

Namo tassa bhagavato arahato sammāsambuddhassa.

## Khuddakanikāye

### Dhammapadapāḷi

#### 1. Yamakavaggo

1. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;

manasā ce paduṭṭhena, bhāsati vā karoti vā;

tato naṃ dukkhamanveti, cakkamva vahato padaṃ.

2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;

manasā ce pasannena, bhāsati vā karoti vā;

tato naṃ sukhamanveti, chāyāva anapāyini [anupāyini (ka.)].

3. Akkocchi maṃ avadhi maṃ, ajini [ajini (?)] Maṃ ahāsi me;

ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

4. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;

ye ca taṃ nupanayhanti, veraṃ tesūpasammati.

5. Na hi verena verāni, sammantīdha kudācanaṃ;

averena ca sammanti, esa dhammo sanantano.

6. Pare ca na vijānanti, mayamettha yamāse;

ye ca tattha vijānanti, tato sammanti medhagā.

7. Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ;

bhojanamhi cāmattaññuṃ, kusītaṃ hīnavīriyaṃ;

taṃ ve pasahati māro, vāto rukkhamva dubbalaṃ.

8. Asubhānupassim viharantaṃ, indriyesu susaṃvutaṃ;

bhojanamhi ca mattaññuṃ, saddhaṃ āradhāvīriyaṃ;

taṃ ve nappasahati māro, vāto selaṃva pabbataṃ.

9. Anikkasāvo kāsāvaṃ, yo vatthaṃ paridahissati;

apeto damasaccena, na so kāsāvamarahati.

10. Yo ca vantakasāvassa, sīlesu susamāhito;

upeto damasaccena, sa ve kāsāvamarahati.

11. Asāre sāramatino, sāre cāsāradassino;

te sāraṃ nādhigacchanti, micchāsāṅkappagocarā.

1. Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with a wicked mind, because of that, suffering follows one, like the wheel follows the hoof of the draught-ox.

2. Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with a pure mind, because of that, happiness follows one, like one's shadow that never leaves.

3. "He abused me, he beat me, he defeated me, he robbed me," in those who harbor such thoughts hatred is not appeased.

4. "He abused me, he beat me, he defeated me, he robbed me," in those who do not harbor such thoughts hatred is appeased.

5. Hatred never ceases through hatred in this world; through love alone it ceases. This is an eternal law.

6. Others know not that in this world we perish; those who realize it, have their quarrels calmed thereby.

7. Whoever lives contemplating pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, him verily Mara overthrows, as the wind (overthrows) a weak tree.

8. Whoever lives contemplating the impurities, with senses restrained, in food moderate, full of faith, full of sustained energy, him Mara overthrows not, as the wind (does not overthrow) a rocky mountain.

9. Whoever is stained, without self-control and truthfulness, should don the yellow robe, is not worthy of it.

10. He who is purged of all stain, is well-established in morals and endowed with self-control and truthfulness, is indeed worthy of the yellow robe.

11. In the unessential they imagine the essential, in the essential they see the unessential—they who entertain such wrong thoughts never realize the essence.

12. Sārañca sārato ñatvā, asārañca asārato;  
te sāraṃ adhigacchanti, sammāsaṅkappagocarā.
13. Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;  
evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.
14. Yathā agāraṃ suchannaṃ, vuṭṭhī na samativijjhati;  
evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.
15. Idha socati pecca socati, pāpakārī ubhayattha socati;  
so socati so vihaññati, disvā kammakiliṭṭhamattano.
16. Idha modati pecca modati, katapuñño ubhayattha modati;  
so modati so pamodati, disvā kammavisuddhimattano.
17. Idha tappati pecca tappati, pāpakārī [pāpakārī (?)] Ubhayattha tappati;  
“pāpaṃ me katan”ti tappati, bhiyyo [bhīyo (sī.)] tappati duggatiṃ gato.
18. Idha nandati pecca nandati, katapuñño ubhayattha nandati;  
“puññaṃ me katan”ti nandati, bhiyyo nandati suggatiṃ gato.
19. Bahumpi ce saṃhita [sahitaṃ (sī. syā. kaṃ. pī.)] bhāsamāno, na takkarō hoti  
naro pamatto;  
gopova gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmāññassa hoti.
20. Appampi ce saṃhita bhāsamāno, dhammassa hoti [hotī (sī. pī.)]  
anudhammacārī;  
rāgañca dosañca pahāya mohaṃ, sammappajāno suvimuttacitto;  
anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmāññassa hoti.

Yamakavaggo paṭhamo niṭṭhito.

## 2. Appamādavaggo

21. Appamādo amatapadaṃ [amataṃ padaṃ (ka.)], pamādo maccuno padaṃ;  
appamattā na miyanti, ye pamattā yathā matā.
22. Evaṃ [etaṃ (sī. syā. kaṃ. pī.)] visesato ñatvā, appamādamhi paṇḍitā;  
appamāde pamodanti, ariyānaṃ gocare ratā.
23. Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;  
phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.
24. Uṭṭhānavato satīmato [satīmato (sī. syā. ka.)], sucikamma  
nisammakārino;  
saññatassa dhammajivino, appamattassa [apamattassa (?)] Yasobhivaḍḍhati.

12. What is essential they regard as essential, what is unessential they regard as unessential— they who entertain such right thoughts realize the essence.
13. Even as rain penetrates an ill-thatched house, so does lust penetrate an undeveloped mind.
14. Even as rain does not penetrate a well-thatched house, so does lust not penetrate a well-developed mind.
15. Here he grieves, hereafter he grieves. In both states the evil-doer grieves. He grieves, he is afflicted, perceiving the impurity of his own deeds.
16. Here he rejoices, hereafter he rejoices. In both states the well-doer rejoices. He rejoices, greatly rejoices, perceiving the purity of his own deeds.
17. Here he suffers, hereafter he suffers. In both states the evil-doer suffers. “Evil have I done,” (thinking thus) he suffers. Furthermore, he suffers, having gone to a woeful state.
18. Here he is happy, hereafter he is happy. In both states the well-doer is happy. “Good have I done,” (thinking thus) he is happy. Furthermore, he is happy, having gone to a blissful state.
19. Though much he recites the Sacred Texts, but acts not accordingly, that heedless man is like a cowherd who counts others’ kine. He has no share in the fruits of the Holy Life.
20. Though little he recites the Sacred Texts, but acts in accordance with the teaching, forsaking lust, hatred and ignorance, truly knowing, with a mind well-freed, clinging to naught here and hereafter, he shares the fruits of the Holy Life.

21. Heedfulness is the path to the Deathless, heedlessness is the path to death. The heedful do not die; the heedless are like the dead.
22. Distinctly understanding this (difference), the wise (intent) on heedfulness rejoice in heedfulness, delighting in the realm of the Ariyas.
23. The constantly meditative, the ever steadfastly striving ones realize the bond-free, supreme Nibbana.
24. The glory of him who is energetic, mindful, pure in deed, considerate, self-controlled, right-living, and heedful steadily increases.

25. Uṭṭhānenappamādena saṃyamena damena ca;

dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīrati.

26. Pamādamanuyuñjanti, bālā dummedhino janā;

appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

27. Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ [sandhavaṃ (ka)];

appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.

28. Pamādaṃ appamādena, yadā nudati pañḍito;

paññāpāsādamāruyha, asoko sokiniṃ pajaṃ;

pabbataṭṭhova bhūmaṭṭhe [bhummaṭṭhe (sī. syā.)], dhīro bāle avekkhati.

29. Appamatto pamattesu, suttesu bahuajāgaro;

abalassaṃva sīghasso, hitvā yāti sumedhaso.

30. Appamādena maghavā, devānaṃ seṭṭhataṃ gato;

appamādaṃ pasaṃsanti, pamādo garahito sadā.

31. Appamādarato bhikkhu, pamāde bhayadassi vā;

saṃyojanaṃ aṇuṃ thūlaṃ, ḍahaṃ aggīva gacchati.

32. Appamādarato bhikkhu, pamāde bhayadassi vā;

abhabbo parihānāya, nibbānasseva santike.

Appamādavaggo dutiyo niṭṭhito.

### 3. Cittavaggo

33. Phandanaṃ capalaṃ cittaṃ, dūrakkhaṃ [durakkhaṃ (sabbattha)]

dunnivārayaṃ;

ujuṃ karoti medhāvī, usukārova tejanaṃ.

34. Vārijoḍa thale khitto, okamokata-ubbhato;

pariphandatidaṃ cittaṃ, māradheyyaṃ pahātave.

35. Dunniggahassa lahuṇo, yatthakāmanipātino;

cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.

36. Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ;

cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

37. Dūraṅgamaṃ ekacamaṃ [ekacāraṃ (ka.)], asarīraṃ guhāsayaṃ;

ye cittaṃ saṃyamessanti, mokkhanti mārabandhanā.

38. Anavaṭṭhitacittassa, saddhammaṃ avijānato;

pariplavapasādassa, paññā na paripūrati.

25. By sustained effort, earnestness, discipline and self-control, let the wise man make for himself an island, which no flood overwhelms.

26. The ignorant, foolish people indulge in heedlessness; the wise man guards earnestness as the greatest treasure.

27. Indulge not in heedlessness; have no intimacy with sensuous delights. Verily, the earnest, meditative person obtains abundant bliss.

28. When an understanding one discards heedlessness by heedfulness, he, free from sorrow, ascends to the palace of wisdom and surveys the sorrowing beings as a wise mountaineer surveys the ignorant worldlings.

29. Heedful amongst the heedless, wide awake amongst the slumbering, the wise man advances as does a swift horse, leaving a weak jade behind.

30. By earnestness Maghava rose to the lordship of the gods. Earnestness is always praised; negligence is always despised.

31. The bhikkhu who delights in heedfulness, and looks with fear on heedlessness, advances like fire, burning all fetters great and small.

32. The bhikkhu who delights in heedfulness, and looks with fear on heedlessness, is not liable to fall. He is in the presence of Nibbana.

33. The flickering, fickle mind, difficult to guard, difficult to control—the wise person straightens it as a fletcher straightens an arrow.

34. Like a fish that is drawn from its watery abode and thrown upon land, even so does this mind flutter to escape the realm of Mara.

35. The mind is hard to check and swift, it flits wherever it likes—to control it is good. A controlled mind is conducive to happiness.

36. The mind is very hard to perceive, extremely subtle, it flits wherever it likes. Let the wise person guard it; a guarded mind is conducive to happiness.

37. Faring far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara.

38. He whose mind is not steadfast, he who knows not the true doctrine, he whose confidence wavers—the wisdom of such a one will never be perfect.

39. Anavassutacittassa, ananvāhatacetaso;

puññapāpapahīnassa, natthi jāgarato bhayaṃ.

40. Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ t̥hapetvā;

yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.

41. Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;

chuddho apeta viññāṇo, niraṭṭhaṃva kaliṅgamaṃ.

42. Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;

micchāpañihitaṃ cittaṃ, pāpiyo [pāpiyaṃ (?)] naṃ tato kare.

43. Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā;

sammāpañihitaṃ cittaṃ, seyyaso naṃ tato kare.

Cittavaggo tatiyo niṭṭhito.

#### 4. Pupphavaggo

44. Ko imaṃ [komaṃ (ka.)] pathaviṃ vicessati [vijessati (sī. syā. pī.)],

yamalokañca imaṃ sadevakaṃ;

ko dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati

[pupphamivappacessati (ka.)].

45. Sekho pathaviṃ vicessati, yamalokañca imaṃ sadevakaṃ;

sekho dhammapadaṃ sudesitaṃ, kusalo pupphamiva pacessati.

46. Pheṇūpamaṃ kāyamimaṃ viditvā, marīcidhammaṃ abhisambudhāno;

chetvāna māraṃ papupphakāni [sapupphakāni (ṭikā)], adassanaṃ

maccurājassa gacche.

47. Pupphāni heva pacinantaṃ, byāsattamanasaṃ [byāsattamānasaṃ (ka.)]

naraṃ;

suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

48. Pupphāni heva pacinantaṃ, byāsattamanasaṃ naraṃ;

atittaññeva kāmesu, antako kurute vasaṃ.

49. Yathāpi bhamaro pupphaṃ, vaṇṇagandhamahetṭhayaṃ

[vaṇṇagandhamapoṭṭhayaṃ (ka.)];

paleti rasamādāya, evaṃ gāme munī care.

50. Na paresaṃ vilomāni, na paresaṃ katākataṃ;

attanova avekkheyya, katāni akatāni ca.

39. He whose mind is not soaked (by lust), he who is not affected (by hatred), he who has transcended both good and evil—for such a vigilant one there is no fear.

40. Realizing that this body is (as fragile) as a jar, establishing this mind (as firm) as a (fortified) city he should attack Mara with the weapon of wisdom. He should guard his conquest and be without attachment.

41. Before long alas, this body will lie upon the ground, cast aside, devoid of consciousness, like a useless log.

42. Whatever (harm) a foe may do to a foe, or a hater to a hater, an ill-directed mind can do one far greater harm.

43. Whatever a mother, or a father, or any other relatives can do, a well-directed mind can do one far greater good.

44. Who will comprehend this earth (self), and this realm of Yama together with the realm of the devas? Who will investigate the well-taught Path of Virtue, like an expert (garland maker) will pick flowers?

45. A disciple in training (sekha) will comprehend this earth, and this realm of Yama together with the realm of the devas. A disciple in training will investigate the well-taught Path of Virtue like an expert (garland-maker) will pick flowers.

46. Knowing that this body is like foam, and comprehending its mirage-nature, one should destroy the flower-shafts of sensual passions (Mara), and pass beyond the sight of the King of Death.

47. The man who gathers flowers (of sensual pleasure), whose mind is distracted, death carries him off as a great flood sweeps away a sleeping village.

48. The man who gathers flowers (of sensual pleasure), whose mind is distracted, and who is insatiate in desires, Death brings under his sway.

49. As a bee without harming the flower, its color or scent, flies away collecting only honey, likewise should the sage wander in the village.

50. Let not one seek others' faults, things left done and undone by others, but let one consider one's own deeds done and undone.

51. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;

evaṃ subhāsītā vācā, aphaḷā hoti akubbato.

52. Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ [sagandhakaṃ (sī. syā. kaṃ. pī.)];

evaṃ subhāsītā vācā, saphalā hoti kubbato [sakubbato (sī. pī.), pakubbato (sī. aṭṭha.), sukubbato (syā. kaṃ.)].

53. Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;

evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.

54. Na pupphagandho paṭivātameti, na candanaṃ tagaramallikā [tagaramallikā (sī. syā. kaṃ. pī.)];

satañca gandho paṭivātameti, sabbā disā sappuriso pavāyati.

55. Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;

etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

56. Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ [yāyaṃ tagaracandanī (sī. syā. kaṃ. pī.)];

yo ca sīlavataṃ gandho, vāti deveṣu uttamo.

57. Tesāṃ sampannasilānaṃ, appamādavihāriṇaṃ;

sammadaññā vimuttānaṃ, māro maggaṃ na vindati.

58. Yathā saṅkāraṭhānasmim̐ [saṅkāradhānasmim̐ (sī. syā. kaṃ. pī.)],

ujjhitasmim̐ mahāpathe;

padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.

59. Evaṃ saṅkārabhūtesu, andhabhūte [andhibhūte (ka.)] puthujjane;

atirocati paññāya, sammāsambuddhasāvako.

Pupphavaggo catuttho niṭṭhito.

## 5. Bālavaggo

60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;

dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

61. Carañce nādhigaccheyya, seyyaṃ sadisamattano;

ekacariyaṃ [ekacariyaṃ (ka.)] daḷhaṃ kayirā, natthi bāle sahāyatā.

62. Puttā matthi dhanammatthi [puttamatthi dhanamatthi (ka.)], iti bālo vihaññati;

attā hi [attāpi (?)] Attano natthi, kuto puttā kuto dhanaṃ.

51. As a flower that is lovely and beautiful but is scentless, likewise fruitless is the well-spoken word of one who does not practice it.

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

53. As from a heap of flowers many a garland is made, likewise many good deeds can be done by one born a mortal.

54. The scent of flowers blows not against the wind, nor does the scent of sandalwood, tagara nor jasmine, but the scent of the virtuous blows against the wind; the virtuous man pervades every direction.

55. Sandalwood, tagara, lotus, and jasmine—above all these kinds of scents, the scent of virtue is by far the best.

56. Faint is the scent of tagara or sandalwood; the scent of the virtuous, which blows even amongst the gods, is supreme.

57. Mara finds not the path of those who are virtuous, careful in living, and freed by right knowledge.

58, 59. As upon a heap of rubbish thrown on the highway, a sweet-smelling, lovely lotus may grow, likewise amongst worthless beings, a disciple of the Fully Enlightened One outshines the blind worldlings in wisdom.

60. Long is the night to the wakeful; long is the league to the weary; long is samsara to the foolish who know not the Sublime Truth.

61. If, as the disciple fares along, he meets no companion who is better or equal, let him firmly pursue his solitary career. There is no fellowship with fools.

62. “Sons have I; wealth have I”—thus is the fool worried. Verily, he himself is not his own. How can sons and wealth be his?

63. Yo bālo maññati bālyam, paṇḍito vāpi tena so;  
bālo ca paṇḍitamānī, sa ve “bālo”ti vuccati.

64. Yāvajīvampi ce bālo, paṇḍitam payirupāsati;  
na so dhammam vijānāti, dabbī sūparasam yathā.

65. Muhuttamapi ce viññū, paṇḍitam payirupāsati;  
khippam dhammam vijānāti, jivhā sūparasam yathā.

66. Caranti bālā dummedhā, amitteneva attanā;  
karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.

67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;  
yassa assumukho rodaṃ, vipākaṃ paṭisevati.

68. Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;  
yassa patīto sumano, vipākaṃ paṭisevati.

69. Madhuvā [madhum vā (dī. ni. ṭīkā 1)] maññati bālo, yāva pāpaṃ na paccati;  
yadā ca paccati pāpaṃ, bālo [atha bālo (sī. syā.) atha (?)] Dukkham nigacchati.

70. Māse māse kusaggena, bālo bhujjeyya bhojanaṃ;  
na so saṅkhātadhammānaṃ [saṅkhatadhammānaṃ (sī. pī. ka.)], kalaṃ agghati  
soḷasiṃ.

71. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati;  
ḍahantaṃ bālamaveti, bhasmacchannova [bhasmāchannova (sī. pī. ka.)]  
pāvako.

72. Yāvadeva anattāya, ñattaṃ [ñātaṃ (?)] Bālassa jāyati;  
hanti bālassa sukkaṃsaṃ, muddhamassa vipātayaṃ.

73. Asantaṃ bhāvanamiccheyya [asantam bhāvamiccheyya (syā.),  
asantabhāvanamiccheyya (ka.)], purekkhārañca bhikkhusu;  
āvāsesu ca issariyaṃ, pūjā parakulesu ca.

74. Mameva kata maññantu, gihīpabbajitā ubho;  
mamevātivāsā assu, kiccākicesu kismici;  
iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

75. Aññā hi lābhūpanisā, aññā nibbānagāmini;  
evametaṃ abhiññāya, bhikkhu buddhassa sāvako;  
sakkāraṃ nābhinandeyya, vivekamanubrūhaye.

Bālavaggo pañcamaṃ niṭṭhito.

63. The fool who knows that he is a fool is for that very reason a wise man; the fool who thinks that he is wise is, indeed, called a fool.

64. Though a fool through all his life associates with a wise man, he no more understands the Dhamma than a spoon (tastes) the flavor of soup.

65. Though an intelligent person associates with a wise man for only a moment, he quickly understands the Dhamma as the tongue (tastes) the flavor of soup.

66. Fools of little wit move about with their very self as their own foe, doing evil deeds the fruit of which is bitter.

67. That deed is not well-done when, after having done it, one repents, and when weeping with a tearful face, one reaps the fruit thereof.

68. That deed is well-done when, after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof.

69. As sweet as honey is an evil deed, so thinks the fool so long as it ripens not; but when it ripens, then he comes to grief.

70. Month after month a fool may eat only as much food as can be picked up on the tip of a kusa grass blade; but he is not worth a sixteenth part of those who have comprehended the Truth.

71. Verily, an evil deed committed does not immediately bear fruit, just as milk curdles not at once; smouldering, it follows the fool like fire covered with ashes.

72. To his ruin, indeed, the fool gains knowledge and fame; they destroy his bright lot and sever his head.

73. The fool will desire undue reputation, precedence among monks, authority in the monasteries, honor among other families.

74. Let both laymen and monks think, “By me was this done; in every work, great or small, let them refer to me”—such is the ambition of the fool; his desires and pride increase.

75. Surely the path that leads to worldly gain is one, and the path that leads to Nibbana is another; understanding this, the bhikkhu, the disciple of the Buddha, should not rejoice in worldly favors, but cultivate detachment.

## 6. Paṇḍitavaggo

- 76.** Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;  
niggaṃyavādiṃ medhāvīṃ, tādīsaṃ paṇḍitaṃ bhaje;  
tādīsaṃ bhajamānassa, seyyo hoti na pāpiyo.
- 77.** Ovadeyyānusāseyya, asabbhā ca nivāraye;  
satañhi so piyo hoti, asataṃ hoti appiyo.
- 78.** Na bhaje pāpake mitte, na bhaje purisādhamme;  
bhajetha mitte kalyāṇe, bhajetha purisuttame.
- 79.** Dhammapīti sukhaṃ seti, vipasannena cetasā;  
ariyappavedite dhamme, sadā ramati paṇḍito.
- 80.** Udakañhi nayanti nettikā, usukārā namayanti [damayanti (ka.)] tejanaṃ;  
dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.
- 81.** Selo yathā ekaghano [ekagghano (ka.)], vātena na samīrati;  
evaṃ nindāpasamāsū, na samīñjanti paṇḍitā.
- 82.** Yathāpi rahado gambhīro, vipasanno anāvilo;  
evaṃ dhammāni sutvāna, vipasīdanti paṇḍitā.
- 83.** Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo;  
sukhena phutṭhā atha vā dukhena, na uccāvacaṃ [noccāvacaṃ (sī. aṭṭha.)]  
paṇḍitā dassayanti.
- 84.** Na attahetu na parassa hetu, na puttamicche na dhanaṃ na raṭṭhaṃ;  
na iccheyya [nayicche (pī.), nicche (?)] Adhammena samiddhimattano, sa sīlavā  
paññavā dhammiko siyā.
- 85.** Appakā te manusse, ye janā pāragāmino;  
athāyaṃ itarā pajā, tīramevānūdhāvati.
- 86.** Ye ca kho sammadakkhāte, dhamme dhammānūvattino;  
te janā pāramessanti, maccudheyyaṃ suduttaraṃ.
- 87.** Kaṇhaṃ dhammaṃ vipahāya, sukkaṃ bhāvetha paṇḍito;  
okā anokamāgamma, viveke yattha dūramaṃ.
- 88.** Tatrābhiratimiccheyya, hitvā kāme akiñcano;  
pariyodapeyya [pariyodāpeyya (?)] Attānaṃ, cittaklesehi paṇḍito.

76. Should one see a wise man, who, like a revealer of treasure, points out faults and reproves, let one associate with such a wise person; it will be better, not worse, for him who associates with such a one.

77. Let him advise, instruct, and dissuade one from evil; truly pleasing is he to the good, displeasing is he to the bad.

78. Associate not with evil friends, associate not with mean men; associate with good friends, associate with noble men.

79. He who imbibes the Dhamma abides in happiness with the mind pacified; the wise man always delights in the Dhamma revealed by the Ariyas.

80. Irrigators lead the waters; fletchers straighten the arrows; carpenters shape the wood; the wise tame themselves.

81. As a solid rock is not shaken by the wind, likewise the wise are not ruffled by praise or blame.

82. Just as a deep lake is clear and still, likewise on hearing the teachings the wise become exceedingly peaceful.

83. The good give up (attachment for) everything; the saintly prattle not with sensual craving; whether affected by happiness or by pain, the wise show neither elation nor depression.

84. Neither for the sake of oneself nor for the sake of another (does a wise person do any wrong); he should not desire son, wealth or kingdom (by doing wrong); by unjust means he should not seek his own success. Then (only) is such a one indeed virtuous, wise and righteous.

85. Few are there amongst men who go beyond; the rest of mankind only run about on the bank.

86. But those who act rightly according to the teaching, which is well-expounded, those are they who will reach the beyond-Nibbana, (crossing) the realm of Death, so hard to cross.

87, 88. Coming from home to homelessness, the wise man should abandon dark states and cultivate the bright. He should seek great delight in detachment (Nibbana), so hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself of the impurities of the mind.

89. Yesaṃ sambodhiyaṅgesu, sammā cittaṃ subhāvitaṃ;  
ādānapaṭinissagge, anupādāya ye ratā;  
khīṇāsavā jutimanto, te loke parinibbutā.

Paṇḍitavaggo chaṭṭho niṭṭhito.

### 7. Arahantavaggo

90. Gataddhino visokassa, vippamuttassa sabbadhi;  
sabbaganthappahīnassa, pariḷāho na vijjati.

91. Uyyuñjanti satimanto, na nikete ramanti te;  
haṃsāva pallalaṃ hitvā, okamokaṃ jahanti te.

92. Yesaṃ sannicayo natthi, ye pariññātabhojanā;  
suññato animitto ca, vimokkho yesaṃ gocaro;  
ākāse va sakuntānaṃ [sakuṇānaṃ (ka.)], gati tesāṃ durannayā.

93. Yassāsavā parikkhīṇā, āhāre ca anissito;  
suññato animitto ca, vimokkho yassa gocaro;  
ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.

94. Yassindriyāni samathaṅgatāni [samathaṃ gatāni (sī. pī.)], assā yathā  
sārathinā sudantā;  
pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino.

95. Pathavisamo no virujjhati, indakhilupamo [indakhilūpamo (sī. syā. ka.)] tādi  
subbato;  
rahadova apetakaddamo, saṃsārā na bhavanti tādino.

96. Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca;  
sammadaññā vimuttassa, upasantassa tādino.

97. Assaddho akataññū ca, sandhicchedo ca yo naro;  
hatāvakāso vantāso, sa ve uttamaporiso.

98. Gāme vā yadi vāraññe, ninne vā yadi vā thale;  
yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ.

99. Ramaṇiyāni araññāni, yattha na ramatī jano;  
vītarāgā ramissanti, na te kāmagavesino;

Arahantavaggo sattamo niṭṭhito;

### 8. Sahassavaggo

89. Whose minds are well-perfected in the  
Factors of Enlightenment, who, without clinging,  
delight in the giving up of grasping (Nibbana)–  
they, the taint-free, shining ones, have attained  
Nibbana even in this world.

90. For him who has completed the journey, for  
him who is sorrowless, for him who from  
everything is wholly free, for him who has  
destroyed all ties, the fever (of passion) exists  
not.

91. The mindful exert themselves. To no abode  
are they attached. Like swans that abandon  
their lakes, home after home they abandon  
(and go).

92. They for whom there is no accumulation,  
who reflect well over their food, who have  
Deliverance, which is Void and Signless, as  
their object–their course like that of birds in the  
air cannot be traced.

93. He whose taints are destroyed, he who is  
not attached to food, he who has Deliverance,  
which is Void and Signless, as his object–his  
path like that of birds in the air cannot be  
traced.

94. He whose senses are subdued, like horses  
well-trained by a charioteer, he whose pride is  
destroyed and is free from the taints–such a  
steadfast one even the gods hold dear.

95. Like the earth, a balanced and well-  
disciplined person resents not. He is  
comparable to a firm post. Like a lake unsullied  
by mud is he; to such a balanced one, life's  
wanderings do not arise.

96. Calm is his mind, calm is his speech, calm is  
his action, who rightly knowing is wholly freed,  
perfectly peaceful, and equipoised.

97. The man who is not credulous, who  
understands the Uncreated (Nibbana), who has  
cut off the links, who has put an end to  
occasion (of good and evil), who has eschewed  
all desires, he, indeed, is a supreme man.

98. Whether in a village or in a forest, in a  
valley or on a hill, wherever Arahants dwell,  
delightful, indeed, is that spot.

99. Delightful are the forests where worldlings  
delight not; the passionless will rejoice (therein),  
(for) they seek no sensual pleasures.



100. Sahassamapi ce vācā, anattapadasaṃhitā;

ekaṃ atthapadaṃ seyyo, yaṃ sutvā upasammati.

101. Sahassamapi ce gāthā, anattapadasaṃhitā;

ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.

102. Yo ca gāthā sataṃ bhāse, anattapadasaṃhitā [anattapadasaṃhitāṃ

(ka.) visesanaṃ hetamaṃ gāthātipadassa];

ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.

103. Yo sahasaṃ sahasena, saṅgāme mānuse jine;

ekañca jeyyamattānaṃ [attānaṃ (sī. pī.)], sa ve saṅgāmajuttamo.

104. Attā have jitaṃ seyyo, yā cāyaṃ itarā pajā;

attadantassa posassa, niccaṃ saññatacārino.

105. Neva devo na gandhabbo, na māro saha brahmunā;

jitaṃ apajitaṃ kayirā, tathārūpassa jantuno.

106. Māse māse sahasena, yo yajetha sataṃ samaṃ;

ekañca bhāvitattānaṃ, muhuttamapi pūjaye;

sāyeva pūjanā seyyo, yañce vassasataṃ hutamaṃ.

107. Yo ca vassasataṃ jantu, aggiṃ paricare vane;

ekañca bhāvitattānaṃ, muhuttamapi pūjaye;

sāyeva pūjanā seyyo, yañce vassasataṃ hutamaṃ.

108. Yaṃ kiñci yiṭṭamaṃ va hutamaṃ va [yiṭṭhañca hutañca (ka.)] loke,

saṃvaccharamaṃ yajetha puññapekkho;

sabbampi taṃ na catubhāgameti, abhivādanā ujjugatesu seyyo.

109. Abhivādanasilissa, niccaṃ vuḍḍhāpacāyino [vaddhāpacāyino (sī. pī.)];

cattāro dhammā vuḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

110. Yo ca vassasataṃ jīve, dussīlo asamāhito;

ekāhaṃ jīvitaṃ seyyo, silavantassa jhāyino.

111. Yo ca vassasataṃ jīve, duppañño asamāhito;

ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino.

112. Yo ca vassasataṃ jīve, kusīto hīnavīriyo;

ekāhaṃ jīvitaṃ seyyo, vīriyamārabhato daḷhaṃ.

113. Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ;

ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.

100. Better than a thousand utterances, comprising useless words, is one single beneficial word, by hearing which one is pacified.

101. Better than a thousand verses, comprising useless words, is one single beneficial line, by hearing which one is pacified.

102. Should one recite a hundred verses, comprising useless words, better is one single word of the Dhamma, by hearing which one is pacified.

103. Though one should conquer a million men in battle, yet he, indeed, is the noblest victor who has conquered himself.

104, 105. Self-conquest is, indeed, far greater than the conquest of all others; neither a god nor a gandhabba, nor Mara with Brahma, can win back the victory of such a person who is self-subdued and always lives in restraint.

106. Though month after month with a thousand, one should make an offering for a hundred years, yet, if, only for a moment, one should honor (a Saint) who has perfected himself—that honor is, indeed, better than a century of offerings.

107. Though for a century a man should tend the (sacred) fire in the forest, yet, if, only for a moment, he should honor (a Saint) who has perfected himself—that honor is, indeed, better than a century of fire-sacrifice.

108. In this world whatever gift or alms a person seeking merit should offer for a year, all that is not worth a single quarter of the reverence towards the Upright that is excellent.

109. For one who is in the habit of constantly honoring and respecting the elders, four blessings increase—long life, beauty, bliss and strength.

110. Though one should live a hundred years immoral and uncontrolled, yet better, indeed, is a single day's life of one who is moral and meditative.

111. Though one should live a hundred years without wisdom and control, yet better, indeed, is a single day's life of one who is wise and meditative.

112. Though one should live a hundred years idle and inactive, yet better, indeed, is a single day's life of one who makes an intense effort.

113. Though one should live a hundred years without comprehending how all things rise and pass away, yet better, indeed, is a single day's life of one who comprehends how all things rise and pass away.

114. Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ;

ekāhaṃ jīvitaṃ seyyo, passato amataṃ padaṃ.

115. Yo ca vassasataṃ jīve, apassaṃ dhammamuttamaṃ;

ekāhaṃ jīvitaṃ seyyo, passato dhammamuttamaṃ.

Sahassavaggo aṭṭhamo niṭṭhito.

### 9. Pāpavaggo

116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye;

dandhañhi karoto puññaṃ, pāpasmiṃ ramatī mano.

117. Pāpañce puriso kayirā, na naṃ [na taṃ (sī. pī.)] kayirā punappunaṃ;

na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.

118. Puññañce puriso kayirā, kayirā naṃ [kayirāthetaṃ (sī. syā.), kayirāthenaṃ

(pī.)] punappunaṃ;

tamhi chandaṃ kayirātha, sukho puññaṃ uccayo.

119. Pāpopi passati bhadraṃ, yāva pāpaṃ na paccati;

yadā ca paccati pāpaṃ, atha pāpo pāpāni [atha pāpāni (?)] Passati.

120. Bhadropi passati pāpaṃ, yāva bhadraṃ na paccati;

yadā ca paccati bhadraṃ, atha bhadro bhadraṇi [atha bhadraṇi (?)] Passati.

121. Māvamaññetha [māppamaññetha (sī. syā. pī.)] pāpassa, na mantaṃ [na

maṃ taṃ (sī. pī.), na mattaṃ (syā.)] āgamissati;

udabindunipātena, udakumbhopi pūراتi;

bālo pūراتi [pūراتi bālo (sī. ka.), āpūراتi bālo (syā.)] pāpassa, thokaṃ thokampi

[thoka thokampi (sī. pī.)] ācinaṃ.

122. Māvamaññetha puññaṃ, na mantaṃ āgamissati;

udabindunipātena, udakumbhopi pūراتi;

dhiro pūراتi puññaṃ, thokaṃ thokampi ācinaṃ.

123. Vāṇijova bhayaṃ maggaṃ, appasattho mahaddhano;

visaṃ jīvitukāmovā, pāpāni parivajjaye.

124. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ;

nābbaṇaṃ visamanveti, natthi pāpaṃ akubbato.

125. Yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa;

tameva bālaṃ pacceti pāpaṃ, sukhumo rajo paṭivātaṃva khitto.

114. Though one should live a hundred years without seeing the Deathless State, yet better, indeed, is a single day's life of one who sees the Deathless State.

115. Though one should live a hundred years not seeing the Truth Sublime, yet better, indeed, is a single day's life of one who sees the Truth Sublime.

116. Make haste in doing good; check your mind from evil; for the mind of him who is slow in doing meritorious actions delights in evil.

117. Should a person commit evil, he should not do it again and again; he should not find pleasure therein—painful is the accumulation of evil.

118. Should a person perform a meritorious action, he should do it again and again; he should find pleasure therein—blissful is the accumulation of merit.

119. Even an evil-doer sees good as long as evil ripens not; but when it bears fruit, then he sees the evil results.

120. Even a good person sees evil as long as good ripens not; but when it bears fruit, then he sees the good results.

121. Do not disregard evil, saying, "It will not come to me;" by the falling of drops even a water-jar is filled, likewise the fool, gathering little by little, fills himself with evil.

122. Do not disregard merit, saying, "It will not come to me;" by the falling of drops even a water-jar is 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 route, just as one desiring to live avoids poison, likewise should one shun evil things.

124. If no wound there be in one's hand, one may carry poison in it. Poison does not affect one who has no wound. There is no ill for him who does no wrong (i.e., for one who has no evil intention).

125. Whoever harms a harmless person, one pure and guiltless, upon that very fool the evil recoils, like fine dust thrown against the wind.

126. Gabbhameke uppajjanti, nirayaṃ pāpakammino;

saggaṃ sugatino yanti, parinibbanti anāsavā.

127. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa

[pavisam (syā.);

na vijjati [na vijjati (ka. sī. pī. ka.)] so jagatippadeso, yatthaṭṭhito [yatraṭṭhito

(syā.)] mucceyya pāpakammā.

128. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa;

na vijjati so jagatippadeso, yatthaṭṭhitaṃ [yatraṭṭhitaṃ (syā.)] nappasaheyya

maccu.

Pāpavaggo navamo niṭṭhito.

### 10. Daṇḍavaggo

129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno;

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ;

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

131. Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;

attano sukhamesāno, pecca so na labhate sukhaṃ.

132. Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;

attano sukhamesāno, pecca so labhate sukhaṃ.

133. Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ [paṭivadeyyuṃ taṃ (ka.);

dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ [phuseyyuṃ taṃ (ka.).

134. Sace neresi attānaṃ, kaṃso upahato yathā;

esa pattosi nibbānaṃ, sārambho te na vijjati.

135. Yathā daṇḍena gopālo, gāvo pājeti gocaraṃ;

evaṃ jarā ca maccu ca, āyuṃ pājenti pāṇinaṃ.

136. Atha pāpāni kammāni, karaṃ bālo na bujjhati;

sehi kammehi dummedho, aggidaḍḍhova tappati.

137. Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;

dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

138. Vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ [sarīrassa

pabhedanaṃ (syā.);

garukaṃ vāpi ābādhaṃ, cittakkhepañca [cittakkhepaṃ va (sī. syā. pī.)] pāpuṇe.

126. Some are born in a womb; evil-doers (are born) in woeful states; the well-conducted go to blissful states; the Undefined Ones pass away into Nibbana.

127. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from (the consequences) of one's evil deeds.

128. Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one will not be overcome by death.

129. All tremble at the stick. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.

130. All tremble at the stick. Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike.

131. Whoever seeking his own happiness, harms with the stick other pleasure-loving beings, experiences no happiness hereafter.

132. Whoever seeking his own happiness, harms not with the stick other pleasure-loving beings, experiences happiness hereafter.

133. Speak not harshly to anyone. Those thus addressed will retort. Painful, indeed, is vindictive speech. Blows in exchange may bruise you.

134. If, like a cracked gong, you silence yourself, you have already attained Nibbana; no vindictiveness will be found in you.

135. As with a staff the herdsman drives his kine to pasture, likewise do old age and death drive out the lives of beings.

136. When a fool does wrong deeds, he does not realize (their evil nature); by his own deeds the foolish man is tormented, like one burnt by fire.

137. He who with the stick harms the stick-less and harmless, soon will come to one of these ten states:

139. Rājato vā upasaggaṃ [upassaggaṃ (sī. pī.)], abbhakkhānañca [abbhakkhānaṃ va (sī. pī.)] dāruṇaṃ;  
parikkhayañca [parikkhayaṃ va (sī. syā. pī.)] ñātinaṃ, bhogānañca [bhogānaṃ va (sī. syā. pī.)] pabhaṅguraṃ [pabhaṅguraṃ (ka.)].
140. Atha vāssa agārāni, aggi ḍahati [ḍayhati (ka.)] pāvako;  
kāyassa bhedā duppañño, nirayaṃ sopapajjati [so upapajjati (sī. syā.)].
141. Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā;  
rajojallaṃ ukkuṭṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkhaṃ.
142. Alaṅkato cepi samaṃ careyya, santo danto niyato brahmacārī;  
sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu.
143. Hirīnisedho puriso, koci lokasmi vijjati;  
yo niddaṃ [nindaṃ (sī. pī.) saṃ. ni. 1.18] apabodheti [apabodhati (sī. syā. pī.)],  
asso bhadro kasāmiva.
144. Asso yathā bhadro kasāniviṭṭho, ātāpino saṃvegino bhavātha;  
saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca;  
sampannavijjācaraṇā patissatā, jahissatha [pahassatha (sī. syā. pī.)]  
dukkhamaṃ anappakaṃ.
145. Udaakañhi nayanti nettikā, usukārā namayanti tejanaṃ;  
dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā.

Daṇḍavaggo dasamo niṭṭhito.

### 11. Jarāvaggo

146. Ko nu hāso [kinnu hāso (ka.)] kimānando, niccaṃ pajjalite sati;  
andhakārena onaddhā, padīpaṃ na gavesatha.
147. Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;  
āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.
148. Parijñāmidamaṃ rūpaṃ, rogañilaṃ [roganiḍḍhaṃ (sī. pī.), roganiddhaṃ (syā.)]  
pabhaṅguraṃ;  
bhijjati pūtisandeho, maraṇantañhi jīvitaṃ.
149. Yānimāni apatthāni [yānimāni apatthāni (sī. syā. pī.), yānimāni paviddhāni (?)], Alābūneva [alāpūneva (sī. syā. pī.)] sārade;  
kāpotakāni aṭṭhīni, tāni disvāna kā rati.

138-140. He will be subject to (1) acute pain, or (2) impoverishment, or (3) bodily injury, or (4) grievous sickness, or (5) loss of mind, or (6) oppression by the king, or (7) severe and false accusation, or (8) loss of relatives, or (9) destruction of wealth, or (10) ravaging fire that will burn his house. Upon dissolution of the body such an unwise one will be born in hell.

141. Not wandering naked, nor matted hair, nor filth, nor fasting, nor lying on the ground, nor dust, nor ashes, nor striving squatting on the heels, can purify a mortal who has not overcome doubt.

142. Though gaily decked, if he should live in peace, (with passions) subdued, and (senses) controlled, certain (of the four Paths of Sainthood), perfectly pure, laying aside the stick (in his relations) towards all living beings, a brahmana indeed is he, a samana is he, a bhikkhu is he.

143. (Rarely) is found in this world anyone who, restrained by shame, avoids reproach, as a thoroughbred horse (avoids) the whip.

144. Like a thoroughbred horse touched by the whip, so be strenuous and zealous. By confidence, by virtue, by effort, by concentration, by investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, get rid of this great suffering.

145. Irrigators lead the waters; fletchers straighten the arrows; carpenters shape the wood; the wise tame themselves.

146. What is laughter, what is joy, when the world is always burning? Shrouded by darkness, would you not seek the light?

147. Behold this beautiful body, a mass of sores, a heaped-up (lump), diseased, much thought of, in which nothing lasts, nothing persists.

148. Thoroughly worn out is this body, a nest of diseases, perishable. This putrid mass breaks up. Truly, life ends in death.

149. Like gourds cast away in the autumn are these dove-hued bones. What pleasure is there in looking at them?

150. Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ;

yattha jarā ca maccu ca, māno makkho ca ohito.

151. Jīranti ve rājarathā sucittā, atho sarīrampi jaraṃ upeti;

satañca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.

152. Appassutāyaṃ puriso, balibaddhova [balivaddova (sī. syā. pī.)] jirati;

maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

153. Aneka jātisaṃsāraṃ sandhāvissaṃ anibbisāṃ;

gahakāraṃ [gahakāraṃ (sī. syā. pī.)] gavesanto, dukkhā jāti punappaṇaṃ.

154. Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;

sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatāṃ;

visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamañjagā.

155. Acarivā brahmacariyaṃ, aladdhā yobbane dhaṇaṃ;

jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

156. Acarivā brahmacariyaṃ, aladdhā yobbane dhaṇaṃ;

senti cāpātikhīṇāva, purāṇāni anutthunaṃ.

Jarāvaggo ekādasamo niṭṭhito.

## 12. Attavaggo

157. Attānañce piyaṃ jaññā, rakkheyya naṃ surakkhitaṃ;

tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito.

158. Attānameva paṭhamaṃ, patirūpe nivesaye;

athaññamanusāseyya, na kilisseyya paṇḍito.

159. Attānaṃ ce tathā kayirā, yathāññamanusāsati;

sudanto vata dametha, attā hi kira duddamo.

160. Attā hi attano nātho, ko hi nātho paro siyā;

attanā hi sudantena, nāthaṃ labhati dullabhaṃ.

161. Attanā hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ;

abhimatthati [abhimantati (sī. pī.)] dummedhaṃ, vajiraṃ vasmamayaṃ

[vajiraṃva'mhamayaṃ (syā. ka.)] maṇiṃ.

162. Yassa accantadussilyaṃ, māluvā sālamiṅgalaṃ;

karoti so tathattānaṃ, yathā naṃ icchatī diso.

163. Sukarāni asādhūni, attano ahitāni ca;

yaṃ ve hitāñca sādhuñca, taṃ ve paramadukkaraṃ.

150. Of bones is this city made, plastered with flesh and blood. Herein are stored decay, death, conceit and detraction.

151. Even ornamented royal chariots wear out; so too the body reaches old age. But the Dhamma of the Good grows old not. Thus do the Good reveal it among the Good.

152. The man of little learning grows old like the ox. His flesh grows but not his wisdom.

153. Through many a birth I wandered in samsara, seeking but not finding the builder of the house. Suffering is it to be born again and again.

154. O house-builder! Thou art seen. Thou shalt build no house again. All thy rafters are broken. Thy ridge-pole is shattered. My mind has attained the Unconditioned. Achieved is the end of craving.

155. They who have not led the Holy Life, who in youth have not acquired wealth, pine away like old herons at a pond without fish.

156. They who have not led the Holy Life, who in youth have not acquired wealth, lie like worn-out bows, sighing after the past.

157. If one holds oneself dear, one should protect oneself well. During every one of the three watches the wise man should keep vigil.

158. Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be defiled.

159. As he instructs others so should he himself act. Only with himself well-tamed, should he tame (others); for difficult is it, indeed, to tame oneself.

160. Oneself, indeed, is one's own refuge, for what other refuge can there be? With oneself well-tamed one obtains a refuge difficult to find.

161. By oneself alone is evil done; it is self-born, it is self-caused. Evil grinds the unwise as a diamond grinds a hard gem.

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

163. Easy to do are things that are bad and not beneficial to oneself, but very, very difficult, indeed, to do is that which is beneficial and good.

164. Yo sāsanaṃ arahataṃ, ariyānaṃ dhammajivinaṃ;  
paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ;  
phalāni kaṭṭhakasseva, attaghātāya [attaghaññāya (sī. syā. pī.)] phallati.

165. Attanā hi [attanāva (sī. syā. pī.)] kataṃ pāpaṃ, attanā saṃkilissati;  
attanā akataṃ pāpaṃ, attanāva visujjhati;  
suddhī asuddhi paccattaṃ, nāñño aññaṃ [nāññamañño(sī.)] visodhaye.

166. Attadatthaṃ paratthena, bahunāpi na hāpaye;  
attadatthamabhiññāya, sadatthapasuto siyā.

Attavaggo dvādasamo niṭṭhito.

### 13. Lokavaggo

167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase;  
micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhana.

168. Uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care;  
dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

169. Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care;  
dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

170. Yathā pubbuḷakaṃ [pubbuḷakaṃ (sī. pī.)] passe, yathā passe marīcikaṃ;  
evaṃ lokaṃ avekkhantaṃ, maccurājā na passati.

171. Etha passathimaṃ lokaṃ, cittaṃ rājarathūpamaṃ;  
yattha bālā visīdanti, natthi saṅgo vijānataṃ.

172. Yo ca pubbe pamajjitvā, pacchā so nappamajjati;  
somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

173. Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati [pitīyati (sī. syā. pī.)];  
somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

174. Andhabhūto [andhibhūto (ka.)] ayaṃ loko, tanukettha vipassati;  
sakuṇo jālamuttova, appo saggāya gacchati.

175. Haṃsādīccapathe yanti, ākāse yanti iddhiyā;  
nīyanti dhīrā lokamhā, jetvā māraṃ savāhinaṃ [savāhanaṃ (syā. ka.)].

176. Ekaṃ dhammaṃ atītassa, musāvādissa jantuno;  
vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.

177. Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ;  
dhīro ca dānaṃ anumodamāno, teneva so hoti sukhi parattha.

164. The foolish man, who, on account of wrong views, scorns the teaching of the homage-worthy Noble Ones who live according to the Dhamma, ripens like the fruit of the bamboo tree, only for his own destruction.

165. By oneself, indeed, is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself. No one purifies another.

166. For the sake of others' welfare however great, let one not neglect one's own welfare. Clearly perceiving one's own welfare, let one be intent on one's own goal.

167. Do not serve mean ends. Do not live in heedlessness. Do not embrace false views. Do not be a world-upholder.

168. Be not heedless in standing (at people's doors for alms). Observe this practice scrupulously. He who observes this practice lives happily both in this world and in the next.  
169. Scrupulously observe this practice. Do not observe it unscrupulously. He who observes this practice lives happily both in this world and in the next.

170. Just as one would look upon a bubble, just as one would look upon a mirage—if a person thus looks upon the world, the King of Death sees him not.

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

172. Whoever was heedless before and afterwards is not—such a one illumines this world like the moon freed from clouds.

173. Whoever, by a good deed, covers the evil done—such a one illumines this world like the moon freed from clouds.

174. Blind is this world. Few are those who clearly see. As birds escape from a net, few go to a blissful state.

175. Swans wing along on the path of the sun. (Men) go through air by psychic powers. The wise are led away from the world, having conquered Mara and his army.

176. There is no evil that cannot be done by the liar, who has transgressed the one law (of truthfulness) and who is indifferent to the world beyond.

177. Verily, misers go not to the celestial realms. Fools do not praise generosity. The wise man rejoices in giving and thereby becomes happy thereafter.

178. Pathabyā ekarajjena, saggassa gamanena vā;

sabbalokādhīpacena, sotāpattiphalaṃ varaṃ.

Lokavaggo terasamo niṭṭhito.

#### 14. Buddhavaggo

179. Yassa jītaṃ nāvajiyati, jītaṃ yassa [jītamassa (sī. syā. pī.), jītaṃ massa

(ka.)] no yāti koci loke;

taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

180. Yassa jālinī visattikā, taṇhā natthi kuhiñci netave;

taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.

181. Ye jhānapasutā dhīrā, nekkhammūpasame ratā;

devāpi tesāṃ pihayanti, sambuddhānaṃ satīmataṃ.

182. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitāṃ;

kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.

183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā [kusalassūpasampadā

(syā.)];

sacittapariyodapanāṃ [sacittapariyodāpanāṃ (?)], etaṃ buddhāna sāsanaṃ.

184. Khantī paramaṃ tapo titikkhā, nibbānaṃ [nibbāṇaṃ (ka. sī. pī.)] paramaṃ

vadanti buddhā;

na hi pabbajito parūpaghātī, na [ayaṃ nakāro sī. syā. pī. pāṭhakesu na dissati]

samaṇo hoti paraṃ viheṭṭhayanto.

185. Anūpavādo anūpaghāto [anupavādo anupaghāto (syā. ka.)], pātimokkhe

ca saṃvaro;

mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;

adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.

186. Na kahāpaṇavassena, titti kāmesu vijjati;

appassādā dukkhā kāmā, iti viññāya paṇḍito.

187. Apī dibbesu kāmesu, ratiṃ so nādhigacchati;

taṇhakkhayarato hoti, sammāsambuddhasāvako.

188. Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca;

ārāmarukkhacetyāni, manussā bhayatajjitā.

189. Netaṃ kho saraṇaṃ khemaṃ, netaṃ saraṇamuttamaṃ;

netāṃ saraṇamāgamma, sabbadukkhā pamuccati.

178. Better than absolute sovereignty over the earth, better than going to heaven, better than even lordship over all the worlds, is the Fruit of a Stream-Winner.

179. Whose conquest (of passion) is not turned into defeat, no conquered (passion) of his in this world follows him—that trackless Buddha of infinite range, by which way will you lead him?

180. Him in whom there is not that entangling, embroiling craving to lead (to any life), him the trackless Buddha of infinite range—by which way will you lead him?

181. The wise ones who are intent on meditation, who delight in the peace of renunciation (Nibbana)—such mindful, perfect Buddhas even the gods hold dear.

182. Rare is birth as a human being. Hard is the life of mortals. Hard is the hearing of the Sublime Truth. Rare is the appearance of the Buddhas.

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

184. Forbearing patience is the highest austerity. Nibbana is supreme, say the Buddhas. He, verily, is not a recluse who harms another, nor is he an ascetic who oppresses others.

185. Not insulting, not harming, restraint according to the Patimokkha, moderation in food, dwelling in a secluded abode, devoted to the higher mind—this is the Teaching of the Buddhas.

186, 187. Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness, and painful, are sensual pleasures. Knowing thus, the wise man finds no delight even in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.

188. To many a refuge fear-stricken men betake themselves—to hills, woods, groves, trees, and shrines.

189. Nay no such refuge is safe, no such refuge is supreme. Not by resorting to such a refuge is one freed from all suffering.

190. Yo ca buddhañca dhammañca, sañghañca saraṇaṃ gato;  
cattāri ariyasaccāni, sammappaññāya passati.

191. Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;  
ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;  
etaṃ saraṇamāgamma, sabbadukkhā pamuccati.

193. Dullabho purisājañño, na so sabbattha jāyati;  
yattha so jāyati dhiro, taṃ kulaṃ sukhamedhati.

194. Sukho buddhānamuppādo, sukhā saddhammadesanā;  
sukhā sañghassa sāmaggī, samaggānaṃ tapo sukho.

195. Pūjārahe pūjayato, buddhe yadi va sāvake;  
papañcasamatikkante, tiṇṇasokapariddave.

196. Te tādise pūjayato, nibbuta akutobhaye;  
na sakkā puññaṃ sañkhātuṃ, imettamapi kenaci.

Buddhavaggo cuddasamo niṭṭhito.

### 15. Sukhavaggo

197. Susukhaṃ vata jīvāma, verinesu averino;  
verinesu manussesu, viharāma averino.

198. Susukhaṃ vata jīvāma, āturesu anāturā;  
āturesu manussesu, viharāma anāturā.

199. Susukhaṃ vata jīvāma, ussukesu anussukā;  
ussukesu manassesu, viharāma anussukā.

200. Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ;  
pītibhakkhā bhavissāma, devā ābhassarā yathā.

201. Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito;  
upasanto sukhaṃ seti, hitvā jayaparājayaṃ.

202. Natthi rāgasamo aggī, natthi dosasamo kalī;  
natthi khandhasamā [khandhādisā (sī. syā. pī. rūpasiddhiyā sameti)] dukkhā,  
natthi santiparaṃ sukhaṃ.

203. Jighacchāparamā rogā, sañkhāraparamā [sañkāra paramā (bahūsu)]  
dukhā;  
etaṃ ṇatvā yathābhūtaṃ, nibbānaṃ paramaṃ sukhaṃ.

190, 191. He who has gone for refuge to the Buddha, the Dhamma and the Sangha, sees with right knowledge the Four Noble Truths—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 refuge secure. This, indeed, is refuge supreme. By seeking such a refuge is one released from all suffering.

193. Hard to find is a man of great wisdom—such a man is not born everywhere. Where such a wise man is born, that family thrives happily.

194. Happy is the birth of the Buddhas. Happy is the teaching of the Sublime Dhamma. Happy is the unity of the Sangha. Happy is the discipline of the united ones.

195, 196. He who pays homage to those worthy of veneration, whether they be the Buddhas or their disciples, those who have overcome the impediments and have got rid of grief and lamentation—the merit of him who pays homage to such peaceful and fearless ones cannot be measure by anyone as this much or that much.

197. Ah, happily do we live without hate amongst the hateful; amidst hateful men we dwell without hate.

198. Ah, happily do we live in good health amongst the ailing; amidst ailing men we dwell in good health.

199. Ah, happily do we live without yearning (for sensual pleasures) amongst those who yearn (for them); amidst those who yearn (for them) we dwell without yearning.

200. Ah, happily do we live, we who have no impediments; like the Abhassara brahmas we shall live on joy (piti) as our food.

201. Victory breeds hatred. The defeated live in pain. Happily the peaceful live, giving up victory and defeat.

202. There is no fire like lust, no evil like hate. There is no suffering like the khandhas, no bliss higher than Nibbana.

203. Hunger is the greatest disease; the khandhas are the greatest ill. Knowing this as it really is, (the wise realize) Nibbana, bliss supreme.



**204.** Ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanaṃ;  
vissāsaparamā ñāti [vissāsaparamo ñāti (ka. sī.), vissāsaparamā ñāti (sī.  
aṭṭha.), vissāsā paramā ñāti (ka.)], nibbānaṃ paramaṃ [nibbāṇaparamaṃ (ka.  
sī.)] sukhaṃ.

**205.** Pavivekaraṃ pitvā [pītvā (sī. syā. kaṃ. pī.)], rasaṃ upasamassa ca;  
niddaro hoti nippāpo, dhammapītirasaṃ pivāṃ.

**206.** Sāhu dassanamariyānaṃ, sannivāso sadā sukho;  
adassanena bālānaṃ, niccomeva sukhī siyā.

**207.** Bālasaṅgatacārī [bālasaṅgaticārī (ka.)] hi, dīghamaddhāna socati;  
dukkho bālehi saṃvāso, amitteneva sabbadā;  
dhīro ca sukhasaṃvāso, ñātīnaṃva samāgamo.

**208.** Tasmā hi—  
dhīrañca paññañca bahussutañca, dhorayhasīlaṃ vatavantamariyaṃ;  
taṃ tādisaṃ sappurisaṃ sumedhaṃ, bhajetha nakkhattapathaṃva candimā  
[tasmā hi dhīraṃ paññañca, bahussutañca dhorayhaṃ. Sīlaṃ  
dhutavatamariyaṃ, taṃ tādisaṃ sappurisaṃ. Sumedhaṃ bhajetha  
nakkhattapathaṃva candimā. (Ka.)].

Sukhavaggo pannarasamo niṭṭhito.

## 16. Piyavaggo

**209.** Ayoge yuñjamattānaṃ, yogasmiñca ayojayaṃ;  
atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ.

**210.** Mā piyehi samāgañchi, appiyehi kudācanaṃ;  
piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.

**211.** Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako;  
ganhā tesāṃ na vijjanti, yesāṃ natthi piyāppiyaṃ.

**212.** Piyato jāyatī soko, piyato jāyatī [jāyate (ka.)] bhayaṃ;  
piyato vippamuttassa, natthi soko kuto bhayaṃ.

**213.** Pemato jāyatī soko, pemato jāyatī bhayaṃ;  
pemato vippamuttassa, natthi soko kuto bhayaṃ.

**214.** Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ;  
ratiyā vippamuttassa, natthi soko kuto bhayaṃ.

204. Health is the highest gain. Contentment is the greatest wealth. A trusted friend is the best relative. Nibbana is the highest bliss.

205. Having tasted the flavor of seclusion and the flavor of appeasement, free from anguish and stain becomes he, imbibing the taste of the joy of the Dhamma.

206. Good is the sight of the Ariyas—their company is always happy. Not seeing the foolish is always happy.

207. Truly, he who moves in the company of fools grieves for a long time. Association with the foolish is always painful as with a foe. Happy is association with the wise, like meeting relatives.

208. Therefore, with the intelligent, the wise, the learned, the persevering, the dutiful Ariya—with a man of such virtue and intellect should one associate, as the moon (follows) the starry path.

209. Applying oneself to that which should be avoided, not applying oneself to that which should be pursued, and giving up the quest, one who goes after pleasure envies those who exert themselves.

210. Consort not with those that are dear, never with those that are not dear; not seeing those that are dear and seeing those that are not dear, are both painful.

211. Hence hold nothing dear, for separation from those that are dear is painful; bonds do not exist for those to whom naught is dear or not dear.

212. From endearment springs grief, from endearment springs fear; for him who is wholly free from endearment there is no grief, much less fear.

213. From affection springs grief, from affection springs fear; for him who is wholly free from affection there is no grief, much less fear.

214. From attachment springs grief, from attachment springs fear; for him who is wholly free from attachment there is no grief, much less fear.

215. Kāmato jāyatī soko, kāmato jāyatī bhayaṃ;

kāmato vippamuttassa, natthi soko kuto bhayaṃ.

216. Taṇhāya jāyatī [jāyate (ka.)] soko, taṇhāya jāyatī bhayaṃ;

taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.

217. Sīladassanasampannaṃ dhammaṭṭhaṃ saccavedīnaṃ;

attano kamma kubbānaṃ, taṃ jano kurute piyaṃ.

218. Chandaajāto anakkhāte, manasā ca puṭṭo siyā;

kāmesu ca appaṭibaddhacitto [appaṭibandhacitto (ka.)], uddhamṣototi vuccati.

219. Cirappavāsīṃ purisaṃ, dūrato sotthimāgataṃ;

ñātimitā suhajjā ca, abhinandanti āgataṃ.

220. Tatheva katapuññampi, asmā lokā paraṃ gataṃ;

puññāni paṭigaṇhanti, piyaṃ ñātīva āgataṃ.

Piyavaggo soḷasamo niṭṭhito.

### 17. Kodhavaggo

221. Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya;

taṃ nāmarūpasmimasajjamānaṃ, akiñcanaṃ nānupatanti dukkhā.

222. Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye [dhāraye (sī. syā. pī.);

tamaṃ sārathiṃ brūmi, rasmiggāho itaro jano.

223. Akkodhena jine kodhaṃ, asādhuṃ sādhuṃ jine;

jine kadariyaṃ dānena, saccenālikavādīnaṃ.

224. Saccaṃ bhaṇe na kujjheyya, dajjā appampi [dajjā'ppasmimpi (sī. pī.),

dajjā appasmi (syā. ka.)] yācīto;

eteḥi tīhi ṭhānehi, gacche devāna santike.

225. Ahimsakā ye munayo [ahimsakāyā munayo (ka.)], niccaṃ kāyena

saṃvutā;

te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare.

226. Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ;

nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.

227. Porāṇametaṃ atula, netaṃ ajjatanāmiva;

nindanti tuṇhimāsīnaṃ, nindanti bahubhāṇīnaṃ;

mitabhāṇīmpi nindanti, natthi loke anindito.

215. From lust springs grief, from lust springs fear; for him who is wholly free from lust there is no grief, much less fear.

216. From craving springs grief, from craving springs fear; for him who is wholly free from craving there is no grief, much less fear.

217. Whoso is perfect in virtue and insight, is established in the Dhamma, has realized the Truths, and fulfills his own duties—him do the people hold dear.

218. He who has developed a wish for the Undeclared (Nibbana), he whose mind is thrilled (with the three Fruits), he whose mind is not bound by material pleasures—such a person is called an “Upstream-bound One.”

219. A man long absent and returned safe from afar, his relatives, friends and well-wishers welcome him on his arrival.

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

221. One should give up anger. One should abandon pride. One should overcome all fetters. Suffering never befall him who clings not to mind and body and is passionless.

222. Whoso checks his uprisen anger as though it were a rolling chariot, him I call a true charioteer. Other charioteers are mere rein-holders.

223. Conquer anger with love. Conquer evil with good. Conquer the stingy with giving. Conquer the liar with the truth.

224. One should utter the truth. One should not be angry. One should give even from a scanty store to him who asks. Along these three paths one may go to the presence of the gods.

225. Those sages who are harmless, and are always restrained in body, go to the Deathless State (Nibbana), where having gone they do not grieve.

226. The defilements of those who are always vigilant, who discipline themselves day and night, who are wholly intent on Nibbana, are destroyed.

227. This, O Atula, is an old saying; it is not one of only today. They blame those who sit silent, they blame those who speak too much, those speaking little too they blame. There is no one who is not blamed in this world.

228. Na cāhu na ca bhavissati, na cetarahi vijjati;

ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.

229. Yaṃ ce viññū pasaṃsanti, anuvicca suve suve;

acchiddavuttiṃ [acchinnavuttiṃ (ka.)] medhāviṃ, paññāsīlasamāhitaṃ.

230. Nikkhaṃ [nekkhaṃ (sī. syā. pī.)] jambonadasseva, ko taṃ ninditumarahati;

devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito.

231. Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā;

kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care.

232. Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā;

vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyā;

manoduccaritaṃ hitvā, manasā sucaritaṃ care.

234. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā;

manasā saṃvutā dhīrā, te ve suparisāṃvutā.

Kodhavaggo sattarasamo niṭṭhito.

## 18. Malavaggo

235. Paṇḍupalāsova dānisi, yamapurisāpi ca te [taṃ (sī. syā. kaṃ. pī.)]

upaṭṭhitā;

uyyogamukhe ca tiṭṭhasi, pātheyyampi ca te na vijjati.

236. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava;

niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmiṃ upehisi [dibbaṃ

ariyabhūmimēhisi (sī. syā. pī.), dibbamariyabhūmiṃ upehisi (?)].

237. Upanītavayo ca dānisi, sampayātosī yamassa santike;

vāso [vāsopi ca (bahūsu)] te natthi antarā, pātheyyampi ca te na vijjati.

238. So karohi dīpamattano, khippaṃ vāyama paṇḍito bhava;

niddhantamalo anaṅgaṇo, na punaṃ jātijaraṃ [na puna jātijaraṃ (sī. syā.), na

puna jātijaraṃ (ka.)] upehisi.

239. Anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe;

kammāro rajatasseva, niddhame malamattano.

240. Ayasāva malaṃ samuṭṭhitaṃ [samuṭṭhāya (ka.)], tatuṭṭhāya [taduṭṭhāya

(sī. syā. pī.)] tameva khādati;

evaṃ atidhonacāriṇaṃ, sāni kammāni [sakakammāni (sī. pī.)] nayanti duggatiṃ.

228. There never was, there never will be, nor does there exist now, a person who is wholly blamed or wholly praised.

229. Observing him day by day, the wise praise him who is of flawless life, intelligent, endowed with knowledge and virtue.

230. Who deigns to blame him who is like a piece of refined gold? Even the gods praise him; by Brahma too he is praised.

231. One should guard against misdeeds (caused by) the body, and one should be restrained in body. Giving up evil conduct in body, one should be of good bodily conduct.

232. One should guard against misdeeds (caused by) speech, and one should be restrained in speech. Giving up evil conduct in speech, one should be of good conduct in speech.

233. One should guard against misdeeds (caused by) the mind, and one should be restrained in mind. Giving up evil conduct in mind, one should be of good conduct in mind.

234. The wise are restrained in deed; in speech they are restrained; they are restrained in mind. The wise are, indeed, perfectly restrained.

235. Like a withered leaf are you now. The messengers of death wait on you. On the threshold of decay you stand. Provision too there is none for you.

236. Make an island unto yourself. Strive quickly, become wise. Purged of stain and passionless, you shall enter the heavenly realm of the Ariyas.

237. Your life has come to an end now. To the presence of death you are setting out. No halting place is there for you on the way. Provision too there is none for you.

238. Make an island unto yourself. Strive without delay, become wise. Purged of stain and passionless, you will not come again to birth and old age.

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

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

241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā;

malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

242. Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ;

malā ve pāpakā dhammā, asmiṃ loke paramhi ca.

243. Tato malā malataraṃ, avijjā paramaṃ malaṃ;

etaṃ malaṃ pahantvāna, nimmalā hotha bhikkhavo.

244. Sujīvaṃ ahirikena, kākasūrena dhaṃsinā;

pakkhandinā pagabbhena, saṃkiliṭṭhena jīvitaṃ.

245. Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā;

alīnenāppagabbhena, suddhājīvena passatā.

246. Yo pāṇamatipāṭeti, musāvādañca bhāsati;

loke adinnamādiyati, paradārañca gacchati.

247. Surāmerayapānañca, yo naro anuyuñjati;

idhevameso lokasmiṃ, mūlaṃ khaṇati attano.

248. Evaṃ bho purisa jānāhi, pāpadhammā asaññatā;

mā taṃ lobho adhammo ca, ciraṃ dukkhāya randhayaṃ.

249. Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ [yathā pasādanaṃ (katthaci)]

jano;

tattha yo maṅku bhavati [tattha ce maṅku yo hoti (si.), tattha yo maṅkuto hoti

(syā.)], paresaṃ pānabhojane;

na so divā vā rattiṃ vā, samādhimadhigacchati.

250. Yassa cetaṃ samucchinnaṃ, mūlaghacchaṃ [mūlaghacchaṃ (ka.)]

samūhataṃ;

sa ve divā vā rattiṃ vā, samādhimadhigacchati.

251. Natthi rāgasamo aggi, natthi dosasamo gaho;

natthi mohasamaṃ jālaṃ, natthi taṇhāsamaṃ nadi.

252. Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ;

paresaṃ hi so vajjāni, opunāti [ophunāti (ka.)] yathā bhusaṃ;

attano pana chādeti, kaliṃva kitavā saṭho.

253. Paravajjānupassissa niccaṃ ujjhānasaññino;

āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

241. Non-recitation is the taint of incantations; non-maintenance is the taint of homes; sloth is the taint of beauty; heedlessness is the taint of a watcher.

242. Misconduct is the taint of a woman; stinginess is the taint of a donor. Taints, indeed, are evil things both in this world and in the next.

243. A worse taint than these is ignorance, the greatest taint. Abandoning this taint, be taintless, O bhikkhus!

244. Easy is the life of a shameless one who is as impudent as a crow, back-biting, presumptuous, arrogant and corrupt.

245. Hard is the life of a modest one who always seeks purity, is detached, humble, clean in life and reflective.

246, 247. Whoso in this world destroys life, tells lies, takes what is not given, goes to others' wives, and is addicted to intoxicating drinks—such a one digs up his own root in this world.

248. Know thus, O good man: Not restraining oneself is evil. Let not greed and wickedness drag you to prolonged misery.

249. People give according to their faith and as they are pleased. Whoever therein is envious of others' food and drink, gains no peace either by day or by night.

250. But he who has this (feeling) fully cut off, uprooted and destroyed, gains peace by day and by night.

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

252. Easily seen are others' faults, hard indeed to see are one's own. Like chaff one winnows others' faults, but one's own (faults) one hides, like a crafty cheat the losing throw.

253. He who sees others' faults and is always irritable—the taints of such a one grow. He is far from the destruction of taints.

254. Ākāseva padaṃ natthi, samaṇo natthi bāhire;

papañcābhiratā pajā, nippapañcā tathāgatā.

255. Ākāseva padaṃ natthi, samaṇo natthi bāhire;

sañkhārā sassatā natthi, natthi buddhānamiññitaṃ.

Malavaggo aṭṭhārasamo niṭṭhito.

### 19. Dhammaṭṭhavaggo

256. Na tena hoti dhammaṭṭho, yena tthaṃ sāhasā [sahasā (sī. syā. ka.)] naye;

yo ca atthaṃ anattañca, ubho niccheyya paṇḍito.

257. Asāhasena dhammena, samena nayatī pare;

dhammassa gutto medhāvī, “dhammaṭṭho”ti pavuccati.

258. Na tena paṇḍito hoti, yāvatā bahu bhāsati;

khemī averī abhayo, “paṇḍito”ti pavuccati.

259. Na tāvatā dhammadharo, yāvatā bahu bhāsati;

yo ca appampi sutvāna, dhammaṃ kāyena passati;

sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.

260. Na tena thero so hoti [thero hoti (sī. syā.)], yenessa palitaṃ siro;

paripakko vayo tassa, “moghajijṇho”ti vuccati.

261. Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;

sa ve vantamalo dhīro, “thero” iti [so theroti (syā. ka.)] pavuccati.

262. Na vākkaraṇamattena, vaṇṇapokkharatāya vā;

sādhurūpo naro hoti, issukī maccharī saṭho.

263. Yassa cetaṃ samucchinnam, mūlaghaccaṃ samūhataṃ;

sa vantadoso medhāvī, “sādhurūpo”ti vuccati.

264. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇam;

icchālobhasamāpanno, samaṇo kiṃ bhavissati.

265. Yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso;

samittā hi pāpānaṃ, “samaṇo”ti pavuccati.

266. Na tena bhikkhu so hoti, yāvatā bhikkhate pare;

vissaṃ dhammaṃ samācāya, bhikkhu hoti na tāvatā.

267. Yodha puññañca pāpañca, bāhetvā brahmacariyavā [brahmacariyaṃ

(ka.);

sañkhāya loke carati, sa ve “bhikkhū”ti vuccati.

254. In the sky there is no track. Outside the Dispensation there is no Saint. Mankind delights in obstacles. The Tathagatas are free from obstacles.

255. In the sky there is no track. Outside the Dispensation there is no Saint. There are no conditioned things that are eternal. There is no instability in the Buddhas.

256. He is not thereby just because he hastily arbitrates cases. The wise man should investigate both right and wrong.

257. The intelligent person who leads others not falsely but lawfully and impartially, who is a guardian of the law, is called one who abides by the law (dhammattha).

258. One is not thereby a learned man merely because one speaks much. He who is secure, without hate and fearless is called “learned.”

259. One is not versed in the Dhamma merely because one speaks too much. He who hears little and sees the Dhamma through self-realization, and who does not neglect the Dhamma, is, indeed, versed in the Dhamma.

260. He is not thereby an elder (thera) merely because his head is grey. Ripe is he in age; “old-in-vain” is he called.

261. In whom are truth, virtue, harmlessness, restraint and control, that wise man who is purged of impurities, is, indeed, called an elder.

262. Not by mere eloquence, nor by handsome appearance, does a man become good-natured, should he be jealous, selfish and deceitful.

263. But in whom these are wholly cut off, uprooted and extinct, that wise man who is purged of hatred, is, indeed, called good-natured.

264. Not by a shaven head does an undisciplined man who utters lies become a monk. How can one who is full of desire and greed be a monk?

265. He who wholly subdues evil deeds both small and great is called a monk because he has overcome all evil.

266. He is not thereby a bhikkhu merely because he begs from others; by following the whole code (of morality) one certainly becomes a bhikkhu and not (merely) by such begging.

267. Herein he who has transcended both good and evil, whose conduct is sublime, who lives with understanding in this world—he, indeed, is called a bhikkhu.

268. Na monena munī hoti, mūlharūpo aviddasu;

yo ca tulaṃva paggayha, varamādāya paṇḍito.

269. Pāpāni parivajjeti, sa munī tena so muni;

yo munāti ubho loke, “muni” tena pavuccati.

270. Na tena ariyo hoti, yena pāṇāni hiṃsati;

ahiṃsā sabbapāṇānaṃ, “ariyo”ti pavuccati.

271. Na sīlabbatamattena, bāhusaccena vā pana;

atha vā samādhilābhena, vivittasayanena vā.

272. Phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ;

bhikkhu vissāsamāpādi, appatto āsavakkhayaṃ.

Dhammaṭṭhavaggo ekūnavīsatiso niṭṭhito.

## 20. Maggavaggo

273. Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;

virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā.

274. Eseva [esova (sī. pī.)] maggo natthañño, dassanassa visuddhiyā;

etañhi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.

275. Etañhi tumhe paṭipannā, dukkhassantaṃ karissatha;

akkhāto vo [akkhāto ve (sī. pī.)] mayā maggo, aññāya sallakantaṃ

[sallasanthaṃ (sī. pī.), sallasatthanaṃ (syā.).]

276. Tumhehi kiccamātappaṃ, akkhātāro tathāgatā;

paṭipannā pamokkhanti, jhāyino mārabandhanā.

277. “Sabbe saṅkhārā aniccā”ti, yadā paññāya passati;

atha nibbindati dukkhe, esa maggo visuddhiyā.

278. “Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati;

atha nibbindati dukkhe, esa maggo visuddhiyā.

279. “Sabbe dhammā anattā”ti, yadā paññāya passati;

atha nibbindati dukkhe, esa maggo visuddhiyā.

280. Uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto;

saṃsannasaṅkappamano [asampannasaṅkappamano (ka.)] kusīto, paññāya

maggam alaso na vindati.

268. Not by silence (alone) does he who is dull and ignorant become a sage; but that wise man who, as if holding a pair of scales, embraces the best and shuns evil, is indeed a sage.

269. For that reason he is a sage. He who understands both worlds is also, for that reason, called a sage.

270. He is not therefore an Ariya in that he harms living beings; through his harmlessness towards all living beings is he called an Ariya.

271, 272. Not only by mere morality and austerities, nor again by much learning, nor even by developing mental concentration, nor by secluded lodging, (thinking,) “I enjoy the bliss of renunciation not resorted to by the worldling” – (not with these) should you, O bhikkhu, rest content without reaching the extinction of the taints.

273. The best of paths is the Eightfold Path. The best of truths are the Four Truths. Non-attachment is the best of states. The best of two-legged beings is the Seeing One.

274. This is the only way. There is none other for the purity of vision. Do you follow this path. This is the bewilderment of Mara.

275. Entering upon that path, you will make an end of pain. Having learnt the removal of thorns, have I taught you the path.

276. Striving should be done by yourselves; the Tathagatas are only teachers. The meditative ones who enter the way are delivered from the bonds of Mara.

277. “Transient are all conditioned things” – when this with wisdom one discerns, then is one disgusted with ill. This is the path to purity.

278. “Suffering are all conditioned things” – when this with wisdom one discerns, then is one disgusted with ill. This is the path to purity.

279. “All Dhammas are without a self” – when this with wisdom one discerns, then is one disgusted with ill. This is the path to purity.

280. The inactive idler who strives not when he should strive, who though young and strong is slothful, with (good) thoughts depressed, does not by wisdom realize the Path.

**281.** Vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā [akusalaṃ na kayirā (sī. syā. kaṃ. pī.)];

ete tayo kamma pathe visodhaye, ārādhaye maggamisippaveditaṃ.

**282.** Yogā ve jāyatī [jāyate (katthaci)] bhūri, ayogā bhūrisaṅkhayo;

etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca;

tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati.

**283.** Vanaṃ chindatha mā rukkhāṃ, vanato jāyate bhayaṃ;

chetvā vanañca vanathañca, nibbanā hotha bhikkhavo.

**284.** Yāva hi vanatho na chijjati, aṇumattopi narassa nārisu;

paṭibaddhamanova [paṭibandhamanova (ka.)] tāva so, vaccho khīrapakova [khīrapānova (pī.)] mātari.

**285.** Ucchinda sinehamattano kumudaṃradikaṃva [pāṇinā];

santimaggameva brūhaya, nibbānaṃ sugatena desitaṃ.

**286.** Idha vassaṃ vasissāmi, idha hemantagimhisu;

iti bālo vicinteti, antarāyaṃ na bujjhati.

**287.** Taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ;

suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

**288.** Na santi puttā tāṇāya, na pitā nāpi bandhavā;

antakenādhīpanassa, natthi ñātisu tāṇatā.

**289.** Etamatthavasāṃ ñatvā, paṇḍito sīlasaṃvuto;

nibbānagamaṇaṃ maggaṃ, khippameva visodhaye.

Maggavaggo vīsatimo niṭṭhito.

## 21. Pakiṇṇakavaggo

**290.** Mattāsukhapariccāgā passe ce vipulaṃ sukhaṃ;

caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.

**291.** Paradukkhūpadhānena, attano [yo attano (syā. pī. ka.)] sukhamicchati;

verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.

**292.** Yañhi kiccaṃ apaviddhaṃ [tadapaviddhaṃ (sī. syā.)], akiccaṃ pana

kayirati;

unnaḷānaṃ pamattānaṃ, tesāṃ vaḍḍhanti āsavā.

281. Watchful of speech, well-restrained in mind, let him do naught unskillful through his body. Let him purify these three ways of action and win the path realized by the sages.

282. Verily, from meditation arises wisdom. Without meditation wisdom wanes. Knowing this twofold path of gain and loss, let one so conduct oneself that wisdom may increase.

283. Cut down the forest (of passions) but not real trees. From the forest (of passions) springs fear. Cutting down both the forest (of passions) as well as its undergrowth, be forestless, O bhikkhus.

284. For as long as the slightest undergrowth (of passions) of man towards women is not cut down, so long is his mind in bondage, like the calf to its mother-cow.

285. Cut off your affection, as though it were an autumn lily, with the hand. Cultivate the very path of peace. Nibbana has been expounded by the Auspicious One.

286. "Here will I live in the rainy season, here in the winter and in the summer" – thus muses the fool. He realizes not the danger (of death).

287. The doting man with his mind set on children and herds, death seizes and carries away, as a great flood (sweeps away) a slumbering village.

288. There are no sons for one's protection, neither father nor even relatives; for one who is overcome by death no protection is to be found among relatives.

289. Realizing this fact, let the virtuous and wise person swiftly clear the way that leads to Nibbana.

290. If by giving up a lesser happiness, one may behold a greater one, let the wise man give up the lesser happiness in consideration of the greater happiness.

291. He who wishes his own happiness by causing pain to others is not released from hatred, being himself entangled in the tangles of hatred.

292. What should have been done is left undone, what should not have been done is done – of those who are puffed up and heedless the taints increase.

**293.** Yesañca susamāradhā, niccaṃ kāyagatā sati;  
 akiccaṃ te na sevanti, kicca sātaccakārino;  
 satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

**294.** Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye;  
 raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.

**295.** Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye;  
 veyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo.

**296.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, niccaṃ buddhagatā sati.

**297.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, niccaṃ dhammagatā sati.

**298.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, niccaṃ saṅghagatā sati.

**299.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, niccaṃ kāyagatā sati.

**300.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, ahimsāya rato mano.

**301.** Suppabuddhaṃ pabujjhanti, sadā gotamasāvakā;  
 yesaṃ divā ca ratto ca, bhāvanāya rato mano.

**302.** Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā;  
 dukkhosamānasaṃvāso, dukkhānupatitaddhagū;  
 tasmā na caddhagū siyā, na ca [tasmā na caddhagū na ca (ka.)]  
 dukkhānupatito siyā [dukkhānupātito (?)].

**303.** Saddho sīlena sampanno, yasobhogasamappito;  
 yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito.

**304.** Dūre santo pakāsentī, himavantova pabbato;  
 asantettha na dissanti, rattiṃ khittā yathā sarā.

**305.** Ekāsanaṃ ekaseyyaṃ, eko caramatandito;  
 eko damayamattānaṃ, vanante ramito siyā.

Pakiṇṇakavaggo ekavīsatisimo niṭṭhito.

## 22. Nirayavaggo

293. Those who always earnestly practice mindfulness of the body, who follow not what should not be done, and constantly do what should be done—of those mindful and reflective ones the taints come to an end.

294. Having slain mother (craving) and father (conceit) and two warrior kings (views based on eternalism and nihilism), and having destroyed the country (sense-bases and sense-objects) together with its revenue officer (attachment), ungrieving goes the Brahmana (Arahant).

295. Having slain mother and father and two brahmin kings, and having destroyed the perilous path (hindrances), ungrieving goes the Brahmana (Arahant).

296. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night always contemplate the Buddha.

297. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night always contemplate the Dhamma.

298. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night always contemplate the Sangha.

299. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night always contemplate the body.

300. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night delight in harmlessness.

301. Well-awakened the disciples of Gotama Buddha always arise—they who by day and night delight in meditation.

302. Difficult is renunciation, difficult is it to delight therein. Difficult and painful is household life. Painful is association with those who are incompatible. Dukkha befalls a wayfarer (in samsara). Therefore be not a wayfarer, be not a pursuer of dukkha.

303. He who is full of confidence and virtue, possessed of fame and wealth, he is honored everywhere, in whatever land he sojourns.

304. Even from afar like the Himalaya mountains the good reveal themselves. The wicked though near are invisible like arrows shot in the night.

305. He who sits alone, rests alone, walks alone, unindolent, who in solitude controls himself, will find delight in the forest.



**306.** Abhūtavādī nirayaṃ upeti, yo vāpi [yo cāpi (sī. pī. ka.)] katvā na karomi  
cāha [na karomīti cāha (syā.)];  
ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.

**307.** Kāsāvakaṇṭhā bahavo, pāpadhammā asaṅṅatā;  
pāpā pāpehi kammehi, nirayaṃ te upapajjare.

**308.** Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;  
yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaṅṅato.

**309.** Cattāri ṭhānāni naro pamatto, āpajjati paradārūpasevī;  
apuññalābhaṃ na nikāmaseyyaṃ, nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

**310.** Apuññalābho ca gatī ca pāpikā, bhītaṃ bhītāya ratī ca thokikā;  
rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paradāraṃ na seve.

**311.** Kuso yathā duggahito, hatthamevānukantati;  
sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhati.

**312.** Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;  
saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

**313.** Kayirā ce kayirāthenaṃ [kayirā naṃ (ka.)], daḷhamenaṃ parakkame;  
sithilo hi paribbājo, bhiyyo ākirate rajaṃ.

**314.** Akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ;  
katañca sukataṃ seyyo, yaṃ katvā nānutappati.

**315.** Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;  
evaṃ gopetha attānaṃ, khaṇo vo [khaṇo ve (sī. pī. ka.)] mā upaccagā;  
khaṇātītā hi socanti, nirayamhi samappitā.

**316.** Alajjitāye lajjanti, lajjitāye na lajjare;  
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

**317.** Abhaye bhayadassino, bhaye cābhayadassino;  
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

**318.** Avajje vajjamatino, vajje cāvajjadassino;  
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.

**319.** Vajjañca vajjato ñatvā, avajjañca avajjato;  
sammādiṭṭhisamādānā, sattā gacchanti suggatiṃ.

Nirayavaggo dvāvīsatisatimo niṭṭhito.

### 23. Nāgavaggo

306. The speaker of untruth goes to a woeful state, and also he who, having done aught, says, "I did not." Both after death become equal, men of base actions, in the other world.

307. Many with a yellow robe up to their necks are of evil disposition and uncontrolled. Evil-doers on account of their evil deeds are born in a woeful state.

308. Better to swallow a red-hot iron ball (which would consume one) like a flame of fire, than to be an immoral and uncontrolled person feeding on the alms offered by people.

309. Four misfortunes befall a careless man who commits adultery: acquisition of demerit, disturbed sleep, thirdly blame and fourthly a state of woe.

310. There is the acquisition of demerit as well as an evil destiny. Brief is the joy of the frightened man and woman. The king imposes a heavy punishment. Hence no man should frequent another's wife.

311. Just as the kusa grass wrongly grasped cuts the hand, likewise the monkhood wrongly handled drags one to a woeful state.

312. Any loose act, any corrupt practice, a life of dubious holiness—none of these is of much fruit.

313. If something should be done, let one do it. Let one promote it steadily, for slack asceticism scatters dust all the more.

314. An evil deed is better not done; a misdeed torments one hereafter. Better it is to do a good deed, after doing which one does not grieve.

315. Like a border city, guarded within and without, so guard yourself. Do not let slip this opportunity, for they who let slip the opportunity grieve when born in a woeful state.

316. Beings who are ashamed of what is not shameful, and are not ashamed of what is shameful, embrace wrong views and go to a woeful state.

317. Beings who see fear in what is not to be feared, and see no fear in the fearsome, embrace wrong views and go to a woeful state.

318. Beings who imagine faults in the faultless and perceive no wrong in what is wrong, embrace wrong views and go to a woeful state.

319. Beings who know what is wrong as wrong and what is right as right, embrace right views and go to a blissful state.

**320.** Ahaṃ nāgo va saṅgāme, cāpato patitaṃ saraṃ;  
ativākyaṃ titikkhissaṃ, dussilo hi bahujjano.

**321.** Dantaṃ nayanti samitiṃ, dantaṃ rājābhīrūhati;  
danto seṭṭho manussesu, yotivākyaṃ titikkhati.

**322.** Varamassatarā dantā, ājāniyā ca [ājāniyāva (syā.)] sindhavā;  
kuñjarā ca [kuñjarāva (syā.)] mahānāgā, attadanto tato varaṃ.

**323.** Na hi etehi yānehi, gaccheyya agataṃ disaṃ;  
yathāttanā sudantena, danto dantena gacchati.

**324.** Dhanapālo [dhanapālako (sī. syā. kaṃ. pī.)] nāma kuñjaro, kaṭukabhedano  
[kaṭukappabhedano (sī. syā. pī.)] dunnivārayo;  
baddho kabaḷaṃ na bhuñjati, sumarati [susarati (ka.)] nāgavanassa kuñjaro.

**325.** Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;  
mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando.

**326.** Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;  
tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅkusaggaho.

**327.** Appamādaratā hotha, sacittamanurakkhatha;  
duggā uddharathattānaṃ, pañke sannova [sattova (sī. pī.)] kuñjaro.

**328.** Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;  
abhibhuyya sabbāni parissayāni, careyya tenattamano satimā.

**329.** No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;  
rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

**330.** Ekassa caritaṃ seyyo, natthi bāle sahāyatā;  
eko care na ca pāpāni kayirā, appossukko mātaṅgaraññeva nāgo.

**331.** Atthamhi jātamhi sukhā sahāyā, tuṭṭhī sukhā yā itarītarena;  
puññaṃ sukhaṃ jīvitasaṅkhayamhi, sabbassa dukkhassa sukhaṃ pahānaṃ.

**332.** Sukhā mattheyyatā loke, atho petteyyatā sukhā;  
sukhā sāmāññatā loke, atho brahmaññatā sukhā.

**333.** Sukhaṃ yāva jarā silaṃ, sukhā saddhā patiṭṭhitā;  
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

Nāgavaggo tevīsatiṃ niṭṭhito.

## 24. Taṇhāvaggo

320. As an elephant in the battlefield withstands the arrows shot from a bow, so will I endure abuse; verily, most people are undisciplined.

321. They lead the trained (horses or elephants) to an assembly. The king mounts the trained animal. Best among men are the trained who endure abuse.

322. Excellent are trained mules, so are thoroughbred horses of Sindh and noble tusked elephants; but far better is he who has trained himself.

323. Surely, never by those vehicles would one go to the untrodden land (Nibbana) as does one who is controlled, through his subdued (by sense-control) and well-trained (by the development of the Noble Path) self.

324. The hard to control tusker named Dhanapalaka, deep in rut, with pungent juice flowing, bound, he eats no morsel; the tusker calls to mind the elephant forest.

325. The foolish one who is torpid, gluttonous and sleepy, rolls about lying like a great pig well-fed, goes to rebirth again and again.

326. Formerly this mind went wandering where it liked, as it wished and at its own pleasure. Today with attentiveness I shall completely hold it in check, as a mahout (holds in check) an elephant in must.

327. Take delight in heedfulness. Guard your mind well. Draw yourselves out of the evil ways as does the 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 do not get a prudent companion who (is fit) to live with you, who behaves well and is wise, then like a king who leaves a conquered kingdom, you should live alone as does an elephant in the elephant forest.

330. Better it is to live alone. There is no fellowship with the ignorant. Let one live alone doing no evil, carefree, like an elephant in the elephant forest.

331. When need arises, pleasant is it to have friends. Pleasant is it to be content with just this and that. Pleasant is merit when life is at an end. Pleasant is the shunning of all dukkha.

332. Pleasant in this world is ministering unto one's mother. Ministering unto one's father too is pleasant in this world. Pleasant is ministering unto the ascetics. Pleasant too is ministering unto the Noble Ones.

333. Pleasant is virtue (continued) until old age. Pleasant is steadfast confidence. Pleasant is the attainment of wisdom. Pleasant is it to do no evil.

**334.** Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;  
so plavatī [plavatī (sī. pī.), palavetī (ka.), uplavatī (?)] Hurā huram,  
phalamicchaṃva vanasmi vānaro.

**335.** Yaṃ esā sahate jammī, taṇhā loke visattikā;  
sokā tassa pavaḍḍhanti, abhivaṭṭhaṃva [abhivaḍḍhaṃva (syā.), abhivaṭṭhaṃva  
(pī.), abhivaḍḍhaṃva (ka.)] bīraṇaṃ.

**336.** Yo cetaṃ sahate jammiṃ, taṇhaṃ loke duraccayaṃ;  
sokā tamhā papatanti, udabinduva pokkharā.

**337.** Taṃ vo vadāmi bhaddaṃ vo, yāvattettha samāgatā;  
taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;  
mā vo naḷaṃva sotova, māro bhañji punappunaṃ.

**338.** Yathāpi mūle anupaddave daḷhe, chinnopi rukkho punareva rūhati;  
evampi taṇhānusaye anūhate, nibbattatī dukkhamidaṃ punappunaṃ.

**339.** Yassa chattiṃsati sotā, manāpasavanā bhusā;  
māhā [vāhā (sī. syā. pī.)] vahanti duddiṭṭhiṃ, saṅkappā rāganissitā.

**340.** Savanti sabbadhi sotā, latā uppajja [ubbhijja (sī. syā. kaṃ. pī.)] tiṭṭhati;  
tañca disvā lataṃ jātaṃ, mūlaṃ paññāya chindatha.

**341.** Saritāni sinehitāni ca, somanassāni bhavanti jantuno;  
te sātasiṭā sukhesino, te ve jātijarūpagā narā.

**342.** Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito [bādhito  
(bahūsu)];  
saṃyojanasaṅgasattakā, dukkhamupenti punappunaṃ cirāya.

**343.** Tasiṇāya purakkhatā pajā, parisappanti sasova bandhito;  
tasmā tasiṇaṃ vinodaye, ākaṅkhanta [bhikkhū ākaṅkhī (sī.), bhikkhu ākaṅkhaṃ  
(syā.)] virāgamattano.

**344.** Yo nibbanatho vanādhimutto, vanamutto vanameva dhāvati;  
taṃ puggalametha passatha, mutto bandhanameva dhāvati.

**345.** Na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca  
[dārūjaṃ babbajañca (sī. pī.)];  
sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

**346.** Etaṃ daḷhaṃ bandhanamāhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ;  
etampi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.

334. The craving of the person addicted to careless living grows like a creeper. He jumps from life to life like a fruit-loving monkey in the forest.

335. Whoso in this world is overwhelmed by this base, clinging thirst, his sorrows flourish like well-watered birana grass.

336. Whoso in this world overcomes this base, unruly craving, from him sorrows fall away like water-drops from a lotus-leaf.

337. This I say to you: Good luck to you all who have assembled here! Dig up the root of craving like one in quest of birana's sweet root. Let not Mara crush you again and again as a flood (crushes) a reed.

338. Just as a tree with roots unharmed and firm, though cut down, sprouts again, likewise while latent craving is not rooted out, this suffering springs up again and again.

339. If in anyone the thirty-six streams (of craving) that rush towards pleasurable thoughts are strong, such a deluded person, torrential thoughts of lust carry off.

340. The streams (of craving) flow everywhere. The creeper (of craving) sprouts (from the six sense-doors) and stands (resting on the six sense-objects). Seeing the creeper that has sprung up, with wisdom cut off its root.

341. In beings there arise pleasures that rush (towards sense-objects) and (such beings) are steeped in craving. Bent on happiness, they seek happiness. Verily, such men come to birth and decay.

342. People enwrapt in craving are terrified like a captive hare. Held fast by fetters and bonds, for a long time they come to suffering again and again.

343. People enwrapt in craving are terrified like a captive hare. Therefore a bhikkhu who wishes his own passionlessness (Nibbana) should discard craving.

344. Whoever with no desire (for the household) finds pleasure in the forest (of asceticism), and though freed from desire (for the household), (yet) runs back to that very home. Come, behold that man! Freed, he runs back into that very bondage.

345. That which is made of iron, wood or hemp, is not a strong bond, say the wise; the longing for jewels, ornaments, children and wives is a far greater attachment.

346. This bond is strong, say the wise. It drags one down, seems yielding, but is difficult to loosen. This too the wise cut off, and leave the world, with no longing, renouncing sensual pleasures.

**347.** Ye rāgarattānupatanti sotam, sayamkataṃ makkaṭakova jālam;  
etampi chetvāna vajanti dhīrā, anapekkhino sabbadukkhaṃ pahāya.

**348.** Muñca pure muñca pacchato, majjhe muñca bhavassa pāragū;  
sabbattha vimuttamānaso, na punaṃ jātijaraṃ upehisi.

**349.** Vitakkamathitassa jantuno, tibbarāgassa subhānupassino;  
bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ [esa gāḷhaṃ (ka.)] karoti bandhanaṃ.

**350.** Vitakkūpasame ca [vitakkūpasameva (ka.)] yo rato, asubhaṃ bhāvayate  
sadā sato;  
esa [eso (?)] Kho byanti kāhiti, esa [eso (?)] Checchati mārabandhanaṃ.

**351.** Niṭṭhaṅgato asantāsī, vītataṇho anaṅgaṇo;  
acchindi bhavasallāni, antimoyaṃ samussayo.

**352.** Vītataṇho anādāno, niruttipadakovidō;  
akkharānaṃ sannipātaṃ, jaññā pubbāparāni ca;  
sa ve “antimasārīro, mahāpañño mahāpuriso”ti vuccati.

**353.** Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;  
sabbañjaho taṇhakkhaye vimutto, sayaṃ abhiññāya kamuddiseyyaṃ.

**354.** Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;  
sabbaratiṃ dhammarati jināti, taṇhakkhayo sabbadukkhaṃ jināti.

**355.** Hananti bhogā dummedhaṃ, no ca pāragavesino;  
bhogataṇhāya dummedho, hanti aññeva attanaṃ.

**356.** Tiṇadosāni khettāni, rāgadosā ayaṃ pajā;  
tasmā hi vītarāgesu, dīnaṃ hoti mahapphalaṃ.

**357.** Tiṇadosāni khettāni, dosadosā ayaṃ pajā;  
tasmā hi vītadosesu, dīnaṃ hoti mahapphalaṃ.

**358.** Tiṇadosāni khettāni, mohadosā ayaṃ pajā;  
tasmā hi vītamohesu, dīnaṃ hoti mahapphalaṃ.

**359.** (Tiṇadosāni khettāni, icchādosā ayaṃ pajā;  
tasmā hi vigaticchesu, dīnaṃ hoti mahapphalaṃ.) [( ) Videsapotthakesu natthi,  
aṭṭhakathāyampi na dissati]

Tiṇadosāni khettāni, taṇhādosā ayaṃ pajā.  
Tasmā hi vītataṇhesu, dīnaṃ hoti mahapphalaṃ.

Taṇhāvaggo catuvīsatiso niṭṭhito.

347. Those who are infatuated with lust fall back into the stream as does a spider into the web spun by itself. This too the wise cut off and wander, with no longing, released from all suffering.

348. Let go of the past. Let go of the future. Let go of the present. Crossing to the farther shore of existence, with the mind released from everything, do not again undergo birth and decay.

349. For the person who is perturbed by (evil) thoughts, who is exceedingly lustful, who contemplates pleasant things, craving increases more and more. Surely, he makes the bonds (of Mara) stronger.

350. He who delights in subduing (evil) thoughts, who meditates on the loathsomeness (of the body), who is always mindful—it is he who will make an end (of craving). He will sever Mara’s bonds.

351. He who has reached the goal, is fearless, without craving, and is passionless, has cut off the thorns of life. This is his final body.

352. He who is without craving and grasping, who is skilled in etymology and terms, who knows the grouping of letters and their sequence—it is he who is called the bearer of the final body, one of profound wisdom, a great man.

353. All have I overcome, all do I know. From all am I detached. All have I renounced. Wholly absorbed am I in the destruction of craving. Having comprehended all by myself, whom shall I call my teacher?

354. The gift of Truth excels all gifts. The flavor of Truth excels all flavors. The pleasure in Truth excels all pleasures. He who has destroyed craving overcomes all suffering.

355. Riches ruin the foolish, but not those in quest of the Beyond (Nibbana). Through craving for riches the ignorant man ruins himself as (if he were ruining) others.

356. Weeds are the bane of fields, lust is the bane of mankind. Hence what is given to those rid of lust yields abundant fruit.

357. Weeds are the bane of fields, hatred is the bane of mankind. Hence what is given to those rid of hatred yields abundant fruit.

358. Weeds are the bane of fields, delusion is the bane of mankind. Hence what is given to those rid of delusion yields abundant fruit.

359. Weeds are the bane of fields, craving is the bane of mankind. Hence what is given to those rid of craving yields abundant fruit.

## 25. Bhikkhuvaggo

- 360.** Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;  
ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.
- 361.** Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro;  
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;  
sabbattha saṃvuto bhikkhu, sabbadukkhā pamuccati.
- 362.** Hatthasaṃyato pādasamṃyato, vācāsamṃyato saṃyatuttamo;  
ajjhatarato samāhito, eko santusito tamāhu bhikkhuṃ.
- 363.** Yo mukhasamṃyato bhikkhu, mantabhāṇī anuddhato;  
atthaṃ dhammañca dīpeti, madhuraṃ tassa bhāsitaṃ.
- 364.** Dhammārāmo dhammarato, dhammaṃ anu vicintayaṃ;  
dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.
- 365.** Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care;  
aññesaṃ pihayaṃ bhikkhu, samādhiṃ nādhigacchati.
- 366.** Appalābhopi ce bhikkhu, salābhaṃ nātimaññati;  
taṃ ve devā pasamsanti, suddhājīviṃ atanditaṃ.
- 367.** Sabbaso nāmarūpasmīṃ, yassa natthi mamāyitaṃ;  
asatā ca na socati, sa ve “bhikkhū”ti vuccati.
- 368.** Mettāvihārī yo bhikkhu, pasanno buddhasāsane;  
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.
- 369.** Siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessati;  
chetvā rāgañca dosañca, tato nibbānamehisi.
- 370.** Pañca chinde pañca jahe, pañca cuttari bhāvaye;  
pañca saṅgātigo bhikkhu, “oghatiṇṇo”ti vuccati.
- 371.** Jhāya bhikkhu [jhāya tuvaṃ bhikkhu (?)] Mā pamādo [mā ca pamādo (sī.  
syā. pī.)], mā te kāmaguṇe ramessu [bhamassu (sī. pī.), bhavassu (syā.),  
ramassu (ka.)] cittaṃ;  
mā lohaguḷaṃ gilī pamatto, mā kandi “dukkhamidan”ti ḍayhamāno.
- 372.** Natthi jhānaṃ apaññassa, paññā natthi ajhāyato [ajjhāyino (ka.)];  
yamhi jhānañca paññā ca, sa ve nibbānasantike.
- 373.** Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno;  
amānusi rati hoti, sammā dhammaṃ vipassato.

360. Good is restraint in the eye; good is restraint in the ear; good is restrain in the nose; good is restraint in the tongue.

361. Good is restraint in deed; good is restraint in speech; good is restraint in mind; good is restraint in everything. The bhikkhu, restrained at all points, is freed from suffering.

362. He who is controlled in hand, in foot, in speech, and in the highest (the head); he who delights in meditation, and is composed; he who is alone, and is contented—him they call a bhikkhu.

363. The bhikkhu who is controlled in tongue, who speaks wisely, who is not puffed up, who explains the meaning and the text—sweet, indeed, is his speech.

364. That bhikkhu who dwells in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, who well remembers the Dhamma, does not fall away from the sublime Dhamma.

365. Let him not despise what he has received, nor should he live envying (the gains of) others. The bhikkhu who envies (the gains of) others does not attain concentration.

366. Though receiving but little, if a bhikkhu does not despise his own gains, even the gods praise such a one who is pure in livelihood and is not slothful.

367. He who has no thought of “I” and “mine” whatsoever towards the mind and body, he who grieves not for that which he has not—he is, indeed, called a bhikkhu.

368. The bhikkhu who abides in loving-kindness, who is pleased with the Buddha’s Teaching, attains to that state of peace and happiness, the stilling of conditioned things.

369. Empty this boat, O bhikkhu! Emptied by you it will sail swiftly. Cutting off lust and hatred, to Nibbana you will thereby go.

370. Five (lower fetters) cut off, five (higher fetters) give up, five (controlling faculties) further cultivate. The bhikkhu who has gone beyond the five bonds is called a “Flood-Crosser.”

371. Meditate, O bhikkhu! Be not heedless. Do not let your mind whirl on sensual pleasures. Do not be careless and swallow a ball of lead. As you burn cry not, “This is suffering.”

372. There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. In whom are both concentration and wisdom, truly is he in the presence of Nibbana.

373. The bhikkhu who has retired to a secluded abode, who has calmed his mind, who perceives the doctrine clearly, experiences a joy transcending that of men.

**374.** Yato yato sammāsati, khandhānaṃ udayabbayaṃ;  
labhati [labhati (pī.), labhate (ka.)] pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

**375.** Tatrāyamādi bhavati, idha paññassa bhikkhuno;  
indriyagutti santuṭṭhi, pātimokkhe ca saṃvaro.

**376.** Mitte bhajassu kalyāṇe, suddhājīve atandite;  
paṭisanthāravutyassa [paṭisandhāravutyassa (ka.)], ācāraṅkusalo siyā;  
tato pāmojjabahulo, dukkhassantaṃ karissati.

**377.** Vassikā viya pupphāni, maddavāni [majjavāni (ka. ṭikā) paccavāni (ka. aṭṭha.)] pamuñcati;  
evaṃ rāgañca dosañca, vippamuñcetha bhikkhavo.

**378.** Santakāyo santavāco, santavā susamāhito [santamano susamāhito (syā. pī.), santamano samāhito (ka.)];  
vantaloḷkāmisso bhikkhu, “upasanto”ti vuccati.

**379.** Attanā codayattānaṃ, paṭimaṃsetha attanā [paṭimāse attamattanā (sī. pī.), paṭimaṃse tamattanā (syā.)];  
so attagutto satimā, sukhaṃ bhikkhu vihāhisi.

**380.** Attā hi attano nātho, (ko hi nātho paro siyā) [( ) videsapotthakesu natthi]  
attā hi attano gati;  
tasmā saṃyamamattānaṃ [saṃyamaya’ttānaṃ (sī. pī.)], assaṃ bhadrāṃva  
vāṇijo.

**381.** Pāmojjabahulo bhikkhu, pasanno buddhasāsane;  
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

**382.** Yo have daharo bhikkhu, yuñjati buddhasāsane;  
somaṃ [so imaṃ (sī. syā. kaṃ. pī.)] lokaṃ pabhāseti, abbhā muttova candimā.

Bhikkhuvaggo pañcavīsatiso niṭṭhito.

## 26. Brāhmaṇavaggo

**383.** Chinda sotaṃ parakkamma, kāme panuda brāhmaṇa;  
saṅkhārānaṃ khayaṃ ñatvā, akataññūsi brāhmaṇa.

**384.** Yadā dvayesu dhammesu, pārāgū hoti brāhmaṇo;  
athassa sabbe saṃyogā, atthaṃ gacchanti jānato.

**385.** Yassa pārāṃ apārāṃ vā, pārāpārāṃ na vijjati;  
vītaddaraṃ viṣaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

374. Whenever he reflects on the rise and fall of the khandhas, he experiences joy and happiness. To those who know, that (reflection) is the Deathless.

375. And this becomes the beginning here for a wise bhikkhu: sense-control, contentment, restraint according to the Patimokkha.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be cordial in his ways and refined in conduct; filled thereby with joy, he will make an end of suffering.

377. As a jasmine creeper sheds its withered flowers, likewise, O bhikkhus, should you completely cast off lust and hatred.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed, who has spewed out worldly things, is truly called a “peaceful one.”

379. By self reprimand yourself. By self examine yourself. Self-guarded and mindful, O bhikkhu, you will live happily.

380. One, indeed, is one’s protector. One, indeed, is one’s own refuge. Control, therefore, your own self, as a merchant (controls) a thoroughbred horse.

381. Full of joy, full of confidence in the Buddha’s Teaching, the bhikkhu will attain the Peaceful State, the stilling of conditioned things, the bliss (supreme).

382. The bhikkhu who, while still young, devotes himself to the Buddha’s Teaching, illumines this world like the moon freed from clouds.

383. Strive and cleave the stream (of craving). Discard, O brahmana, sense desires. Knowing the destruction of conditioned things, be, O brahmana, a knower of the Unmade (Nibbana).

384. When (established) in the two states (samatha and vipassana) a brahmana goes to the Farther Shore, then all the fetters of that “one who knows” pass away.

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

**386.** Jhāyīṃ virajamāsīnaṃ, katakiccamanāsavaṃ;  
uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

**387.** Divā tapati ādicco, rattimābhāti candimā;  
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo;  
atha sabbamahorattiṃ [sabbamahorattaṃ (?)], Buddho tapati tejasā.

**388.** Bāhitapāpoti brāhmaṇo, samacariyā samaṇoti vuccati;  
pabbājayamattano malaṃ, tasmā “pabbajito”ti vuccati.

**389.** Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo;  
dhī [dhi (syā. byākaraṇesu)] brāhmaṇassa hantāraṃ, tato dhī yassa [yo + assa  
= yassa] muñcati.

**390.** Na brāhmaṇassetadakiñci seyyo, yadā nisedho manaso piyehi;  
yato yato hiṃsamano nivattati, tato tato sammatimeva dukkhaṃ.

**391.** Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;  
saṃvutaṃ tīhi ṭhānehi, tamahaṃ brūmi brāhmaṇaṃ.

**392.** Yamhā dhammaṃ vijāneyya, sammāsambuddhadesitaṃ;  
sakkaccaṃ taṃ namasseyya, aggihuttaṃva brāhmaṇo.

**393.** Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo;  
yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo.

**394.** Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭṭiyā;  
abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi.

**395.** Paṃsukūladharaṃ jantuṃ, kisaṃ dhamanisanthataṃ;  
ekaṃ vanasmiṃ jhāyantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

**396.** Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;  
bhovādi nāma so hoti, sace hoti sakiñcano;  
akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

**397.** Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;  
saṅgātiḡaṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

**398.** Chetvā naddhiṃ [nandhiṃ (ka. sī.), nandhiṃ (pī.)] varattañca, sandānaṃ  
[sandāmaṃ (sī.)] sahanukkamaṃ;  
ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

**399.** Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;  
khantibalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇaṃ.

386. He who is meditative, stainless and secluded, he who has done his duty and is free from taints, he who has attained the Highest Goal—him I call a brahmana.

387. The sun shines in the day; the moon is radiant in the night. In regalia shines the warrior king. Meditating the brahmana shines. But all day and night the Buddha shines in glory.

388. Because he has discarded evil, he is called a brahmana; because he lives in peace, he is called a samana; because he gives up the impurities, he is called a pabbajita (recluse).

389. One should not strike a brahmana, nor should a brahmana vent (his wrath) on one who has struck him. Shame on him who strikes a brahmana! More shame on him who gives vent (to his wrath)!

390. Unto a brahmana that (non-retaliation) is of no small advantage. When the mind is weaned from things dear, whenever the intent to harm ceases, then and only then does suffering subside.

391. He that does no evil through body, speech or mind, who is restrained in these three respects—him I call a brahmana.

392. If from somebody one should understand the doctrine preached by the Fully Enlightened One, devoutly should one pay homage to him, as a brahmana worships the sacrificial fire.

393. Not by matted hair, nor by family, nor by birth, does one become a brahmana. But in whom there exist both the Truth and the Dhamma, pure is he, a brahmana is he.

394. What is the use of your matted hair, O witless man? What is the use of your antelope skin garment? Within you are full of passions; without you embellish yourself.

395. The person who wears dust-heap robes, who is lean, whose veins stand out, who meditates alone in the forest—him I call a brahmana.

396. I do not call him a brahmana merely because he is born of a (brahmin) womb or sprung from a (brahmin) mother. He is merely a “dear-addresser (bho-vadi),” if he be with impediments. He who is free from impediments, free from clinging—him I call a brahmana.

397. He who has cut off all fetters, who trembles not, who has gone beyond ties, who is unbound—him I call a brahmana.

398. He who has cut the strap (hatred), the thong (craving), and the rope (wrong views) together with the appendages (latent tendencies), who has thrown up the cross-bar (ignorance), who is enlightened—him I call a brahmana.

399. He who, without anger, endures reproach, flogging and punishment, whose power and the potent army is patience—him I call a brahmana.

**400.** Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ;  
dantaṃ antimasārīraṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**401.** Vāri pokkharapatteva, āraggeriva sāsapo;  
yo na limpāti [lippāti (sī. pī.)] kāmesu, tamaḥaṃ brūmi brāhmaṇaṃ.

**402.** Yo dukkhassa pajānāti, idheva khayamattano;  
pannabhāraṃ viṣaṃyuttaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**403.** Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidaṃ;  
uttamatthamanuppattaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**404.** Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;  
anokasārīmappicchaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**405.** Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;  
yo na hanti na ghāteti, tamaḥaṃ brūmi brāhmaṇaṃ.

**406.** Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;  
sādānesu anādānaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**407.** Yassa rāgo ca doso ca, māno makkho ca pātito;  
sāsaporiva āraggā [āragge (ka.)], tamaḥaṃ brūmi brāhmaṇaṃ.

**408.** Akakkasaṃ viññāpaniṃ, giraṃ saccamudīraye;  
yāya nābhisaṃje kañci [kiñci (ka.)], tamaḥaṃ brūmi brāhmaṇaṃ.

**409.** Yodha dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;  
loke adinnaṃ nādiyati [nādeti (ma. ni. 2.459)], tamaḥaṃ brūmi brāhmaṇaṃ.

**410.** Āsā yassa na vijjanti, asmiṃ loke paramhi ca;  
nirāsāsaṃ [nirāsayaṃ (sī. syā. pī.), nirāsakaṃ (?)] Viṣaṃyuttaṃ, tamaḥaṃ  
brūmi brāhmaṇaṃ.

**411.** Yassālayā na vijjanti, aññāya akathaṃkathī;  
amatogadhamanuppattaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**412.** Yodha puññaṃca pāpaṃca, ubho saṅgamupaccagā;  
asokaṃ virajaṃ suddhaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

**413.** Candaṃva vimalaṃ suddhaṃ, vipasannamanāvilaṃ;  
nandībhavaparikkhīṇaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

400. He who is not wrathful, but is dutiful, virtuous, free from craving, self-controlled and bears his final body—him I call a brahmana.

401. Like water on a lotus leaf, like a mustard seed on the point of a needle, he who clings not to sensual pleasures—him I call a brahmana.

402. He who realizes here in this world the destruction of his suffering, who has laid aside the burden and is freed from all defilements—him I call a brahmana.

403. He whose knowledge is deep, who is wise, who is skilled in the right and wrong way, who has reached the Highest Goal—him I call a brahmana.

404. He who is not intimate either with householders or with the homeless ones, who wanders without an abode, who is without desires—him I call a brahmana.

405. He who has laid aside the stick in his dealings with beings, whether feeble or strong, who neither harms nor kills—him I call a brahmana.

406. He who is friendly amongst the hostile, who is peaceful amongst the violent, who is unattached amongst the attached—him I call a brahmana.

407. In whom lust, hatred, pride and detraction have fallen off like a mustard seed from the point of a needle—him I call a brahmana.

408. He who utters gentle, instructive, true words, who by his speech gives offence to none—him I call a brahmana.

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

410. He who has no longings, pertaining to this world or to the next, who is desireless and freed from all defilements—him I call a brahmana.

411. He who has no longings, who through knowledge is free from doubt, who has gained a firm footing in the Deathless (Nibbana)—him I call a brahmana.

412. Herein he who has transcended both good and bad and the ties as well, who is sorrowless, stainless and pure—him I call a brahmana.

413. He who is spotless like the moon, who is pure, serene and unperturbed, who has destroyed craving for becoming—him I call a brahmana.



414. Yomaṃ [yo imaṃ (sī. syā. kaṃ. pī.)] palipathaṃ duggaṃ, saṃsāraṃ  
mohamaccagā;  
tiṇṇo pāragato [pāragato (sī. syā. kaṃ. pī.)] jhāyī, anejo akathaṃkathī;  
anupādāya nibbuto, tamaḥaṃ brūmi brāhmaṇaṃ.

415. Yodha kāme pahantvāna [pahatvāna (sī. pī.)], anāgāro paribbaje;  
kāmaḥavaparikkhīṇaṃ, tamaḥaṃ brūmi brāhmaṇaṃ [idaṃ gāthādvayaṃ  
videsapotthakesu sakideva dassitaṃ].

416. Yodha taṇhaṃ pahantvāna, anāgāro paribbaje;  
taṇhābhavaparikkhīṇaṃ tamaḥaṃ brūmi brāhmaṇaṃ.

417. Hitvā mānusaḥaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;  
sabbayogavisamṃyuttaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

418. Hitvā ratiṅca aratiṅca, sītibhūtaṃ nirūpadhiṃ;  
sabbalokābhibhuṃ vīraṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

419. Cutiṃ yo vedi sattānaṃ, upapattiṅca sabbaso;  
asattaṃ sugataṃ buddhaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

420. Yassa gatiṃ na jānanti, devā gandhabbamānusa;  
khiṇāsavaṃ arahantaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

421. Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;  
akiñcanaṃ anādānaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

422. Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;  
anejaṃ nhātaḥaṃ [nahātaḥaṃ (sī. syā. kaṃ. pī.)] buddhaṃ, tamaḥaṃ brūmi  
brāhmaṇaṃ.

423. Pubbenivāsaṃ yo vedi, saggāpāyaṅca passati,  
atho jātikkhayaṃ patto, abhiññāvosiṃ muni;  
sabbavositavosānaṃ, tamaḥaṃ brūmi brāhmaṇaṃ.

Brāhmaṇavaggo chabbīsatiṃ niṭṭhito.

414. He who has passed beyond this quagmire, this difficult path, the ocean of life (samsara), and delusion, who has crossed and gone beyond, who is meditative, free from craving and doubt, who, clinging to naught, has attained Nibbana—him I call a brahmana.

415. He who in this world giving up sense desires, would renounce worldly life and become a homeless one, he who has destroyed sense desires and becoming—him I call a brahmana.

416. He who in this world giving up craving, would renounce worldly life and become a homeless one, he who has destroyed craving and becoming—him I call a brahmana.

417. He who, discarding human ties and transcending celestial ties, is completely delivered from all ties—him I call a brahmana.

418. He who has given up likes and dislikes, who is cooled and is without defilements, who has conquered the world and is strenuous—him I call a brahmana.

419. He who in every way knows the death and rebirth of beings, who is non-attached, well-gone and enlightened—him I call a brahmana.

420. He whose destiny neither gods nor gandhabbas nor men know, who has destroyed all taints and is an Arahant—him I call a brahmana.

421. He who has no clinging to the past, future and present khandhas, who is without clinging and grasping—him I call a brahmana.

422. The fearless, the noble, the hero, the great sage, the conqueror, the desireless, the cleanser (of defilements), the enlightened—him I call a brahmana.

423. That sage who knows his former abodes, who sees the blissful and the woeful states, who has reached the end of births, who with superior wisdom has perfected himself, who has completed (the Holy Life) and reached the end of all passions—him I call a brahmana.

(Ettāvatā sabbapaṭhame yamakavagge cuddasa vatthūni, appamādavagge nava, cittavagge nava, pupphavagge dvādasa, bālavagge pannarasa, paṇḍitavagge ekādasa, arahantavagge dasa, saḥassavagge cuddasa, pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, buddhavagge nava [aṭṭha (ka.)], sukhavagge aṭṭha, piyavagge nava, kodhavagge aṭṭha, malavagge dvādasa, dhammaṭṭhavagge dasa, maggavagge dvādasa, pakiṇṇakavagge nava, nirayavagge nava, nāgavagge aṭṭha, taṇhāvagge dvādasa, bhikkhuvagge dvādasa, brāhmaṇavagge cattālīsāti pañcādhikāni tiṇi vatthusatāni.

Satevīsacatussatā, catusaccavibhāvinā.

Satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti [( ) etthantare pāṭho videsapotthakesu natthi, aṭṭhakathāsuyeva dissati].

[Dhammapadassa vaggassuddānaṃ

Yamakaṃ pamādaṃ cittaṃ, pupphaṃ bālañca paṇḍitaṃ.

Rahantaṃ saḥassaṃ pāpaṃ, daṇḍaṃ jarā attalokaṃ.

Buddhaṃ sukhaṃ piyaṃ kodhaṃ, malaṃ dhammaṭṭhamaggañca.

Pakiṇṇakaṃ nirayaṃ nāgaṃ, taṇhā bhikkhū ca brāhmaṇo.

Gāthāyuddānaṃ

Yamake vīsagāthāyo, appamādalokamhi ca.

Piye dvādasagāthāyo, citte jarattekādasa.

Pupphabālasaḥassamhi, buddha magga pakiṇṇake.

Soḷasa paṇḍite kodhe, niraye nāge catuddasa.

Arahante dasaggāthā, pāpasukhamhi terasa.

Sattarasa daṇḍadhammaṭṭhe, malamhi ekavīsati.

Taṇhāvagge sattabbīsa, tevīsa bhikkhuvaggamhi.

Brāhmaṇe ekatālīsa, catussatā satevīsa. (Ka.)]

Dhammapade vaggānamuddānaṃ-

Yamakappamādo cittaṃ, pupphaṃ bālena paṇḍito.

Arahanto saḥassañca, pāpaṃ daṇḍena te dasa.

Jarā attā ca loko ca, buddho sukhaṃ piyena ca;

kodho malañca dhammaṭṭho, maggavaggena vīsati.

Pakiṇṇaṃ nirayo nāgo, taṇhā bhikkhu ca brāhmaṇo.

Ete chabbīsati vaggā, desitādiccabandhunā.

Gāthānamuddānaṃ-

Yamake vīsati gāthā, appamādamhi dvādasa.

Ekādasa cittavagge, pupphavaggamhi soḷasa.

Bāle ca soḷasa gāthā, paṇḍitamhi catuddasa.  
Arahante dasa gāthā, sahasse honti soḷasa.  
Terasa pāpavaggamhi, daṇḍamhi dasa satta ca.  
Ekādasa jarā vagge, attavaggamhi tā dasa.  
Dvādasa lokavaggamhi, buddhavaggamhi ṭhārasa [soḷasa (sabbattha)].  
Sukhe ca piyavagge ca, gāthāyo honti dvādasa.  
Cuddasa kodhavaggamhi, malavaggekavīsati.  
Sattarasa ca dhammaṭṭhe, maggavagge sattarasa.  
Pakiṇṇe soḷasa gāthā, niraye nāge ca cuddasa.  
Chabbīsa taṇhāvaggamhi, tevīsa bhikkhuvaggikā.  
Ekatālīsagāthāyo, brāhmaṇe vaggamuttame.  
Gāthāsatāni cattāri, tevīsa ca punāpare.  
Dhammapade nipātamhi, desitādiccabandhunāti.

Dhammapadapāḷi niṭṭhitā.