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**THE WORD OF THE DOCTRINE**

(Dhammapada)

translated

**by**

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# THE WORD OF THE DOCTRINE

## I. THE PAIRS (Yamaka)

1. Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox.

2. Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with a pure mind, from that happiness follows him, like a shadow not going away.

3. "He abused me, he struck me, he overcame me, he robbed me". Of those who wrap themselves up in it hatred is not quenched.

4. "He abused me, he struck me, he overcame me, he robbed me". Of those who do not wrap themselves up in it hatred is quenched.

5. For not by hatred are hatreds ever quenched here, but they are quenched by non-hatred. This is the ancient rule.

6. Others too do not know that we should restrain ourselves here, but those who have knowledge in this respect, thereby their quarrels cease.

7. Contemplating pleasant things, living uncontrolled in his senses, and not knowing moderation in eating, slack, lacking in energy, him indeed Mara overcomes, as the wind overcomes a weak tree.

8. Contemplating unpleasant things, living well controlled in his senses, and knowing moderation in eating, having faith, putting forth energy, him indeed Mara does not overcome, as the wind does not overcome a rocky mountain.

9. The impure person who will put on a yellow robe, without self-control and truth, he is not worthy of the yellow robe.

10. But whoever would be devoid of impurity, well concentrated in virtues, possessed of self-control and truth, he indeed is worthy of the yellow robe.

11. Those who think there is essence in non-essence, and see non-essence in essence, they do not attain the essence, having false thoughts as their realm.

12. But those who know essence as essence, and non-essence as non-essence, they attain the essence, having right thoughts as their realm.

13. Just as rain penetrates a badly thatched house, so passion penetrates an undeveloped mind.

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

15. Here he grieves, having passed away he grieves; the evil-doer grieves in both places. He grieves, he is tormented, seeing his own defiled action.

16. Here he rejoices, having passed away he rejoices; the one who has done merit rejoices in both places. He rejoices, he exults seeing the purity of his own action.

17. Here he suffers, having passed away he suffers; the evil-doer suffers in both places. He suffers, (thinking) "I have done evil"; he suffers all the more gone to a bad rebirth.

18. Here he delights, having passed away he delights; the one who has done merit rejoices in both places. He delights (thinking) "I have done merit"; he rejoices all the more gone to a good rebirth.

19. Although reciting a large number of scriptural texts, if being careless he does not act accordingly, like a cowherd counting the cows of others, he has no share in the ascetic's life.

20. Although reciting a small number of scriptural texts, if he acts righteously in accordance with the doctrine, abandoning passion and hatred and delusion, knowing rightly, with mind well released, not grasping in this world or the next, he has a share in the ascetic's life.

## **II.CAREFULNESS (Appamada)**

21. Carefulness is the place of the death-free; carelessness is the place of death. The careful do not die; the careless are as though (already) dead.

22. Learned men, knowing this especially in respect of carefulness, rejoice in carefulness, delighting in the realm of the noble ones.

23. Meditating, persevering, constantly making a firm effort, those 'wise ones attain nibbana, supreme rest from exertion.

24. Of one who exerts himself, is mindful, does pyre deeds, acts considerately, is restrained, lives according to the law. is careful, the fame increases.

25. By exertion, by carefulness, by restraint and self-control, a wise man would make an island, which a flood does not overwhelm.

26. Fools, stupid people, apply themselves to carelessness; but a wise man guards his carefulness as his best treasure.

.,27. You should not apply yourselves to carelessness, nor to acquaintance with delight in sensual pleasures. For being careful (and) meditating one obtains great happiness.

28. When the learned man thrusts away carelessness by carefulness, climbing on to the palace of knowledge, he gazes griefless on the grieving people. The wise man gazes down on fools as one standing on a mountain gazes down on those standing on the ground (below).

29. Careful among the careless, wide awake among those asleep, the wise man goes leaving (them) behind, as a swift horse leaves behind a weak horse.

30. By carefulness Maghava (Indra) went to supremacy among the gods. They praise carefulness. 'Carelessness is always blamed.

31. A bhikkhu who delights in carefulness, who sees danger in carelessness, goes about like a fire consuming his fetter, small or large.

32. A bhikkhu who delights in carefulness, who sees danger in carelessness, cannot fall away but is indeed near to nibbana.

### **III. THOUGHT (Citta)**

33. The wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to restrain, just as a fletcher makes an arrow straight.

34. Like a fish taken from its watery home and thrown on the ground, this thought quivers all over in order to escape the dominion of Mara.

35. Good is the taming of thought which is hard to grasp, light, alighting where it will. Tamed thought is the bringer of happiness.

36. A wise man should guard his thought, which is difficult to see,

extremely subtle, alighting where it will. Guarded thought is the bringer of happiness.

37. Those who will restrain their thought, which travels far, alone, incorporeal, lying in the cave (of the heart), will be freed from Mara's fetter.

38. The wisdom of one-whose thought is unsteady, who does not know the true doctrine, whose serenity of mind is troubled, is not perfected.

39. There is no fear for one whose thought is untroubled (by faults), whose thought is unagitated, who is freed from good and evil, who is awake.

40. Knowing that this body is (fragile) like ajar, making this thought (firm) like a city, one should fight Mara with the weapon of wisdom, and one should guard what has been conquered; one should take no rest.

41. Before long, alas, this body will lie on the earth, rejected, without consciousness, like a useless log of wood.

42. Whatever an enemy may do to an enemy or, again, whatever a hater may do to a hater, a wrongly directed mind would do worse than that to him.

43. A mother or father or any other relative would not do that (good); a rightly directed mind would do better than that to him.

#### **IV. FLOWERS (Puppha)**

44. Who will conquer this earth and this world of Yama with its gods ? Who will gather the well-taught word of the doctrine, as a skillful man gathers a flower ?

45. The learner will conquer the earth and this world of Yama with its gods. The learner will gather the well-taught word of the doctrine, as a skillful man gathers a flower.

46. Knowing that this body is like foam, knowing that it has the nature of a mirage, cutting off the flowery blossoms of Mara, one should go where the king of death cannot see him.

47. Death carries away a man even as he is gathering flowers, while his mind is distracted, just as a great flood carries away a sleeping village.

48. Death overpowers a man even as he is gathering flowers, while his mind is distracted, not having had his fill of sensual pleasures.

49. As a bee takes nectar and goes away without hurting the colour or the smell of a flower, so should a sage wander in a village.

50. One should not have regard for the bad deeds of others, nor the things done and left undone by others, but only for the things done and left undone by oneself.

51. Like a beautiful flower, full of colour but without scent, so is a well-spoken utterance fruitless for one who does not act.

52. Like a beautiful flower, full of colour and scent, so is a well-spoken utterance fruitful for one who acts.

53. Just as one might make many kinds of garlands from a heap of flowers, even so much good should be done by one born and mortal.

54. The smell of flowers does not go against the wind, nor (the smell of) jasmine nor incense nor sandalwood, but the smell of the good does go against the wind. A good man perfumes all directions.

55. Sandalwood or incense, lotus or jasmine, among these kinds of perfume, the perfume of virtue is supreme.

56. Of limited extent is this perfume, which is (of) incense and sandalwood; but the perfume of virtuous men blows among the gods as best,

57. Of those who are possessed of virtue, live without carelessness, and are freed by proper knowledge, Mara does not find the way.

58. Just as on a heap of rubbish thrown on the high road, a lotus might grow there with sweet smell, delighting the mind,

59. similarly, among common people who are blind and like rubbish, the disciple of the fully awakened one shines forth by reason of his wisdom.

## **V. THE FOOL (Bala)**

60. Long is the night for one who is awake. Long is a yojana for one who is weary. Long is journeying-on for fools who do not know

the true doctrine.

61. If when wandering one does not meet one's better or one's equal, one should certainly make a solitary journey. There is no companionship with fools.

62. (Thinking) "I have sons, I have wealth, the fool is tormented. He has indeed no self of his own, how much less sons? How much less wealth?"

63. Whatever fool realises his folly, he is on that account a learned man indeed. But a fool thinking he is learned, he indeed is called "fool".

64. Even if a fool associates with a learned man all his life, he does not know the doctrine, just as a spoon does not know the taste of soup.

65. If a wise man associates with a learned man even for a moment, he quickly knows the doctrine, just as the tongue knows the taste of soup.

66. Stupid fools wander about with a self which is like an enemy, doing evil action which has bitter fruit.

67. That deed when done is not good which one regrets when one has done it, the result of which one experiences weeping with tearful face.

68. But that deed when done is good which one does not regret when one has done it, the result of which one experiences pleased and happy.

69. A fool thinks it is like honey, as long as evil does not mature. But when evil matures, then the fool goes to misery.

70. A fool might eat his food month by month with the tip of kusa grass; he is not worth one sixteenth part of those who have perfected the doctrine.

71. For an evil deed when done does not curdle the same day, as milk does. Burning like fire covered in ashes, it follows the fool.

72. A reputation for skill arises for a fool merely to his disadvantage; it destroys the fool's good share (of merit), splitting his head.

73. He might wish for respect from bad people, and pre-eminence among bhikkhus, and authority in dwelling places, and honours among the families of others.

74. "Let both householders and wanderers know that this was done by me. Let them be under my control alone in anything

concerning what is to be done and not done.” Such is the fool’s thought. His desire and his pride increase.

75. There is one means for getting gain, another means for going to nibbana. Thus having learned this, let the bhikkhu, the follower of the Buddha, not rejoice in honour. Let him practice seclusion.

## **VI. THE LEARNED MAN (Pandita)**

76. If one should see one who sees faults and speaks rebukingly, wise, one should follow such a learned man as one would the reporter of treasures. For one following such a one it becomes better, not worse.

77. He would advise, he would admonish, he would restrain from the impure. He becomes beloved of the good; he becomes unbeloved of the bad.

78. One should not associate with evil friends; one should not associate with the lowest of men. One should associate with good friends; one should associate with the best of men.

79. He who drinks of the doctrine sleeps happily, with a clear mind. The learned man always rejoices in the doctrine taught by the noble ones.

80. Truly canal-makers lead water; fletchers bend the arrow (straight); carpenters bend wood; learned men tame the self.

81. As a solid rock is not moved by the wind, so learned men are not 'moved amid praise and blame.

82. Just as a deep pool is calm and clear, so, hearing the teachings, learned men are calm.

83. Good men indeed go everywhere. The good do not boast from desire for sensual pleasures. Touched by happiness or misery, learned men do not show variation.

84. Who neither for his own sake nor for the sake of another would wish for a son, or wealth, or a kingdom, nor would wish prosperity for himself by unlawful means, he would be virtuous, wise and lawful.

85. Few are those persons among men who go to the far shore. But those other people only run along the bank.

86. But those people, who, when the doctrine has been properly preached, follow the doctrine, will go to the far shore. The dominion of death is very hard to cross over.

87. Leaving the black (= bad) characteristics, a learned man should develop the bright (= good) (characteristics), coming from his home to the homeless state, in seclusion where it is hard to find enjoyment.

88. There he should seek enjoyment, leaving sensual pleasures, having nothing. The learned man should cleanse himself from all defilements of the mind.

89. Of whom the mind is properly developed in the elements of enlightenment, who delight in the abandonment of attachment without clinging, they with taints extinguished, full of brightness, have gained nibbana in the world.

## **VII. The Arahant (Arahantavagga)**

90. For one who has completed his journey, is without sorrow, is freed in every way, has left behind every fetter, there is no suffering.

91. The mindful exert themselves. They do not delight in a house. Like geese leaving a pool, they leave their various homes.

92. Of whom there is no accumulation, who have knowledge of (and have renounced) food, whose realm is empty and unconditioned release, their going is hard to follow, like that of birds in the sky.

93. Whose taints are destroyed, and who is not dependent upon food, whose realm is empty and unconditioned release, his track is hard to follow, like that of birds in the sky.

94. Whose senses have gone to rest, like horses well tamed by a charioteer, who has abandoned pride and has no taints, him, being of such a kind, even the gods envy.

95. Like the earth he is not hostile, he is like a locking post, venerable, with good vows, like a pool without mud. For one of such a kind there is no journeying on.

96. Of him properly released by knowledge, calm, of such a kind, the mind is calm, the voice is calm and also the deed.

97. The man who is without desire (without faith), knows the uncreated (is ungrateful), cuts off rebirth (is a housebreaker), who has got rid of occasions (for quarrels or rebirth) (has destroyed his opportunity), has abandoned desire (is an eater of vomit, i.e. what has been abandoned by others), is the best person (is one of extreme audacity).

98. Whether in a village or in a forest, whether on low land or on high ground, wherever arahants live, that is a delightful place.

99. Forests are delightful. Where ordinary people do not delight, those devoid of passion will delight. They do not seek sensual pleasures.

## **VIII. THOUSANDS (Sahassa)**

100. If there were a thousand utterances made up of meaningless words, better is one word of meaning, which hearing one becomes calm.

SOI. If there were a thousand verses made up of meaningless words, better is one word of a verse, which hearing one becomes calm.

102. And if anyone were to speak one hundred verses made up of meaningless words, better is one word of the doctrine, which hearing one becomes calm.

103. If a man were to conquer in battle a thousand times a thousand men, but conquer one, himself, he indeed is the best conqueror in battle.

104. The self as a conquest is indeed better than these other people (as a conquest) for a man who has tamed himself, who constantly wanders self-controlled.

105. Not a god nor a gandhabba, nor Mara with Brahma, could make conquest into defeat for a person of such a kind.

106. If anyone were to sacrifice with a thousand month by month for a hundred years, but were to honour even for a moment

someone with developed self— that very homage would be better than sacrificing for a hundred years.

107. And if arty person were to attend the fire for a hundred years in the forest, but were to honour even for a moment someone with developed self — that very homage would be better than sacrificing for a hundred years.

108. If a man were to sacrifice in this world any sacrifice or offering for a year, looking for merit, all that does not come to a quarter (of the better offering). Respectful salutation to the righteous is a belter thing.

109. To him who practices respectful salutation, constantly respecting his elders, four things increase: — age, beauty, happiness, strength.

110. And if anyone were to live for one hundred years, wicked and unconcentrated, living for one day would be better for him being virtuous and meditating.

111. And if anyone were to live for one hundred years, ignorant and unconcentrated, living for one day would be better for him having knowledge and meditating.

112. And if anyone were to live for one hundred years, lazy and lacking in energy, living for one day would be better for him strenuously putting forth energy.

113. And if anyone were to live one hundred years, not seeing arising and passing away, living for one day would be better for him seeing arising and passing away.

114. And if anyone were to live for one hundred years, not seeing the place which is death-free, living for one day would be better for him seeing the place which is death-free.

115. And if anyone were to live one hundred years, not seeing the highest doctrine, living for one day would better for him seeing the highest doctrine.

## **IX. EVIL (Papa)**

116. One should make haste in doing good; one should restrain one's thought from evil. For of one performing merit slowly the mind delights in evil.

1 17. If a man were to do evil, he should not do it again and again. He should not set his heart on it. The accumulation of misery is sorrowful.

118. If a man were to do good, he should do it again and again. He should set his heart on it. The accumulation of good is happy.

119. Even an evil person sees good as long as his evil does not mature. But when his evil matures the evil person sees evil.

120. Even a good person sees evil as long as his good does not mature. But when his good matures the good person sees good.

121. One should not think little of evil, thinking "That will not come to me". Even a waterpot is filled by the falling of drops of water. A foolish man is filled with evil, even practising it little by little.

1-22. One should not think little of merit, thinking "That will not come to-me". Even a waterpot is filled by the falling of drops of water. A wise man is filled with merit, even practising it little by little.

123. As a merchant with a small caravan and much wealth would avoid a dangerous road, as one desirous of life would avoid poison, so one should avoid evils.

124. If there were no wound on one's hand, one could pick up poison with one's hand. Poison does not enter one who has no wound. There is no evil for one who does not do (evil).

125. Whoever does harm to an innocent man, a pure man who is without blemish, evil comes back to that very fool like fine dust thrown against the wind.

126. Some are reborn in a (human) womb; evil doers are reborn in hell; those with a good rebirth go to heaven; those without taints gain nibbana.

127. Not in the sky, not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing one might escape ones evil deed.

128. Not in the sky. not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing death would not overcome one.

## **X. VIOLENCE (Dantja)**

129. All tremble at violence; all fear death. Comparing (others) with oneself, one should not kill or cause to kill.

130. All tremble at violence; to all life is dear. Comparing (others)

with oneself, one should not kill or cause to kill.

131. Whoever injures with violence creatures desiring happiness, seeking his own happiness he does not gain happiness when he has passed away.

132. Whoever does not injure with violence creatures desiring happiness, seeking his own happiness he gains happiness when he has passed away.

133. Do not say anything harsh to anyone. Those spoken to would answer you back. For arrogant talk is painful. Retaliation(s) would assail you,

134. If you do not make yourself utter a sound, like a broken gong, you have attained nibbana. Arrogance is not found in you.

135. Just as a cowherd with a stick drives the cows to pasture, so old age and death bring the life of creatures to an end.

136. But a fool doing evil deeds does not know (this). The stupid man is burned by his own deeds, like one burned by fire.

137. Whoever does harm with violence to non-violent innocent people, goes very soon indeed to one of the ten states:

138. He may arrive at harsh suffering, loss, or breaking of the body, or severe illness, or anxiety of mind,

139. or trouble from the king, or a dreadful accusation, or the loss of relatives, or the destruction of wealth.

140. or purifying fire burns down his houses. After the break-up of the body, the fool is reborn in hell.

141. Not nakedness, nor matted hair, nor mud, nor fasting, nor lying on the ground, nor dust and dirt, nor exertion in a squatting position purify a mortal who has not passed beyond doubt.

142. If although adorned (with fine clothes) he practices equanimity, is calm, controlled, restrained, living the holy life, having

laid aside violence with regard to all living creatures, he is a brahman, an ascetic, a bhikkhu.

143A. Is a man restrained by modesty found anywhere in the world, who thinks little of censure, as a well-bred horse thinks little of the whip?

143B. Like a well-bred horse touched by the whip, be eager and swift.

144. By faith, and by virtuous conduct and by energy, by concentration, and by discernment of the doctrine, endowed with knowledge and good conduct mindful, you will abandon this not insignificant suffering.

145. Truly canal-makers lead water; fletchers bend the arrow (straight); carpenters bend wood; men of good vows tame the self.

## **XI. OLD AGE (Jara)**

146. What is this laughter, why is there joy when (the world) is constantly burning ? When bound by darkness do you not seek a lamp ?

147. See the painted image, a heap of sores, a compounded body, diseased, with many (bad) thoughts, of which there is no permanent stability.

148. This body is worn out, a nest of diseases and very frail. This heap of corruption will break to pieces, for life has death as its end.

149. What delight is there seeing these white bones, which are scattered like gourds in autumn ?

150. A city is made of bones, with a plaster of flesh and blood, wherein old age and death and pride and hypocrisy are deposited

151. The decorated chariots of kings grow old indeed, and the body too comes to old age; but the doctrine of the good does not come to old age. The good indeed teach it to the good.

b52. This man of little learning grows old like an ox. His flesh increases; his knowledge does not increase.

153. I have run through the journeying-on of numerous births, without respite, seeking the house-maker; birth again and again is painful.

154. O house-maker, you are seen. You will not make the house again. All these rafters are broken, the house-ridge is destroyed. The mind, set on the destruction (of material things), has attained the termination of the cravings.

155. Those who have not lived the holy life, who have not acquired wealth in youth, pine away like old herons in a lake without fish.

156. Those who have not lived the holy life, who have not acquired wealth in youth, lie like (arrows) scattered from a bow, sighing after things of the past.

## **XII. THE SELF (Atta)**

157. If one knew his self to be dear, one would guard it well. A learned man would stay awake for one of the three watches.

158. One should first establish oneself in what is proper, then one should advise another. (Doing this) a learned man would not be defiled.

159. If a man should so do to himself as he advises another, then well tamed indeed he would tame, for the self they say is hard to tame.

160. The self indeed is the lord of self; who else indeed could be lord ? By the self indeed, when well tamed, one obtains a lord who is hard to obtain.

161. By the self alone is evil done; it is born of self, has its origin in self. It crushes the stupid one as diamond crushes a jewel made of stone.

162. He whose excessive bad conduct is spread out (over him), like a maliva creeper spread out over a sal tree, does to himself just as his enemy wishes to do to him.

163. Evil deeds, and those harmful to oneself, are easily done. What indeed is both beneficial and good, that indeed is very difficult to do.

164. The foolish man who, following a wrong view, scoffs at the teaching of the arahants, the noble ones who live in accordance with the law, bears fruit to his own destruction, like the fruits of the bamboo.

165. By the self alone is evil done; by the self is one defiled. By the self is evil not done; by the self alone is one purified. Purity and impurity concern the individual. One man may not purify another.

166. One should never give up one's own interests for another's interests, even if great. Knowing one's own interests, one should be intent upon one's own interests.

### **XIII.THE WORLD. (Loka)**

167. One should not follow an inferior practice. One should not dwell with carelessness. One should not follow a wrong view. One should not be worldly.

168. One should exert oneself; one should not be careless. One should practice the doctrine well. He who practices the doctrine sleeps happily in this world and the next

169. One should practice the doctrine well; one should not practice it badly. He who practices the doctrine sleeps happily in this world and the next

170. One should see it as a bubble; one should see it as a mirage. The king of death does not see one regarding the world in this way.

171. Come, see this world like a king's painted chariot Where fools sink down, there is no attachment for those who know.

172. But whoever formerly being careless afterwards is not careless, he illuminates this world like the moon freed from a cloud.

173. Whose evil deed when done is covered up by a good one, he illuminates this world like the moon released from a cloud.

174. This world has become blind; few see here. A few go to heaven like a bird released from a net

175. The geese go on the path of the sun. They go through the sky by their supernormal power. The wise go forth from the world, having conquered Mara and his army.

176. There is no evil which cannot be done by a creature who has transgressed the unique law, speaks falsely, has abandoned the other world.

177. The miserly ones certainly do not go to the world of the gods. Fools indeed do not praise giving. But a wise man, rejoicing in giving, for that very reason is happy in the next world.

178. The fruit of the attainment of the stream is better than sole

sovereignty on earth, or going to heaven, (or) lordship over the whole world.

#### **XIV. Awakened (Buddhavagga)**

179. Whose conquest is not lost, whose conquest does not-go anywhere in the world, him awakened, with endless realm, leaving no track, by what track will you lead him ?

180. Of whom there is no attachment with a net (or) craving to lead him anywhere, him awakened, with endless realm, leaving no track, by what track will you lead him ?

181. Even the gods envy those awakened and mindful ones who are intent on meditation, wise, delighting in the peace of the absence of desire.

182. It is difficult to obtain birth as a man; difficult is the life of mortals; difficult is the hearing of the true doctrine; difficult is the arising of the awakened ones.

183. The avoidance of all evil; the undertaking of good; the cleansing of one's mind; this is the teaching of the awakened ones.

184. Patience (and) forbearance are the highest austerity. The awakened ones say nibbana is the highest. One is certainly not a wanderer if one injures others; one is not an ascetic if one harms another.

185. Not abusing, not injuring, and restraint under the rules of discipline, and knowing moderation in eating, and secluded lodgings, and exertion in respect of higher thought, this is the teaching of the awakened ones.

186. No satisfaction is found in respect of sensual pleasures (even) by a rain of gold pieces. Knowing that sensual pleasures are of little -taste and painful, the learned one

187. obtains no delight, even in the sensual pleasures of the gods. The follower of the fully awakened one delights in the destruction of craving.

188. Men who are terrified by danger go to many a refuge, to mountains, and woods, to parks, trees and shrines.

189. That indeed is not a secure refuge, that is not the best refuge. Having come to that refuge one is not released from all suffering.

190. But if any one goes to the Buddha, the Doctrine and the

Order as a refuge, he perceives with proper knowledge the four noble truths:

191. Suffering, the arising of suffering, and the overcoming of suffering, and the noble eight-fold path leading to the cessation of suffering.

192. That indeed is a secure refuge, that is the best refuge. Having come to that refuge one is released from all suffering.

193. A noble (thoroughbred) man is hard to find. He is not born everywhere. That family in which that wise one is born prospers happily.

194. Happy is the arising of awakened ones; happy is the teaching of the good doctrine; happy is unity in the Order; happy is the austerity of those who are united.

195. Of one honouring those who deserve honour, awakened ones or their followers, those who have gone beyond the diversified world, those who have passed beyond grief and affliction,

196. of one honouring them, of such a kind, who have gained nibbana, having fear of nothing, it is not possible for this merit — so great— to be measured by anyone.

## **XV. HAPPINESS (Sukha)**

197. We live very happily indeed without hate among those who hate; among men who hate we dwell without hate.

198. We live very happily indeed without disease among those who are diseased; among men who are diseased we dwell without disease.

199. We live, very happily indeed without care among those who are full of care; among men who are full of care we dwell without care.

200. We live very happily indeed, for whom there is nothing. Feeding on joy we shall be like Abhassara gods.

201. Being victorious one produces enmity. The conquered one sleeps unhappily. The one at peace, giving up victory and defeat, sleeps happily.

202. There is no fire like passion; there is no ill like hatred; there is no suffering like the constituents of personality; there is no happiness greater than peace.

203. Greed is the worst of diseases; conditioned things are the

worst sorrow; (for one) knowing this as it really is, nibbana is the best happiness.

204. Health is the best possession; contentment is the best wealth; confidence is the best relative; nibbana is the best happiness.

205. Having drunk the flavour of seclusion, and the flavour of peace, one becomes free from distress and free from evil, drinking the flavour of joy in the doctrine.

206. Sight of the noble ones is good; living with (them) is always happiness; because of not seeing fools one would constantly be happy.

207. For he who consorts with fools suffers for a long time. Associating with fools is grievous, like associating always with an enemy. But a wise man is good to associate with, like meeting with relatives.

208. Firm, and wise, and learned, much enduring, dutiful, noble, him, such a one, a good man, wise, one should follow as the moon follows the path of the constellations.

## **XVI. PLEASANT (Piya)**

209. Joining oneself to distraction, not joining oneself to concentration, abandoning one's goal and seizing what is pleasant, one envies the one who applies himself to the goal.

210. Do not at any time associate with pleasant, (or) unpleasant things. Not seeing pleasant things is painful, and also seeing unpleasant things.

211. Therefore one should not treat anything as pleasant; for the loss of the pleasant is evil. There are no bonds for those for whom there is neither pleasant nor unpleasant

212. From what is pleasant comes grief, from what is pleasant comes fear. For one who is freed from what is pleasant there is no grief, much less fear.

213. From love comes grief, from love comes fear. For one who is freed from love there is no grief, much less fear.

214. From delight comes grief, from delight comes fear. For one who is freed from delight there is no grief, much less fear.

215. From sensual pleasure comes grief, from sensual pleasure comes fear. For one who is freed from sensual pleasure there is no

grief, much less fear.

216. From craving comes grief, from craving comes fear. For one who is freed from craving there is no grief, much less fear.

217. One who has virtue and insight, is righteous, speaking the truth, doing his own tasks, him people hold dear.

218. One should have a desire for the undefined, and be suffused with mind, and have one's thought not tied to sensual pleasures. (Such a one) is called an Up-streamer.

219. A man who has been abroad for a long time, (and) has come back to safety from afar, him kinsmen, friends and companions welcome when he has come back.

220. In the same way his merits also receive one who has performed merits, gone from this world to the next world, as kinsmen receive a dear one who has come back.

## **XVII. ANGER (Kodha)**

221. One should abandon anger; one should give up pride; one should pass beyond every attachment. Sufferings do not befall one who is not attached to name-and-form, possessing nothing.

222. One who indeed could control his anger when it arises, like a chariot gone astray, him I call a charioteer. The other people are merely rein-holders.

223. One should conquer anger by non-anger; one should conquer bad by good; one should conquer miserliness by giving, and one speaking falsehood by truth.

224. One should speak what is pleasant; one should not be angry, if asked one should give, even if there is only a little. By these three means one would go to the presence of the gods.

225. Sages who do no harm, constantly restrained in body, they go to the unshakable place, where having gone they do not grieve.

226. Of those who are always awake, learning by day and night, intent upon nibbana, the taints disappear.

227. This is an old thing, Atula, this is not of today only. They blame one sitting silent; they blame one speaking much; they even blame one speaking little. There is no one unblamed in the world.

228. There was not, and there will not be, and there is not now, a man who is wholly blamed, or wholly praised.

229. But the one whom the wise praise, having observed

carefully day by day, as being faultless in conduct, intelligent, concentrated on wisdom and virtue,

230. like a ring of gold, who ought to blame him ? Even the gods praise him. He is praised even by Brahma.

231. One should beware of bodily anger; one should be restrained in body. Having abandoned misconduct of body, one should practice good conduct with the body.

232. One should beware of anger in one's speech; one should be restrained in speech. Having abandoned misconduct of speech, one should practice good conduct with speech.

233. One should beware of anger in one's mind; one should be restrained in mind. Having abandoned misconduct of mind, one should practice good conduct with the mind.

234. The wise are restrained in body/and restrained in speech, the wise are restrained in mind. They indeed are well restrained.

## **XVIII. IMPURITY (Mala)**

235. You are now like a yellow leaf, and Yama's men too stand near you. You stand at the beginning of an undertaking, and you do not even have provisions for the journey.

236. Make an island for yourself, strive quickly, be learned. With impurity blown away, without blemish, you will go to the heavenly land of the noble ones.

237. You are now advanced in age indeed. You have come to the presence of Yama. There is not even a stopping place for you in between, and you do not even have provisions for the journey.

238. Make an island for yourself, strive quickly, be learned. With impurity blown away, without blemish, you will not come again to birth and old age.

239. A wise man would blow away his own impurity, gradually, little by little, at every opportunity, as a smith blows away the impurity of silver.

240. Just as the impurity arising from iron, rising from it eats that very thing, in the same way his own deeds lead one excessively devoted to ascetic practices to a bad rebirth.

241. Prayers have non-recitation as their impurity; families have lack of exertion as their impurity; idleness is the impurity of (physical)

appearance; carelessness is the impurity of one who guards.

242. Bad conduct is the impurity of a woman; miserliness is the impurity of one giving; evil characteristics are impurities indeed in this world and the next.

243. There is a greater impurity than this impurity. Ignorance is the greatest impurity. Giving up this impurity, be free from impurities, o bhikkhus.

244. Life is easy to live for a shameless person, a crow-like hero, importunate, a boaster, arrogant, brash.

245. But it is difficult to live for a modest person, constantly seeking the pure, unattached, not arrogant, living a pure life, discerning.

246. Whoever destroys a living creature, and speaks untruth, takes what is not given in the world, and goes to another's wife,

247. and whatever man applies himself to drinking liquor and intoxicants, that person digs up his own root here in this very world.

248. Thus know, o man, that evil characteristics are uncontrolled. May lust and the unlawful not deliver you over to misery for a long time.

249. Men give indeed according to their faith and according to their inclination. In this matter one who is upset about the food and drink (given) to others does not attain concentration by day or by night

250. But he for whom this (upset state) is cut out, removed root and all, destroyed, he indeed attains concentration by day and by night.

251. There is no fire like passion; there is no seizer like hatred; there is no net like delusion; there is no river like craving.

252. The fault of others is easily seen, but one's own is hard to see. One winnows the faults of others indeed like chaff, but hides one's own as a crafty gambler hides a bad throw.

253. Of one who sees the faults of others, who is constantly censorious, the taints increase. He is far from the destruction of the taints.

254. But there is no footprint in the dry; there is no ascetic outside (our Order); ordinary people rejoice in the diversified world; tathagatas are free from the diversified world.

255. But there is no footprint in the sky; there is no ascetic outside (our Order); eternal conditioned things do not exist; there is

no agitation in the awakened ones.

## **XIX. THE RIGHTEOUS (Dhammattha)**

256. One who would conduct a case hastily is not thereby righteous. But the learned one, who having determined both what is the case and what is not the case,

257. conducts others without hastiness, with righteousness and impartiality, protected by the law and wise, is called righteous.

258. A man is not learned because he talks much. One who is secure, without hate, without fear is called learned.

259. A man is not an expert in the doctrine simply because he talks much. But he who having heard even a little doctrine practices it with his body, he indeed is an expert in the doctrine who is not careless about the doctrine.

260. He is not an elder simply because his head is grey. He has reached a ripe old age, he is called "old in vain".

261. In whom there is truth and righteousness, non-killing, self-restraint, taming, he indeed free from impurity and firm is called an elder.

262. Not by mere talk or beauty of complexion does a man who is envious, stingy and crafty become good.

263. He for whom this is cut out, removed root and all, destroyed, he, free from fault, wise, is called good.

264. Not by tonsure does one who is without vows and who speaks untruth become an ascetic. How can one who is full of desire and greed become an ascetic ?

265. But he who quietens evils, small or large, in every way, because of the quieting of evils, is called an ascetic.

266. One is not a bhikkhu simply because one begs others for alms: having adopted the domestic way of life, thereby one is not a bhikkhu.

267. But whoever has put aside merit and evil, a liver of the holy life, wanders the world carefully, he indeed is called a bhikkhu.

268. Not by silence does a foolish, ignorant person become a sage. But whatever learned man, holding a balance, as it were, and taking the better choice,

269. avoids evils, he is a sage. Thereby he is a sage. Whoever knows both in the world, he is called a sage for that reason.

270. One is not noble because one injures living creatures.

Because of the non-injury of all living creatures, one is called noble.

271. Not merely by virtuous conduct and vows nor, again, by much learning, nor by the attainment of meditation, nor by sleeping in seclusion,

272. do I attain the happiness of the absence of desire, not attained by worldlings. Nor has a bhikkhu obtained confidence, as long as he has not attained the destruction of the taints.

## **XX. THE PATH (Magga)**

273. Of paths the eight-fold is best; of truths the four sayings; of states freedom from passion; of two-footed ones the one with eyes.

274. Only that one is the path; there is none other for the purification of insight. Enter on this one. This causes confusion for Mara.

275. Entering on this one you will put an end to suffering. This path was preached to you by me, knowing the destruction of the dart.

276. You must show energy. The tathagatas are (only) teachers. Those who have entered (on the path); meditative, will be released from Mara's fetter.

277. "All conditioned things are impermanent". When one-sees this by wisdom, then one is wearied of suffering. This is the path to purity.

278. "All conditioned things are suffering". When one sees this by wisdom, then one is wearied of suffering. This is the path to purity.

279. "All phenomena are non-self". When one sees this by wisdom, then one is wearied of suffering. This is the path to purity.

280. He who does not exert himself at the time of exertion, who (though) young and strong has come to sloth, whose thoughts and mind are depressed, indolent, that lazy one does not find the road by wisdom.

281. Guarding one's speech, well restrained in mind and body, one should not do evil. Purifying these three paths of action, one would attain the path taught by the sages.

282. Truly from meditation arises wisdom; from non-meditation the loss of wisdom. Knowing this two-fold path to existence and nonexistence, one should so conduct oneself that one's wisdom

increases.

283. Cut down the forest (desire), not the tree; danger comes from the forest (desire). Having cut down forest and desire, be without desire, o bhikkhus.

284. For as long as the desire, even small, of a man for women is not cut off, so long has he a mind attached indeed, like a suckling calf to its mother.

285. Cut out the love of self, as you would an autumn lily by the hand Promote the path to peace, the nibbana taught by the well-farer.

286. "Here I shall dwell for the rainy season, here I shall dwell in winter and summer". So thinks the fool; he does not know the obstacle.

287. As a great flood carries off a sleeping village, death carries off that man who is intoxicated by sons and cattle, whose mind is distracted

288. Children are not a protection, nor a father, nor even relatives. For one who is overcome by the end-maker there is no protection among kinsmen.

289. Knowing this fact, a learned man, restrained by virtuous conduct, would very quickly clear the path leading to nibbana

## **XXI. Miscellaneous**

290. If by the abandonment of happiness coming from material things one might see abundant happiness, a wise man would abandon happiness coming from material things, seeing abundant happiness.

291. Whoever desires his own happiness by inflicting suffering on others, he, joined in close association with hatred, is not freed from hatred.

292. For what is to be done is thrown away: but what is not to be done is done. Of those who are unseemly and careless the taints increase.

293. But those whose mindfulness of the body is constantly fully undertaken, they do not practice what is not to be done, persevering at what is to be done. Of those who are mindful and knowing the taints come to an end.

294. Having killed mother and father, and two khattiya kings,

having killed a nation together with the attendants, a brahman goes scatheless.

295. Having killed mother and father, and two learned kings, having killed a tiger among men as the fifth, a brahman goes scatheless.

296. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Buddha.

297. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Doctrine.

298. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the Order.

299. The followers of Gotama are always well awakened, in whom day and night there is constantly mindfulness of the body.

300. The followers of Golama are always well awakened: whose minds day and night delight in non-harming.

301. The followers of Gotama are always well awakened: whose minds day and night delight in mental exercise.

302. It is hard to go forth; it is hard to be delighted; houses are hard to live in. and miserable; living with those who are different is difficult; a traveller is beset with misery. Therefore, one should not be a traveller and one would not be beset with misery.

303. Whatever region one with faith, endowed with virtue, possessing fame and prosperity visits, there he is honoured.

304. Good men shine from afar, like the Himalaya. Bad men are not seen here, like arrows shot at night.

305. Sitting alone, sleeping alone, wandering alone unwearied, alone taming the self, one would be delighted in the forest.

## **XXII. HELL (Niraya)**

306. One who speaks of things that never were goes to hell; or the one who having done something says he did not do it (goes too): both of these, when passed away, become the same — men with contemptible deeds in the next world.

307. There are many with saffron around the neck, of evil nature, unrestrained. Being evil, because of their evil deeds they are reborn in hell.

308. It is better that an iron ball heated like flames of fire be eaten

than that an immoral unrestrained man should eat the country's alms food.

309. A careless man who courts another's wife gains four things: acquisition of demerit, an uncomfortable bed, third blame and fourth hell.

310. Acquisition of demerit and an evil state of rebirth, and a brief delight for the frightened man with the frightened woman, and the king imposes a heavy punishment. Therefore, a man should not court another's wife.

311. Just as kusa grass wrongly grasped cuts the hand, the ascetic's life wrongly practiced drags one to hell.

312. Whatever action is slack, and whatever vow is defiled, (whatever) holy living is vile, that is not very fruitful.

313. If there is something to be done one should do it; one should make an effort firmly. For a slack wanderer scatters himself with dust all the more.

314. A bad deed is better undone; afterwards one repents of a bad deed. But a good deed is better when done, which one does not repent having done.

315. Just as a border city is protected inside and out, so protect yourselves. Do not let the moment pass you by, for those who have been passed by the moment grieve when they are consigned to hell.

316. They are ashamed of what is not shameful; not ashamed of what is shameful. Because of taking up wrong views, beings go to a bad state of rebirth.

317. Seeing danger where there is no danger, and not seeing danger where there is danger, because of taking up wrong view's, beings go to a bad state of rebirth.

318. Thinking there is a fault where there is no fault, and not seeing a fault where there is a fault, because of taking up wrong views, beings go to a bad state of rebirth.

319. But knowing fault as fault, and non-fault as non-fault, because of taking up right views, beings go to a good state of rebirth.

### **XXIII. THE ELEPHANT (Naga)**

320. I shall endure abuse as a great elephant in battle endures arrows shot from the bow. Ill-natured indeed are the majority of people.

321. They lead a tamed one to war, the king mounts a tamed

one. The tamed one, who endures abuse, is the best among men.

322. Excellent are mules when tamed and Sindh thoroughbreds and great bull great elephants: better than these is a tamed self.

323. For not by these vehicles would a man go to the region where there is no rebirth, as by means of a well-tamed self. The tamed one goes by means of a tamed (vehicle).

324. The bull elephant called Dhanapalaka is hard to-control when he is oozing with rut. When tied up the bull elephant does not eat a mouthful of food, (but) remembers the great elephant forest.

325. When he is lazy and a glutton, a sleeper who rolls as he lies, like a great hog fed on grain, the fool comes to the womb again and again.

326. Formerly this mind wandered where it wished, where it liked, as it pleased. Today I shall control it properly, as a hook-holder controls an elephant in rut

327. Be rejoicing in carefulness; protect your own mind; save yourselves from the difficult way like a bull elephant sunk-in mud.

328. If one finds a zealous companion, a co-wanderer, a good-liver, wise, overcoming all dangers one should wander with him, happy (and) mindful.

329. If one does not find a zealous companion, a co-wanderer, a good-liver, wise, like a king leaving a conquered kingdom one should wander alone like a solitary great elephant in the forest

330. Wandering for a solitary person is better; there is no companionship with fools. One should wander alone and one should not do evil deeds, desirous of little, like a solitary great elephant in the forest

331. Companions are pleasant when a need arises; contentment with this or that (i.e. with whatever turns up) is pleasant; merit is pleasant at the end of life; the abandonment of all pain is pleasant.

332. Respect for one's mother is pleasant in the world; and respect for one's father is pleasant; respect for ascetics is pleasant in the world; and respect for brahmans is pleasant

333. Virtue lasting until old age is pleasant; established faith is pleasant; the obtaining of knowledge is pleasant; the-non-doing of evil deeds is pleasant.

## **XXIV. CRAVING (Tanha)**

334. The craving of a man who acts carelessly grows like a maluva creeper. He jumps about hither and thither like a monkey searching for fruit in the forest.

335. Whomsoever this fierce craving, attachment to the world, overpowers, his sorrows increase like birana grass when rained upon.

336. But whoever overpowers this fierce craving, which is hard to overcome in the world, from him sorrows fall like a drop of water from a lotus.

337. This I say to you, sirs, as many as are gathered together here: dig out the root of craving as one seeking the usira root digs out the birana grass. May Mara not break you again and again as a stream breaks a reed.

338. Just as a tree, although cut down, grows again, if the root is undamaged and firm, in just the same way this suffering returns again and again, if the latent tendency to craving is not removed.

339. Of whom the 36 streams flowing towards pleasant things are strong, the currents, the thoughts bent on passion, carry that man of wrong views away.

340. The streams flow always, the creeper shooting up stands (there). And seeing that creeper in existence, cut off its root by knowledge.

341. To a creature wide-flowing and lovely delights occur. Whoever are intent on pleasures, seeking happiness, those men indeed undergo birth and old age.

342. People assailed by craving run around like a hunted hare. Attached by attachments and fetters they go to misery again and again for a long time.

343. People assailed by craving run around like a hunted hare. Therefore, a bhikkhu desiring absence of passion for himself should thrust craving away.

344. Come, look at that man who free from desire, (is) intent upon the forest, free from desire runs only to the forest. Freed, he runs only to bondage.

345. Wise men say that that fetter is not strong which is made of iron, wood, or reed. The longing for earrings of precious stones, for sons and wives, which has impassioned minds,

346. - this wise men call a strong fetter, which drags down, is hard to loosen by those who are slack. Cutting even this, people go forth without longing, abandoning the happiness of sensual pleasures.

347. Those who are impassioned by passion follow the stream they have made for themselves, like a spider the web he has made himself. Cutting across even that the wise go forth without longing, abandoning all misery.

348. Give up in front, give up behind, give up in the middle, having gone to the far shore of existence. With mind freed in every respect you will not return again to birth and old age.

349. Of a creature who is disturbed by thoughts, of fierce passion, contemplating pleasurable things, the craving increases all the more. He indeed makes his fetter firm.

350. But he who, delighting in the quiescence of thoughts, cultivates the unpleasant, always mindful, he indeed will make an end (of craving), he will break Mara's fetter.

351. Having reached perfection, fearless, without craving, without blemish, he has cut off the darts of existence. This body is his last

352. Without craving, not taking, skilled in words and their interpretation, he would know the combination of letters, and which go before and which after, he indeed, with his last body, having great knowledge, is called "great man".

353. I have conquered all, I know all, I am not clinging to all phenomena. Leaving all, freed in the destruction of craving, having learned (it) myself, to whom should I point (as teacher) ?

354. The gift of the doctrine surpasses every gift; the taste of the doctrine surpasses every taste; delight in the doctrine surpasses every delight; the destruction of craving overcomes all suffering.

355. Riches kill the fool, but not those who are about to go to the far shore. Because of craving for riches a fool kills himself just as (he kills) others.

356. Fields have weeds as their defect; this people has passion as its defect Therefore indeed something given to those without passion is very fruitful.

357. Fields have weeds as their defect; this people has hatred as its defect Therefore indeed something given to those without hatred is very fruitful.

358. Fields have weeds as their defect; this people has delusion

as its defect Therefore indeed something given to those without delusion is very fruitful.

359. Fields have weeds as their defect; this people has desire as its defect, therefore indeed something given to those without desire is very fruitful.

## **XXV. THE BHIKKHU (Bhikkhu)**

360. Restraint of the eye is good; restraint of the ear is good; restraint of the nose is good; restraint of the tongue is good.

361. Restraint of the body is good; restraint of the voice is good; restraint of the mind is good; restraint everywhere is good. A bhikkhu who is restrained everywhere is released from all misery.

362. One restrained in hand, restrained in foot, restrained in voice, the best of those who are restrained, delighting inwardly, concentrated, alone and content, him they call a bhikkhu.

363. Whatever bhikkhu is controlled in mouth, speaks gently, is not puffed up, teaches the meaning and the doctrine, his utterance is sweet.

364. The bhikkhu whose pleasure park is the doctrine, who delights in the doctrine, thinking about the doctrine, remembering the doctrine, does not fall away from the true doctrine.

365. One should not despise what one receives. One should not wander about envying others. A bhikkhu envying others does not attain concentration.

366. If a bhikkhu does not despise what he receives, even though he receives but little, him indeed the gods praise him as being of pure livelihood and unwearied.

367. Whoever does not count as his own anything in name-and-form in any way, and does not grieve because of something which does not exist, he indeed is called a bhikkhu.

368. The bhikkhu who lives in loving kindness, with faith in the teaching of the Buddha, would attain the peaceful place, the happy cessation of conditioned things.

369. Bail out this boat, o bhikkhu. When bailed out it will go lightly for you. Having cut off passion and hatred, then you will go to nibbana.

370. One should cut off five, one should abandon five, one

should especially develop five. A bhikkhu who has crossed the five attachments is called “flood crosser”.

371. Meditate, o bhikkhu, and do not be careless. Do not make your mind wander in the strand of sensual pleasures. Do not, being careless, swallow an iron ball. Do not cry out while being burned “this is suffering”

372. There is no meditation for one who is without wisdom, no wisdom for one who is not meditating. He, in whom there are meditation and wisdom, is indeed close to nibbana.

373. There is a superhuman joy for a bhikkhu who has gone into an empty house (a secluded place) with a tranquil heart, rightly seeing the doctrine.

374. Whenever one comprehends the arising and passing away of the constituents of personality, one obtains joy and delight. This is the death-free for those who know.

375. This is the beginning in this matter for a wise bhikkhu here: control of the senses, contentment, restraint under the rules of discipline. Being of good livelihood and unwearied, associate with friends who are noble.

376. One should be in the habit of distributing gifts. One should be skillful in conduct. Then full of joy one will put an end to suffering.

377. As the jasmine sheds its withered flowers, so you should shed your love and hatred, o bhikkhus.

378. The bhikkhu who has a calmed body, calmed thought, calmed speech, and is well concentrated, who has rejected the bait of the world, is called “calmed”.

379. You should urge on the self by the self; you should examine the self by the self; guarded by the self, mindful, you will live happily, o bhikkhu.

380. The self indeed is master of the self; the self indeed is the refuge of the self; therefore restrain yourself, as a merchant restrains a fine horse.

381. The bhikkhu who is full of delight, with faith in the teaching of the Buddha, would attain the peaceful place, the happy cessation of conditioned things.

382. Whoever indeed as a young bhikkhu applies himself to the teaching of the Buddha, he illuminates this world like the moon when freed from a cloud.

## **XXVI. THE BRAHMAN (Brahmana)**

383. Cut across the stream, making an effort; drive away sensual pleasures, o brahman. Knowing the termination of conditioned things, you know the uncreated, o brahman.

384. When the brahman has reached the far shore in the two-fold things, then for him, knowing, all bonds disappear.

385. For-whom there is neither the far shore nor the near shore nor both, him, free from distress and without connections, I call a brahman.

386. Whoever is meditative, free from defilement, seated, whose work is done, is without taints, and has attained to the highest goal, him I call a brahman.

387. The sun shines by day, the moon is bright by night; the warrior shines when his armour is fastened on, the brahman shines when meditating, but the awakened one. shines all day and night by his radiance.

388. Having put aside evils he is a brahman. Because of living in equanimity he is called an ascetic. Making his impurity go forth therefore he is called one who has gone forth.

389. A brahman should not strike a brahman, nor should he release (angry words) against him. Woe to the killer of a brahman, and woe to him who releases (angry words) against him.

390. This is no advantage for a brahman, when there is restraint of the mind from pleasant things. The more his mind turns away (from such things), the more suffering is calmed indeed.

391. By whom no evil is done in body, mind, (and) voice, him, restrained in these three respects, I call a brahman.

392. From whom one might learn the doctrine taught by the fully awakened one, him one should worship reverently, as a brahman worships the sacrificial fire.

393. Not by matted locks, not by clan, not by birth, does one become a brahman. In whom is truth and righteousness, he is pure and he is a brahman.

394. What is the use to you, o fool, of matted locks, what is the use of a garment of goat skins ? There is a thicket inside you, you clean the outside.

395. -A creature wearing clothes from a dust heap, thin, with his

veins showing, meditating alone in the forest, him I call a brahman.

396. But I do not call one born in a (brahman) womb a brahman, having his origin in a (brahman) mother. He is called "one who says 'bho'", if he has possessions. One without possessions and without attachments, him I call a brahman.

397. Whoever indeed having cut off every fetter does not tremble, him, gone beyond attachment, without connections, I call a brahman.

398. Whoever having cut the strap and the thong, the fastening with appurtenances, has thrown up the bar (got rid of obstacles), is awakened, him I call a brahman.

399. Whoever, (although he) has committed no offence, bears patiently abuse and flogging and imprisonment, him, with endurance for his force, and force for his army, I call a brahman.

400. Whoever is without anger, has taken a vow, is virtuous, is undefiled, is tamed, with his last body, him I call a brahman.

401. Whoever does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or a mustard seed to the point of an awl, him I call a brahman.

402. Whoever in this very place knows the termination of his own suffering, him, with burden laid aside, without connections, I call a brahman.

403. Whose knowledge is profound, who possesses wisdom, knows the right and wrong way, has attained to the highest goal, him I call a brahman.

404. Whoever does not mingle with householders, or the houseless, both, who does not frequent houses, and has few desires, him I call a brahman.

405. Whoever, having laid aside violence with regard to creatures moving and still, neither kills nor causes to kill, him I call a brahman.

406. Whoever is not hostile among the hostile, at rest among those who are violent, not clinging among those who are clinging, him I call a brahman.

407. Whose passion and hatred, pride and hypocrisy have been made to fall, like a mustard seed from the point of an awl, him I call a brahman.

408. Whoever would utter speech which is not harsh, informative, pleasant, by which he would offend no one, him I call a brahman.

409. But whoever does not take in the world what is not given, be it long or short, small or large, pleasant or unpleasant, him I call a

brahman.

410. Whoever has no desires for this world or the next, him, without desire, without connections, I call a brahman.

411. Whoever has no desires, is without doubt because of his knowledge, him, arrived at the firm foundation of the death-free, I call a brahman.

412. But whoever has passed beyond good and evil, both attachments, him, without grief, without defilement, pure, I call a brahman.

413. Whoever is spotless and pure like the moon, serene, not defiled, with joy and existence exhausted, him I call a brahman.

414. Whoever has gone beyond this difficult path, journeying-on, delusion, crossed over, arrived at the far shore, meditative, without desire, without doubts, has gained nibbana without grasping, him I call a brahman.

415. But whoever, giving up sensual pleasures, would wander about without a house, him, with sensual pleasures and existence exhausted, I call a brahman.

416. But whoever, giving up craving, would wander about without a house, him, with craving and existence exhausted, I call a brahman.

417. Giving up human connection, he has (also) gone beyond divine connection. Him, disconnected from all connections, I call a brahman. '

4<sup>18</sup>. Whoever giving up pleasure and non-pleasure, has become cold, without acquisitions (which lead to rebirth), having overcome all the world, a hero, him I call a brahman.

419. Whoever knows in every way the passing away and uprising of living creatures, him, unattached, a well-farer, awakened, I call a brahman.

420. Whose (place of) rebirth gods, gandhabbas and men do not know, him, with taints extinguished, an arahant, I call a brahman.

421. For whom there is nothing, before and after and in the middle, him, having nothing, without grasping, I call a brahman.

422. Whoever is a bull of a man, outstanding, a hero, a great sage, a conqueror, without desire, cleansed, awakened, him I call a brahman.

423. Whoever knows his previous abodes, and perceives the heavens and hells, and has reached the cessation of births, is a sage perfected in knowledge, him, having perfected all perfections, I call a brahman.