Dhammapada

THE BUDDHA (ATTRIBUTED)

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INTRODUCTION

The *Dhammapada,* "verses of the Dhamma" or "the path of the teaching," is a collection of 423 short verses in 26 chapters, preserved in Pali in the Buddhist canon of the Theravāda tradition. Tradition holds that the Buddha spoke each verse on a particular occasion in the fifth century BC; the collection itself was probably put together in the following centuries and written down in Sri Lanka in the first century BC.

It is the most widely read Buddhist text. In verses built from pairs, contrasts and images — the cart wheel that follows the ox, the fletcher straightening an arrow, the house-builder found out at last — it teaches that the mind shapes everything we are, that hatred is never ended by hatred, and that the way beyond suffering lies in heedfulness, restraint and wisdom, leading to the peace of nibbāna.

Each verse stands on its own, and the chapters group them by theme or by a shared word: flowers, the fool, the wise, anger, craving, the monk, the brahmin.

The Pairs

Yamakavagga
Verses 1–20
Paired verses: the mind leads, and what follows depends on whether it is corrupt or pure.

	PALI	ENGLISH
1	Manopubbaṅgamā dhammā, manoseṭṭhā manomayā; Manasā ce paduṭṭhena, bhāsati vā karoti vā; Tato naṁ dukkhamanveti, cakkaṁva vahato padaṁ.	Experiences are preceded by mind, led by mind, made by mind. If with a corrupted mind one speaks or acts, suffering follows as the wheel follows the hoof of the ox that draws it.[1]
2	Manopubbaṅgamā dhammā, manoseṭṭhā manomayā; Manasā ce pasannena, bhāsati vā karoti vā; Tato naṁ sukhamanveti, chāyāva anapāyinī.	Experiences are preceded by mind, led by mind, made by mind. If with a clear and trusting mind one speaks or acts, happiness follows like a shadow that never leaves.
3	Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me; Ye ca taṁ upanayhanti, veraṁ tesaṁ na sammati.	“He abused me, he struck me, he beat me, he robbed me”: in those who bind themselves to such thoughts hatred is not appeased.
4	Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me; Ye ca taṁ nupanayhanti, veraṁ tesūpasammati.	“He abused me, he struck me, he beat me, he robbed me”: in those who do not bind themselves to such thoughts hatred is appeased.
5	Na hi verena verāni, sammantīdha kudācanaṁ; Averena ca sammanti, esa dhammo sanantano.	Hatred is never appeased by hatred in this world; by non-hatred it is appeased: this is an eternal law.
6	Pare ca na vijānanti, mayamettha yamāmase; Ye ca tattha vijānanti, tato sammanti medhagā.	Others do not understand that here we must hold ourselves in check; but those who do understand it thereby bring their quarrels to rest.
7	Subhānupassiṁ viharantaṁ, indriyesu asaṁvutaṁ;	One who lives fixed on the attractive, senses unguarded,

1 “Experiences” renders *dhammā*, here meaning states of mind or whatever is experienced. Elsewhere *dhamma* (singular) means the Buddha’s teaching, or the true nature of things.

	PALI	ENGLISH
	Bhojanamhi cāmattaññuṁ, kusītaṁ hīnavīriyaṁ; Taṁ ve pasahati māro, vāto rukkhaṁva dubbalaṁ.	immoderate in eating, lazy, weak in effort: Māra overpowers him as the wind a weak tree.[2]
8	Asubhānupassiṁ viharantaṁ, Indriyesu susaṁvutaṁ; Bhojanamhi ca mattaññuṁ, Saddhaṁ āraddhavīriyaṁ; Taṁ ve nappasahati māro, Vāto selaṁva pabbataṁ.	One who lives contemplating the unattractive, senses well guarded, moderate in eating, full of faith and effort: Māra does not overpower him, as the wind cannot a mountain of rock.[3]
9	Anikkasāvo kāsāvaṁ, yo vatthaṁ paridahissati; Apeto damasaccena, na so kāsāvamarahati.	One not free of stains who puts on the ochre robe, lacking self-control and truth, is not worthy of that robe.[4]
10	Yo ca vantakasāvassa, sīlesu susamāhito; Upeto damasaccena, sa ve kāsāvamarahati.	But one who has cast out the stains, well settled in virtue, possessed of self-control and truth, is truly worthy of that robe.
11	Asāre sāramatino, sāre cāsāradassino; Te sāraṁ nādhigacchanti, micchāsaṅkappagocarā.	Taking the worthless for the essential, and seeing the essential as worthless, they do not reach the essential, feeding in the pastures of wrong intention.
12	Sārañca sārato ñatvā, asārañca asārato; Te sāraṁ adhigacchanti, sammāsaṅkappagocarā.	Knowing the essential as essential, and the worthless as worthless, they reach the essential, feeding in the pastures of right intention.
13	Yathā agāraṁ ducchannaṁ, vuṭṭhī samativijjhati; Evaṁ abhāvitaṁ cittaṁ, rāgo samativijjhati.	As into a badly thatched house the rain seeps through, so into an undeveloped mind passion seeps through.
14	Yathā agāraṁ suchannaṁ, vuṭṭhī na samativijjhati; Evaṁ subhāvitaṁ cittaṁ, rāgo na samativijjhati.	As into a well-thatched house the rain does not seep through, so into a well-developed mind passion does not seep through.
15	Idha socati pecca socati, Pāpakārī ubhayattha socati; So socati so vihaññati, Disvā kammakiliṭṭhamattano.	Here he grieves, hereafter he grieves; the evildoer grieves in both worlds. He grieves, he is afflicted, seeing the defilement of his own deeds.
16	Idha modati pecca modati, Katapuñño ubhayattha modati;	Here he rejoices, hereafter he rejoices; one who has done good rejoices in both worlds.

2 Māra: the tempter, a deity who personifies death and the forces that keep beings bound to the round of rebirth.
3 Contemplating "the unattractive" was a monastic practice of reflecting on the unlovely parts of the body, as an antidote to lust.
4 The Pali plays on *kasāva*, "stain, impurity," and *kāsāva*, the ochre-dyed robe worn by monks.

	PALI	ENGLISH
	So modati so pamodati, Disvā kammavisuddhimattano.	He rejoices, he delights, seeing the purity of his own deeds.
17	Idha tappati pecca tappati, Pāpakārī ubhayattha tappati; “Pāpaṁ me katan”ti tappati, Bhiyyo tappati duggatiṁ gato.	Here he is tormented, hereafter he is tormented; the evildoer is tormented in both worlds. “I have done evil”: he is tormented; gone to a bad destination, he is tormented all the more.
18	Idha nandati pecca nandati, Katapuñño ubhayattha nandati; “Puññaṁ me katan”ti nandati, Bhiyyo nandati suggatiṁ gato.	Here he is glad, hereafter he is glad; one who has done good is glad in both worlds. “I have done good”: he is glad; gone to a good destination, he is gladder still.
19	Bahumpi ce saṁhita bhāsamāno, Na takkaro hoti naro pamatto; Gopova gāvo gaṇayaṁ paresaṁ, Na bhāgavā sāmaññassa hoti.	Though he recites much scripture, if the heedless man does not act on it, like a cowherd counting other people’s cows he has no share in the ascetic life.
20	Appampi ce saṁhita bhāsamāno, Dhammassa hoti anudhammacārī; Rāgañca dosañca pahāya mohaṁ, Sammappajāno suvimuttacitto; Anupādiyāno idha vā huraṁ vā, Sa bhāgavā sāmaññassa hoti.	Though he recites little scripture, if he lives the *dhamma* in line with the *dhamma*, giving up passion, hatred and delusion, rightly understanding, his mind well freed, clinging to nothing here or hereafter, he has a share in the ascetic life.

Heedfulness

Appamādavagga
Verses 21–32
Heedfulness is the path to the deathless; heedlessness the path to death.

	PALI	ENGLISH
21	Appamādo amatapadaṁ, pamādo maccuno padaṁ; Appamattā na mīyanti, ye pamattā yathā matā.	Heedfulness is the path to the deathless; heedlessness, the path to death. The heedful do not die; the heedless are as if dead already.[1]
22	Evaṁ visesato ñatvā, appamādamhi paṇḍitā; Appamāde pamodanti, ariyānaṁ gocare ratā.	Knowing this distinctly, the wise, established in heedfulness, rejoice in heedfulness, delighting in the range of the noble ones.
23	Te jhāyino sātatikā, niccaṁ daḷhaparakkamā; Phusanti dhīrā nibbānaṁ, yogakkhemaṁ anuttaraṁ.	Meditative, persevering, always firm in effort, the steadfast touch *nibbāna*, the supreme safety from bondage.
24	Uṭṭhānavato satīmato, Sucikammassa nisammakārino; Saññatassa dhammajīvino, Appamattassa yasobhivaḍḍhati.	For one who is energetic and mindful, pure in deeds, acting with consideration, restrained, living by the *dhamma*, heedful, renown grows.
25	Uṭṭhānenappamādena, saṁyamena damena ca; Dīpaṁ kayirātha medhāvī, yaṁ ogho nābhikīrati.	By effort and heedfulness, by restraint and self-control, let the wise make an island that no flood can overwhelm.
26	Pamādamanuyuñjanti, bālā dummedhino janā; Appamādañca medhāvī, dhanaṁ seṭṭhaṁva rakkhati.	Fools, people of poor understanding, give themselves over to heedlessness; but the wise guard heedfulness as their greatest treasure.
27	Mā pamādamanuyuñjetha, mā kāmaratisanthavaṁ; Appamatto hi jhāyanto, pappoti vipulaṁ sukhaṁ.	Do not give yourselves over to heedlessness, nor to intimacy with sensual delight; for the heedful one, meditating, attains abundant happiness.
28	Pamādaṁ appamādena, yadā nudati paṇḍito; Paññāpāsādamāruyha, asoko sokiniṁ pajaṁ;	When the wise one drives out heedlessness by heedfulness, having climbed the tower of wisdom, free of sorrow, looking on the sorrowing people,

1 Heedfulness (*appamāda*): alert, diligent care in every act. “The deathless” is a name for *nibbāna*, the “extinguishing” of passion, hatred and delusion, the goal of the Buddha’s path.

	PALI	ENGLISH
	Pabbataṭṭhova bhūmaṭṭhe, dhīro bāle avekkhati.	as one on a mountain looks down on those on the plain, the steadfast looks down on fools.
29	Appamatto pamattesu, suttesu bahujāgaro; Abalassaṁva sīghasso, hitvā yāti sumedhaso.	Heedful among the heedless, wide awake among the sleeping, like a swift horse passing a weak one, the wise one leaves them behind and goes on.
30	Appamādena maghavā, devānaṁ seṭṭhataṁ gato; Appamādaṁ pasaṁsanti, pamādo garahito sadā.	By heedfulness Maghavā rose to the lordship of the gods. Heedfulness is praised; heedlessness is always blamed.[2]
31	Appamādarato bhikkhu, pamāde bhayadassi vā; Saṁyojanaṁ aṇuṁ thūlaṁ, ḍahaṁ aggīva gacchati.	The monk who delights in heedfulness, who sees danger in heedlessness, burning every fetter, subtle or gross, goes forward like a fire.[3]
32	Appamādarato bhikkhu, pamāde bhayadassi vā; Abhabbo parihānāya, nibbānasseva santike.	The monk who delights in heedfulness, who sees danger in heedlessness, cannot fall away: he is close to *nibbāna*.

2 Maghavā: a name of Sakka (Indra), king of the gods, said to have won that rank by diligent good deeds in a former life.
3 "Monk" translates *bhikkhu*, literally "one who lives on alms." The fetters are the mental ties that bind one to the round of rebirth.

The Mind

Cittavagga
Verses 33–43
The restless, hard-to-guard mind, and the well-being that comes from taming it.

	PALI	ENGLISH
33	Phandanaṁ capalaṁ cittaṁ, dūrakkhaṁ dunnivārayaṁ; Ujuṁ karoti medhāvī, usukārova tejanaṁ.	The mind, quivering and unsteady, hard to guard, hard to hold back— the wise one makes it straight, as a fletcher straightens an arrow.
34	Vārijova thale khitto, okamokataubbhato; Pariphandatidaṁ cittaṁ, māradheyyaṁ pahātave.	Like a fish thrown on dry land, pulled out of its watery home, this mind thrashes about to escape the realm of Māra.
35	Dunniggahassa lahuno, yatthakāmanipātino; Cittassa damatho sādhu, cittaṁ dantaṁ sukhāvahaṁ.	Hard to hold down, flighty, alighting wherever it pleases: good it is to tame the mind; a tamed mind brings happiness.
36	Sududdasaṁ sunipuṇaṁ, yatthakāmanipātinaṁ; Cittaṁ rakkhetha medhāvī, cittaṁ guttaṁ sukhāvahaṁ.	Very hard to see, very subtle, alighting wherever it pleases: the wise should guard the mind; a guarded mind brings happiness.
37	Dūraṅgamaṁ ekacaraṁ, asarīraṁ guhāsayaṁ; Ye cittaṁ saṁyamissanti, mokkhanti mārabandhanā.	Traveling far, wandering alone, bodiless, lying hidden in a cave: those who restrain the mind will be freed from the bonds of Māra.
38	Anavaṭṭhitacittassa, saddhammaṁ avijānato; Pariplavapasādassa, paññā na paripūrati.	For one whose mind is unsteady, who does not know the true *dhamma*, whose confidence wavers, wisdom does not grow full.
39	Anavassutacittassa, ananvāhatacetaso; Puññapāpapahīnassa, natthi jāgarato bhayaṁ.	For one whose mind is not soaked with lust, whose heart is not struck by ill will, who has gone beyond both merit and evil, for such a wakeful one there is no fear.
40	Kumbhūpamaṁ kāyamimaṁ viditvā, Nagarūpamaṁ cittamidaṁ ṭhapetvā; Yodhetha māraṁ paññāvudhena, Jitañca rakkhe anivesano siyā.	Knowing this body to be like a clay pot, making this mind firm like a fortified city, fight Māra with the weapon of wisdom; guard what you have won, and do not settle down in it.
41		

	PALI	ENGLISH
	Aciraṁ vatayaṁ kāyo, pathaviṁ adhisessati; Chuddho apetaviññāṇo, niratthaṁva kaliṅgaraṁ.	Before long, alas, this body will lie upon the ground, cast aside, without consciousness, like a useless log.
42	Diso disaṁ yaṁ taṁ kayirā, verī vā pana verinaṁ; Micchāpaṇihitaṁ cittaṁ, pāpiyo naṁ tato kare.	Whatever harm an enemy may do to an enemy, or one who hates to one he hates, a wrongly directed mind can do one greater harm.
43	Na taṁ mātā pitā kayirā, aññe vāpi ca ñātakā; Sammāpaṇihitaṁ cittaṁ, seyyaso naṁ tato kare.	Neither mother nor father can do as much, nor any other relatives: a rightly directed mind can do one greater good.

Flowers

Pupphavagga
Verses 44–59
Images of flowers for the teaching well spoken, virtue and the awakened.

	PALI	ENGLISH
44	Ko imaṁ pathaviṁ vicessati, Yamalokañca imaṁ sadevakaṁ; Ko dhammapadaṁ sudesitaṁ, Kusalo pupphamiva pacessati.	Who will master this earth, and this world of Yama with its gods? Who will gather the well-taught words of the *dhamma*, as a skilled one gathers flowers?[1]
45	Sekho pathaviṁ vicessati, Yamalokañca imaṁ sadevakaṁ; Sekho dhammapadaṁ sudesitaṁ, Kusalo pupphamiva pacessati.	One in training will master this earth, and this world of Yama with its gods; one in training will gather the well-taught words of the *dhamma*, as a skilled one gathers flowers.[2]
46	Pheṇūpamaṁ kāyamimaṁ viditvā, Marīcidhammaṁ abhisambudhāno; Chetvāna mārassa papupphakāni, Adassanaṁ maccurājassa gacche.	Knowing this body to be like foam, fully awakening to its mirage-like nature, cutting off Māra's flower-tipped arrows, go where the King of Death will not see you.[3]
47	Pupphāni heva pacinantaṁ, byāsattamanasaṁ naraṁ; Suttaṁ gāmaṁ mahoghova, maccu ādāya gacchati.	The man who is only gathering flowers, his mind attached— as a great flood a sleeping village, death sweeps him away.
48	Pupphāni heva pacinantaṁ, byāsattamanasaṁ naraṁ; Atittaññeva kāmesu, antako kurute vasaṁ.	The man who is only gathering flowers, his mind attached, still unsatisfied in sensual pleasures— the Ender brings him under his power.
49	Yathāpi bhamaro pupphaṁ, vaṇṇagandhamaheṭhayaṁ; Paleti rasamādāya, evaṁ gāme munī care.	As a bee, without harming the flower, its color or its scent, flies off with the nectar, so should the sage move through the village.[4]
50	Na paresaṁ vilomāni, na paresaṁ katākataṁ; Attanova avekkheyya, katāni akatāni ca.	Not the faults of others, not what others have done or left undone, but one's own should one consider: what one has done and left undone.

1 Yama: the lord of the dead; his world is the realm of death. "Words of the *dhamma*" translates *dhammapada,* the title of this collection.
2 One in training (*sekha*): a disciple on the path who has not yet reached the goal.
3 Māra's flower-tipped arrows are the lures of sense pleasure, like the arrows of the Indian god of love.
4 The sage (*muni*) here is the monk on his alms round, who takes a little food without burdening the households.

	PALI	ENGLISH
51	Yathāpi ruciraṁ pupphaṁ, vaṇṇavantaṁ agandhakaṁ; Evaṁ subhāsitā vācā, aphalā hoti akubbato.	Like a lovely flower, bright in color but without scent, are well-spoken words: they bear no fruit in one who does not act on them.
52	Yathāpi ruciraṁ pupphaṁ, Vaṇṇavantaṁ sagandhakaṁ; Evaṁ subhāsitā vācā, Saphalā hoti kubbato.	Like a lovely flower, bright in color and fragrant, are well-spoken words: they bear fruit in one who acts on them.
53	Yathāpi puppharāsimhā, kayirā mālāguṇe bahū; Evaṁ jātena maccena, kattabbaṁ kusalaṁ bahuṁ.	As from a heap of flowers one can make many garlands, so one born mortal should do many good deeds.
54	Na pupphagandho paṭivātameti, Na candanaṁ tagaramallikā vā; Satañca gandho paṭivātameti, Sabbā disā sappuriso pavāyati.	The scent of flowers does not go against the wind, nor that of sandalwood, tagara or jasmine; but the fragrance of the good goes against the wind: a good person pervades every direction.[5]
55	Candanaṁ tagaraṁ vāpi, uppalaṁ atha vassikī; Etesaṁ gandhajātānaṁ, sīlagandho anuttaro.	Sandalwood or tagara, blue lotus or summer jasmine: among all these fragrances the fragrance of virtue is supreme.
56	Appamatto ayaṁ gandho, yāyaṁ tagaracandanī; Yo ca sīlavataṁ gandho, vāti devesu uttamo.	Slight is this fragrance of tagara and sandalwood; but the fragrance of the virtuous rises highest, even among the gods.
57	Tesaṁ sampannasīlānaṁ, appamādavihārinaṁ; Sammadaññāvimuttānaṁ, māro maggaṁ na vindati.	Of those accomplished in virtue, living in heedfulness, freed by perfect understanding, Māra cannot find the path.
58	Yathā saṅkāradhānasmiṁ, ujjhitasmiṁ mahāpathe; Padumaṁ tattha jāyetha, sucigandhaṁ manoramaṁ.	As on a heap of rubbish thrown down beside the highway a lotus may grow, sweet-smelling and lovely,
59	Evaṁ saṅkārabhūtesu, andhabhūte puthujjane; Atirocati paññāya, sammāsambuddhasāvako.	so among those who are like rubbish, among blind ordinary people, there shines out in wisdom the disciple of the Fully Awakened One.

5 Tagara: a fragrant shrub whose wood and root were used for perfume.

The Fool

Bālavagga
Verses 60–75
The long round of the fool, and the difference between gain and the path to release.

	PALI	ENGLISH
60	Dīghā jāgarato ratti, dīghaṁ santassa yojanaṁ; Dīgho bālāna saṁsāro, saddhammaṁ avijānataṁ.	Long is the night for the wakeful, long the league for the weary, long the round of rebirth for fools who do not know the true *dhamma*.[1]
61	Carañce nādhigaccheyya, Seyyaṁ sadisamattano; Ekacariyaṁ daḷhaṁ kayirā, Natthi bāle sahāyatā.	If, as you travel, you do not find one better than or equal to yourself, go firmly on alone: there is no companionship with a fool.
62	Puttā matthi dhanaṁ matthi, iti bālo vihaññati; Attā hi attano natthi, kuto puttā kuto dhanaṁ.	"I have sons, I have wealth": so the fool torments himself. He does not even own himself: how then sons, how then wealth?
63	Yo bālo maññati bālyaṁ, paṇḍito vāpi tena so; Bālo ca paṇḍitamānī, sa ve "bālo"ti vuccati.	The fool who knows his foolishness is to that extent wise; but the fool who thinks himself wise is rightly called a fool.
64	Yāvajīvampi ce bālo, paṇḍitaṁ payirupāsati; Na so dhammaṁ vijānāti, dabbī sūparasaṁ yathā.	Though all his life a fool attends on a wise person, he does not come to know the *dhamma*, as a spoon does not know the taste of the soup.
65	Muhuttamapi ce viññū, paṇḍitaṁ payirupāsati; Khippaṁ dhammaṁ vijānāti, jivhā sūparasaṁ yathā.	Though only for a moment an intelligent person attends on a wise one, he quickly comes to know the *dhamma*, as the tongue knows the taste of the soup.
66	Caranti bālā dummedhā, amitteneva attanā; Karontā pāpakaṁ kammaṁ, yaṁ hoti kaṭukapphalaṁ.	Fools of little understanding go about as their own enemies, doing evil deeds that bear bitter fruit.
67	Na taṁ kammaṁ kataṁ sādhu, yaṁ katvā anutappati; Yassa assumukho rodaṁ, vipākaṁ paṭisevati.	That deed is not well done which, once done, one regrets, and whose result, weeping, with a tear-stained

1 A league (*yojana*) was a day's march of several miles. The round of rebirth (*saṁsāra*) is the beginningless cycle of birth, death and rebirth.

	PALI	ENGLISH
		face, one must undergo.
68	Tañca kammaṁ kataṁ sādhu, yaṁ katvā nānutappati; Yassa patīto sumano, vipākaṁ paṭisevati.	That deed is well done which, once done, one does not regret, and whose result, glad and happy, one enjoys.
69	Madhuṁvā maññati bālo, yāva pāpaṁ na paccati; Yadā ca paccati pāpaṁ, atha dukkhaṁ nigacchati.	The fool thinks it honey as long as the evil has not ripened; but when the evil ripens, then the fool comes to suffering.
70	Māse māse kusaggena, bālo bhuñjeyya bhojanaṁ; Na so saṅkhātadhammānaṁ, kalaṁ agghati soḷasiṁ.	Month after month, from the tip of a blade of kusa grass, a fool may eat his food; yet of those who have fully understood the *dhamma* he is not worth a sixteenth part.[2]
71	Na hi pāpaṁ kataṁ kammaṁ, Sajjukhīraṁva muccati; Ḍahantaṁ bālamanveti, Bhasmacchannova pāvako.	An evil deed, once done, does not turn at once, as fresh milk curdles; smoldering, it follows the fool like fire covered with ash.
72	Yāvadeva anatthāya, ñattaṁ bālassa jāyati; Hanti bālassa sukkaṁsaṁ, muddhamassa vipātayaṁ.	Only to his harm does knowledge come to the fool; it destroys the fool's good fortune and splits his head apart.
73	Asantaṁ bhāvanamiccheyya, Purekkhārañca bhikkhusu; Āvāsesu ca issariyaṁ, Pūjaṁ parakulesu ca.	He may wish for undeserved esteem, for precedence among the monks, for authority over the monasteries, and honor among other families.
74	Mameva kata maññantu, gihī pabbajitā ubho; Mamevātivasā assu, kiccākiccesu kismici; Iti bālassa saṅkappo, icchā māno ca vaḍḍhati.	"Let both householders and monastics think that this was done by me alone; let them follow my will alone in every matter, great or small": such is the fool's thinking, and his desire and pride increase.
75	Aññā hi lābhūpanisā, aññā nibbānagāminī; Evametaṁ abhiññāya, bhikkhu buddhassa sāvako; Sakkāraṁ nābhinandeyya, vivekamanubrūhaye.	One way leads to gain, another to *nibbāna*; understanding this, the monk, the disciple of the Buddha, should not delight in honors but should cultivate seclusion.

2 Kusa grass: a sacred grass. Eating only what clings to the tip of a blade was an extreme ascetic fast.

The Wise

Paṇḍitavagga
Verses 76–89
The wise person who accepts correction, is unshaken, and crosses to the far shore.

	PALI	ENGLISH
76	Nidhīnaṁva pavattāraṁ, yaṁ passe vajjadassinaṁ; Niggayhavādiṁ medhāviṁ, tādisaṁ paṇḍitaṁ bhaje; Tādisaṁ bhajamānassa, seyyo hoti na pāpiyo.	Like one who points out hidden treasure, if you see someone who points out your faults, an intelligent person who speaks in reproof, keep company with such a wise one; for one who keeps such company things go better, not worse.
77	Ovadeyyānusāseyya, asabbhā ca nivāraye; Satañhi so piyo hoti, asataṁ hoti appiyo.	Let him advise and instruct, and hold you back from what is base: he is dear to the good, and not dear to the bad.
78	Na bhaje pāpake mitte, na bhaje purisādhame; Bhajetha mitte kalyāṇe, bhajetha purisuttame.	Do not keep company with bad friends, do not keep company with the lowest of people; keep company with good friends, keep company with the best of people.
79	Dhammapīti sukhaṁ seti, vippasannena cetasā; Ariyappavedite dhamme, sadā ramati paṇḍito.	One who drinks in the *dhamma* lives happily, with a clear and calm mind; in the *dhamma* proclaimed by the noble ones the wise one always delights.
80	Udakañhi nayanti nettikā, Usukārā namayanti tejanaṁ; Dāruṁ namayanti tacchakā, Attānaṁ damayanti paṇḍitā.	Irrigators lead the water, fletchers bend the arrow shaft, carpenters bend the wood, the wise tame themselves.
81	Selo yathā ekaghano, vātena na samīrati; Evaṁ nindāpasaṁsāsu, na samiñjanti paṇḍitā.	As a solid rock is not shaken by the wind, so the wise are not moved by blame and praise.
82	Yathāpi rahado gambhīro, vippasanno anāvilo; Evaṁ dhammāni sutvāna, vippasīdanti paṇḍitā.	As a deep lake is clear and undisturbed, so the wise, hearing the teachings, become clear and calm.
83	Sabbattha ve sappurisā cajanti, Na kāmakāmā lapayanti santo; Sukhena phuṭṭhā atha vā dukhena, Na uccāvacaṁ paṇḍitā dassayanti.	The good let go of everything; the peaceful do not prattle out of desire for pleasures.

	PALI	ENGLISH
		Touched by happiness or by pain, the wise show neither elation nor dejection.
84	Na attahetu na parassa hetu, Na puttamicche na dhanaṁ na raṭṭhaṁ; Na iccheyya adhammena samiddhimattano, Sa sīlavā paññavā dhammiko siyā.	Not for his own sake nor for another's, not wishing for a son, or wealth, or a kingdom, not wishing for his own success by unjust means: such a one is virtuous, wise and righteous.
85	Appakā te manussesu, ye janā pāragāmino; Athāyaṁ itarā pajā, tīramevānudhāvati.	Few among human beings are those who reach the far shore; the rest of the people only run up and down this shore.
86	Ye ca kho sammadakkhāte, dhamme dhammānuvattino; Te janā pāramessanti, maccudheyyaṁ suduttaraṁ.	But those who, when the *dhamma* is well taught, live in accordance with the *dhamma*, will reach the far shore, crossing the realm of death, so hard to cross.
87	Kaṇhaṁ dhammaṁ vippahāya, Sukkaṁ bhāvetha paṇḍito; Okā anokamāgamma, Viveke yattha dūramaṁ.	Abandoning dark ways, let the wise cultivate the bright, going from home to homelessness, to seclusion, where delight is hard to find.
88	Tatrābhiratimiccheyya, hitvā kāme akiñcano; Pariyodapeyya attānaṁ, cittaklesehi paṇḍito.	There he should seek delight, leaving sensual pleasures, owning nothing; the wise one should cleanse himself of the defilements of the mind.
89	Yesaṁ sambodhiyaṅgesu, sammā cittaṁ subhāvitaṁ; Ādānapaṭinissagge, anupādāya ye ratā; Khīṇāsavā jutimanto, te loke parinibbutā.	Those whose minds, in the factors of awakening, are rightly and well developed, who in the giving up of grasping delight, clinging to nothing, their taints destroyed, radiant— they in this world have reached *nibbāna*.[1]

1 The taints (*āsava*) are the deep-rooted outflows of sensual desire, craving for existence and ignorance; their destruction marks full awakening.

The Perfected

Arahantavagga
Verses 90–99
The arahant, free of fever and bonds, whose tracks cannot be traced.

	PALI	ENGLISH
90	Gataddhino visokassa, vippamuttassa sabbadhi; Sabbaganthappahīnassa, pariḷāho na vijjati.	For one who has finished the journey, free of sorrow, freed in every way, who has cast off every tie, no fever is found.
91	Uyyuñjanti satīmanto, na nikete ramanti te; Haṁsāva pallalaṁ hitvā, okamokaṁ jahanti te.	The mindful exert themselves; they do not delight in a settled home. Like swans leaving a pond, they leave home after home.
92	Yesaṁ sannicayo natthi, ye pariññātabhojanā; Suññato animitto ca, vimokkho yesaṁ gocaro; Ākāseva sakuntānaṁ, gati tesaṁ durannayā.	Those who store nothing up, who fully understand their food, whose range is the freedom that is empty and signless— like that of birds in the sky, their course is hard to trace.
93	Yassāsavā parikkhīṇā, āhāre ca anissito; Suññato animitto ca, vimokkho yassa gocaro; Ākāseva sakuntānaṁ, padaṁ tassa durannayaṁ.	One whose taints are destroyed, who is not dependent on food, whose range is the freedom that is empty and signless— like that of birds in the sky, his track is hard to trace.
94	Yassindriyāni samathaṅgatāni, Assā yathā sārathinā sudantā; Pahīnamānassa anāsavassa, Devāpi tassa pihayanti tādino.	One whose senses are calmed like horses well tamed by the charioteer, who has abandoned pride and is free of taints— even the gods envy one who is so steady.
95	Pathavisamo no virujjhati, Indakhilupamo tādi subbato; Rahadova apetakaddamo, Saṁsārā na bhavanti tādino.	Like the earth, he shows no resentment; like a gate-post, steady and true to his vows; like a lake free of mud: for one so steady there are no more rounds of rebirth.[1]
96	Santaṁ tassa manaṁ hoti, santā vācā ca kamma ca;	Calm is his mind, calm his speech and action,

1 The gate-post (*indakhīla*) was a post sunk deep at a city gate, a stock image of firmness.

	PALI	ENGLISH
	Sammadaññāvimuttassa, upasantassa tādino.	one freed by perfect understanding, at peace and steady.
97	Assaddho akataññū ca, sandhicchedo ca yo naro; Hatāvakāso vantāso, sa ve uttamaporiso.	Not taking things on faith, knowing the uncreated, one who has cut the links, who has ended every opening and spewed out desire— he is truly the highest of people.[2]
98	Gāme vā yadi vāraññe, Ninne vā yadi vā thale; Yattha arahanto viharanti, Taṁ bhūmirāmaṇeyyakaṁ.	Whether in village or in forest, in lowland or on high ground, wherever *arahants* dwell, that place is delightful.[3]
99	Ramaṇīyāni araññāni, yattha na ramatī jano; Vītarāgā ramissanti, na te kāmagavesino.	Delightful are the forests where ordinary people find no delight; those free of passion will delight there, for they do not go seeking sensual pleasures.

2 A deliberate riddle: read on the surface, the words describe a scoundrel ("faithless, ungrateful, a housebreaker, one who has lost his chance, eaten his own vomit"); read rightly, they describe one fully awakened.
3 *Arahant*: one who has reached the goal, fully awakened and free of passion, hatred and delusion.

The Thousands

Sahassavagga
Verses 100–115
One useful word, one day of wise living, outweighs a thousand of the useless kind.

	PALI	ENGLISH
100	Sahassamapi ce vācā, anatthapadasaṁhitā; Ekaṁ atthapadaṁ seyyo, yaṁ sutvā upasammati.	Though there be a thousand words made up of meaningless phrases, better is a single meaningful word which, once heard, brings peace.
101	Sahassamapi ce gāthā, anatthapadasaṁhitā; Ekaṁ gāthāpadaṁ seyyo, yaṁ sutvā upasammati.	Though there be a thousand verses made up of meaningless phrases, better is a single line of verse which, once heard, brings peace.
102	Yo ca gāthā sataṁ bhāse, anatthapadasaṁhitā; Ekaṁ dhammapadaṁ seyyo, yaṁ sutvā upasammati.	Though one should recite a hundred verses made up of meaningless phrases, better is a single word of the *dhamma* which, once heard, brings peace.
103	Yo sahassaṁ sahassena, saṅgāme mānuse jine; Ekañca jeyyamattānaṁ, sa ve saṅgāmajuttamo.	Though one should conquer in battle a thousand times a thousand men, one who conquers just himself is the greatest conqueror in battle.
104	Attā have jitaṁ seyyo, yā cāyaṁ itarā pajā; Attadantassa posassa, niccaṁ saññatacārino.	Self-conquest is better than conquering all these other people. Of the person who has tamed himself, who always lives in restraint,
105	Neva devo na gandhabbo, na māro saha brahmunā; Jitaṁ apajitaṁ kayirā, tathārūpassa jantuno.	neither god nor gandhabba, nor Māra together with Brahmā, could turn the victory into defeat of such a being.[1]
106	Māse māse sahassena, yo yajetha sataṁ samaṁ; Ekañca bhāvitattānaṁ, muhuttamapi pūjaye; Sāyeva pūjanā seyyo, yañce vassasataṁ hutaṁ.	Month after month, with a thousand coins, though one should sacrifice for a hundred years, and another should honor one who has developed himself even for a single moment, that honor is better than a hundred years of sacrifice.
107	Yo ca vassasataṁ jantu, aggiṁ paricare vane;	Though a person for a hundred years should tend the sacred fire in the forest,

	PALI	ENGLISH
	Ekañca bhāvitattānaṁ, muhuttamapi pūjaye; Sāyeva pūjanā seyyo, yañce vassasataṁ hutaṁ.	and another should honor one who has developed himself even for a single moment, that honor is better than a hundred years of sacrifice.
108	Yaṁ kiñci yiṭṭhaṁ va hutaṁ va loke, Saṁvaccharaṁ yajetha puññapekkho; Sabbampi taṁ na catubhāgameti, Abhivādanā ujjugatesu seyyo.	Whatever sacrifice or offering in the world one seeking merit might make for a whole year, all of it is not worth a quarter: reverence toward the upright is better.
109	Abhivādanasīlissa, niccaṁ vuḍḍhāpacāyino; Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṁ balaṁ.	For one in the habit of showing respect, always honoring elders, four things increase: long life, beauty, happiness and strength.
110	Yo ca vassasataṁ jīve, dussīlo asamāhito; Ekāhaṁ jīvitaṁ seyyo, sīlavantassa jhāyino.	Though one should live a hundred years without virtue, uncollected, better is a single day's life of one virtuous and meditative.
111	Yo ca vassasataṁ jīve, duppañño asamāhito; Ekāhaṁ jīvitaṁ seyyo, paññavantassa jhāyino.	Though one should live a hundred years without wisdom, uncollected, better is a single day's life of one wise and meditative.
112	Yo ca vassasataṁ jīve, kusīto hīnavīriyo; Ekāhaṁ jīvitaṁ seyyo, vīriyamārabhato daḷhaṁ.	Though one should live a hundred years lazy and weak in effort, better is a single day's life of one who firmly rouses effort.
113	Yo ca vassasataṁ jīve, apassaṁ udayabbayaṁ; Ekāhaṁ jīvitaṁ seyyo, passato udayabbayaṁ.	Though one should live a hundred years not seeing rise and fall, better is a single day's life of one who sees rise and fall.
114	Yo ca vassasataṁ jīve, apassaṁ amataṁ padaṁ; Ekāhaṁ jīvitaṁ seyyo, passato amataṁ padaṁ.	Though one should live a hundred years not seeing the deathless state, better is a single day's life of one who sees the deathless state.
115	Yo ca vassasataṁ jīve, apassaṁ dhammamuttamaṁ; Ekāhaṁ jīvitaṁ seyyo, passato dhammamuttamaṁ.	Though one should live a hundred years not seeing the supreme *dhamma*, better is a single day's life of one who sees the supreme *dhamma*.

1 Gandhabba: a celestial musician. Brahmā: the high god of the brahmins, counted here among the gods.

Evil

Pāpavagga
Verses 116–128
Hurry toward the good; no place on earth lets one escape an evil deed.

	PALI	ENGLISH
116	Abhittharetha kalyāṇe, pāpā cittaṁ nivāraye; Dandhañhi karoto puññaṁ, pāpasmiṁ ramatī mano.	Hurry toward the good; hold your mind back from evil. When one is slow to do good, the mind delights in evil.
117	Pāpañce puriso kayirā, Na naṁ kayirā punappunaṁ; Na tamhi chandaṁ kayirātha, Dukkho pāpassa uccayo.	If a person should do evil, let him not do it again and again; let him not set his heart on it: painful is the piling up of evil.
118	Puññañce puriso kayirā, kayirā naṁ punappunaṁ; Tamhi chandaṁ kayirātha, sukho puññassa uccayo.	If a person should do good, let him do it again and again; let him set his heart on it: happy is the piling up of good.
119	Pāpopi passati bhadraṁ, Yāva pāpaṁ na paccati; Yadā ca paccati pāpaṁ, Atha pāpo pāpāni passati.	Even the evildoer sees good fortune as long as the evil has not ripened; but when the evil ripens, then the evildoer sees evil.
120	Bhadropi passati pāpaṁ, Yāva bhadraṁ na paccati; Yadā ca paccati bhadraṁ, Atha bhadro bhadrāni passati.	Even the good person sees misfortune as long as the good has not ripened; but when the good ripens, then the good person sees good.
121	Māvamaññetha pāpassa, na mantaṁ āgamissati; Udabindunipātena, udakumbhopi pūrati; Bālo pūrati pāpassa, thokaṁ thokampi ācinaṁ.	Do not think lightly of evil: “It will not come to me.” By the falling of drops even a water jar is filled; the fool fills himself with evil, gathering it little by little.
122	Māvamaññetha puññassa, na mandaṁ āgamissati; Udabindunipātena, udakumbhopi pūrati; Dhīro pūrati puññassa, thokaṁ thokampi ācinaṁ.	Do not think lightly of good: “It will not come to me.” By the falling of drops even a water jar is filled; the steadfast one fills himself with good, gathering it little by little.
123	Vāṇijova bhayaṁ maggaṁ, appasattho mahaddhano;	As a merchant avoids a dangerous road when his caravan is small and his wealth great,

	PALI	ENGLISH
	Visaṁ jīvitukāmova, pāpāni parivajjaye.	as one who loves life avoids poison, so should one avoid evil.
124	Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṁ; Nābbaṇaṁ visamanveti, natthi pāpaṁ akubbato.	If there is no wound on the hand, one may carry poison in it; poison does not enter where there is no wound: there is no evil for one who does no evil.
125	Yo appaduṭṭhassa narassa dussati, Suddhassa posassa anaṅgaṇassa; Tameva bālaṁ pacceti pāpaṁ, Sukhumo rajo paṭivātaṁva khitto.	Whoever harms a harmless person, one pure and without blemish, the evil comes back on that very fool, like fine dust thrown against the wind.
126	Gabbhameke uppajjanti, nirayaṁ pāpakammino; Saggaṁ sugatino yanti, parinibbanti anāsavā.	Some are reborn in a womb; evildoers, in hell; those of good conduct go to heaven; those free of taints attain final *nibbāna*.
127	Na antalikkhe na samuddamajjhe, Na pabbatānaṁ vivaraṁ pavissa; Na vijjatī so jagatippadeso, Yatthaṭṭhito mucceyya pāpakammā.	Not in the sky, not in the middle of the ocean, not by entering a cleft in the mountains— nowhere in the world is there a place where one could stand and be free of one's evil deeds.
128	Na antalikkhe na samuddamajjhe, Na pabbatānaṁ vivaraṁ pavissa; Na vijjatī so jagatippadeso, Yatthaṭṭhitaṁ nappasaheyya maccu.	Not in the sky, not in the middle of the ocean, not by entering a cleft in the mountains— nowhere in the world is there a place where one could stand and death would not overpower one.

Violence

Daṇḍavagga
Verses 129–145
All tremble at the rod; seeing others as oneself, do not strike or kill.

	PALI	ENGLISH
129	Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno; Attānaṁ upamaṁ katvā, na haneyya na ghātaye.	All tremble at the rod, all fear death; taking oneself as the measure, one should not kill or cause others to kill.
130	Sabbe tasanti daṇḍassa, sabbesaṁ jīvitaṁ piyaṁ; Attānaṁ upamaṁ katvā, na haneyya na ghātaye.	All tremble at the rod, life is dear to all; taking oneself as the measure, one should not kill or cause others to kill.
131	Sukhakāmāni bhūtāni, yo daṇḍena vihiṁsati; Attano sukhamesāno, pecca so na labhate sukhaṁ.	Beings long for happiness; whoever harms them with the rod while seeking his own happiness will not find happiness after death.
132	Sukhakāmāni bhūtāni, yo daṇḍena na hiṁsati; Attano sukhamesāno, pecca so labhate sukhaṁ.	Beings long for happiness; whoever does not harm them with the rod while seeking his own happiness will find happiness after death.
133	Māvoca pharusaṁ kañci, vuttā paṭivadeyyu taṁ; Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṁ.	Do not speak harshly to anyone; those you speak to will answer back. Angry talk is painful: retaliation will strike you.
134	Sace neresi attānaṁ, kaṁso upahato yathā; Esa pattosi nibbānaṁ, sārambho te na vijjati.	If you keep yourself silent like a broken gong, you have reached *nibbāna*: no anger is found in you.
135	Yathā daṇḍena gopālo, gāvo pājeti gocaraṁ; Evaṁ jarā ca maccu ca, āyuṁ pājenti pāṇinaṁ.	As a cowherd with his stick drives the cows to pasture, so old age and death drive on the lives of living beings.
136	Atha pāpāni kammāni, karaṁ bālo na bujjhati; Sehi kammehi dummedho, aggidaḍḍhova tappati.	But when the fool does evil deeds, he does not see what he is doing; by his own deeds the dullard is tormented as if burned by fire.
137	Yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati;	Whoever with the rod harms the harmless and innocent

	PALI	ENGLISH
	Dasannamaññataraṁ ṭhānaṁ, khippameva nigacchati.	will quickly come to one of these ten states:
138	Vedanaṁ pharusaṁ jāniṁ, sarīrassa va bhedanaṁ; Garukaṁ vāpi ābādhaṁ, cittakkhepaṁ va pāpuṇe.	severe pain, or loss, or injury to the body, or grave illness, or loss of mind;
139	Rājato vā upasaggaṁ, Abbhakkhānaṁ va dāruṇaṁ; Parikkhayaṁ va ñātīnaṁ, Bhogānaṁ va pabhaṅguraṁ.	or trouble from the king, or a terrible accusation, or the loss of relatives, or the ruin of wealth;
140	Atha vāssa agārāni, aggi ḍahati pāvako; Kāyassa bhedā duppaññо, nirayaṁ sopapajjati.	or else fire, the purifier, burns down his houses; and when the body breaks up, the fool is reborn in hell.
141	Na naggacariyā na jaṭā na paṅkā, Nānāsakā thaṇḍilasāyikā vā; Rajojallaṁ ukkuṭikappadhānaṁ, Sodhenti maccaṁ avitiṇṇakaṅkhaṁ.	Not going naked, not matted hair, not mud, not fasting, nor lying on the bare ground, not dust and dirt, nor striving while squatting on the heels, can purify a mortal who has not overcome doubt.
142	Alaṅkato cepi samaṁ careyya, Santo danto niyato brahmacārī; Sabbesu bhūtesu nidhāya daṇḍaṁ, So brāhmaṇo so samaṇo sa bhikkhu.	Though finely dressed, if one lives evenly, calm, tamed, restrained, leading the holy life, having laid down the rod toward all beings— that one is a brahmin, an ascetic, a monk.[1]
143	Hirīnisedho puriso, koci lokasmi vijjati; Yo niddaṁ apabodheti, asso bhadro kasāmiva.	A person restrained by conscience— is there anyone like that in the world, who wards off reproach as a good horse the whip?
144	Asso yathā bhadro kasāniviṭṭho, Ātāpino saṁvegino bhavātha; Saddhāya sīlena ca vīriyena ca, Samādhinā dhammavinicchayena ca; Sampannavijjācaraṇā patissatā, Jahissatha dukkhamidaṁ anappakaṁ.	Like a good horse touched by the whip, be ardent and stirred to urgency. By faith and virtue and energy, by concentration and discernment of the *dhamma*, accomplished in knowledge and conduct, mindful, you will leave behind this suffering, which is not small.
145	Udakaṅhi nayanti nettikā, Usukārā namayanti tejanaṁ; Dāruṁ namayanti tacchakā, Attānaṁ damayanti subbatā.	Irrigators lead the water, fletchers bend the arrow shaft, carpenters bend the wood, those of good conduct tame themselves.

1 Brahmin (*brāhmaṇa*): a member of the hereditary priestly class. An ascetic (*samaṇa*) is a wandering renunciant.

Old Age

Jarāvagga
Verses 146–156
The body as a painted house of bones, and the builder of the house discovered.

	PALI	ENGLISH
146	Ko nu hāso kimānando, niccaṁ pajjalite sati; Andhakārena onaddhā, padīpaṁ na gavesatha.	Why this laughter, why this joy, when the world is always burning? Shrouded in darkness, will you not look for a lamp?
147	Passa cittakataṁ bimbaṁ, arukāyaṁ samussitaṁ; Āturaṁ bahusaṅkappaṁ, yassa natthi dhuvaṁ ṭhiti.	See this painted puppet, a body of sores, propped up, sick, full of many plans, in which there is nothing lasting or stable.
148	Parijiṇṇamidaṁ rūpaṁ, roganīḷaṁ pabhaṅguraṁ; Bhijjati pūtisandeho, maraṇantaññhi jīvitaṁ.	Worn out is this form, a nest of disease, perishable; this putrid mass breaks up, for life ends in death.
149	Yānimāni apatthāni, alābūneva sārade; Kāpotakāni aṭṭhīni, tāni disvāna kā rati.	These bones, cast away like gourds in autumn, gray as doves— seeing them, what delight can there be?
150	Aṭṭhīnaṁ nagaraṁ kataṁ, maṁsalohitalepanaṁ; Yattha jarā ca maccu ca, māno makkho ca ohito.	A city made of bones, plastered with flesh and blood, in which are stored old age and death, pride and contempt.
151	Jīranti ve rājarathā sucittā, Atho sarīrampi jaraṁ upeti; Satañca dhammo na jaraṁ upeti, Santo have sabbhi pavedayanti.	Even the splendid chariots of kings wear out, and the body too comes to old age; but the *dhamma* of the good does not age: so the good make known to the good.
152	Appassutāyaṁ puriso, balībaddhova jīrati; Maṁsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.	The man of little learning ages like an ox: his flesh grows, but his wisdom does not grow.
153	Anekajātisaṁsāraṁ, sandhāvissaṁ anibbisaṁ; Gahakāraṁ gavesanto, dukkhā jāti punappunaṁ.	Through the round of many births I ran on without reward, seeking the builder of the house: painful is birth again and again.
154	Gahakāraka diṭṭhosi, puna gehaṁ na kāhasi;	House-builder, you are seen! You will not build the house again.

	PALI	ENGLISH
	Sabbā te phāsukā bhaggā, gahakūṭaṁ visaṅkhataṁ; Visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayamajjhagā.	All your rafters are broken, the ridge-pole is shattered. The mind has gone to the unconditioned; it has reached the end of cravings.[1]
155	Acaritvā brahmacariyaṁ, aladdhā yobbane dhanaṁ; Jiṇṇakoñcāva jhāyanti, khīṇamacchova pallale.	Not having lived the holy life, not having won wealth in youth, they waste away like old herons at a lake without fish.
156	Acaritvā brahmacariyaṁ, aladdhā yobbane dhanaṁ; Senti cāpātikhīṇāva, purāṇāni anutthunaṁ.	Not having lived the holy life, not having won wealth in youth, they lie like spent arrows shot from the bow, sighing over the past.

1 By tradition, words spoken by the Buddha at his awakening. The house is the body and the round of rebirth; its builder is craving.

The Self

Attavagga
Verses 157–166
One is one's own protector: make yourself what you would teach others to be.

	PALI	ENGLISH
157	Attānañce piyaṁ jaññā, rakkheyya naṁ surakkhitaṁ; Tiṇṇaṁ aññataraṁ yāmaṁ, paṭijaggeyya paṇḍito.	If one holds oneself dear, one should guard oneself well; in one of the three watches the wise one should keep vigil.[1]
158	Attānameva paṭhamaṁ, patirūpe nivesaye; Athaññamanusāseyya, na kilisseyya paṇḍito.	One should first establish oneself in what is proper, and then instruct others: so the wise will not be defiled.
159	Attānañce tathā kayirā, yathāññamanusāsati; Sudanto vata dametha, attā hi kira duddamo.	If one would make oneself as one instructs others, well tamed, one could tame others: for the self, it seems, is hard to tame.
160	Attā hi attano nātho, ko hi nātho paro siyā; Attanā hi sudantena, nāthaṁ labhati dullabhaṁ.	One is one's own protector: what other protector could there be? With oneself well tamed, one gains a protector hard to find.
161	Attanā hi kataṁ pāpaṁ, Attajaṁ attasambhavaṁ; Abhimatthati dummedhaṁ, Vajiraṁvasmamayaṁ maṇiṁ.	The evil done by oneself, born of oneself, produced by oneself, grinds down the dullard as a diamond grinds a gem of stone.
162	Yassa accantadussilyaṁ, māluvā sālamivotthataṁ; Karoti so tathattānaṁ, yathā naṁ icchatī diso.	One whose lack of virtue is extreme, like a creeper spreading over a sal tree, does to himself just what an enemy would wish.
163	Sukarāni asādhūni, attano ahitāni ca; Yaṁ ve hitañca sādhuñca, taṁ ve paramadukkaraṁ.	Easy to do are things that are bad and harmful to oneself; what is beneficial and good is supremely hard to do.
164	Yo sāsanaṁ arahataṁ, ariyānaṁ dhammajīvinaṁ; Paṭikkosati dummedho, diṭṭhiṁ nissāya pāpikaṁ;	Whoever scorns the teaching of the *arahants*, the noble ones who live by the *dhamma*— the dullard, relying on an evil view—

1 The night was divided into three watches; the verse is also read as referring to the three stages of life.

	PALI	ENGLISH
	Phalāni kaṭṭhakasseva, attaghātāya phallati.	like the fruit of the kaṭṭhaka reed bears fruit for his own destruction.[2]
165	Attanā hi kataṁ pāpaṁ, attanā saṅkilissati; Attanā akataṁ pāpaṁ, attanāva visujjhati; Suddhī asuddhi paccattaṁ, nāñño aññaṁ visodhaye.	By oneself is evil done, by oneself one is defiled; by oneself is evil left undone, by oneself one is purified. Purity and impurity depend on oneself: no one can purify another.
166	Attadatthaṁ paratthena, bahunāpi na hāpaye; Attadatthamabhiññāya, sadatthapasuto siyā.	Let no one neglect his own good for another's, however great; knowing well his own good, let him be intent on the true good.

2 The kaṭṭhaka, a kind of bamboo, dies once it has borne fruit.

The World

Lokavagga
Verses 167–178
Look on the world as a bubble or a mirage; the good life leads beyond it.

	PALI	ENGLISH
167	Hīnaṁ dhammaṁ na seveyya, pamādena na saṁvase; Micchādiṭṭhiṁ na seveyya, na siyā lokavaḍḍhano.	Do not follow what is low, do not live in heedlessness, do not follow wrong view, do not be one who prolongs the world.
168	Uttiṭṭhe nappamajjeyya, dhammaṁ sucaritaṁ care; Dhammacārī sukhaṁ seti, asmiṁ loke paramhi ca.	Rise up, do not be heedless; live the *dhamma* of good conduct. One who lives the *dhamma* sleeps at ease in this world and the next.
169	Dhammaṁ care sucaritaṁ, na naṁ duccaritaṁ care; Dhammacārī sukhaṁ seti, asmiṁ loke paramhi ca.	Live the *dhamma* of good conduct; do not live it badly. One who lives the *dhamma* sleeps at ease in this world and the next.
170	Yathā pubbuḷakaṁ passe, yathā passe marīcikaṁ; Evaṁ lokaṁ avekkhantaṁ, maccurājā na passati.	As one would look at a bubble, as one would look at a mirage: one who looks on the world this way the King of Death does not see.
171	Etha passathimaṁ lokaṁ, cittaṁ rājarathūpamaṁ; Yattha bālā visīdanti, natthi saṅgo vijānataṁ.	Come, look at this world, decked out like a royal chariot, in which fools sink down; for those who understand, there is no attachment.
172	Yo ca pubbe pamajjitvā, pacchā so nappamajjati; Somaṁ lokaṁ pabhāseti, abbhā muttova candimā.	One who once was heedless but afterwards is heedless no more lights up this world like the moon freed from a cloud.
173	Yassa pāpaṁ kataṁ kammaṁ, kusalena pidhīyati; Somaṁ lokaṁ pabhāseti, abbhā muttova candimā.	One whose evil deeds are covered over by good lights up this world like the moon freed from a cloud.
174	Andhabhūto ayaṁ loko, tanukettha vipassati; Sakuṇo jālamuttova, appo saggāya gacchati.	Blind is this world; few here see clearly. Like a bird freed from a net, few go to heaven.
175	Haṁsādiccapathe yanti, ākāse yanti iddhiyā;	Swans travel on the path of the sun; by supernormal power they travel through the air;

	PALI	ENGLISH
	Nīyanti dhīrā lokamhā, jetvā māraṁ savāhiniṁ.	the steadfast are led out of the world, having conquered Māra and his army.
176	Ekaṁ dhammaṁ atītassa, musāvādissa jantuno; Vitiṇṇaparalokassa, natthi pāpaṁ akāriyaṁ.	For a person who has broken the one rule, who speaks falsely, who scoffs at the world beyond, there is no evil he will not do.
177	Na ve kadariyā devalokaṁ vajanti, Bālā have nappasaṁsanti dānaṁ; Dhīro ca dānaṁ anumodamāno, Teneva so hoti sukhī parattha.	The miserly do not go to the world of the gods; fools do not praise giving; but the steadfast rejoice in giving, and so are happy in the world beyond.
178	Pathabyā ekarajjena, saggassa gamanena vā; Sabbalokādhipaccena, sotāpattiphalaṁ varaṁ.	Than sole rule over the earth, than going to heaven, than lordship over all the worlds, the fruit of stream-entry is better.[1]

1 Stream-entry: the first stage of awakening, after which the goal is certain within at most seven lives.

The Buddha

Buddhavagga
Verses 179–196
The Buddhas, hard to find; the four noble truths; the teaching of all Buddhas.

	PALI	ENGLISH
179	Yassa jitaṁ nāvajīyati, Jitaṁ yassa noyāti koci loke; Taṁ buddhamanantagocaraṁ, Apadaṁ kena padena nessatha.	Whose victory cannot be undone, whose victory no one in the world can approach— that Buddha of boundless range, the trackless one: by what track will you lead him? [1]
180	Yassa jālinī visattikā, Taṇhā natthi kuhiñci netave; Taṁ buddhamanantagocaraṁ, Apadaṁ kena padena nessatha.	One in whom there is no ensnaring, clinging craving to lead him anywhere at all— that Buddha of boundless range, the trackless one: by what track will you lead him?
181	Ye jhānapasutā dhīrā, nekkhammūpasame ratā; Devāpi tesaṁ pihayanti, sambuddhānaṁ satīmataṁ.	The steadfast who are intent on meditation, delighting in the peace of renunciation— even the gods envy them, fully awakened and mindful.
182	Kiccho manussapaṭilābho, kicchaṁ maccāna jīvitaṁ; Kicchaṁ saddhammassavanaṁ, kiccho buddhānamuppādo.	Hard is it to be born human, hard is the life of mortals, hard is it to hear the true *dhamma*, hard is the arising of Buddhas.
183	Sabbapāpassa akaraṇaṁ, kusalassa upasampadā; Sacittapariyodapanaṁ, etaṁ buddhāna sāsanaṁ.	Not to do any evil, to undertake what is good, to purify one's own mind: this is the teaching of the Buddhas.
184	Khantī paramaṁ tapo titikkhā, Nibbānaṁ paramaṁ vadanti buddhā; Na hi pabbajito parūpaghātī, Na samaṇo hoti paraṁ viheṭhayanto.	Patient endurance is the highest austerity; *nibbāna* is supreme, say the Buddhas. One who harms another has not truly gone forth; one who oppresses another is no ascetic.
185	Anūpavādo anūpaghāto, Pātimokkhe ca saṁvaro; Mattaññutā ca bhattasmiṁ, Pantañca sayanāsanaṁ; Adhicitte ca āyogo, Etaṁ buddhāna sāsanaṁ.	Not insulting, not harming, restraint according to the monastic code, moderation in food, a secluded bed and seat, devotion to the higher mind: this is the teaching of the Buddhas. [2]
186	Na kahāpaṇavassena, titti kāmesu vijjati;	Not even with a rain of coins is there satisfaction in sensual pleasures;

	PALI	ENGLISH
	Appassādā dukhā kāmā, iti viññāya paṇḍito.	"Sensual pleasures give little enjoyment and much pain": knowing this, the wise one
187	Api dibbesu kāmesu, ratiṁ so nādhigacchati; Taṇhakkhayarato hoti, sammāsambuddhasāvako.	finds no delight even in heavenly pleasures; the disciple of the Fully Awakened One delights in the ending of craving.
188	Bahuṁ ve saraṇaṁ yanti, pabbatāni vanāni ca; Ārāmarukkhacetyāni, manussā bhayatajjitā.	To many refuges they go, to mountains and to forests, to sacred groves, trees and shrines— people driven by fear.
189	Netaṁ kho saraṇaṁ khemaṁ, netaṁ saraṇamuttamaṁ; Netaṁ saraṇamāgamma, sabbadukkhā pamuccati.	But that is not a safe refuge, that is not the supreme refuge; going to that refuge, one is not freed from all suffering.
190	Yo ca buddhañca dhammañca, saṅghañca saraṇaṁ gato; Cattāri ariyasaccāni, sammappaññāya passati.	One who has gone for refuge to the Buddha, the *dhamma* and the *saṅgha* sees the four noble truths with right wisdom:[3]
191	Dukkhaṁ dukkhasamuppādaṁ, dukkhassa ca atikkamaṁ; Ariyaṁ caṭṭhaṅgikaṁ maggaṁ, dukkhūpasamagāminaṁ.	*dukkha*, the arising of *dukkha*, the overcoming of *dukkha*, and the noble eightfold path that leads to the stilling of *dukkha*.[4]
192	Etaṁ kho saraṇaṁ khemaṁ, etaṁ saraṇamuttamaṁ; Etaṁ saraṇamāgamma, sabbadukkhā pamuccati.	This is a safe refuge, this is the supreme refuge; going to this refuge, one is freed from all suffering.
193	Dullabho purisājañño, na so sabbattha jāyati; Yattha so jāyati dhīro, taṁ kulaṁ sukhamedhati.	Hard to find is the thoroughbred person; he is not born just anywhere. Wherever such a steadfast one is born, that family prospers in happiness.
194	Sukho buddhānamuppādo, sukhā saddhammadesanā; Sukhā saṅghassa sāmaggī, samaggānaṁ tapo sukho.	Happy is the arising of Buddhas, happy the teaching of the true *dhamma*, happy the harmony of the *saṅgha*, happy the austerity of those in harmony.
195	Pūjārahe pūjayato, buddhe yadi va sāvake; Papañcasamatikkante, tiṇṇasokapariddave.	One who honors those worthy of honor, Buddhas or their disciples, who have gone beyond all proliferation and crossed over sorrow and lamentation—

2 The monastic code (*pātimokkha*): the rules of discipline for monks and nuns, recited every fortnight.
1 "Trackless" (*apada*): leaving no footprint by which he could be led or trapped.
3 *Saṅgha*: the community of monks and nuns, and more broadly of those who have realized the teaching.
4 *Dukkha*: suffering, the unsatisfactoriness of all conditioned existence; the first of the four noble truths.

	PALI	ENGLISH
196	Te tādise pūjayato, nibbute akutobhaye; Na sakkā puññaṁ saṅkhātuṁ, imettamapi kenaci.	one who honors such as these, quenched, fearing nothing from any side— his merit cannot be measured by anyone as “just this much.”

Happiness

Sukhavagga
Verses 197–208
Living happily among the hostile, the anxious and the greedy; nibbāna the highest happiness.

	PALI	ENGLISH
197	Susukhaṁ vata jīvāma, verinesu averino; Verinesu manussesu, viharāma averino.	Happily indeed we live, without hatred among the hateful; among hateful people we dwell without hatred.
198	Susukhaṁ vata jīvāma, āturesu anāturā; Āturesu manussesu, viharāma anāturā.	Happily indeed we live, unafflicted among the afflicted; among afflicted people we dwell unafflicted.
199	Susukhaṁ vata jīvāma, ussukesu anussukā; Ussukesu manussesu, viharāma anussukā.	Happily indeed we live, without eagerness among the eager; among eager people we dwell without eagerness.
200	Susukhaṁ vata jīvāma, yesaṁ no natthi kiñcanaṁ; Pītibhakkhā bhavissāma, devā ābhassarā yathā.	Happily indeed we live, we who own nothing; we shall feed on joy, like the radiant gods.[1]
201	Jayaṁ veraṁ pasavati, dukkhaṁ seti parājito; Upasanto sukhaṁ seti, hitvā jayaparājayaṁ.	Victory breeds hatred; the defeated one lies down in pain. The peaceful one lies down at ease, having given up victory and defeat.
202	Natthi rāgasamo aggi, Natthi dosasamo kali; Natthi khandhasamā dukkhā, Natthi santiparaṁ sukhaṁ.	There is no fire like passion, no losing throw like hatred, no pain like the aggregates, no happiness higher than peace.[2]
203	Jighacchāparamā rogā, saṅkhāraparamā dukhā; Etaṁ ñatvā yathābhūtaṁ, nibbānaṁ paramaṁ sukhaṁ.	Hunger is the worst illness, conditioned things the worst pain; knowing this as it really is: *nibbāna* is the highest happiness.
204	Ārogyaparamā lābhā, Santuṭṭhiparamaṁ dhanaṁ; Vissāsaparamā ñāti, Nibbānaṁ paramaṁ sukhaṁ.	Health is the greatest gain, contentment the greatest wealth, trust the best of kin, *nibbāna* the highest happiness.

1 The Radiant gods (*ābhassarā*) are said to feed on joy alone.
2 The aggregates (*khandha*): the five components of a person—body, feeling, perception, mental formations and consciousness.

	PALI	ENGLISH
205	Pavivekarasaṁ pitvā, rasaṁ upasamassa ca; Niddaro hoti nippāpo, dhammapītirasaṁ pivaṁ.	Having drunk the taste of solitude and the taste of peace, one becomes free of fear and free of evil, drinking the taste of joy in the *dhamma*.
206	Sāhu dassanamariyānaṁ, sannivāso sadā sukho; Adassanena bālānaṁ, niccameva sukhī siyā.	Good is the sight of the noble ones; living with them is always happiness. By not seeing fools one would always be happy.
207	Bālasaṅgatacārī hi, dīghamaddhāna socati; Dukkho bālehi saṁvāso, amitteneva sabbadā; Dhīro ca sukhasaṁvāso, ñātīnaṁva samāgamo.	One who keeps company with fools grieves for a long time; living with fools is painful, always, as with an enemy; but living with the steadfast is happiness, like a gathering of kin.
208	Tasmā hi— Dhīrañca paññañca bahussutañca, Dhorayhasīlaṁ vatavantamariyaṁ; Taṁ tādisaṁ sappurisaṁ sumedhaṁ, Bhajetha nakkhattapathaṁva candimā.	Therefore: the steadfast, the wise, the learned, the enduring, dutiful noble one— such a good and intelligent person one should follow, as the moon follows the path of the stars.

The Dear

Piyavagga
Verses 209–220
From what is dear comes grief, from what is dear comes fear.

	PALI	ENGLISH
209	Ayoge yuñjamattānaṁ, yogasmiñca ayojayaṁ; Atthaṁ hitvā piyaggāhī, pihetattānuyoginaṁ.	Applying himself to what he should not, not applying himself to what he should, abandoning the goal and grasping at the pleasant, he envies those who apply themselves.
210	Mā piyehi samāgañchi, appiyehi kudācanaṁ; Piyānaṁ adassanaṁ dukkhaṁ, appiyānañca dassanaṁ.	Do not be joined with the dear, nor ever with the not-dear; not seeing the dear is painful, and so is seeing the not-dear.
211	Tasmā piyaṁ na kayirātha, piyāpāyo hi pāpako; Ganthā tesaṁ na vijjanti, yesaṁ natthi piyāppiyaṁ.	Therefore do not hold anything dear, for parting from the dear is hard; no bonds exist for those to whom nothing is dear or not dear.
212	Piyato jāyatī soko, piyato jāyatī bhayaṁ; Piyato vippamuttassa, natthi soko kuto bhayaṁ.	From what is dear comes grief, from what is dear comes fear; for one freed from what is dear there is no grief—how then fear?
213	Pemato jāyatī soko, pemato jāyatī bhayaṁ; Pemato vippamuttassa, natthi soko kuto bhayaṁ.	From affection comes grief, from affection comes fear; for one freed from affection there is no grief—how then fear?
214	Ratiyā jāyatī soko, ratiyā jāyatī bhayaṁ; Ratiyā vippamuttassa, natthi soko kuto bhayaṁ.	From delight comes grief, from delight comes fear; for one freed from delight there is no grief—how then fear?
215	Kāmato jāyatī soko, kāmato jāyatī bhayaṁ; Kāmato vippamuttassa, natthi soko kuto bhayaṁ.	From sensual desire comes grief, from sensual desire comes fear; for one freed from sensual desire there is no grief—how then fear?
216	Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ; Taṇhāya vippamuttassa, natthi soko kuto bhayaṁ.	From craving comes grief, from craving comes fear; for one freed from craving there is no grief—how then fear?
217	Sīladassanasampannaṁ, dhammaṭṭhaṁ saccavedinaṁ;	One accomplished in virtue and insight, established in the *dhamma*, who speaks the truth,

	PALI	ENGLISH
	Attano kamma kubbānaṁ, taṁ jano kurute piyaṁ.	who does his own work: people hold such a one dear.
218	Chandajāto anakkhāte, Manasā ca phuṭo siyā; Kāmesu ca appaṭibaddhacitto, Uddhaṁsototi vuccati.	One in whom a longing for the ineffable has arisen, whose mind is suffused with it, whose mind is not bound to sensual pleasures, is called “one bound upstream.”[1]
219	Cirappavāsiṁ purisaṁ, dūrato sotthimāgataṁ; Ñātimittā suhajjā ca, abhinandanti āgataṁ.	When a man long absent comes home safely from far away, relatives, friends and well-wishers welcome him on his return.
220	Tatheva katapuññampi, asmā lokā paraṁ gataṁ; Puññāni paṭigaṇhanti, piyaṁ ñātīva āgataṁ.	In the same way, when one who has done good goes from this world to the next, his good deeds receive him, as relatives welcome a dear one home.

1 “The ineffable” is *nibbāna*. “One bound upstream” is a disciple who will reach the goal in a higher world without returning to this one.

Anger

Kodhavagga
Verses 221–234
Overcome anger with calm, the bad with good, meanness with giving, a liar with truth.

	PALI	ENGLISH
221	Kodhaṁ jahe vippajaheyya mānaṁ, Saṁyojanaṁ sabbamatikkameyya; Taṁ nāmarūpasmimasajjamānaṁ, Akiñcanaṁ nānupatanti dukkhā.	Let go of anger, give up pride, pass beyond every fetter; on one who does not cling to name-and-form, who owns nothing, no sufferings fall.[1]
222	Yo ve uppatitaṁ kodhaṁ, rathaṁ bhantaṁva vāraye; Tamahaṁ sārathiṁ brūmi, rasmiggāho itaro jano.	One who holds back anger as it rises, like a chariot running out of control— him I call a charioteer; other people only hold the reins.
223	Akkodhena jine kodhaṁ, asādhuṁ sādhunā jine; Jine kadariyaṁ dānena, saccenālikavādinaṁ.	Conquer anger by non-anger, conquer the bad by good, conquer the miser by giving, conquer the liar by truth.
224	Saccaṁ bhaṇe na kujjheyya, dajjā appampi yācito; Etehi tīhi ṭhānehi, gacche devāna santike.	Speak the truth, do not give way to anger, give when asked, even if you have little: by these three things one comes into the presence of the gods.
225	Ahiṁsakā ye munayo, niccaṁ kāyena saṁvutā; Te yanti accutaṁ ṭhānaṁ, yattha gantvā na socare.	The sages who harm no one, always restrained in body, go to the unshakable state, where, having gone, they grieve no more.
226	Sadā jāgaramānānaṁ, ahorattānusikkhinaṁ; Nibbānaṁ adhimuttānaṁ, atthaṁ gacchanti āsavā.	For those who are ever wakeful, training day and night, intent on *nibbāna*, the taints come to an end.
227	Porāṇametaṁ atula, netaṁ ajjatanāmiva; Nindanti tuṇhimāsīnaṁ, nindanti bahubhāṇinaṁ; Mitabhāṇimpi nindanti, natthi loke anindito.	This is an old saying, Atula, not one of today: they blame the one who sits silent, they blame the one who talks a lot, they blame even the one who speaks in moderation: there is no one in the world who is not blamed.[2]
228	Na cāhu na ca bhavissati, na cetarahi vijjati;	There never was, and never will be, nor is there now,

	PALI	ENGLISH
	Ekantaṁ nindito poso, ekantaṁ vā pasaṁsito.	a person wholly blamed or wholly praised.
229	Yañce viññū pasaṁsanti, anuvicca suve suve; Acchiddavuttiṁ medhāviṁ, paññāsīlasamāhitaṁ.	But one whom the discerning praise, having observed him day after day— flawless in conduct, intelligent, endowed with wisdom and virtue—
230	Nikkhaṁ jambonadasseva, ko taṁ ninditumarahati; Devāpi naṁ pasaṁsanti, brahmunāpi pasaṁsito.	like a coin of Jambu River gold: who is fit to blame him? Even the gods praise him; he is praised even by Brahmā.[3]
231	Kāyappakopaṁ rakkheyya, kāyena saṁvuto siyā; Kāyaduccaritaṁ hitvā, kāyena sucaritaṁ care.	Guard against unruliness of body; be restrained in body; giving up bad conduct of body, practice good conduct of body.
232	Vacīpakopaṁ rakkheyya, vācāya saṁvuto siyā; Vacīduccaritaṁ hitvā, vācāya sucaritaṁ care.	Guard against unruliness of speech; be restrained in speech; giving up bad conduct of speech, practice good conduct of speech.
233	Manopakopaṁ rakkheyya, manasā saṁvuto siyā; Manoduccaritaṁ hitvā, manasā sucaritaṁ care.	Guard against unruliness of mind; be restrained in mind; giving up bad conduct of mind, practice good conduct of mind.
234	Kāyena saṁvutā dhīrā, atho vācāya saṁvutā; Manasā saṁvutā dhīrā, te ve suparisaṁvutā.	The steadfast are restrained in body, restrained also in speech; the steadfast are restrained in mind: they are truly well restrained.

2 Atula: the lay follower to whom the verse is addressed.
1 Name-and-form (*nāmarūpa*): mind and body, the whole psycho-physical person.
3 Jambu River gold: the finest gold, from a legendary river.

Stains

Malavagga
Verses 235–255
Stains of body, speech and mind, and the worst stain of all, ignorance.

	PALI	ENGLISH
235	Paṇḍupalāsova dānisi, Yamapurisāpi ca te upaṭṭhitā; Uyyogamukhe ca tiṭṭhasi, Pātheyyampi ca te na vijjati.	You are now like a withered leaf; the messengers of Yama stand near you. You stand at the threshold of departure, and you have no provisions for the journey.
236	So karohi dīpamattano, Khippaṁ vāyama paṇḍito bhava; Niddhantamalo anaṅgaṇo, Dibbaṁ ariyabhūmiṁ upehisi.	Make an island for yourself; strive quickly, be wise. With impurities blown away, blameless, you will reach the heavenly realm of the noble ones.
237	Upanītavayo ca dānisi, Sampayātosi yamassa santikaṁ; Vāso te natthi antarā, Pātheyyampi ca te na vijjati.	Your life has now come to its close; you have set out for the presence of Yama. There is no resting place for you on the way, and you have no provisions for the journey.
238	So karohi dīpamattano, Khippaṁ vāyama paṇḍito bhava; Niddhantamalo anaṅgaṇo, Na punaṁ jātijaraṁ upehisi.	Make an island for yourself; strive quickly, be wise. With impurities blown away, blameless, you will not come again to birth and old age.
239	Anupubbena medhāvī, thokaṁ thokaṁ khaṇe khaṇe; Kammāro rajatasseva, niddhame malamattano.	Gradually the wise one, little by little, moment by moment, as a smith with silver, should blow away his own impurities.
240	Ayasāva malaṁ samuṭṭhitaṁ, Tatuṭṭhāya tameva khādati; Evaṁ atidhonacārinaṁ, Sāni kammāni nayanti duggatiṁ.	As rust arising from iron eats away the very iron it came from, so the deeds of one who oversteps the bounds lead him to a bad destination.
241	Asajjhāyamalā mantā, anuṭṭhānamalā gharā; Malaṁ vaṇṇassa kosajjaṁ, pamādo rakkhato malaṁ.	Not reciting is the stain of sacred verses; neglect is the stain of houses; laziness is the stain of beauty; heedlessness, the stain of a guard.
242	Malitthiyā duccaritaṁ, maccheraṁ dadato malaṁ; Malā ve pāpakā dhammā, asmiṁ loke paramhi ca.	Misconduct is the stain of a woman; stinginess, the stain of a giver; evil states are stains in this world and the next.
243		

	PALI	ENGLISH
	Tato malā malataraṁ, avijjā paramaṁ malaṁ; Etaṁ malaṁ pahantvāna, nimmalā hotha bhikkhavo.	But a stain worse than these: ignorance is the greatest stain. Abandon this stain, and be stainless, monks.
244	Sujīvaṁ ahirikena, kākasūrena dhaṁsinā; Pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṁ.	Life is easy for the shameless, bold as a crow, a backbiter, pushy and brazen, living a corrupt life.
245	Hirīmatā ca dujjīvaṁ, niccaṁ sucigavesinā; Alīnenāppagabbhena, suddhājīvena passatā.	But life is hard for one with conscience, always seeking purity, keen but unassuming, pure in livelihood, clear-seeing.
246	Yo pāṇamatipāteti, musāvādañca bhāsati; Loke adinnamādiyati, paradārañca gacchati.	Whoever takes life, speaks falsely, takes in the world what is not given, goes to another's wife,
247	Surāmerayapānañca, yo naro anuyuñjati; Idheva meso lokasmiṁ, mūlaṁ khaṇati attano.	or gives himself to drinking liquor and wine— right here in this world he digs up his own root.
248	Evaṁ bho purisa jānāhi, pāpadhammā asaññatā; Mā taṁ lobho adhammo ca, ciraṁ dukkhāya randhayuṁ.	Know this, good friend: those of evil nature are unrestrained. Do not let greed and wrongdoing keep you long in suffering.
249	Dadāti ve yathāsaddhaṁ, yathāpasādanaṁ jano; Tattha yo ca maṅku bhavati, paresaṁ pānabhojane; Na so divā vā rattiṁ vā, samādhimadhigacchati.	People give according to their faith, according to their trust; whoever there is discontented with the food and drink that others receive does not attain, by day or by night, concentration.
250	Yassa cetaṁ samucchinnaṁ, mūlaghaccaṁ samūhataṁ; Sa ve divā vā rattiṁ vā, samādhimadhigacchati.	But one in whom this is cut off, uprooted, destroyed at the root— he, by day or by night, attains concentration.
251	Natthi rāgasamo aggi, natthi dosasamo gaho; Natthi mohasamaṁ jālaṁ, natthi taṇhāsamā nadī.	There is no fire like passion, no grip like hatred, no net like delusion, no river like craving.
252	Sudassaṁ vajjamaññesaṁ, attano pana duddasaṁ; Paresaṁ hi so vajjāni, opunāti yathā bhusaṁ; Attano pana chādeti, kaliṁva kitavā saṭho.	Easy to see are others' faults, but one's own are hard to see. One winnows others' faults like chaff, but hides one's own, as a cheat hides a losing throw.

	PALI	ENGLISH
253	Paravajjānupassissa, niccaṁ ujjhānasaññino; Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.	One who looks for others' faults, always finding fault— his taints grow; he is far from the end of the taints.
254	Ākāseva padaṁ natthi, samaṇo natthi bāhire; Papañcābhiratā pajā, nippapañcā tathāgatā.	There is no track in the sky, no true ascetic outside this teaching. People delight in proliferation; the Tathāgatas are free of it.[1]
255	Ākāseva padaṁ natthi, samaṇo natthi bāhire; Saṅkhārā sassatā natthi, natthi buddhānamiñjitaṁ.	There is no track in the sky, no true ascetic outside this teaching; no conditioned thing is eternal; there is no wavering in the Buddhas.

1 Tathāgata, "thus gone" or "thus come": the Buddha's name for himself and for other Buddhas. Proliferation (*papañca*): the mind's spinning out of concepts and self-centered views.

The Just

Dhammaṭṭhavagga
Verses 256–272
What truly makes someone a judge, a sage, an elder or a renunciant.

	PALI	ENGLISH
256	Na tena hoti dhammaṭṭho, yenatthaṁ sāhasā naye; Yo ca atthaṁ anatthañca, ubho niccheyya paṇḍito.	One is not just because one decides a case in haste; the wise one should investigate both what is right and what is wrong.
257	Asāhasena dhammena, samena nayatī pare; Dhammassa gutto medhāvī, “dhammaṭṭho”ti pavuccati.	Leading others without violence, lawfully and impartially, the intelligent guardian of the law is called “just.”
258	Na tena paṇḍito hoti, yāvatā bahu bhāsati; Khemī averī abhayo, “paṇḍito”ti pavuccati.	One is not wise merely because one speaks much; one who is secure, without hatred, without fear, is called “wise.”
259	Na tāvatā dhammadharo, yāvatā bahu bhāsati; Yo ca appampi sutvāna, dhammaṁ kāyena passati; Sa ve dhammadharo hoti, yo dhammaṁ nappamajjati.	One is not a bearer of the *dhamma* merely because one speaks much; but one who, though he has heard little, sees the *dhamma* directly, in his own person— he is a bearer of the *dhamma*, one who is not heedless of the *dhamma*.
260	Na tena thero so hoti, yenassa palitaṁ siro; Paripakko vayo tassa, “moghajiṇṇo”ti vuccati.	One is not an elder because one’s head is gray; one’s years are ripe, but one is called “grown old in vain.”[1]
261	Yamhi saccañca dhammo ca, ahiṁsā saṁyamo damo; Sa ve vantamalo dhīro, “thero” iti pavuccati.	One in whom there is truth and *dhamma*, harmlessness, restraint and self-control, the steadfast one who has spewed out impurity, is called an “elder.”
262	Na vākkaraṇamattena, vaṇṇapokkharatāya vā; Sādhurūpo naro hoti, issukī maccharī saṭho.	Not by mere eloquence, nor by a lovely complexion, does a man become admirable if he is envious, stingy and deceitful.
263	Yassa cetaṁ samucchinnaṁ, mūlaghaccaṁ samūhataṁ;	But one in whom this is cut off, uprooted, destroyed at the root,

1 Elder (*thera*): a senior monk.

	PALI	ENGLISH
	Sa vantadoso medhāvī, “sādhurūpo”ti vuccati.	the intelligent one who has spewed out fault, is called “admirable.”
264	Na muṇḍakena samaṇo, abbato alikaṁ bhaṇaṁ; Icchālobhasamāpanno, samaṇo kiṁ bhavissati.	Not by a shaven head is one an ascetic if one is undisciplined and speaks falsely; full of desire and greed, how can one be an ascetic?
265	Yo ca sameti pāpāni, aṇuṁthūlāni sabbaso; Samitattā hi pāpānaṁ, “samaṇo”ti pavuccati.	One who stills evils, small and great, in every way, because he has stilled evils is called an “ascetic.”[2]
266	Na tena bhikkhu so hoti, yāvatā bhikkhate pare; Vissaṁ dhammaṁ samādāya, bhikkhu hoti na tāvatā.	One is not a monk merely because one begs from others; by taking up a worldly way of life one is not a monk.[3]
267	Yodha puññañca pāpañca, bāhetvā brahmacariyavā; Saṅkhāya loke carati, sa ve “bhikkhū”ti vuccati.	But one who here has set aside merit and evil, living the holy life, who goes through the world with understanding— he is called a “monk.”
268	Na monena munī hoti, mūḷharūpo aviddasu; Yo ca tulaṁva paggayha, varamādāya paṇḍito.	Not by silence is one a sage if one is dull and ignorant; but the wise one who, as if holding up scales, takes what is best
269	Pāpāni parivajjeti, sa munī tena so muni; Yo munāti ubho loke, “muni” tena pavuccati.	and avoids what is evil— he is a sage, and for that reason a sage; one who weighs both worlds is for that reason called a “sage.”[4]
270	Na tena ariyo hoti, yena pāṇāni hiṁsati; Ahiṁsā sabbapāṇānaṁ, “ariyo”ti pavuccati.	One is not noble who harms living beings; by harmlessness toward all living beings one is called “noble.”
271	Na sīlabbatamattena, bāhusaccena vā pana; Atha vā samādhilābhena, vivittasayanena vā.	Not merely by rules and observances, nor by much learning, nor by attaining concentration, nor by a secluded bed,
272	Phusāmi nekkhammasukhaṁ, aputhujjanasevitaṁ; Bhikkhu vissāsamāpādi, appatto āsavakkhayaṁ.	nor by “I touch the happiness of renunciation that ordinary people do not know,” should a monk rest content, until he has reached the end of the taints.

2 A play on words: *samaṇa,* “ascetic,” is linked with *sameti,* “to still.”
3 A play on words: *bhikkhu,* “monk,” is linked with *bhikkhati,* “to beg.”
4 A play on words: *muni,* “sage,” is linked with *mona,* “silence,” and *munāti,* “to weigh.”

The Path

Maggavagga
Verses 273–289
The eightfold path, the best of paths; all conditioned things are impermanent.

	PALI	ENGLISH
273	Maggānaṭṭhaṅgiko seṭṭho, saccānaṁ caturo padā; Virāgo seṭṭho dhammānaṁ, dvipadānañca cakkhumā.	Of paths, the eightfold is the best; of truths, the four statements; of states, freedom from passion is the best; of two-footed beings, the one with eyes.
274	Eseva maggo natthaññho, Dassanassa visuddhiyā; Etañhi tumhe paṭipajjatha, Mārassetaṁ pamohanaṁ.	This is the only path, there is no other, for the purification of insight. Follow this path: it bewilders Māra.
275	Etañhi tumhe paṭipannā, dukkhassantaṁ karissatha; Akkhāto vo mayā maggo, aññāya sallakantanaṁ.	Following it, you will make an end of suffering. I have taught you the path, having understood how to pull out the dart.
276	Tumhehi kiccamātappaṁ, akkhātāro tathāgatā; Paṭipannā pamokkhanti, jhāyino mārabandhanā.	You yourselves must make the effort; the Tathāgatas only point the way. Those who follow it, meditating, will be freed from the bonds of Māra.
277	"Sabbe saṅkhārā aniccā"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.	"All conditioned things are impermanent": when one sees this with wisdom, one grows weary of *dukkha*: this is the path to purity.
278	"Sabbe saṅkhārā dukkhā"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.	"All conditioned things are *dukkha*": when one sees this with wisdom, one grows weary of *dukkha*: this is the path to purity.
279	"Sabbe dhammā anattā"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.	"All things are not-self": when one sees this with wisdom, one grows weary of *dukkha*: this is the path to purity.[1]
280	Uṭṭhānakālamhi anuṭṭhahāno, Yuvā balī ālasiyaṁ upeto; Saṁsannasaṅkappamano kusīto, Paññāya maggaṁ alaso na vindati.	One who does not rise when it is time to rise, young and strong but given to sloth, his thoughts sunk and weak, lazy— the idle one does not find the path by wisdom.

1 Not-self (*anattā*): nothing, conditioned or unconditioned, is a lasting self.

	PALI	ENGLISH
281	Vācānurakkhī manasā susaṁvuto, Kāyena ca nākusalaṁ kayirā; Ete tayo kammapathe visodhaye, Ārādhaye maggamisippaveditaṁ.	Guarding speech, restrained in mind, let one do nothing unwholesome by body; let one purify these three ways of action and win the path taught by the sages.
282	Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo; Etaṁ dvedhāpathaṁ ñatvā, bhavāya vibhavāya ca; Tathāttānaṁ niveseyya, yathā bhūri pavaḍḍhati.	From meditation wisdom arises; without meditation wisdom decays. Knowing this twofold path of growth and decline, one should so establish oneself that wisdom increases.
283	Vanaṁ chindatha mā rukkhaṁ, vanato jāyate bhayaṁ; Chetvā vanañca vanathañca, nibbanā hotha bhikkhavo.	Cut down the forest, not just a tree; from the forest comes fear. Having cut down forest and undergrowth, be free of the forest, monks.[2]
284	Yāva hi vanatho na chijjati, Aṇumattopi narassa nārisu; Paṭibaddhamanova tāva so, Vaccho khīrapakova mātari.	As long as the undergrowth of desire, even the slightest, of a man for women is not cut down, so long is his mind in bondage, like a suckling calf to its mother.
285	Ucchinda sinehamattano, Kumudaṁ sāradikaṁva pāṇinā; Santimaggameva brūhaya, Nibbānaṁ sugatena desitaṁ.	Cut off your own affection as one plucks an autumn lily by hand; cultivate the very path of peace, *nibbāna,* taught by the Well-Gone One.[3]
286	Idha vassaṁ vasissāmi, idha hemantagimhisu; Iti bālo vicinteti, antarāyaṁ na bujjhati.	"Here I will spend the rains, here the winter and the summer": so the fool thinks, not seeing the danger.
287	Taṁ puttapasusammattaṁ, byāsattamanasaṁ naraṁ; Suttaṁ gāmaṁ mahoghova, maccu ādāya gacchati.	The man intoxicated with his children and cattle, his mind attached— as a great flood a sleeping village, death sweeps him away.
288	Na santi puttā tāṇāya, na pitā nāpi bandhavā; Antakenādhipannassa, natthi ñātīsu tāṇatā.	Sons are no shelter, nor father, nor relatives; for one seized by the Ender there is no shelter among kin.
289	Etamatthavasaṁ ñatvā, paṇḍito sīlasaṁvuto; Nibbānagamanaṁ maggaṁ, khippameva visodhaye.	Knowing the force of this, the wise one, restrained by virtue, should quickly clear the path that leads to *nibbāna*.

2 A play on words: *vana* means both "forest" and "desire," and *nibbana*, "forest-free," echoes *nibbāna*.
3 The Well-Gone One (*sugata*): an epithet of the Buddha.

Miscellaneous

Pakiṇṇakavagga
Verses 290–305
Verses on giving up a small happiness for a great one, and the disciples who are always awake.

	PALI	ENGLISH
290	Mattāsukhapariccāgā, passe ce vipulaṁ sukhaṁ; Caje mattāsukhaṁ dhīro, sampassaṁ vipulaṁ sukhaṁ.	If by giving up a lesser happiness one sees a greater happiness, the steadfast one should give up the lesser happiness, seeing the greater.
291	Paradukkhūpadhānena, attano sukhamicchati; Verasaṁsaggasaṁsaṭṭho, verā so na parimuccati.	One who seeks his own happiness by causing pain to others, entangled in the bonds of hatred, is not freed from hatred.
292	Yañhi kiccaṁ apaviddhaṁ, akiccaṁ pana karīyati; Unnaḷānaṁ pamattānaṁ, tesaṁ vaḍḍhanti āsavā.	What should be done is neglected, and what should not be done is done; for the arrogant and the heedless the taints increase.
293	Yesañca susamāraddhā, niccaṁ kāyagatā sati; Akiccaṁ te na sevanti, kicce sātaccakārino; Satānaṁ sampajānānaṁ, atthaṁ gacchanti āsavā.	But those who have well undertaken mindfulness of the body, always, do not pursue what should not be done, and persist in what should be done; for the mindful and clearly knowing the taints come to an end.
294	Mātaraṁ pitaraṁ hantvā, rājāno dve ca khattiye; Raṭṭhaṁ sānucaraṁ hantvā, anīgho yāti brāhmaṇo.	Having killed mother and father and two kings of the warrior class, having killed a kingdom with its subjects, the brahmin goes on untroubled.[1]
295	Mātaraṁ pitaraṁ hantvā, rājāno dve ca sotthiye; Veyagghapañcamaṁ hantvā, anīgho yāti brāhmaṇo.	Having killed mother and father and two learned kings, having killed the tiger as the fifth, the brahmin goes on untroubled.[2]
296	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, niccaṁ buddhagatā sati.	Well awake they always awaken, the disciples of Gotama, whose mindfulness day and night is always set on the Buddha.[3]

1 A riddle: by tradition, mother is craving, father is conceit, the two kings are opposing wrong views, and the kingdom is the senses and their objects.
2 By tradition, the "tiger" is doubt, the fifth of the five hindrances to meditation.
3 Gotama: the Buddha's clan name.

	PALI	ENGLISH
297	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, niccaṁ dhammagatā sati.	Well awake they always awaken, the disciples of Gotama, whose mindfulness day and night is always set on the *dhamma*.
298	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, niccaṁ saṅghagatā sati.	Well awake they always awaken, the disciples of Gotama, whose mindfulness day and night is always set on the *saṅgha*.
299	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, niccaṁ kāyagatā sati.	Well awake they always awaken, the disciples of Gotama, whose mindfulness day and night is always set on the body.
300	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, ahiṁsāya rato mano.	Well awake they always awaken, the disciples of Gotama, whose minds day and night delight in harmlessness.
301	Suppabuddhaṁ pabujjhanti, sadā gotamasāvakā; Yesaṁ divā ca ratto ca, bhāvanāya rato mano.	Well awake they always awaken, the disciples of Gotama, whose minds day and night delight in meditation.
302	Duppabbajjaṁ durabhiramaṁ, Durāvāsā gharā dukhā; Dukkhosamānasaṁvāso, Dukkhānupatitaddhagū; Tasmā na caddhagū siyā, Na ca dukkhānupatito siyā.	Hard is going forth, hard to delight in it; hard to live in is the household, and painful; painful is living with those unlike oneself; the traveler is beset by suffering. So do not be a traveler, do not be beset by suffering.[4]
303	Saddho sīlena sampanno, yasobhogasamappito; Yaṁ yaṁ padesaṁ bhajati, tattha tattheva pūjito.	One with faith, accomplished in virtue, possessed of fame and wealth— whatever region he goes to, there he is honored.
304	Dūre santo pakāsenti, himavantova pabbato; Asantettha na dissanti, rattiṁ khittā yathā sarā.	The good shine from afar, like the Himalayas; the bad are not seen even here, like arrows shot in the night.
305	Ekāsanaṁ ekaseyyaṁ, eko caramatandito; Eko damayamattānaṁ, vanante ramito siyā.	Sitting alone, lying down alone, walking alone, untiring, alone taming oneself, one should delight at the forest's edge.

4 The traveler is one who wanders on in the round of rebirth.

Hell

Nirayavagga
Verses 306–319
Liars, those who break their vows, and others headed for a bad destination.

	PALI	ENGLISH
306	Abhūtavādī nirayaṁ upeti, Yo vāpi katvā na karomi cāha; Ubhopi te pecca samā bhavanti, Nihīnakammā manujā parattha.	One who speaks untruth goes to hell, and so does one who has done a thing and says, “I did not.” Both become equal after death, people of base deeds, in the world beyond.
307	Kāsāvakaṇṭhā bahavo, pāpadhammā asaññatā; Pāpā pāpehi kammehi, nirayaṁ te upapajjare.	Many with the ochre robe around their necks are of evil nature and unrestrained; evil ones, by their evil deeds, are reborn in hell.
308	Seyyo ayoguḷo bhutto, tatto aggisikhūpamo; Yañce bhuñjeyya dussīlo, raṭṭhapiṇḍamasaññato.	Better to swallow an iron ball, red-hot, like a flame of fire, than that one without virtue, unrestrained, should eat the alms of the land.
309	Cattāri ṭhānāni naro pamatto, Āpajjati paradārūpasevī; Apuññalābhaṁ na nikāmaseyyaṁ, Nindaṁ tatīyaṁ nirayaṁ catutthaṁ.	Four things befall the heedless man who consorts with another’s wife: demerit gained, sleep that is not at ease, blame third, and hell fourth.
310	Apuññalābho ca gatī ca pāpikā, Bhītassa bhītāya ratī ca thokikā; Rājā ca daṇḍaṁ garukaṁ paṇeti, Tasmā naro paradāraṁ na seve.	Demerit gained, and a bad destination; the brief pleasure of a frightened man with a frightened woman; and the king imposes a heavy punishment: therefore a man should not consort with another’s wife.
311	Kuso yathā duggahito, hatthamevānukantati; Sāmaññaṁ dupparāmaṭṭhaṁ, nirayāyupakaḍḍhati.	As kusa grass, wrongly grasped, cuts the very hand, so the ascetic life, wrongly handled, drags one down to hell.
312	Yaṁ kiñci sithilaṁ kammaṁ, saṅkiliṭṭhañca yaṁ vataṁ; Saṅkassaraṁ brahmacariyaṁ, na taṁ hoti mahapphalaṁ.	Any slack act, any corrupted observance, a holy life lived under suspicion, bears no great fruit.
313	Kayirā ce kayirāthenaṁ, daḷhamenaṁ parakkame;	If a thing is to be done, do it; push on with it firmly;

	PALI	ENGLISH
	Sithilo hi paribbājo, bhiyyo ākirate rajaṁ.	for a slack wanderer only scatters more dust.
314	Akataṁ dukkaṭaṁ seyyo, pacchā tappati dukkaṭaṁ; Katañca sukataṁ seyyo, yaṁ katvā nānutappati.	A bad deed is better left undone; a bad deed torments one afterward. A good deed is better done, which, once done, one does not regret.
315	Nagaraṁ yathā paccantaṁ, guttaṁ santarabāhiraṁ; Evaṁ gopetha attānaṁ, khaṇo vo mā upaccagā; Khaṇātītā hi socanti, nirayamhi samappitā.	As a frontier city is guarded inside and out, so guard yourselves; do not let the moment pass you by; for those who let the moment pass grieve when they are consigned to hell.
316	Alajjitāye lajjanti, lajjitāye na lajjare; Micchādiṭṭhisamādānā, sattā gacchanti duggatiṁ.	Ashamed of what is not shameful, not ashamed of what is shameful, taking up wrong views, beings go to a bad destination.
317	Abhaye bhayadassino, bhaye cābhayadassino; Micchādiṭṭhisamādānā, sattā gacchanti duggatiṁ.	Seeing danger where there is none, and no danger where there is danger, taking up wrong views, beings go to a bad destination.
318	Avajje vajjamatino, vajje cāvajjadassino; Micchādiṭṭhisamādānā, sattā gacchanti duggatiṁ.	Thinking the blameless blameworthy, and seeing the blameworthy as blameless, taking up wrong views, beings go to a bad destination.
319	Vajjañca vajjato ñatvā, avajjañca avajjato; Sammādiṭṭhisamādānā, sattā gacchanti suggatiṁ.	Knowing the blameworthy as blameworthy, and the blameless as blameless, taking up right views, beings go to a good destination.

The Elephant

Nāgavagga
Verses 320–333
Enduring harsh words as the war elephant endures arrows; the tamed and the untamed.

	PALI	ENGLISH
320	Ahaṁ nāgova saṅgāme, cāpato patitaṁ saraṁ; Ativākyaṁ titikkhissaṁ, dussīlo hi bahujjano.	As an elephant in battle endures the arrow shot from the bow, so I will endure abuse: for many people lack virtue.
321	Dantaṁ nayanti samitiṁ, dantaṁ rājābhirūhati; Danto seṭṭho manussesu, yotivākyaṁ titikkhati.	The tamed one they lead into a crowd; the tamed one the king mounts; best among humans is the tamed, who endures abuse.
322	Varamassatarā dantā, ājānīyā ca sindhavā; Kuñjarā ca mahānāgā, attadanto tato varaṁ.	Excellent are tamed mules, thoroughbred horses of Sindh, and great tusker elephants; better still is one who has tamed himself.[1]
323	Na hi etehi yānehi, gaccheyya agataṁ disaṁ; Yathāttanā sudantena, danto dantena gacchati.	For not by these mounts could one go to the land never reached, as one who is tamed goes there by his own well-tamed self.
324	Dhanapālo nāma kuñjaro, Kaṭukabhedano dunnivārayo; Baddho kabaḷaṁ na bhuñjati, Sumarati nāgavanassa kuñjaro.	The tusker named Dhanapāla, in fierce rut, hard to restrain, held captive, will not eat a mouthful: the tusker remembers the elephant forest.
325	Middhī yadā hoti mahagghaso ca, Niddāyitā samparivattasāyī; Mahāvarāhova nivāpapuṭṭho, Punappunaṁ gabbhamupeti mando.	When one is sluggish and eats too much, sleepy, rolling about as he lies, like a great hog fattened on fodder, the dullard enters the womb again and again.
326	Idaṁ pure cittamacāri cārikaṁ, Yenicchakaṁ yatthakāmaṁ yathāsukhaṁ; Tadajjahaṁ niggahessāmi yoniso, Hatthippabhinnaṁ viya aṅkusaggaho.	Formerly this mind went wandering where it wished, where it liked, as it pleased; today I will hold it back with wisdom, as the one with the goad holds back an elephant in rut.
327	Appamādaratā hotha, sacittamanurakkhatha; Duggā uddharathattānaṁ, paṅke sannova kuñjaro.	Delight in heedfulness, guard your own minds;

1 Sindh: the Indus region, famed for its horses.

	PALI	ENGLISH
		pull yourselves out of the rough road, like an elephant sunk in mud.
328	Sace labhetha nipakaṁ sahāyaṁ, Saddhiṁ caraṁ sādhuvihāridhīraṁ; Abhibhuyya sabbāni parissayāni, Careyya tenattamano satīmā.	If you find a wise companion, a fellow traveler, steadfast, living well, overcoming all dangers, travel with him, glad and mindful.
329	No ce labhetha nipakaṁ sahāyaṁ, Saddhiṁ caraṁ sādhuvihāridhīraṁ; Rājāva raṭṭhaṁ vijitaṁ pahāya, Eko care mātaṅgaraññeva nāgo.	If you find no wise companion, a fellow traveler, steadfast, living well, like a king leaving a conquered kingdom, travel alone, like an elephant in the elephant forest.
330	Ekassa caritaṁ seyyo, Natthi bāle sahāyatā; Eko care na ca pāpāni kayirā, Appossukko mātaṅgaraññeva nāgo.	Better to live alone; there is no companionship with a fool. Travel alone and do no evil, at ease, like an elephant in the elephant forest.
331	Atthamhi jātamhi sukhā sahāyā, Tuṭṭhī sukhā yā itarītarena; Puññaṁ sukhaṁ jīvitasaṅkhayamhi, Sabbassa dukkhassa sukhaṁ pahānaṁ.	Friends are happiness when need arises; contentment with whatever there is is happiness; merit is happiness at the end of life; the abandoning of all suffering is happiness.
332	Sukhā matteyyatā loke, atho petteyyatā sukhā; Sukhā sāmaññatā loke, atho brahmaññatā sukhā.	In this world it is happiness to honor one's mother, and happiness to honor one's father; in this world it is happiness to honor ascetics, and happiness to honor brahmins.
333	Sukhaṁ yāva jarā sīlaṁ, sukhā saddhā patiṭṭhitā; Sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukhaṁ.	Virtue is happiness until old age; firmly established faith is happiness; the gaining of wisdom is happiness; not doing evil is happiness.

Craving

Taṇhāvagga
Verses 334–359
Craving grows like a creeper; dig up its root.

	PALI	ENGLISH
334	Manujassa pamattacārino, Taṇhā vaḍḍhati māluvā viya; So plavatī hurā huraṁ, Phalamicchaṁva vanasmi vānaro.	In a person who lives heedlessly craving grows like a creeper; he leaps from life to life, like a monkey in the forest looking for fruit.
335	Yaṁ esā sahate jammī, taṇhā loke visattikā; Sokā tassa pavaḍḍhanti, abhivaṭṭhaṁva bīraṇaṁ.	Whoever is overcome by this wretched craving that clings to the world— his sorrows grow like bīraṇa grass after rain.
336	Yo cetaṁ sahate jammiṁ, taṇhaṁ loke duraccayaṁ; Sokā tamhā papatanti, udabinduva pokkharā.	But whoever overcomes this wretched craving, so hard to get past in the world— sorrows fall away from him like drops of water from a lotus.
337	Taṁ vo vadāmi bhaddaṁ vo, yāvantettha samāgatā; Taṇhāya mūlaṁ khaṇatha, usīratthova bīraṇaṁ; Mā vo naḷaṁva sotova, māro bhañji punappunaṁ.	This I tell you—good fortune to you— all of you gathered here: dig up the root of craving, as one who wants its fragrant root digs up bīraṇa grass. Do not let Māra, as a stream a reed, break you again and again.[1]
338	Yathāpi mūle anupaddave daḷhe, Chinnopi rukkho punareva rūhati; Evampi taṇhānusaye anūhate, Nibbattatī dukkhamidaṁ punappunaṁ.	As long as its root is unharmed and firm, a tree, though cut down, grows again; so while the underlying tendency to craving is not rooted out, this suffering arises again and again.
339	Yassa chattiṁsati sotā, manāpasavanā bhusā; Mahāvahanti duddiṭṭhiṁ, saṅkappā rāganissitā.	One in whom the thirty-six streams flowing toward the pleasing are strong— that one of wrong view is swept away by thoughts that rest on passion.[2]
340	Savanti sabbadhi sotā, latā uppajja tiṭṭhati; Tañca disvā lataṁ jātaṁ, mūlaṁ paññāya chindatha.	The streams flow everywhere; the creeper sprouts and stands.

1 Bīraṇa: a coarse grass whose root, *usīra* (vetiver), is fragrant.
2 The thirty-six streams: three kinds of craving (for sense pleasure, for existence, for non-existence) multiplied by the twelve sense-bases.

	PALI	ENGLISH
		Seeing that creeper sprung up, cut its root with wisdom.
341	Saritāni sinehitāni ca, Somanassāni bhavanti jantuno; Te sātasitā sukhesino, Te ve jātijarūpagā narā.	Flowing and moist with affection are the joys that come to a being; bound to pleasure, seeking happiness, such people are bound for birth and old age.
342	Tasiṇāya purakkhatā pajā, Parisappanti sasova bandhito; Saṁyojanasaṅgasattakā, Dukkhamupenti punappunaṁ cirāya.	People driven by craving run about like a trapped hare; held fast by fetters and ties, they come to suffering again and again, for a long time.
343	Tasiṇāya purakkhatā pajā, Parisappanti sasova bandhito; Tasmā tasiṇaṁ vinodaye, Ākaṅkhanta virāgamattano.	People driven by craving run about like a trapped hare; therefore one should drive out craving, longing for one's own freedom from passion.
344	Yo nibbanatho vanādhimutto, Vanamutto vanameva dhāvati; Taṁ puggalametha passatha, Mutto bandhanameva dhāvati.	Having left the undergrowth, intent on the forest life, freed from the forest, he runs back to the forest: come, look at that person— freed, he runs back into bondage.[3]
345	Na taṁ daḷhaṁ bandhanamāhu dhīrā, Yadāyasaṁ dārujapabbajañca; Sārattarattā maṇikuṇḍalesu, Puttesu dāresu ca yā apekkhā.	The wise do not call that a strong bond which is made of iron, wood or rope; but the infatuation of the infatuated with jewels and earrings, the longing for children and wives—
346	Etaṁ daḷhaṁ bandhanamāhu dhīrā, Ohārinaṁ sithilaṁ duppamuñcaṁ; Etampi chetvāna paribbajanti, Anapekkhino kāmasukhaṁ pahāya.	that, say the wise, is the strong bond: it drags one down, it is loose, and hard to undo. Cutting this too, they go forth, free of longing, leaving sensual pleasure behind.
347	Ye rāgarattānupatanti sotaṁ, Sayaṅkataṁ makkaṭakova jālaṁ; Etampi chetvāna vajanti dhīrā, Anapekkhino sabbadukkhaṁ pahāya.	Those infatuated with passion fall back into the stream they have made, like a spider into its web. Cutting this too, the steadfast go on, free of longing, leaving all suffering behind.
348	Muñca pure muñca pacchato, Majjhe muñca bhavassa pāragū; Sabbattha vimuttamānaso, Na punaṁ jātijaraṁ upehisi.	Let go of what is before, let go of what is behind, let go of what is between, gone beyond becoming; with your mind freed in every way, you will not come again to birth and old age.
349	Vitakkamathitassa jantuno, Tibbarāgassa subhānupassino; Bhiyyo taṇhā pavaḍḍhati, Esa kho daḷhaṁ karoti bandhanaṁ.	For a person churned up by thoughts, strong in passion, fixed on the attractive, craving grows all the more: he makes his bond strong.

3 The play on *vana*, "forest" and "desire," describes a monk who returns to the life he left.

	PALI	ENGLISH
350	Vitakkūpasame ca yo rato, Asubhaṁ bhāvayate sadā sato; Esa kho byanti kāhiti, Esa checchati mārabandhanaṁ.	But one who delights in the stilling of thoughts, who cultivates the unattractive, always mindful— he will make an end of craving; he will cut Māra's bond.
351	Niṭṭhaṅgato asantāsī, vītataṇho anaṅgaṇo; Acchindi bhavasallāni, antimoyaṁ samussayo.	One who has reached the goal, fearless, free of craving, blameless, has cut off the arrows of becoming: this is his last body.
352	Vītataṇho anādāno, Niruttipadakovido; Akkharānaṁ sannipātaṁ, Jaññā pubbāparāni ca; Sa ve "antimasārīro, Mahāpaññο mahāpuriso"ti vuccati.	Free of craving, without grasping, skilled in words and their meaning, knowing the arrangement of letters, which comes first and which after— he is called "one in his last body, of great wisdom, a great person."
353	Sabbābhibhū sabbavidūhamasmi, Sabbesu dhammesu anūpalitto; Sabbañjaho taṇhakkhaye vimutto, Sayaṁ abhiññāya kamuddiseyyaṁ.	"I have overcome all, I know all, untainted amid all things; I have given up everything, freed by the ending of craving; having understood by myself, whom should I name as my teacher?"
354	Sabbadānaṁ dhammadānaṁ jināti, Sabbarasaṁ dhammaraso jināti; Sabbaratiṁ dhammarati jināti, Taṇhakkhayo sabbadukkhaṁ jināti.	The gift of the *dhamma* surpasses all gifts; the taste of the *dhamma* surpasses all tastes; delight in the *dhamma* surpasses all delights; the ending of craving overcomes all suffering.
355	Hananti bhogā dummedhaṁ, no ca pāragavesino; Bhogataṇhāya dummedho, hanti aññeva attanaṁ.	Riches destroy the dullard, but not those who seek the far shore; through craving for riches the dullard destroys himself as he would another.
356	Tiṇadosāni khettāni, rāgadosā ayaṁ pajā; Tasmā hi vītarāgesu, dinnaṁ hoti mahapphalaṁ.	Weeds are the bane of fields; passion is the bane of these people; so what is given to those free of passion bears great fruit.
357	Tiṇadosāni khettāni, dosadosā ayaṁ pajā; Tasmā hi vītadosesu, dinnaṁ hoti mahapphalaṁ.	Weeds are the bane of fields; hatred is the bane of these people; so what is given to those free of hatred bears great fruit.
358	Tiṇadosāni khettāni, mohadosā ayaṁ pajā; Tasmā hi vītamohesu, dinnaṁ hoti mahapphalaṁ.	Weeds are the bane of fields; delusion is the bane of these people; so what is given to those free of delusion bears great fruit.
359	Tiṇadosāni khettāni, icchādosā ayaṁ pajā;	Weeds are the bane of fields; desire is the bane of these people;

PALI	ENGLISH
Tasmā hi vigaticchesu, dinnaṁ hoti mahapphalaṁ.	so what is given to those free of desire bears great fruit.

The Monk

Bhikkhuvagga
Verses 360–382
The restrained monk who delights in the teaching and dwells in loving-kindness.

	PALI	ENGLISH
360	Cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro; Ghānena saṁvaro sādhu, sādhu jivhāya saṁvaro.	Restraint of the eye is good, good is restraint of the ear; restraint of the nose is good, good is restraint of the tongue.
361	Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro; Manasā saṁvaro sādhu, sādhu sabbattha saṁvaro; Sabbattha saṁvuto bhikkhu, sabbadukkhā pamuccati.	Restraint of the body is good, good is restraint of speech; restraint of the mind is good, good is restraint in everything. The monk restrained in everything is freed from all suffering.
362	Hatthasaṁyato pādasaṁyato, Vācāsaṁyato saṁyatuttamo; Ajjhattarato samāhito, Eko santusito tamāhu bhikkhuṁ.	Controlled in hand, controlled in foot, controlled in speech, supremely controlled, delighting within, collected, alone and content: him they call a monk.
363	Yo mukhasaṁyato bhikkhu, mantabhāṇī anuddhato; Atthaṁ dhammañca dīpeti, madhuraṁ tassa bhāsitaṁ.	The monk who controls his tongue, speaks with wisdom, and is not puffed up, who makes clear the meaning and the *dhamma*— sweet is his speech.
364	Dhammārāmo dhammarato, dhammaṁ anuvicintayaṁ; Dhammaṁ anussaraṁ bhikkhu, saddhammā na parihāyati.	Dwelling in the *dhamma*, delighting in the *dhamma*, reflecting on the *dhamma*, recollecting the *dhamma*, the monk does not fall away from the true *dhamma*.
365	Salābhaṁ nātimaññeyya, nāññesaṁ pihayaṁ care; Aññesaṁ pihayaṁ bhikkhu, samādhiṁ nādhigacchati.	Do not despise what you yourself receive, do not go about envying others; a monk who envies others does not attain concentration.
366	Appalābhopi ce bhikkhu, salābhaṁ nātimaññati; Taṁ ve devā pasaṁsanti, suddhājīviṁ atanditaṁ.	Though a monk receives little, if he does not despise what he receives, the gods praise him, pure in livelihood and untiring.
367	Sabbaso nāmarūpasmiṁ, yassa natthi mamāyitaṁ;	One who has no sense of “mine” toward name-and-form in any way,

	PALI	ENGLISH
	Asatā ca na socati, sa ve "bhikkhū"ti vuccati.	and does not grieve for what is not— he is called a "monk."
368	Mettāvihārī yo bhikkhu, pasanno buddhasāsane; Adhigacche padaṁ santaṁ, saṅkhārūpasamaṁ sukhaṁ.	The monk who dwells in loving-kindness, with confidence in the Buddha's teaching, will reach the peaceful state, the stilling of conditioned things, happiness.
369	Siñca bhikkhu imaṁ nāvaṁ, sittā te lahumessati; Chetvā rāgañca dosañca, tato nibbānamehisi.	Bail out this boat, monk; bailed out, it will go lightly for you. Cutting off passion and hatred, you will then go to *nibbāna*.
370	Pañca chinde pañca jahe, pañca cuttari bhāvaye; Pañca saṅgātigo bhikkhu, "oghatiṇṇo"ti vuccati.	Cut off five, give up five, and cultivate five more; a monk who has gone beyond five ties is called "one who has crossed the flood."[1]
371	Jhāya bhikkhu mā pamādo, Mā te kāmaguṇe ramessu cittaṁ; Mā lohaguḷaṁ gilī pamatto, Mā kandi "dukkhamidan"ti dayhamāno.	Meditate, monk, do not be heedless; do not let your mind delight in sensual pleasures; do not, heedless, swallow the iron ball, do not cry out as you burn, "This is suffering!"
372	Natthi jhānaṁ apaññassa, paññā natthi ajhāyato; Yamhi jhānañca paññā ca, sa ve nibbānasantike.	There is no meditation without wisdom, no wisdom without meditation; one who has both meditation and wisdom is close to *nibbāna*.
373	Suññāgāraṁ paviṭṭhassa, santacittassa bhikkhuno; Amānusī rati hoti, sammā dhammaṁ vipassato.	For one who has entered an empty dwelling, a monk with a calm mind, there is a delight beyond the human as he rightly sees into the *dhamma*.
374	Yato yato sammasati, khandhānaṁ udayabbayaṁ; Labhatī pītipāmojjaṁ, amataṁ taṁ vijānataṁ.	Whenever he contemplates the rise and fall of the aggregates, he gains joy and gladness: for those who understand, that is the deathless.
375	Tatrāyamādi bhavati, idha paññassa bhikkhuno; Indriyagutti santuṭṭhi, pātimokkhe ca saṁvaro.	This is the beginning here for a wise monk: guarding the senses, contentment, and restraint according to the monastic code.
376	Mitte bhajassu kalyāṇe, suddhājīve atandite; Paṭisanthāravutyassa, ācārakusalo siyā; Tato pāmojjabahulo, dukkhassantaṁ karissati.	Associate with good friends, pure in livelihood and untiring; be friendly in your ways and skilled in conduct; then, full of gladness, you will make an end of suffering.
377		

1 By tradition: cut the five lower fetters, give up the five higher fetters, cultivate the five faculties (faith, energy, mindfulness, concentration, wisdom); the five ties are passion, hatred, delusion, pride and views.

	PALI	ENGLISH
	Vassikā viya pupphāni, maddavāni pamuñcati; Evaṁ rāgañca dosañca, vippamuñcetha bhikkhavo.	As the jasmine sheds its withered flowers, so, monks, you should shed passion and hatred.
378	Santakāyo santavāco, santavā susamāhito; Vantalokāmiso bhikkhu, “upasanto”ti vuccati.	Calm in body, calm in speech, calm and well collected, the monk who has spewed out the bait of the world is called “one at peace.”
379	Attanā codayattānaṁ, paṭimaṁsetha attanā; So attagutto satimā, sukhaṁ bhikkhu vihāhisi.	Rouse yourself by yourself, examine yourself by yourself; guarded by yourself and mindful, you will live happily, monk.
380	Attā hi attano nātho, ko hi nātho paro siyā; Attā hi attano gati, tasmā saṁyamamattānaṁ; Assaṁ bhadraṁva vāṇijo.	One is one’s own protector: what other protector could there be? One is one’s own refuge; therefore restrain yourself, as a merchant a fine horse.
381	Pāmojjabahulo bhikkhu, pasanno buddhasāsane; Adhigacche padaṁ santaṁ, saṅkhārūpasamaṁ sukhaṁ.	The monk full of gladness, with confidence in the Buddha’s teaching, will reach the peaceful state, the stilling of conditioned things, happiness.
382	Yo have daharo bhikkhu, yuñjati buddhasāsane; Somaṁ lokaṁ pabhāseti, abbhā muttova candimā.	The monk who, though young, devotes himself to the Buddha’s teaching lights up this world like the moon freed from a cloud.

The Brahmin

Brāhmaṇavagga
Verses 383–423
Who is a true brahmin: not by birth or matted hair, but by purity and freedom.

	PALI	ENGLISH
383	Chinda sotaṁ parakkamma, kāme panuda brāhmaṇa; Saṅkhārānaṁ khayaṁ ñatvā, akataññūsi brāhmaṇa.	Strive and cut off the stream; drive out sensual desires, brahmin. Knowing the ending of conditioned things, you know the uncreated, brahmin.[1]
384	Yadā dvayesu dhammesu, pāragū hoti brāhmaṇo; Athassa sabbe saṁyogā, atthaṁ gacchanti jānato.	When in two things the brahmin has gone to the far shore, all his bonds come to an end, for he knows.[2]
385	Yassa pāraṁ apāraṁ vā, pārāpāraṁ na vijjati; Vītaddaraṁ visaṁyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One for whom there is no far shore, no near shore, nor both far and near, free of distress, unbound— him I call a brahmin.
386	Jhāyiṁ virajamāsīnaṁ, katakiccamanāsavaṁ; Uttamatthamanuppattaṁ, tamahaṁ brūmi brāhmaṇaṁ.	Meditating, free of dust, seated, his task done, free of taints, having reached the highest goal— him I call a brahmin.
387	Divā tapati ādicco, rattimābhāti candimā; Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo; Atha sabbamahorattiṁ, buddho tapati tejasā.	The sun shines by day, the moon glows by night, the warrior shines in his armor, the brahmin shines in meditation; but all day and all night the Buddha shines in splendor.
388	Bāhitapāpoti brāhmaṇo, Samacariyā samaṇoti vuccati; Pabbājayamattano malaṁ, Tasmā "pabbajito"ti vuccati.	Because he has put away evil, he is a brahmin; because he lives in calm, he is called an ascetic; because he has sent away his own impurities, he is called "one gone forth."[3]
389	Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo; Dhī brāhmaṇassa hantāraṁ, tato dhī yassa muñcati.	One should not strike a brahmin, nor should a brahmin lash out at him; shame on one who strikes a brahmin, and more shame on one who lashes out in return.

1 In this chapter, as in verse 142, "brahmin" is the name the Buddha gives to one who is holy in conduct, whatever his birth or class.
2 The two things: by tradition, calm and insight.
3 Plays on words: *brāhmaṇa* and *bāhita,* "put away"; *samaṇa* and *samacariyā,* "living in calm"; *pabbajita,* "gone forth," and *pabbājaya,* "sending away."

	PALI	ENGLISH
390	Na brāhmaṇassetadakiñci seyyo, Yadā nisedho manaso piyehi; Yato yato hiṁsamano nivattati, Tato tato sammatimeva dukkhaṁ.	This is no small good for a brahmin, when the mind is held back from what is dear. Wherever the intent to harm turns away, just there suffering is stilled.
391	Yassa kāyena vācāya, manasā natthi dukkaṭaṁ; Saṁvutaṁ tīhi ṭhānehi, tamahaṁ brūmi brāhmaṇaṁ.	One who by body, by speech or by mind does no wrong, restrained in these three ways— him I call a brahmin.
392	Yamhā dhammaṁ vijāneyya, sammāsambuddhadesitaṁ; Sakkaccaṁ taṁ namasseyya, aggihuttaṁva brāhmaṇo.	From whomever one learns the *dhamma* taught by the Fully Awakened One, one should revere him devoutly, as a brahmin reveres the sacrificial fire.
393	Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo; Yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo.	Not by matted hair, not by clan, not by birth is one a brahmin; one in whom there is truth and *dhamma*— he is pure, and he is a brahmin.
394	Kiṁ te jaṭāhi dummedha, kiṁ te ajinasāṭiyā; Abbhantaraṁ te gahanaṁ, bāhiraṁ parimajjasi.	What use is your matted hair, dullard, what use your robe of antelope skin? Inside, you are a tangle; you polish only the outside.
395	Paṁsukūladharaṁ jantuṁ, kisaṁ dhamanisanthataṁ; Ekaṁ vanasmiṁ jhāyantaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who wears robes of rags, lean, veins standing out, meditating alone in the forest— him I call a brahmin.
396	Na cāhaṁ brāhmaṇaṁ brūmi, yonijaṁ mattisambhavaṁ; Bhovādi nāma so hoti, sace hoti sakiñcano; Akiñcanaṁ anādānaṁ, tamahaṁ brūmi brāhmaṇaṁ.	I do not call one a brahmin merely for being born of a brahmin mother's womb. He is only one who says "sir" to others, if he owns anything. One who owns nothing and grasps at nothing— him I call a brahmin.[4]
397	Sabbasaṁyojanaṁ chetvā, yo ve na paritassati; Saṅgātigaṁ visaṁyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who has cut every fetter, who does not tremble, who has gone beyond ties, unbound— him I call a brahmin.
398	Chetvā naddhiṁ varattañca, sandānaṁ sahanukkamaṁ; Ukkhittapalighaṁ buddhaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who has cut the strap and the thong, the rope with all that goes with it, who has lifted the bar, awakened— him I call a brahmin.[5]
399	Akkosaṁ vadhabandhañca, aduṭṭho yo titikkhati;	One who, without hatred, endures abuse, beating and bonds,

4 "One who says 'sir'" (*bhovādī*): a nickname for brahmins, who addressed others as *bho*.

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	Khantībalaṁ balānīkaṁ, tamahaṁ brūmi brāhmaṇaṁ.	whose strength is patience, whose army is strength— him I call a brahmin.
400	Akkodhanaṁ vatavantaṁ, sīlavantaṁ anussadaṁ; Dantaṁ antimasārīraṁ, tamahaṁ brūmi brāhmaṇaṁ.	Free of anger, keeping his vows, virtuous, not puffed up, tamed, in his last body— him I call a brahmin.
401	Vāri pokkharapatteva, āraggeriva sāsapo; Yo na limpati kāmesu, tamahaṁ brūmi brāhmaṇaṁ.	Like water on a lotus leaf, like a mustard seed on the point of an awl, one who does not cling to sensual pleasures— him I call a brahmin.
402	Yo dukkhassa pajānāti, idheva khayamattano; Pannabhāraṁ visaṁyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who knows, right here, the end of his own suffering, who has laid down the burden, unbound— him I call a brahmin.
403	Gambhīrapaññaṁ medhāviṁ, maggāmaggassa kovidaṁ; Uttamatthamanuppattaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One of deep wisdom, intelligent, skilled in what is the path and what is not, who has reached the highest goal— him I call a brahmin.
404	Asaṁsaṭṭhaṁ gahaṭṭhehi, anāgārehi cūbhayaṁ; Anokasārimappiccaṁ, tamahaṁ brūmi brāhmaṇaṁ.	Not mixing with householders nor with the homeless either, wandering without a home, wanting little— him I call a brahmin.
405	Nidhāya daṇḍaṁ bhūtesu, tasesu thāvaresu ca; Yo na hanti na ghāteti, tamahaṁ brūmi brāhmaṇaṁ.	One who has laid down the rod toward beings, whether frail or firm, who neither kills nor causes killing— him I call a brahmin.
406	Aviruddhaṁ viruddhesu, attadaṇḍesu nibbutaṁ; Sādānesu anādānaṁ, tamahaṁ brūmi brāhmaṇaṁ.	Friendly among the hostile, at peace among the violent, not grasping among those who grasp— him I call a brahmin.
407	Yassa rāgo ca doso ca, māno makkho ca pātito; Sāsaporiva āraggā, tamahaṁ brūmi brāhmaṇaṁ.	One from whom passion and hatred, pride and contempt have fallen away, like a mustard seed from the point of an awl— him I call a brahmin.
408	Akakkasaṁ viññāpaniṁ, giraṁ saccamudīraye; Yāya nābhisaje kañci, tamahaṁ brūmi brāhmaṇaṁ.	One who utters speech that is not harsh, that informs, that is true, by which he offends no one— him I call a brahmin.
409	Yodha dīghaṁ va rassaṁ vā, aṇuṁ thūlaṁ subhāsubhaṁ;	One who here, long or short, small or large, fine or foul,

5 By tradition, the strap is hatred, the thong craving, the rope wrong views, and the bar ignorance.

	PALI	ENGLISH
	Loke adinnaṁ nādiyati, tamahaṁ brūmi brāhmaṇaṁ.	takes nothing in the world that is not given— him I call a brahmin.
410	Āsā yassa na vijjanti, asmiṁ loke paramhi ca; Nirāsāsaṁ visaṁyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One in whom no longings are found for this world or the next, free of longing, unbound— him I call a brahmin.
411	Yassālayā na vijjanti, aññāya akathaṅkathī; Amatogadhamanuppattaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One in whom no attachments are found, who through understanding is free of doubt, who has plunged into the deathless— him I call a brahmin.
412	Yodha puññañca pāpañca, ubho saṅgamupaccagā; Asokaṁ virajaṁ suddhaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who here has gone beyond the tie of both merit and evil, sorrowless, stainless, pure— him I call a brahmin.
413	Candaṁva vimalaṁ suddhaṁ, vippasannamanāvilaṁ; Nandībhavaparikkhīṇaṁ, tamahaṁ brūmi brāhmaṇaṁ.	Stainless and pure like the moon, clear and undisturbed, in whom delight in becoming is exhausted— him I call a brahmin.
414	Yomaṁ palipathaṁ duggaṁ, saṁsāraṁ mohamaccagā; Tiṇṇo pāraṅgato jhāyī, anejo akathaṅkathī; Anupādāya nibbuto, tamahaṁ brūmi brāhmaṇaṁ.	One who has passed beyond this swamp, this rough road, the round of rebirth, delusion, who has crossed, reached the far shore, meditates, unwavering, free of doubt, quenched through not grasping— him I call a brahmin.
415	Yodha kāme pahantvāna, anāgāro paribbaje; Kāmabhavaparikkhīṇaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who here, giving up sensual pleasures, wanders forth, homeless, in whom sensual desire and becoming are ex- hausted— him I call a brahmin.
416	Yodha taṇhaṁ pahantvāna, anāgāro paribbaje; Taṇhābhavaparikkhīṇaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who here, giving up craving, wanders forth, homeless, in whom craving and becoming are exhausted— him I call a brahmin.
417	Hitvā mānusakaṁ yogaṁ, dibbaṁ yogaṁ upaccagā; Sabbayogavisaṁyuttaṁ, tamahaṁ brūmi brāhmaṇaṁ.	Leaving behind the human yoke, having passed beyond the heavenly yoke, unbound from every yoke— him I call a brahmin.
418	Hitvā ratiñca aratiñca, sītibhūtaṁ nirūpadhiṁ; Sabbalokābhibhuṁ vīraṁ, tamahaṁ brūmi brāhmaṇaṁ.	Leaving behind delight and discontent, cooled, free of the grounds of rebirth, the hero who has overcome the whole world— him I call a brahmin.
419		

	PALI	ENGLISH
	Cutiṁ yo vedi sattānaṁ, upapattiñca sabbaso; Asattaṁ sugataṁ buddhaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who knows the passing away of beings and their rebirth, in every way, unattached, well gone, awakened— him I call a brahmin.
420	Yassa gatiṁ na jānanti, devā gandhabbamānusā; Khīṇāsavaṁ arahantaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One whose destination is unknown to gods, gandhabbas and humans, an *arahant* with taints destroyed— him I call a brahmin.
421	Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṁ; Akiñcanaṁ anādānaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who has nothing before, nothing after, and nothing in between, who owns nothing and grasps at nothing— him I call a brahmin.
422	Usabhaṁ pavaraṁ vīraṁ, mahesiṁ vijitāvinaṁ; Anejaṁ nhātakaṁ buddhaṁ, tamahaṁ brūmi brāhmaṇaṁ.	The bull, the noble one, the hero, the great sage, the victor, the unwavering, the one who has bathed, the awakened— him I call a brahmin.[6]
423	Pubbenivāsaṁ yo vedi, saggāpāyañca passati; Atho jātikkhayaṁ patto, abhiññāvosito muni; Sabbavositavosānaṁ, tamahaṁ brūmi brāhmaṇaṁ.	One who knows his former lives, who sees heaven and the states of woe, and has reached the end of births, a sage perfected in direct knowledge, who has completed all that is to be completed— him I call a brahmin.

6 "One who has bathed" (*nhātaka*): a brahmin who has completed his studies with a ritual bath; here, one cleansed of every impurity.