

DHAMMAPADĀ
AN ANTHOLOGY OF SAYINGS
OF THE BUDDHA

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1. THE PAIRS

1. All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the cartwheel-follows the hoof of the ox.

2. Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never-departing shadow.

3. In those who harbor such thoughts: "He reviled me, he beat me, he overpowered me, he robbed me," anger never is stilled.

4. Of those who do not cherish such thoughts: "He reviled me, he maltreated me, he defeated me, and he robbed me," hatred is (easily) appeased.

5. Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law.

6. The many never realize that all of us here shall one day die. But those who realize that have their quarrels calmed thereby.

7. Whosoever lives delighting in visual forms, with senses unsubdued, immoderate in food, sluggish and inert—him verily does Mara overthrow as the wind a weak tree.

8. Whosoever lives taking no delight in one's own body or outer things, with senses restrained, moderate in food, full of confidence in the teaching, and strenuous—him verily Mara does not overthrow any more than the wind a mountain rock.

9. Whosoever, not freed from blemish, lacking in self-restraint and truth, should don the yellow robe, he is not worthy of it.

10. He who has thrown away all impurities, is firm-fixed in morals, possessed of self-control and truth, is indeed worthy of the yellow robe.

11. Those who mistake the false for the true, and the true for the false—they who abide in the pasture-ground of wrong thoughts—never arrive at the real.

12. Those who know the true as the true, and the false as the false, who abide in right-mindedness, they arrive at the real.

13. As rain gets into a ill-thatched house, so lust penetrates an undeveloped mind.

14. As rain does not get into a well-thatched house, so craving does not get into a well-developed mind.

15. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. He mourns, he is afflicted, beholding his own foul deeds.

16. He rejoices here, he rejoices hereafter, in both worlds the well-doer rejoices, exceedingly rejoices, seeing his own pure deeds.

17. He grieves here, he grieves hereafter, in both worlds the evil-doer grieves. "I have done evil" is the thought that torments him. Still greater is his grief when he goes to the states of woe.

18. Here he is joyful, hereafter he is joyfull, in both worlds the well-doer is joyful. "I have done good" is the thought that makes him happy. Still greater is his joy when he goes to the states of bliss.

19. Although he may recite the Sacred Texts constantly but acts not in accordance with them, the heedless man is like a cowherd who counts others' cows; he has no share in the blessings of a recluse.

20. If a man recites a little of the Sacred Texts but puts its precepts into practice, ridding himself of craving, hatred and delusion, possessed of right knowledge, with mind totally freed, clinging to nothing in this or in any other world, he shares the blessings of a recluse.

2. HEEDFULNESS

21. Vigilance is the way to Deathless. Negligence is the path to death. Those that are vigilant do not die. Those that are negligent are like unto the dead.

22. Understanding this distinction of the vigilance, the wise rejoice therein, taking delight in the ways of the Noble.

23. These wise ones, given to meditation and recollectedness, ever persevering, realize *nibbana*, which is supreme and free of all bonds.

24. Whosoever is energetic, mindful, pure in conduct, discriminating, self-restrained, righteous of life, vigilant—the fame of such a one continually increases.

25. By diligence, vigilance, discipline, and self-mastery, let the wise man make (for himself an) island that no flood can overcome.

26. Fools of their foolishness give themselves over to negligence, but the wise man keeps watch over his vigilance as over his chief treasure.

27. Give not yourselves unto negligence; have no intimacy with sensuous delights. The vigilant, meditative person attains much happiness.

28. When the wise man casts away wantonness by vigilance, this sorrowless warrior, ascending the palace of wisdom, looks down upon sorrow-laden, ignorant mankind, as a mountaineer looks down upon those in the valley.

29. Vigilant among the negligent, wide-awake among those asleep, the wiseman advances like a swift horse leaving a weak nag behind.

30. It was by vigilance that Indra attained chief place among the gods. Earnestness is ever praised; wantonness is ever despised.

31. The monk whose delight is in vigilance, who looks with fear on negligence, advances like fire, burning all fetters, small and great.

32. The monk whose delight is in vigilance, who looks with fear on negligence, is not liable to fall; he is in the presence of *nibbana*.

3. THE MIND

33. This fickle, unsteady mind, difficult to guard, difficult to control, the wise man makes straight, as the fletcher straightens the arrow.

34. As the fish drawn from its watery abode and thrown upon the land, quivers and throbs, so quivers and throbs the mind while forsaking the realm of Mara.

35. Hard to control, unstable is this mind; it flits wherever it list. Good is it to subdue the mind. A subdued mind brings happiness.

36. Difficult to grasp, exceedingly subtle is this mind. It is ever in quest of delight. Let the wise man keep watch over it. A guarded mind brings happiness.

37. Wandering afar, solitary, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the shackles of Mara.

38. He whose mind is inconstant, he who knows not the Good Teaching, he whose confidence wavers—the wisdom of such a one never comes to fullness.

39. There is no fear in the man who is vigilant, whose mind is clean of craving and who has discarded both good and evil.

40. Perceiving this body to be fragile as a pot and fortifying the mind as though it were a city, let a man attack Mara with the weapon of wisdom; he should guard what he has won, and be without attachment.

41. Soon will this body lie stretched upon the ground, unheeded, devoid of consciousness, even as a useless log of wood.

42. Whatever harm a foe may do to a foe, or a hater to a hater—a wrongly-directed mind may do one even greater harm.

43. Neither mother, nor father, nor any other relative can do a man such good as is wrought by a rightly-directed mind.

4. THE FLOWERS

44. Who shall conquer this earth and the realm of Yama with its deities? Who shall skilfully put together the well-taught verses of the Doctrine, like an expert a garland?

45. The Learner (of the True Path) shall conquer this world and the realm of Yama together with its deities. The Learner shall skillfully put together the verses of the true Doctrine even as an expert garland-maker would collect flowers.

46. Perceiving this body to be similar unto foam, and comprehending its mirage-nature, plucking out the flower-tipped arrows of Mara, let him go beyond the sight of the Lord of Death.

47. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted—death carries him away as a great flood a sleeping village.

48. The man who seeks only the flowers (of sensual pleasures), whose mind is distracted, and who is insatiate in desires—him the destroyer brings under his sway.

49. As the bee takes honey from the flower, leaving its color and fragrance unharmed, so let the monk go about the village.

50. One should not regard the faults of others, things done and left undone by others. One should rather consider what by oneself is done or left undone.

51. As a beautiful flower that is brilliant of hue but yeilds no fragrance, even so fruitless is the well-spoken word of one who does not practice it.

52. As a flower that is lovely, colorful, and fragrant, even so fruitful is the well-spoken word of one who practices it.

53. As from a heap of flowers many a garland may be made, so many good deeds should be done by a man born in this world.

54. The fragrance of flowers, of sandal-wood, of *tagara*-plant or jasmine, is not wafted against the wind; but the fragrance of good men is wafted against the wind. The virtuous man diffuses fragrance in all directions.

55. Sandal-wood, *tagara*-plant, water-lily, wild jasmine—of all these kinds of fragrance, the fragrance of virtue is by far the best.

56. Faint is this fragrance of *tagara* and sandal; but the excellent fragrance of virtue ascends to the deva worlds (or blows even amongst the devas).

57. Mara finds not the path of those who are perfect in virtue, abidingly vigilant, and delivered through perfect wisdom.

58, 59. As on a mass of refuse, thrown by the roadside, springs up a sweet-smelling, charming lily so among the mass of blind worldings, who are like unto rubbish, a disciple of the fully Enlightened One outshines in wisdom.

5. THE FOOL

60. Long is the night to the wakeful; long is the road to the weary; long is the circle of rebirths to fools that know not the sublime Truth.

61. If a seeker should not find a companion who is better or equal, he should resolutely pursue the solitary course, there is no fellowship with the fool.

62. "I have sons, I have wealth," so thinks the fool and is troubled. Verily, he himself is not of his own. Whence sons? Whence wealth?

63. The fool aware of his folly, in so far is wise. But the fool who thinks himself wise, is called a fool indeed.

64. Though all his life a fool associates with a wise man, he yet remains ignorant of the Truth, as the spoon of the flavor of the soup.

65. Though, for a moment only, an intelligent person associates with a wise man, speedily he learns the Truth as the tongue the flavor of the soup.

66. The foolish, the unwise behave to themselves as enemies, doing evil-deeds the fruit whereof is bitter.

67. That deed is not well done which, being done, one afterwards repents, and the fruit whereof is received with tears and lamentations.

68. Well done is that deed which, done, brings no regret; the fruit whereof is received with delight and satisfaction.

69. "It is sweet as honey," thinks the fool while as yet the evil has not ripened. But when the evil ripens, the fool comes to grief.

70. Month after month, a fool may eat his food from the tip of a blade of Kuṣa-grass; but his worth is not the sixteenth part of those who have comprehended the Truth.

71. Evil that is done does not immediately bear fruit as milk comes out as once (from the nipple or teat when sucked by a young one); it follows the fool like a smouldering spark that at last breaks out into flame.

72. Verily, the fool gains knowledge only for his ruin. It destroys his good actions while cleaving his head, (i.e. his wisdom).

73. The fool desires undue reputation, precedence among monks, authority over dwellings, and offerings in the families about.

74. "Let the laymen and the monks both think highly of what I have done. In every work, great or small, let them follow me," such is the aspiration of the fool; his self-seeking and pride increase.

75. That which brings gain is one thing; another is the way that which leads to *nibbana*. Thus understanding, let the monk, the disciple of the Awakened One, take no delight in the homage of men, but give himself over to solitude.

6. THE WISE

76. Should one see a wise man, who, as if indicating a hidden treasure, points out faults and reproves, let one associate with such a wise person. Well is it, not ill, to cultivate the acquaintance of such a one.

77. Let him admonish, exhort, and shield one from wrong; he is dear to the righteous, but detestable to the unrighteous.

78. Associate not with evil companions; seek not the fellowship of the low. Consort with good companions; seek the fellowship of noble men.

79. He who imbibes the Teaching lives happily with the mind at rest. The wise man ever delights in the Dhamma made known by the Noble.

80. Irrigators conduct water (where they will); fletchers shape the shafts; carpenters bend the wood (according to their will); the wise control themselves.

81. Even as a solid rock is unshaken by the wind, so do the wise remain unmoved by praise or blame.

82. Even as a lake, deep, extremely clear and unperturbed, so come the wise to Clearness (i.e. freedom from stains), having hearkened to the Teaching.

83. The good renounce lusting for everything; the saintly do not speak hankering after delights. Touched now by pleasure, now by pain, the wise exhibit neither elation nor depression.

84. Neither for the sake of one's self nor for the sake of another should one desire sons, wealth or kingdom. One should not desire one's success by unjust means. Such a one is indeed virtuous, wise and righteous.

85. Few among men are they who cross to the further shore. The others, the bulk of men, run up and down the hither bank.

86. Those men who conform themselves to the Teaching that has been well expounded—they among mortals will get across the realm of Death, escape from which is very difficult.

87, 88. Forsaking the ways of darkness (evil deeds), let the wise man follow the ways of light (good deeds). Coming from home to homelessness, he should seek great delight in solitude which is hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself from the defilements of the mind.

89. They whose minds are trained to perfection in the Factors of Enlightenment, they who, without hankering, delight in the renunciation of attachment—these, corruption free, radiant ones, have attained *nibbana* even in this life.

7. THE WORTHY

90. For him, who has completed the journey, who is sorrowless, wholly set free, and rid of all bonds—to such a one the fever of passions exists not.

91. Those who are mindful, who strive themselves, who take no pleasure in dwelling places, like swans that abandon their lake leave home after home behind.

92. Those who do not accumulate (karmic actions or requisites), reflect well over their food, and whose abode is the freedom that comes of perceiving how all is empty and unsubstantial, their track is hard to trace, like that of birds in the air.

93. He whose corruptions are destroyed, who cares naught for food, whose abode is emancipation through voidness and unsubstantiality—his path cannot be traced, like that of birds in the air.

94. He whose senses are mastered like horses well under their drivers' control, who is purged of pride, free from passions—such a steadfast one even Devas hold dear.

95. Like the earth, the steadfast and cultured person resents not; he is firm as the strong post at the middle of a city gate; he is pure like a lake where there is no mud—to such a one life's wanderings are no more.

96. Tranquil is the thought, tranquil the word and deed of him who, rightly knowing, is wholly freed, perfectly peaceful and equipoised.

97. The man who is not credulous, who knows the unmade, who has severed all ties, who has put an end to the occasion (of good and evil), who has vomited all desires, verily he is the greatest of men.

98. Be it in village or in forest, in vale or on hill, wheresoever the Arahants dwell, delightful, indeed, is that place.

99. Delightful are the forests where worldlings find no pleasure. There the passionless will find delight, for they seek no sensual pleasures.

8. THE THOUSANDS

100. Better than a thousand words devoid of meaning is one word charged with meaning, hearing which one is pacified.

101. Better than a thousand verses, devoid of meaning, is one verse (charged with meaning), hearing which one is pacified.

102. Though one should utter a hundred verses devoid of meaning, better is one line of stanza, hearing which one is pacified.

103. Though one should conquer in battle thousands and thousands of men, yet he is the noblest victor who would conquer himself.

104, 105. Better truly is it to overcome oneself than to overcome others. Neither a god, nor an angel, nor Mara, nor Brahma could turn into defeat the victory of such a person who is self-mastered and ever restrained in conduct.

106. If month after month for a hundred years one should offer sacrifices by the thousands, and if for a single moment one should do reverence to the self-controlled, such reverence is better than a century of sacrifice.

107. Though, for a century, a man should attend to the sacrificial fire in the forest, yet, if only for a moment he would honor a saint who is self-controlled—that honor is, indeed, better than that sacrifice a hundred years long.

108. Whatsoever oblations and sacrifices one might offer in the course of a whole year, seeking for merit thereby, all that would not amount to a fourth part of the merit received by honoring the Upright, which is excellent.

109. In him who is ever inclined to honor and respect elders, these four things are increased: (length of) age, beauty, happiness and strength.

110. Better than a hundred years lived viciously and uncontrolled, is a single day lived virtuously and meditative.

111. Though one should live a hundred years, with no true insight and self-control, yet better, indeed, is the single day's life of one who is wise and meditative.

112. Better than a hundred years lived sluggishly and inactive is a single day lived strenuously and resolute.

113. Better than a hundred years lived unperceiving of the rise and fall of things, is a single day lived in perception of how all things arise only to pass away again.

114. Better than a hundred years lived without seeing the Deathless, is a single day lived beholding the Deathless.

115. Better than a hundred years lived blind to the Truth Supreme, is a single day lived beholding the Truth Supreme.

9. EVIL

116. Make haste in doing good; check your mind from evil. Whosoever is backward in doing good, his mind delights in evil.

117. Should a person commit evil, he should not do it again and again; let him not turn the desires of his heart thereto. Painful is the heaping up of evil.

118. If a man should do that which is good, let him do it again and again; let him turn the desires of his heart thereto. Blissful is the accumulation of good.

119. It is well with the doer of evil while as yet his evil is not ripe. But when his evil bears fruit, then he sees the evil results.

120. It is ill, perhaps, with the doer of good while as yet his good is not ripe. But when it bears fruit, then he sees the happy results.

121. Think not lightly of evil, saying: "It will not come to me." Even a water-pot is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil.

122. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water-pot filled; likewise the wise man, gathering little by little, fills himself with good.

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

124. If one has no wound on one's hand, one may handle poison. The unwounded hand is not subjected to poison. There is no ill for him who does no wrong.

125. Whosoever offends an innocent person, pure and guiltless, his evil comes back on himself like fine dust thrown against the wind.

126. Some are born in the womb; the evildoers are born in hell; the well-doing go to the heaven-world; the undefiled ones become extinct.

127. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is a place to be found where one is safe from evil deeds.

128. Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the world is found that place where abiding one will not be overcome by death.

10. PUNISHMENT

129. All tremble before punishment; all fear death. Comparing others with oneself, one should not slay, nor cause to slay.

130. All tremble before punishment; to all life is dear; comparing others with one's self, one should not slay, nor cause to slay.

131. Whosoever with a rod molests creatures desirous of happiness, himself seeking happiness, he shall not obtain happiness hereafter.

132. Whosoever with a rod molests not creatures desirous of happiness, himself seeking happiness, shall obtain happiness hereafter.

133. Speak not harsh words to any; those thus addressed will retort to it. Painful indeed is vindictive speech; retribution will come upon you.

134. If you silence yourself as a gong that is broken, you have already attained *nibbana*; contention has no place in you.

135. As the herdsman with stick drives forth the cows to pasture, so do old age and death drive forth the life of beings.

136. When a fool does wicked deeds he does not realize (their evil nature). By his own deeds the witless one is tormented as if being burnt with fire.

137. He who inflicts punishment on those who are harmless, and offends those who are unoffending, he speedily comes to one of these ten states:—

138. To grievous bodily pangs, to disaster, to bodily injury, to serious illness, to lunacy, will he come.

139. To trouble caused by the government, to grave accusation, or loss of relatives, or destruction of wealth, (will he come).

140. His houses will be burnt up with fire; and upon the dissolution of the body, that unwise one will pass to hell.

141. Neither going about naked, nor with matted locks, nor with dust on one's body, neither fasting, nor sleeping on the ground, nor besmearing oneself with ashes or dirt, nor squatting on the heels, can purify a mortal who has not overcome doubts.

142. Even though he be gaily decked, if yet a man cultivates tranquility of mind, is calm, subdued, destined for the final release and of pure conduct, laying aside the cudgel towards all living beings—he is a Brahman, a recluse, a monk.

143. Is there in all the world any man, who, restrained by modesty, avoids reproach as a thoroughbred horse, the whip?

144. Like a thoroughbred horse touched by the whip, even so be strenuous and filled with religious emotion. By confidence, virtue, effort, concentration, and investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, leave ye this great suffering behind.

145. Irrigators channel water. Fletchers shape arrows. Carpenters bend wood. The wise master themselves.

11. OLD AGE

146. What mirth, what pleasure can there be where all is ever burning? Shrouded in darkness, will ye not seek a light?

147. Behold this beautified image, this heap of accumulated noisomeness, diseased, full of hankerings, which has nothing lasting or stable.

148. Frail is this body, a nest of disease, and perishable. This putrid mass breaks up. Death is the end of life.

149. When like gourds in autumn these grey bones lie scattered all about, what pleasure is there in looking at them?

150. Here is a city built of bones and coated with flesh and blood, wherein are deposited decay, death, pride and jealousy.

151. Even the gaily decked royal chariots wear out; surely this body too will go to decay. But the Teaching of the righteous goes not to decay; thus do the righteous make it known to the Good.

152. The ignorant man lives like a bull; his bulk increases, but not his wisdom.

153. Many a birth have I traversed in this round of lives and deaths, vainly seeking the builder of this house. Sorrowful is repeated birth.

154. O house-builder, you are seen; never again shall you build the house. All your rafters are broken; your ridge-pole is shattered. My mind is gone to dissolution; I have attained the end of craving.

155. Not having led the Holy Life, not having obtained wealth in their youth—such as these pine away like aged herons in a lake in which there are no fish.

156. They who in youth have not led the life that is best or have not gathered wealth, lie like worn out arrows, pondering over the past actions.

12. THE SELF

157. If one knows oneself to be dear (to oneself), let one keep close watch upon oneself. During any of the three periods of the life of man, the wise man should keep vigil.

158. First establish thyself in the right, then thou mayest admonish others. Let not the wise man give occasion for reproach.

159. If one shapes oneself according as one admonishes others, such a well-controlled one will have control over others. It is difficult, indeed, to control oneself.

160. One oneself is the guardian of oneself; what other guardian would there be? With oneself fully controlled, one obtains a refuge which is hard to gain.

161. The evil done by oneself, begotten within oneself, produced from oneself, crushes the witless one as the diamond grinds the gem.

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

163. It is easy to do things that are bad and not beneficial to one's self. That which is good and beneficial, that is most difficult to do.

164. The foolish man who, on account of false views, scorns the Teaching of the Noble Ones, the Arahants, the righteous of life, he bears the fruits of his own destruction like the bamboo (which bears fruits to its own destruction).

165. A man defiles himself through his own evil actions; he purifies himself by avoiding evil. Purity and impurity depend on oneself. No one can purify another.

166. Let one not neglect one's own welfare for the welfare of others, howsoever great the latter may be. Clearly perceiving one's own welfare let one be zealous regarding one's good.

13. THE WORLD

167. Do not follow mean things. Dwell not in negligence. Cherish not false views. Be not one of those that linger long in the world.

168. Arise! Be not negligent! Lead a righteous life. The righteous live happily both in this world and in the other.

169. Lead a righteous life, but not one that is corrupt. The righteous live happily both in this world and in the other.

170. Look upon the world as a bubble; regard the world as if it were a mirage. Thus regarding the world, the Lord of Death finds thee not.

171. Come, behold this world, similar to an ornamented royal chariot, wherein the fools flounder, but wherein for the wise there is no attachment.

172. Whosoever was negligent before, but afterwards practices vigilance, such a one illumines this world like the moon emerging from a cloud.

173. Whosoever covers over what evil he has done with deeds that are good, he illumines this world like the moon freed from a cloud.

174. Blind is the world; few are they who see (the facts). Like a bird escaping from a net, few are they that go to heaven.

175. Swans fly on the path of the sun. Those possessed of supernatural powers pass through the air. The wise go forth out of the world, having conquered Mara and his troops.

176. There is no evil that cannot be done by a lying person, who has transgressed one precept, and who holds in scorn the world beyond.

177. Of a truth, the misers do not go to heaven. Fools do not praise liberality. The wise man, however, rejoices in giving, and thereby becomes happy hereafter.

178. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

14. THE ENLIGHTENED ONE

179. He whose conquest is not to be undone, whom not even a bit of those conquered passions follows, that Awakened One whose sphere is endless—by what path will you trace him that Pathless One?

180. He in whom there is not that entangling, embroiling craving to lead to any life—that pathless Buddha of unlimited sphere, by what path will you trace?

181. Those wise ones, given to meditation, delighting in the calm of renunciation—such mindful, wholly awakened ones, even the Gods hold dear.

182. It is difficult to be born as a man; hard is the life of mortals. It is difficult to get opportunity of hearing the Sublime Truth. Difficult is the arising of Awakened Ones.

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

184. The best of ascetic practices is the practice of forbearance. "Nibbana is supreme," say the Buddhas. He is not a recluse who harms another; nor is he an ascetic who molests others.

185. To speak no ill, to do not harm, to practice restraint in the fundamental precepts, to be moderate in eating, to live alone in a secluded abode, to devote oneself to meditation—this is the advice of the Buddhas.

186, 187. Not in a rain of coins is satisfaction of desires to be found. "Of little sweetness, but painful, are sensual pleasures," knowing thus, the wise man finds no delight even in the heavenly pleasures. The disciple of the Fully Awakened One delights in the destruction of craving.

188. Many people, tormented by fear, resort for refuge to hills, woods, groves, trees and shrines.

189. This refuge is not secure; this is not supreme. Resorting to such a refuge one is not released from all sorrow.

190, 191. He who seeks refuge in the Buddha, in His Teaching and His Community of monks, he who sees with right knowledge the four Noble Truths, namely, Suffering, the cause of Suffering, the transcending of Suffering and the Noble Eightfold Path which leads to the cessation of Suffering (192), this indeed is the refuge secure; this is the refuge supreme. Seeking such refuge one is released from all suffering.

193. Hard to find is the Man Supreme; such a one does not take birth everywhere. But where such a wise man is born, that family thrives happily.

194. Blessed is the arising of Buddhas; blessed is the preaching of the Noble Doctrine. Blessed is the unity of the Sangha; blessed is the asceticism of the united.

195, 196. He who reverences those worthy of reverence, whether the Buddhas or their disciples, who have transcended all obstacles, passed beyond the reach of distress and lamentation; he who reverences such peaceful and secure ones—his merit cannot be measured by anyone as such and such.

15. HAPPINESS

197. Happy indeed we live, benevolent among those that hate. We live free from hatred amidst hateful men.

198. Happily we live in good health amongst the ailing; amidst ailing men we dwell in good health.

199. Happily we live not being anxious (for pleasures) amongst them who are anxious. Amidst those who are anxious (for pleasures), we live unanxious.

200. Happily indeed we live, we that call nothing our own. Feeders on joy we shall be even as the Radiant Devas.

201. Conquest begets enmity; the defeated lie down in distress. The peaceful lies down in happiness, giving up both victory and defeat.

202. There is no fire like lust, no crime like hatred. There is no misery like the constituents of existence, no happiness higher than the Peace of *Nibbana*.

203. Hunger is the worst of diseases; component existence is the worst of distresses; knowing this as it really is (the wise realize), *Nibbana*, the highest bliss.

204. Health is the highest gain; contentment is the greatest riches. A trusty friend is the best kinsman; *Nibbana* is the supreme bliss.

205. Having tasted of the sweets of solitude and tranquillity, one becomes woelless and stainless, while imbibing the flavor of the Truth.

206. Good is it to behold the Noble Ones; to dwell with them is happiness. One will be ever happy by not seeing fools.

207. Frequenting the company of fools, one has cause to grieve for long. Association with fools is ever painful as with a foe. To dwell together with the wise is happiness, like meeting with kinsfolk.

208. Therefore verily—associate with him, the intelligent, wise, learned, dutiful, noble, who bears the yoke of virtue. Follow after such a one who is good and of deep wisdom, as the moon follows the track of stars.

16. AFFECTIONS

209. Devoting oneself to that which should be shunned, not devoting to that which should be associated with, rejecting the real good, and grasping at the pleasant—he will have cause to envy those who have aimed at the genuinely good.

210. Seek no intimacy with the beloved, and never with the unbeloved. Not to meet with the pleasant and to meet with the unpleasant is painful.

211. Therefore let naught be dear to thee, for separation from the beloved is painful. There are no bonds for those to whom nothing is dear or unpleasant.

212. From endearment springs grief; from what is delightful is born fear. To him who is wholly free from endearment there is no grief, whence fear?

213. From affection springs grief; from affection springs fear. For him who is wholly free from affection there is neither sorrow nor fear.

214. From attachment springs grief; from attachment springs fear. For him who is wholly free from attachment there is neither grief nor fear.

215. From lust springs grief; from lust springs fear. For him who is wholly free from lust there is neither grief nor fear.

216. From craving springs grief; from craving springs fear. For him who is wholly free from craving there is neither grief nor fear.

217. The man who is perfect in virtue and vision, is righteous, and has realized the Truths, who fulfills that which he himself ought to do—him do people hold dear.

218. Ardent in aspiration after the Undeclared (*Nibbana*), with mind thrilled (with the Three Noble Fruits), he whose mind is not bound by material pleasures—such a person is called “One bound Upstream.”

219. When after a long absence a man comes home safe from a distant journey, kinsfolk and friends rejoice to see him again.

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

17. ANGER

221. One should give up anger, renounce pride, and overcome all fetters. Whosoever clings not to the constituents of existence, and to nothing whatsoever—sufferings never befall him.

222. Whosoever pulls back rising anger as a driver a rolling chariot—him I call a charioteer; others only hold the reins.

223. Overcome anger by loving-kindness, evil by good. Conquer the niggardly with liberality, with truth the speaker of falsehoods.

224. Speak the truth; give not way to anger, give of your little to him that asks of you; by these three things one may go to the realm of gods.

225. Those sages who are harmless and ever restrained in body, go to the imperishable state, whither having gone they grieve no more.

226. They who are ever vigilant, train themselves day and night, ever bent upon *nibbana*—their defilements fade away.

227. Not only today but from of old has this been so; they blame him who sits silent, they blame him who speaks much, they blame him who speaks in moderation. There is none in the world who is not blamed.

228. There never was and there never will be, nor is there now to be found, one who is altogether blamed or altogether praised.

229, 230. If a man is praised by the wise, by those who have observed him day after day—who is entitled to blame such a person who is flawless of character, wise, endowed with knowledge and virtue, who is like unto a coin made of refined gold? Even devas praise him; even by great Brahma is he praised.

231. Be on your guard against insubordination of body, be controlled on deeds. Forsaking evil ways in deeds, follow right ways in deeds.

232. One should guard against misdeeds caused by speech, one should be controlled in words. Forsaking evil ways in words, one should follow right ways in words.

233. Be on your guard against insubordination of mind, be controlled in thoughts. Forsaking evil ways of thoughts, follow right ways of thoughts.

234. The wise, controlled in deeds, controlled in words, controlled in thoughts—verily, these are the well-controlled.

18. IMPURITIES

235. Like a withered leaf are you now; Death's messengers wait for you. You stand on the eve of your departure, and provision for your journey you have none.

236. Make an island or refuge for yourself; strive hard and be wise. Rid of defilement, cleansed of stain, you shall enter the celestial plane of the Nobles.

237. Your life has come to an end now; you are in the presence of Yama. No halting place is there for you by the way, you have no provision (for your journey).

238. Make an island or refuge for yourself; strive hard and be wise. Free from defilement, cleansed of stain, you shall not come again to birth and decay.

239. By degrees, little by little, from time to time, a wise man should remove his own impurities, as a smith removes the dross of silver.

240. As rust, sprung from iron, eats itself away when arisen, even so his own deeds lead the transgressor to the states of woe.

241. Lack of repetition is the spoiler of Scriptures. Non-repair is the spoiler of buildings. Sloth is the taint of beauty. Negligence is the taint of a watcher.

242. Misconduct is defilement in woman. Niggardliness is defilement in a giver. Taints, indeed, are all evil things both in this world and in the next.

243. A greater taint than these taints, is ignorance, the worst of all taints. Rid yourselves of this one taint, and be taintless, O monks!

244. Easy is life for the shameless, who is as impudent as a crow, back-biting, forward, arrogant, and impure of life.

245. Hard is the life of a modest one who ever seeks after purity, who is strenuous, humble, cleanly of life, and discerning.

246, 247. Whosoever in this world destroys life, utters lies, takes what is not given, goes after the wives of others, is addicted to intoxicating drinks, such a one digs up his own roots in this very world.

248. Know this, O man, that evil things are uncontrollable. Let not greed and wickedness drag you to protracted misery.

249. People give according to their faith or as they are pleased. If one becomes discontent with the food given (or supplied) by others, one will not attain concentration either by day or by night.

250. He whom such behavior is extirpated, plucked off completely by the roots, whether by day or by night, such a one attains concentration.

251. There is no fire like lust. There is no grip like anger. There is no net like delusion. There is no river like craving.

252. Easy to perceive is the fault of others; one's own, however, is hard to perceive. Like chaff one winnows other's faults; but one's own one conceals as the cheating gambler an unlucky throw.

253. He who sees other's faults and is ever irritable—defilements of such a person grow. Far is he from the end of these baneful things.

254. There is no track in the air. There is no saint outside (this Teaching). The race of men delight in what keeps them behind on their journey. The Buddhas have surmounted these obstacles.

255. There is no track in the sky. There is no saint outside (this Teaching). There are no conditioned things that are eternal. There is no variableness in the Buddhas.

19. THE RIGHTEOUS

256, 257. A man is not righteous because he arbitrates hastily. A wise man who investigates both right and wrong, who judges others with due deliberation, with judgement righteous and just, that wise one, guarded of the Teaching, is called "righteous."

258. A man is not wise because he speaks much. He who is comforting, friendly and harmless, is called wise.

259. He is not versed in the Dhamma merely because he speaks much. He who hears little (of the Teaching), but sees the Truth mentally, and observes it well in deed, he is called "versed in the Dhamma."

260. A man is not an Elder because his head is grey. He is ripe in age, and he is called "Old in vain."

261. The man in whom are truth, virtue, harmless and self-mastery, who is free from defilement, and wise—he truly is called an Elder.

262. Not by readiness in speech, nor by beauty of complexion, does a man become graceful—should he be jealous, selfish and deceitful.

263. The man in whom such behavior is wholly cut off, uprooted, that wise man, who has cast out impurities, is, indeed, called "graceful."

264. The shaven head does not make a man, who is undisciplined and deceitful, an ascetic. How shall he be an ascetic who is full of desire and greed?

265. Whosoever makes an end of all his evil, small and great—he is called an ascetic, because he has overcome all evil.

266. A man is not a Bhikkhu simply because he goes begging from others. By adopting offensive manners one does not truly become a monk.

267. He who has abandoned both merit and demerit, he who is leading a pure life, he who lives with understanding in this world—he, indeed, is called a Bhikkhu.

268, 269. Not by silence does one become a sage if one be foolish and untaught. But the wise man who, as if holding a pair of scales, embraces the best and shuns evil, is indeed a sage. For that reason he is a sage. He that understands both worlds is, therefore, called a sage.

270. A man is not noble in that he works harm to living creatures. Whosoever is harmless towards all living beings—he is called a noble.

271, 272. Not through rites and ceremonies, not through greatness of learning, neither by attainments in meditation, nor by living apart in solitude (nor by thinking): "I enjoy the bliss of renunciation unknown to the worldling," should you, O monk, rest content without reaching the extinction of passions.

20. THE PATH

273. Best of paths is the Eightfold Path; best of truths are the Four (Noble Truths). Best of conditions is Passionlessness; best of bipeds is the Seeing One, (the Man of Vision).

274. This is the only Way; none other is there that leads to the vision of the Pure. Enter upon this Way; this is the bewilderment of Mara.

275. Walking this Way you shall make an end of suffering. This is the Way made known by me when I had learnt to remove all darts.

276. You yourselves should make an effort; the Awakened Ones are only teachers. The devoted to meditation arrive at release from the bonds of Mara.

277. "All compounded things are transient," when one sees this with wisdom, then one becomes disgusted of the painful. This is the Path to Purity.

278. "All compounded things are fraught with pain," when in wisdom one sees this, then he is weary of the painful. This is the Path to Purity.

279. "All things whatsoever are unsubstantial," when in wisdom one sees this, then he is weary of the painful. This is the Path to Purity.

280. The idler who strives not when he should strive, who, though young and strong, is slothful, is feeble in maintaining right-mindedness, is sluggish and inert, such a one finds not the way to wisdom.

281. Watchful of speech, well restrained in mind, let him do no evil in deed; let him purify these three ways of action, and win the Path made known by the Sages.

282. From concentration springs wisdom; it wanes from lack of concentration. Knowing these two paths of increase and decrease (of wisdom), let him so conduct himself that wisdom may increase.

283. Cut down the forest (of lust) but not one mere tree. From the jungle (of lust) Springs forth fear. Cutting the forest and brushwood (of lust), be passionless, O Bhikkhus.

284. In so far as one has not cut down the last little sapling of this jungle of the lust of man for woman, in so far his mind is in bondage, like the sucking calf to its mother.

285. Cut off your craving as, with the hand, an autumn lily. Give thyself to following the path of peace (of *Nibbana*) made known by the Blessed One.

286. "Here shall I live in the rains; here in the cold season, here in the summer," thus thinks the fool; but he does not realize the danger (that may come inbetween).

287. The doting man, whose delight is in the abundance of children and flocks, whose mind is set upon his holdings, death seizes and carries him off, as a great flood a sleeping village.

288. There are no sons for protection, neither father nor kinsmen. For him who is assailed by death no protection is there from kinsmen.

289. Thoroughly knowing this fact, the wise man, restrained by morality, delays not to clear the Way that leads to *Nibbana*.

21. MISCELLANEOUS

290. If by renouncing a lesser happiness, one may behold a greater happiness, let the wise man, forsake the lesser, having regard to the greater.

291. Whosoever seeks his own happiness by inflicting pain on others, is not released from hatred, being himself entangled in the tangles of hatred.

292. He who neglects what ought to be done and does what ought not to be done; in him, who is puffed up and neglectful, defilements increase.

293. Those who always earnestly practice the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done—of these, the mindful and recollected, defilements come to an end.

294. Having slain mother, father, two warrior kings, and having destroyed a country together with its revenue officer, ungrieving goes the Brahman.

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

295. Having slain mother and father, two Brahman kings, and having destroyed the (path haunted by a) tiger, as the fifth, ungrieving goes the Brahman.

(Two Brahman kings are the two views of eternalism and nihilism. “The Path haunted by a tiger” is used to denote the five Hindrances, viz. sensuality, ill-will, torpor of mind or body, worry and wavering).

296. Watchful, wide awake are Gotama’s disciples, who by day and by night, constantly concentrate on the Buddha’s virtues.

297.—301. *Difference lies only with the fourth line:*

297. concentrate on the virtues of the Teaching.

298. concentrate on the virtues of the Community.

299. concentrate on the fleeting nature of the body.

300. whose mind by day and by night delights in harmlessness.

301. whose mind by day and by night delights in the practice of meditation.

302. Difficult is renunciation, difficult is it to delight therein. Hard is it also to live the household life. Painful is association with unequals; painful also is it to transmigrate in Samsara. Therefore be not a mere aimless wanderer subject to pain.

303. He who is full of faith and virtue, possessed of repute and wealth, in whatever land he travels, he is respected everywhere.

304. From afar are the righteous to be seen even like the Snowy Range. But the unrighteous are not seen any more than arrows shot by night.

305. He who sits alone, rests alone, walks alone, he who is strenuous and subdues self alone, will find delight in the solitude of the forest.

22. WOEFUL STATE

306. The liar goes to the Niraya-world, also he who having done something declares that he has not done it. These two, the men of base actions, share the same fate hereafter.

307. There are many impostors who wear yellow robes but are ill-natured and uncontrolled. These wicked persons are born in the Niraya-world on account of their evil deeds.

308. It is far better to swallow a red-hot iron ball issuing flames than to eat as an immoral, uncontrolled man, the alms provided by the people.

309. Four misfortunes befall a heedless man who commits adultery: demerit, uneasy slumbers, ill repute as the third, and purgatory as the fourth.

310. There is acquisition of demerit, an unhappy birth in the future; brief is the joy of the frightened man and woman; and the King himself imposes heavy punishment. Therefore let no man resort to another's wife.

311. Just as Kusa grass not rightly laid hold of, cuts the hand that seizes it, so the ascetic life, wrongly handled, drags one to hell.

312. Any loose act, any corrupt observance, a Holy Life not lived whole-heartedly—this yields but little fruit.

313. What by thee ought to be performed, carry it out with all vigor. A half-hearted professor of the homeless life spreads much evil about.

314. Better left undone is the evil deed, for a misdeed torments one afterwards. Better done is the deed that is good, which, being done, brings no repentance to the doer.

315. Like a border city that is closely guarded within and without, so guard yourself. Relax not your watch even for a moment. Those who are slack even for a moment, lament when they come to the Niraya-world.

316. Those who are ashamed of what is not shameful, and unashamed of what is shameful, such beings, embracing false views, go to the woeful state.

317. Those who see fear in the non-fearsome, and do not see fear in the fearsome, such beings, embracing false views, go to the woeful state.

318. Those who think there is evil where there is none, and do not see evil where evil is, such beings, embracing false views, go to the woeful state.

319. Knowing wrong as wrong and right as right, they embrace right views and go to a happy state.

23. THE ELEPHANT

320. As an elephant in battle withstands the arrow shot from a bow, even so I shall endure abuse. Verily, most people are vicious.

321. The elephant that is tamed is led to crowds, (i.e. in processions). The king mounts the trained elephant. Best among men is the trained one who endures abuse.

322. Excellent are trained mules, so are the thorough-bred horses of Sindh, and noble fighting elephants. But yet more excellent is the man who has tamed himself.

323. Not by such vehicles as these would one go to the untravelled region, as goes a controlled one through his subdued and well-trained self.

324. Hard to hold down is the great elephant called Dhanapalaka, in time of rut; being in chains he refuses his food. He calls to mind the (pleasant) elephant forest.

325. When one is torpid, gluttonous, drowsy and rolling over and over in sleep, such a dull man, like a great hog nourished on fodder, again and again comes to rebirth.

326. Aforetime this mind went wandering as it liked, where it wished, at its own pleasure. But today, with attentiveness, I will thoroughly master it as a driver holds in a rutted elephant.

327. Delight in heedfulness. Keep strict watch over your thoughts. Lift yourselves out of the slough of evil like an elephant sunk in the mire.

328. If you get a prudent companion who is fit to live with you, who behaves well, and is wise, you should live with him joyfully and mindfully, overcoming all dangers.

329. If you can get no friend to go with you who is prudent, leading a virtuous life and wise, then like a king departing from a conquered country, or like the elephant in the forest, go your way alone.

330. It is better to live alone; with the foolish there is no fellowship. Living alone one avoids evil, and is free from care like an elephant that wanders through the forest.

331. Good is a friend in need. Good is contentment with whatever betides. Good is a store of merit at the end of life. Good is it to leave all sorrow behind.

332. Good is it to honor mother; good is it to honor father. Good is it to honor ascetics, and good is it to honor the Noble Ones.

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

24. CRAVING

334. The craving of the man addicted to careless living grows like a parasitic creeper. He leaps from existence to existence, like a monkey in the forest looking for fruit.

335. Whosoever in this world is overcome by this wretched clinging thirst, his sorrows flourish like Birana grass after rain.

336. But whosoever overcomes this wretched craving so difficult to overcome—his sorrows fall from him like water-drops from a lotus.

337. This I say unto you: good luck to you all who have assembled here! Dig up the root of craving like the digger of *birana* for its root called *usira* (fragrant).

338. As a tree cut down sprouts forth again if its roots remain uninjured and strong, so the propensity to craving not being done away, this suffering springs up again and again.

339. In whom the thirty-six streams of craving that flow towards pleasurable objects are strong, that misguided man is borne away by the flood, his thoughts centered on passion.

340. Everywhere flow these streams, and the creeper (of craving) springs up and lays hold. Seeing that creeper sprung up, cut off its root with (the knife of) wisdom.

341. To beings there arise pleasures that rush everywhere and are moistened (with craving). These men bent on pleasure, seeking after enjoyment, fall prey to birth and decay.

342. Beset by lust, the mass of men run this way and that like the entangled hare. Held fast by fetters, again and again for long they come to suffering.

343. Beset of lust, the mass of men run this way and that like an entangled hare. Therefore a monk, who wishes his own passionlessness, should discard craving.

344. Whosoever delivered from the jungle of craving (i.e. from the household life) turns to the life of the jungle (i.e. the life of a recluse), and thus delivered from the jungle, runs back to that very jungle (i.e. homelife)—behold that very man! Freed he runs back to that very bondage.

345, 346. It is not a strong bond, say the wise, that is made of iron, wood, or grass. Attachment to jewelled ornaments, children and wives—this is a strong bond, say the wise. It hurls one down, is loose, but hard to be rid of. This too they cut off, and giving up sensual pleasures, without any longing, they renounce the world.

347. They who are infatuated with lust fall back into the stream (of Samsara) as a spider on the self-spun web. This too the wise cut off and pass on, looking not back, leaving all sorrow behind.

348. Be free from the past, be free from the future, be free from the present. Crossing to the farther shore of existence, with mind released everywhere, no more shalt thou come to birth and decay.

349. For the person who is of restless mind, of strong passions, who sees but the pleasurable—craving steadily grows. He makes the bond strong.

350. He who delights in subduing thoughts, who meditates on impurities, and is ever mindful—it is he who will make an end of craving; he will cut Mara's bond.

351. He who has reached the goal, is fearless, devoid of craving, passionless, has broken the shafts of existence—of such a one this is the final form.

352. Done with craving, free from grasping, skilled in the etymology of terms (of the Teaching), knowing the arrangement of words in due order—it is he who is called the bearer of the final body, one of profound wisdom, a great man.

353. All-conquering, all-knowing am I; in all things unpolluted, rid of all, freed through the destruction of craving, having comprehended all by myself, whom should I name (as my teacher)?

354. The gift of Truth excels all gifts. The flavor of Truth excels all flavors. The delight in Truth excels all delights. Victory over all suffering is the ending of craving.

355. Riches ruin the fool, but not those in quest of the beyond. Out of his craving for riches, the witless man ruins himself as (if he were ruining) others.

356. Weeds are the blight of fields; lust is the blemish of mankind, Hence what is given to the lustless yields abundant fruit.

357. Weeds are the blight of the fields; hatred is the blemish of this world of men. Hence what is given to those freed from hatred yields abundant fruit.

358. Weeds are the blight of fields; delusion is the blemish of this world of men. Hence what is given to those freed from delusion yields much fruit.

359. Weeds are the blight of fields; self-seeking is the blemish of this world of men. Hence what is given to those freed from self-seeking, yields much fruit.

25. THE BHIKKHU

360. Good is restraint of sight. Good is restraint of hearing. Good is restraint of smell. Good is restraint of taste.

361. Good is restraint in deed. Good is restraint in word. Good is restraint in thought. Good is restraint everywhere. The monk restrained in every way is freed from all suffering.

362. He who is controlled in hand, foot, speech, and thought; he who delights in meditation, is composed, solitary and contented—him they call a Bhikkhu.

363. That Bhikkhu who is controlled in tongue, moderate in speech, is not puffed up, who explains the meaning and the text—sweet, indeed, is his speech.

364. Abiding in the Teaching, delighting in the Teaching, pondering over the Teaching, calling to mind the Teaching—a Bhikkhu such as this does not fall away from the Teaching.

365. A Bhikkhu should not despise what he has received, and look with envy upon the gain of others. The Bhikkhu who envies the gains of others does not attain concentration.

366. Even if a Bhikkhu's gain be slight, yet let him not despise it. If pure of life and unremitting in effort, he is praised by the very gods.

367. He who nowhere in the mind and body finds aught of which to say "This is mine," he who grieves not for that which he has not—he indeed is called a Bhikkhu.

368. The Bhikkhu who abides in living-kindness, whose joy is in the Teaching of the Buddha—that Bhikkhu attains the peace of *Nibbana*, the quiet happy ending of compounded existence.

369. Empty this boat, O Bhikkhu; emptied, it will go lightly with you. Cutting out lust and hatred, you will thereby go to *Nibbana*.

370. Cut away these five: (self-illusion, doubt, indulgence in rites and ceremonies, lust and ill-will). Abandon these five: (desire for life in worlds of form, craving for formless realms, pride, restlessness of mind, and ignorance). Cultivate these five: (confidence, energy, recollectedness, meditation, and wisdom). The Bhikkhu who has gone beyond the five fetters is called "Crossed-the-flood."

371. Meditate, O Bhikkhu; do not be heedless. Do not let your mind revolve around the sensual pleasures. Do not, through negligence swallow a ball of (red-hot) iron. As you are burnt, do not cry "O what torture."

372. There is no concentration for him who lacks wisdom; nor is there wisdom for him who lacks concentration. In whom are found both concentration and wisdom—he, indeed, is in the presence of *Nibbana*.

373. To the Bhikkhu who has retired to a lonely abode, who has calmed his mind, who clearly perceives the Teaching—to him there arises a joy transcending that of men.

374. Whenever he reflects on the rise and fall of aggregates, he assuredly experiences joy and happiness. To the discerning, this is as nectar.

375. For the wise Bhikkhu, these are the first things to cultivate: sense-control, contentment, restraint through observance of the rules of discipline, association with noble and energetic friends whose livelihood is pure.

376. Let the Bhikkhu be hospitable, refined in conduct; full of joy he will thereby make an end of suffering.

377. Just as the jasmine sheds its withered flowers so, O Bhikkhus, should you totally shed lust and hatred.

378. The Bhikkhu who is calm in body (or subdued in deed), calm in speech, calm in mind, well composed, emptied of all appetite for the world—such a one is called "Tranquilized."

379. By thyself rouse (or censure) thyself; thyself examine thyself. Thus self-guarded, mindful, the Bhikkhu shall dwell in happiness.

380. Oneself is one's own protector; oneself is one's own refuge. Control, therefore, your own self as a merchant, a spirited charger.

381. Full of joy, full of faith in the Teaching of the Buddha, the Bhikkhu will attain the Peaceful State, the happy stilling of the compounds of existence.

382. Even a young Bhikkhu who devotes himself to the Teaching of the Buddha, illumines this world as does the moon freed from a cloud.

26. THE BRAHMAN

383. Strive and stop the stream; discard, O Brahman, sense-desires. Having known the destruction of the constituents of existence, O Brahman, become a knower of the uncreated.

384. When the Brahman has compassed the two conditions (of tranquilization and insight), then all fetters of that knowing one pass away.

385. For whom there exists neither the hither nor the farther shore, nor both, he who is undistressed and unbound—him I call a Brahman.

386. He who is meditative, stainless and settled, who has done what was to be done, who is free from corruptions, who has reached the ultimate goal—him do I call a Brahman.

387. The sun glows by day; the moon shines by night. In war-array glows the warrior. In meditation glows the Brahman. By day and night glows the Buddha in His splendor.

388. One is called a Brahman because one has discarded evil. One is called a recluse because one's conduct is balanced. One is called a Bhikkhu because one has renounced one's impurities.

389. One should not strike a Brahman; nor should such a Brahman vent his wrath on him. Shame on him who strikes a Brahman! More shame on him who gives vent to his wrath.

390. Naught in the Brahman is better than restraint of mind from inclinations. In so far as he suppresses ill-will, in so far as distress is allayed.

391. By whom no evil is done through body, speech or mind; he who is restrained in these three respects—him I call a Brahman.

392. Through whomsoever you come to know the Teaching set forth by the Fully Enlightened One, render him homage and reverence as the Brahman reveres the sacrificial fire.

393. Neither through matted hair, nor through clan, nor through birth is one a Brahman. In whom there exist both truth and righteousness—pure is he, a Brahman is he.

394. What is the use of your matted hair, O witless one? What of your garment made of cheetah's skin? Within you are full (of passions); you embellish only the outside.

395. The person who wears rags collected from dust-heaps, who is lean, showing veins all over the body, who meditates alone in the forest—him I call a Brahman.

396. I do not call him a Brahman, merely because he is born of a womb or sprung from a (Brahman) mother. He is merely a "Dear addresser," if he is with impediments. He who is free from impediments—him I call a Brahman.

397. He who has cut off all bonds, he who trembles not, who is done with all ties—him I call a Brahman.

398. Who has cut off the thong (of hatred), the band (of craving), and the cord (of heresies) together with the appendages (i.e. latent tendencies), who has thrown up the cross-bar (of ignorance), and is enlightened—him I call a Brahman.

399. Whosoever without resentment bears reviling, blows, and bonds, he whose power, the potent army, is patience—him I call a Brahman.

400. He who is free from anger, observant of religious duties, virtuous, not moistened with craving, controlled, and bears his final body—him I call a Brahman.

401. Like water on a lotus-leaf, like mustard on the point of an awl, he who clings not to sensual pleasures—him I call a Brahman.

402. Who in this present life has realized the ceasing of suffering, who has laid the burden aside and is emancipated—him I call a Brahman.

403. He whose knowledge is deep, who is wise, skilled in the (choice of) the right and the wrong way, has reached the highest goal—him I call a Brahman.

404. He who is not intimate with both householders and homeless ones, who wanders without an abode, wanting but little—such a one I call a Brahman.

405. Who has abandoned all hurt to any living thing, active or still; who neither slays nor causes to slay—him do I call a Brahman.

406. Friendly among the hostile, peaceful among the violent, ungrasping among the grasping—such a one I call a Brahman.

407. In whom lust, hatred, pride, and envy are fallen off, like a mustard seed from the point of an awl—him I call a Brahman.

408. He who utters gentle, instructive, true words and gives offense to none—him I call a Brahman.

409. He who in this world takes nothing that is not given, be it long or short, small or great, good or bad—him I call a Brahman.

410. In whom are found no longings either for this world or for another, unattached, disyoked—him I call a Brahman.

411. He who has no longings through perfect knowledge, is free from doubts, has plunged into the Deathless—him I call a Brahman.
412. He who has transcended both good and bad, and attachment as well, who is sorrowless, stainless, pure—him I call a Brahman.
413. He who is stainless and pure as the moon, serene, and clear, who has made an end of delight in existence—him I call a Brahman.
414. He who has overpassed illusion, this miry path, this thorny road of the rounds of lives and deaths, who has crossed, gone beyond, who is meditative, desireless, done with all doubts, who, clinging to nought, has attained *Nibbana*—him I call a Brahman.
415. He who, giving up all sensual pleasures of the world, would renounce and become a homeless one, who has dried up the lust of existence—him I call a Brahman.
416. He who, in this world, giving up craving, would renounce and become a homeless one, who has dried up the craving for existence—him I call a Brahman.
417. He who, discarding human bonds and transcending celestial ties, is completely delivered of all bonds—him I call a Brahman.
418. He who has given up delight and aversion, come to coolness, rid of bases of becoming, who is victorious over the whole world—him I call a Brahman.
419. He who perfectly knows the passing away of all beings and how again they arise, who is detached, weel-gone, and enlightened—him I call a Brahman.
420. The man whose way of going is unknown to the gods or demigods or mortals, who has ennobled himself, by destroying all defilements—him I call a Brahman.
421. He who has no clinging to aggregates that are of the past, future or present, he who is without clinging and grasping—him I call a Brahman.
422. The noble, the excellent, the hero, the great sage, the conqueror, the passionless, the enlightened—him I call a Brahman.
423. He who knows his previous birth-abodes, who sees heavens and hells, who has reached the end of births, and attained to insight, the sage, accomplished with all accomplishments—him I call a Brahman.

