is the cycle of birth and death to those foolish ones, who know not the Dhamma.

61. If a man sets forth in search of one superior to himself or at least his own equal and fails to find such a companion let him lead a solitary life; let there be no companionship with a fool.
62. "I have sons; I have wealth," so worries the fool. How can he have sons and wealth when he does not own himself.
63. A fool who is aware of his limitations is to that extent wise; but a fool who thinks himself wise is a fool indeed.
64. Even if a fool keeps company with a wise man throughout his life, he will not realize the Dhamma just as a ladle savours not the taste of the soup it serves.
65. A keen witted man who keeps company with a wise man even for a brief space will quickly realize the Dhamma just as the tongue savours the taste of soup.
66. Men ignorant and of evil inclination are their own enemies for their own deeds bear bitter fruit.
67. Ill done is that deed for which one repents and the outcome of which one bears with grief and tears.
68. Well done is that deed for which one repents not and the outcome of which one bears with joy and smiles.
69. A fool thinks an unworthy deed to be sweet as honey just so long as it bears no fruit but when it does ripen, he meets with disaster.
70. Though a fool may eat his food month after month with the tip of the Kusa grass (in ascetic style) yet will he be not worth one sixteenth part of those who have truly appreciated the Dhamma.

71. An unworthy deed like milk freshly drawn from the cow does not all at once turn sour but smouldering within turns out as a fire covered with ash and it pursues the fool.
72. Whatever knowledge gathered by the fool leads to his own undoing for it cleaveth his head and destroys the little good nature he has.
- 73 and 74. If a person should aspire to undue reputation and precedence among Bhikkus, to authority in a monastery and to a place of honour among the neighbours and if he should think "let both householders and Bhikkhus approve my actions and let them follow in whatever I do, " the egoism and pride of such a person increases.

VI

THE CANTO OF THE WISE

76. It is right to associate with a wise man who reveals your shortcomings like digging up treasures and administers reproofs. It is good and not evil to serve such a man.
77. The man who exhorts, instructs and dissuades his fellow men from unworthy acts is liked by the righteous and disliked by the unrighteous.
78. It is not right to keep company with evil friends, men who are base; but let a man serve friends who are righteous, let him keep company with men of loyal character.
79. He who drinks deep of the Dhamma, lives happily in every way, having a mind that is serene. The wise ever seek delight in the doctrine taught by the Noble One.

80. The farmers take the water through the channels to places they need it; fletchers straighten the arrows, carpenters fashion the wood, so does the wise subjugate themselves.
81. As a solid rock is not shaken by a gale, so the wise person remains unaffected by praise or censure.
82. Just as the deep sea is clear and unpolluted so are the wise who listen to the Dhamma.
83. The righteous abandon their desire for all things; the virtuous do not babble longing for sensual pleasures; wise persons neither appear elated nor depressed when touched by happiness or suffering.
84. Neither for his own sake, nor for the sake of another, will a wise man long for a son, for wealth, or for a kingdom. He will not wish for aggrandisement by unrighteous means. Such a person (alone) will be virtuous, wise and righteous.
- 85, 86. Few among men are those who reach the other shore (having crossed through), the multitude who remain run up and down the bank on this side, but those persons who live according to the Dhamma which has been well expounded will reach the other shore, having transcended the impassable dominion of the Evil One (Mara).
- 87, 88. Let the wise abandon the unworthy (lit; dark) way of life and pursue the worthy (lit; white); leaving the householder's life let him enter the homeless state and learn to value solitude which is difficult to appreciate. Leaving behind all sense pleasures and giving up everything let the wise wash off all depravities of the mind.

89. Those whose mind is well grounded on the (seven) factors of enlightenment, who find pleasure in complete detachment, by ceasing to cling to anything, who have rid themselves of depravities and who therefore shine resplendent have attained the ineffable Nibbana (parinibbana) in this world itself.

VII

THE CANTO OF THE HOLY ONE

90. Suffering has no effect on him who has finished his journey, who is free from grief, who is emancipated in all ways and whose knots are unloosened.
91. The mindful ever struggle on, they seek to be detached from their place of abode. They give up their house and possessions, even as swans who desert their pool.
92. Those who are not possessive, who look upon their food with discrimination, who have reached causeless and unconditioned freedom (Vimokkha) through perceiving the emptiness of the transitory—their path cannot be easily traced just as the track of birds in the sky.
93. Those who are rid of depravities, who are indifferent as to food, who have realized causeless and unconditioned freedom by reason of their understanding the emptiness of the transitory, — the path taken by these men it is impossible to trace, just as the track of the birds in the sky.
94. The gods themselves cherish with deep esteem the man who has brought his senses under control like horses well controlled by a charioteer; one who has abandoned pride and is free from all depravities.

95. Like the earth he is not troubled, like Indra's bolt the doer of holy works is firm: he is as a lake free from mud. For such a person there is no further round of births and deaths.
96. His mind becomes peaceful so also his speech and deeds. Such is the repose of one who has attained deliverance by a correct appreciation of things.
97. He indeed, is the greatest of men who is free from blind faith, who is the knower of the uncreated (Nibbana), who has cut the bonds (of birth and death) and who has put an end to every occasion (avakasa of good and evil), thereby renouncing every desire.
98. That spot is delightful where Arahants reside, be it in a village or in a forest, in a valley or on an eminence or on a plain.
99. Delightful are the forests where the man attached to this world find no charm in. Those free from lust find pleasure therein, for they seek not the allurements of life.
100. Though a speech may consist of a thousand words, if these be lacking in sense, better is a single word full of meaning on hearing which one is at peace.

VIII

THE CANTO OF THE THOUSANDS

101. Though a poem consists of a thousand couplets, if these be lacking in sense, better is a single couplet (Gatha) full of meaning, on hearing which one is at peace.
102. Though one should recite a hundred couplets of idle words, one single word from the scriptures is better on hearing which one is at peace.

103. Though one should in battle conquer a thousand men a thousand times, he who conquers himself wins a more glorious victory.
104. 105. Victory over oneself is indeed better than victory over others. If a man subjugates himself and practises restraint, neither a deva, an angel nor Mara together with Brahma can undo his victory.
106. If month after month for a hundred years a man should offer sacrifices by the thousand, if he should pay honour even for a moment to one well grounded (in true knowledge); better is such honour than the sacrifices of a hundred years.
107. If for a hundred years a man should tend the sacrificial fire in the forest, yet should he render honour even for a moment to one who is grounded (in true knowledge, better the rendering of such honour than the sacrificial offering for a hundred years.
108. Whatever is offered as a sacrifice and oblation throughout the year for the sake of gaining merit its value does not amount to one fourth part. Better is reverence shown to those who are upright.
109. In him who is always full of reverence and respect to the aged four things advance — age, beauty, happiness and power.
110. It were better to live one single day, a single life in meditation than live for a hundred years with a corrupt and a roving mind.
111. It were better to live one single day in the pursuit of knowledge and meditation than to live a hundred years with a dull and roving mind.

112. It were better to live one single day with vigour and determination than to live a hundred years in idleness and lassitude.
113. It were better to live one single day aware of the origin and cessation of things than to live a hundred years heedless of such origin and cessation.
114. It were better to live one single day realizing the truth of the Dhamma than to live for a hundred years blind to it.

IX

THE CANTO OF SIN

116. Let a man hasten to do good, let him keep his mind from sin. If a man is slow to do good his mind delights in sin.
117. If a man commits a sin, let him not continue in it; let him not seek after evil for Suffering is the outcome of wrong doing.
118. If a man does a good act, let him do it again and again; let him develop a longing for good. Happiness is the outcome of good deeds.
119. Even an evil doer sees happiness, as long as his evil deed has not ripened, but when his evil deed has ripened then does the evil doer see his evil deeds in the true perspective.
120. Even a good man sees his good deeds as evil, as long as they have not ripened. But when his good deeds have ripened then the good man sees his good deeds in the true perspective.
121. Think not lightly of evil, saying, "it will not come unto me". Even as a jar is filled (with water) by the constant falling of drops of water, so does the unwise man fill himself with evil.

122. Think not lightly of good, saying, "it will not come unto me". Even as a jar becomes full with the constant dropping of water so does the wise man, little by little, fill himself with good.
123. Even as a merchant who carries much wealth but who is only provided with a small escort, avoids a dangerous road or as one who loves life avoids poison, so let a man shun evil.
124. He whose hand is unwounded may touch poison. Poison does not affect the hand which is without a wound; so also there is no evil to him who does no wrong.
125. Whosoever offends a man who is harmless, pure and free from unworthy tendencies, on him will the evil come back as fine dust tossed against the wind.
126. Some men come to being upon earth; evil doers are born in hell; those who act righteously go to heaven. But those who are freed from depravities (Arahants) attain Nibbana.
127. Neither in the sky, nor in the depths of the sea nor in the mountain cave, nor is there any other place on this earth where a man can escape (the fruits of) his evil deeds.
128. Neither in the sky nor in the depths of the sea, nor in a mountain cave nor is there any other place on this earth where a man can abide without being overcome by death.

X

THE CANTO OF THE ROD (CHASTISEMENT)

129. All tremble before the rod, all fear death; putting one self in the place of another one should neither strike nor cause to strike.

130. All tremble before the rod, to all life is dear, putting oneself in the place of another one should neither strike nor cause to strike.
131. Whosoever takes delight in torturing with the rod beings who long for happiness, himself longing for happiness, will not find happiness after death.
132. Whosoever takes delight in withholding the rod from beings who long for happiness, himself longing for happiness, will obtain happiness, after death.
133. Speak not harshly to anyone. Those thus spoken to will retaliate, for angry words beget suffering and a blow in return may smite thee.
134. If, like a shattered gong, thou hast learnt silence, thou hast already reached Nibbana, (for) there is no anger within thee.
135. As a cowherd with his staff drives out his cattle to pasture, so do old age and death drive life from men.
136. When committing evil deeds, the fool does not realize their wickedness, but the evil man is consumed by his own deeds, as if burnt by fire.
137. He who inflicts punishment on those who deserve it or not, he who offends those who are innocent, such a person will speedily come to one of these ten states:
138. He will be visited by intense suffering, great loss, injury to the body, a deep seated disease, infirmity of mind.
139. Displeasure from the king, a fearful accusation, loss of relatives, destruction of wealth.
140. Or else an all consuming fire will burn his houses. Upon the death of his mortal body he will be born in hell.

141. Neither nakedness nor matted hair, nor dirt nor fasting (starvation) nor lying on bare earth, nor besmearing (the body with dust) nor assuming ascetic postures, can purify a man who has not solved his doubts.
142. Even though a man richly attired, if he develops tranquility, is quite subdued and restrained, leading a holy life and abstaining from injury to all living beings — he is a Brahmin, he is an ascetic, he is a Bhikkhu.
143. Is there any man in this world so blameless as to be above rebuke or censure as a pure-bred horse the whip.
144. As a pure-bred horse touched by the whip, be ye ardent and repentant. Rid yourself of the vast suffering by possessing perfect knowledge, by acts of faith, good conduct, exertion, meditation, investigation into the truth and enlightened consciousness.
145. Those who irrigate fields direct water, fletchers straighten arrow shafts, carpenters fashion wood, those who fulfil noble vows control themselves.

XI

THE CANTO OF OLD AGE

146. What boots it to laugh, why jubilation while everything is burning? When surrounded by darkness, do ye not seek for light?
147. Behold this variegated figure, this mass of corruption, stuck together, sickly, full of idle thoughts and having no permanent existence.

148. This form (of matter) decays; it is a fostering place of corruption and is fragile; this mass of corruption disintegrates for life ends in death.
149. These bleached bones are like gourds cast away in autumn; what pleasure is there in looking at them?
150. It (this form) is a city fort made up of bones, plastered with flesh and blood wherein lurk old age, death, pride and deceit.
151. The gaily painted chariots of kings wear out; so also does the body wear out; but the Law of the Good wears not away. Thus do the wise proclaim to the wise.
152. The man of little learning goes through life like an ox. His flesh increases but his wisdom does not.
153. 154. Through a round of countless births have I passed fruitlessly in search of the maker of this tabernacle and painful is the round of births. But, now Oh! Builder of the tabernacle I have seen thee. Never again shall thou build me a house. All the rafters are broken and the ridge-pole is broken asunder and the mind at rest in Nibbana has passed beyond grasping desires.
155. Those who have not lived a disciplined life, who have not acquired wealth in the days of their youth, perish like worn out herons dying in a pond from which all fish have fled.
156. Those who have not lived a disciplined life, who have not acquired wealth in the days of their youth, lie like broken arrow shafts grieving over the past.

XII

THE CANTO OF THE SELF.

157. If a man should hold himself dear, then let him ever guard himself well. A wise man should be awake during the three watches (of the night).

158. Let each man first establish himself in a suitable calling in life, and then let him instruct others. Thus a wise man will be free from worry.
159. Let each man model himself on the advice he gives others. Thus well disciplined he may discipline others. It is very difficult to discipline oneself.
160. Self is the best guardian of self. What better guardian could there be? When a man disciplines himself, will he find a shelter hard to find.
161. The evil done by oneself, begotten of oneself, sprung from oneself, crushes the wicked man as a diamond (vajira) crushes a hard precious stone.
162. He, whose very evil nature completely entangles himself as a Maluva creeper entwines a Sal tree, reduces himself to a state his enemy would like to see him in.
163. It is very easy indeed to do that which is not good, and which is hurtful to oneself. It is very difficult to do that which is beneficial and good.
164. It is an evil mind that reviles the religion of the holy one, the noble and the righteous; being misled by false beliefs such a mind causes its own destruction like the fruits of the Katthaka reed.
165. A man pollutes himself through his own conduct. It is by keeping away from evil that one cleanses oneself. Purity and impurity depend on oneself. No one can purify another.
166. Let no man neglect his own good for the sake of the good of another, however great it may be. Knowing what is good for oneself let him apply himself thereto with diligence.

XIII

THE CANTO OF THE WORLD

167. Let none follow an ignoble rule of life, nor live heedlessly; let none take a false view nor add to the number of the worlds he has to sojourn in (rounds of birth).
168. Let a man rouse himself (and) not be heedless; Let him follow the doctrine of a good life. The righteous rests happily in this world and the next.
169. Let a man follow the doctrine of a good life, not that of an evil life. The righteous live happily in this world and the next.
170. The King of death does not see him who looks upon the world as one would regard a bubble (of water) or a mirage.
171. Come, look on this world as a many-coloured chariot of a monarch—a thing for the misery of fools, but for which the wise have no attachment.
172. He who formerly lived recklessly but afterwards restrains from such a way of life brightens the world, as the moon when freed from clouds.
173. He whose evil deeds are covered by good ones brightens up this world as the moon when freed from clouds.
174. The world is wrapt in darkness. There are few who can see there in. There are few, who like birds, having, escaped from the net, go to heaven.
175. Swans fly through the sky. Those possessed of supernatural powers fly through the air. The wise when they have overcome the Evil One (Mara) and his elephant (retinue) get out of this world.

176. To a man who has broken a rule of life, who speaks what is not true, and who has no regard for a higher world there is no evil that is too great.
177. The niggardly do not go to the world of the gods. The fool does not applaud charity. The wise rejoice in charity and thereby attains happiness in the next world.
178. The fruits of the Sotapatti Path (the first stage of sanctification) are far better than supreme sovereignty over the earth, better than attaining heaven or being the ruler of the world. (Universe)

XIV

THE CANTO OF THE ENLIGHTENED ONES

179. By what path can you track the Pathless One, infinite in knowledge, trackless, Him whose conquest cannot be undone, whose victory none in the world can equal?
180. By what path can you track the Pathless One, infinite in knowledge, trackless — He whom no attachment and poisonous craving can lead anywhere?
181. Even gods envy those who are enlightened and mindful, who are wise and devoted to meditation, who take delight in the tranquility of desirelessness.
182. Difficult is it to obtain birth as a human being; difficult is the life of mortals, difficult is the hearing of the true doctrine, difficult is the birth of the Buddhas.
183. Abstention from all evil, doing good, purification of ones thoughts - this is the doctrine of the Buddhas.
184. Patience and long suffering are the greatest penance. They lead to the highest — Nibbana. So declared the Buddhas. He is no recluse (pabbajita) who strikes

another, he is no Bhikkhu (samana) who does harm to another.

185. Not to slander, not to do harm, to live restrained by the fundamental rules, moderate in food, having ones resting place in a secluded place, devotion to mental culture (ayoga) this is the counsel of the Buddhas.

186. 187. The pleasures of the senses are not satisfied even by a shower of gold coins; the wise man on realizing that, sensual pleasures have little relish but entail much suffering, takes no delight in them—nay not even in celestial pleasures. The disciple of the fully Enlightened One takes joy in the destruction of craving.

188. 189. People when threatened by fear seek refuge in many places — mountains, forests, groves, trees or shrines. But these are not safe refuges. They are not the most secure refuges; not by resorting to these is a man freed from all suffering.

190, 191. 192. Whosoever seeks refuge in the Buddha, the Doctrine and the Order with correct understanding visualizes the Four Noble Truths — viz, Suffering, the cause of Suffering, the Cessation of Suffering, the Path leading to the Cessation of Suffering (The Noble Eight —Fold path) — this is the safest refuge. By taking such refuge a man is freed from all pain.

193. A man of noble birth is rare to find; he is not born in every place. Where such a man of excellent knowledge is born, his family attains happiness.

194. Happy is the birth of the Buddhas, pleasant is the preaching of the true doctrine, blessed is the single-mindedness of the order (Sangha); such spiritual effort constitutes blessedness.

195, 196. He who pays reverence to those to whom reverence is due, whether to the Buddha or his disciples — men who have passed beyond craving and wrong views and have crossed over the stream of griefs and fears; he who pays homage to such men who have delivered themselves and are free from fear, his merit is immeasurable.

XV

THE CANTO OF HAPPINESS

197. Let us, then free from hate, live happily among those who hate, among men filled with hatred; let us dwell free from hatred.

198. Let us, then free from ailments, live happily among those who are ailing, among men afflicted with ailments; let us dwell free from ailments.

199. Let us, then free from lust, live happily among those who are filled with lust; among the lustful let us dwell free from lust.

200. Let us, then, live happily; we who own nothing can call nothing our own; let us be like the shining Ones (Abhassara gods) who are nourished on happiness.

201. Victory breeds hatred, for the vanquished is stricken with suffering; but the tranquil man lives in happiness disregarding both victory and defeat.

202. There is no fire like that of lust, there is no (moral) breach like that of ill-will, there is no suffering like that of existence through the five groups (Khandas); there is no bliss like the Highest Peace (Nibbana)

203. Hunger is the worst disease; the elements of being (Sankhára), being the worst suffering. He who knows this truly (realizes) - that Nibbana is the highest bliss.

204. Health is the greatest acquisition; Contentment the greatest wealth; Confidence is the best of relatives; Nibbana is the highest happiness.
205. He who enjoys the flavour of solitude and the sweetness of tranquility is unperturbed and free from sin as he drinks in the sweetness of devotion for the doctrine.
206. It is good living (blessed) to see the Noble Ones; to live with them is ever happiness. A man will be always happy if he escapes the sight of fools.
207. He who walks in the company of a fool experiences grief for a long time, for the company of fools ever brings suffering, as does the company of an enemy. The company of the wise brings happiness, like the company of kinsfolk.
208. Therefore (let a man follow) the steadfast, the wise, the learned, one pre-eminent in character (arahat) the fulfiller of vows and the noble. Follow such a good and wise man even as the moon follows the path of the stars.

XVI

THE CANTO OF THE PLEASANT

209. He who gives himself solely to pleasures, which are unbefitting and does not devote himself to the (pursuit of) higher knowledge, thereby abandons his own good by grasping at what is pleasant to him; and he will have cause to envy those who have devoted themselves to the pursuit of higher knowledge.
210. Never associate yourself with what is pleasant; much less with what is unpleasant (for) absence of the sight

of what is dear causes suffering, so also is it painful to see that which is not dear.

211. Therefore, regard nothing as dear, for the loss of what is dear, is painful. Those who have transcended what is dear or what is distasteful have untied their bonds.
212. Grief arises from the thought of what is dear; fear is provoked by the thought of what is dear. But there is no grief for him who has transcended the thought of what is dear; whence fear?
213. From affection is born grief; from affection fear is begotten. There is no grief for him who is free from affection, whence fear?
214. From attachment to sensual pleasures is born grief, from this attachment fear is begotten. There is no grief for him who is free from attachment to sensual pleasures, whence fear?
215. From love is born grief; from craving fear is begotten. There is no grief for him who is free from love; whence fear?
216. From craving is born grief, from craving fear is begotten. There is no grief for him who is free from craving, whence fear?
217. Men hold him dear, who is possessed of character and right vision, who is righteous, who speaks the truth and who does his duty.
218. He who strives for the Ineffable (Nibbana), who is of awakened consciousness and whose mind is detached from the pleasures of the senses is called 'One who has gone up-stream.'

219, 220. Just as a man who has lived long abroad is met on his safe return by kinsmen, friends and welcoming companions, who come to greet him; so the doer of good deeds when he passes from this world to the next is welcomed by his good deeds as a dear kinsman returning home.

XVII

THE CANTO OF ANGER

221. Let a man abandon anger, let him root out conceit; let him overcome all fetters. No suffering overtakes him who clings neither to name nor form and who possesses nothing.
222. He who controls his rising anger like a charioteer his rolling chariot, him, I call a charioteer — others but hold the reins.
223. Let a man conquer anger by absence of anger, wickedness by absence of wickedness, miserliness by liberality and a liar by truth.
224. Let a man speak truth and abstain from anger, let him give, even though it be but little, to him who begs. By these three means he shall draw near unto the gods.
225. Those sages who are without violence and who are ever controlled in body attain the Eternal Abode (Nibbana) where having gone a man is free from sorrow.
226. Depravities vanish from those who are ever wakeful, who discipline themselves day and night, who are bent towards the attainment of Nibbana.

227. O! Atula, this is an old rule, not just a rule of today—
“ They blame him who sits silent, they blame him who
speak much; they even blame him who speaks little.”
There is none in this world who is not blamed.
228. There never was, there never will be, nor does there
now exist a being who stands wholly praised or
utterly condemned.
- 229, 230. If wise men who are fully observant (Anuvicca)
daily continue to praise one who is intelligent and
uniformly good (life without moral delinquency) one
who is endowed with insight and of pure life—who then
would dare to censure such a man, who is like unto a
coin of Jambunada (purest) gold? Even the good
praise such a man, even by Brahama is he praised.
231. Let a man guard himself from falling a prey to his
body, let him be well controlled in body and having
renounced his evil deeds, let him dwell in purity therein.
232. Let a man guard himself from falling a prey to his
speech; let him be well-controlled in his tongue, (and)
having renounced evil speech let him dwell in purity
therein.
233. Let a man guard himself from falling a prey to his
mind; let him be well-controlled in mind; (and) having
renounced the evils of the mind, let him dwell in purity
therein.
234. Well controlled indeed are those wise men who have
mastery over the body, the tongue and the mind.

XVIII

THE CANTO OF IMPURITY

235. Thou art now as a withered leaf, the messenger of Death (Yama) has drawn near to thee; thou art on the point of departure, and thou hast not even provisions for thy journey.
236. Make (of) thyself an island, be prompt in thy endeavour, be wise. When thy moral impurities are blown away and thou art free from sinful bent, then shalt thou go to the heaven world of the elect (Ariyas).
237. The life has now drawn to a close: thou hast come into the presence of death, there is no rest on the way, (and) thou hast not even provision for the journey.
238. Make (of) thyself an island refuge; strive and be wise. When thy impurities are blown away and thou art free from sin thou shalt no more come again into birth and old age.
239. One by one, little by little, ever and anon, should a wise man blow away his impurities, even as a smith blows away the impurities of silver.
240. As the rust appearing in iron corrodes the very iron itself; so do the evil deeds of evil-doers bring them into an evil state.
241. Non-repetition is the corrosive agent of the sacred texts; non repair is the canker of a (good) house; sloth is the blemish of beauty, and heedlessness the taint of the watcher.
242. Misconduct is defilement in woman; miserliness is defilement in the giver; unworthy tendencies are the root of evil in this world and the next

243. But worst of all taints is the taint of ignorance.
O, Bhikkhus! wipe off that taint and become taintless.
244. Very easy is life for a man who is shameless, impudent
as a crow, one who sacrifices the interests of all,
who indulges in excesses, is boastful and leads a
corrupt life.
245. Very hard is life for a man who is modest, seeking always
that which is pure, who is polite, one who walks in the
ways of chastity and is of clear vision.
246. 247 He who destroys life, who speaks evil, who takes
that which is not given to him, who seeks another man's
wife, who is addicted to intoxicating liquor, such a man
digs his own grave even in this world.
248. Thus, O Man, learn that it is an evil thing to be unres-
trained; let not craving and an un-righteous life bring
thee to suffering.
249. Men are charitable according to their faith or pleasure;
he who frets because food and drink are given to others
will not attain peace of mind either by day or by night.
250. (But) he in whom such unworthy feeling is extirpated
completely root and branch, he alone attains peace of
mind both by day and by night.
251. There is no fire like lust; There is no strangling grip
like hatred; There is no ensnaring net like infatuation.
There is no river torrent like craving.
252. Very easy is it to discover flaws in others, but very
difficult to see one's own. One winnows the short-
comings of others like chaff, but one covers one's own
as a dishonest gambler covers a losing throw.

253. He who is given to finding the faults in others, who is ever conscious of and irritated by them, will multiply his own depravities; such a person is far from the eradication of his own depravities.
254. There is no path through the sky. No one in the outside world can be a recluse (samana.) The world takes delight in craving and false views. The Buddhas (Tathagata) are freed therefrom.
255. There is no path through the sky. No one in the outside world can be a recluse (samana.) The elements of being are not eternal, but the Buddhas remain without variableness.

XIX

THE CANTO OF THE RIGHTEOUS.

- 256, 257. A man is not just if he decides, hastily; the wise man investigates both the right and the wrong acts with consideration and leads others with justice and impartiality. He who is the guardian of the law and intelligent is called "The Righteous."
258. A man is not wise because he speaks much; he is called "The wise" who is comforting, free from hatred and fearless.
259. A man is not a custodian of the law because he speaks much; he who having studied the law only a little but comprehends it well, is called "The Custodian of the law" for he is not negligent therein.
260. A man is not an Elder among the Bhikkhus because his hair is grey; he may be ripe in years, yet is he called The Fruitless - Old."

261. (But) he is whom there dwell truth, righteousness, non-violence, self restraint and self control — such a wise man, having cast away all impurity, is called “An Elder among the Bhikkus.”
- 262, 263. Merely because he is a fine speaker or handsome, does a man who is envious, jealous and deceitful become good; but he whose faults are uprooted and utterly destroyed such an intelligent and pious one is called “The Good”.
264. No tonsure can make an ascetic of one who is undisciplined and given to lying. Can one who is overcome by desire and cupidity be an ascetic?
265. He who overcomes entirely all sins, small or great, is called “The Ascetic” because he is the conqueror of all sins.
- 266, 267. A man is not a Bhikkhu because he begs alms from others: he who merely takes the vows is not on that account a Bhikkhu. He is in reality called “The Bhikkhu” who in this world has cast away both merit and demerit, who lives a life of purity, and who lives his life with full realisation.
- 268, 269. A man is not called a sage (Muni) because of his silence, if he be dull and ignorant withal; (but) he who holding as it were a balance accepts only the good and rejects the evil, is a sage. He who reflects wisely on both the worlds is “The Sage.”
270. A man is not Noble if he causes harm to living creatures; a man who is harmless to all living things is really Noble.

271, 272. Not merely by moral precepts and observances nor yet by much learning, nor by the attainment of meditation on the abstract, nor even by a life of seclusion and solitude, do I win the bliss of Release which is not attained by ordinary men. O Bhikkhu rest not till you attain the extinction of all passion and delusion.

XX

CANTO OF THE PATH.

273. Of all Paths, the Eight fold Path is the best; of all the Truths, the Four Noble Truths are the best; of all states freedom from desire is the best; and of all men, the best is the man of vision.

274. This is the Path, and there is none other for purity of vision. Enter ye this Path, for it gives freedom from Mara.

275. If you travel on this Path, you will put an end to your suffering; this Path have I preached ever since I learned to master all my sorrows.

276. You yourself must put forth exertion, for the Buddhas are but sign-posts; those who have entered the Path and are devoted to meditation will be liberated from the bonds of Mara.

277. "Impermanent are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.

278. Frought with pain are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.

279. "Unsubstantial are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme.
280. He who does not rise when it is time to rise, although young and strong; is given over to indolence, and possesses a mind full of idle thoughts and inactive—such a lazy man finds not the Path to wisdom.
281. Guard ye your speech, control your mind, and do no wrong with the body: these are the avenues of action which should be first purified, and then one should try to find the Path made known by the sages.
282. From contemplation springs wisdom; from lack of it the decay of wisdom. On perceiving these two roads, one leading to prosperity, the other to adversity, let a man bend his steps towards that one which will increase his wisdom.
283. Cut down the whole forest of lust not one sole tree; from the forest springs fear. Cut down the tall trees and clear the undergrowth and be free, O Bhikkhus, from this forest.
284. As long as even the slightest thought of lust of man towards woman remains undestroyed, so long is his mind fettered, even as the suckling calf is bound to its mother.
285. Cut off the love of self, as one would pluck an autumnal lotus with one's hand and then resort to the path of Peace, the Nibbana made known by the Blessed One.
286. "Here shall I pass the monsoon; here shall I dwell during winter and summer." Thus reflects the fool, but he knows not the dangers to his life.

287. Death will capture and bear away the man whose mind is deeply attached to his children and cattle, even as a flood will sweep away a sleeping hamlet.
- 288, 289. Children, father or kinsmen afford no refuge when one is overtaken by death. Recognizing that they are of no avail, the wise man protected by a virtuous life, should straightway clear the Path, leading to Nibhana.

XXI

THE CANTO OF THE MISCELLANEOUS

290. If by renouncing some little pleasure a wise man can derive greater pleasure, let him renounce his little pleasure in having regard to the greater.
291. He who looks for his own happiness by causing suffering to others is not freed from hatred, but is still entangled in the meshes of hatred.
292. That which ought to be done is left undone; that which ought not to be done, however is done. Thus do the depravities of the arrogant and heedless increase.
293. Those who have ever applied themselves strenuously to meditation on the body never resort to an unworthy act; they constantly continue to do their duty. The depravities of those who are mindful and wakeful disappear.
294. On destroying craving, egoism, the two extreme heresies of annihilation or eternal existence with the attendant sixty-two wrong views; and the entire realm of the twelve seats of consciousness, a Bhikkhu who has shut out evil thoughts becomes free from suffering.

295. On destroying craving, egoism the two extreme heresies, with the tigers of obstructions as the fifth, a Bhikkhu who has shut out evil thoughts becomes free from suffering.
296. The disciples of Gotama are ever well-enlightened and wide awake as their attention is constantly by day and night set on the Buddha.
297. The disciples of Gotama are ever-enlightened and wide awake as their attention is constantly by day and night set on the law (Dhamma)
298. The disciples of Gotama are ever well-enlightened and wide awake, as their attention is constantly by day and night set on the Brotherhood (Sangha)
299. The disciples of Gotama are ever well-enlightened and wide awake, as their attention is constantly by day and night set on the body (káya)
300. The disciples of Gotama are ever well-enlightened and wide awake, as their minds constantly by day and night seek pleasure in non-violence (ahimsá)
301. The disciples of Gotama are ever well-enlightened and wide awake, as their minds constantly by day and night seek pleasure in meditation (bhávaná)
302. Hard is it to find pleasure in the strict life of the recluse; equally hard and fraught with suffering is life in the household. To associate with those who are not our equals brings pain; suffering follows him who has entered the vortex of life and death. Let no man so wander, let him not hurl himself into suffering.

303. Wheresoever goeth a man who is endowed with faith, of exemplary life and possessed of fame and wealth, there he is honoured.
304. The good shine from afar like the Himalayan range, while those lacking in virtue vanish unseen, as arrows shot in a dark night.
305. He who uses but a solitary seat and a single sleeping couch dwelling and sojourning alone without languor and struggling to subdue himself, will find pleasure in the outskirts of the forest.

XXII

THE CANTO OF HELL.

306. He who utters a falsehood goes to hell, just as a person who having done a thing, says: "I did not do it." Both after death reach the same evil state in the next world, for they are men of low deaths.
307. Many whose shoulders are covered with the yellow robes are evil-minded and uncontrolled. They are born again in hell by reason of their evil deeds.
308. Better it were to swallow a ball of iron red-hot and flaming, than to be a wicked and unrestrained man, who eats of the charity of the land (the food of the nation.)
309. Four things befall a reckless man who goes with the wife of another – first, loss of merit; secondly, no comfort in sleep; thirdly, blame, and lastly, hell.
310. Acquisition of demerit, and an evil future, the fleeting pleasure of a frightened man and woman, further, a heavy penalty inflicted by the king - therefore, let not a man run after the wife of another.

311. Just as a blade of grass, if badly held, cuts the hand, so does the life of the Bhikkhu, wrongly lived, drag him down to hell.
312. A lax deed, a vow badly kept, a life of purity led out of fear - none of those will bear good fruit.
313. If there is anything to be done, let a man attack it unflinchingly; a half hearted recluse spreads more and more evil about.
314. Better left undone an evil deed, for an evil deed causes suffering afterwards; better perform a good deed, for a man does not repent in doing it.
315. Like a fortified city situated on the borderland, and well-guarded both within and without, let a man guard himself, let indeed not a moment pass (unguarded) for those who let a moment slip come to grief as they are consigned to hell.
316. Those who feel ashamed where they ought not to and those who do not feel ashamed where they ought to, such men are consigned to hell, for they embrace false views.
317. Those who see something to fear where there is nothing to fear, and those who see nothing to fear, where there is something to fear - such men are consigned to hell, for they embrace false views.
318. Those who conceive as perverse (vajja) what is not preverse, and those who see nothing perverse in what is perverse — such men are consigned to hell for they embrace false views.
319. Those who see that which is perverse as perverse, and that which is correct as correct— such men attain a happy state, for they have seen aright.

XXIII

THE CANTO OF THE ELEPHANT.

320. Even as an elephant on the battle-field patiently endures the arrow shot from the bow, so shall I patiently bear abuse for evilly disposed is the world.
321. It is a trained elephant that is led to the field; it is a trained elephant whereon the king mounts. It is the one who is self-controlled who is best among men, who bears patiently all abuse.
322. Excellent are mules when trained, also Sindhi horses of noble breed and huge elephants of the Kunjara type; but more excellent is the man who has controlled himself.
323. For mounted on such animals no man takes the way he has not gone before (Nibbana), whither goeth only the well - controlled man mounted on his subdued self. The controlled one goeth with the help of his subdued self.
324. Dhanapala, the elephant (of the king of Benares) is hard to control at time of rut, for he eats not even a morsel when he is held in captivity, but he remembers with longing the elephant forest.
325. If a man be a glutton and filled with sloth, spending his time in sleep and rolling from side to side like a great hog which has been fattened on pasture land, again and again does such a poor dull fool — re-enter the womb.
326. This mind of mine which formely strayed from object to object wheresoever it liked, towards whatsoever it yearned for, and for whatsoever time it willed, — this mind I shall to-day control entirely, even as an elephant driver controls with his goad an elephant in rut.

327. Rejoice in wakefulness; keep guard over your thoughts and lift yourself out of the miry bog (of passion, ill will and infatuation) as does an elephant sunk extricates itself from the mud.
328. If one should find a wise companion with whom to consort, a man of good life and self-possessed, let one walk with him joyfully and deliberately, vanquishing all troubles.
329. But if you should not find such a wise companion, one of good life and self possessed, with whom to consort, (then) travel as a king who has renounced his kingdom and his conquest; travel alone as an elephant who has renounced the elephant forest.
330. Better is it to lead a solitary life. Let there be no companionship with a fool; let a man travel alone and commit no sin, dispassionate as the king Elephant in the forest.
331. Companions are agreeable in time of need, pleasant is satisfaction when shared with others; blessed is merit at the close of life (but) most blessed of all is the destruction of all suffering.
332. It is good to honour mother, it is good to honour father. It is good to honour the Bhikkhu in this world, and it is good to revere the ones free from evil.
333. Happy is a virtuous life lasting to old age; happy is firmly rooted faith; blessed is the acquisition of insight (panna) and blessed is abstention from evil.

XXIV

THE CANTO OF CRAVING

334. The craving of a heedless man grows within him like the Maluva creeper; as a monkey seeking fruit in the jungle, he runs from life to life.

336. Whosoever, on the contrary, overpowers in this world this base craving, which is difficult to be conquered, from him suffering falls off even as a drop of water from the lotus leaf.
337. To this end do I appeal to you:-“May you all be blessed, ye who are assembled here! Dig out the roots of this craving as one digs up the Bérana grass, desirous of Usira (a fragrant root.) Let not the Evil one crush you again and again as a great flood crushes reeds ”
338. As a tree, though hewn down, grows up again and again if its roots be uninjured and secure, even so the yearnings of craving, if not destroyed, will reproduce themselves again and again.
339. The man, in whom the thirty-six streamlets tending towards the pleasures of sense flow constantly and strongly will be swept away by these streams of lust for he is full of wrong views and sensuous thoughts.
340. Streams flow in every direction and creepers spring up and lay hold. On seeing the spreading tangle of creepers do ye cut their roots by the help of insight (panna).
341. Beings are fed with (sensuous) joys by the streamlets of pleasure and lust; immersed in these streamlets and hankering after sense-pleasures, men are indeed subject to birth and old age.
342. This mankind, thus surrounded by craving circles round and round as a hare entangled in the net of the hunter, fast enfettered and shackled; it is again and again subject to suffering for a long time.
343. Mankind, thus surrounded by craving runs hither and thither as a hare entangled in the hunter's net. Therefore let a Bhikkhu who desires to be free from passion discard his craving.

344. He who having renounced the sensual pleasures of the householder's life, having fixed his inclinations on the superhuman states of consciousness of a Bhikkhu's life, thus free of craving, yet he returns to the householder's life—come and regard that man! Though free, he runs back into bondage.
345. 346. The wise do not call strong such fetters as are made of iron, wood or babbaja grass. But a love for jewels and ear-rings and intense longing for children and wife—such bonds do the wise declare to be the strongest. For they drag men down and although loose, are difficult to break. Men who have cut asunder even such bonds, who have abandoned sense-pleasures, having become indifferent to them, go forth and retire from the world.
347. Those who are steeped in lust fall into a current of their own making as a spider falls into the web span by itself but the wise having cut through this current become homeless and abandoning all cares, are free from desire.
348. Renounce the future, detach yourself from the past and surrendering the present cross to the other shore. With a mind thus entirely free, you will no more come to birth and death
349. Craving ever grows apace from more to more in a mortal who is torn by doubts, who longs intensely for the delights of passion, and whose regard is for material pleasures alone. Such a person indeed tightens his his fetters.
350. But he who is given over to calming his thought to and watchful, ever cultivates meditation on the undesirable nature of material life - such a person will put an end to craving. He will cut through the bondage of Mara.

351. He who has reached the goal, who is free from worry, who is free from craving and who has rid himself of demeritorious tendencies - such a person has thereby destroyed the shafts of existence and wears this body for the last time.
352. He who is free from craving and attachment, who is master of the science of the Dhamma and its proper setting, who knows the arrangement of letters in their due order, such a person is called a great sage and wears this body for the last time.
353. ‘I have overcome all, I am the knower of all, I am detached from all conditions of life, I have renounced all and, I am emancipated by reason of the extinction of craving. Having realised by myself this spotless knowledge, whom can I call my teacher?’
354. The gift of the law excels all other gifts, the flavour of the law surpasses all other flavours; zest in the Dhamma exceeds all other zests, extinction of Craving conquers all suffering.
355. Sense-pleasures destroy the evilly-inclined man, if he seeks not the further shore, by his hankering after sense-pleasures the evilly-inclined ruins himself, as if he were ruining another.
356. Weeds are the blight of the field, passion is the blight of mankind, therefore gifts given to those who are free from passion bear abundant fruit.
357. Weeds are the blight of the field, ill-will is the blight of mankind, therefore gifts given to those who are free from ill-will bear abundant fruit.

358. Weeds are the blight of the field, delusion is the blight of mankind, therefore gifts given to those who are free from infatuation bear abundant fruit.

359. Weeds are the blight of the field, self-seeking is the blight of mankind, therefore gifts given to those who are free from desire bear abundant fruit.

XXV.

THE CANTO OF THE BHIKKHU.

360. To control the eye is good, to control the ear is good, to control the nose is good, to control the tongue is good.

361. To control the body is good, to control speech is good, to control the mind is good, good is control on every side. A Bhikkhu, who is thus controlled on every side is free from all suffering.

362. He is called a "Bhikkhu" who has control over his hands and feet and tongue, who exercises excellent restraints withal, and seeks his delight in meditation, who is composed and rests content with the solitary life.

363. Sweet is it to hear the exposition of that Bhikkhu, who keeps a good guard over his tongue, and speaks wisdom, who conducts himself humbly and throws light on the dhamma and its meaning - his speech is pleasant indeed.

364. A Bhikkhu, who delights in the Doctrine, who is devoted to the Doctrine, and who ever meditates on the Doctrine, will not fall away from the true Doctrine.

365. Let not a Bhikkhu treat lightly, that which he has acquired and look with envy upon others. An envious Bhikkhu will not attain concentration.

366. If a Bhikkhu does not treat lightly that which he has gained, even though it be but a little, gods praise him. for he lives a pure life unremitting in effort.

367. He indeed is called a "Bhikkhu" who does not consider in anyway his "Name" and "Form" as his personal possessions, and who grieves, not for what does not exist.
368. A Bhikkhu who dwells in Love (Metta) and Faith in the doctrine of the Buddhas will attain that peaceful abode, Bliss, wherein is cessation of all the elements of being.
369. Empty out this boat (the body), O Bhikkhu when emptied it will travel more lightly. Destroy both lust and ill-will and then thou will reach Nibbana.
370. Let a Bhikkhu cut off the five bonds — belief in self, doubt, rites and ceremonies, lust and ill-will. Abandon these five — desire for life in worlds of form and formless worlds, pride, restlessness of mind and Ignorance. Cultivate these five — confidence, energy, recollectedness, meditation and wisdom. The Bhikkhu who has cut himself from the five fetters is called — "Crossed the flood."
371. Meditate, O Bhikkhu, and be not heedless, permit not the pleasures of the senses to delude thy mind. Do not through negligence swallow them like a red hot ball of iron and then when you are burning burst into lamentation. "This is suffering."
372. There is no meditation for him who lacks insight (panná), there can be no insight for him who meditates not. He in whom both meditation and insight are to be found, approaches Nibbana indeed.
373. Superhuman is the bliss of that Bhikkhu who when he has entered a secluded spot and has quietness of mind discerns the Doctrine aright.

374. He who continually reflects on the origin and disappearance of the Five Groups (khandhas) is full of zest and satisfaction. To him who realises this it is like nectar.
375. For the wise Bhikkhu these are the first steps — guarding the sense—organs, contentment, and restraint through the observance of the rules of discipline, association with the noble and industrious.
376. Let the Bhikkhu be hospitable, compassionate and suave; thereby full of joy he will make an end of this suffering.
377. Even as the withered jasmine flowers drop from the tree, even so O Bhikkhu let lust and hatred fall from thee.
378. A Bhikkhu is called “tranquil” when he is subdued in body, quiet in speech, well composed, calm in thought, and when he has entirely renounced the material delights of this world.
379. Rouse thyself by thy self, examine thyself by thy self, the Bhikkhu thus self-protected and mindful will live happily.
380. Self is the Lord of self. Self is the goal of self, therefore, control thy self as a merchant controls a spirited horse.
381. A Bhikkhu, full of zest and faith in the doctrine of the Buddhas, will attain that peaceful abode, Bliss, wherein is entire cessation of all elements of being.
382. As the moon when free from the clouds, so does the young Bhikkhu who applies himself to the doctrine of the Buddha illumine the world.

XXVI

THE CANTO OF THE BRAHMIN.

383. O Brahmin, struggle hard; dam the torrent (of craving) and drive away sensual pleasures. When thou hast understood how to root out the elements of being, then O Brahmin, wilt thou realise the Uncreated One.
384. When a Brahmin has crossed to the other shore of the Two States — abstract meditation and insight — then all his fetters disappear by reason of the knowledge that is his.
385. He for whom exist neither the six internal nor the six external states of consciousness, nor both, he is free and fearless, him I call a Brahmin.
386. He who is meditative, and free from corruption, who has done his duty, rid himself of all depravities and realised the highest good — him I call a Brahmin.
387. The sun shines by day, by night doth the moon shine; resplendant in his armour appears a warrior; lustrous in meditation a Brahmin. But the Buddha shines radiant by day and by night.
388. He is called a Brahmin who has shut out all unworthy thoughts; he is called a Bhikkhu who leads a life of rectitude; he is called a recluse who washes off his impurities.
389. Let none attack a Brahmin nor let a Brahmin show ill-will to him who attacks him. Shame on him who kills a Brahmin, more shame on the Brahmin who shows ill-will to his aggressor.
390. No small advantage gains the Brahmin, who restrains his mind from things dear. In so far as he averts his mind from ill-will, in so much will his suffering draw near its end.

391. Him I call a Brahmin, who has not transgressed in acts, speech or thought, and who therefore is well protected in these three ways.
392. As a Brahmin who tends the sacrificial fire, let one offer obeisance with great veneration to him from whose lips one may thoroughly grasp the Doctrine as taught by the Fully Enlightened One.
393. A man is not a Brahmin by reason of his matted hair or his lineage or his caste. He is a Brahmin in whom there is truth and in whom there is righteousness.
394. O thou of evil understanding, what avails thy deer skin? Outwardly thou cleanest thyself, but within thou art full of impurities.
395. Him I call a Brahmin, who meditates alone in the forest, clad in rags from the dust heaps, not given to gluttony, in whose body the veins show out.
396. Him I do not call a Brahmin because he is born of a Brahmin mother; such a person is nominally addressed as a Brahmin though attached to worldly goods. But he who is without worldly goods and thus free from attachment, him I call a Brahmin.
397. Him I call a Brahmin, who has severed all fetters and is thus without cares, who has transcended all ties and is thus absolutely unshackled.
398. Him I call a Brahmin who having cut off the fetters of craving, has shaken off the yoke of ignorance and become enlightened.
399. Him I call a Brahmin, who unflurried, patiently bears all abuse, assaults and restrictions. He possesses strength of patience that it serves him as his strongest guard.

400. Him I call a Brahmin who is free from anger and faithfully performs his religious duties, who follows the moral precepts and is without craving, who has subdued himself and who wears this body for the last time.
401. Him I call a Brahmin on whom all pleasures of the senses make no more impression than drops of water on a lotus leaf or a mustard seed on the point of an awl.
402. Him I call a Brahmin, who in this very life, has realised the cessation of suffering, who has laid down his burden, and who is free from the fetters of existence.
403. Him I call a Brahmin who possesses profound wisdom and intelligence; who is expert in finding his ways through right and wrong and who has attained the supreme goal.
404. Him I call a Brahmin, who holds aloof both from laymen and from mendicants, who is homeless and who has few wants.
405. Him I call a Brahmin who abstains from causing hurt to all creatures, whether they be moving or still; who neither slays nor causes others to slay them.
406. Him I call a Brahmin, who is friendly among the hostile, who is undisturbed among the turbulent, who is free from craving among those who are filled with craving.
407. Him I call a Brahmin, from whom lust, ill will, pride and envy have fallen off, like a mustard seed that has slipped off the point of an awl.
408. Him I call a Brahmin who utters words that offend no one, words that are instructive and true and words that give no offence.

409. Him I call a Brahmin, who in this world accepts nothing that is not given, be it long or short, small or big, good or bad.
410. Him I call a Brahmin, who is free from desires, for this world or the next, and is free from all attachments and burdens.
411. Him I call a Brahmin; in whom there is no craving; who being enlightened is free from doubt and who has reached the deathless state of Nibbana.
412. Him I call a Brahmin, who has cut asunder in this world the fetters both of merit and demerit, and is free from grief and lust, and is pure.
413. Him I call a Brahmin, in whom craving for existence has died, and who by reason of this shines forth like the moon, spotless, pure, pleasing and clear.
414. Him I call a Brahmin, who has transcended the round of births and deaths; that difficult road beset with the mire (of lust); who having finished his crossing has reached the other shore; who is, engrossed in meditation; free from craving, entertaining no doubts, thus freed from grasping, he has attained bliss.
415. Him I call a Brahmin, who has renounced sensual pleasures and has become homeless and a wanderer and who has thus forsaken his desire for existence.
416. Him I call a Brahmin, who has rid himself of craving of every sort, and has become a wanderer without a home and whose craving for existence has come to an end.
417. Him I call a Brahmin, who has left behind him all attachments and has transcended all heavenly attachments as well as detaching himself from all ties.

418. Him I call a Brahmin, who has forsaken both that which gives pleasure and that which gives pain; who is cool and free from the sources of birth; who has thus like a hero overcome every world.
419. Him I call a Brahmin, who has complete knowledge concerning the birth and death of beings; who is free from attachment, is happy and enlightened.
420. Him I call a Brahmin, whose progress is not known to the gods, demigods or mortals and one who has ennobled himself by ridding himself of all defilements.
421. Him I call a Brahmin, who clings to nothing, whether it be in the past, future or present, who possesses nothing and is attached to nothing.
422. Him I call a Brahmin, who is pre-eminent, superior to all others, a hero, a great sage, conqueror, free from craving and evil and fully enlightened.
423. Him I call a Brahmin, who knows his former abodes of birth, who sees both heaven and hell, who has reached the end of births; a sage fully accomplished and one who has reached the Highest Good.
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