

Dhammapada

Translated by Acharya Buddharakkhita

Chapter 1 – Yamakavagga: Pairs

1. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

2. Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.

3. “He abused me, he struck me, he overpowered me, he robbed me.” Those who harbor such thoughts do not still their hatred.

4. “He abused me, he struck me, he overpowered me, he robbed me.” Those who do not harbor such thoughts still their hatred.

5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a law eternal.

6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels.

7. Just as a storm throws down a weak tree, so does Māra overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent, and dissipated. (*Māra: the Tempter in Buddhism, represented in the scriptures as an evil-minded deity who tries to lead people from the path to liberation. The commentaries explain Māra as the lord of evil forces, as mental defilements and as death.*)

8. Just as a storm cannot prevail against a rocky mountain, so Māra can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort. *(The impurities (asubha): subjects of meditation which focus on the inherent repulsiveness of the body, recommended especially as powerful antidotes to lust.)*

9. Whoever being depraved, devoid of self-control and truthfulness, should don the monk's yellow robe, he surely is not worthy of the robe.

10. But whoever is purged of depravity, well-established in virtues and filled with self-control and truthfulness, he indeed is worthy of the yellow robe.

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential.

12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.

13. Just as rain breaks through an ill-thatched house, so passion penetrates an undeveloped mind.

14. Just as rain does not break through a well-thatched house, so passion never penetrates a well-developed mind.

15. The evil-doer grieves here and hereafter; he grieves in both the worlds. He laments and is afflicted, recollecting his own impure deeds.

16. The doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds.”

17. The evil-doer suffers here and hereafter; he suffers in both the worlds. The thought, “Evil have I done,” torments him, and he suffers even more when gone to realms of woe.

18. The doer of good delights here and hereafter; he delights in both the worlds. The thought, “Good have I done,” delights him, and he delights even more when gone to realms of bliss.

19. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others — he does not partake of the blessings of the holy life.

20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world — he indeed partakes of the blessings of a holy life.

Chapter 2 – Appamādavagga: Heedfulness

21. Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already. (*The Deathless (amata): Nibbāna, so called because those who attain it are free from the cycle of repeated birth and death.*)

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones. (The Noble Ones (ariya): those who have reached any of the four stages of supramundane attainment leading irreversibly to Nibbāna.)

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbāna, the incomparable freedom from bondage.

24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.

25. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm.

26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure.

27. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness.

28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

29. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade.

30. By Heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and heedlessness ever despised. (*Indra: the ruler of the gods in ancient Indian mythology.*)

31. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters, small and large.

32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbāna.

Chapter 3 – Cittavagga: The Mind

33. Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind — so fickle and unsteady, so difficult to guard.

34. As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of Māra.

35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.

36. Let the discerning man guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness.

37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Māra.

38. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers.

39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit. *(The arahant is said to be beyond both merit and demerit because, as he has abandoned all defilements, he can no longer perform evil actions; and as he has no more attachment, his virtuous actions no longer bear kammic fruit.)*

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Māra with the sword of wisdom. Then, guarding the conquest, remain unattached.

41. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.

43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

Chapter 4 – Pupphavagga: Flowers

44. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?

45. A striver-on-the path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would his floral design. (*The Striver-on-the-Path (sekha): one who has achieved any of the first three stages of supramundane attainment: a stream-enterer, once-returner, or non-returner.*)

46. Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Māra's flower-tipped arrows of sensuality, go beyond sight of the King of Death!

47. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure).

48. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure).

49. As a bee gathers honey from the flower without injuring its color or fragrance, even so the sage goes on his alms-round in the village. (*The “sage in the village” is the Buddhist monk who receives his food by going silently from door to door with his alms bowls, accepting whatever is offered.*)

50. Let none find fault with others; let none done by one born a mortal.

54. Not the sweet smell of flowers, not even the fragrance of sandal, tagara, or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly the virtuous man pervades all directions with the fragrance of his virtue. (*Tagara: a fragrant powder obtained from a particular kind of shrub.*)

55. Of all the fragrances — sandal, tagara, blue lotus and jasmine — the fragrance of virtue is the sweetest.

56. Faint is the fragrance of tagara and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods.

57. Māra never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge.

58. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing.

59. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom.

Chapter 5 – Bālavagga: The Fool

60. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth.

61. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool.

62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth?

63. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is a fool indeed.

64. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavor of the soup.

65. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavor of the soup.

66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter.

67. Ill done is that action of doing which one repents later, and the fruit of which the tip of a blade of grass, but he still is not worth a sixteenth part of the those who have comprehended the Truth.

71. Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smoldering, it follows the fool like fire covered by ashes.

72. To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness.

73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honor among householders.

74. “Let both laymen and monks think that it was done by me. In every work, great and small, let them follow me” — such is the ambition of the fool; thus his desire and pride increase.

75. One is the quest for worldly gain, and quite another is the path to Nibbāna. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead.

Chapter 6 – Paṇḍitavagga: The Wise

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

80. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

84. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.

85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

87–88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind.

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things — rid of cankers, glowing with wisdom, they have attained Nibbāna in this very life. *(This verse describes the arahant, dealt with more fully in the following chapter. The “cankers” (āsava) are the four basic defilements of sensual desire, desire for continued existence, false views and ignorance.)*

Chapter 7 – Arahantavagga: The Arahant or Perfected One

90. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.

91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.

92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom — their track cannot be traced, like that of birds in the air.

93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom — his path cannot be traced, like that of birds in the air.

94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers.

95. There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.

96. Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

97. The man who is without blind faith, who knows the Uncreated, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires — he, truly, is the most excellent of men. *(In the Pali this verse presents a series of puns, and if the “underside” of each pun were to be translated, the verse would read thus: “The man who is faithless, ungrateful, a burglar, who destroys opportunities and eats vomit — he truly is the most excellent of men.)*

98. Inspiring, indeed, is that place where Arahants dwell, be it a village, a forest, a vale, or a hill.

99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.

Chapter 8 – Sahassavagga: The Thousands

100. Better than a thousand useless words is one useful word, hearing which one attains peace.

101. Better than a thousand useless verses is one useful verse, hearing which one attains peace.

102. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

103. Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself.

104–105. Self-conquest is far better than the conquest of others. Not even a god, an angel, Māra or Brahmā can turn into defeat the victory of a person who is self-subdued and ever restrained in conduct. (*Brahmā: a high divinity in ancient Indian religion.*)

106. Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of perfected minds that honor is indeed better than a century of sacrifice.

107. Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should worship those of

perfected minds, that worship is indeed better than a century of sacrifice.

108. Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent.

109. To one ever eager to revere and serve the elders, these four blessing accrue: long life and beauty, happiness and power.

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled.

111. Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled.

112. Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.

113. Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.

114. Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless.

115. Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the Supreme Truth.

Chapter 9 – Pāpavagga: Evil

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

117. Should a person commit evil, let him not do it again and again. Let him not find pleasure therein, for painful is the accumulation of evil.

118. Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good.

119. It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds.

120. It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds.

121. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil.

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

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

124. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill.

125. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man.

126. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbāna.

127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

128. Neither in the sky nor in mid-ocean, nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one will not be overcome by death.

Chapter 10 – Daṇḍavagga: Violence

129. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

130. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.

131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

133. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

134. If, like a broken gong, you silence yourself, you have approached Nibbāna, for vindictiveness is no longer in you.

135. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence).

136. When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire.

137. He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states:

138–140. Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell.

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt.

142. Even though he be well-attired, yet if he is poised, calm, controlled and established in the holy life, having set aside violence towards all beings — he, truly, is a holy man, a renunciate, a monk.

143. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip.

144. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

145. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves.

Chapter 11 – Jarāvagga: Old Age

146. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not see the light?

147. Behold this body — a painted image, a mass of heaped up sores, infirm, full of hankering — of which nothing is lasting or stable!

148. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

149. These dove-colored bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight?

150. This city (body) is built of bones, plastered with flesh and blood; within are decay and death, pride and jealousy.

151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good.

152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow.

153. Through many a birth in saṃsāra have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering!

154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction

of craving. (*According to the commentary, these verses are the Buddha's "Song of Victory," his first utterance after his Enlightenment. The house is individualized existence in samsara, the house-builder craving, the rafters the passions and the ridge-pole ignorance.*)

155. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in the pond without fish.

156. Those who in youth have not lead the holy life, or have failed to acquire wealth, lie sighing over the past, like worn out arrows (shot from) a bow.

Chapter 12 – Attavagga: The Self

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.

158. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached.

159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control.

160. One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain.

161. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem.

162. Just as a single creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish.

163. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial.

164. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones — that fool, like the bamboo, produces fruits only for self destruction. (*Certain reeds of the bamboo family perish immediately after producing fruits.*)

165. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another.

166. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

Chapter 13 – Lokavagga: The World

167. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence.

168. Arise! Do not be heedless! Lead a righteous life. The righteous live happily both in this world and the next.

169. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next.

170. One who looks upon the world as a bubble and a mirage, him the King of Death sees not.

171. Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it.

172. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds.

173. He, who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds.

174. Blind is the world; here only a few possess insight. Only a few, like birds escaping from the net, go to realms of bliss.

175. Swans fly on the path of the sun; men pass through the air by psychic powers; the wise are led away from the world after vanquishing Māra and his host.

176. For a liar who has violated the one law (of truthfulness) who holds in scorn the hereafter, there is no evil that he cannot do.

177. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter.

178. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the supramundane Fruition of Stream Entrance. (*Stream-entry (sotāpatti): the first stage of supramundane attainment.*)

Chapter 14 – Buddhavagga: The Buddha

179. By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue?

180. By what track can you trace that trackless Buddha of limitless range, in whom exists no longer, the entangling and embroiling craving that perpetuates becoming?

181. Those wise ones who are devoted to meditation and who delight in the calm of renunciation — such mindful ones, Supreme Buddhas, even the gods hold dear.

182. Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas.

183. To avoid all evil, to cultivate good, and to cleanse one's mind — this is the teaching of the Buddhas.

184. Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others.

185. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation — this is the teaching of the Buddhas.

186–187. There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.

188. Driven only by fear, do men go for refuge to many places — to hills, woods, groves, trees and shrines.

189. Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering.

190–191. He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths — suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering. (*The Order: both the monastic Order (bhikkhu sangha) and the Order of Noble Ones (ariya sangha) who have reached the four supramundane stages.*)

192. This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.

193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.

194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.

195–196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation — he who reveres such peaceful and fearless ones, his merit none can compute by any measure.

Chapter 15 – Sukhavagga: Happiness

197. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.

198. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.

199. Happy indeed we live, free from avarice amidst the avaricious.
Amidst the avaricious men we dwell free from avarice.

200. Happy indeed we live, we who possess nothing. Feeders on joy
we shall be, like the Radiant Gods.

201. Victory begets enmity; the defeated dwell in pain. Happily the
peaceful live, discarding both victory and defeat.

202. There is no fire like lust and no crime like hatred. There is no ill
like the aggregates (of existence) and no bliss higher than the peace
(of Nibbāna). (*Aggregates (of existence) (khandha): the five groups
of factors into which the Buddha analyzes the living being — material
form, feeling, perception, mental formations, and consciousness.*)

203. Hunger is the worst disease, conditioned things the worst
suffering. Knowing this as it really is, the wise realize Nibbāna, the
highest bliss.

204. Health is the most precious gain and contentment the greatest
wealth. A trustworthy person is the best kinsman, Nibbāna the
highest bliss.

205. Having savored the taste of solitude and peace (of Nibbāna),
pain-free and stainless he becomes, drinking deep the taste of the
bliss of the Truth.

206. Good is it to see the Noble Ones; to live with them is ever
blissful. One will always be happy by not encountering fools.

207. Indeed, he who moves in the company of fools grieves for
longing. Association with fools is ever painful, like partnership with an
enemy. But association with the wise is happy, like meeting one's
own kinsmen.

208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars.

Chapter 16 – Piyavagga: Affection

209. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs.

210. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful.

211. Therefore hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved.

212. From endearment springs grief, from endearment springs fear. For one who is wholly free from endearment there is no grief, whence then fear?

213. From affection springs grief, from affection springs fear. For one who is wholly free from affection there is no grief, whence then fear?

214. From attachment springs grief, from attachment springs fear. For one who is wholly free from attachment there is no grief, whence then fear?

215. From lust springs grief, from lust springs fear. For one who is wholly free from lust there is no grief; whence then fear?

216. From craving springs grief, from craving springs fear. For one who is wholly free from craving there is no grief; whence then fear?

217. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing.

218. One who is intent upon the Ineffable (Nibbāna), dwells with mind inspired (by supramundane wisdom), and is no more bound by sense pleasures — such a man is called “One Bound Upstream.” (*One Bound Upstream: a non-returner (anagami).*)

219. When, after a long absence, a man safely returns from afar, his relatives, friends and well-wishers welcome him home on arrival.

220. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next.

Chapter 17 – Kodhavagga: Anger

221. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached.

222. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins.

223. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

224. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods.

225. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more.

226. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbāna — their defilements fade away.

227. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation. There is none in the world who is not blamed.

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

229. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue.

230. Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise him; by Brahmā, too, is he praised.

231. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practice good conduct in deed.

232. Let a man guard himself against irritability in speech; let him be controlled in speech. Abandoning verbal misconduct, let him practice good conduct in speech.

233. Let a man guard himself against irritability in thought; let him be controlled in mind. Abandoning mental misconduct, let him practice good conduct in thought.

234. The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled.

Chapter 18 – Malavagga: Impurity

235. Like a withered leaf are you now; death's messengers await you. You stand on the eve of your departure, yet you have made no provision for your journey!

236. Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones.

237. Your life has come to an end now; You are setting forth into the presence of Yama, the king of death. No resting place is there for you on the way, yet you have made no provision for the journey!

238. Make an island unto yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall not come again to birth and decay.

239. One by one, little by little, moment by moment, a wise man should remove his own impurities, as a smith removes his dross from silver.

240. Just as rust arising from iron eats away the base from which it arises, even so, their own deeds lead transgressors to states of woe.

241. Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a guard.

242. Unchastity is the taint in a woman; niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next.

243. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks!

244. Easy is life for the shameless one who is impudent as a crow, is backbiting and forward, arrogant and corrupt.

245. Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning.

246–247. One who destroys life, utters lies, takes what is not given, goes to another man's wife, and is addicted to intoxicating drinks — such a man digs up his own root even in this world.

248. Know this, O good man: evil things are difficult to control. Let not greed and wickedness drag you to protracted misery.

249. People give according to their faith or regard. If one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or by night.

250. But he in who this (discontent) is fully destroyed, uprooted and extinct, he attains absorption, both by day and by night.

251. There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving.

252. Easily seen is the fault of others, but one's own fault is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty Fowler hides behind sham branches.

253. He who seeks another's faults, who is ever censorious — his cankers grow. He is far from destruction of the cankers.

254. There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.

255. There is not track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas. (*Recluse (samaṇa): here used in the special sense of those who have reached the four supramundane stages.*)

Chapter 19 – Dhammatthavagga: The Just

256. Not by passing arbitrary judgments does a man become just; a wise man is he who investigates both right and wrong.

257. He who does not judge others arbitrarily, but passes judgment impartially according to the truth, that sagacious man is a guardian of law and is called just.

258. One is not wise because one speaks much. He who is peaceable, friendly and fearless is called wise.

259. A man is not versed in Dhamma because he speaks much. He who, after hearing a little Dhamma, realizes its truth directly and is not heedless of it, is truly versed in the Dhamma.

260. A monk is not an Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain.

261. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise — he is truly called an Elder.

262. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful.

263. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred — that wise man is truly accomplished.

264. Not by shaven head does a man who is undisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk?

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

266. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk.

267. Whoever here (in the Dispensation) lives a holy life, transcending both merit and demerit, and walks with understanding in this world — he is truly called a monk.

268. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale accepts only the good.

269. The sage (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage.

270. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings.

271–272. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, “I enjoy the bliss of renunciation, which is not experienced by the worldling” should you, O monks, rest content, until the utter destruction of cankers (Arahantship) is reached.

Chapter 20 – Maggavagga: The Path

273. Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best: of men the Seeing One (the Buddha) is the best.

274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Māra.

275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.

276. You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Māra.

277. “All conditioned things are impermanent” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

278. “All conditioned things are unsatisfactory” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

279. “All things are not-self” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts — such an indolent man does not find the path to wisdom.

281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.

282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.

283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the underbrush (desire), be passionless, O monks! (*The meaning of this injunction is: “Cut down the forest of lust, but do not mortify the body.”*)

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother.

285. Cut off your affection in the manner of a man plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbāna, as made known by the Exalted One.

286. “Here shall I live during the rains, here in winter and summer” — thus thinks the fool. He does not realize the danger (that death might intervene).

287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle.

288. For him who is assailed by death there is no protection by kinsmen. None there are to save him — no sons, nor father, nor relatives.

289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbāna.

Chapter 21 – Pakiṇṇakavagga: Miscellaneous

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater.

291. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.

292. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done.

293. The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done.

294. Having slain mother (craving), father (self-conceit), two warrior-kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man.

295. Having slain mother, father, two brāhmaṇ kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man.

296. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha.

297. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Dhamma.

298. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Saṅgha.

299. Those disciples of Gotama ever awaken happily who day and night constantly practice Mindfulness of the Body.

300. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-violence.

301. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation.

302. Difficult is life as a monk; difficult is it to delight therein. Also difficult and sorrowful is the household life. Suffering comes from association with unequals; suffering comes from wandering in saṃsāra. Therefore, be not an aimless wanderer, be not a pursuer of suffering.

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

304. The good shine from afar, like the Himalaya mountains. But the wicked are unseen, like arrows shot in the night.

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

Chapter 22 – Nirayavagga: Hell

306. The liar goes to the state of woe; also he who, having done (wrong), says, “I did not do it.” Men of base actions both, on departing they share the same destiny in the other world.

307. There are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds.

308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people.

309. Four misfortunes befall the reckless man who consorts with another’s wife: acquisition of demerit, disturbed sleep, ill-repute, and (rebirth in) states of woe.

310. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another’s wife.

311. Just as kusa grass wrongly handled cuts the hand, even so, a recluse’s life wrongly lived drags one to states of woe.

312. Any loose act, any corrupt observance, any life of questionable celibacy — none of these bear much fruit.

313. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more.

314. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

315. Just as a border city is closely guarded both within and without, even so, guard yourself. Do not let slip this opportunity (for spiritual growth). For those who let slip this opportunity grieve indeed when consigned to hell.

316. Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of — upholding false views, they go to states of woe.

317. Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear — upholding false views, they go to states of woe.

318. Those who imagine evil where there is none, and do not see evil where it is — upholding false views, they go to states of woe.

319. Those who discern the wrong as wrong and the right as right — upholding right views, they go to realms of bliss.

Chapter 23 – Nāgavagga: The Elephant

320. As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack virtue.

321. A tamed elephant is led into a crowd, and the king mounts a tamed elephant. Best among men is the subdued one who endures abuse.

322. Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the man who has subdued himself.

323. Not by these mounts, however, would one go to the Untrodden Land (Nibbāna), as one who is self-tamed goes by his own tamed and well-controlled mind.

324. Musty during rut, the tusker named Dhanapālaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest.

325. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again.

326. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his ankus an elephant in rut.

327. Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud.

328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully.

329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered

kingdom, or like a lone elephant in the elephant forest, you should go your way alone.

330. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like an elephant in the elephant forest.

331. Good are friends when need arises; good is contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering (through Arahantship).

332. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men.

333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil.

Chapter 24 – Taṇhavagga: Craving

334. The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, he leaps from life to life (tasting the fruit of his kamma).

335. Whoever is overcome by this wretched and sticky craving, his sorrows grow like grass after the rains.

336. But whoever overcomes this wretched craving, so difficult to overcome, from him sorrows fall away like water from a lotus leaf.

337. This I say to you: Good luck to all assembled here! Dig up the root of craving, like one in search of the fragrant root of the bīraṇa grass. Let not Māra crush you again and again, as a flood crushes a reed.

338. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

339. The misguided man in whom the thirty-six currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts. (*The thirty-six currents of craving: the three cravings — for sensual pleasure, for continued existence, and for annihilation — in relation to each of the twelve bases — the six sense organs, including mind, and their corresponding objects.*)

340. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom.

341. Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay.

342. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time.

343. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving.

344. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man! Though freed, he runs back to that very bondage! (*This verse, in the original, puns with the Pali word vana meaning both “desire” and “forest.”*)

345–346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and

ornaments, children and wives — that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.

347. Those who are lust-infatuated fall back into the swirling current (of saṃsāra) like a spider on its self-spun web. This, too, the wise cut off. Without any longing, they abandon all suffering and renounce the world.

348. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.

349. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, his craving steadily grows. He makes the fetter strong, indeed.

350. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful — it is he who will make an end of craving and rend asunder Māra's fetter.

351. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence — for him this is the last body.

352. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence — he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man.

353. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by

myself, whom shall I call my teacher? *(This was the Buddha's reply to a wandering ascetic who asked him about his teacher. The Buddha's answer shows that Supreme Enlightenment was his own unique attainment, which he had not learned from anyone else.)*

354. The gift of Dhamma excels all gifts; the taste of the Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering.

355. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others.

356. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit.

357. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit.

358. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit.

359. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit.

Chapter 25 – Bhikkhuvagga: The Monk

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

361. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

362. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented — him do people call a monk.

363. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit — whatever he says is pleasing.

364. The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma, and bears the Dhamma well in mind — he does not fall away from the sublime Dhamma.

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

366. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort — him even the gods praise.

367. He who has no attachment whatsoever for the mind and body, who does not grieve for what he has not — he is truly called a monk.

368. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbāna, the bliss of the cessation of all conditioned things.

369. Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbāna.

370. Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood. (*The five to be cut off are the five “lower fetters”: self-illusion, doubt, belief in rites and rituals, lust and ill-will. The five to be abandoned are the five “higher fetters”: craving for the divine realms with form, craving for the formless realms, conceit, restlessness, and ignorance. Stream-enterers and once-returners cut off the first three fetters, non-returners the next two and Arahants the last five. The five to be cultivated are the five spiritual faculties: faith, energy, mindfulness, concentration, and wisdom. The five bonds are: greed, hatred, delusion, false views, and conceit.*)

371. Meditate, O monk! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red-hot iron ball, lest you cry when burning, “O this is painful!”

372. There is no meditative concentration for him who lacks insight, and no insight for him who lacks meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbāna.

373. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights.

374. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless. (*Aggregates (of existence) (khandha): the five groups of factors into which the Buddha analyzes the living being — material form, feeling, perception, mental formations, and consciousness.*)

375. Control of the senses, contentment, restraint according to the code of monastic discipline — these form the basis of holy life here for the wise monk.

376. Let him associate with friends who are noble, energetic, and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of suffering.

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

378. The monk who is calm in body, calm in speech, calm in thought, well-composed and who has spewn out worldliness — he, truly, is called serene.

379. By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness.

380. One is one's own protector, one is one's own refuge. Therefore, one should control oneself, even as a trader controls a noble steed.

381. Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things.

382. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds.

Chapter 26 – Brāhmaṇavagga: The Holy Man

383. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all the conditioned things, become, O holy man, the knower of the Uncreated (Nibbāna)! *("Holy man" is used as a makeshift rendering for brāhmaṇa, intended to reproduce the ambiguity of the Indian word. Originally men of spiritual stature, by the time of the Buddha the Brahmāns had turned into a privileged priesthood which defined itself by means of birth and lineage rather than by genuine inner sanctity. The Buddha attempted*

to restore to the word brāhmaṇa its original connotation by identifying the true “holy man” as the arahant, who merits the title through his own inward purity and holiness regardless of family lineage. The contrast between the two meanings is highlighted in verses 393 and 396. Those who led a contemplative life dedicated to gaining Arahantship could also be called Brahmāns, as in verses 383, 389, and 390.)

384. When a holy man has reached the summit of two paths (meditative concentration and insight), he knows the truth and all his fetters fall away.

385. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered — him do I call a holy man. (*This shore: the six sense organs; the other shore: their corresponding objects; both: I-ness and my-ness.*)

386. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal — him do I call a holy man.

387. The sun shines by day, the moon shines by night. The warrior shines in armor, the holy man shines in meditation. But the Buddha shines resplendent all day and all night.

388. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate.

389. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger.

390. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside.

391. He who does no evil in deed, word and thought, who is restrained in these three ways — him do I call a holy man.

392. Just as a brāhmaṇ priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

393. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist — he is pure, he is a holy man.

394. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); only outwardly do you cleanse yourself. *(In the time of the Buddha, such ascetic practices as wearing matted hair and garments of hides were considered marks of holiness.)*

395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest — him do I call a holy man.

396. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging — him do I call a holy man.

397. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated — him do I call a holy man.

398. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened — him do I call a holy man.

399. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience — him do I call a holy man.

400. He who is free from anger, is devout, virtuous, without craving, self-subdued and bears his final body — him do I call a holy man.

401. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures — him do I call a holy man.

402. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated — him do I call a holy man.

403. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal — him do I call a holy man.

404. He who holds aloof from householders and ascetics alike, and wanders about with no fixed abode and but few wants — him do I call a holy man.

405. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill — him do I call a holy man.

406. He who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached — him do I call a holy man.

407. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle — him do I call a holy man.

408. He who utters gentle, instructive and truthful words, who imprecates none — him do I call a holy man.

409. He who in this world takes nothing that is not given to him, be it long or short, small or big, good or bad — him do I call a holy man.

410. He who wants nothing of either this world or the next, who is desire-free and emancipated — him do I call a holy man.

411. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless — him do I call a holy man.

412. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure — him do I call a holy man.

413. He, who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence — him do I call a holy man.

414. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to Nibbāna — him do I call a holy man.

415. He who, having abandoned sensual pleasures, has renounced the household life and become a homeless one; has destroyed both sensual desire and continued existence — him do I call a holy man.

416. He who, having abandoned craving, has renounced the household life and become a homeless one, has destroyed both craving and continued existence — him do I call a holy man.

417. He who, casting off human bonds and transcending heavenly ties, is wholly delivered of all bondages — him do I call a holy man.

418. He who, having cast off likes and dislikes, has become tranquil, is rid of the substrata of existence and like a hero has conquered all the worlds — him do I call a holy man.

419. He who in every way knows the death and rebirth of all beings, and is totally detached, blessed and enlightened — him do I call a holy man.

420. He whose track no gods, no angels, no humans trace, the arahant who has destroyed all cankers — him do I call a holy man.

421. He who clings to nothing of the past, present and future, who has no attachment and holds on to nothing — him do I call a holy man.

422. He, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened one — him do I call a holy man.

423. He who knows his former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence — him do I call a holy man.