

FLORENCE BUDDHIST FELLOWSHIP

# The Dhammapada

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The Path of the Dhamma



*A New Rendering by*  
Allan R. Bomhard

English translation  
Together with the  
Pāḷi text



Intermediate Series (Scripture)



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A NEW RENDERING BY  
Allan R. Bomhard



FLORENCE BUDDHIST FELLOWSHIP  
Florence, SC USA

2022 (2566)

The doctrinal positions expressed in this book are based upon the original teachings (*aggavāda*) of the Buddha.

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# Table of Contents

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Foreword .....	i
Bibliography .....	iii
1. Twin Verses .....	1
2. Vigilance .....	7
3. The Mind .....	11
4. Flowers .....	15
5. The Immature .....	19
6. The Wise .....	23
7. The <i>Arahat</i> .....	27
8. Thousands .....	31
9. Evil .....	35
10. Punishment .....	39
11. Old Age .....	43
12. The Self .....	47
13. The World .....	51
14. The Awakened One .....	55
15. Happiness .....	59
16. Pleasures .....	63
17. Anger .....	67
18. Impurities .....	71
19. Established in <i>Dhamma</i> .....	75
20. The Path .....	79
21. Varied Verses .....	83
22. The Downward Course .....	87
23. The Elephant .....	91
24. Craving .....	95
25. The <i>Bhikkhu</i> .....	101
26. The <i>Brāhmaṇa</i> .....	107



# Foreword

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*The Dhammapada*, “The Path of the *Dhamma*,” is so well known that it almost needs no introduction. It is by far the most widely translated Buddhist text. Therefore, I will keep my remarks to a minimum.

*The Dhammapada* is the second book of the *Khuddaka Nikāya*, which is, itself, the fifth and last collection (*nikāya*) of the *Sutta Piṭaka*. *The Dhammapada* consists of 423 verses spoken by the *Buddha* on various occasions. These verses are arranged according to topic into 26 chapters. Though most of the verses were spoken to *Bhikkhus*, they are, nonetheless, of universal applicability. Indeed, they provide an incomparable guide on how to live a noble, rewarding, and useful life.

In addition to the text of *The Dhammapada*, there also exist the stories of the events that prompted the *Buddha* to utter these verses as well as commentaries on the individual verses. The stories provide the context. The Commentary contains much useful material and, in some cases, provides the only means to understand the underlying meaning of the point that the *Buddha* was trying to get across.

I had several goals in mind when I undertook the task of preparing yet another translation of *The Dhammapada*. The first was to prepare a version that was doctrinally accurate, that is, fully in accord with the doctrinal positions of Theravādin Buddhism. The second was to reduce sexist language as much as possible. The third and final goal was to render the verses into English that was fresh, alive, and easy to understand, and that would appeal to a modern reader. Consulting the Commentary made the first goal easy to achieve. Much of the commentarial material is included in the footnotes that accompany each chapter. In a number of cases, I followed the common practice of incorporating the commentarial material into the translation itself, especially when a word-for-word translation would have been incomprehensible by itself. The second goal required careful wording. I used two devices to reduce sexist language: (1) I used plural pronouns and (2) I used indefinite pronouns. In those cases where it was obviously males who were being spoken to or spoken about, I made no changes. As for the final goal, I will let the readers judge for themselves whether I have succeeded.

As a final check on the accuracy of my translation, I compared it against several other popular translations.

For the current version (2022) of *The Dhammapada*, I have added the Pāḷi text and updated the bibliography. Several minor changes have also been made to the English translation. ■

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Florence, SC  
June 2022





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# 1 • Twin Verses

## (*Yamakavagga*)

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1. All mental phenomena have mind as their forerunner;<sup>1</sup> they have mind as their chief; they are mind-made.<sup>2</sup> If one speaks or acts with evil intentions, suffering<sup>3</sup> will follow, just as the wheels of a cart follow the oxen that pull it along.

*Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;  
Manasā ce paduṭṭhena, bhāsati vā karoti vā;  
Tato naṃ dukkham anveti, cakkam va vahato padaṃ.*

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with pure intentions, happiness will follow, like a shadow that never leaves one's side.

*Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;  
Manasā ce pasannena, bhāsati vā karoti vā;  
Tato naṃ sukham anveti, chāyā'va anapāyinī.*

3. “He abused me, he beat me, he defeated me,<sup>4</sup> he robbed me” — those who dwell on such thoughts will never become free from hatred.

*Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me;  
Ye taṃ upanayhanti, veraṃ tesam na sammati.*

4. “He abused me, he beat me, he defeated me, he robbed me” — those who do not dwell on such thoughts will truly become free from hatred.

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<sup>1</sup> All mental phenomena have mind as their forerunner in the sense that mind is the most dominant and is the cause of the other three mental phenomena: (1) feeling (*vedanā*); (2) perception (*saññā*); and (3) predisposing mental formations or mental concomitants (*saṃkhārā*). These three have mind or consciousness (*viññāṇa*) as their precursor because, although they arise simultaneously with mind, they cannot arise if mind does not arise.

<sup>2</sup> “Mind as their chief,” “mind-made” here means intention or volition (*cetanā*). In those who are deluded worldlings, volition leads to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute *kamma*, and *kamma* always follows one to produce results (*vipāka*). A more colloquial translation of the opening lines of the first two verses might be: “Mind is the starting point in shaping who we are — as we think, so we become.”

<sup>3</sup> Physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in lower planes of existence or in the lower strata of society if reborn in the human world.

<sup>4</sup> “[H]e defeated me” means that he got the better of me by bearing false witness, by argumentation and cross talk, or by retaliatory acts.

*Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me;  
Ye taṃ na upanayhanti, veraṃ tesūpasammati.*

5. Returning hatred with hatred will never bring hatred to an end in this world; only by replacing hatred with love will hatred come to an end. This is an ancient and eternal law.<sup>5</sup>

*Na hi verena verāni, sammantī'dha kudācanaṃ;  
Averena ca sammanti, esa dhammo sanantano.*

6. People<sup>6</sup> do not understand that quarrelsome behavior leads only to self-destruction; for those who realize this,<sup>7</sup> quarrels quickly come to an end.<sup>8</sup>

*Pare ca na vijānanti, mayamettha yamāmase;  
Ye ca tattha vijānanti, tato sammanti medhagā.*

7. Just as a strong wind uproots a weak tree, so, whoever lives strictly for pleasure, who exercises no restraint over the senses, who eats to excess, who is lazy, who is inactive, such a one is easily overpowered by *Māra* — the Tempter, the Evil One.<sup>9</sup>

*Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ;  
Bhojanamhi amattaññum, kusītaṃ hīnavīriyaṃ;  
Taṃ ve pasahati māro, vāto rukkhaṃ'va dubbalaṃ.*

8. Just as the wind cannot blow away a rocky mountain, so, whoever does not live strictly for pleasure, who exercises restraint over the senses, who does not eat to excess, who is full of faith,<sup>10</sup> who disciplines the will, such a one is not overpowered by *Māra*.

*Asubhānupassim viharantaṃ, indriyesu susaṃvutaṃ;  
Bhojanamhi ca mattaññum, saddhaṃ āraddhavīriyaṃ;  
Taṃ ve nappasahati māro, vāto selaṃ'va pabbataṃ.*

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<sup>5</sup> An ancient principle followed by the *Buddhas* and their disciples. The meaning is not to return hatred by more hatred but to conquer it through loving-kindness (absence of hatred).

<sup>6</sup> Here, “people” refers to those who are not wise. Because they forget that death awaits them, they behave as though they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as “the ignorant” or “the foolish.”

<sup>7</sup> The wise understand (or realize) that all are mortal, that all must die.

<sup>8</sup> This verse was uttered by the *Buddha* in connection with a quarrel that arose between two parties of *Bhikkhus*.

<sup>9</sup> The term *Māra* is used here in the sense of defilements hindering the realization of *nibbāna*. A more colloquial translation might be: “...such a one is easily overpowered by the slightest temptation.”

<sup>10</sup> Unshakable faith in the *Buddha*, the *Dhamma*, and the *Saṅgha* as well as faith or belief in *kamma* and its results.

9. Though one may put on the saffron-colored robe,<sup>11</sup> if one has not removed impurities from the mind, if one is lacking in self-discipline and truthfulness, then such a one is not worthy of wearing the saffron-colored robe.

*Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahessati;  
Apeto damasaccena, na so kāsāvaṃ arahati.*

10. Whoever has purified the mind, who is firmly established in moral behavior,<sup>12</sup> who possesses self-discipline and truthfulness, that one is indeed worthy of wearing the saffron-colored robe.

*Yo ca vantakasāv'assa, sīlesu susamāhito;  
Upeto damasaccena, sa ve kāsāvaṃ arahati.*

11. Those who imagine trivial things to be important or important things to be trivial are blinded by such wrong views and will never realize what is truly essential to living the Holy Life.

*Asāre sāramatino, sāre cāsāradassino;  
Te sāraṃ nādhigacchanti, micchāsāṅkappagocarā.*

12. Those who have correctly understood what is trivial and what is important are not blinded by wrong views and have realized what is truly essential to living the Holy Life.

*Sāraṃ ca sārato ñatvā, asāraṃ ca asārato;  
Te sāraṃ adhigacchanti, sammāsāṅkappagocarā.*

13. Just as rain seeps through an ill-thatched roof, so does lust<sup>13</sup> seep through an ill-trained mind.<sup>14</sup>

*Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;  
Evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.*

14. Just as rain cannot seep through a well-thatched roof, so can lust not seep through a well-trained mind.

*Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;  
Evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.*

<sup>11</sup> The yellow or reddish robe worn by members of the Buddhist monastic Order.

<sup>12</sup> Who has discarded all moral defilements by means of the four Path Knowledges.

<sup>13</sup> Not only lust, but all defilements, such as ill will, lack of mindfulness, conceit, etc.

<sup>14</sup> A mind not cultivated in calm abiding and insight meditation.

15. Perceiving the results of past wrong actions, those who have done evil suffer — those who have done evil are afflicted; indeed, they suffer here and now, even after death they suffer — they suffer in both places.

*Idha socati pecca socati, pāpakārī ubhayattha socati;  
So socati so vihaññati, disvā kammakiliṭṭham attano.*

16. Perceiving the results of past wholesome actions, those who have done good deeds rejoice, they rejoice exceedingly; indeed, they rejoice here and now, even after death they rejoice — they rejoice in both places.

*Idha modati pecca modati, katapuñño ubhayattha modati;  
So modati so pamodati, disvā kammavisuddhim attano.*

17. Those who have done evil suffer here and now, even after death they suffer — the evildoers suffer in both places. Realizing the results of the wrong they have done, the evildoers suffer; and still more suffering awaits them in the next life.

*Idha tappati pecca tappati, pāpakārī ubhayattha tappati;  
Pāpaṃ me kataṃ ti tappati, bhiyyo tappati duggatim gato.*

18. Those who have done good<sup>15</sup> are happy here and now, even after death they are happy — those who have done good are happy in both places. Realizing the results of the good they have done, they are happy; and still more happiness awaits them in the next life.

*Idha nandati pecca nandati, katapuñño ubhayattha nandati;  
Puññaṃ me kataṃ ti nandati, bhiyyo nandati sugгатim gato.*

19. Though one may be well-versed in the scriptures<sup>16</sup> and be able to recite them from beginning to end, if one does not put into practice their teachings, then such a heedless one may be likened to a cowherd who counts someone else's cattle — that one will gain none of the benefits of living the Holy Life.

*Bahuṃ pi ce sahitam bhāsamāno, na takkaro hoti naro pamatto;  
Gopo 'va gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmāññaṃ hoti.*

20. Though one may know little of the scriptures, if one nonetheless puts into practice their teachings, forsaking lust, hatred, and false views, truly knowing, with a disciplined mind, clinging to nothing either in this life or the next, then that one will surely gain the benefits of living the Holy Life.

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<sup>15</sup> Meritorious deeds.

<sup>16</sup> This signifies the words of the *Buddha* preserved in the three *piṭakas*.

*Appaṃ pi ce sahitaṃ bhāsamāno, dhammassa hoti anudhammacārī;  
Rāgaṃ ca dosaṃ ca pahāya mohaṃ, sammappajāno suvimuttacitto;  
Anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmāññaṃ hoti. ■*

Yamakavaggo paṭhamo niṭṭhito.





## 2 • Vigilance (*Appamādavagga*)

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21. Vigilance<sup>17</sup> is the way to the deathless.<sup>18</sup> Those who lack vigilance cannot escape death.<sup>19</sup> Those who are vigilant will go beyond death; those who are not vigilant are as if already dead.<sup>20</sup>

*Appamādo amatapadaṃ, pamādo maccuno padaṃ;  
Appamattā na mīyanti, ye pamattā yathā matā.*

22. The wise fully understand this. They rejoice in being vigilant and find delight in the wisdom of the Noble Ones.<sup>21</sup>

*Etaṃ visesato ñatvā, appamādamhi paṇḍitā;  
Appamāde pamodanti, ariyānaṃ gocare ratā.*

23. Meditating<sup>22</sup> earnestly and striving for *nibbāna*, the wise attain the highest joy and freedom.<sup>23</sup>

*Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;  
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.*

24. If one is energetic, mindful, and pure in thought, word, and deed, and, if one does everything with care and consideration, restraining the senses, and earning a living in accordance with the *Dhamma*, then the fame and fortune of such a one will steadily increase.

*Uṭṭhānavato saṭmato, sucikammaṃsa nisammakārino;  
Saññatassa dhammajīvino, appamattassa yaso 'bhivaḍḍhati.*

---

<sup>17</sup> *Appamāda*, “zeal, earnestness, diligence, thoughtfulness, watchfulness, vigilance, conscientiousness, heedfulness, non-laxity,” is considered to be the foundation of all progress.

<sup>18</sup> “Deathless” does not mean eternal life or immortality here. Rather, it means *nibbāna*.

<sup>19</sup> One who is not diligent cannot be liberated from rebirth; when reborn, one must grow old and die. Hence, lack of diligence is the cause of death.

<sup>20</sup> Those who are not diligent are like the dead, because they never think of giving in charity, or keeping the moral precepts, etc., and, in the case of *Bhikkhus*, because they do not fulfill their duties to their teachers and preceptors, nor do they cultivate calm abiding and insight meditation.

<sup>21</sup> Here, *Ariyas* “Noble Ones” means the pure ones like *Buddhas* and *Arahats*.

<sup>22</sup> In this verse, meditation means both calm abiding (*samatha*) and insight (*vipassanā*).

<sup>23</sup> *Nibbāna*.

25. Through diligence, mindfulness, discipline (with regard to the moral precepts), and control of the senses, let those who are wise make an island<sup>24</sup> of themselves which no flood<sup>25</sup> can overwhelm.

*Uṭṭhānen 'appamādena, saññāmena damena ca;  
Dīpaṃ kayirātha medhāvī, yaṃ oghe n'ābhikīrati.*

26. The immature<sup>26</sup> lose their vigilance, but the wise guard it as their greatest treasure.

*Pamādam anuyuñjanti, bālā dummedhino janā;  
Appamādaṃ ca medhāvī, dhanam seṭṭham 'va rakkhati.*

27. Therefore, do not be negligent, do not become addicted to sensory pleasures. Those who meditate earnestly attain the highest happiness.

*Mā pamādam anuyuñjetha, mā kāmaratisanthavaṃ;  
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.*

28. Overcoming negligence through mindfulness, the wise climb beyond suffering to the peaks of wisdom. They look upon the suffering multitude<sup>27</sup> as one standing on a mountaintop looks upon the plains below.

*Pamādaṃ appamādena, yadā nudati paṇḍito;  
Paññāpāsādam āruyha, asoko sokiniṃ pajaṃ;  
Pabbataṭṭho 'va bhūmaṭṭhe, dhīro bāle avekkhati.*

29. Diligent among those who are negligent, awake among those who slumber, the wise advance like a racehorse, leaving others behind.

*Appamatto pamattesu, suttesu bahujāgaro;  
Abalassaṃ 'va sīghasso, hitvā yāti sumedhaso.*

30. It was through earnest effort<sup>28</sup> that *Magha* became *Sakka*, lord of the gods.<sup>29</sup> The diligent are always respected, the negligent never.

---

<sup>24</sup> "Island," in this context, stands for Arahātship. Arahātship is likened to an island because it enables one to escape from the stormy waters of the round of rebirths (*samsāra*).

<sup>25</sup> "Flood" is used as a metaphor for the evils and passions that can overwhelm humanity.

<sup>26</sup> Those who are spiritually immature, that is, both ignorant and ill-disciplined. The foolish and ignorant ones mentioned in this story were hooligans who were engaged in wild revelry and disorder during a particular festival. They were not mindful of others or of the consequences of their actions either in this world or the next.

<sup>27</sup> Worldlings.

<sup>28</sup> Diligence in performing meritorious deeds. In this story, Magha, a young man from Macala village, by diligently performing the meritorious deeds of cleaning and clearing land and making roads, was reborn as *Sakka*, lord of the gods.

*Appamādena maghavā, devānaṃ seṭṭhataṃ gato;  
Appamādaṃ pasamsanti, pamādo garahito sadā.*

31. A *Bhikkhu* who takes delight in vigilance<sup>30</sup> and who sees danger in negligence<sup>31</sup> advances like a fire, burning all fetters, great and small.

*Appamādarato bhikkhu, pamāde bhayadassi vā;  
Saṃyojanaṃ aṇuṃ thūlaṃ, ḍahaṃ aggī'va gacchati.*

32. A *Bhikkhu* who takes delight in vigilance and who sees danger in negligence cannot fall away.<sup>32</sup> He is, indeed, nearing *nibbāna*.

*Appamādarato bhikkhu, pamāde bhayadassi vā;  
Abhabbo parihānāya, nibbānass'eva santike. ■*

Appamādavaggo dutiyo niṭṭhito.

<sup>29</sup> Gods, or *devas*, are celestial beings. They are inhabitants of higher realms of existence and, as a rule, are invisible to human beings. They are neither omnipotent nor omniscient. They are subject to ever-repeated rebirth, old age, and death and, thus, are not freed from cyclic existence and suffering. There are many classes of celestial beings. They are not to be confused with the gods or deities of Western religions.

<sup>30</sup> That is, who takes delight in the practice of calm abiding and insight meditation.

<sup>31</sup> The danger in negligence is that it leads to continued existence in the round of rebirths.

<sup>32</sup> Cannot fall away from the practice of calm abiding and insight meditation and the benefits thereof (Path and Fruit attainments).



## 3 • The Mind (*Cittavagga*)

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33. The mind is excitable and unsteady; it is difficult to control<sup>33</sup> and difficult to restrain.<sup>34</sup> As an archer aims an arrow, the wise straighten their restless thoughts.<sup>35</sup>

*Phandanam capalam cittam, dūrakkham dunnivārayam;  
Ujūṃ karoti medhāvī, usukāro ’va tejanam.*

34. As a fish thrashes about in agony when it is taken out of the water and thrown onto dry ground, the mind taken out of the world of sense pleasures<sup>36</sup> to escape the grip of *Māra*<sup>37</sup> trembles<sup>38</sup> all over.

*Vārijo va thale khitto, okamokata ubbhato;  
Pariphandat ’idam cittam, mārادهyyam pahātave.*

35. The mind is difficult to train — it goes where it likes and does what it wants.<sup>39</sup> It is good to tame the mind, for a well-trained mind brings happiness.

*Dunniggahassa lahuno, yatthakāmanipātino;  
Cittassa damatho sādhu, cittam dantam sukhāvaham.*

36. The mind is very difficult to perceive — it is both delicate and extremely subtle. It goes where it wants and settles where it wants. The wise should guard their minds, for a guarded mind brings happiness.<sup>40</sup>

*Suddasam sunipunam, yatthakāmanipātinam;  
Cittam rakkhetha medhāvī, cittam guttam sukhāvaham.*

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<sup>33</sup> It is difficult to keep the mind fixed on a single object when meditating.

<sup>34</sup> It is difficult to restrain the mind from drifting towards sense pleasures.

<sup>35</sup> The wise train their excitable, unsteady mind by means of calm abiding (*samatha*) and insight meditation (*vipassanā*).

<sup>36</sup> When it is being trained in meditation.

<sup>37</sup> Mental defilements.

<sup>38</sup> The mind trembles, attached to its “home” of the fivefold strand of sensuality, being taken out of it and subjected to the ardor of mental and physical enterprise of insight and meditational exertion for the purpose of discarding the whirl, which is the sway of *Māra* — that is, it is not able to hold itself steady in that condition. Even though this is so, the wise make the mind straight, competent in the task, in the manner stated.

<sup>39</sup> Moving about wherever it pleases, landing on any sense object without control.

<sup>40</sup> It brings about the ease of the Paths, of the Fruits, and of *nibbāna*.

37. The mind wanders far and moves about alone; it is formless; it lies in the cave.<sup>41</sup>  
Those who control their mind will be free from the bonds of *Māra*.

*Dūraṅgamaṃ ekacaraṃ, asarīraṃ guhāsayam;  
Ye cittaṃ saññamessanti, mokkhanti mārabandhanā.*

38. For those whose minds are unsteady, who are ignorant of the *Dhamma*, and whose faith is wavering, their wisdom will never grow.

*Anavaṭṭhitacittassa, saddhammaṃ avijānato;  
Pariplavapasādassa, paññā na paripūrati.*

39. They are wise whose thoughts are steady and minds serene, whose minds are not affected by lust and hatred, and who have abandoned both good and evil. They are awake and free from fear.

*Anavassutacittassa, ananvāhatacetaso;  
Puññapāpaphīnassa, natthi jāgarato bhayaṃ.*

40. Remember that this body is like a fragile clay pot. Make your mind a fortress and conquer *Māra* with the weapon of wisdom. Even after defeating *Māra*, one should still continue to guard one's mind and feel no attachment to what has been gained.<sup>42</sup>

*Kumbhūpamaṃ kāyam imaṃ veditvā, nagarūpamaṃ cittaṃ idaṃ thapetvā;  
Yodhetha māraṃ paññāvudhena, jitaṃ ca rakkhe anivesano siyā.*

41. Remember that this body will soon lie in the earth without life, without value, useless as a rotten log.

*Aciraṃ vat'ayaṃ kāyo, paṭhaviṃ adhisessati;  
Chuddho apetaviññāṇo, niratthaṃ 'va kaliṅgaram.*

42. More than those who hate you, more than all your enemies, an undisciplined mind does greater harm.<sup>43</sup>

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<sup>41</sup> *Guhāsayam*, that is, the seat of consciousness. The *Buddha* did not assign a specific physical location for the seat of consciousness as he did with the other senses. It was the cardiac theory (the theory that the heart is the seat of consciousness) that prevailed at the time, and this was evidently supported by the Upanishads. Though the *Buddha* could have adopted this popular theory, he did not commit himself. In the *Paṭṭhāna*, the *Book of Relations*, the *Buddha* refers to the seat of consciousness in indirect terms as “depending on that material thing.” What that “material thing” was, the *Buddha* did not positively assert.

<sup>42</sup> In this context, not to be attached to *jhāna* ecstasy and serenity gained through meditative absorption, but to proceed further with insight meditation practices until the attainment of Arahantship.

<sup>43</sup> According to the Commentary, the mind, wrongly established in the ten kinds of evil, will cause ruin and destruction not only in this life but also even in a hundred thousand future existences. The ten kinds of evil

*Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;  
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare.*

43. More than your mother, more than your father, more than all your family, a well-disciplined mind does greater good.

*Na taṃ mātā pitā kayirā, aññe vā pi ca ñātakā;  
Sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare. ■*

Cittavaggo tatiyo niṭṭhito.





## 4 • Flowers (*Pupphavagga*)

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44. Who will conquer this earth,<sup>44</sup> this realm of *Yama*,<sup>45</sup> and this world,<sup>46</sup> along with the world of the gods? As a garland-maker chooses the right flowers, choose the well-taught Path of the *Dhamma*,<sup>47</sup> and go beyond the realms of death and of the gods.

*Ko imaṃ paṭhavim vijessati, yamalokaṃ ca imaṃ sadevakam;  
Ko dhammapadam sudesitam, kusalo puppham'iva pacesati.*

45. A disciple in training<sup>48</sup> will conquer this earth, this realm of *Yama*, and this world, along with the world of the gods. As a garland-maker chooses the right flowers, such a disciple will choose the well-taught Path of the *Dhamma* and go beyond the realms of death and of the gods.

*Sekho paṭhavim vijessati, yamalokaṃ ca imaṃ sadevakam;  
Sekho dhammapadam sudesitam, kusalo puppham'iva pacesati.*

46. One who remembers that this body is as impermanent as froth,<sup>49</sup> as insubstantial as a mirage,<sup>50</sup> will break the flower-tipped arrows of *Māra*<sup>51</sup> and pass beyond the sight of the King of Death.

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<sup>44</sup> This body.

<sup>45</sup> The four states of woe (*duggati*): (1) hell; (2) the animal kingdom; (3) the *Peta* or hungry ghost realms; and (4) the *Asura* or demon realms. Hell is not permanent according to Buddhism. It is a state of misery, as are the *Peta* realm and the *Asura* realm, where beings suffer for their past evil actions.

<sup>46</sup> Namely, the world of human beings and the six celestial planes. These seven are regarded as states of bliss (*sugati*).

<sup>47</sup> *Dhammapada*: the well-taught Path of Virtue; here, it means the thirty-seven Requisites of Enlightenment (*bodhipakkhiya*).

<sup>48</sup> *Sekha* or *sekhapuggala* “one who is still undergoing training.” This term is applied to disciples who have attained any of the first three stages of holiness: (1) Stream-Winner (*Sotāpanna*); (2) Once-Returner (*Sakadāgāmi*); and (3) Non-Returner (*Anāgāmi*). Those who have totally eradicated all of the passions and attained the fruit stage of an *Arahat* are known as *asekhas* “those who have completed their training.”

<sup>49</sup> This body, that is, the aggregate of form or corporeality, is like froth or foam in that it is powerless and weak and does not last a long time — in other words, it is transient, fleeting, soon to perish.

<sup>50</sup> From a distance, a mirage appears to be real, but, up close, one realizes that it is empty, hollow, and intangible. In like manner, the body is like a mirage in the sense of passing away and reappearing at every instant.

<sup>51</sup> These “flower-tipped arrows of *Māra*” represent the *tivaṭṭam* or the three kinds of rounds (*vaṭṭam*): (1) the round of moral defilements (*kilesavaṭṭam*); (2) the round of volitional action (*kammavaṭṭam*); and (3) and the round of resultant effects (*vipākavaṭṭam*).

*Phenūpamaṃ kāyaṃ imaṃ viditvā, marīcidhammaṃ abhisambudhāno;  
Chetvāna mārassa papupphakāni, adassanaṃ maccurājassa gacche.*

47. Like those who spend their lives gathering flowers, those whose minds are attached to sense pleasures are swept away by death, just as a flood sweeps away a sleeping village.

*Pupphāni h'eva pacinantam, byāsattamanasaṃ naram;  
Suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.*

48. Like those who spend their lives gathering flowers, those whose minds are attached to sense pleasures, whose desires are insatiable, are swept away by death.

*Pupphāni h'eva pacinantam, byāsattamanasaṃ naram;  
Atittaṃ yeva kāmesu, antako kurute vasaṃ.*

49. As a bee drinks nectar and then flies away without harming the flower, so should a *Bhikkhu* wander through a village.<sup>52</sup>

*Yathā'pi bhamaro pupphaṃ, vaṇṇagandham aheṭṭhayaṃ;  
Paleti rasam'ādāya, evaṃ gāme munī care.*

50. Do not give your attention to what others do or fail to do, whether they are doing what is right or what is wrong. Rather, give your attention to what you do or fail to do, whether you are doing what is right or what is wrong.

*Na paresaṃ vilomāni, na paresaṃ katākataṃ;  
Attano'va avekkheyya, katāni akatāni ca.*

51. Just as a lovely flower, full of color but lacking in fragrance, cannot give anyone the benefit of its scent, the well-spoken words of the *Buddha* are of no benefit to those who do not put the *Dhamma* into practice.

*Yathā'pi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;  
Evaṃ subhāsitaṃ vācā, aphalā hoti akubbato.*

52. Just as a lovely flower, full of both color and fragrance, will give the benefit of its scent to all, the well-spoken words of the *Buddha* will benefit those who put the *Dhamma* into practice.

*Yathā'pi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ;  
Evaṃ subhāsitaṃ vācā, saphalā hoti sakubbato.*

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<sup>52</sup> Seeking alms, without inconveniencing anyone.

53. Just as many garlands can be made from a heap of flowers, many good deeds can be done in this life (through the sharing of one's wealth with others<sup>53</sup>).

*Yathā'pi puppharāsimhā, kayirā mālāguṇe bahū;  
Evaṃ jātena maccena, kattabbaṃ kusalaṃ bahum.*

54. The scent of flowers cannot travel against the wind, nor can the scent of sandalwood or rhododendron or jasmine; but the fragrance<sup>54</sup> of those who do good spreads everywhere.

*Na pupphagandho paṭivātam eti, na candanaṃ tagaraṃ mallikā;  
Sataṃ ca gandho paṭivātam eti, sabbā disā sappuriso pavāti.*

55. Neither the scent of sandalwood nor rhododendron, neither the scent of lotus nor jasmine, can come near the fragrance of those who do good.

*Candanaṃ tagaraṃ vā'pi, uppalaṃ atha vassikī;  
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.*

56. Faint is the scent of sandalwood and rhododendron, but the fragrance of those who do good rises high, even to the abode of the gods.

*Appamatto ayam gandho, yā'yaṃ tagaracandani;  
Yo ca sīlavataṃ gandho, vāti devesu uttamo.*

57. *Māra*<sup>55</sup> cannot find the path<sup>56</sup> taken by those who are endowed with virtue, who live mindfully, and who have been freed from moral defilements by Right Knowledge.<sup>57</sup>

*Tesaṃ sampannasīlānaṃ, appamādavihāriṇaṃ;  
Sammadaññāvimuttānaṃ, māro maggaṃ na vindati.*

- 58–59. A true follower of the *Buddha* shines among blind mortals,<sup>58</sup> as the fragrant lotus, growing in the garbage by the roadside, brings joy to all who pass by.

<sup>53</sup> Out of faith and generosity.

<sup>54</sup> That is, the reputation of those who do good.

<sup>55</sup> The personification of evil.

<sup>56</sup> *Arahats*, having eradicated moral defilements, are no longer subject to rebirth. So *Māra*, for all his power, cannot find where such *Arahats* go after death.

<sup>57</sup> Those who, having understood the nature of phenomena by perceiving cause, by inference, by reason, have attained liberation through the fivefold release: (1) release through elimination (*vikkhambhana-vimutti*); (2) release through cultivating the opposite (*tadaṅga-vimutti*); (3) release through cutting off (*samuccheda-vimutti*); (4) release through subsidence (*paṭippassaddhi-vimutti*); and (5) release through moving away (*nissaraṇa-vimutti*).

<sup>58</sup> Mortals (worldlings) are like the blind because they are lacking in wisdom.

*Yathā saṁkāradhānasmiṁ, ujñhitasmiṁ mahāpathe;  
Padumaṁ tattha jāyetha, sugandhaṁ manoramaṁ.*

*Evaṁ saṁkārabhūtesu, andhabhūte puthujjane;  
Atirocati paññāya, sammāsambuddhasāvako. ■*

Pupphavaggo catuttho niṭṭhito.

## 5 • The Immature (*Bālavagga*)

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60. Long is the night to those who cannot sleep; long is the road to the weary. Long is the cycle of birth and death<sup>59</sup> to those who do not know the *Dhamma*.

*Dīghā jāgarato ratti, dīgham santassa yojanam;  
Dīgho bālānaṃ saṃsāro, saddhammaṃ avijānatam.*

61. If, as you travel through life, you do not find another whose understanding of the *Dhamma* is either equal to or greater than your own,<sup>60</sup> walk on alone.<sup>61</sup> One cannot advance by associating with those lacking wisdom.<sup>62</sup>

*Caram ce nādhigaccheyya, seyyaṃ sadisam attano;  
Ekacariyaṃ dalham kayirā, natthi bāle sahāyatā.*

62. The immature<sup>63</sup> think, “These children are mine; this wealth is mine.” They cannot even call themselves their own, much less their children or wealth.

*Puttā m’atthi dhanam m’atthi, iti bālo vihaññati;  
Attā hi attano natthi, kuto puttā kuto dhanam.*

63. The immature who know they are immature have a little wisdom. But the immature who look on themselves as wise are utterly foolish.

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<sup>59</sup> *Saṃsāra*, literally, “wandering again and again.” It is the ocean of life or existence. *Saṃsāra* is defined as the unbroken flow of the stream of aggregates, elements, and sense-faculties.

<sup>60</sup> Someone equal to or better than one in the qualities of virtue, integrity, and wisdom.

<sup>61</sup> Coming across one’s better, one will grow in virtue, integrity, and wisdom; coming across one’s equal, one will not degenerate; but living and sharing one’s daily life with an inferior causes one to degenerate in virtue and the like.

<sup>62</sup> Out of compassion (*karuṇā*), to work for their betterment, one may associate with them. In other words, if it is possible to help such people grow in virtue, integrity, and wisdom without expecting anything from them in return, then one may associate with them. But, if it is not possible to help them, one should be firmly set on being by oneself and living by oneself in every mode of deportment.

<sup>63</sup> *Bāla* — this is often translated as “fools” or “the foolish,” sometimes even as “childish persons.” It is the opposite of *pañña* “(the) wise” and refers to those who are ignorant, stupid, and mentally dull. Here, it is translated as “the immature.” Fools are not likely to change their behavior, while someone who is simply immature, given time and experience, can always learn and grow. They are spiritually immature inasmuch as they do not know what is good for this world and the world beyond, they are not able to put an end to the whirl of *saṃsāra*, and they do not know the noble *Dhamma* of the *Buddha*. Due to ignorance (*avijjā*), they act foolishly, creating fresh *kamma*, leading to repeated rebirth in cyclic existence.

*Yo bālo maññati bālyam, paṇḍito vā 'pi tena so;  
Bālo ca paṇḍitamānī, sa ve bālo 'ti vuccati.*

64. Those who are immature cannot understand the *Dhamma* even if they spend their whole life with the wise. How can the spoon know the taste of soup?

*Yāvajīvam 'pi ce bālo, paṇḍitam payirupāsati;  
Na so dhammam vijānāti, dabbī sūparasam yathā.*

65. If the mature<sup>64</sup> spend even a short time with the wise, they will understand the *Dhamma*, just as the tongue knows the taste of soup.

*Muhuttam api ce viññū, paṇḍitam payirupāsati;  
Khippam dhammam vijānāti, jivhā sūparasam yathā.*

66. The immature<sup>65</sup> are their own enemies, doing selfish deeds which will bring them sorrow.

*Caranti bālā dummedhā, amitten 'eva attanā;  
Karonā pāpakam kammam, yam hoti kaṭukapphalam.*

67. That deed is poorly done<sup>66</sup> if one feels remorse for having done it and if it brings suffering in its wake.

*Na tam kammam kataṃ sādhu, yam katvā anutappati;  
Yassa assumukho rodam, vipākam paṭisevati.*

68. But good is that deed which brings no remorse, only happiness, in its wake.

*Tam ca kammam kataṃ sādhu, yam katvā nānutappati;  
Yassa patīto sumano, vipākam paṭisevati.*

69. As long as the evil deed does not bear fruit, the immature think it is sweet like honey.<sup>67</sup> But when the evil deed ripens, they suffer.

<sup>64</sup> If one associates with a wise person even for a short time, then such a one, learning from the wise person and inquiring, will come, little by little, to understand the *Dhamma*. Thereafter, through deepening one's knowledge and putting what one has learned into practice, striving on with diligence, one will advance like a racehorse and will, inevitably, transcend the world.

<sup>65</sup> Those of little intelligence, those who are ignorant.

<sup>66</sup> Having done a deed that can produce rebirth in states of woe, and so on, whose outcome is painful, remembering which one feels regret and grieves at the very instant of remembrance — that is, a deed which is not good, not admirable, not gainful.

<sup>67</sup> To those who are doing a bad (*pāpa*), unwholesome (*akusala*) deed, the deed appears desirable, pleasant, and attractive, like honey, like a sweet drink. Hence, they regard it as if it were sweet like honey.

*Madhu ’vā maññatī bālo, yāva pāpaṃ na paccati;  
Yadā ca paccati pāpaṃ, atha bālo dukkhaṃ nigacchati.*

70. Even if the immature fast month after month, taking food sparingly with only the tip of a blade of grass, they are not worth a sixteenth part of those who truly understand the *Dhamma*.<sup>68</sup>

*Māse māse kusaggena, bālo bhuñjeyya bhojanaṃ;  
Na so saṃkhātadhammānaṃ, kalaṃ agghati soḷasiṃ.*

71. As fresh milk<sup>69</sup> needs time to curdle, an evil deed needs time to bear its fruit. It follows the immature, eventually burning them, like fire smoldering under the ashes.

*Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃ ’va muccati;  
Ḍahan taṃ bālaṃ anveti, bhasmacchanho ’va pāvako.*

72. Even if they pick up a little knowledge, the immature misuse it and break their heads<sup>70</sup> instead of benefiting from it.

*Yāvad eva anathāya, ñattaṃ bālassa jāyati;  
Hanti bālassa sukkaṃsaṃ, muddham assa vipātayaṃ.*

73. The immature *Bhikkhus* desire praise for qualities they do not have, preeminence among fellow monks,<sup>71</sup> authority in the monasteries,<sup>72</sup> and veneration from those not related to them.<sup>73</sup>

*Asantaṃ bhāvanam iccheyya, purekkhāraṃ ca bhikkhusu;  
Āvāsesu ca issariyaṃ, pūjā parakulesu ca.*

74. “Listen, monks and householders, I can do this; I can do that. I am right, and you are wrong. Obey me.” Fools, thinking thus, only increase their desires and pride.

<sup>68</sup> The Noble Ones — those who have attained one of the four stages of holiness.

<sup>69</sup> Warm milk that has just been drawn from a cow’s udder.

<sup>70</sup> Here, “head” means “wisdom.” The meaning is that their wisdom and merit are brought down, ruined, destroyed.

<sup>71</sup> Such *Bhikkhus* desire to have a following of other *Bhikkhus*, thinking: “Would that the *Bhikkhus* in the entire monastery surround me and go about with me asking me questions.”

<sup>72</sup> From among the dwellings that belong as common property to the Order, assigning the more comfortable lodging places at the center of the monastery to *Bhikkhus* who are their friends and companions, and reserving the best for themselves, while assigning the least desirable lodgings, those that are farthest away, that are soiled, that are imperiled by vermin, to visiting *Bhikkhus* or to *Bhikkhus* who are not their friends and companions.

<sup>73</sup> They wish for reverential gifts of the four kinds of requisites not only from their parents and relatives but also from those not related to them, thinking: “Would that they give only to me and to no one else!”

*Mam'eva kataṃ maññantu, gihī pabbajitā ubho;  
Mam'ev'ātivasā assu, kiccākiccesu kismi ci;  
Iti bālassa saṃkappo, icchā māno ca vadḍhati.*

75. One path leads to worldly gain and pleasure, another to *nibbāna*. Fully realizing this, do not, O disciples of the *Buddha*, take delight in worldly gain and honor, but devote yourselves instead to solitude, detachment, and the realization of *nibbāna*.

*Aññā hi lābhūpanisā, aññā nibbānagāminī;  
Evam etaṃ abhiññāya, bhikkhu buddhassa sāvako;  
Sakkāraṃ nābhinandeyya, vivekam anubrūhaye. ■*

Bālavaggo pañcama niṭṭhito.



## 6 • The Wise (*Paṇḍitavagga*)

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76. If you find someone wise,<sup>74</sup> who can steer you away from the wrong path,<sup>75</sup> follow that person as you would one who can reveal hidden treasures. Only good<sup>76</sup> can come from following such a person.

*Nidhīnaṃ 'va pavattāraṃ, yaṃ passe vajjadassināṃ;  
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;  
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.*

77. Those who are wise should admonish others; they should give advice<sup>77</sup> to others; and they should prevent others from doing what is wrong.<sup>78</sup> Ones such as these are held dear by the good; they are disliked only by the bad.

*Ovadeyyānusāseyya, asabbhā ca nivāraye;  
Sataṃ hi so piyo hoti, asataṃ hoti appiyo.*

78. Make friends with those who are good and worthy, not with those who are bad and low.<sup>79</sup>

*Na bhaje pāpake mitte, na bhaje purisādhame;  
Bhajetha mitte kalyāṇe, bhajetha purisuttame.*

79. Those who imbibe<sup>80</sup> the *Dhamma* live in joy with a serene mind.<sup>81</sup> The wise take delight in the *Dhamma*<sup>82</sup> expounded by the Noble Ones.<sup>83</sup>

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<sup>74</sup> One who is endowed with insight, one who knows and practices the *Dhamma*.

<sup>75</sup> That is, a wise person who, out of compassion, respectfully points out your faults in order to make you understand what you have not properly understood, with a desire to increase your virtues, and so forth. Such a one is concerned only with your development, your welfare, your happiness.

<sup>76</sup> There will be growth, not decay (of wisdom).

<sup>77</sup> They should give advice in advance, and they should give advice repeatedly.

<sup>78</sup> One admonishes or counsels others concerning matters that have already taken place; one advises others concerning matters that have not yet taken place; and one prevents or restrains others from doing, thinking, or speaking that which is of an unwholesome nature and also establishes others in doing, thinking, and speaking that which is of a wholesome nature.

<sup>79</sup> Bad or evil friends are those who are attached to unwholesome deeds, such as physical misconduct. Low friends are those who try to persuade one to perform one or more of the twenty-one kinds of wrong-doing (*dukkata*). Those who have opposite qualities are good friends and worthy friends. One should only make friends with those who are good and worthy.

*Dhammapīti sukhaṃ seti, vip̐pasannena cetasā;  
Ariyappavedite dhamme, sadā ramati paṇḍito.*

80. As irrigators channel water where they want, as archers make their arrows straight, as carpenters fashion timber,<sup>84</sup> the wise shape their minds.<sup>85</sup>

*Udakaṃ hi nayanti nettikā, usukārā namayanti tejanāṃ;  
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.*

81. As a solid rock cannot be moved by the wind, the wise are not shaken<sup>86</sup> by praise or blame.<sup>87</sup>

*Selo yathā ekaghaṇo, vātena na samīrati;  
Evaṃ nindāpasamsāsu, na samīñjanti paṇḍitā.*

82. When the wise listen to the words of the *Dhamma*, their minds become calm and clear, like the waters of a still lake.<sup>88</sup>

*Yathā'pi rahado gambhīro, vip̐pasanno anāvilo;  
Evaṃ dhammāni sutvāna, vip̐pasīdanti paṇḍitā.*

83. Those who are virtuous surrender all.<sup>89</sup> They do not engage in idle chatter, nor do they hanker for sense pleasures.<sup>90</sup> They are the same in good fortune and in bad.<sup>91</sup>

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<sup>80</sup> Contacting with body the ninefold *Dhamma* that transcends the world, realizing as object, penetratively seeing the Four Noble Truths by means of comprehension, and so forth, through full knowledge — that is how one “imbibes” the *Dhamma*.

<sup>81</sup> Not befuddled, free of defilements.

<sup>82</sup> *Dhamma* which is conducive to Enlightenment in its many varieties, such as making awareness firm, and which has been expounded by Noble Ones, such as the *Buddhas*.

<sup>83</sup> *Ariya* “Noble One” indicates nobility of character. It is typically applied to *Buddhas* as well as to those who have attained one of the four stages of holiness. Here, it refers to *Buddhas* and *Arahats*.

<sup>84</sup> Carpenters fashion timber into things that people need or want by cutting, sawing, planing, carving, etc.

<sup>85</sup> In the same way, the wise develop the Paths such as Stream Entry and thus tame their minds. When Arahatsip is attained, their minds have become perfectly tamed.

<sup>86</sup> Not perturbed or bothered.

<sup>87</sup> When they are confronted by the eight worldly conditions, the wise are neither attracted nor repulsed, neither happy nor sad, neither elated nor depressed. To them, things and events simply are what they are, no more, no less. The eight worldly conditions are: (1) gain (*lābha*) and (2) loss (*alābha*); (3) fame (*yasa*) and (4) infamy or ill-repute (*ayasa*); (5) praise (*paramāsa*) and (6) blame (*nindā*); and (7) happiness (*sukha*) and (8) pain (*dukkha*).

<sup>88</sup> Just as a lake is clear because it is free from impurities and undisturbed when it is motionless, the wise, having heard the *Dhamma* and having attained an undefiled mind by way of the Path of Stream-Entry and the rest, become calm. After having attained Arahatsip, they are perfectly calm.

<sup>89</sup> Attachment to the five aggregates of existence, etc.

<sup>90</sup> They do not chatter for their own part, nor do they get others to chatter, for the sake of sense pleasures, for reasons of politeness, to make small talk, etc. The virtuous do neither of these things.

*Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo;  
Sukhena phuṭṭhā atha vā dukhena, na uccāvacam paṇḍitā dassayanti.*

84. If one desires neither children nor wealth nor power nor success by unfair means, either for one's own sake or for the sake of others,<sup>92</sup> know such a one to be good, wise, and virtuous.

*Na attahetu na parassa hetu, na puttam icche na dhanam na raṭṭham;  
Na iccheyya adhammena samiddhim attano, sa sīlavā paññavā dhammiko siyā.*

85. Few are those who reach the other shore;<sup>93</sup> most people keep running up and down this shore.<sup>94</sup>

*Appakā te manussesu, ye janā pāragāmino;  
Athāyaṃ itarā pajā, tīram evānudhāvati.*

86. But those who follow the *Dhamma*, when it has been well taught, will reach the other shore, hard to reach, beyond the power of death.

*Ye ca kho sammadakkhāte, dhamme dhammānuvattino;  
Te janā pāram essanti, maccudheyyaṃ suduttaram.*

- 87–88. Those who are wise, leaving craving behind and having *nibbāna* as their goal, should abandon evil ways<sup>95</sup> and cultivate pure, good ones.<sup>96</sup> They should seek delight in solitude, detachment, and *nibbāna*, which an ordinary person finds so difficult to enjoy. They should also abandon sense pleasures and, clinging to nothing, should cleanse themselves of all impurities<sup>97</sup> of the mind.

*Kaṇham dhammam vippahāya, sukkaṃ bhāvētha paṇḍito;  
Okā anokaṃ āgamma, viveke yattha dūramam.*

*Tatrābhiratim iccheyya, hitvā kāme akiñcano;  
Pariyodapeyya attānam, cittaklesehi paṇḍito.*

<sup>91</sup> The wise do not manifest either high or low (elation or depression), either in the form of being pleased or displeased or in the form of expressing the satisfactory or unsatisfactory nature of events.

<sup>92</sup> Those who are wise will not commit a detrimental act, either for their own sake or for the sake of others.

<sup>93</sup> *Nibbāna*.

<sup>94</sup> That is, they cling to the five aggregates of existence.

<sup>95</sup> Physical misconduct, and so forth.

<sup>96</sup> Wise *Bhikkhus* should develop the bright *Dhamma*, in all its varieties, such as physical good conduct, and so forth, from the time of going forth into the Holy Life (*brahmacariya*) up until reaching the Path of Arahantship.

<sup>97</sup> The five hindrances (*nīvaraṇa*): (1) desire for gratification of the senses (*kāmacchanda*); (2) ill will, hatred, anger, aversion (*vyāpāda*); (3) sloth and torpor (*thīna-middha*); (4) restlessness, worry, agitation (*uddhacca-kukkucca*); and (5) skeptical doubt (*vicikicchā*).

89. Those whose minds are well trained in the Seven Factors of Enlightenment<sup>98</sup> and who have rid themselves of all clinging,<sup>99</sup> rejoice in having abandoned craving.<sup>100</sup> Such ones, who have eradicated all moral intoxicants,<sup>101</sup> have attained *nibbāna* even in this world.<sup>102</sup>

*Yesam sambodhi-aṅgesu, sammā cittaṃ subhāvitam;  
Ādānapaṭinissagge, anupādāya ye ratā;  
Khīṇāsavā jutīmanto, te loke parinibbutā. ■*

Paṇḍitavaggo chaṭṭho niṭṭhito.

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<sup>98</sup> The Seven Factors of Enlightenment (*bojjhaṅga*) are: (1) mindfulness (*sati*); (2) investigation of the Truth (*Dhamma-vicaya*, that is, “seeking knowledge,” specifically, knowledge of the Four Noble Truths); (3) energy (*virīya*); (4) rapture, zest, ecstasy (*pīti*); (5) tranquility (*passadhi*); (6) concentration (*samādhi*); and (7) equanimity (*upekkhā*). The Seven Factors of Enlightenment are the requisites for attaining Path Insight.

<sup>99</sup> Clinging (*upādāna*) is an intensified degree of craving (*taṇhā*). There are four kinds of clinging: (1) sense-desires (*kāmuṇupādāna*); (2) false beliefs (*diṭṭhupādāna*); (3) adherence to wrongful rites and rituals (*sīlabbatupādāna*); and (4) personality belief (*atta-vādupādāna*).

<sup>100</sup> Craving (*taṇhā*) is the chief cause of suffering (*dukkha*) and of the ever-continuing cycle of rebirths (*saṃsāra*).

<sup>101</sup> *Āsavas* (literally “influxes”) “cankers, taints, corruptions, intoxicants, biases.” There are four kinds of cankers: (1) desire for gratification of the senses (*kāmāsava*); (2) desire for eternal existence (*bhavāsava*); (3) wrong views (*diṭṭhāsava*); and (4) ignorance (*avijjāsava*). The first *āsava* is attachment to the sentient realm; the second is attachment to the Realm of Form and the Formless Realms.

<sup>102</sup> On attaining Arahantship, the final stage of holiness, one eradicates all impurities and realizes *nibbāna* in this very life. This is known as *sopādisesa nibbāna*, that is, experiencing the bliss of *nibbāna* with the body (that is, the five aggregates [*khandhas*]) remaining. The *Arahat* lives as long as the power of his rebirth reproductive *kamma* lasts, just as a spinning wheel keeps rotating even after the hand has been removed. After death, he attains *anupādisesa nibbāna*, that is, *nibbāna* without the body (that is, without the aggregates).

## 7 • The *Arahat*<sup>103</sup> (*Arahantavagga*)

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90. They have completed their journey;<sup>104</sup> they are freed from sorrow<sup>105</sup> and from all else.<sup>106</sup> The bonds<sup>107</sup> of life have fallen from them, and the fever (of passions) no longer exists in them.<sup>108</sup>

*Gataddhino visokassa, vippamuttassa sabbadhi;  
Sabbaganthappahīnassa, pariḷāho na vijjati.*

91. The thoughtful strive diligently.<sup>109</sup> They take no delight in home-life,<sup>110</sup> but forsake home after home,<sup>111</sup> as swans leave the lake.

*Uyyuñjanti satīmanto, na nikete ramanti te;  
Hamsā'va pallalam hitvā, okamokam jahanti te.*

92. *Arahats* accumulate nothing.<sup>112</sup> When taking food, they reflect over it with full understanding of its nature.<sup>113</sup> Their sole goal is liberation,<sup>114</sup> which is void and signless.<sup>115</sup> Like the flight of birds in the sky, their path cannot be traced.<sup>116</sup>

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<sup>103</sup> An *Arahat*, literally, “worthy one,” is one who has destroyed all passions such as greed (*lobha*), hatred (*dosa*), and ignorance (*avijjā*). After the death of their physical bodies, *Arahats* are not reborn but attain *parinibbāna*.

<sup>104</sup> Here, “journey” means the round of rebirths (*samsāra*).

<sup>105</sup> One becomes freed from sorrow on attaining the third stage of holiness, Non-Returner (*Anāgāmi*), one who is not born again in this world.

<sup>106</sup> They are freed in regard to all phenomena (*dhamma*), such as the five aggregates (*khandha*) and the like.

<sup>107</sup> There are four kinds of bonds or ties (*ganthas*): (1) covetousness (*abhiññhā*); (2) ill will (*vyāpāda*); (3) indulgence in wrongful rites and ceremonies (*sīlabbataparamāsa*); and (4) adherence to one’s dogma or dogmatic fanaticism (*idam saccabhinivesa*). “These things are called ‘bonds,’ since they bind this mental and material body” (*Visuddhimagga* XXII, 54).

<sup>108</sup> This verse refers to the ethical state of an *Arahat*. Heat is both physical and mental. *Arahats* experience bodily heat as long as they are alive, but they are not worried by it. They do not, however, experience the mental heat (fever) of passions.

<sup>109</sup> In calm abiding (*samatha*) and insight meditation (*vipassanā*).

<sup>110</sup> That is, the life of sense pleasures.

<sup>111</sup> *Arahats* wander wherever they like without attachment to any particular place, inasmuch as they are free from the concept of “I” and “mine.” The meaning here is that they have relinquished all attachments.

<sup>112</sup> There are two kinds of accumulation: (1) accumulation of *kamma* and (2) accumulation of possessions. One’s wholesome and unwholesome deeds amount to accumulation of *kamma*. A *Bhikkhu*’s four requisites constitute accumulation of possessions. In this regard, a *Bhikkhu* dwelling in a monastery, keeping one lump of sugar, four portions only of clarified butter (ghee), and one measure (*nāli*) of uncooked rice is not accumulation of possessions, but keeping more than that is.

*Yesam sannicayo natthi, ye pariññātabhojanā;  
Suññato animitto ca, vimokkho yassa gocaro;  
Ākāse'va sakuntānaṃ, gati tesam durannayā.*

93. *Arahats* are free from cankers;<sup>117</sup> they are not attached to food. Their sole goal is liberation, which is void and signless. Like the flight of birds in the sky, their path cannot be traced.

*Yassāsavā parikkhīṇā, āhāre ca anissito;  
Suññato animitto ca, vimokkho yassa gocaro;  
Ākāse'va sakuntānaṃ, padaṃ tassa durannayaṃ.*

94. Even the gods cherish such steadfast ones,<sup>118</sup> whose sense faculties are calm, like horses well-trained by charioteers, and who are free from pride and cankers.

*Yass'indriyāni samathaṃ gatāni, assā yathā sārathinā sudantā;  
Pahīnamānassa anāsavassa, devā'pi tassa pihayanti tādino.*

95. Like the earth, *Arahats* are patient and cannot be provoked to respond in anger. They stand firm and steady, like a column.<sup>119</sup> They are serene<sup>120</sup> and pure, like a lake without mud.<sup>121</sup> They are free from the cycle of birth and death.

<sup>113</sup> In accordance with the three *pariññās*. *Pariññā* means “full comprehension, full understanding”. The three *pariññās* are: (1) full understanding of the known; (2) full understanding of investigating; and (3) full understanding as overcoming.

<sup>114</sup> *Nibbāna*.

<sup>115</sup> It is called “void” because it is free from greed, hatred, and ignorance. It is called “signless” because it is free from the signs of greed, hatred, and ignorance. *Arahats* experience the bliss of *nibbāna* while alive.

<sup>116</sup> Just as the track of birds that fly through the sky is hard to trace, is impossible to know, because they leave no visible sign or mark (such as a footprint) that one can see, similarly, those in whom the twofold accumulation is not found, who understand food by the three forms of understanding, whose goal is liberation, in their case too, the path by which they have departed is hard to trace; it cannot be followed, due to lack of indications.

<sup>117</sup> *Āsavas* (literally, “influxes”) “cankers, taints, corruptions, intoxicants, biases.”

<sup>118</sup> Even the gods — and also human beings — eagerly long for the sight and arrival of ones such as these, who are steadfast in self-control and freedom.

<sup>119</sup> *Indakhīla* “Indra’s column.” The commentators mention that *indakhīlas* were firm posts, stakes, or columns which were erected either inside or outside a city as an embellishment. Usually, they were made of bricks or durable wood in octangular shapes. Half of the column was embedded in the ground, hence the metaphor “as firm and steady as an *indakhīla*.” Another possible translation is “threshold.”

<sup>120</sup> That is, they have neither attachment to desirable objects nor aversion to undesirable objects. Nor do they cling to anything. Amidst the eight worldly conditions, they remain unperturbed, manifesting neither attachment nor aversion, neither elation nor depression. The eight worldly conditions are: (1) gain (*lābha*) and (2) loss (*alābha*); (3) fame (*yaśa*) and (4) infamy or ill-repute (*ayaśa*); (5) praise (*paramāsa*) and (6) blame (*nindā*); and (7) happiness (*sukha*) and (8) pain (*dukkha*).

<sup>121</sup> The lake water, being free from mud, is unpolluted; *Arahats*, being free from defilements, are also unpolluted (“serene and pure”).

*Paṭhavīsamo no virujjhati, indakhīlūpamo tādi subbato;  
Rahado'va apetakaddamo, saṃsārā na bhavanti tādino.*

96. Wisdom has stilled their minds, and their thoughts, words, and deeds are filled with peace. Truly knowing the *Dhamma*, they are free from moral defilements and are unperturbed by the ups and downs of life.

*Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca;  
Sammadaññāvimuttassa, upasantassa tādino.*

97. Those who are not credulous,<sup>122</sup> who have realized the unconditioned,<sup>123</sup> who have cut off the links of the round of rebirths, who have destroyed all consequences of good and bad deeds, who have discarded all craving, are indeed the noblest of all.<sup>124</sup>

*Assaddho akataññū ca, sandhicchedo ca yo naro;  
Hatāvakāso vantāso, sa ve uttamaporiso.*

98. They make holy wherever they dwell, in a village or a forest, in a valley or on a hill.

*Gāme vā yadi vā'raññe, ninne vā yadi vā thale;  
Yatthārahanto viharanti, taṃ bhūmiṃ rāmaṇeyyakam.*

99. With their senses at peace and their minds full of joy, they take delight in secluded forests,<sup>125</sup> where worldlings are loath to go.

*Ramaṇīyāni araññāni, yattha na ramatī jano;  
Vītarāgā ramissanti, na te kāmagavesino. ■*

Arahantavaggo sattamo nitṭhito.

<sup>122</sup> Inasmuch as they have understood and experienced the Truth for themselves, they do not take things upon faith from the words of others. They do not believe things which they know are not true.

<sup>123</sup> *Nibbāna*.

<sup>124</sup> *Arahats*.

<sup>125</sup> They do not seek sense pleasures. Hence, *Arahats* prefer secluded forests, far from the allure of sense objects.





## 8 • Thousands (*Sahassavagga*)

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100. Better than a speech of a thousand words that are senseless and unconnected with the realization of *nibbāna* is one thoughtful word that brings peace to the mind.

*Sahassam apī ce vācā, anattapadasamhitā;  
Ekaṃ atthapadaṃ seyyo, yaṃ sutvā upasammati.*

101. Better than a poem of a thousand verses that are senseless and unconnected with the realization of *nibbāna* is one thoughtful line of verse that brings peace to the mind.

*Sahassam apī ce gāthā, anattapadasamhitā;  
Ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.*

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of *nibbāna* is one word of the *Dhamma* that brings peace to the mind.

*Yo ca gāthā sataṃ bhāse, anattapadasamhitā;  
Ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.*

103. One who conquers oneself<sup>126</sup> is greater than another who conquers a thousand times a thousand men on the battlefield.

*Yo sahaṣsaṃ sahaṣsena, saṅgāme mānuse jine;  
Ekaṃ ca jeyya m'attānaṃ, sa ve saṅgāmajuttamo.*

- 104—105. It is better to be victorious over yourself than to conquer others. When you attain victory over yourself, neither the gods nor *Māra* can turn it into defeat.

*Attā have jitaṃ seyyo, yā cā 'yaṃ itarā pajā;  
Attadantassa posassa, niccaṃ saññatacārino.*

*N'eva devo na gandhabbo, na māro saha brahmunā;  
Jitaṃ apajitaṃ kayirā, tathārūpassa jantuno.*

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<sup>126</sup> Those who contemplate on internal subjects of meditation (*kammaṭṭhāna*), by day as well as by night, and who conquer themselves through the conquest of their defilements such as greed, and so forth.

106. Better than performing a thousand rituals month after month for a hundred years is paying homage, even if only for a moment, to one living in wisdom.<sup>127</sup>

*Māse māse sahasena, yo yajetha satam samam;  
Ekaṃ ca bhāvitattānaṃ, muhuttam api pūjaye;  
Sā y'eva pūjanā seyyo, yaṃ ce vassasataṃ hutam.*

107. Better than tending the sacrificial fire in the forest for a hundred years is paying homage, even if only for a moment, to one living in wisdom.

*Yo ca vassasataṃ jantu, aggim paricare vane;  
Ekaṃ ca bhāvitattānaṃ, muhuttam api pūjaye;  
Sā y'eva pūjanā seyyo, yaṃ ce vassasataṃ hutam.*

108. Making gifts<sup>128</sup> and sacrificial offerings,<sup>129</sup> great and small, for a whole year to earn merit is not worth a quarter of the honor paid to the Noble Ones who walk the right path.<sup>130</sup>

*Yaṃ kiñci yiṭṭham va hutam va loke, samvaccharam yajetha puñṇapekkho;  
Sabbam pi tam na catubhāgam eti, abhivādanā ujjugatesu seyyo.*

109. To those who respect and honor the wise<sup>131</sup> and follow them, four gifts will come in increasing measure: health,<sup>132</sup> happiness,<sup>133</sup> beauty, and long life.

*Abhivādanasīlissa, niccam vuḍḍhāpacāyino;  
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukham balaṃ.*

110. Better than living for a hundred years with those who are immoral and who have no control over their senses is one day living with those who are virtuous and who cultivate calm abiding and insight meditation.

*Yo ca vassasataṃ jīve, dussīlo asamāhito;  
Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino.*

<sup>127</sup> A *Bhikkhu* who has practiced insight meditation and is, therefore, self-composed, self-disciplined.

<sup>128</sup> That which is prepared and given either to invited guests or with a belief in *kamma* and its results (such as, for instance, giving charitable donations with the thought of gaining merit by so doing).

<sup>129</sup> This generally means offerings given in connection with festive activities.

<sup>130</sup> *Ariyapuggalas*, that is, *Sotāpannas* (Stream-Winners), *Sakadāgāmis* (Once-Returners), *Anāgāmis* (Non-Returners), and *Arahats* (Worthy Ones). The idea conveyed by this verse is that reverence paid to Noble Ones is far superior to gifts and offerings given to worldlings. “Stream-Winners” (*Sotāpannas*) are also called “Stream-Enterers,” that is, “one who has entered the stream (of liberation),” and the first stage of holiness is known as “Stream-Entry” (*Sotāpatti*).

<sup>131</sup> Those who are advanced in age, wisdom, and virtue.

<sup>132</sup> Physical and mental vigor.

<sup>133</sup> Physical and mental happiness.

111. Better than living for a hundred years with those who are ignorant and who have no control over their senses is one day living with those who are wise and who cultivate calm abiding and insight meditation.

*Yo ca vassasatam jīve, duppañño asamāhito;  
Ekāham jīvitam seyyo, paññavantassa jhāyino.*

112. Better than living for a hundred years with those who are idle<sup>134</sup> and inactive is one day living with those who make zealous and strenuous effort (to cultivate calm abiding and insight meditation).

*Yo ca vassasatam jīve, kusīto hīnavīriyo;  
Ekāham jīvitam seyyo, viriyam ārabhato dalham.*

113. Better than living for a hundred years with those who do not perceive the arising and dissolution of the five aggregates<sup>135</sup> is one day living with those who perceive the arising and dissolution of the five aggregates.

*Yo ca vassasatam jīve, apassam udayabbayam;  
Ekāham jīvitam seyyo, passato udayavyayam.*

114. Better than living for a hundred years with those who do not perceive the deathless state<sup>136</sup> is one day living with those who perceive the deathless state.

*Yo ca vassasatam jīve, apassam amataṃ padaṃ;  
Ekāham jīvitam seyyo, passato amataṃ padaṃ.*

115. Better than living for a hundred years with those who do not comprehend the Noble Dhamma<sup>137</sup> is one day living with those who comprehend the Noble Dhamma.

*Yo ca vassasatam jīve, apassam dhammam uttamam;  
Ekāham jīvitam seyyo, passato dhammam uttamam. ■*

Sahassavaggo aṭṭhamo niṭṭhito.

<sup>134</sup> According to the Commentary, those who are idle pass their time immersed in unwholesome thoughts.

<sup>135</sup> The rise and decay of mind and matter — that is, the impermanent nature of all conditioned things. The disciples of the *Buddha* are expected to contemplate the fleeting nature of life in order not to be attached to illusory material pleasures.

<sup>136</sup> The unconditioned state of *nibbāna*, free from birth, decay, and death.

<sup>137</sup> That is, the nine supramundane states, namely, the Four Paths, the Four Fruits of holiness, and *nibbāna*.



## 9 • Evil (*Pāpavagga*)

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116. Hasten to do good;<sup>138</sup> restrain your mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.<sup>139</sup>

*Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye;  
Dandhaṃ hi karoto puññaṃ, pāpasmim̐ ramatī mano.*

117. If you do what is evil, do not repeat it or take pleasure in making it a habit. An evil habit will cause nothing but suffering.

*Pāpañ ce puriso kayirā, na taṃ kayirā punappunaṃ;  
Na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.*

118. If you do what is good,<sup>140</sup> keep repeating it and take pleasure in making it a habit. A good habit will cause nothing but joy.

*Puññañ ce puriso kayirā, kayirāth'etaṃ punappunaṃ;  
Tamhi chandaṃ kayirātha, sukho puññaṃ uccayo.*

119. Even though those who are evil<sup>141</sup> may still find happiness as long as they do not reap what they have sown, when they do, sorrow overcomes them.

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<sup>138</sup> There should be no hesitation in doing good deeds. One must avail oneself of every opportunity to do good. Every effort should be made to control the mind, inasmuch as it is prone to evil. The unpurified mind rejoices in evil thoughts.

<sup>139</sup> *Pāpa* “evil” is that which defiles one’s mind. It is that which leads to woeful states. That which is associated with greed (*lobha*), hatred (*dosa*), and delusion (*moha*) is evil. There are ten kinds of evil deeds: (1) killing; (2) stealing; (3) sexual misconduct; (4) false speech; (5) slander; (6) harsh speech; (7) idle gossip; (8) covetousness; (9) ill will; and (10) false views.

<sup>140</sup> *Puñña* “merit” is that which cleanses one’s mind. *Kusala* “karmically wholesome or profitable; salutary; morally good; skillful” is another term for *puñña*. There are ten kinds of meritorious deeds: (1) generosity (*dāna*); (2) morality (*sīla*); (3) meditation (*bhāvanā*); (4) reverence (*apaciti*); (5) service (*veyyāvacca*); (6) transference of merit (*pattānuppadāna*); (7) rejoicing in other’s merit (*abbhanumodana*); (8) teaching the *Dhamma* (*desanā*); (9) hearing the *Dhamma* (*savana*); and (10) straightening one’s views (*diṭṭhujukamma*).

<sup>141</sup> The wicked may lead prosperous lives as a result of their past good deeds. They will experience happiness owing to the potentiality of their past good over the present evil, a seeming injustice that often prevails in this world. When, according to the inexorable law of *kamma*, their evil deeds begin to ripen, they will perceive the painful effects of their wickedness.

*Pāpo 'pi passati bhadram, yāva pāpaṃ na paccati;  
Yadā ca paccati pāpaṃ, atha pāpo pāpāni passati.*

120. Even though those who are good<sup>142</sup> may still encounter suffering as long as they do not reap what they have sown, when they do, joy overcomes them.

*Bhadro 'pi passati pāpaṃ, yāva bhadram na paccati;  
Yadā ca paccati bhadram, atha bhadro bhadraṇi passati.*

121. No one should think lightly of evil, imagining: “Sorrow will not come to me.” Little by little, a person will be filled with evil, as a pot is filled by drops of water.

*Māvamaññetha pāpassa, na maṃ taṃ āgamissati;  
Udabindunipātena, udakumbho 'pi pūrati;  
Pūrati bālo pāpassa, thokathokam 'pi ācinam.*

122. No one should think lightly of good, imagining: “Joy will not come to me.” Little by little, a person will be filled with merit, as a pot is filled by drops of water.

*Māvamaññetha puññassa, na maṃ taṃ āgamissati;  
Udabindunipātena, udakumbho 'pi pūrati;  
Pūrati dhīro puññassa, thokathokam 'pi ācinam.*

123. As a rich merchant traveling alone avoids dangerous roads, as one who loves life avoids poison, let everyone avoid evil deeds.

*Vāṇijo 'va bhayaṃ maggaṃ, appasattho mahaddhano;  
Visaṃ jīvītukāmo 'va, pāpāni parivajjaye.*

124. If you have no wound on your hand, you can touch poison without being harmed. No harm comes to those who do no harm.

*Pāṇimhi ce vaṇo n'āssa, hareyya pāṇinā visaṃ;  
Nābbaṇaṃ visaṃ anveti, natthi pāpaṃ akubbato.*

125. If you harm a person who should not be harmed,<sup>143</sup> one who is pure and free from moral defilements, you harm yourself, as dust thrown against the wind comes back to the thrower.

<sup>142</sup> The virtuous, as it often happens, may meet with adversity owing to the potentiality of their past evil actions over the present good deeds. They are convinced of the efficacy of their present good deeds only when, at the opportune moment, they begin to ripen, giving them abundant joy.

The fact that, at times, the wicked are prosperous and the virtuous are unfortunate is itself strong evidence to believe in *kamma* and rebirth.

<sup>143</sup> An *Arahat*.

*Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅganassa;  
Tam eva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃ 'va khitto.*

126. Some are born again as human beings.<sup>144</sup> Those caught in evil ways go to a state of intense suffering; those who have done good go to a state of joy; but those who are free from moral intoxicants<sup>145</sup> realize *nibbāna*.

*Gabbhaṃ eke uppajjanti, nirayaṃ pāpakammīno;  
Saggaṃ sugatino yanti, parinibbanti anāsava.*

127. Not in the sky, nor in the middle of the ocean, nor in mountain canyons, nor anywhere else in the world is there a place where one can escape from the consequences of one's evil deeds.<sup>146</sup>

*Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;  
Na vijjati so jagatippadeso, yatthaṭṭhito muñceyya pāpakammā.*

128. Not in the sky, nor in the ocean, nor in mountain canyons, nor anywhere else in the world is there a place where one can hide from death.

*Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;  
Na vijjati so jagatippadeso, yatthaṭṭhitaṃ nappasahetha maccu. ■*

Pāpavaggo navamo niṭṭhito.

<sup>144</sup> According to Buddhism, there are four kinds of birth: (1) egg-born (*aṇḍaja*); (2) womb-born (*jalābuja*); (3) moisture-born (*saṃsedaja*); and (4) spontaneous birth (*opapātika*).

<sup>145</sup> *Āsavas* (literally, “influxes”) “cankers, taints, corruptions, intoxicants, biases.”

<sup>146</sup> It is impossible to escape the law of moral causation, nor can one avoid the woeful consequences of one's bad deeds by hiding in any place. No god or even a *Buddha* can intervene in the operation of *kamma*.





## 10 • Punishment (*Daṇḍavagga*)

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129. Everyone fears punishment; everyone fears death, just as you do. Therefore, do not kill or cause to kill.

*Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;  
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.*

130. Everyone fears punishment; everyone loves life, just as you do. Therefore, do not kill or cause to kill.

*Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ;  
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.*

131. If, hoping to be happy, you strike at others who are also seeking happiness, you will be happy neither here nor hereafter.

*Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;  
Attano sukham esāno, pecca so na labhate sukham.*

132. If, hoping to be happy, you do not strike at others who are also seeking happiness, you will be happy here and hereafter.

*Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;  
Attano sukham esāno, pecca so labhate sukham.*

133. Speak quietly to everyone, and they too will be gentle in their speech. Harsh words<sup>147</sup> hurt and come back to the speaker.

*M'āvoca pharusam kañci, vuttā paṭivadeyyu taṃ;  
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.*

134. If you can keep your mind calm and quiet, like a broken gong which is no longer resonant, you are sure to realize *nibbāna*, leaving all harsh speech behind you.

*Sace neresi attānaṃ, kaṃso upahato yathā;  
Esa patto 'si nibbānaṃ, sārambho te na vijjati.*

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<sup>147</sup> Malicious talk. According to the Commentary, it means belittling others.

135. As, with a staff, a cowherd drives cattle to fresh pastures, so also, old age and death drive the life of all beings.

*Yathā daṇḍena gopālo, gāvo pāceti gocaram;  
Evaṃ jarā ca maccu ca, āyuraṃ pācenti pāṇinaṃ.*

136. While they are performing evil deeds, the immature do not know what is in store for them.<sup>148</sup> They will suffer for their evil deeds, like one who is burned by fire.

*Atha pāpāni kammāni, karam bālo na bujjhati;  
Sehi kammehi dummedho, aggidaḍḍho 'va tappati.*

- 137—140. If one harms those who are innocent<sup>149</sup> and who should not be harmed, suffering will come in one of these ten ways: they may suffer severe pain, or poverty, or injury to the body (such as, for example, loss of limbs), or serious illness (such as, for example, leprosy), or insanity, or misfortunes,<sup>150</sup> or wrongful or serious accusations,<sup>151</sup> or loss of relatives, or loss of wealth, or the burning down of their house by fire or lightning, and, after death, they will be reborn in a place of continuous suffering.<sup>152</sup>

*Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;  
Dasannam aññataram ṭhānaṃ, khippam eva nigacchati.*

*Vedanaṃ pharusam jāniṃ, sarīrassa ca bhedanaṃ;  
Garukaṃ vā 'pi ābādhaṃ, cittakkhepaṃ va pāpuṇe.*

*Rājato vā upassaggaṃ, abbhakkhānaṃ va dāruṇaṃ;  
Parikkhayaṃ va ñātīnaṃ, bhogānañca pabhaṅguraṃ.*

*Atha v'āssa agārāni, aggi ḍahati pāvako;  
Kāyassa bhedaṃ duppañño, nirayaṃ so upapajjati.*

141. Not by going about naked,<sup>153</sup> nor by having matted hair,<sup>154</sup> nor by smearing oneself with mud, nor by fasting, nor by sleeping on the ground, nor by covering oneself

<sup>148</sup> The meaning is that, while performing detrimental or evil deeds under the influence of hatred, ill will, or aversion, they are not aware that there will inevitably be consequences for their actions.

<sup>149</sup> Those who have caused no harm, either toward themselves or toward others. The reference here is to *Arahats*,

<sup>150</sup> Such as the loss of one's position or one's job or one's reputation.

<sup>151</sup> Slander.

<sup>152</sup> Even after having come by one of these ten conditions in the present life, suffering does not end but continues ever onward until all of one's evil actions have been expiated.

<sup>153</sup> Naked asceticism is still practiced in India. External dirtiness is regarded by some as a mark of holiness. The *Buddha* denounced such external forms of asceticism. The members of the celibate Order (the

with dust, nor by sitting motionless — no amount of penance<sup>155</sup> can purify a person who has not overcome doubt.<sup>156</sup>

*Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā;  
Rajo ca jallam ukkuṭṭikappadhānam, sodhenti maccam avitiṇṇakaṅkham.*

142. But those whose mind is serene, who are free from moral defilements, who have their senses controlled, who are established in Path Insight,<sup>157</sup> who are perfectly pure,<sup>158</sup> and who have laid aside violence towards all beings<sup>159</sup> — these are true *brāhmaṇas*, true ascetics, true monks,<sup>160</sup> even if they wear fine clothes.

*Alaṅkato ce'pi samam careyya, santo danto niyato brahmacārī;  
Sabbesu bhūtesu nidhāya daṇḍam, so brāhmaṇo so samaṇo sa bhikkhu.*

143. It is rare to find in this world those who, out of a sense of shame, refrain from doing evil and who have trained their minds. As a well-trained horse needs no whip, a well-trained mind needs no prodding to be good.<sup>161</sup>

*Hirīnisedho puriso, koci lokasmim vijjati;  
Yo nindam appabodheti, asso bhadro kasam iva.*

144. Like a well-trained horse, touched by the whip,<sup>162</sup> be diligent and zealous. Through confidence,<sup>163</sup> virtue, effort, concentration, and investigation of the Truth,<sup>164</sup> be endowed with knowledge and firm in the practice of morality; with mindfulness, leave this great misery<sup>165</sup> behind.

*Asso yathā bhadro kasāniviṭṭho, ātāpino samvegino bhavātha;  
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca;  
Sampannavijjācaraṇā patissatā, jahissatha dukkham idam anappakam.*

*Sangha*) follow a middle path, avoiding the extremes of self-mortification and self-indulgence. Simplicity, humility, and poverty should be the marked characteristics of *Bhikkhus* as much as cleanliness.

<sup>154</sup> In India (*Jambudīpa*), unwashed, matted hair was (and still is) regarded as a sign of holiness.

<sup>155</sup> Austerities, self-mortification.

<sup>156</sup> With regard to the *Buddha*, the *Dhamma*, and the *Sangha*.

<sup>157</sup> The four paths are: (1) the path of Stream-Entry (*Sotāpatti*); (2) the path of Once-Return (*Sakadāgāmi*); (3) the path of Non-Return (*Anāgāmi*); and (4) the path of Arahantship (*Arahatta*).

<sup>158</sup> In their conduct.

<sup>159</sup> Absolutely harmless to all in thought, word, and deed.

<sup>160</sup> Because they have overcome all impurities, all passions.

<sup>161</sup> A self-respecting *Bhikkhu* or lay person, when obsessed with evil thoughts, tries to eradicate them then and there. This verse indicates that such persons are rare.

<sup>162</sup> A well-trained horse, having been touched by the whip due to being negligent, will make an earnest attempt thereafter not to be so neglectful.

<sup>163</sup> *Saddhā* “faith, confidence.”

<sup>164</sup> The *Dhamma*.

<sup>165</sup> Cyclic existence (*samsāra*).

145. As irrigators channel water where they want, as archers make their arrows straight,  
as carpenters fashion timber, the wise shape their minds.

*Udakaṃ hi nayanti nettikā, usukārā namayanti tejanaṃ;  
Dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā. ■*

Daṇḍavaggo dasamo niṭṭhito.

## 11 • Old Age (*Jarāvagga*)

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146. Why is there laughter, why merriment, when this world is on fire?<sup>166</sup> When you are living in darkness,<sup>167</sup> why do you not look for light?<sup>168</sup>

*Ko nu hāso kim ānando, niccam pajjalite sati;  
Andhakārena onaddhā, padīpaṃ na gavessatha.*

147. Behold this lovely body,<sup>169</sup> this mass of sores, supported by bones, subject to illness, highly thought of.<sup>170</sup> Indeed, this body is neither permanent nor enduring.

*Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;  
Āturaṃ bahusaṃkappaṃ, yassa natthi dhuvāṃ t̥hiti.*

148. Quite worn out is this body,<sup>171</sup> a nest for disease, subject to decay. This putrid body will eventually disintegrate; life, indeed, ends with death.<sup>172</sup>

*Parijīṇṇaṃ idaṃ rūpaṃ, rogaṇīḍḍaṃ pabhaṅguraṃ;  
Bhijjati pūtisandeho, maraṇantaṃ hi jīvitaṃ.*

149. What pleasure can there be for those who see that their white bones will be cast away, like gourds in the autumn?

*Yān'imaṇi apatthāni, alābūn'eva sārade;  
Kāpotakāni aṭṭhīni, tāni disvāna kā rati.*

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<sup>166</sup> Burning with the fires of passion, etc.

<sup>167</sup> Here, “darkness” means ignorance of the Four Noble Truths.

<sup>168</sup> Visākhā, the chief lay benefactress of the *Buddha*, once visited Him accompanied by some women, who, without her knowledge, brought liquor with them and drank it all. Visākhā asked the *Buddha* to teach them the *Dhamma*. By that time, however, the women had become drunk. Shamelessly, they began boisterously singing, dancing, clapping, and jumping about in the monastery. By using His psychic powers, the *Buddha* created a darkness which brought them to their senses. He then uttered this verse.

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

<sup>169</sup> Made lovely, beautiful, attractive on account of clothing, jewelry, perfume, etc.

<sup>170</sup> As good and pleasant.

<sup>171</sup> Worn out due to old age.

<sup>172</sup> It is important to remember that this body will soon disintegrate. Why so? Because the life of all beings has death as its end.

150. Around the bones is built a house, plastered with flesh and blood, in which dwell pride<sup>173</sup> and scorn,<sup>174</sup> old age and death.

*Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ;  
Yattha jarā ca maccu ca, māno makkho ca ohito.*

151. Even the ornamented chariot of a king loses its glitter in the course of time; so, too, the body loses its health and strength. But the *Dhamma* of the righteous does not grow old with the passage of time. Thus do the righteous<sup>175</sup> reveal it to those ready to listen.

*Jīranti ve rājarathā sucittā, atho sarīraṃ pi jaraṃ upeti;  
Sataṃ ca dhammo na jaraṃ upeti, santo ha ve sabbhi pavedayanti.*

152. A man who does not learn from life grows old like an ox; his body grows, but not his wisdom.

*Appassutāyaṃ puriso, balibaddho 'va jīrati;  
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.*

153. I have gone through many rounds of birth and death, seeking, but not finding, the builder of this house.<sup>176</sup> Sorrowful, indeed, is birth and death again and again!

*Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;  
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.*

154. But now I have seen you, O house-builder; you shall not build this house (for me) again — its rafters are broken; its ridgepole is shattered. My mind has reached the unconditioned;<sup>177</sup> the end of craving<sup>178</sup> has been attained.<sup>179</sup>

<sup>173</sup> Smugness, conceit, self-estimation, self-importance, arrogance, haughtiness, etc. This means regarding one's own virtues, reputation, accomplishments, intelligence, importance, abilities, race, gender, sexual orientation, appearance, religion, nationality, and so forth as superior to others.

<sup>174</sup> Disdain, contempt, etc. This means regarding the virtues, reputation, and so forth of others as inferior to one's own.

<sup>175</sup> Such as the *Buddhas*.

<sup>176</sup> The "house" is the body, the "house-builder" is craving. "Seeking, but not finding," means failing to attain Enlightenment.

<sup>177</sup> *Nibbāna*.

<sup>178</sup> The Fruit of Arahatsip.

<sup>179</sup> Verses 153 and 154 are the expressions (paean) of the intense and sublime joy that the *Buddha* felt at the moment He attained Enlightenment. As such, they are replete with a wealth of sublime meaning and deep feeling. Here, the *Buddha* admits His past wanderings in cyclic existence, which thus proves His belief in rebirth. He was compelled to wander, and, consequently, to suffer as long as He could not find the builder of this house, the body. In His final birth, He discovered, by His own intuitive wisdom, the elusive builder residing not outside but within the recesses of His own mind. It was craving (*taṇhā*), or attachment, a self-creation, a mental element latent in all. The discovery of the builder is the eradication of craving by

*Gahakāraka diṭṭho 'si, puna gehaṃ na kāhasi;  
Sabbā te phāsukā bhaggā, gahakūṭaṃ visamkhataṃ;  
Visamkhāragataṃ cittaṃ, taṇhānaṃ khayam ajjhagā.*

155. Those who have not practiced spiritual disciplines,<sup>180</sup> who have not acquired wealth in their youth,<sup>181</sup> pine away, like old herons in a lake without fish.

*Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam;  
Jiṇṇakoñcā va jhāyanti, khīṇamacche va pallale.*

156. Those who have not practiced spiritual disciplines, who have not acquired wealth in their youth, lie like worn-out bows, sighing over the past.

*Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam;  
Senti cāpātikhīṇā va, purāṇāni anutthunam. ■*

Jarāvaggo ekādasamo niṭṭhito.

attaining Arahantship. The rafters of this self-created house are the defilements (*kilesas*). The ridge-pole that supports the rafters is ignorance (*avijjā*). The destruction of the ridge-pole of ignorance by wisdom (*paññā*) results in the complete demolition of the house. With the demolition of the house, the mind attains the unconditioned, which is *nibbāna*.

<sup>180</sup> Those who have not lived the Holy Life.

<sup>181</sup> Not having acquired wealth at the time when it was possible to obtain it or to maintain the wealth that had been acquired.





## 12 • The Self<sup>182</sup> (Attavagga)

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157. If you hold yourself dear,<sup>183</sup> guard yourself diligently. Keep vigil (against evil) during one of the three watches of the night.<sup>184</sup>

*Attānaṃ ce piyaṃ jaññā, rakkheyya naṃ surakkhitam;  
Tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito.*

158. One should first learn for oneself what is right; then only should one teach others. By wisely following this course of action, one will be beyond reproach.<sup>185</sup>

*Attānaṃ eva paṭhamam, patirūpe nivesaye;  
Ath'aññam anusāseyya, na kilisseyya paṇḍito.*

159. One should also do what one instructs others to do.<sup>186</sup> Before trying to train others, one should first train oneself. It is difficult to learn to train oneself.

*Attānaṃ ce tathā kayirā, yathaññam anusāsati;  
Sudanto vata dammetha, attā hi kira duddamo.*

160. You alone are your own refuge; who else could be? With yourself thoroughly controlled, you gain a refuge<sup>187</sup> very difficult to find.

*Attā hi attano nātho, ko hi nātho paro siyā;  
Attanā'va sudantena, nātham labhati dullabham.*

161. The evil done by oneself, arising in oneself, and caused by oneself crushes those who lack wisdom, as a diamond crushes the rock from which it was formed.<sup>188</sup>

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<sup>182</sup> According to Buddhism, there is no permanent soul or unchanging entity (*atta*), either created by a god or emanating from a *paramātman* “universal soul.” Here, the term *atta* “self” is applied by the *Buddha* to the whole body, or one’s personality or mind or life flux.

<sup>183</sup> That is, if one values oneself, if one values one’s own spiritual development.

<sup>184</sup> In ancient India, the night was divided into three watches. According to the Commentary, the “watches” in this context refer to the three stages of one’s life: (1) childhood; (2) youth; and (3) old age.

<sup>185</sup> Those who attempt to teach others without first having purified themselves, receive criticism (contempt, insults, blame, and the like) from others. On the other hand, those who attempt to teach others only after having purified themselves, receive praise from others and are, therefore, not subject to pain.

<sup>186</sup> One should practice what one preaches.

<sup>187</sup> The Fruit of Arahantship. It is with reference to Arahantship that it is said here that one gains a refuge that is difficult to find.

*Attanā'va kataṃ pāpaṃ, attajaṃ attasambhavaṃ;  
Abhimanthati dummedhaṃ, vajiraṃ v'asmamayaṃ maṇiṃ.*

162. As a vine overpowers a tree, suffering overpowers those who do evil,<sup>189</sup> trapping them in a situation that only their enemies would wish them to be in.<sup>190</sup>

*Yassa accantadussīlyaṃ, māluvā sālam iv'otataṃ;  
Karoti so tath'attānaṃ, yathā naṃ icchatī diso.*

163. It is easy to do things that are bad and unbeneficial to oneself, but it is extremely difficult, indeed, to do things that are beneficial and good.

*Sukarāṇi asādhūni, attano ahitāni ca;  
Yaṃ've hitaṃ ca sādhuṃ ca, taṃ ve paramadukkaraṃ.*

164. Foolish people who scoff at the teachings of the wise, the noble, and the good, and who follow false doctrines<sup>191</sup> instead, bring about their own destruction, like the bamboo tree,<sup>192</sup> which dies after bearing fruit.

*Yo sāsanaṃ arahataṃ, ariyānaṃ dhammajīvaṇaṃ;  
Paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ;  
Phalāni kaṭṭhakass'eva, attaghāṇṇāya phallati.*

165. By oneself is evil done; by oneself is one defiled. By oneself is evil not done; by oneself is one purified. Everyone has the choice to be pure or impure. No one can purify another.<sup>193</sup>

*Attanā'va kataṃ pāpaṃ, attanā saṃkilissati;  
Attanā akataṃ pāpaṃ, attanā'va visujjhati;  
Suddhi asuddhi paccattaṃ, n'āñño aññaṃ visodhaye.*

<sup>188</sup> The unwholesome deeds done by oneself, which originated in oneself, grinds into those who are lacking in wisdom; it grinds them in the four states of woe and destroys them, just as a diamond grinds into the rock-gem, which, too, is made of the very same material — it grinds into the very place out of which it originated, perforates it thoroughly, cuts it to bits, and makes it unsuitable for use.

<sup>189</sup> This refers to a lay person who, from birth, does (and keeps doing) one or more of the ten wrong actions or a monk who falls into grave lapses in discipline from the day of his higher ordination.

<sup>190</sup> The Pāli reads: *Yassa accantadussīlyaṃ, māluvā sālam iv'otataṃ; karoti so tath'attānaṃ yathā naṃ icchatī diso.* A word-for-word translation would be: “Whose extreme unvirtue strangles him, as a *māluvā* creeper strangles a *sāla* tree, he does to himself, just as an enemy wishes him to do.”

<sup>191</sup> *Diṭṭhi* (or *micchā-diṭṭhi*) “wrong views.” This would include any religious, philosophical, or political system that supports or promotes violence, ill will, or bigotry, in any form whatsoever, as well as any other corrupt, false, or evil doctrine (such as eternalism, nihilism, annihilationism, hedonism, etc.). In the first discourse of the *Dīgha Nikāya*, the *Brahmajāla Sutta*, sixty-two types of wrong view concerning the world and the self taught by other teachers of the time are listed and described.

<sup>192</sup> *Kaṭṭhaka* tree.

<sup>193</sup> One can neither purify nor defile another.

166. Do not neglect your own duty<sup>194</sup> for another, however great. Know your own duty and perform it.

*Attadattham paratthena, bahunā'pi na hāpaye;  
Attadattham abhiññāya, sadatthapasuto siyā. ■*

Attavaggo dvādasamo niṭṭhito.

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<sup>194</sup> One's own personal spiritual growth — the reference here is to the practice of insight meditation. One must not misunderstand this verse to mean that one should not selflessly work for the welfare of others. Selfless service is highly recommended by the *Buddha*.



## 13 • The World (*Lokavagga*)

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167. Do not pursue sense pleasures; do not be heedless; do not believe false doctrines; do not prolong the world.<sup>195</sup>

*Hīnaṃ dhammaṃ na seveyya, pamādena na saṁvase;  
Micchādiṭṭhiṃ na seveyya, na siyā lokavaddhano.*

168. Do not be heedless in standing (at the door for alms); scrupulously observe this practice. One who observes proper practice<sup>196</sup> lives happily both in this world and the next.

*Uttitṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;  
Dhammacārī sukhaṃ seti, asmim loke paramhi ca.*

169. Observe proper practice; do not observe improper practice.<sup>197</sup> One who observes proper practice lives happily both in this world and the next.<sup>198</sup>

*Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care;  
Dhammacārī sukhaṃ seti, asmim loke paramhi ca.*

170. Look on the world of aggregates as a bubble; look on it as a mirage.<sup>199</sup> Then, the King of Death will not find you.<sup>200</sup>

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<sup>195</sup> *Loka* “world” refers to the five aggregates of existence (*khandhas*), the continuity of which in the round of existences (*samsāra*) is prolonged by the pursuit of sense pleasures, by heedlessness, and by believing false doctrines.

<sup>196</sup> The Commentary states that proper practice (*dhammaṃ sucaritaṃ*) means stopping for alms at one house after another in the course of the alms-round except where it is not proper to go (such as the house of a prostitute).

<sup>197</sup> Improper practice (*na naṃ ducaritaṃ*) means not observing the rules listed in the preceding footnote.

<sup>198</sup> Shortly after His Enlightenment, the *Buddha* returned home to Kapilavatthu. On the day after His arrival, He went in quest of alms in the city. King Suddhodana, his father, hearing that his son was seeking alms in the city, anxiously ran up to Him and said that he was disgracing him by begging alms in the streets where He formerly used to travel in golden palanquins. Thereupon, the *Buddha* remarked that it was the custom of all His predecessors to go seeking alms door to door, and He uttered these verses (168 and 169).

<sup>199</sup> This psychophysical organism we call our “self” is to be regarded as a bubble, in the sense that it comes into being and breaks up (that is, it is impermanent), or as though it were a mirage or an illusion, that is, as empty and unreal. Those who see thus have put an end to the ills of life.

<sup>200</sup> The King of Death does not see those who perceive the world of aggregates (*khandhas*), and the like, as though it were a bubble or as though it were a mirage or an illusion.

*Yathā bubbulakam passe, yathā passe marīcikam;  
Evam lokam avekkhantam, maccurājā na passati.*

171. Come look at this world! Is it not like a painted royal chariot? The immature are immersed in this world of aggregates, but the wise are not attached to it.

*Etha passath'imam lokam, cittam rājarathūpamam;  
Yattha bālā visīdanti, natthi saṅgo vijānataṃ.*

172. When those who were formerly heedless become mindful, they give light to the world, like the full moon breaking free from behind the clouds.<sup>201</sup>

*Yo ca pubbe pamajjitvā, pacchā so nappamajjati;  
So mam lokam pabhāseti, abbhā mutto'va candimā.*

173. When their good deeds<sup>202</sup> overwhelm the bad ones that they have done, they give light to the world, like the moon breaking free from behind the clouds.

*Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati;  
So mam lokam pabhāseti, abbhā mutto'va candimā.*

174. The people of this world are blind; in this world, only a few can see clearly (with Insight). Just as only a few birds are able to free themselves from a net, only a few find their way to the world of the gods<sup>203</sup> (and *nibbāna*).

*Andhabhūto ayam loko, tanuk'ettha vipassati;  
Sakunto jālamutto'va, appo saggāya gacchati.*

175. Swans fly on the path of the sun; those with psychic powers fly through space;<sup>204</sup> the wise are led away from this world,<sup>205</sup> after conquering *Māra* and his train.<sup>206</sup>

*Haṃsādiccapathe yanti, ākāse yanti iddhiyā;  
Nīyanti dhīrā lokamhā, jetvā māraṃ savāhinim.*

<sup>201</sup> Those, spending their time in the comfort of the Path and Fruit, light up this world of aggregates, and so forth, with understanding obtained by the Paths, just as the full moon, breaking free from behind the clouds, lights up the world.

<sup>202</sup> Here, “good deeds” (*kusalena*) refers to the Path of Arahantship, the fourth and final Path Knowledge.

<sup>203</sup> *Sagga* “blissful states” — not places of eternal happiness.

<sup>204</sup> Through mental development, it is possible to fly through the air, walk on water, dive into the earth, etc. Such powers are psychic and supernormal, but they are not miraculous.

<sup>205</sup> That is, they realize *nibbāna*.

<sup>206</sup> The “train” or “host” of *Māra*, the Evil One, is described as ten kinds of passions: (1) sensory pleasures; (2) aversion for the Holy Life; (3) hunger and thirst; (4) craving; (5) sloth and torpor; (6) fear; (7) doubt; (8) distraction and obstinacy; (9) gain, praise, honor, and fame; and (10) extolling of oneself and the contempt of others.

176. Those who transgress the central law of life,<sup>207</sup> who speak falsely or scoff at the life to come, are capable of any evil.<sup>208</sup>

*Ekam dhammam atītassa, musāvādisa jantuno;  
Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.*

177. Misers<sup>209</sup> do not go to the celestial realms. Fools<sup>210</sup> do not praise generosity. The wise rejoice in generosity and so gain happiness in the life to come.

*Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ;  
Dhīro ca dānaṃ anumodamāno, ten'eva so hoti sukhī parattha.*

178. Better than ruling this world, better than going to the realm of the gods,<sup>211</sup> better than being lord of all the worlds<sup>212</sup> is one step taken on the path to *nibbāna*.<sup>213</sup>

*Pathavyā ekarajjena, saggassa gamanena vā;  
Sabbalokādhipaccena, sotāpattiphalaṃ varam. ■*

Lokavaggo terasamo niṭṭhito.

<sup>207</sup> Truthfulness.

<sup>208</sup> An untruthful person, with no self-respect, who has no belief in an after-life and who has no fear for the attendant consequences of evil behavior, is liable to commit any evil. Such a person does not see earthly bliss or heavenly bliss or *nibbānic* bliss.

<sup>209</sup> Those hardened by stinginess.

<sup>210</sup> Those who know neither this world nor the world beyond.

<sup>211</sup> Internal purification is far superior to fleeting worldly possessions or transitory heavenly bliss.

<sup>212</sup> Better than the regal status of a “universal monarch.”

<sup>213</sup> *Sotāpatti*, attainment of the first stage that leads to *nibbāna*. Stream-Winners are not reborn in woeful states, but those who strive after wealth and power in this world are not exempt from them.





## 14 • The Awakened One (*Buddhavagga*)

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179. All moral defilements have been completely conquered in the Awakened One; no further moral defilements can arise in Him in this world.<sup>214</sup> By what track can you lead the *Buddha*, the Awakened One, whose wisdom is infinite, into your trap?<sup>215</sup>

*Yassa jitaṃ n'āvajīyati, jitaṃ no yāti koci loke;  
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.*

180. The *Buddha*, the Awakened One, whose wisdom is infinite, who is free from the net of desires and the pollution of moral defilements and from all conditioning, by what track can you lead Him into your trap?

*Yassa jālinī visattikā, taṇhā natthi kuhiñci netave;  
Taṃ buddham anantagocaraṃ, apadaṃ kena padena nessatha.*

181. The wise who are established in meditation<sup>216</sup> take delight in the peace of liberation from sensory pleasures and moral defilements.<sup>217</sup> Such wise and mindful ones, who truly understand the Four Noble Truths, are cherished even by the gods.

*Ye jhānapasutā dhīrā, nekkhammūpasame ratā;  
Devā'pi tesāṃ pihayanti, sambuddhānaṃ satīmataṃ.*

182. It is hard to obtain human birth,<sup>218</sup> harder is the life of mortals,<sup>219</sup> harder still to get the opportunity to hear the true *Dhamma*. Rare is the appearance of a *Buddha*.

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<sup>214</sup> Of sensory attachments, and so forth, there is not so much as a single defilement remaining of the mass of defilements He has conquered; the conquest is complete — the eradicated defilements can never arise in Him again.

<sup>215</sup> By what track, by what path, by what way, by what method can you lead the *Buddha* into your trap (into temptation)? This means that the *Buddha* cannot be lured by any temptation whatsoever.

<sup>216</sup> Those who are engaged in and are devoted to the two kinds of meditative absorption (*jhāna*), by turning to, attaining, staying in, emerging from, and retrospective analysis of them. The two kinds of meditative absorption are: (1) meditative absorption that is concerned with realizing the characteristics of phenomena (insight meditation) and (2) meditative absorption that is concerned with concentrating on objects.

<sup>217</sup> *Nibbāna*.

<sup>218</sup> Rebirth as a human being is hard to come by due to the fact that it can only be obtained with great effort through plentiful moral wholesomeness.

<sup>219</sup> The life of mortals is hard, because it lasts only a short time. Moreover, one must be engaged in constant activity in order to sustain that life.

*Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam;  
Kicchaṃ saddhammassavaṇaṃ, kiccho buddhānaṃ uppādo.*

183. Avoid all evil, cultivate the good, purify your mind: this sums up the teaching of the *Buddhas*.

*Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;  
Sacittapariyodapanam, etaṃ buddhāna sāsanaṃ.*

184. Cultivate patience and forbearance, and attain *nibbāna*, the highest goal of life, according to the Awakened Ones. A spiritual aspirant does not harm others; one who harms others is not a true spiritual aspirant.<sup>220</sup>

*Khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā;  
Na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭṭhayanto.*

185. One should neither find fault with others<sup>221</sup> nor injure them.<sup>222</sup> Rather, one should live in accordance with the Fundamental Moral Code.<sup>223</sup> One should be moderate in eating and sleeping, should dwell in a secluded place, and should devote oneself to higher concentration.<sup>224</sup> This sums up the teaching of the *Buddhas*.

*Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro;  
Mattaññutā ca bhattasmiṃ, pantaṃ ca sayanāsanam;  
Adhicitta ca āyogo, etaṃ buddhāna sāsanaṃ.*

- 186—187. Even a shower of gold cannot quench sense desire;<sup>225</sup> sense desire gives little pleasure and is fraught with evil consequences. Knowing this, the true disciples of the Fully Enlightened One find no delight even in celestial pleasures, but, instead, rejoice in the cessation of craving.

*Na kahāpaṇavassena, titti kāmesu vijjati;  
Appassādā dukkhā kāmā, iti viññāya paṇḍito.*

*Api dibbesu kāmesu, ratim so n'ādhigacchati;  
Taṇhakkhayarato hoti, sammāsambuddhasāvako.*

<sup>220</sup> *Samaṇa* — one who subdues one's passions; an ascetic.

<sup>221</sup> One should neither find fault with others oneself nor cause others to find fault.

<sup>222</sup> One should neither inflict injury oneself nor cause others to inflict injury.

<sup>223</sup> *Pātimokkha* — the 227 disciplinary rules that every *Bhikkhu* is expected to observe.

<sup>224</sup> *Adhicitta* — the eight absorptions (*aṭṭhasamāpatti*): the four fine material absorptions (*rūpajjhāna*) and the four immaterial absorptions (*arūpajjhāna*). The absorptions are higher stages of mental concentration, which enable one to gain supernormal power.

<sup>225</sup> *Kāma* (also *kāmacchanda*) “sense desire.”

188. Driven by fear, people run for safety to mountains and forests, to sacred spots and shrines.

*Bahum ve saraṇaṃ yanti, pabbatāni vanāni ca;  
Ārāmarukkhacetyāni, manussā bhayatajjitā.*

189. But none of these is a safe refuge, none is the highest refuge, because they cannot free one from suffering.

*N'etaṃ kho saraṇaṃ khemaṃ, n'etaṃ saraṇaṃ uttamaṃ;  
N'etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.*

- 190—191. Take refuge<sup>226</sup> in the *Buddha*, the *Dhamma*, and the *Saṅgha*, and, with full insight, you will grasp the Four Noble Truths: suffering; the cause of suffering; the end of suffering; and the Noble Eightfold Path that takes you beyond suffering.

*Yo ca buddhaṃ ca dhammaṃ ca, saṅghaṃ ca saraṇaṃ gato;  
Cattāri ariyasaccāni, sammappaññāya passati.*

*Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;  
Ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.*

192. This, indeed, is a safe refuge, the highest refuge. Having come to this refuge, one is liberated from all suffering.<sup>227</sup>

*Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ;  
Etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.*

193. One like the *Buddha* is hard to find; such a one is not born everywhere. Wherever those established in wisdom are born, the community flourishes.

*Dullabho purisājañño, na so sabbattha jāyati;  
Yattha so jāyati dhīro, taṃ kulaṃ sukhamedhati.*

194. Blessed is the birth of the *Buddha*, blessed is the teaching of the *Dhamma*, blessed is the *Saṅgha*,<sup>228</sup> where all live in harmony.

<sup>226</sup> One's best refuge is oneself. A Buddhist seeks refuge in the *Buddha*, the *Dhamma*, and the *Saṅgha* as the Teacher, the Teaching, and the Taught in order to gain liberation (*vimokkha*). The *Buddha* is the supreme Teacher, who shows the way to liberation. The *Dhamma* is the Unique Way. The *Saṅgha* represents the Taught who have followed the Way and have become living examples. One formally becomes a Buddhist by seeking refuge in this Triple Gem (*Tisarāṇa*, "three-fold refuge").

<sup>227</sup> All of the suffering of cyclic existence (*saṃsāra*).

<sup>228</sup> The *Saṅgha* is the world's oldest historic celibate Order, founded by the *Buddha* some 2600 years ago. It is "democratic in constitution and communistic in distribution." Strictly speaking, the Pāli word *Saṅgha* refers only to those noble disciples (*ariya*) who have realized the Four Paths and Four Fruits. The ordinary

*Sukho buddhānaṃ uppādo, sukhā saddhammadesanā;  
Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.*

195—196. When one pays homage to those who are worthy of homage — to the *Buddha* and His disciples, who have overcome obstacles<sup>229</sup> (to the development of insight) and have rid themselves of sorrow and lamentation —, the merit gained by such a person cannot be measured by anyone as “this much” or “that much.”

*Pūjārahe pūjayato, buddhe yadi va sāvake;  
Papañcasamatikkante, tiṇṇasokapariddave.*

*Te tādise pūjayato, nibbute akutobhaye;  
Na sakkā puññaṃ saṅkhātum, im’ettam’iti kenaci. ■*

Buddhavaggo cuddasamo niṭṭhito.

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*Bhikkhus* and *Bhikkhunīs* are merely their representatives. The Pāḷi word *parisā* is used to refer to the larger Buddhist community, including ordinary *Bhikkhus* and *Bhikkhunīs* as well as lay followers.

<sup>229</sup> Such as craving, pride, and wrong view.

## 15 • Happiness (*Sukhavagga*)

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197. Ah, happily do we live, indeed, not hating anyone among those who hate. Among those who hate, we live without hating anyone.

*Susukham vata jīvāma, verinesu averino;  
Verinesu manussesu, viharāma averino.*

198. Ah, happily do we live, indeed, never falling sick among those who are sick. We live without disease<sup>230</sup> even among those who are ill.<sup>231</sup>

*Susukham vata jīvāma, āturesu anāturā;  
Āturesu manussesu, viharāma anāturā.*

199. Ah, happily do we live, indeed, never yearning for sense pleasures among those who yearn for them. We live without yearning even among those who yearn.

*Susukham vata jīvāma, ussukesu anussukā;  
Ussukesu manassesu, viharāma anussukā.*

200. Ah, happily do we live, indeed, free from impurities.<sup>232</sup> We live in happiness, like the gods of the Radiant Realm.

*Susukham vata jīvāma, yesaṃ no natthi kiñcanaṃ;  
Pītibhakkhā bhavissāma, devā ābhassarā yathā.*

201. Conquest breeds hatred, for the conquered live in sorrow. Those who are peaceful live happily, having renounced both conquest and defeat.

*Jayam veram pasavati, dukkham seti parājito;  
Upasanto sukham seti, hitvā jayaparājayam.*

202. There is no fire like lust, no vice<sup>233</sup> like hatred, no sorrow like the burden of the aggregates, no happiness higher than the peace of *nibbāna*.

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<sup>230</sup> Free from moral defilements.

<sup>231</sup> Those who are afflicted with moral defilements.

<sup>232</sup> *Kiñcana*, literally, “something evil that sticks to one’s personality,” is a name for the three unwholesome roots (*mūla*): (1) greed (*lobha*); (2) hatred (*dosa*); and (3) delusion (*moha*).

*Natthi rāgasamo aggi, natthi dosasamo kali;  
Natthi khandhasamā dukkhā, natthi santiparam sukham.*

203. No disease is worse than hunger,<sup>234</sup> no suffering is worse than attachment to compound things.<sup>235</sup> Those who are wise, knowing these things as they really are, realize *nibbāna*, the highest happiness.

*Jighacchā paramā rogā, saṃkhāra paramā dukhā;  
Etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukham.*

204. Health is the greatest gift, contentment is the greatest wealth,<sup>236</sup> the trustworthy are the best kinsmen,<sup>237</sup> *nibbāna* is the greatest happiness.

*Ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanam;  
Vissāsaparamā ñāti, nibbānaṃ paramaṃ sukham.*

205. Having tasted solitude and the peace of *nibbāna*, those who drink in the joy of the essence of the *Dhamma* become free from fear and evil.

*Pavivekarasaṃ pītvā, rasaṃ upasamassa ca;  
Niddaro hoti nippāpo, dhammapītirasaṃ pibam.*

206. It is good to see the Noble Ones — it is always a pleasure to be in their company. It is also always a pleasure not to be in the company of the immature.

*Sādhū dassanam ariyānaṃ, sannivāso sadā sukho;  
Adassanena bālānaṃ, niccam eva sukhī siyā.*

207. Those who associate with the immature grieve for a long time.<sup>238</sup> Keeping company with the immature is always painful — it is like going on a long journey with an enemy. The company of the wise is joyful, like being reunited with one's relatives.

<sup>233</sup> *Kali* “an unlucky throw at dice; bad luck, misery; bad quality.” Here, the reference is to “bad quality,” that is, “an evil or wicked habit or characteristic; a vice” — it is sometimes translated as “demerit” or “sin” (in the moral sense).

<sup>234</sup> Whereas other diseases are eliminated when medically treated, hunger (*jighacchā*) has to be “treated” constantly; hence, it is said to be more severe than all other diseases.

<sup>235</sup> Here, *saṃkhārā* “compound things” is used in the sense of the five aggregates: (1) corporeality (*rūpa*); (2) feelings (*vedanā*); (3) perception (*saññā*); (4) (predisposing) mental formations (*saṃkhārā*); and (5) consciousness (*viññāṇa*).

<sup>236</sup> To be content with what one has is a treasure greater than other riches.

<sup>237</sup> Whether related or not.

<sup>238</sup> Those who associate with the immature become like-minded and engage in unwholesome deeds which inevitably lead to states of woe. Hence, it is said that they “grieve for a long time.”

*Bālasaṅgatacārī hi, dīgham addhāna socati;  
Dukkho bālehi saṁvāso, amitten'eva sabbadā;  
Dhīro ca sukhasaṁvāso, ñātīnaṁ'va samāgamo.*

*Tasmā hi –*

208. Therefore, one should associate with the wise, who are virtuous,<sup>239</sup> dutiful,<sup>240</sup> noble,<sup>241</sup> learned,<sup>242</sup> and steadfast.<sup>243</sup> Keep company with them, as the moon moves among the stars.

*Dhīraṁ ca paññaṁ ca bahussutaṁ ca, dhorayhasīlaṁ vatavantam āriyaṁ;  
Taṁ tādisaṁ sappurisaṁ sumedham, bhajetha nakkhattapatham'va candimā. ■*

Sukhavaggo paṇṇarasamo niṭṭhito.

<sup>239</sup> Of high moral character; ethical.

<sup>240</sup> Regular in their practices.

<sup>241</sup> Those who are noble (*ariya*) are far removed from defilements.

<sup>242</sup> Endowed with textual learning and spiritual attainments.

<sup>243</sup> Resolute in their determination to attain the highest.





## 16 • Pleasures (*Piyavagga*)

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209. Do not run after sense pleasures and neglect the practice of meditation.<sup>244</sup> If you forsake the practice of morality, concentration, and insight and get caught up in the pleasures of the world,<sup>245</sup> you will come to envy those who put meditation first.<sup>246</sup>

*Ayoge yuñjam attānaṃ, yogasmim ca ayojayam;  
Atthaṃ hitvā piyaggāhī, pihet'attānuyoginam.*

210. Seeing those whom you hold dear brings pleasure, while not seeing them brings pain. Seeing those whom you do not hold dear brings pain, while not seeing them brings pleasure. Therefore, associate with neither, and go beyond both pleasure and pain.<sup>247</sup>

*Mā piyehi samāgañchi, appiyehi kudācanaṃ;  
Piyānaṃ adassanaṃ dukkhaṃ, appiānaṃ ca dassanaṃ.*

211. Therefore, do not get selfishly attached to anyone or anything, for separation from whomever or whatever you hold dear will bring you pain. There are no bonds for those who hold no person or thing dear or not dear.<sup>248</sup>

*Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako;  
Ganthā tesam na vijjanti, yesam natthi piyāppiyaṃ.*

212. Endearment<sup>249</sup> brings grief; endearment brings fear. For those who are free from endearment, there is neither grief nor fear.

*Piyato jāyati soko, piyato jāyati bhayaṃ;  
Piyato vippamuttassa, natthi soko kuto bhayaṃ.*

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<sup>244</sup> That is, the practice of careful attention (*yoniso manasikāra*).

<sup>245</sup> That is, by frequenting places not befitting *Bhikkhus*.

<sup>246</sup> Separated from the monastic Order (*Saṅgha*) on account of such conduct and having returned to lay life, one comes to envy those who obtain the respect of both gods and humans by developing morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).

<sup>247</sup> Applicable to both animate and inanimate objects (that is, to both persons and things).

<sup>248</sup> They to whom no person or thing is dear, the physical bond of attachment is discarded; they to whom no person or thing is not dear, the physical bond of aversion is discarded. These being discarded, other bonds are also as good as discarded. Hence, no person or thing should be held dear or not dear to oneself.

<sup>249</sup> Attachment to either persons or things held dear.

213. Affection<sup>250</sup> brings grief; affection brings fear. For those who are free from affection, there is neither grief nor fear.

*Pemato jāyati soko, pemato jāyati bhayaṃ;  
Pemato vippamuttassa, natthi soko kuto bhayaṃ.*

214. Selfish attachment<sup>251</sup> brings grief; selfish attachment brings fear. For those who are free from selfish attachment, there is neither grief nor fear.

*Ratiyā jāyati soko, ratiyā jāyati bhayaṃ;  
Ratiyā vippamuttassa, natthi soko kuto bhayaṃ.*

215. Lust<sup>252</sup> brings grief; lust brings fear. For those who are free from lust, there is neither grief nor fear.

*Kāmato jāyati soko, kāmato jāyati bhayaṃ;  
Kāmato vippamuttassa, natthi soko kuto bhayaṃ.*

216. Craving<sup>253</sup> brings grief; craving brings fear. For those who are free from craving, there is neither grief nor fear.

*Taṇhāya jāyati soko, taṇhāya jāyati bhayaṃ;  
Taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.*

217. Those who are endowed with virtue and insight,<sup>254</sup> who are established in the *Dhamma*,<sup>255</sup> who have realized the Truths,<sup>256</sup> and who fulfill their own duties,<sup>257</sup> win the respect of all the world.<sup>258</sup>

<sup>250</sup> The meaning is: on account of affection engendered in regard to sons, daughters, and so forth.

<sup>251</sup> Attachment to sense pleasures.

<sup>252</sup> Selfish desire (*kāma*) for objective sensuality (*vatthu*) and for subjective sensuality. Suffering arises on account of this twofold desire. “Objective sensuality” refers to the physical base, that is, the sensory objects, while “subjective sensuality” refers to sensuality considered as defilement (*kilesa*). The texts often stress the fact that what fetters mankind to the world of the senses are not the sense-organs nor the sense-objects but lustful desire (*chandarāga*).

<sup>253</sup> Here, “craving” (*taṇhā*) refers to selfish desire that arises at the six doors (*dvāra*); that is, craving for visible objects, for sounds, for smells, for tastes, for bodily impressions, and for mental impressions; in other words, it is craving for sensory stimulation. Craving is the source of suffering (*dukkha*) and of the ever-continuing cycle of rebirths (*samsāra*).

<sup>254</sup> Those endowed with the four virtues leading to purity and also with right insight, which is combined with Path and Fruit.

<sup>255</sup> That is, the nine supramundane states, namely, the Four Paths, the Four Fruits of holiness, and *nibbāna*.

<sup>256</sup> The Four Noble Truths are implied here.

<sup>257</sup> The three modes of training: (1) morality (*sīla*); (2) concentration (*samādhi*); and (3) wisdom (*paññā*).

<sup>258</sup> The world holds such as these dear and wants to see them, to honor them, and to make offerings to them.

*Sīladassanasampannam, dhammaṭṭham saccavedinam;  
Attano kamma kubbānam, tam jano kurute piyam.*

218. Those who have developed a desire to know the unconditioned,<sup>259</sup> whose minds are thrilled with a desire to reach that state,<sup>260</sup> and who are no longer attached to the sensory world,<sup>261</sup> are known as those who are “headed upstream.”<sup>262</sup>

*Chandajāto anakkhāte, manasā ca phuṭo siyā;  
Kāmesu ca appaṭibaddhacitto, uddhamsoṭo’ti vuccati.*

- 219—220. As your family, friends, and well-wishers receive you with joy when you return home from a long journey, so will your good deeds receive you when you go from this life to the next, where they will be waiting for you with joy, like your kinsmen.

*Cirappavāsīm purisam, dūrato sotthim āgataṃ;  
Ñātimittā suhajjā ca, abhinandanti āgataṃ.*

*Tath’eva katapuññampi, asmā lokā param gataṃ;  
Puññāni paṭigaṇhanti, piyam ñātī’va āgataṃ. ■*

Piyavaggo soḷasamo niṭṭhito.

<sup>259</sup> *Nibbāna*.

<sup>260</sup> By being filled with thoughts pertaining to the first three Paths and Fruits.

<sup>261</sup> *Kāmaloka* “sensory world; the world of sensory pleasures.”

<sup>262</sup> *Uddhamsoṭo* “going upstream,” that is, those who are bound for the Pure Abodes (*Suddhāvāsa Brahma-loka*). The reference is to Non-Returners (*Anāgāmis*), who are reborn in the *Avihā Suddhāvāsa* and from there pass upwards until they reach the *Akaniṭṭha Suddhāvāsa*, the highest of the five Pure Abodes.



## 17 • Anger (*Kodhavagga*)

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221. Give up anger, give up pride,<sup>263</sup> and free yourself from worldly bondage.<sup>264</sup> No sorrow can befall those who do not cling to mind and body,<sup>265</sup> who are free from moral defilements, and who never try to possess people and things as their own.

*Kodham jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbam atikkameyya;  
Taṃ nāmarūpasmim asajjamānaṃ, akiñcanaṃ nānupatanti dukkhā.*

222. One who holds back rising anger like a skillful charioteer checks a speeding chariot — that one I call a true charioteer. Other charioteers merely hold the reins.

*Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃ va dhāraye;  
Taṃ ahaṃ sārathiṃ brūmi, rasmiggāho itaro jano.*

223. Conquer those who are angry through loving-kindness, those who are evil through goodness, those who are greedy through generosity, and those who tell lies through truthfulness.<sup>266</sup>

*Akkodhena jine kodhaṃ, asādhunā sādhunā jine;  
Jine kadariyaṃ dānena, saccenālikavādināṃ.*

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<sup>263</sup> *Māna* “pride, conceit, arrogance.”

<sup>264</sup> This refers to ten fetters (*saṃyojana*) which bind beings to cyclic existence: (1) personality belief (*sakkāya-diṭṭhi*) — the delusion of “selfhood”; (2) skeptical doubt (*vicikicchā*); (3) attachment to rites and rituals (*sīlabbata-parāmāsa*); (4) desire for gratification of the senses (*kāmarāga*); (5) ill will (*paṭigha*); (6) craving for fine-material existence (*rūparāga*); (7) craving for immaterial existence (*arūparāga*); (8) conceit (*māna*); (9) restlessness (*uddhacca*); and (10) ignorance (*avijjā*). The first five are regarded as “lower fetters,” the rest as “higher fetters.”

<sup>265</sup> *Nāma-rūpa* “name and form; mind and body; mentality and corporeality.” *Nāma-rūpa* is the fourth link in Dependent Origination (*paṭiccasamuppāda*), where it is conditioned by consciousness (*viññāṇa*) and, for its part, is the condition of the six-fold sense base (*saḷāyatana*). Dependent Origination is the doctrine of the conditionality of all physical and mental phenomena. Together with the doctrine of the impersonality (*anattā*) of all physical and mental phenomena, Dependent Origination forms the indispensable condition for a real understanding and realization of the Teaching of the *Buddha*.

<sup>266</sup> Those who are prone to anger are to be won over by oneself being free from anger; those who are evil are to be won over by oneself being good; those who are excessively stingy are to be won over by oneself being generous with one’s own possessions; those who tell lies are to be won over by oneself being truthful. As stated in verse 5 above: “Returning hatred with hatred will never bring hatred to an end in this world; only by replacing hatred with love will hatred come to an end. This is an ancient and eternal law.”

224. One should speak only the truth, should not yield to anger, and should give freely when asked,<sup>267</sup> even if it is only a little. By means of these three things, one may go to the world of the gods.

*Saccam bhaṇe na kujjheyya, dajjā'ppam pi yācito;  
Etehi tīhi thānehi, gacche devāna santike.*

225. Injuring no one, always self-controlled in their actions, those who are wise<sup>268</sup> go to the deathless state<sup>269</sup> beyond all sorrow.

*Ahimsakā ye munayo, niccam kāyena samvutā;  
Te yanti accutam thānam, yattha gantvā na socare.*

226. For those who are vigilant, who train themselves day and night in the three modes of training,<sup>270</sup> and who strive continually for *nibbāna*, the moral defilements come to an end.

*Sadā jāgaramānānam, ahorattānusikkhinam;  
Nibbānam adhimuttānam, attham gacchanti āsavā.*

227. There is an old saying, Atula — it is not just of today: “People will blame you if you say too much; they will blame you if you say too little; they will blame you if you say just enough.” No one escapes blame in this world.

*Porāṇam etaṁ atula, n'etaṁ ajjatanāṁ iva;  
Nindanti tuṇhim āsīnam, nindanti bahubhāṇīnam;  
Mitabhāṇīnam pi nindanti, natthi loke anindito.*

228. There never was, there never will be, nor is there now anyone who receives all praise or all blame.

*Na cāhu na ca bhavissati, na c'etarahi vijjati;  
Ekantaṁ nindito poso, ekantaṁ vā pasamsito.*

229. Who would criticize those whom the wise praise day after day, knowing them to be truly faultless,<sup>271</sup> wise themselves, and endowed with knowledge and virtue?

*Yam ce viññū pasamsanti, anuvicca suve suve;  
Acchiddavuttiṁ medhāvim, paññāsīlasamāhitam.*

<sup>267</sup> To a *Bhikkhu* who stands silently at the door seeking alms.

<sup>268</sup> *Arahats*.

<sup>269</sup> *Accuta* “changeless; deathless; everlasting; eternal,” that is, *Nibbāna*. It does not mean immortality.

<sup>270</sup> The three modes of training: (1) morality (*sīla*); (2) concentration (*samādhi*); and (3) wisdom (*paññā*).

<sup>271</sup> Faultless in conduct; in morality.

230. Those who are faultless shine like a coin of pure Jambonada gold.<sup>272</sup> Even the gods praise them, even Great Brahmā.

*Nikkham jambonadass'eva, ko tam ninditum arahati;  
Devā'pi tam pasamsanti, brahmunā'pi pasamsito.*

231. Guard yourself against bodily misconduct; control your body. Give up evil deeds, and cultivate good deeds.

*Kāyappakopam rakkheyya, kāyena saṁvuto siyā;  
Kāyaduccaritam hitvā, kāyena sucaritam care.*

232. Guard yourself against evil speech; control your tongue. Give up evil speech, and cultivate good speech.

*Vacīpakopam rakkheyya, vācāya saṁvuto siyā;  
Vacīduccaritam hitvā, vācāya sucaritam care.*

233. Guard yourself against evil thoughts; control your mind. Give up evil thoughts, and cultivate good thoughts.

*Manopakopam rakkheyya, manasā saṁvuto siyā;  
Manoduccaritam hitvā, manasā sucaritam care.*

234. Those who are wise are disciplined in body, as well as in speech and in mind. They are well controlled indeed.<sup>273</sup>

*Kāyena saṁvutā dhīrā, atho vācāya saṁvutā;  
Manasā saṁvutā dhīrā, te ve suparisāmvutā. ■*

Kodhavaggo sattarasamo niṭṭhito.

<sup>272</sup> The Pāḷi reads: *Nikkham jambonadass'eva* and means “like a *nikkha* of Jambonada gold.” Jambonada gold comes from the Jambū River and is considered to be the finest gold. A *nikkha* can be a weight-unit of gold, an ornament, a ring, or a coin.

<sup>273</sup> Those who are wise are restrained in body, not resorting to violation of life, not causing harm, and so forth; restrained in speech, not resorting to false speech, vulgar speech, sarcasm, gossip, and idle chatter; and restrained in mind, not allowing covetousness, and so forth, to arise. In this world, they, indeed, are well guarded, well controlled; their “doors” (*dvāra*) are well closed. There are six “doors,” namely: (1) the eye door; (2) the ear door; (3) the nose door; (4) the tongue door; (5) the body door; and (6) the mind door. The term “doors” is used metaphorically in the *Abhidhamma* to denote the portals through which the mind interacts with the objective world. For more information, cf. *Abhidhammattha Saṅgaha*, Chapter 3, §§12—15.





## 18 • Impurities (*Malavagga*)

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235. You are now like a withered leaf; the messengers of death are near to you. You are about to go on a long journey,<sup>274</sup> but you are so unprepared.<sup>275</sup>

*Paṇḍupalāso 'va 'dāni 'si, yamapurisā 'pi ca taṃ upaṭṭhitā;  
Uyyogamukhe ca tiṭṭhasi, pātheyyam pi ca te na vijjati.*

236. Make a lamp for yourself; strive on earnestly; be wise.<sup>276</sup> By removing impurities and freeing yourself from moral defilements, you shall live in the world of light.<sup>277</sup>

*So karohi dīpam attano, khippaṃ vāyama paṇḍito bhava;  
Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmiṃ ehisi.*

237. You are now well advanced in age, and you are in the presence of death. There is no place for you to stop along the way,<sup>278</sup> and you are so unprepared.

*Upanītavayo ca dāni 'si, sampayāto 'si yamassa santike;  
Vāso 'pi ca te natthi antarā, pātheyyam pi ca te na vijjati.*

238. Make a lamp for yourself; strive on earnestly; be wise. By removing impurities and freeing yourself from moral defilements, you will no longer be subject to rebirth and old age.<sup>279</sup>

*So karohi dīpam attano, khippaṃ vāyama paṇḍito bhava;  
Niddhantamalo anaṅgaṇo, na puna jātijaraṃ upehisi.*

239. Little by little, instant by instant, remove your own impurities,<sup>280</sup> as a silversmith removes the dross from silver.

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<sup>274</sup> “About to go on a long journey,” that is, you are standing face to face with death.

<sup>275</sup> You have not built up a store of merit for the next world.

<sup>276</sup> “Lamp” means a store of wholesome *kamma* to support you; “strive on earnestly” means to start quickly to accumulate wholesome *kamma*; and “be wise” means to perform wholesome deeds whenever you are able to do so, without waiting for the approach of death.

<sup>277</sup> *Suddhāvāsa* — the Pure Abode where *Anāgāmis* (Non-Returners) reside. The *Buddha* spoke this and the preceding verse to a dying old man, when his son performed a meritorious act in his name.

<sup>278</sup> Those who travel on a journey are able to stop for a rest along the way. Not so, however, for those going to the world beyond — it is not possible for those going to the next world to say to death, “Be patient for a few days while I do this or that.” As soon as one has left this world, one is reborn in the next.

<sup>279</sup> This refers to Arahantship.

<sup>280</sup> Moral defilements.

*Anupubbena medhāvī, thokathokaṃ khaṇe khaṇe;  
Kammāro rajatass'eva, niddhame malam attano.*

240. Just as rust corrodes the iron from which it is formed, evil deeds lead those who do them to a state of woe.

*Ayasā'va malaṃ samuṭṭhitam, taduṭṭhāya tam'eva khādati;  
Evaṃ atidhonacārinam, sakakammāni nayanti duggatim.*

241. Non-recitation weakens the scriptures;<sup>281</sup> a house falls into ruin when not repaired; the body loses health when it is not exercised; the watchman fails when vigilance is lost.

*Asajjhāyamalā mantā, anuṭṭhānamalā gharā;  
Malaṃ vaṇṇassa kosajjam, pamādo rakkhato malaṃ.*

242. Sexual misconduct is a taint in women; lack of generosity taints those who give. Bad qualities, indeed, are taints both in this world and the next.

*Mal'itthiyā duccharitam, maccheram dadato malaṃ;  
Malā ve pāpakā dhammā, asmim loke paramhi ca.*

243. But there is no taint worse than ignorance (of the Truth), the greatest taint. Remove this taint through wisdom, and you will be taintless.

*Tato malā malataram, avijjā paramam malaṃ;  
Etaṃ malaṃ pahantvāna, nimmalā hotha bhikkhavo.*

244. Life is easy for one without shame and as bold as a crow, a mischief-maker who slanders others and is pretentious, aggressive, and corrupt.

*Sujīvam ahirikena, kākasūrena dhamṣinā;  
Pakkhandinā pagabbhena, samkiliṭṭhena jīvitam.*

245. Life is hard for one with a sense of shame, who is humble, gentle, contemplative, and detached, and who tries to live in purity.

*Hirīmatā ca dujjīvam, niccam sucigavesinā;  
Alīnen'appagabbhena, suddhājīvena passatā.*

246. Those who kill, lie, get drunk, take what is not given, or commit adultery dig their own graves, even in this very life.

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<sup>281</sup> Repetitious recitation of the scriptures is the key to committing them to memory. Non-recitation is the enemy of learning — through non-recitation, one gradually loses the ability to recall them without error.

*Yo pāṇam atipāṭeti, musāvādam ca bhāsati;  
Loke adinnaṃ ādiyati, paradāraṃ ca gacchati.*

247. Those who drink to intoxication are digging up their own roots.

*Surāmerayapānaṃ ca, yo naro anuyuñjati;  
Idh’evam eso lokasmim, mūlaṃ khaṇati attano.*

248. Know this, dear fellow! Not restraining yourself brings evil in its wake. Do not let greed and ill will drag you into prolonged suffering.<sup>282</sup>

*Evaṃ bho purisa jānāhi, pāpadhammā asaṇṇatā;  
Mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayum.*

249. Some give out of faith, others out of devotion.<sup>283</sup> Do not envy others for the gifts they receive, or you will have no peace of mind<sup>284</sup> by day or night.

*Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ jano;  
Tattha yo maṅku bhavati, paresaṃ pānabhōjane;  
Na so divā vā rattiṃ vā, samādhim adhigacchati.*

250. Those who have destroyed the roots of envy have peace of mind by day and night.

*Yassa c’etaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ;  
Sa ve divā vā rattiṃ vā, samādhim adhigacchati.*

251. There is no fire like passion,<sup>285</sup> no grip like hate,<sup>286</sup> no net like delusion,<sup>287</sup> no river like craving.

*Natthi rāgasamo aggi, natthi dosasamo gaho;  
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī.*

252. It is easy to see the faults of others; we broadcast them, like winnowing chaff in the wind. It is hard to see our own faults; we hide them, as a crafty gambler hides a losing draw.

<sup>282</sup> In states of woe.

<sup>283</sup> That is, they give only to those whom they admire among elders, novices, and others.

<sup>284</sup> That is, they are unable to achieve *samādhi* — mundane or supramundane concentration.

<sup>285</sup> Passion (*rāga*) burns internally without showing any external signs, such as smoke. *Rāga* may be translated as “lust; greed; excitement; passion.” It is synonymous with *lobha* “greed.”

<sup>286</sup> Seizure by a predator such as a python, a crocodile, a tiger, and so forth, grips a person only in a single existence, but seizure by ill will (*vyāpāda*) continues on and on, life after life after life.

<sup>287</sup> There is no net (or snare) comparable to delusion (*moha*) in that it binds and entangles one all around.

*Sudassam vajjam aññesam, attano pana duddasam;  
Paresam hi so vajjāni, opunāti yathā bhusam;  
Attano pana chādeti, kalim'va kitavā saṭho.*

253. When one keeps dwelling on the faults of others and is always disparaging them, one's own moral intoxicants grow worse, making it harder to overcome them.<sup>288</sup>

*Paravajjānupassissa, niccam ujjhānasaññino;  
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.*

254. There is no path in the sky;<sup>289</sup> outside the Teachings of the *Buddha*, there is no refuge.<sup>290</sup> All beings delight in fetters.<sup>291</sup> But the *Tathāgatas*<sup>292</sup> are free from them.

*Ākāse padam natthi, samaṇo natthi bāhire;  
Papañcābhiratā pajā, nippapañcā tathāgatā.*

255. There is no path in the sky; outside the Teachings of the *Buddha*, there is no refuge. All conditioned things are impermanent.<sup>293</sup> But the *Buddhas* are unperturbed.<sup>294</sup>

*Ākāse padam natthi, samaṇo natthi bāhire;  
Saṃkhārā sassatā natthi, natthi buddhānam iñjitam. ■*

Malavaggo aṭṭhārasamo niṭṭhito.

<sup>288</sup> To achieve the Fruit of Arahantship.

<sup>289</sup> There are no tracks, marks, or signs (such as footsteps) in the sky by which they can be traced. The reference is to *Arahats* and *Buddhas*.

<sup>290</sup> Outside of the dispensation (*sāsana*) of the *Buddha*, there are no recluses who are established in the Paths and Fruits.

<sup>291</sup> Such as craving, pride, wrong view, etc.

<sup>292</sup> Literally, "one who has thus come" or "one who has thus gone." It is an epithet of the *Buddha*.

<sup>293</sup> Here, "conditioned things" (*saṃkhārā*) refers to the five aggregates, not one of which is eternal.

<sup>294</sup> By craving, pride, and wrong view, according to which they would see conditioned things as eternal.

## 19 • Established in *Dhamma* (*Dhammatṭhavagga*)

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256. Justice is ill-served when one passes judgment capriciously.<sup>295</sup> Those who are wise pass judgment after carefully considering both what is right and what is wrong.<sup>296</sup>

*Na tena hoti dhammatṭho, yen 'attham sāhasā naye;  
Yo ca attham anattam ca, ubho niccheyya paṇḍito.*

257. Those who do not pass judgment capriciously,<sup>297</sup> but, instead, in accordance with the law, safeguard the law. Thus, they are called “those who abide by the law.”<sup>298</sup>

*Asāhasena dhammena, samena nayatī pare;  
Dhammassa gutto medhāvī, dhammatṭho 'ti pavuccati.*

258. One is not wise merely because one talks a good deal. Only those who are patient, who are free from hatred and fear, and who do no harm to others, are wise.

*Na tena paṇḍito hoti, yāvatā bahu bhāsati;  
Khemī averī abhayo, paṇḍito 'ti pavuccati.*

259. One is not versed in the *Dhamma* just because one talks about it. One is versed in the *Dhamma* who understands it and lives in harmony with it,<sup>299</sup> even if one has heard but a little.

*Na tāvatā dhammadharo, yāvatā bahu bhāsati;  
Yo ca appam pi sutvāna, dhammam kāyena passati;  
Sa ve dhammadharo hoti, yo dhammam nappamajjati.*

260. Gray hair does not make an elder; one can grow old and still be a fool.

*Na tena thero so hoti, yen 'assa palitam siro;  
Paripakko vayo tassa, moghajjṇo 'ti vuccati.*

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<sup>295</sup> *Sahasā* “hasty, inconsiderate,” “falsely or unfairly influenced by desire, hatred, fear, or ignorance;” the reference is to those who are biased.

<sup>296</sup> What is true and what is not true.

<sup>297</sup> That is, those who are impartial, fair-minded, unbiased.

<sup>298</sup> *Dhammatṭha* “standing in the law, abiding by the law, just, righteous.”

<sup>299</sup> By making strenuous effort to put into practice what little one knows, striving hard for penetrative realization.

261. True elders<sup>300</sup> are those who comprehend the Four Noble Truths and the *Dhamma*, who are harmless and virtuous, and who restrain their senses and rid themselves of moral defilements.

*Yamhi saccañ ca dhammo ca, ahimsā saññamo damo;  
Sa ve vantamalo dhīro, thero 'ti pavuccati.*

262. Neither pleasant words nor good looks can make a person attractive who is jealous, selfish, or deceitful.

*Na vākkaraṇamattena, vaṇṇapokkharatāya vā;  
Sādhurūpo naro hoti, issukī maccharī saṭho.*

263. Only those who have uprooted such impurities from the mind are fit to be called “attractive.”

*Yassa c'etaṃ samucchinnam, mūlaghaccaṃ samūhataṃ;  
Sa vantadoso medhāvī, sādhurūpo 'ti vuccati.*

264. Shaving one's head cannot make a recluse of one who is undisciplined<sup>301</sup> and tells lies. How can one who is driven by covetousness and greed be a true recluse?

*Na muṇḍakena samaṇo, abbato alikaṃ bhaṇam;  
Icchālobhasamāpanno, samaṇo kiṃ bhavissati.*

265. One is a true recluse who has totally extinguished all evil, large and small.

*Yo ca sameti pāpāni, aṇum thūlāni sabbaso;  
Samitattā hi pāpānam, samaṇo 'ti pavuccati.*

266. Seeking alms<sup>302</sup> from others does not make one a *Bhikkhu*; nor does following a *Dhamma* that is foul<sup>303</sup> make one a *Bhikkhu*.

*Na tena bhikkhu so hoti, yāvatā bhikkhate pare;  
Vissam dhammam samādāya, bhikkhu hoti na tāvatā.*

<sup>300</sup> *Thera*, a term applied to *Bhikkhus* who have been in the Order for at least ten years from the date of their higher ordination.

<sup>301</sup> One who does not practice higher morality (*sīla*) and means of purification (*dhutaṅga*). The latter are strict observances recommended by the *Buddha* to monks as a way to cultivate contentment, renunciation, energy, and the like. One or more of them may be observed for a shorter or longer period of time. Thirteen such observances are enumerated in the *Visuddhimaga*, II.

<sup>302</sup> Strictly speaking, *Bhikkhus* do not beg. They stand silently at the door, accepting whatever is offered.

<sup>303</sup> A corrupt or heretical *Dhamma*. The Pāli term is *vissam*. *Vissam* has two meanings: “all, whole” and “foul smelling.” The Commentary gives only the latter meaning in this case.

267. He is a true *Bhikkhu* who lays aside both good and evil, who leads a life of purity, and who passes through the world with detachment.<sup>304</sup>

*Yo 'dha puññaṃ ca pāpaṃ ca, bāhetvā brahmacariyavā;  
Saṃkhāya loke carati, sa ve bhikkhū 'ti vuccati.*

- 268—269. Observing silence cannot make a sage of one who is dim-witted and ignorant. Like those who determine weight by holding a pair of scales, those who are wise determine what is good and what is evil — they accept the good<sup>305</sup> and reject the evil. For this reason, they are wise. They who also understand both worlds<sup>306</sup> are called “sages.”

*Na monena munī hoti, mūlharūpo aviddasu;  
Yo ca tulaṃ 'va paggayha, varam ādāya paṇḍito.*

*Pāpāni parivajjeti, sa munī tena so munī;  
Yo munāti ubho loke, munī tena pavuccati.*

270. Those who harm living beings are, for that reason, not Noble Ones; only those who do not harm living beings can rightly be called “Noble Ones.”<sup>307</sup>

*Na tena ariyo hoti, yena pāṇāni hiṃsati;  
Ahiṃsā sabbapāṇānaṃ, ariyo 'ti pavuccati.*

- 271—272. Not by mere moral practice,<sup>308</sup> nor by acquiring much learning, nor by developing deep concentration, nor by dwelling in seclusion, nor by thinking to oneself “I enjoy the bliss of renunciation<sup>309</sup> not experienced by worldlings,” should the spiritual aspirant be content until full liberation<sup>310</sup> has been achieved.

*Na sīlabbatamattena, bāhusaccena vā puna;  
Atha vā samādhilābhena, vivicca sayanena vā.*

<sup>304</sup> One who lives in the world of the five aggregates of clinging (*upādānakkhandha*) without being attached to them.

<sup>305</sup> *Varam* “the most excellent, the best, the good, the noble.” In this context, it refers to morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).

<sup>306</sup> *Ubho loke*, literally, “both worlds” — the meaning here is internal and external aggregates, that is, one’s own aggregates as well as those of others.

<sup>307</sup> This verse was uttered by the *Buddha* to a fisherman named Ariya.

<sup>308</sup> The four kinds of higher morality (*sīla*) observed by *Bhikkhus* and the thirteen kinds of ascetic practices (*dhutaṅga*).

<sup>309</sup> *Nekkhammasukhaṃ*: In this context, the reference is to *Anāgāmi* Fruition, the fruition that follows the attainment of *Anāgāmi Magga*.

<sup>310</sup> Arahatsip.

*Phusāmi nekkhammasukham, aputhujjanasevitam;  
Bhikkhu vissāsamāpādi, appatto āsavakkhayam. ■*

Dhammatṭhavaggo ekūnavīsatimo niṭṭhito.



## 20 • The Path (*Maggavagga*)

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273. Of paths, the Eightfold<sup>311</sup> is the best; of truths, the Noble Four are best; of mental states, detachment<sup>312</sup> is the best; of human beings, the All-Seeing One<sup>313</sup> is the best.

*Maggān'atthaṅgiko seṭṭho, saccānaṃ caturo padā;  
Virāgo seṭṭho dhammānaṃ, dvipadānaṃ ca cakkhumā.*

274. This is the only path; there is no other that leads to the purification of vision.<sup>314</sup> Follow this path — it will bewilder *Māra*.<sup>315</sup>

*Eso 'va maggo natth'añño, dassanassa visuddhiyā;  
Etaṃ hi tumhe paṭipajjatha, māraṃ etaṃ pamohanaṃ.*

275. This path will lead to the end of suffering. This is the path I made known after the arrows<sup>316</sup> of sorrow fell away.

*Etaṃ hi tumhe paṭipannā, dukkhass'antaṃ karissatha;  
Akkhāto vo mayā maggo, aññāya sallasanthanaṃ.*

276. All the effort must be made by you; the *Tathāgatas* can only show the way. Those who enter this path and practice meditation are freed from the bond of *Māra*.<sup>317</sup>

*Tumhehi kiccaṃ ātappaṃ, akkhātāro tathāgatā;  
Paṭipannā pamokkhanti, jhāyino mārabandhanā.*

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<sup>311</sup> The Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*) consists of: (1) right understanding (*sammā diṭṭhi*); (2) right thoughts (*sammā saṅkappa*); (3) right speech (*sammā vācā*); (4) right action (*sammā kammanta*); (5) right livelihood (*sammā ājīva*); (6) right effort (*sammā vāyāma*); (7) right mindfulness (*sammā sati*); and (8) right concentration of mind (*sammā samādhi*). This is the path taught by the *Buddha* for liberation from the round of existences (*saṃsāra*).

<sup>312</sup> *Virāga* “detachment,” that is, *nibbāna*.

<sup>313</sup> *Cakkhumā* “All-Seeing One” (from *cakkhu* “eye”), an epithet of the *Buddha*.

<sup>314</sup> This path alone, which the *Buddha* called “the best,” is there for purifying “the vision of Path and Fruit.”

<sup>315</sup> This path, indeed, will confuse *Māra*, that is, it will trick him away.

<sup>316</sup> This path is the drawing out or removal of all “arrows,” such as desire for the gratification of the senses (sense desire), etc. This is the path made known by the *Buddha*, having understood it Himself by way of self-realization.

<sup>317</sup> Those who enter the path taught by the *Tathāgatas* and who practice the two kinds of meditation (calm abiding [*samatha*] and insight meditation [*vipassanā*]), are released from the bond of *Māra* known as “the whirl of the three planes of existence.”

277. All compound things are impermanent; those who realize this through insight-wisdom<sup>318</sup> are freed from suffering. This is the path that leads to purity.<sup>319</sup>

*Sabbe saṃkhārā aniccā'ti, yadā paññāya passati;  
Atha nibbindati dukkhe, esa maggo visuddhiyā.*

278. All compound things have suffering as their nature; those who realize this through insight-wisdom are freed from suffering. This is the path that leads to purity.

*Sabbe saṃkhārā dukkhā'ti, yadā paññāya passati;  
Atha nibbindati dukkhe, esa maggo visuddhiyā.*

279. All states are without self;<sup>320</sup> those who realize this through insight-wisdom are freed from suffering. This is the path that leads to purity.

*Sabbe dhammā anattā'ti, yadā paññāya passati;  
Atha nibbindati dukkhe, esa maggo visuddhiyā.*

280. Those who are indolent, who do not put forth the effort when they are young and strong, and who have a weak will and a divided mind, will never attain Path Insight, which can only be perceived by wisdom.

*Uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto;  
Saṃsannasaṃkappamano kusīto, paññāya maggaṃ alaso na vindati.*

281. Be guarded in speech, well-controlled in mind, and do no evil through your body.<sup>321</sup> Purify these three, and choose the path that leads to wisdom.<sup>322</sup>

*Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā;  
Ete tayo kammaṃpathe visodhaye, ārādhaye maggaṃ isippaveditaṃ.*

<sup>318</sup> *Paññā* is translated here as “insight-wisdom” (*vipassanā paññā*).

<sup>319</sup> That is, to the purification of the mind.

<sup>320</sup> Impermanence (*anicca*), suffering (*dukkha*), and soullessness (*anattā*) are the three characteristics of all things conditioned by causes (*saṃkhārā*). It is by contemplating these three characteristics that one realizes *nibbāna*. A meditator may concentrate on any characteristic that appeals to him or her most.

*Anattā*, that is, soullessness, selflessness, or essencelessness, is the crux of Buddhism. The term *saṃkhāra* “compound,” which is applied to any conditioned thing, is used in the two previous verses (nos. 277 and 278), while, in the third verse (no. 279), the term *dhamma* is used in order to show that everything, including the unconditioned *nibbāna*, is without self existence. *Nibbāna* is not included in *saṃkhāra*. It is neither transitory nor sorrowful. *Dhamma* embraces both the conditioned and the unconditioned. *Nibbāna* is, and it is essenceless.

<sup>321</sup> Be “watchful in speech” by avoiding the four kinds of verbal misconduct; “well-controlled in mind” by not allowing thoughts of covetousness, etc., to arise; “do no evil through your body” by not taking life, etc.

<sup>322</sup> Thus purifying the three modes of action, one should choose the eightfold path taught by the *Buddhas*.

282. Meditation brings wisdom; lack of meditation leaves ignorance. Knowing well this twofold path of gain and loss of wisdom, choose the path that leads to wisdom.

*Yogā ve jāyati bhūri, ayogā bhūrisamkhayo;  
Etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca;  
Tath'āttānaṃ niveseyya, yathā bhūri pavaḍḍhati.*

283. Cut down the forest of mental and moral defilements — not real trees.<sup>323</sup> The forest of mental and moral defilements breeds danger.<sup>324</sup> Therefore, cut down this forest, including the undergrowth,<sup>325</sup> O *Bhikkhus*, and be free of craving.

*Vanam chindatha mā rukkham, vanato jāyati bhayaṃ;  
Chetvā vanam ca vanatham ca, nibbanā hotha bhikkhavo.*

284. So long as the desire of man towards women<sup>326</sup> is not cut down and the slightest trace of it remains, that is how long one's mind is in bondage, as the calf is bound to its mother.

*Yāvaṃ hi vanatho na chijjati, aṇumatto'pi narassa nārisu;  
Paṭibaddhamano va tāva so, vaccho khīrapako'va mātari.*

285. Cut off<sup>327</sup> selfish desire, as one would pluck an autumn lotus with the hand. Follow the path to *nibbāna* expounded by one<sup>328</sup> who knows the way.

*Ucchinda sineham attāno, kumudaṃ sārādikaṃ'va pāṇinā;  
Santimaggam eva brūhaya, nibbānaṃ sugatena desitaṃ.*

286. “I will make this my winter home, have another house for the monsoon season, and dwell in a third during the summer.” Lost in such fantasies, the immature forget the danger that awaits them.<sup>329</sup>

*Idha vassaṃ vasissāmi, idha hemantagimhisu;  
Iti bālo vicinteti, antarāyaṃ na bujjhati.*

<sup>323</sup> When the *Buddha* said, “cut down the forest,” some newly-ordained *Bhikkhus* thought He meant cutting down real trees. The *Buddha* corrected their misunderstanding by uttering these words.

<sup>324</sup> Of rebirth.

<sup>325</sup> Here, the large trees are called *vana* “forest,” and the small ones are called *vanatha* “undergrowth.” In the same way, the bigger defilements (that is, those that drag one into future existences) are called *vana*, while the small ones (that is, those that produce ill effects in this life) are called *vanatha*.

<sup>326</sup> Any kind of sexual desire regardless of what the object is of one's desire.

<sup>327</sup> Cut off selfish desire by means of the Path of Arahatsip.

<sup>328</sup> The *Buddha*.

<sup>329</sup> The approach of death.

287. Death carries away a man who is absorbed in his family and his possessions<sup>330</sup> and whose mind longs for and is attached to sense pleasures, as the monsoon flood sweeps away a sleeping village.

*Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;  
Suttaṃ gāmaṃ mahogho 'va, maccu ādāya gacchati.*

- 288—289. Neither children nor parents nor relatives can rescue one whom death has seized. Indeed, neither kith nor kin can give protection. Remembering this, those who are wise, who are restrained by morality, should quickly clear the obstacles to the path<sup>331</sup> that leads to *nibbāna*.

*Na santi puttā tāṇāya, na pitā na 'pi bandhavā;  
Antakenādhipannassa, natthi ñātīsu tāṇatā.*

*Etaṃ atthavasam ñatvā, paṇḍito sīlasamvuto;  
Nibbānagamanam maggaṃ, khippam 'eva visodhaye. ■*

Maggavaggo vīsatiṃ nitthito.

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<sup>330</sup> A man who, having obtained children and domestic animals (herds of cattle), is absorbed in these things, thinking: “My sons are attractive, strong, learned, and competent in all functions. My oxen are beautiful, healthy, and capable of driving heavy loads. My cows yield much milk.”

<sup>331</sup> The Noble Eightfold Path.

## 21 • Varied Verses (*Pakiṇṇavagga*)

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290. If, by giving up a lesser happiness, one may behold a greater one,<sup>332</sup> let those who are wise give up the lesser to gain the greater.

*Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;  
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.*

291. Those who seek their own happiness by inflicting pain on others, being themselves entangled by the bonds of hatred, cannot be free from hatred.<sup>333</sup>

*Paradukkhūpadhānena, attano sukhaṃ icchati;  
Verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.*

292. Do not leave undone what ought to be done,<sup>334</sup> and do not do what ought not to be done.<sup>335</sup> In such conceited and heedless ones, the burden of suffering will only grow heavier.

*Yaṃ hi kiccaṃ apaviddhaṃ, akiccaṃ pana kayirati;  
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.*

293. In those mindful and contemplative ones who practice “mindfulness of the body” meditation, who always do what ought to be done<sup>336</sup> and never do what ought not to be done,<sup>337</sup> suffering will come to an end.

*Yesaṃ ca susamāradhā, niccaṃ kāyagatā sati;  
Akiccaṃ te na sevanti, kicce sātaccakārino;  
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.*

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<sup>332</sup> *Vipulaṃ sukhaṃ*: according to the Commentary, “the greater one” refers to the bliss of *nibbāna*.

<sup>333</sup> Such as these, indeed, on account of that hatred, constantly come to grief.

<sup>334</sup> For a *Bhikkhu*, “what ought to be done” includes the observance of moral precepts, living in a forest, maintenance of ascetic practices (*dhutaṅga*), steadfastness in meditation (*bhāvanā*), etc. In other words, it includes the kinds of tasks that are the proper function of a *Bhikkhu* from the time of “going forth.”

<sup>335</sup> For a *Bhikkhu*, “what ought not to be done” includes decorating umbrellas, shoes and sandals, bowls and beakers, water-pots, waistbands, and shoulder straps, etc. These are not the proper tasks of a *Bhikkhu*.

<sup>336</sup> Those who are constant practitioners, who scrupulously observe the moral precepts, who unceasingly act with diligence to the task to be done, etc.

<sup>337</sup> They never do what is improper.

294. Having slain mother craving, father self-conceit, and the two warrior kings,<sup>338</sup> and having destroyed the kingdom,<sup>339</sup> along with its revenue collector,<sup>340</sup> ungrieving<sup>341</sup> fares the *brāhmaṇa*.<sup>342</sup>

*Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye;  
Raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.*

295. Having slain mother craving, father self-conceit, and the two warrior kings, and having destroyed the five hindrances, the fifth of which is perilous, like a journey along a tiger-infested path,<sup>343</sup> ungrieving fares the *brāhmaṇa*.

*Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye;  
Veyagghapaṇcamāṃ hantvā, anīgho yāti brāhmaṇo.*

296. The disciples of Gotama are wide awake and vigilant, with their thoughts focused on the *Buddha* day and night.

*Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
Yesāṃ divā ca ratto ca, niccaṃ buddhagatā sati.*

297. The disciples of Gotama are wide awake and vigilant, with their thoughts focused on the *Dhamma* day and night.

*Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
Yesāṃ divā ca ratto ca, niccaṃ dhammagatā sati.*

298. The disciples of Gotama are wide awake and vigilant, with their thoughts focused on the *Saṅgha* day and night.

*Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
Yesāṃ divā ca ratto ca, niccaṃ saṅhagatā sati.*

299. The disciples of Gotama are wide awake and vigilant, with their thoughts focused on mindfulness of the body<sup>344</sup> day and night.

<sup>338</sup> The two *Khattiya* kings. This refers to the two views of eternalism and annihilationism.

<sup>339</sup> “The kingdom” refers the sense-doors and sense-objects.

<sup>340</sup> “The revenue collector” refers to attachment.

<sup>341</sup> The meaning here is that the one in whom the cankers (*āsavas*) have been extinguished goes without suffering, because the four cankers (desire for gratification of the senses; desire for eternal existence; wrong views; and ignorance) have been destroyed by the sword (*asi*) of the Path of Arahatsip.

<sup>342</sup> An *Arahat*.

<sup>343</sup> *Veyyagghapaṇcamāṃ* — this term is used to denote the five hindrances (*nīvaraṇa*), of which skeptical doubt or indecisiveness is the fifth. A dangerous and perilous path which is infested with tigers is called *veyyaggha*. Skeptical doubt (*vicikicchā*) or indecisiveness is comparable to such a path.

*Suppabuddham pabujjhanti, sadā gotamasāvakā;  
Yesam divā ca ratto ca, niccam kāyagatā sati.*

300. The disciples of Gotama are wide awake and vigilant, delighting in harmlessness<sup>345</sup> day and night.

*Suppabuddham pabujjhanti, sadā gotamasāvakā;  
Yesam divā ca ratto ca, ahimsāya rato mano.*

301. The disciples of Gotama are wide awake and vigilant, delighting in meditation<sup>346</sup> day and night.

*Suppabuddham pabujjhanti, sadā gotamasāvakā;  
Yesam divā ca ratto ca, bhāvanāya rato mano.*

302. It is hard to leave the world;<sup>347</sup> it is hard to live the life of a *Bhikkhu*. It is painful to stay in the world;<sup>348</sup> it is painful to have to be in the company of those of an uneven temperament.<sup>349</sup> Those who wander in cyclic existence are trapped in suffering. Therefore, do not be one who wanders in cyclic existence; do not be one who is trapped in suffering.

*Duppabbajjam durabhiramam, durāvāsā gharā dukkhā;  
Dukkho 'samānasamvāso, dukkhānupatitaddhagū;  
Tasmā na c 'addhagū siyā, na ca dukkhānupatito siyā.*

303. Those who are full of confidence<sup>350</sup> and pure in conduct, possessed of good repute and wealth,<sup>351</sup> are honored wherever they go.

*Saddho sīlena sampanno, yasobhogasamappito;  
Yaṃ yaṃ padesaṃ bhajati, tattha tatth 'eva pūjito.*

<sup>344</sup> The mindfulness arising on account of the contemplation of the thirty-two component parts of the body, the ten cemetery contemplations, the analysis of the four elements, or the contemplation of the fine-material sphere, such as the internal blue *kasīṇa*, and so forth.

<sup>345</sup> Delighting in the meditation on compassion (*karuṇā*).

<sup>346</sup> Specifically, the meditation on loving-kindness (*mettā*).

<sup>347</sup> It is difficult to leave the world and go forth into the homeless life of a *Bhikkhu*. It is difficult to abandon one's wealth, one's possessions, one's home, one's occupation, one's friends, one's family, one's relatives, and so on, and go forth into the homeless life.

<sup>348</sup> The life of a householder is also difficult. The obligations associated with the household life are also difficult to fulfill and a source of suffering.

<sup>349</sup> An "uneven temperament" refers to those who are argumentative and ill-tempered.

<sup>350</sup> *Saddhā*, trustful confidence based on knowledge. Blind faith is discouraged in Buddhism.

<sup>351</sup> "Fame" such as the "lay fame" of householders like Anāthapiṇḍika, and others. Wealth is twofold: (1) grains and so forth and (2) the sevenfold "noble wealth."

304. The good shine like the Himalayas, whose peaks glisten above the rest of the world even when seen from afar. The wicked pass unseen, like an arrow shot at night.

*Dūre santo pakāśenti, himavanto 'va pabbato;  
Asant 'ettha na dissanti, ratti khittā yathā sarā.*

305. Those who sit alone,<sup>352</sup> sleep alone,<sup>353</sup> go about alone, who are unwearied, and who vanquish the ego by themselves alone<sup>354</sup> will find delight in a forest grove.<sup>355</sup>

*Ekāsanam ekaseyyam, eko caram atandito;  
Eko damayam attānam, vanante ramito siyā. ■*

Pakiṇṇakavaggo ekavīsatiso niṭṭhito.

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<sup>352</sup> Those who maintain proper posture and steadfast attention on the meditation topic even though they may be in the midst of a thousand *Bhikkhus* are said to be “sitting alone.”

<sup>353</sup> Those who lie down on their right side with unfaltering mindfulness and with attention focused on the meditation topic are said to be “sleeping alone.”

<sup>354</sup> The meaning here is: disciplining oneself, all by oneself, by means of attaining the Paths and Fruit, having duly engaged in concentration on a meditation topic, at the places of resting at night, and so forth.

<sup>355</sup> The meaning here is: thus disciplining oneself, one would take delight in a forest grove, which is secluded from the sounds of men and women and so forth, for it is not possible for one to be so disciplined when living a crowded life.



## 22 • The Downward Course

### (*Nirayavagga*)<sup>356</sup>

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306. Those who say what is not true (about others),<sup>357</sup> those who do evil and then deny what they have done, both choose the downward course. After death, they become equals in the netherworld.<sup>358</sup>

*Abhūtavādī nirayaṃ upeti, yo c 'āpi katvā na karomī'ti c 'āha;  
Ubho 'pi te pecca samā bhavanti, nihīnakammā manujā parattha.*

307. Those who put on the saffron robe but remain ill-mannered and undisciplined in thought, word, and deed are dragged downward by their evil deeds.<sup>359</sup>

*Kāsāvakaṇṭhā bahavo, pāpadhammā asaṇṇatā;  
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.*

308. It is better for a monk who is without morality and undisciplined in thought, word, and deed to swallow a red-hot ball of iron than to eat the alms-food offered by the devout.

*Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;  
Yaṃ ce bhuñjeyya dussīlo, raṭṭhapiṇḍaṃ asaṇṇato.*

309. Four misfortunes befall those who, unmindful of right conduct, commit adultery: loss of merit, loss of sleep, condemnation, and rebirth in a state of woe.

*Cattāri thānāni naro pamatto, āpajjati paradārūpasevī;  
Apuṇṇalābhaṃ na nikāmaseyyaṃ, nindaṃ tatiyaṃ nirayaṃ catutthaṃ.*

310. On this downward course, what pleasure can there be for the frightened man lying in the arms of his frightened lover, both going in fear of punishment? Therefore, do not commit adultery.

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<sup>356</sup> *Niraya* refers to a state of woe, a place of punishment and torture, where evil *kamma* is worked out. It is usually translated as “purgatory” or “hell.” Here, it is translated as “the downward course” (*duggati*), since the verses in this chapter mostly discuss courses of action that lead downward to a state of woe and to avoid being confused with concepts of Purgatory or Hell in other religions. According to Buddhism, rebirth in a state of woe is not eternal.

<sup>357</sup> Those who, without having actually seen any fault in another, tell lies and accuse another falsely.

<sup>358</sup> Those who say what is not true and those who deny what they have done, having gone to the world beyond, become equal so far as their destination is concerned, both going to a state of woe.

<sup>359</sup> That is, they will be reborn in a state of woe.

*Apuññalābho ca gatī ca pāpikā, bhītassa bhītāya ratī ca thokikā;  
Rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paraḍāraṃ na seve.*

311. As a blade of *kusa* grass<sup>360</sup> can cut the finger when it is wrongly held, asceticism carelessly practiced<sup>361</sup> can send one on the downward course.

*Kuso yathā duggahito, hattham evānukantati;  
Sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyūpakaḍḍhati.*

312. An act carelessly performed, a vow not kept, conduct unbefitting a *Bhikkhu* — these things bring little reward.

*Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhaṃ ca yaṃ vataṃ;  
Saṃkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.*

313. If anything is worth doing, do it well; do it firmly and energetically. Half-hearted ascetics merely cover themselves with more and more dust (of moral defilements).

*Kayirā ce kayirāthenaṃ, daḷhaṃ enaṃ parakkame;  
Sithilo hi paribbājo, bhiyyo ākirate rajaṃ.*

314. It is better to refrain from evil deeds; evil deeds torment those who perform them later on. It is better to perform good deeds, which will not lead to sorrow.

*Akataṃ dukkaṭaṃ seyyo, pacchā tapati dukkaṭaṃ;  
Kataṃ ca sukataṃ seyyo, yaṃ katvā n'ānutappati.*

315. Guard yourself well, both within and without,<sup>362</sup> like a well-defended fort. Do not waste a moment, for wasted moments send you on a downward course.

*Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;  
Evaṃ gopetha attānaṃ, khaṇo ve mā upaccagā;  
Khaṇātītā hi socanti, nirayamhi samappitā.*

316. Those who are ashamed of what is not shameful,<sup>363</sup> who are not ashamed of what is shameful,<sup>364</sup> and who hold wrong views<sup>365</sup> are headed on a downward course.

<sup>360</sup> Here, *kusa* (Sanskrit *kuśa*) refers to any type of grass with a sharp blade. In Hinduism, it refers to the sacred grass used in certain religious ceremonies.

<sup>361</sup> Due to broken moral precepts, and so forth.

<sup>362</sup> This means to guard both the internal and the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body, and mind; the six external senses (sense objects) are visible objects, sounds, smells, tastes, touch, and thoughts or ideas.

<sup>363</sup> *Bhikkhus*, for example, should not be ashamed of their begging bowls.

<sup>364</sup> One should be ashamed of having one's private parts exposed in public, for example.

*Alajjitāye lajjanti, lajjitāye na lajjare;  
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.*

317. Those who see danger in what is not dangerous, who do not see danger in what is dangerous,<sup>366</sup> and who hold wrong views are on a downward course.

*Abhaye bhayadassino, bhaye cābhayadassino;  
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.*

318. Those who see wrong where there is none,<sup>367</sup> who do not see wrong where there is,<sup>368</sup> and who hold wrong views are on a downward course.

*Avajje vajjamatino, vajje cāvajjadassino;  
Micchādiṭṭhisamādānā, sattā gacchanti duggatim.*

319. But those who see wrong where there is wrong, who see no wrong where there is none, and who hold right views are on an upward course.

*Vajjam ca vajjato ñatvā, avajjam ca avajjato;  
Sammādiṭṭhisamādānā, sattā gacchanti suggatim. ■*

Nirayavaggo dvāṁsatimo niṭṭhito.

<sup>365</sup> Those who believe what is contrary to reality, contrary to the truth, contrary to the facts. Wrong or evil views (*diṭṭhi* or *micchādiṭṭhi*) are condemned by the *Buddha*, inasmuch as they are a source of wrong and evil aspirations and conduct and lead a person to woe and suffering.

The wrong view that has, everywhere and at all times, most misled and deluded humanity is ego-delusion or personality belief. Personality belief (*sakkāyadiṭṭhi*) is of two kinds: (1) eternity belief and (2) annihilation belief. The belief in an *ātman* or soul usually goes hand-in-hand with the belief in the Creator God of theistic religions, who is considered to be the first, most perfect, and most powerful of the “souls.” Buddhism utterly rejects the concept of a Creator God — a “first cause” — as being “impossible.”

Another listing of wrong beliefs includes the following: (1) there is no such virtue as generosity — this means that there is no good effect in giving alms; (2) there is no such virtue as liberal alms giving; (3) there is no such virtue as offering gifts to friends — here, too, the implied meaning is that there is no effect in such charitable actions; (4) there is neither fruit nor result of good or evil actions; (5) there is no such belief as “this world”; (6) there is no such belief as “a world beyond”; (7) there is no mother — that is, there is no effect in anything done to her; (8) there is no father — that is, there is no effect in anything done to him; (9) there are no beings who die and are being reborn; (10) there are no righteous and well-disciplined recluses and *brāhmaṇas* who, having realized by their own super-intellect this world and the world beyond, make known the same — the reference here is to *Buddhas* and *Arahats*.

In the *Brahmajāla Sutta* (the first discourse of the *Dīgha-Nikāya*), sixty-two false views are listed and described, comprising all conceivable wrong views and speculations about humanity and the world.

The so-called “evil views with fixed destiny” (*niyata-micchādiṭṭhi*) include: (1) the fatalistic view of the uncausedness of existence (*ahetukadiṭṭhi*); (2) the view of the inefficacy of action (*kiriya-diṭṭhi*); and (3) nihilism (*natthikadiṭṭhi*).

<sup>366</sup> Sources of danger include: desire for gratification of the senses (sense desire), ill will, confusion, self-estimation (arrogance, conceit, etc.), speculative opinions, moral defilements, misconduct, and so forth.

<sup>367</sup> *Avajja* — this refers to the ten kinds of right belief.

<sup>368</sup> *Vajja* — this refers to the ten kinds of wrong belief.



## 23 • The Elephant (*Nāgavagga*)

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320. Patiently, I shall bear harsh words directed at me, as an elephant bears arrows shot from a bow on the battlefield. Alas, most people are undisciplined.<sup>369</sup>

*Ahaṃ nāgo 'va saṅgāme, cāpāto patitaṃ saraṃ;  
Ativākyam titikkhissam, dussīlo hi bahujjano.*

321. Only the trained (horses and elephants) are taken to gatherings of people; the king mounts only the trained (horse or elephant). Best among men are those who have trained the mind to endure harsh words patiently.

*Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati;  
Danto seṭṭho manussesu, yo 'tivākyam titikkhati.*

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are good animals when they are trained. But even better are those with well-trained minds.

*Varam assatarā dantā, ājānīyā ca sindhavā;  
Kuñjarā ca mahānāgā, attadanto tato varam.*

323. Indeed, no means of transport<sup>370</sup> can take one to the place where one has never been before;<sup>371</sup> only those with a well-trained mind<sup>372</sup> can go to this untrodden land.

*Na hi etehi yānehi, gaccheyya agataṃ disaṃ;  
Yathā 'ttanā sudantena, danto dantena gacchati.*

324. When in must and difficult to control, the elephant named *Dhanapālaka*, being held in captivity against his will, will not eat so much as a morsel;<sup>373</sup> he yearns to return to his forest home.<sup>374</sup>

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<sup>369</sup> The majority of people, being undisciplined in morality, speak without thinking and create conflict.

<sup>370</sup> Such as elephants and horses.

<sup>371</sup> *Nibbāna*.

<sup>372</sup> Those who, having first controlled the senses, have later developed Path Insight.

<sup>373</sup> When in heat, elephants are by nature fierce and difficult to control. The elephant *Dhanapālaka* was exceptionally fierce.

<sup>374</sup> The story associated with this verse is that of a captive elephant named *Dhanapālaka* who had been caring for its parents in the forest.

*Dhanapālako nāma kuñjaro, kaṭukappabhedano dunnivārayo;  
Baddho kabaḷaṃ na bhuñjati, sumarati nāgavanassa kuñjaro.*

325. Those who are dim-witted, who eat too much, who sleep too much, who are lazy, and who wallow about like an overfed hog, are born again and again.

*Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;  
Mahāvarāho 'va nivāpapaṭṭho, punappunam gabbham upeti mando.*

326. Long ago, my mind used to wander as it liked and do what it wanted. Now, I can control my mind, as a mahout controls an elephant with his goad.

*Idaṃ pure cittaṃ acāri cārikaṃ, yen 'icchakaṃ yatthakāmaṃ yatthāsukhaṃ;  
Tadajj 'aham niggaheṣṣāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho.*

327. Delight in vigilance; guard your mind well.<sup>375</sup> Raise yourself out of the mire of moral defilements, as an elephant raises itself out of the mud.

*Appamādaratā hotha, sacittaṃ anurakkhatha;  
Duggā uddharath 'attānaṃ, paṅke sanno 'va kuñjaro.*

328. If you find friends who are virtuous, wise, and loyal, joyfully and mindfully walk with them and overcome all dangers.

*Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;  
Abhibhuyya sabbāni paṛissayāni, careyya ten 'attamano satīmā.*

329. If you cannot find friends who are virtuous, wise, and loyal, walk on alone, like a king who relinquishes his kingdom<sup>376</sup> or an elephant roaming at will in the forest.

*No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;  
Rājā 'va raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraṇṇ 'eva nāgo.*

330. It is better to be alone than to associate with those lacking wisdom. Be contented, turn away from evil, and walk alone, like an elephant roaming in the forest.

*Ekassa caritaṃ seyyo, natthi bāle sahāyatā;  
Eko care na ca pāpāni kayirā, appossukko mātaṅgaraṇṇ 'eva nāgo.*

331. It is good to have friends when the need arises; good to be content with whatever is available. Good deeds<sup>377</sup> are friends at the time of death. But best of all is going beyond sorrow.<sup>378</sup>

<sup>375</sup> Against negative thoughts.

<sup>376</sup> Who abdicates the throne and becomes a recluse by “going forth” into homelessness.

*Atthamhi jātamhi sukhā sahāyā, tuṭṭhī sukhā yā itarītarena;  
Puññaṃ sukhāṃ jīvitasamkhayamhi, sabbassa dukkhassa sukhāṃ pahānaṃ.*

332. In this world, it is good to attend to the needs of one's mother; good to attend to the needs of one's father; good to attend to the needs of *samanas*.<sup>379</sup> But best of all is to attend to the needs of *brāhmaṇas*.<sup>380</sup>

*Sukhā matteyyatā loke, atho petteyyatā sukhā;  
Sukhā sāmāññatā loke, atho brahmaññatā sukhā.*

333. It is good to live in virtue till old age; good to have unshakable faith; good to attain the highest wisdom; good to do no evil. Joy will be yours always.

*Sukham yāva jarā sīlam, sukhā saddhā patiṭṭhitā;  
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhāṃ. ■*

Nāgavaggo tevīsatiṃ nitṭhito.

<sup>377</sup> Merit.

<sup>378</sup> *Dukkha*.

<sup>379</sup> Ascetics.

<sup>380</sup> *Buddhas* and *Arahats*.





## 24 • Craving (*Taṇhāvagga*)

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334. The compulsive urges<sup>381</sup> of those who live heedlessly<sup>382</sup> grow like a creeper. They jump from one life to another, like a monkey looking for fruit in the forest.

*Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;  
So plavati hurāhuram, phalam iccham 'va vanasmim vānaro.*

335. In this world, when one is overwhelmed by this vile craving that tenaciously clings to the senses, sorrow spreads like wild grass.

*Yam esā sahatī jammī, taṇhā loke visattikā;  
Sokā tassa pavaḍḍhanti, abhivaṭṭham 'va bīraṇam.*

336. In this world, sorrow falls away from the life of one who has overcome this vile craving — so hard to get rid of —, as drops of water fall away from a lotus leaf.

*Yo c'etaṃ sahatī jammim, taṇham loke duraccayaṃ;  
Sokā tamhā papatanti, udabindu 'va pokkharā.*

337. Therefore, I say to all of you assembled here, dig up craving root and all, as you would uproot *bīraṇa* grass.<sup>383</sup> Do not allow *Māra* to crush you again and again, as a stream crushes reeds on its banks.

*Tam vo vadāmi bhaddam vo, yāvant'ettha samāgatā;  
Taṇhāya mūlam khaṇatha, usīrattho 'va bīraṇam;  
Mā vo naḷam va soto 'va, māro bhañji punappunam.*

338. As a tree, though cut down, recovers and grows again if its roots are not destroyed, suffering<sup>384</sup> will come to you again and again if these compulsive urges are not rooted out.

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<sup>381</sup> That is, craving. Craving is threefold: (1) craving for sense-pleasures; (2) craving for birth in a world of separateness; and (3) craving for existence to end. Craving for personal sense fields, such as eye, ear, nose, tongue, body, and mind, and for external sense objects such as forms, sounds, scents, tastes, contact, and mind objects, when viewed in terms of these three aspects, divides itself into thirty-six varieties.

<sup>382</sup> Those who live a life that is heedless, with heedlessness characterized by slackened awareness, develop neither meditative absorption, nor insight, nor path and fruit.

<sup>383</sup> A type of wild grass known for its fragrance.

<sup>384</sup> *Dukkha* — of birth, ageing, and death.

*Yathā'pi mūle anupaddave dalhe, chinno'pi rukkho punar eva rūhati;  
Evam pi taṇhānusaye anūhate, nibbattatī dukkham idaṃ punappunam.*

339. Those who hold wrong views,<sup>385</sup> in whom the thirty-six streams (of craving) that flow<sup>386</sup> toward pleasurable objects are strong, are swept away by the currents of their deluded thoughts connected with passion.

*Yassa chattimsati sotā, manāpassavanā bhusā;  
Vāhā vahanti duddiṭṭhiṃ, saṃkappā rāganissitā.*

340. The currents of craving flow towards all sense objects. The creepers of craving arise (at the six sense doors) and fix themselves (on the six sense objects). Whenever you see these creepers of craving growing in your mind, uproot them with wisdom.<sup>387</sup>

*Savanti sabbadhī sotā, latā ubbhijja tiṭṭhati;  
Taṃ ca disvā lataṃ jātam, mūlam paññāya chindatha.*

341. In all human beings, sense pleasures arise that are drenched with craving. All are attached to sense pleasures; all seek happiness. Hankering after such pleasures, they are caught in the cycle of birth and death.

*Saritāni sinehitāni ca, somanassāni bhavanti jantuno;  
Te sātasiṭā sukhesino, te ve jātijarūpagā narā.*

342. Those driven by craving are terrified, like a hare caught in a trap; held fast by fetters and bonds,<sup>388</sup> they undergo suffering<sup>389</sup> again and again, for a very long time.

*Tasiṇāya purakkhatā pajā, parisappanti saso'va bandhito;  
Saṃyojanasaṅgasattā, dukkham upenti punappunam cirāya.*

343. Those driven by craving are terrified, like a hare caught in a trap. Therefore, those who wish to free themselves should overcome this craving.<sup>390</sup>

*Tasiṇāya purakkhatā pajā, parisappanti saso'va bandhito;  
Tasmā tasiṇaṃ vinodaye, bhikkhu ākaṅkhī virāgam attano.*

<sup>385</sup> Those whose views are debased due to defective understanding.

<sup>386</sup> Through the six sense doors.

<sup>387</sup> Path Insight.

<sup>388</sup> There are five kinds of bonds (*saṅga*): lust (*rāga*), hatred (*dosa*), delusion (*moha*), pride (*māna*), and false views (*diṭṭhi*).

<sup>389</sup> In repeated rebirths.

<sup>390</sup> Because beings are surrounded and entwined by craving, those who are striving for *nibbāna* should dispel that craving by means of the Path of Arahantship.

344. Even though he left the forest of desire for the household life and entered the grove of the life of a *Bhikkhu*, he rushed recklessly back to that very forest. Behold that man! Though free,<sup>391</sup> he ran back into bondage.<sup>392</sup>

*Yo nibbanatho vanādhimutto, vanamutto vanam eva dhāvati;  
Taṃ puggalam etha passatha, mutto bandhanam eva dhāvati.*

345. Fetters of wood, rope, or even iron, say the wise, are not as strong as selfish attachment to wealth and family.<sup>393</sup>

*Na taṃ daḷhaṃ bandhanam āhu dhīrā, yad āyasaṃ dārujaṃ babbajaṃ ca;  
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.*

346. Such fetters drag us down (to lower planes of existence) and are hard to break.<sup>394</sup> Break them by overcoming selfish desires, and turn from the world of sensory pleasure without a backward glance.

*Etam daḷhaṃ bandhanam āhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ;  
Etam pi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.*

347. A person driven by fierce cravings is like a spider caught in its own web. Break out of the web, and turn away from the world of sensory pleasure and sorrow.

*Ye rāgarattānupatanti sotaṃ, sayam kataṃ makkaṭako 'va jālaṃ;  
Etam pi chetvāna vajanti dhīrā, anapekkhino sabbadukkhaṃ pahāya.*

348. If you want to reach the farther shore of existence,<sup>395</sup> give up what is before,<sup>396</sup> behind,<sup>397</sup> and in between.<sup>398</sup> Set your mind free from everything,<sup>399</sup> and go beyond birth and death.

<sup>391</sup> From desire for the household life.

<sup>392</sup> This verse was uttered about a young man who, through faith, entered the Order, but later, tempted by sensory pleasures, returned to the household life.

<sup>393</sup> Longing for the things of this world, such as jewels, ornaments, children, spouses, etc.

<sup>394</sup> The bondage of defilements, once arisen due to greed, is hard to break.

<sup>395</sup> When this is so — having gone to the farther shore (*bhavassa pāragū*) of the whole threefold existence (that is, the past, the present, the future), by way of higher knowledge, full understanding, relinquishment, meditational development and realization, living with mind liberated in regard to the totality of conditioned existence with its divisions such as aggregates (*khandhas*), elements (*dhātus*), and spheres (*āyatana*s) —, one does not come again by birth, decay, and death. That is the meaning.

<sup>396</sup> Let go of attachment, longing, clinging, desiring, (mental) possession, obsession, grasping, craving — with reference to the aggregates (*khandhas*) of the past.

<sup>397</sup> Let go of attachment and so forth with reference to the aggregates of the future.

<sup>398</sup> Let go of attachment and so forth with reference to the aggregates of the present.

<sup>399</sup> All conditioned existence.

*Muñca pure muñca pacchato, majjhe muñca bhavassa pārāgū;  
Sabbattha vimuttamānaso, na punaṃ jātijaraṃ upehisi.*

349. In those who are disturbed by deluded thoughts, whose passions are strong, and who see only what is pleasurable, craving grows more and more. Indeed, they only keep strengthening their fetters.

*Vitakkapamathitassa jantuno, tibbarāgassa subhānupassino;  
Bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ karoti bandhanaṃ.*

350. One who takes delight in calming thoughts, who is ever mindful, who meditates on the loathsomeness (of the body)<sup>400</sup> will get rid of craving. Such a one will break the bonds of *Māra*.

*Vitakkūpasame ca yo rato, asubhaṃ bhāvayati sadā sato;  
Esa kho vyantikāhiti, esa checchati mārabandhanaṃ.*

351. Those who have reached their goal,<sup>401</sup> who are free from fear, craving, and moral defilements, have cut off the thorns of existence.<sup>402</sup> This body is their last.<sup>403</sup>

*Niṭṭhaṇ gato asantāsī, vītataṇho anaṅgaṇo;  
Acchindi bhavasallāni, antimo 'yaṃ samussayo.*

352. One who is free from craving and attachment, who understands the deeper meaning of what is written,<sup>404</sup> is rightly called “bearer of the final body,” “one of great wisdom,” “a great being.”

*Vītataṇho anādāno, niruttipadakovidō;  
Akkharāṇaṃ sannipātaṃ, jaññā pubbāparāni ca;  
Sa ve antimasārīro, mahāpañño mahāpuriso 'ti vuccati.*

353. I have conquered myself and live in purity. I know all that there is to be known.<sup>405</sup> I have left everything behind and live in freedom. Having comprehended the Four Noble Truths by myself, to whom shall I point as my teacher?<sup>406</sup>

<sup>400</sup> The purpose of this meditation is to get rid of attachment to this so-called “body.”

<sup>401</sup> *Arahats*. Arahatsip is the final goal of those who have gone forth in the monastic Order.

<sup>402</sup> Here, “thorns” refers to the three unwholesome roots (*mūla*): (1) greed (*lobha*); (2) hatred (*dosa*); and (3) delusion (*moha*). They have cut off the “thorns” that lead to continued existence.

<sup>403</sup> That is, this is their final existence.

<sup>404</sup> One who is skilled in the four kinds of analytical knowledge: (1) meaning (*attha*); (2) text (*dhamma*); (3) etymology (*nirutti*); and (4) understanding (*paṭibhāna*).

<sup>405</sup> Attained Arahatsip.

<sup>406</sup> The *Buddha* gave this answer to Upaka, a wandering ascetic, who questioned Him about His teacher. Even though the *Buddha* had teachers before His Enlightenment, He had none for His Enlightenment.

*Sabbābhibhū sabbavidū 'ham asmi, sabbesu dhammesu anūpalitto;  
Sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kam uddiseyyam.*

354. There is no gift better than the gift of the *Dhamma*, no gift more sweet, no gift more joyful. It puts an end to cravings<sup>407</sup> and the sorrow they bring.

*Sabbadānaṃ dhammadānaṃ jināti, sabbam rasaṃ dhammaraso jināti;  
Sabbam ratim dhammaratī jināti, taṇhakkhaya sabbadukkham jināti.*

355. Wealth harms those who are greedy but not those who seek the other shore.<sup>408</sup> By their craving for wealth, the greedy harm themselves and those around them.

*Hananti bhogā dummedham, no ve pāragavesino;  
Bhogataṇhāya dummedho, hanti aññe 'va attanam.*

356. Greed ruins the mind, just as weeds ruin fields. Therefore, honor those who are free from greed.

*Tiṇadosāni khetṭāni, rāgadosā ayam pajā;  
Tasmā hi vītarāgesu, dinnam hoti mahapphalam.*

357. Hatred<sup>409</sup> ruins the mind, just as weeds ruin fields. Therefore, honor those who are free from hatred.

*Tiṇadosāni khetṭāni, dosadosā ayam pajā;  
Tasmā hi vītadosesu, dinnam hoti mahapphalam.*

358. Ignorance ruins the mind, just as weeds ruin fields. Therefore, honor those who are free from ignorance.

*Tiṇadosāni khetṭāni, mohadosā ayam pajā;  
Tasmā hi vītamohesu, dinnam hoti mahapphalam.*

359. Selfish desire<sup>410</sup> ruins the mind, just as weeds ruin fields. Therefore, honor those who are free from selfish desire.

*Tiṇadosāni khetṭāni, icchādosā ayam pajā;  
Tasmā hi vigaticchesu, dinnam hoti mahapphalam. ■*

Taṇhāvaggo catuvīsatimo niṭṭhito.

<sup>407</sup> The eradication of craving leads to the cessation of the aggregates, which means the end of rebirths.

<sup>408</sup> *Nibbāna*.

<sup>409</sup> Hatred, ill will, aversion, etc.

<sup>410</sup> Covetousness.



## 25 • The *Bhikkhu*<sup>411</sup> (*Bhikkhuvagga*)

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360. Restrain your eyes and ears; restrain your nose and tongue. The senses are good friends when they are restrained.

*Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;  
Ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro.*

361. Restrain your body in deeds; restrain your tongue in words; restrain your mind in thoughts. Good is restraint in everything.<sup>412</sup> Those restrained in everything are freed from all sorrow.<sup>413</sup>

*Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;  
Manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;  
Sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.*

362. He is a true *Bhikkhu* who has trained his hands, feet, and speech to serve others. He meditates deeply, is at peace with himself, and lives alone.

*Hatthasaññato pādasaññato, vācāya saññato saññatuttamo;  
Ajjhattarato samāhito, eko santusito tam āhu bhikkhum.*

363. He is a true *Bhikkhu* who is restrained in speech, who speaks softly, who is modest, and who explains the *Dhamma* in sweet words.<sup>414</sup>

*Yo mukhasaññato bhikkhu, mantabhāṇī anuddhato;  
Atthaṃ dhammaṃ ca dīpeti, madhuraṃ tassa bhāsitaṃ.*

364. He is a true *Bhikkhu* who follows the *Dhamma*, meditates on the *Dhamma*, delights in the *Dhamma*, and, therefore, never falls away from the *Dhamma*.

*Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;  
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.*

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<sup>411</sup> *Bhikkhu* is exclusively a Buddhist term. “Mendicant Monk” may suggested as the best rendering in English for *Bhikkhu*. Here, the term is left untranslated. The female counterpart is *Bhikkhunī*, usually translated as “Nun.”

<sup>412</sup> *Sabbattha*, “in every way; in every sense.”

<sup>413</sup> Freed from suffering (*dukkha*); freed from cyclic existence (*saṃsāra*).

<sup>414</sup> Who speaks in moderation, who is not boastful, and who patiently explains the meaning of the *Dhamma*.

365. He is a true *Bhikkhu* who is content with what he receives and is never jealous of others. Those who are jealous cannot do well in meditation.<sup>415</sup>

*Salābham n'ātimaññeyya, n'āññesaṃ pihayaṃ care;*  
*Aññesaṃ pihayaṃ bhikkhu, samādhim n'ādhigacchati.*

366. Even the gods praise the *Bhikkhu* who is contented with whatever he has and who lives a pure life of selfless service.

*Appalābho 'pi ce bhikkhu, salābham n'ātimaññati;*  
*Taṃ ve devā pasamsanti, suddhājīviṃ atanditaṃ.*

367. Free from the desire to possess people and things,<sup>416</sup> a *Bhikkhu* does not grieve over what is not.<sup>417</sup>

*Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;*  
*Asatā ca na socati, sa ve bhikkhū 'ti vuccati.*

368. With loving-kindness toward all<sup>418</sup> and with confidence<sup>419</sup> in the *Buddha's* Teachings, a *Bhikkhu* will reach the holy state where all is peace.<sup>420</sup>

*Mettāvihārī yo bhikkhu, pasanno buddhasāsane;*  
*Adhigacche padaṃ santaṃ, saṃkhārūpasamaṃ sukhaṃ.*

<sup>415</sup> *Samādhi*, both mundane and supramundane concentration.

<sup>416</sup> One who has no sense of “I” or “mine” and no attachment to any part of “name-and-form” (*nāma-rūpa*), that is, all the varied aspects of the human personality, occurring as the five aggregates of existence (*pañcakkhandha*) — also known as the “five aggregates of clinging.” The five aggregates consist of: (1) material form or corporeality (*rūpakkhanda*); (2) feeling (*vedanākkhandha*); (3) perception (*saññākkhandha*); (4) (predisposing) mental formations (*saṃkhārakkhandha*); and (5) consciousness (*viññāṇakkhandha*). What is called “individual existence” is, in reality, nothing but a mere process of those mental and physical phenomena (that is, the five aggregates of existence), a process that has been going on since immemorial time and that will also continue after death for an immemorial period of time. These five aggregates, taken either singly or collectively, do not constitute a self-dependent real ego-entity, self (*attā*), soul, or personality, nor is there to be found any such entity apart from them.

<sup>417</sup> He does not grieve, is not tormented, when that “name-and-form” comes to decay and degeneration, but, instead, dispassionately perceives thus: “What has decayed in me is, by its very nature, subject to decay and to degeneration — this is simply the way it is.”

<sup>418</sup> One who has exerted oneself in loving-kindness (*mettā*) as a subject of meditation (*kammaṭṭhāna*) as well as one who has attained the third (according to the *suttanta* method) or fourth (according to the *Abhidhamma* method) stage of meditative absorptions (*jhānas*) by developing loving-kindness. With this practice, one extends unconditional loving-kindness to “whatever living beings there may be, without exception, whether weak or strong; long, large, or middling; short, subtle or gross; visible or invisible; living near or far; born or coming to birth” (Karaṇīya Mettā Sutta — Discourse on Loving-Kindness).

<sup>419</sup> He is pleased with the *Buddha's* Teachings. Indeed, he takes great delight in, relishes, rejoices in being pleased with the *Buddha's* Teachings.

<sup>420</sup> The stilling of all conditioned things — the Tranquil, the Unconditioned, the Blissful, in short, *nibbāna*.



369. *Bhikkhu*, bail out<sup>421</sup> your boat! When it is bailed out, it will go faster.<sup>422</sup> Cast out greed and hatred, and reach *nibbāna*.

*Siñca bhikkhu imaṃ nāvaṃ, sittā te lahum essati;  
Chetvā rāgaṃ ca dosaṃ ca, tato nibbānam ehisi.*

370. Cut off the five lower fetters,<sup>423</sup> cut off the five higher fetters,<sup>424</sup> cultivate the five faculties,<sup>425</sup> and you will cross the river of life.

*Pañca chinde pañca jahe, pañca c'uttari bhāvaye;  
Pañca saṅgātigo bhikkhu, oghatiṇṇo 'ti vuccati.*

371. Meditate, *Bhikkhu*, meditate!<sup>426</sup> Do not be heedless! Do not run after sense pleasures! Do not swallow a red-hot iron ball<sup>427</sup> and then cry, "I am in great pain!"

*Jhāya bhikkhu mā ca pamādo, mā te kāmaguṇe bhamessu cittam;  
Mā lohaguḷaṃ gilī pamatto, mā kandi dukkham idan 'ti ḍayhamāno.*

372. There can be no concentration in those who lack wisdom, and no wisdom in those who lack concentration. Those in whom there is both wisdom and concentration are, indeed, close to *nibbāna*.<sup>428</sup>

*Natthi jhānaṃ apaññassa, paññā natthi ajhāyato;  
Yamhi jhānaṃ ca paññā ca, sa ve nibbānasantike.*

<sup>421</sup> Bail out the ship of personality of the water of wrong thoughts — throw that water away.

<sup>422</sup> Just as a ship on the ocean, heavy with water that has seeped in through a hole, is able to reach a harbor quickly, without sinking, after the crew has closed up its fissures and emptied it of water, in the same way, when, by means of restraint, one closes up the fissures of sense outlets such as the eye, this ship of one's personality, filled with the water of wrong thoughts, will go quickly to *nibbāna* without sinking in the whirl of *saṃsāra*, after it has been emptied of the water of the wrong thoughts that had arisen.

<sup>423</sup> Cut off, through the Paths of Stream-Entry (*Sotāpatti-magga*), Once-Return (*Sakadāgāmi-magga*), and Non-Return (*Anāgāmi-magga*), the five lower fetters (*saṃyojana*) that lead one to states of woe. The five lower fetters are: (1) personality belief; (2) skeptical doubt; (3) attachment to wrongful rites and rituals; (4) sense-desire; and (5) hatred.

<sup>424</sup> Abandon, relinquish, indeed, cutoff, through the Path of Arahantship (*Arahatta-magga*), the five higher (more subtle) fetters that lead one to the celestial worlds above. The five higher fetters are: (6) attachment to the form realm; (7) attachment to the formless realms; (8) conceit; (9) restlessness; and (10) ignorance.

<sup>425</sup> The five faculties are: (1) faith or confidence (*saddhā*); (2) mindfulness (*sati*); (3) effort (*virīya*); (4) concentration (*samādhi*); and (5) wisdom (*paññā*).

<sup>426</sup> By the two kinds of meditative absorptions: (1) fine-material absorption and (2) immaterial absorption.

<sup>427</sup> For those who are heedless and relinquish mindfulness (*sati*), it is as if they have swallowed a metal ball heated in hell. One should not swallow a metal ball by being heedless. Such heedlessness will only lead to a state of woe.

<sup>428</sup> Those who do not meditate cannot develop insight. However, those in whom both meditative absorption and insight are developed understand and see reality as it is. Those in whom both of these exist are close to *nibbāna*.

373. The *Bhikkhu* who goes to a secluded place to meditate, whose mind is calm, who clearly perceives the *Dhamma*,<sup>429</sup> experiences a joy that transcends that of ordinary people.

*Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno;  
Amānusī ratī hoti, sammā dhammaṃ vipassato.*

374. Whenever he reflects on the rise and fall of the aggregates that make up the body, he experiences joy and happiness. To the wise, that is the way to the deathless.

*Yato yato sammasati, khandhānaṃ udayabbayaṃ;  
Labhati pītipāmojjaṃ, amataṃ taṃ vijānataṃ.*

375. For a wise *Bhikkhu* in this Teaching, this is the beginning of the practice leading to *nibbāna*: train your senses, be contented, strictly observe the fundamental moral code,<sup>430</sup> and keep pure and noble friends.

*Tatrāyam ādi bhavati, idha paññassa bhikkhuno;  
Indriyagutti santuṭṭhi, pātimokkhe ca saṃvaro;  
Mitte bhajassu kalyāṇe, suddh'ājīve atandite.*

376. Be a friend to all. Perform your duties well.<sup>431</sup> Then, with your joy ever growing, you will put an end to sorrow.

*Paṭisanthāravuty'assa, ācāraṃ kusalo siyā;  
Tato pāmojjabahulo, dukkhass'antaṃ karissati.*

377. As the jasmine creeper sheds the withered flowers that blossomed the previous day, so should you, O *Bhikkhu*, shed blemishes such as attachment to sensory pleasures and to hatred.

*Vassikā viya pupphāni, maddavāni pamuñcati;  
Evaṃ rāgaṃ ca dosaṃ ca, vippamuñcetha bhikkhavo.*

378. A *Bhikkhu* who is calm in body,<sup>432</sup> speech,<sup>433</sup> and mind,<sup>434</sup> who is well-composed, and who has turned his back on worldly pleasures,<sup>435</sup> is called a “peaceful one.”

<sup>429</sup> Who gains insight into the *Dhamma* by understanding cause and condition.

<sup>430</sup> The *Pātimokkha* — the code of conduct consisting of 227 disciplinary rules followed by *Bhikkhus* in the Theravādin tradition.

<sup>431</sup> What is referred to here is virtuous conduct as well as skillful performance of due rites and rituals.

<sup>432</sup> Due to the absence of violence to life, and so on, in one's actions.

<sup>433</sup> Due to the absence of false speech, vulgar speech, sarcasm, gossip, and idle chatter.

<sup>434</sup> Due to the absence of craving, and so on, in one's thoughts.

<sup>435</sup> Literally, “who has vomited worldly pleasures.” Here, “vomited” means “given up.”

*Santakāyo santavāco, santavā susamāhito;  
Vantalokāmisso bhikkhu, upasanto 'ti vuccati.*

379. Raise yourself by your own efforts, O *Bhikkhu*; be your own critic. Thus, self-reliant and vigilant, you will live in joy.

*Attanā coday'attānaṃ, paṭimāse attam attanā;  
So attagutto satimā, sukhaṃ bhikkhu vihāhisi.*

380. Be your own master, guide, and protector. Be your own refuge. Train your mind, as merchants train their noble horses.<sup>436</sup>

*Attā hi attano nātho, attā hi attano gati;  
Tasmā saññamay'attānaṃ, assaṃ bhadraṃ 'va vāṇijo.*

381. Full of peace and joy is the *Bhikkhu* who follows the *Dhamma* and reaches the other shore beyond the flux of mortal life.<sup>437</sup>

*Pāmojjabahulo bhikkhu, pasanno buddhasāsane;  
Adhigacche padaṃ santaṃ, saṃkhārūpasamaṃ sukhaṃ.*

382. Though young in years, a *Bhikkhu* who devotes himself to the *Dhamma* lights up the world, as the moon lights a cloudless sky.

*Yo have daharo bhikkhu, yuñjati buddhasāsane;  
So imaṃ lokaṃ pabhāseti, abbhā mutto 'va candimā. ■*

Bhikkhuvaggo pañcavīsatiso niṭṭhito.

<sup>436</sup> Ever mindful, one should restrain oneself, guard oneself, train oneself, protect oneself, by preventing unarisen unwholesome mental states from arising, by abandoning unwholesome mental states that have already arisen, by developing wholesome mental states that have not yet arisen, and by maintaining and perfecting wholesome mental states that have already arisen.

<sup>437</sup> Reaches *nibbāna* — the tranquil, the unconditioned, the blissful.



## 26 • The *Brāhmaṇa*<sup>438</sup> (*Brāhmaṇavagga*)

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383. O *brāhmaṇa*, cut off the stream of craving with diligence, and abandon sense desires. Go beyond the world of conditionality, and know the deathless ground of life.<sup>439</sup>

*Chinda sotam parakkamma, kāme panuda brāhmaṇa;  
Samkhārānaṃ khayam ñatvā, akataññū'si brāhmaṇa.*

384. Those *brāhmaṇas* who are well established in the two types of meditation<sup>440</sup> will go beyond likes and dislikes, and all their fetters will fall away.

*Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo;  
Atha'ssa sabbe saṃyogā, atthaṃ gacchanti jānato.*

385. Who is a true *brāhmaṇa*? That one I call a *brāhmaṇa* who is attached neither to the nether shore<sup>441</sup> nor to the farther shore,<sup>442</sup> and who is free from moral defilements.

*Yassa pāraṃ apāraṃ vā, pārāpāraṃ na vijjati;  
Vītaddaraṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

386. Who is a true *brāhmaṇa*? That one I call a *brāhmaṇa* who dwells in seclusion, practicing both calm abiding and insight meditation, who is free from moral defilements, and who has reached the supreme goal of life.<sup>443</sup>

*Jhāyīm virajam āsīnaṃ, katakiccaṃ anāsavaṃ;  
Uttamatthaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

387. The sun shines in the day; the moon shines in the night. The warrior shines in battle; the *brāhmaṇa* shines in meditation. But, day and night, the *Buddha* shines<sup>444</sup> in radiance of love for all.

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<sup>438</sup> In this chapter, the term *brāhmaṇa* is used instead of *Brahmin*. The term “*Brahmin*” refers to a member of the priestly caste, while “*brāhmaṇa*” refers to a person who lives a pure, sinless, and ascetic life, which is what is meant here. In the literature, the term *brāhmaṇa* is often used as a synonym for *Arahat* (as in verses 294 and 295 above).

<sup>439</sup> The unconditioned, *nibbāna*.

<sup>440</sup> Calm abiding or tranquility meditation (*samatha*) and insight or analytical meditation (*vipassanā*).

<sup>441</sup> That is, the sense bases.

<sup>442</sup> That is, the sense objects.

<sup>443</sup> *Arahatship*.

*Divā tapati ādicco, rattim ābhāti candimā;  
Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo;  
Atha sabbam ahorattim, buddho tapati tejasā.*

388. That one I call a *brāhmaṇa* who has shed all evil. I call that one a recluse whose mind is serene — a wanderer, whose heart is pure.

*Bāhitapāpo 'ti brāhmaṇo, samacariyā samaṇo 'ti vuccati;  
Pabbājayaṃ attano malaṃ, tasmā pabbajito 'ti vuccati.*

389. One should never harm a *brāhmaṇa*. A *brāhmaṇa* should never become angry and should never cause harm to others even when harmed by them.

*Na brāhmaṇassa pahareyya, n'āssa muñcetha brāhmaṇo;  
Dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati.*

390. That one I call a *brāhmaṇa* who does not retaliate. When the intention to harm others is brought to an end, suffering will wane.

*Na brāhmaṇass 'etad akiñci seyyo, yadā nisedho manaso piyehi;  
Yato yato himsamano nivattati, tato tato sammatimeva dukkhaṃ.*

391. That one I call a *brāhmaṇa* who does not hurt others with unkind acts, words, or thoughts, and who is restrained in these three aspects.

*Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;  
Saṃvutaṃ tīhi thānehi, tam ahaṃ brūmi brāhmaṇaṃ.*

392. That one I call a *brāhmaṇa* who learns the *Dhamma* of the Fully Enlightened One and who respectfully pays homage to the Holy One, as a *Brahmin* pays homage to the sacrificial fire.

*Yamhā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ;  
Sakkaccaṃ taṃ namasseyya, aggihuttaṃ 'va brāhmaṇo.*

393. It is not matted hair, nor family background,<sup>445</sup> nor caste that makes a *brāhmaṇa*. Only those who have realized the Truth<sup>446</sup> and the *Dhamma*<sup>447</sup> can rightly be called *brāhmaṇas*. They are the pure ones.

<sup>444</sup> The *Buddha* outshines immorality by the power of morality, vice by the power of virtue, ignorance by the power of wisdom, demerit by the power of merit, unrighteousness by the power of righteousness.

<sup>445</sup> *Gotta* “ancestry, lineage, clan.”

<sup>446</sup> The realization of the Four Noble Truths.

<sup>447</sup> Here, *Dhamma* refers to the nine supramundane states, namely, the four Paths, the four Fruits, and *nibbāna*.

*Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo;  
Yamhi saccaṃ ca dhammo ca, so sucī so ca brāhmaṇo.*

394. What use is matted hair, O foolish one? What use is a deerskin on which to sit for meditation if your mind still seethes with lust?

*Kim te jaṭāhi dummedha, kim te ajinasāṭṭiyā;  
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi.*

395. That one I call a *brāhmaṇa* who is content with ragged robes gathered from a dust heap, who is lean, with veins standing out,<sup>448</sup> and who meditates alone in the forest.

*Paṃsukūladharaṃ jantuṃ, kisaṃ dhamanisanthataṃ;  
Ekaṃ vanasmiṃ jhāyantaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

396. I do not call one a *brāhmaṇa* just because one is born from the womb of a high caste mother. One is merely a “*bho*-sayer”<sup>449</sup> if one is not free from moral defilements. That one I call a *brāhmaṇa* who is free from moral defilements and selfish attachments.

*Na c’āhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;  
Bhovādi nāma so hoti, sa ce hoti sakiñcano;  
Akiñcanaṃ anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

397. The true *brāhmaṇa* has thrown off all fetters<sup>450</sup> and does not tremble in fear.<sup>451</sup> No selfish bonds can ensnare such a one,<sup>452</sup> no impure thoughts pollute the mind.

*Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;  
Saṅgātigaṃ viṣaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

398. That one I call a *brāhmaṇa* who has cut through the strap (of ill will), the thong (of craving), and the chain (of wrong views together with latent defilements), and who

<sup>448</sup> *Bhikkhus* who wear rags for robes, who are thin and lean (literally, “of little flesh and blood”), and whose veins are visible from following a rigorous practice that befits them.

<sup>449</sup> “*Bho*” is a familiar form of address, which even the *Buddha* uses when addressing lay people. The meaning here is that such a one merely knows proper etiquette in greeting others.

<sup>450</sup> The ten fetters (*saṃyojana*) which bind beings to cyclic existence (*samsāra*): (1) personality belief — the delusion of selfhood; (2) skeptical doubt; (3) attachment to rites and rituals; (4) desire for gratification of the senses; (5) ill will; (6) craving for fine-material existence; (7) craving for immaterial existence; (8) conceit; (9) restlessness; and (10) ignorance.

<sup>451</sup> Due to craving.

<sup>452</sup> Who has transcended attachments and gone beyond the passions, and so forth.

has lifted the bar that fastens the door (of ignorance). Such a one has gotten up from sleep and is fully awake.<sup>453</sup>

*Chetvā naddhim varattam ca, sandānam sahanukkamaṃ;  
Ukkhittapaḷigham buddham, tam aham brūmi brāhmaṇam.*

399. That one I call a *brāhmaṇa* who endures abuse, beating, and imprisonment without anger.<sup>454</sup> Such a one has the power of patience no army can defeat.<sup>455</sup>

*Akkosam vadhabandham ca, aduṭṭho yo titikkhati;  
Khantībalaṃ balāṇikam, tam aham brūmi brāhmaṇam.*

400. That one I call a *brāhmaṇa* who is free from anger, who practices austerity,<sup>456</sup> who is virtuous and free from craving, and who controls the senses. This body is the last.<sup>457</sup>

*Akkodhanam vatavantam, sīlavantam anussadam;  
Dantam antimasārīram, tam aham brūmi brāhmaṇam.*

401. That one I call a *brāhmaṇa* who does not cling to sensory pleasure, just as water does not cling to a lotus leaf or a mustard seed to the tip of a needle.

*Vāripokkharapatt'eva, āragger'iva sāsapo;  
Yo na limpiti kāmesu, tam aham brūmi brāhmaṇam.*

402. That one I call a *brāhmaṇa* who, even in this life, realizes the end of suffering,<sup>458</sup> who has laid down the burden,<sup>459</sup> and who is free from moral defilements.

*Yo dukkhassa pajānāti, idh'eva khayam attano;  
Pannabhāram visamyuttam, tam aham brūmi brāhmaṇam.*

<sup>453</sup> Who is awakened from having realized the Four Noble Truths (*Ariya-sacca*): (1) suffering (*dukkha*); (2) the origin (*samudaya*) of suffering; (3) the cessation (*nirodha*) of suffering; and (4) the path or way (*magga*) leading to the cessation of suffering, namely, the Noble Eightfold Path (*Ariya-aṭṭhangika-magga*).

<sup>454</sup> One who bears, without anger, the abuse that is heaped upon one through the ten ways of abusing, assault with hands, weapons, and so forth, and even being bound with fetters, and so forth.

<sup>455</sup> Who has the strength of an army due to being endowed with the power of patience, which has been reinforced by its springing up again and again.

<sup>456</sup> *Dhutaṅga*, ascetic or austere purification practices recommended to monks by the *Buddha* as a means to cultivate contentment, renunciation, energy, detachment, moderation, etc.

<sup>457</sup> Who is in the final body, because the present life is at the termination of cyclic existence (*saṃsāra*).

<sup>458</sup> *Nibbāna*.

<sup>459</sup> Who has laid down the burden of the *khandhas*, the five aggregates of clinging.



403. That one I call a *brāhmaṇa* whose wisdom is profound and whose understanding deep, who knows the right path from the wrong path, and who has reached the highest goal.<sup>460</sup>

*Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidāṃ;  
Uttamatthaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

404. That one I call a *brāhmaṇa* whose wants are few, who is detached from sensory desire, and who associates with neither householders nor homeless mendicants.<sup>461</sup>

*Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi c'ūbhayaṃ;  
Anokasārim appicchaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

405. That one I call a *brāhmaṇa* who has put aside weapons and renounced violence toward all creatures, the perturbed<sup>462</sup> as well as the unperturbed.<sup>463</sup> Such a one neither kills nor helps others to kill.<sup>464</sup>

*Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;  
Yo na hanti na ghāteti, tam ahaṃ brūmi brāhmaṇaṃ.*

406. That one I call a *brāhmaṇa* who is never hostile to those who are hostile toward him, who is detached<sup>465</sup> among those who are selfish,<sup>466</sup> and who is at peace<sup>467</sup> among those who have taken up weapons.

*Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;  
Sādānesu anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

407. That one I call a *brāhmaṇa* from whom passion and hatred, along with arrogance and deceit, have fallen away, like a mustard seed that has fallen from the point of a needle.

*Yassa rāgo ca doso ca, māno makkho ca pātito;  
Sāsaṇḍa'iva āraggā, tam ahaṃ brūmi brāhmaṇaṃ.*

408. That one I call a *brāhmaṇa* who speaks gentle, instructive,<sup>468</sup> and true words, and who does not offend anyone by his speech.

<sup>460</sup> Arahatsip.

<sup>461</sup> Who is not contaminated by either lay persons or homeless ones.

<sup>462</sup> Those who are not engaged in spiritual practices, whose minds are restless and senses undisciplined.

<sup>463</sup> Those whose minds are calm and senses controlled — *Arahats*.

<sup>464</sup> One who has laid down arms in regard to all sentient beings, by virtue of hatred having been destroyed, and who never kills any living thing oneself, or who never helps others to kill.

<sup>465</sup> Who is free of grasping at “I,” “me,” or “mine.”

<sup>466</sup> Those who grasp at a sense of self.

<sup>467</sup> Due to having laid aside the use of force.

*Akakkasaṃ viññāpaniṃ, girāṃ saccam udīraye;  
Yāya n'ābhisaje kañci, tam ahaṃ brūmi brāhmaṇaṃ.*

409. That one I call a *brāhmaṇa* who, here in this world, takes nothing that is not given, whether long or short, small or great, pleasant or unpleasant.

*Yo'dha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;  
Loke adinnaṃ nādiyati, tam ahaṃ brūmi brāhmaṇaṃ.*

410. That one I call a *brāhmaṇa* who has no desire either for anything of this world or for anything of the next, and who is free from craving and moral defilements.

*Āsā yassa na vijjanti, asmim loke paramhi ca;  
Nirāsāsaṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

411. That one I call a *brāhmaṇa* who is free from craving, who, through knowledge of the Four Noble Truths, is free from doubt, and who has realized the deathless.<sup>469</sup>

*Yassālayā na vijjanti, aññāya akathaṃkathī;  
Amatogadhaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

412. That one I call a *brāhmaṇa* who, in this world, has gone beyond good and evil,<sup>470</sup> who is free from sorrow, and who, being free from the taints of moral defilements, is pure.

*Yo'dha puññaṃ ca pāpaṃ ca, ubho saṅgaṃ upaccagā;  
Asokaṃ virajaṃ suddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

413. That one I call a *brāhmaṇa* who is pure,<sup>471</sup> clear,<sup>472</sup> serene,<sup>473</sup> and unagitated,<sup>474</sup> and in whom craving for existence has come to an end. Such a one shines like the moon in a cloudless sky.

*Candaṃ'va vimalaṃ suddhaṃ, vipprasannaṃ anāvilāṃ;  
Nandībhavaparikkhūṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

414. That one I call a *brāhmaṇa* who, having crossed the dangerous swamp (of passion), the difficult road (of moral defilements), the ocean of life,<sup>475</sup> the darkness of

<sup>468</sup> Causing others to understand what is right, proper, virtuous, wholesome, true, etc.

<sup>469</sup> *Nibbāna*.

<sup>470</sup> Who has discarded both wholesome and unwholesome states of mind.

<sup>471</sup> Free of moral impurities.

<sup>472</sup> Stainless.

<sup>473</sup> Of calm mind.

<sup>474</sup> Free of defilements — in whom there is not the agitation of defilements.

<sup>475</sup> *Samsāra*.

ignorance,<sup>476</sup> and the fourfold flood,<sup>477</sup> has reached the other shore. Such a one practices both calm abiding and insight meditation, is free from craving and doubt, clings to nothing, and remains in perfect peace.

*Yo imaṃ paḷipathaṃ duggaṃ, saṃsāraṃ moham accagā;  
Tiṇṇo pāragato jhāyī, anejo akathaṃkathī;  
Anupādāya nibbuto, tam ahaṃ brūmi brāhmaṇaṃ.*

415. That one I call a *brāhmaṇa* who, in this world, has given up attachment to sense pleasures and who, having left the life of a householder, has become a *Bhikkhu*. Such a one has eradicated sense desires and has come to the end of existence.

*Yo 'dha kāme pahantvāna, anāgāro paribbaje;  
Kāmaḥavaparikkhīṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

416. That one I call a *brāhmaṇa* who, in this world, has given up craving and who, having left the life of a householder, has become a *Bhikkhu*. Such a one has eradicated craving and has come to the end of existence.

*Yo 'dha taṇhaṃ pahatvāna, anāgāro paribbaje;  
Taṇhābhavaparikkhīṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

417. That one I call a *brāhmaṇa* who has given up attachment to the sense pleasures of human life, who has transcended attachment to the sense pleasures of celestial life, and who is completely free from attachment.

*Hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;  
Sabbayogavisamīyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

418. That one I call a *brāhmaṇa* who no longer takes delight in sense pleasures but, rather, takes delight in solitude. Such a one has attained perfect peace, is free from moral defilements, has overcome the five aggregates of existence, and is diligent.

*Hitvā ratim ca aratim ca, sītibhūtaṃ nirūpadhim;  
Sabbalokābhibhuṃ vīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

419. That one I call a *brāhmaṇa* who knows the passing away and rebirth of beings, in every detail, who is detached, who is well-gone,<sup>478</sup> and who is enlightened.<sup>479</sup>

<sup>476</sup> “Ignorance” means not having realized the Four Noble Truths.

<sup>477</sup> *Ogha*, “flood” refers here to the *āsava*s, “cankers.” The four *āsava*s are: (1) the canker of sense desire (*kāmāsava*); (2) the canker of desiring eternal existence (*bhavāsava*); (3) the canker of wrong views (*diṭṭhāsava*); and (4) the canker of ignorance (*avijjāsava*).

<sup>478</sup> *Sugata*, gone to *nibbāna*.

<sup>479</sup> Due to understanding the Four Noble Truths.

*Cutiṃ yo vedi sattānaṃ, upapattiṃ ca sabbaso;  
Asattaṃ sugataṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

420. That one I call a *brāhmaṇa* whose destination no one can know. Such a one has eradicated moral defilements and is an *Arahat*.

*Yassa gatiṃ na jānanti, devā gandhabbamānusaḥ;  
Khīṇāsavaṃ arahantaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

421. That one I call a *brāhmaṇa* who does not cling to the aggregates of the past, future, and present and who is free from moral defilements and attachment.

*Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;  
Akiñcanaṃ anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

422. That one I call a *brāhmaṇa* who is fearless like a bull, who is noble and diligent, who strives for high moral virtues, who has conquered *Māra*, who is free from craving, who has been cleansed of moral defilements, and who knows the Four Noble Truths.

*Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvināṃ;  
Anejaṃ nahātakaṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.*

423. That one I call a *brāhmaṇa* who knows past existences, who sees both the celestial and the lower worlds, who has reached the end of rebirths, and who, with Path Insight, has become an *Arahat* — one who has accomplished all that had to be accomplished for the eradication of moral defilements.

*Pubbenivāsaṃ yo vedi, saggāpāyaṃ ca passati;  
Atha jātikkhayaṃ patto, abhiññāvosito muni;  
Sabbavositavosānaṃ, tam ahaṃ brūmi brāhmaṇaṃ. ■*

Brāhmaṇavaggo chabbīsatiso niṭṭhito.

