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# The Dhammapada The Buddha's Path of Wisdom



Translated by Acharya Buddharakkhita

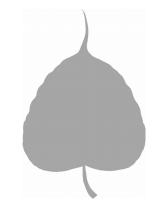
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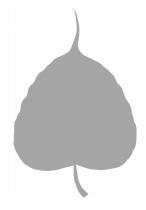
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# The Dhammapada The Buddha's Path of Wisdom



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#### Yamakavagga: Pairs

- 1. Mind precedes all mental pated. 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 senses, moderate in eating, 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 overnowered me, he robbed me" Those who harbor such thoughts do not still virtues and filled with selftheir hatred.
- 4. "He abused me, he struck me, he overpowered me, he robe. harbor such thoughts still their hatred.
- s. Hatred is never appeased by hatred in this world. By nonhatred alone is hatred appeased. This is a law eternal.
- 6. There are those who do not realize that one day we all realize this settle their quar-
- lives for the pursuit of pleasures who is uncontrolled in his senses, immoderate in

lows him like his never-de-

3. "He abused me, he struck

robbed me" Those who har-

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parting shadow.

their hatred.

their hatred.

- eating, indolent, and dissi-
- 8. Just as a storm cannot prevail against a rocky mountain, so Mara can never overpower the man who lives meditating on the impurities, who is controlled in his and filled with faith and earnest effort.
- 9. Whoever being deprayed devoid of self-control and truthfulness, should don the monk's yellow robe, he surely is not worthy of the robe.
- in But whoever is purged of depravity, well-established in control and truthfulness, he indeed is worthy of the yellow
- robbed me." Those who do not 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 must die. But those who do unessential, dwelling in right thoughts, do arrive at the essential
- 7. Just as a storm throws 13. Just as rain breaks through down a weak tree, so does an ill-thatched house, so Mara overpower the man who passion penetrates an undeveloped mind.
  - 14. Just as rain does not break through a well-thatched house, so passion never pen-

- him do I call a holy man.
- 417. He who, casting off human call a holy man. I call a holy man.
- 418. He who, having cast off do I call a holy man. likes and dislikes, has be- 422. He, the Noble, the Excelcome tranquil, is rid of the lent, the Heroic, the Great substrata of existence and Sage, the Conqueror, the Paslike a hero has conquered all sionless, the Pure, the Enthe worlds-him do I call a lightened one-him do I call a holy man.
- 419. He who in every way 423. He who knows his former knows the death and rebirth births, who sees heaven and of all beings, and is totally de- hell, who has reached the end tached, blessed and enlight- of births and attained to the ened-him do I call a holy perfection of insight, the sage man.
- 420. He whose track no gods, of spiritual excellence-him no angels, no humans trace, do I call a holy man.

- and continued existence- the arahant who has destroved all cankers-him do I
- and transcending 421. He who clings to nothing heavenly ties, is wholly deliv- of the past, present and fuered of all bondages-him do ture, who has no attachment and holds on to nothing-him
  - holy man.
  - who has reached the summit



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- devoid of self-control and speaks or acts happiness foltruthfulness, should don the monk's yellow robe, he surely is not worthy of the robe. me, he overpowered me. he
- in But whoever is purged of depravity, well-established in virtues and filled with selfcontrol and truthfulness, he indeed is worthy of the yellow me, he overpowered me, he 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.
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- 7. Just as a storm throws 13. Just as rain breaks through down a weak tree, so does an ill-thatched house, so passion penetrates an unde-Mara overpower the man who veloped mind.
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- bonds and transcending 421. He who clings to nothing heavenly ties, is wholly deliv- of the past, present and fu-I call a holy man.
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- 4. "He abused me, he struck me, he overpowered me, he robe. robbed me." Those who do not their hatred.
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- knows the death and rebirth births, who sees heaven and of all beings, and is totally de- hell, who has reached the end ened-him do I call a holy perfection of insight, the sage who has reached the summit



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suffering, who has laid aside who is desire-free and emanthe burden and become cinated-him do I call a holy emancipated-him do I call a man. holy man.

reached the highest goal- holy man. him do I call a holy man.

404. He who holds aloof from transcended the ties of both householders and ascetics merit and demerit who is alike and wanders about with sorrowless stainless and no fixed abode and but few pure-him do I call a holy wants-him do I call a holy man.

ther kills nor causes others to do I call a holy man. I call a holy man

fallen off like a mustard seed call a holy man. him do I call a holy man.

do I call a holy man.

nothing that is not given to man. him, be it long or short, small 416. He who, having abanor big, good or bad-him do I doned craving, has recall a holy man

either this world or the next, has destroyed both craving

411. He who has no attach-403. He who has profound ment, who through perfect knowledge, who is wise, knowledge, is free from skilled in discerning the right doubts and has plunged into or wrong path, and has the Deathless-him do I call a

412. He who in this world has

413. He, who, like the moon, is 405. He who has renounced vi- spotless and pure, serene olence towards all living be- and clear, who has destroyed ings, weak or strong, who nei- the delight in existence-him

kill-him do I call a holy man. 414 He who, having traversed 406. He who is friendly amidst this miry, perilous and deluthe hostile, peaceful amidst sive round of existence, has the violent, and unattached crossed over and reached the amidst the attached-him do other shore; who is meditative, calm, free from doubt, 407. He whose lust and hatred, and, clinging to nothing, has pride and hypocrisy have attained to Nibbna-him do I

from the point of a needle- 415. He who, having abandoned sensual pleasures, has 408. He who utters gentle, in- renounced the household life structive and truthful words, and become a homeless one; who imprecates none-him has destroyed both sensual desire and continued exis-409. He who in this world takes tence-him do I call a holy

nounced the household life 410. He who wants nothing of and become a homeless one, etrates 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 28 Just as one upon the sumemancipated mind, clinging the groundlings, even so world-he indeed partakes of the blessings of a holy life.

#### 2. Appamadavagga: 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.

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana, 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

when the wise man casts away heedlessness by heedsuffering, who has laid aside who is desire-free and emanthe burden and become cinated-him do I call a holy emancipated-him do I call a man. holy man.

403. He who has profound ment, who through perfect knowledge, who is wise, knowledge, is free from skilled in discerning the right doubts and has plunged into or wrong path, and has the Deathless-him do I call a reached the highest goal- holy man. him do I call a holy man.

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20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and 28 Just as one upon the sumemancipated mind, clinging the groundlings, even so world-he indeed partakes of the blessings of a holy life.

#### Appamadavagga: 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.

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana, 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

when the wise man casts away heedlessness by heedthe burden and become cinated-him do I call a holy emancipated-him do I call a man. holv man.

reached the highest goal- holy man. him do I call a holy man.

wants-him do I call a holy man.

ther kills nor causes others to do I call a holy man. I call a holy man.

fallen off like a mustard seed call a holy man. him do I call a holy man.

do I call a holy man.

nothing that is not given to man. him, be it long or short, small 416. He who, having abancall a holy man

suffering, who has laid aside who is desire-free and eman-

411. He who has no attach-403. He who has profound ment, who through perfect knowledge, who is wise, knowledge, is free from skilled in discerning the right doubts and has plunged into or wrong path, and has the Deathless-him do I call a

412. He who in this world has 404. He who holds aloof from transcended the ties of both householders and ascetics merit and demerit who is alike and wanders about with sorrowless stainless and no fixed abode and but few pure-him do I call a holy

413. He, who, like the moon, is 405. He who has renounced vi- spotless and pure, serene olence towards all living be- and clear, who has destroyed ings, weak or strong, who nei- the delight in existence-him

kill-him do I call a holy man. 414. He who, having traversed 406. He who is friendly amidst this miry, perilous and deluthe hostile, peaceful amidst sive round of existence, has the violent, and unattached crossed over and reached the amidst the attached-him do other shore; who is meditative, calm, free from doubt, 407. He whose lust and hatred, and, clinging to nothing, has pride and hypocrisy have attained to Nibbna-him do I

from the point of a needle- 415. He who, having abandoned sensual pleasures, has 408. He who utters gentle, in- renounced the household life structive and truthful words, and become a homeless one; who imprecates none-him has destroyed both sensual desire and continued exis-409. He who in this world takes tence-him do I call a holy

or big, good or bad-him do I doned craving, has renounced the household life 410. He who wants nothing of and become a homeless one, either this world or the next, has destroyed both craving

well-developed etrates а 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.

Appamadavagga: Heedfulness

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26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heed-

fulness 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 tamed mind brings happitower of wisdom, this sorrow- ness less sage beholds the sorrow- 36. Let the discerning man ing and foolish multitude.

less, wide-awake among the seizing whatever it desires. A sleepy, the wise man ad- guarded mind brings happivances like a swift horse ness. leaving behind a weak jade.

become the overlord of the form, wanders far and alone gods. Heedfulness is ever Those who subdue this mind praised and heedlessness are liberated from the honds ever despised.

31. The monk who delights in 38. Wisdom never becomes heedfulness and looks with perfect in one whose mind is fear at heedlessness ad- not steadfast, who knows not vances like fire, burning all the Good Teaching and whose fetters, small and large,

32. The monk who delights in 39. There is no fear for an heedfulness and looks with awakened one, whose mind is fear at heedlessness will not not sodden (by lust) nor affall. He is close to Nibbana.

#### 3. Cittavagga: The Mind

guard.

should one abandon the useless log. realm of Mara.

35. Wonderful, indeed, it is to may do to an enemy, or a subdue the mind, so difficult hater to a hater, an ill-dito subdue, ever swift, and rected mind inflicts on oneseizing whatever it desires. A self a greater harm.

guard the mind, so difficult to 29. Heedful among the heed- detect and extremely subtle,

37. Dwelling in the cave (of the 30. By Heedfulness did Indra heart), the mind, without of Mara.

faith wavers

flicted (by hate), and who has gone beyond both merit and demerit.

33. Just as a fletcher straight- 40. Realizing that this body is ens an arrow shaft, even so as fragile as a clay pot, and the discerning man straight- fortifying this mind like a ens his mind-so fickle and well-fortified city, fight out unsteady, so difficult to Mara with the sword of wisdom. Then, guarding the con-34. As a fish when pulled out quest, remain unattached.

of water and cast on land 41. Ere long, alas! this body throbs and guivers, even so is will lie upon the earth, unthis mind agitated. Hence heeded and lifeless, like a

42. Whatever harm an enemy

43. Neither mother, father, nor

man, when struck, give way to do I call a holy man. to anger

dearing. To the extent the in- call a holy man. subside

deed, word and thought, who him do I call a holy man. is restrained in these three 398. He who has cut off the ways-him do I call a holy thong (of hatred), the band (of man.

392. Just as a brhman priest views), together with the apreveres his sacrificial fire, purtenances (latent evil teneven so should one devoutly dencies), he who has rerevere the person from whom moved the crossbar (of ignoone has learned the Dhamma rance) and is enlightenedtaught by the Buddha.

393. Not by matted hair, nor by 399. He who without resentlineage, nor by birth does one ment endures abuse, beating become a holy man. But he in and punishment; whose whom truth and righteous- power, real might, is patience ness exist-he is pure, he is a -him do I call a holy man. holy man

matted hair, 0 witless man? craving, self-subdued and What of your garment of ante- bears his final body-him do I lope's hide? Within you is the call a holy man. tangle (of passion); only out- 401. Like water on a lotus leaf, wardly do you cleanse your- or a mustard seed on the

395. The person who wears a does not cling to sensual robe made of rags, who is pleasures-him do I call a lean, with veins showing all holy man, over the body, and who medi- 402. He who in this very life re-

holy man, nor should a holy tates alone in the forest-him

anger. Shame on him who 396. I do not call him a holy strikes a holy man, and more man because of his lineage shame on him who gives way or high-born mother. If he is full of impeding attachments, 390. Nothing is better for a holy he is just a supercilious man. man than when he holds his. But who is free from impedimind back from what is en- ments and clinging-him do I

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29. Heedful among the heed- detect and extremely subtle, less, wide-awake among the seizing whatever it desires. A sleepy, the wise man ad- guarded mind brings happivances like a swift horse ness. leaving behind a weak jade. 30. By Heedfulness did Indra heart), the mind, without

become the overlord of the form, wanders far and alone. gods. Heedfulness is ever Those who subdue this mind praised and heedlessness are liberated from the honds ever despised.

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#### 3. Cittavagga: The Mind

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34. As a fish when pulled out quest, remain unattached. of water and cast on land 41. Ere long, alas! this body throbs and guivers, even so is will lie upon the earth, unthis mind agitated. Hence heeded and lifeless, like a should one abandon the useless log. realm of Mara.

35. Wonderful, indeed, it is to may do to an enemy, or a subdue the mind, so difficult hater to a hater, an ill-dito subdue, ever swift, and rected mind inflicts on oneseizing whatever it desires. A self a greater harm.

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dom. Then, guarding the con-

42. Whatever harm an enemy

43. Neither mother, father, nor

holy man, nor should a holy tates alone in the forest-him man, when struck, give way to do I call a holy man. anger. Shame on him who see I do not call him a holy to anger.

dearing. To the extent the in- call a holy man. subside

deed, word and thought, who him do I call a holy man. is restrained in these three 398. He who has cut off the man.

even so should one devoutly taught by the Buddha.

393. Not by matted hair, nor by 399. He who without resentness exist—he is pure, he is a —him do I call a holy man. holy man.

lope's hide? Within you is the call a holy man. tangle (of passion); only out- 401. Like water on a lotus leaf,

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strikes a holy man, and more man because of his lineage shame on him who gives way or high-born mother. If he is full of impeding attachments, 390. Nothing is better for a holy he is just a supercilious man. man than when he holds his But who is free from impedimind back from what is en- ments and clinging-him do I

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ways-him do I call a holy thong (of hatred), the band (of craving), and the rope (of false 392. Just as a brhman priest views), together with the apreveres his sacrificial fire, purtenances (latent evil tendencies), he who has rerevere the person from whom moved the crossbar (of ignoone has learned the Dhamma rance) and is enlightenedhim do I call a holy man.

lineage, nor by birth does one ment endures abuse, beating become a holy man. But he in and punishment; whose whom truth and righteous- power, real might, is patience

400. He who is free from anger 394. What is the use of your is devout, virtuous, without matted hair, 0 witless man? craving, self-subdued and What of your garment of ante- bears his final body-him do I

wardly do you cleanse your- or a mustard seed on the point of a needle, he who 395. The person who wears a does not cling to sensual robe made of rags, who is pleasures-him do I call a

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pline-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

#### 26. Brahmanavagga: The Holy Man

звз. 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 (Nibbna)!

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 holv man.

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

any other relative can do one ing its color or fragrance, greater good than one's own even so the sage goes on his well-directed mind.

#### 4. Pupphavagga: Flowers

this sphere of men and gods? own acts, done and undone. Who shall bring to perfection 51. Like a beautiful flower full sign?

overcome this earth, this of color and also fragrant, realm of Yama and this even so, fruitful are the fair sphere of men and gods. The words of one who practices striver-on-the-nath shall them. bring to perfection the well- 53. As from a great heap of taught path of wisdom, as an flowers many garlands can be expert garland-maker would made, even so should many his floral design.

46 Realizing that this body is born a mortal. Death!

death carries away the per- the fragrance of his virtue. pleasure)

48. The Destroyer brings under virtue is the sweetest. his sway the person of dis- se. Faint is the fragrance of tracted mind who, insatiate in tagara and sandal, but excelsense desires, only plucks lent is the fragrance of the the flowers (of pleasure)

49. As a bee gathers honey amongst the gods.

alms-round in the village.

so. Let none find fault with others; let none see the omis-44. Who shall overcome this sions and commissions of earth, this realm of Yama and others. But let one see one's

the well-taught path of wis- of color but without fragrance, dom as an expert garland- even so, fruitless are the fair maker would his floral de- words of one who does not practice them

45. A striver-on-the path shall 52. Like a beautiful flower full

good deeds be done by one

like froth, penetrating its mi- 54. Not the sweet smell of rage-like nature, and pluck- flowers, not even the fraing out Mara's flower-tipped grance of sandal, tagara, or arrows of sensuality, go be- jasmine blows against the yond sight of the King of wind. But the fragrance of the virtuous blows against the 47. As a mighty flood sweeps wind. Truly the virtuous man away the sleeping village, so pervades all directions with

son of distracted mind who ss. Of all the fragrances-sanonly plucks the flowers (of dal. tagara, blue lotus and jasmine-the fragrance of

> virtuous wafting even

from the flower without injur- 57. Mara never finds the path

pline-these form the basis of holy life here for the wise monk.

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49. As a bee gathers honey amongst the gods.

alms-round in the village. 50. Let none find fault with others; let none see the omis-

earth, this realm of Yama and others. But let one see one's this sphere of men and gods? own acts, done and undone. Who shall bring to perfection 51. Like a beautiful flower full the well-taught path of wis- of color but without fragrance,

maker would his floral de- words of one who does not practice them 45. A striver-on-the path shall 52. Like a beautiful flower full overcome this earth, this of color and also fragrant,

shall them. bring to perfection the well- 53. As from a great heap of taught path of wisdom, as an flowers many garlands can be expert garland-maker would made, even so should many good deeds be done by one

like froth, penetrating its mi- 54. Not the sweet smell of rage-like nature, and pluck- flowers, not even the fraing out Mara's flower-tipped grance of sandal, tagara, or arrows of sensuality, go be- jasmine blows against the yond sight of the King of wind. But the fragrance of the virtuous blows against the 47. As a mighty flood sweeps wind. Truly the virtuous man

son of distracted mind who ss. Of all the fragrances-sanonly plucks the flowers (of dal. tagara, blue lotus and jasmine-the fragrance of

tracted mind who, insatiate in tagara and sandal, but excelsense desires, only plucks lent is the fragrance of the virtuous wafting even

from the flower without injur- 57. Mara never finds the path

pline-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

377. Just as the jasmine creeper sheds its withered flowers, even so. 0 monks. should you totally shed lust and hatred!

ness-he, truly, is called serene.

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

## The Holy Man

the conditioned things, be-

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

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

tion. But the Buddha shines

388 Because he has discarded called a renunciate.

389. One should not strike a

greater good than one's own even so the sage goes on his well-directed mind.

#### 4. Pupphavagga: Flowers

44. Who shall overcome this sions and commissions of earth, this realm of Yama and others. But let one see one's this sphere of men and gods? own acts, done and undone. sign?

striver-on-the-nath his floral design.

46. Realizing that this body is born a mortal.

Death! death carries away the per- the fragrance of his virtue. pleasure).

48. The Destroyer brings under virtue is the sweetest. his sway the person of dis- se. Faint is the fragrance of the flowers (of pleasure).

any other relative can do one ing its color or fragrance, alms-round in the village.

Who shall bring to perfection 51. Like a beautiful flower full the well-taught path of wis- of color but without fragrance, dom as an expert garland- even so, fruitless are the fair maker would his floral de- words of one who does not practice them.

45. A striver-on-the path shall 52. Like a beautiful flower full overcome this earth, this of color and also fragrant, realm of Yama and this even so, fruitful are the fair sphere of men and gods. The words of one who practices

bring to perfection the well- 53. As from a great heap of taught path of wisdom, as an flowers many garlands can be expert garland-maker would made, even so should many good deeds be done by one

away the sleeping village, so pervades all directions with

only plucks the flowers (of dal. tagara, blue lotus and jasmine-the fragrance of

tracted mind who, insatiate in tagara and sandal, but excelsense desires, only plucks lent is the fragrance of the virtuous wafting

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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

377. Just as the jasmine creener 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 snewn out worldliness-he, truly, is called

mindful monk will always live in happiness.

tor, 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.

young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds

## 26. Brahmanayagga:

звз. 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 (Nibbna)!

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 holv man.

386. He who is meditative stainless and settled, whose

warrior shines in armor, the holy man shines in meditation. But the Buddha shines resplendent all day and all night.

called a renunciate.

389. One should not strike a

well-directed mind.

#### 4. Pupphavagga: Flowers

44. Who shall overcome this sions and commissions of earth, this realm of Yama and others. But let one see one's this sphere of men and gods? own acts, done and undone. Who shall bring to perfection 51. Like a beautiful flower full the well-taught path of wis- of color but without fragrance, dom as an expert garland- even so, fruitless are the fair maker would his floral de- words of one who does not sign?

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make an end of suffering.

378. The monk who is calm in body, calm in speech, calm in thought, well-composed and who has snewn out worldli-

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

26. Brahmanavagga:

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of the Uncreated (Nibbna)! 384 When a holy man has reached the summit of two paths (meditative concentration and insight), he knows

–him do I call a holv man.

387. The sun shines by day, the moon shines by night. The warrior shines in armor, the holy man shines in meditaresplendent all day and all night.

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

49. As a bee gathers honey amongst the gods. from the flower without injur- 57. Mara never finds the path

so. Let none find fault with others; let none see the omis-

shall them.

like froth, penetrating its mi- 54. Not the sweet smell of rage-like nature, and pluck- flowers, not even the fraing out Mara's flower-tipped grance of sandal, tagara, or arrows of sensuality, go be- jasmine blows against the yond sight of the King of wind. But the fragrance of the virtuous blows against the 47. As a mighty flood sweeps wind. Truly the virtuous man

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The Holy Man

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good deeds be done by one

of the truly virtuous, who Truth, just as the tongue abide in heedfulness and are tastes the flavor of the soup. freed by perfect knowledge. 58. Upon a heap of rubbish in mies unto themselves as the road-side ditch blooms a they move about doing evil lotus, fragrant and pleasing. 59. Even so, on the rubbish bitter. heap of blinded mortals the 67 Ill done is that action of splendent in wisdom.

#### 5. Blavagga: The Fool

existence to fools who know happiness. not the Sublime Truth.

61. Should a seeker not find a not ripened, the fool thinks it companion who is better or as sweet as honey. But when equal, let him resolutely pur- the evil deed ripens, the fool sue a solitary course; there is comes to grief. no fellowship with the fool.

whence is wealth?

ishness is wise at least to ted does not immediately that extent, but a fool who bear fruit, like milk that does thinks himself wise is a fool not turn sour all at once. But indeed.

flavor of the soup.

65. Though only for a moment 73. The fool seeks undeserved a discerning person asso- reputation, quickly he comprehends the

66. Fools of little wit are enedeeds, the fruits of which are

disciple of the Supremely En- doing which one repents lightened One shines re- later, and the fruit of which one. weeping, reaps with tears

ss Well done is that action of 60. Long is the night to the doing which one repents not sleepless; long is the league later, and the fruit of which to the weary. Long is worldly one reaps with delight and

69 So long as an evil deed has

70. Month after month a fool 62. The fool worries, thinking, may eat his food with the tip "I have sons, I have wealth." of a blade of grass, but he still Indeed, when he himself is is not worth a sixteenth part not his own, whence are sons, of the those who have comprehended the Truth.

63 A fool who knows his fool- 71 Truly, an evil deed commitsmoldering, it follows the fool 64. Though all his life a fool like fire covered by ashes.

associates with a wise man. 72. To his own ruin the fool he no more comprehends the gains knowledge, for it Truth than a spoon tastes the cleaves his head and destroys his innate goodness.

precedence ciates with a wise man, among monks, authority over

who is fully controlled de- things. tented-him do people call a reach Nibbna. monk.

and who explains the Teach- who has crossed the flood. ing in both letter and spirit- 371. Meditate, O monk! Do not Dhamma well in mind—he is painful!" does not fall away from the 372. There is no meditative sublime Dhamma.

365. One should not despise lacks insight, and no insight what one has received, nor for him who lacks meditative envy the gains of others. The concentration. He in whom monk who envies the gains of are found both meditative others does not attain to concentration and insight, inmeditative absorption.

the gods praise.

367. He who has no attach- human delights. ment whatsoever for the 374. Whenever he sees with inmind and body, who does not sight the rise and fall of the grieve for what he has not- aggregates, he is full of joy he is truly called a monk.

368. The monk who abides in cerning one this reflects the universal love and is deeply Deathless devoted to the Teaching of the 375 Control of the senses con-Buddha attains the peace of tentment, restraint according

his hands, feet and tongue; sation of all conditioned

lights in inward development, 369. Empty this boat, O monk! is absorbed in meditation, Emptied, it will sail lightly. Rid keeps to himself and is con- of lust and hatred, you shall

370. Cut off the five, abandon 363 That monk who has con- the five, and cultivate the five. trol over his tongue, is mod- The monk who has overcome erate in speech, unassuming the five bonds is called one

whatever he says is pleasing, be heedless. Let not your 364. The monk who abides in mind whirl on sensual pleathe Dhamma, delights in the sures. Heedless, do not swal-Dhamma, meditates on the low a red-hot iron ball, lest Dhamma, and bears the you cry when burning, "O this

> concentration for him who deed, is close to Nibbna.

366. A monk who does not de- 373. The monk who has retired spise what he has received, to a solitary abode and even though it be little, who is calmed his mind, who compure in livelihood and un- prehends the Dhamma with remitting in effort-him even insight, in him there arises a delight that transcends all

and happiness. To the dis-

Nibbna, the bliss of the ces- to the code of monastic disci-

of the truly virtuous, who Truth, just as the tongue abide in heedfulness and are tastes the flavor of the soup. freed by perfect knowledge. 58. Upon a heap of rubbish in mies unto themselves as

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ishness is wise at least to ted does not immediately that extent, but a fool who bear fruit, like milk that does thinks himself wise is a fool not turn sour all at once. But indeed.

64. Though all his life a fool like fire covered by ashes. associates with a wise man. 72. To his own ruin the fool he no more comprehends the gains knowledge, for it Truth than a spoon tastes the cleaves his head and deflavor of the soup.

65. Though only for a moment 73. The fool seeks undeserved a discerning person asso- reputation, ciates with a wise man, among monks, authority over quickly he comprehends the

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70. Month after month a fool 62. The fool worries, thinking, may eat his food with the tip "I have sons, I have wealth." of a blade of grass, but he still prehended the Truth.

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spise what he has received, to a solitary abode and even though it be little, who is calmed his mind, who compure in livelihood and un- prehends the Dhamma with remitting in effort-him even insight, in him there arises a delight that transcends all

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Buddha attains the peace of tentment, restraint according Nibbna, the bliss of the ces- to the code of monastic disci-

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60. Long is the night to the doing which one repents not sleepless; long is the league later, and the fruit of which to the weary. Long is worldly one reaps with delight and existence to fools who know happiness. not the Sublime Truth.

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devoted to the Teaching of the 375. Control of the senses, con-Buddha attains the peace of tentment, restraint according Nibbna, the bliss of the ces- to the code of monastic disci349. For a person tormented by delights. The Craving-Freed evil thoughts, who is passion- vanguishes all suffering. dominated and given to the 355. Riches ruin only the foolpursuit of pleasure, his crav- ish, not those in quest of the ing steadily grows. He makes Beyond. By craving for riches the fetter strong, indeed. 350. He who delights in subdu- as well as others.

ing evil thoughts, who medi- 356. Weeds are the bane of tates on the impurities and is fields, lust is the bane of ever mindful-it is he who will mankind. Therefore, what is make an end of craving and offered to those free of lust rend asunder Mara's fetter.

351 He who has reached the 357 Weeds are the hane of goal, is fearless, free from fields, hatred is the bane of craving, passionless, and has mankind. Therefore, what is plucked out the thorns of ex- offered to those free of hatred istence-for him this is the yields abundant fruit. last body.

ing of the Teaching, and sion yields abundant fruit. truly called the profoundly yields abundant fruit. wise one, the great man,

struction of craving. Having the tongue. thus directly comprehended 361. Good is restraint in the call my teacher?

354. The gift of Dhamma excels thought. Restraint everywhere all gifts: the taste of the is good. The monk restrained Dhamma excels all tastes; the in every way is freed from all delight in Dhamma excels all suffering.

the witless man ruins himself

vields abundant fruit.

358 Weeds are the bane of 352. He who is free from cray-fields, delusion is the bane of ing and attachment, is perfect mankind. Therefore, what is in uncovering the true mean- offered to those free of deluknows the arrangement of the 359. Weeds are the bane of sacred texts in correct se- fields, desire is the bane of guence-he, indeed, is the mankind. Therefore, what is bearer of his final body. He is offered to those free of desire

#### 353. A victor am I over all, all 25. Bhikkhuvagga: The Monk

have I known. Yet unattached 360. Good is restraint over the am I to all that is conquered eye; good is restraint over the and known. Abandoning all, I ear; good is restraint over the am freed through the de- nose; good is restraint over

all by myself, whom shall I body; good is restraint in speech: good is restraint in

362. He who has control over

among householders.

74. "Let both laymen and 80. Irrigators regulate me"-such is the ambition of control themselves. the fool; thus his desire and 81 Just as a solid rock is not pride increase.

75. One is the quest for worldly the wise are not affected by gain, and quite another is the praise or blame nath to Nibbna. Clearly un- 82 On hearing the Teachings. dha, be carried away by clear and still. worldly acclaim, but develop 83. The good renounce (attachdetachment instead.

#### 6. Panditavagga: The Wise

proves, let him follow such a happiness or sorrow. wise and sagacious person as 84. He is indeed virtuous, wise, one would a guide to hidden and righteous who neither for treasure. It is always better, his own sake nor for the sake and never worse, to cultivate of another (does any wrong), such an association.

and shield one from wrong; not desire success by unjust he, indeed, is dear to the good means. and detestable to the evil. 78. Do not associate with evil who cross to the farther

companions; do not seek the shore. The rest, the bulk of fellowship of the vile. Asso- men, only run up and down ciate with the good friends: the hither bank. seek the fellowship of noble 86. But those who act accord-

Dhamma lives happily with a of Death, so difficult to cross. tranguil mind. The wise man 87-88. Abandoning the dark ever delights in the Dhamma way, let the wise man culti-

monasteries, and honor made known by the Noble One (the Buddha).

monks think that it was done rivers; fletchers straighten by me. In every work, great the arrow shaft; carpenters and small, let them follow shape the wood; the wise

shaken by the storm, even so

derstanding this, let not the the wise become perfectly monk, the disciple of the Bud-purified, like a lake deep

ment for) everything. The virtuous do not prattle with a yearning for pleasures. The 76. Should one find a man who wise show no elation or depoints out faults and who re- pression when touched by

who does not crave for sons, 77. Let him admonish, instruct wealth, or kingdom, and does

85. Few among men are those

ing to the perfectly taught 79. He who drinks deep the Dhamma will cross the realm vate the bright path. Having 349. For a person tormented by delights. The Craving-Freed evil thoughts, who is passion- vanguishes all suffering. dominated and given to the 355. Riches ruin only the foolthe fetter strong, indeed.

ing evil thoughts, who medi- 356. Weeds are the bane of tates on the impurities and is fields, lust is the bane of ever mindful-it is he who will mankind. Therefore, what is make an end of craving and offered to those free of lust rend asunder Mara's fetter.

351 He who has reached the 357 Weeds are the hane of goal, is fearless, free from fields, hatred is the bane of craving, passionless, and has mankind. Therefore, what is plucked out the thorns of ex- offered to those free of hatred istence-for him this is the yields abundant fruit. last body.

ing of the Teaching, and sion yields abundant fruit. truly called the profoundly yields abundant fruit. wise one, the great man,

353. A victor am I over all, all 25. Bhikkhuvagga: The Monk struction of craving. Having the tongue. call my teacher?

delight in Dhamma excels all suffering.

pursuit of pleasure, his crav- ish, not those in quest of the ing steadily grows. He makes Beyond. By craving for riches the witless man ruins himself 350. He who delights in subdu- as well as others.

vields abundant fruit.

358 Weeds are the bane of

352 He who is free from cray- fields, delusion is the bane of ing and attachment, is perfect mankind. Therefore, what is in uncovering the true mean- offered to those free of deluknows the arrangement of the 359. Weeds are the bane of sacred texts in correct se- fields, desire is the bane of quence-he, indeed, is the mankind. Therefore, what is bearer of his final body. He is offered to those free of desire

have I known. Yet unattached 360. Good is restraint over the am I to all that is conquered eye; good is restraint over the and known. Abandoning all, I ear; good is restraint over the am freed through the de- nose; good is restraint over

thus directly comprehended 361. Good is restraint in the all by myself, whom shall I body; good is restraint in speech; good is restraint in 354. The gift of Dhamma excels thought. Restraint everywhere all gifts: the taste of the is good. The monk restrained Dhamma excels all tastes; the in every way is freed from all

362. He who has control over

among householders.

74. "Let both laymen and 80. Irrigators regulate me"-such is the ambition of control themselves. pride increase.

gain, and quite another is the praise or blame nath to Nibbna. Clearly un- 82 On hearing the Teachings. dha, be carried away by clear and still. worldly acclaim, but develop 83. The good renounce (attachdetachment instead.

#### 6. Panditavagga: The Wise

proves, let him follow such a happiness or sorrow. wise and sagacious person as 84. He is indeed virtuous, wise, such an association.

he, indeed, is dear to the good means. and detestable to the evil.

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Dhamma lives happily with a of Death, so difficult to cross.

monasteries, and honor made known by the Noble One (the Buddha).

the monks think that it was done rivers; fletchers straighten by me. In every work, great the arrow shaft; carpenters and small, let them follow shape the wood; the wise

the fool; thus his desire and 81 Just as a solid rock is not shaken by the storm, even so 75. One is the quest for worldly the wise are not affected by

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one would a guide to hidden and righteous who neither for treasure. It is always better, his own sake nor for the sake and never worse, to cultivate of another (does any wrong), who does not crave for sons, 77. Let him admonish, instruct wealth, or kingdom, and does and shield one from wrong; not desire success by unjust

85. Few among men are those 78. Do not associate with evil who cross to the farther companions; do not seek the shore. The rest, the bulk of fellowship of the vile. Asso- men, only run up and down

86. But those who act according to the perfectly taught 79. He who drinks deep the Dhamma will cross the realm tranguil mind. The wise man 87-88. Abandoning the dark ever delights in the Dhamma way, let the wise man cultivate the bright path. Having

349. For a person tormented by delights. The Craving-Freed evil thoughts, who is passion- vanguishes all suffering. dominated and given to the 355. Riches ruin only the foolpursuit of pleasure, his crav- ish, not those in quest of the ing steadily grows. He makes Beyond. By craving for riches the fetter strong, indeed.

350. He who delights in subdu- as well as others. ing evil thoughts, who medi- 356. Weeds are the bane of rend asunder Mara's fetter.

istence-for him this is the yields abundant fruit. last body

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Dhamma excels all tastes: the in every way is freed from all delight in Dhamma excels all suffering.

the witless man ruins himself

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358 Weeds are the bane of

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gone from home to home- traced, like that of birds in the lessness, let him yearn for air, that delight in detachment, so 94. Even the gods hold dear difficult to enjoy. Giving up the wise one, whose senses sensual pleasures, with no are subdued like horses well attachment, let the wise man trained by a charioteer, cleanse himself of defile- whose pride is destroyed and ments of the mind.

clinging to things-rid of pool free from mud. cankers, glowing with wis- 96. Calm is his thought, calm Nibbna in this very life.

#### 7. Arahantavagga: The Arahant or Perfected One

not for him who has com- Uncreated, who has severed pleted the journey, who is all links, destroyed all causes sorrowless and wholly set (for karma, good and evil), and free, and has broken all ties. 91. The mindful ones exert truly, is the most excellent of themselves. They are not at- men. tached to any home; like 98 Inspiring, indeed, is that swans that abandon the lake, place where Arahants dwell,

behind. their track cannot be traced, no sensual pleasures. like that of birds in the air.

93. He whose cankers are destroyed and who is not attached to food, whose object 100 Better than a thousand is the Void, the Unconditioned useless words is one useful Freedom-his path cannot be

who is free from the cankers.

89. Those whose minds have 95. There is no more worldly reached full excellence in the existence for the wise one factors of enlightenment, who, like the earth, resents who, having renounced ac- nothing who is firm as a high quisitiveness, rejoice in not pillar and as pure as a deep

dom, they have attained his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranguil and wise.

97. The man who is without 90. The fever of passion exists blind faith, who knows the thrown out all desires-he.

they leave home after home be it a village, a forest, a vale, or a hill.

92. Those who do not accumu- 99. Inspiring are the forests in late and are wise regarding which worldlings find no food, whose object is the Void, pleasure. There the passionthe Unconditioned Freedom- less will rejoice, for they seek

#### 8. Sahassavagga: The Thousands

one in search of the fragrant ing. root of the bīrana grass. Let 344. There is one who, turning not Mara crush you again and away from desire (for houseagain, as a flood crushes a hold life) takes to the life of reed.

338. Just as a tree, though cut after being freed from the down, sprouts up again if its household, he runs back to it. roots remain uncut and firm, Behold that man! Though even so, until the craving that freed, he runs back to that lies dormant is rooted out, very bondage! suffering springs up again 345-346. That is not a strong fet-

339. The misguided man in made of iron, wood or hemp. whom the thirty-six currents But the infatuation and longof craving strongly rush to- ing for jewels and ornaments, ward pleasurable objects, is children and wives-that, swept away by the flood of his they say, is a far stronger fetpassionate thoughts.

340. Everywhere these currents ward and, though seemingly flow, and the creeper (of crav- loose, is hard to remove. This, ing) sprouts and grows. See- too, the wise cut off. Giving up ing that the creeper has sensual pleasure, and withsprung up, cut off its root out any longing, they rewith wisdom.

jects) and watered by craving, ated fall back into the feelings of pleasure arise in swirling current (of samsra) beings. Bent on pleasures like a spider on its self-spun and seeking enjoyment, these web. This, too, the wise cut off. men fall prey to birth and de- Without any longing, they cav.

342. Beset by craving, people nounce the world. run about like an entrapped 348. Let go of the past, let go of hare. Held fast by mental fet- the future, let go of the ters, they come to suffering present, and cross over to the again and again for a long farther shore of existence. time

343. Beset by craving, people you shall come no more to run about like an entrapped birth and death.

337. This I say to you: Good hare. Therefore, one who luck to all assembled here! yearns to be passion-free Dig up the root of craving, like should destroy his own crav-

the forest (i.e., of a monk). But

ter, the wise say, which is ter, which pulls one downnounce the world.

341. Flowing in (from all ob- 347. Those who are lust-infatuabandon all suffering and re-

With mind wholly liberated

lessness, let him yearn for air, that delight in detachment, so 94. Even the gods hold dear difficult to enjoy. Giving up the wise one, whose senses sensual pleasures, with no are subdued like horses well attachment, let the wise man trained by a charioteer,

ments of the mind. 89. Those whose minds have 95. There is no more worldly reached full excellence in the existence for the wise one factors of enlightenment, who, like the earth, resents who, having renounced ac- nothing who is firm as a high quisitiveness, rejoice in not pillar and as pure as a deep clinging to things-rid of pool free from mud. cankers, glowing with wis- 96. Calm is his thought, calm dom, they have attained his speech, and calm his Nibbna in this very life.

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behind. 92. Those who do not accumu- 99. Inspiring are the forests in late and are wise regarding which worldlings find no food, whose object is the Void, pleasure. There the passionthe Unconditioned Freedom- less will rejoice, for they seek their track cannot be traced, no sensual pleasures.

like that of birds in the air. 93. He whose cankers are destroyed and who is not attached to food, whose object 100. Better than a thousand is the Void, the Unconditioned useless words is one useful Freedom-his path cannot be

gone from home to home- traced, like that of birds in the

cleanse himself of defile- whose pride is destroyed and who is free from the cankers.

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ter, the wise say, which is 339. The misguided man in made of iron, wood or hemp. whom the thirty-six currents But the infatuation and longof craving strongly rush to- ing for jewels and ornaments, ward pleasurable objects, is children and wives-that, swept away by the flood of his they say, is a far stronger fetter, which pulls one down-340. Everywhere these currents ward and, though seemingly flow, and the creeper (of crav- loose, is hard to remove. This, ing) sprouts and grows. See- too, the wise cut off. Giving up ing that the creeper has sensual pleasure, and withsprung up, cut off its root out any longing, they renounce the world.

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run about like an entrapped 348. Let go of the past, let go of hare. Held fast by mental fet- the future, let go of the ters, they come to suffering present, and cross over to the again and again for a long farther shore of existence. With mind wholly liberated 343. Beset by craving, people you shall come no more to

gone from home to home- traced, like that of birds in the lessness, let him yearn for air, that delight in detachment, so 94. Even the gods hold dear difficult to enjoy. Giving up the wise one, whose senses sensual pleasures, with no are subdued like horses well attachment, let the wise man trained by a charioteer, cleanse himself of defile- whose pride is destroyed and ments of the mind.

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who is free from the cankers.

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339. The misguided man in made of iron, wood or hemp. whom the thirty-six currents But the infatuation and longof craving strongly rush to- ing for jewels and ornaments, ward pleasurable objects, is children and wives-that, swept away by the flood of his they say, is a far stronger fetpassionate thoughts.

with wisdom.

341. Flowing in (from all ob- 347. Those who are lust-infatujects) and watered by craving, ated fall back into the feelings of pleasure arise in swirling current (of samsra) beings. Bent on pleasures like a spider on its self-spun and seeking enjoyment, these web. This, too, the wise cut off. men fall prey to birth and de- Without any longing, they cav.

342. Beset by craving, people nounce the world. time

run about like an entrapped birth and death.

337. This I say to you: Good hare. Therefore, one who

the forest (i.e., of a monk). But

ter, the wise say, which is ter, which pulls one down-340. Everywhere these currents ward and, though seemingly flow, and the creeper (of crav- loose, is hard to remove. This, ing) sprouts and grows. See- too, the wise cut off. Giving up ing that the creeper has sensual pleasure, and withsprung up, cut off its root out any longing, they renounce the world.

abandon all suffering and re-

run about like an entrapped 348. Let go of the past, let go of hare. Held fast by mental fet- the future, let go of the ters, they come to suffering present, and cross over to the again and again for a long farther shore of existence. With mind wholly liberated 343. Beset by craving, people you shall come no more to

Untrodden Land (Nibbna), as elephant forest, you should one who is self-tamed goes, go your way alone. by his own tamed and well- 330. Better it is to live alone; controlled mind.

324. Musty during rut, the fool. Live alone and do no evil; tusker named Dhanaplaka is be carefree like an elephant uncontrollable. Held in cap- in the elephant forest. tivity, the tusker does not 331. Good are friends when touch a morsel, but only need arises; good is contentlongingly calls to mind the ment with just what one has; elephant forest.

325. When a man is sluggish an end, and good is the abanand gluttonous, sleeping and doning of all suffering rolling around in bed like a (through Arahantship). and again.

it wished and according to its men. pleasure, but now I shall 333. Good is virtue until life's thoroughly master it with end, good is faith that is wisdom as a mahout controls steadfast, good is the acquisiwith his ankus an elephant in tion of wisdom, and good is

327. Delight in heedfulness! Guard well your thoughts! leads a good life, you should, the fruit of his kamma). overcoming all impediments. 335. Whoever is overcome by and mindfully.

329. If for company you cannot grass after the rains. find a wise and prudent 336. But whoever overcomes friend who leads a good life. this wretched craving, so difthen, like a king who leaves ficult to overcome from him behind a conquered kingdom, sorrows fall away like water or like a lone elephant in the from a lotus leaf.

there is no fellowship with a

good is merit when life is at attains peace.

fat domestic pig, that slug- 332. In this world, good it is to gard undergoes rebirth again serve one's mother, good it is to serve one's father, good it 326 Formerly this mind wan- is to serve the monks, and dered about as it liked, where good it is to serve the holy

the avoidance of evil.

#### 24. Tanhavagga: Craving

Draw yourself out of this bog 334. The craving of one given of evil, even as an elephant to heedless living grows like a draws himself out of the mud. creeper. Like the monkey 328. If for company you find a seeking fruits in the forest, he wise and prudent friend who leaps from life to life (tasting

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word, hearing which one at- offer in this world for a whole tains peace.

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the reciting of one verse of long life and beauty, happi-Dhamma, hearing which one ness and power

men in battle, yet he indeed moral and uncontrolled. is the noblest victor who con- 111. Better it is to live one day

better than the conquest of and uncontrolled. others. Not even a god, an an- 112. Better it is to live one day gel, Mara or Brahma can turn strenuous and resolute than into defeat the victory of a to live a hundred years slugperson who is self-subdued gish and dissipated. and ever restrained in con- 113. Better it is to live one day duct.

one should offer sacrifices by rise and fall of things. the thousands, yet if only for 114. Better it is to live one day that honor is indeed better ever seeing the Deathless. than a century of sacrifice.

107. Though for a hundred seeing the Supreme Truth years one should tend the than to live a hundred years sacrificial fire in the forest, without ever seeing the yet if only for a moment one Supreme Truth. should worship those of perfected minds, that worship is indeed better than a century 116. Hasten to do good; reof sacrifice

108. Whatever gifts and obla- who is slow in doing good, his tions one seeking merit might mind delights in evil

year, all that is not worth one 101. Better than a thousand fourth of the merit gained by useless verses is one useful revering the Upright Ones,

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110. Better it is to live one day 103. Though one may conquer virtuous and meditative than a thousand times a thousand to live a hundred years im-

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seeing the rise and fall of 106. Though month after things than to live a hundred month for a hundred years years without ever seeing the

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Untrodden Land (Nibbna), as elephant forest, you should one who is self-tamed goes, go your way alone. by his own tamed and well- 330. Better it is to live alone; controlled mind.

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quers himself. 104-105. Self-conquest is far live a hundred years foolish better than the conquest of and uncontrolled. person who is self-subdued gish and dissipated.

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117. Should a person commit poison in it. Poison does not evil, let him not do it again, affect one who is free from and again. Let him not find wounds. For him who does no pleasure therein, for painful evil, there is no ill. is the accumulation of evil.

118. Should a person do good, against the wind, evil falls let him do it again and again. back upon that fool who of-Let him find pleasure therein, fends an inoffensive, pure for blissful is the accumula- and guiltless man.

tion of good. evil-doer as long as the evil hell; the devout go to heaven: ripen, then the evil-doer sees. Nibbna. (the painful results of) his evil 127. Neither in the sky nor in

ripen, then the doer of good the results of evil deeds. sees (the pleasant results of) 128. Neither in the sky nor in his good deeds.

pot filled. Likewise, the fool, come by death. gathering it little by little, fills himself with evil.

saying, "It will not come to fear death. Putting oneself in me." Drop by drop is the water the place of another, one pot filled. Likewise, the wise should not kill nor cause anman, gathering it little by lit- other to kill. tle, fills himself with good.

would avoid a perilous route, should not kill nor cause anor just as one desiring to live other to kill. avoids poison, even so 131. One who, while himself should one shun evil

wound, one may carry even beings who also desire hap-

125. Like fine dust thrown

126. Some are born in the 119. It may be well with the womb; the wicked are born in rinens not. But when it does the stainless pass into

mid-ocean, nor by entering 120. It may be ill with the doer into mountain clefts, nowhere of good as long as the good in the world is there a place ripens not. But when it does where one may escape from

mid-ocean, nor by entering 121. Think not lightly of evil, into mountain clefts, nowhere saying, "It will not come to in the world is there a place me." Drop by drop is the water where one will not be over-

#### 10. Dandavagga: Violence

122. Think not lightly of good, 129. All tremble at violence; all

130. All tremble at violence: life 123. Just as a trader with a is dear to all. Putting oneself small escort and great wealth in the place of another, one

seeking happiness. op-124. If on the hand there is no presses with violence other turbed sleep, ill-repute, and be ashamed of-upholding (rehirth in) states of woe.

310. Such a man acquires de- of woe. with another's wife.

states of woe

312. Any loose act, any corrupt 319. Those who discern the observance, any life of ques- wrong as wrong and the right tionable celibacy-none of as right-upholding right these bear much fruit.

313. If anything is to be done, bliss. let one do it with sustained vigor. A lax monastic life stirs the more.

undone, for such a deed tor- even so shall I endure abuse. ments one afterwards. But a There are many, indeed, who good deed is better done, do- lack virtue. ing which one repents not 321. A tamed elephant is led later

closely guarded both within Best among men is the suband without, even so, guard dued one who endures abuse. yourself. Do not let slip this 322 Excellent are well-trained opportunity (for spiritual mules, thoroughbred Sindhu growth). For those who let slip horses and noble tusker elethis opportunity grieve in- phants. But better still is the deed when consigned to hell. man who has subdued him-316 Those who are ashamed of self

quisition of demerit, dis- ashamed of what they should false views, they go to states

merit and an unhappy birth 317. Those who see something in the future. Brief is the plea- to fear where there is nothing sure of the frightened man to fear, and see nothing to and woman, and the king im- fear where there is something poses heavy punishment to fear-upholding false Hence, let no man consort views, they go to states of woe

311 Just as kusa grass 318 Those who imagine evil wrongly handled cuts the where there is none and do hand, even so, a recluse's life not see evil where it is-upwrongly lived drags one to holding false views, they go to states of woe.

views, they go to realms of

#### 23. Nagavagga: The Elephant

up the dust of passions all 320. As an elephant in the battlefield withstands arrows 314. An evil deed is better left shot from bows all around,

into a crowd, and the king 315. Just as a border city is mounts a tamed elephant.

what they should not be 323. Not by these mounts, ashamed of, and are not however, would one go to the

117. Should a person commit poison in it. Poison does not evil let him not do it again affect one who is free from and again. Let him not find wounds. For him who does no pleasure therein, for painful evil, there is no ill.

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of good as long as the good in the world is there a place ripens not. But when it does where one may escape from ripen, then the doer of good the results of evil deeds. his good deeds.

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122. Think not lightly of good, 129. All tremble at violence; all saying, "It will not come to fear death. Putting oneself in me." Drop by drop is the water the place of another, one pot filled. Likewise, the wise should not kill nor cause anman, gathering it little by lit- other to kill. tle, fills himself with good.

123. Just as a trader with a is dear to all. Putting oneself small escort and great wealth in the place of another, one would avoid a perilous route, should not kill nor cause anor just as one desiring to live other to kill. avoids poison, even so 131. One who, while himself

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is the accumulation of evil. 125. Like fine dust thrown

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mid-ocean, nor by entering 120. It may be ill with the doer into mountain clefts, nowhere

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313. If anything is to be done, bliss. let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all 320. As an elephant in the batthe more.

good deed is better done, do- lack virtue ing which one repents not 321. A tamed elephant is led later

315. Just as a border city is mounts a tamed elephant. closely guarded both within Best among men is the suband without, even so, guard dued one who endures abuse. yourself. Do not let slip this 322 Excellent are well-trained opportunity (for spiritual mules, thoroughbred Sindhu growth). For those who let slip horses and noble tusker elethis opportunity grieve in- phants. But better still is the deed when consigned to hell. man who has subdued him-316 Those who are ashamed of self what they should not be 323. Not by these mounts,

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315. Just as a border city is mounts a tamed elephant. closely guarded both within Best among men is the suband without, even so, guard dued one who endures abuse. yourself. Do not let slip this 322 Excellent are well-trained opportunity (for spiritual mules, thoroughbred Sindhu growth). For those who let slip horses and noble tusker elethis opportunity grieve in- phants. But better still is the deed when consigned to hell. man who has subdued him-316 Those who are ashamed of self

turbed sleep, ill-repute, and be ashamed of-upholding false views, they go to states

in the future. Brief is the plea- to fear where there is nothing sure of the frightened man to fear, and see nothing to and woman, and the king im- fear where there is something poses heavy punishment to fear-upholding false Hence, let no man consort views, they go to states of woe

311 Just as kusa grass 318 Those who imagine evil wrongly handled cuts the where there is none and do hand, even so, a recluse's life not see evil where it is-upwrongly lived drags one to holding false views, they go to states of woe.

views, they go to realms of

#### 23. Nagavagga: The Elephant

up the dust of passions all 320. As an elephant in the battlefield withstands arrows 314. An evil deed is better left shot from bows all around, undone, for such a deed tor- even so shall I endure abuse. ments one afterwards. But a There are many, indeed, who

into a crowd, and the king

what they should not be 323. Not by these mounts, ashamed of, and are not however, would one go to the

117. Should a person commit poison in it. Poison does not evil let him not do it again affect one who is free from pleasure therein, for painful evil, there is no ill.

118. Should a person do good, against the wind, evil falls let him do it again and again. back upon that fool who of-Let him find pleasure therein, fends an inoffensive, pure for blissful is the accumula- and guiltless man. tion of good.

119. It may be well with the womb; the wicked are born in evil-doer as long as the evil hell; the devout go to heaven; rinen, then the evil-doer sees. Nibbna.

120. It may be ill with the doer into mountain clefts, nowhere of good as long as the good in the world is there a place ripens not. But when it does where one may escape from ripen, then the doer of good the results of evil deeds. his good deeds.

121. Think not lightly of evil, into mountain clefts, nowhere saving, "It will not come to in the world is there a place me." Drop by drop is the water where one will not be overpot filled. Likewise, the fool, come by death. gathering it little by little, fills himself with evil.

122. Think not lightly of good, 129. All tremble at violence; all saying, "It will not come to fear death. Putting oneself in me." Drop by drop is the water the place of another, one pot filled. Likewise, the wise should not kill nor cause anman, gathering it little by lit- other to kill. tle, fills himself with good.

or just as one desiring to live other to kill. avoids poison, even so 131. One who, while himself should one shun evil

and again. Let him not find wounds. For him who does no is the accumulation of evil. 125. Like fine dust thrown

126. Some are born in the

ripens not. But when it does the stainless pass into (the painful results of) his evil 127. Neither in the sky nor in mid-ocean, nor by entering

sees (the pleasant results of) 128. Neither in the sky nor in mid-ocean, nor by entering

#### 10. Dandavagga: Violence

130. All tremble at violence: life 123. Just as a trader with a is dear to all. Putting oneself small escort and great wealth in the place of another, one would avoid a perilous route, should not kill nor cause an-

happiness. onseeking 124. If on the hand there is no presses with violence other wound, one may carry even beings who also desire hap-

quisition of demerit, dis- ashamed of what they should (rebirth in) states of woe.

310. Such a man acquires de- of woe. merit and an unhappy birth 317. Those who see something in the future. Brief is the plea- to fear where there is nothing sure of the frightened man to fear, and see nothing to and woman, and the king im- fear where there is something poses heavy punishment to fear-upholding false Hence, let no man consort views, they go to states of with another's wife.

states of woe.

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

the more. good deed is better done, do- lack virtue

later.

316 Those who are ashamed of self

turbed sleep, ill-repute, and be ashamed of-upholding false views, they go to states

woe

311 Just as kusa grass 318 Those who imagine evil wrongly handled cuts the where there is none and do hand, even so, a recluse's life not see evil where it is-upwrongly lived drags one to holding false views, they go to

states of woe. 312. Any loose act, any corrupt 319. Those who discern the observance, any life of ques- wrong as wrong and the right tionable celibacy-none of as right-upholding right views, they go to realms of

#### 23. Nagavagga: The Elephant

320 As an elephant in the battlefield withstands arrows 314. An evil deed is better left shot from bows all around, undone, for such a deed tor- even so shall I endure abuse. ments one afterwards. But a There are many, indeed, who

ing which one repents not 321. A tamed elephant is led into a crowd, and the king 315. Just as a border city is mounts a tamed elephant. closely guarded both within Best among men is the suband without, even so, guard dued one who endures abuse. yourself. Do not let slip this 322 Excellent are well-trained opportunity (for spiritual mules, thoroughbred Sindhu growth). For those who let slip horses and noble tusker elethis opportunity grieve in- phants. But better still is the deed when consigned to hell. man who has subdued him-

what they should not be 323. Not by these mounts, ashamed of, and are not however, would one go to the man.

295. Having slain mother, fa- samsra. Therefore, be not an ther, two brhman kings (two aimless wanderer, be not a extreme views), and a tiger as pursuer of suffering. the fifth (the five mental hin- 303. He who is full of faith and drances), ungrieving goes the virtue, and possesses good holy man.

ever awaken happily who day ever land he travels. and night constantly practice 304. The good shine from afar, the Recollection of the Quali- like the Himalaya mountains. ties of the Buddha

297. Those disciples of Gotama like arrows shot in the night. ever awaken happily who day 305. He who sits alone, sleeps and night constantly practice alone, and walks alone, who the Recollection of the Quali- is strenuous and subdues ties of the Dhamma.

298. Those disciples of Gotama in the solitude of the forest. ever awaken happily who day and night constantly practice the Recollection of the Quali- 306. The liar goes to the state ties of the Sangha.

299. Those disciples of Gotama done (wrong), says, "I did not ever awaken happily who day do it." Men of base actions and night constantly practice both, on departing they share Mindfulness of the Body.

300. Those disciples of Gotama world. ever awaken happily whose 307. There are many evil charminds by day and night de- acters and uncontrolled men light in the practice of non-

ever awaken happily whose of their evil deeds. light in the practice of medi-

difficult is it to delight to eat the alms of the people. rowful is the household life. the reckless man who con-

lust), ungrieving goes the holy ation with unequals; suffering comes from wandering in

repute and wealth-he is re-296. Those disciples of Gotama spected everywhere, in what-

> But the wicked are unseen himself alone, will find delight

#### 22. Nirayavagga: Hell

of woe also he who having the same destiny in the other

wearing the saffron robe. These wicked men will be 301. Those disciples of Gotama born in states of woe because

minds by day and night de- 308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an im-302. Difficult is life as a monk; moral and uncontrolled monk therein Also difficult and sor- 309 Four misfortunes hefall Suffering comes from associ- sorts with another's wife: ac-

piness, will not attain happi- 141. Neither ness hereafter.

132. One who, while himself filth, nor fasting, nor lying on seeking happiness, does not the ground, nor smearing oppress with violence other oneself with ashes and dust, beings who also desire hap- nor sitting on the heels (in piness, will find happiness penance) can purify a mortal hereafter.

may overtake you

silence yourself, you have ap- man, a renunciate, a monk. tiveness is no longer in you. staff, so do old age and death avoids the whip drive the life force of beings 144. Like a thoroughbred horse (from existence to existence). touched by the whip, be 136. When the fool commits strenuous, be filled with spirevil deeds, he does not realize itual yearning. By faith and (their evil nature). The witless moral purity, by effort and man is tormented by his own meditation, by investigation deeds, like one burnt by fire. of the truth, by being rich in 137. He who inflicts violence knowledge and virtue, and by on those who are unarmed, being mindful, destroy this and offends those who are in- unlimited suffering. offensive, will soon come 145. Irrigators regulate the waupon one of these ten states: ters, fletchers straighten ar-138-140. Sharp pain, or disaster, row shafts, carpenters shape bodily injury, serious illness, wood, and the good control or derangement of mind, themselves. trouble from the government, or grave charges, loss of relaborn in hell.

going about naked, nor matted locks, nor who has not overcome doubt.

133. Speak not harshly to any- 142. Even though he be wellone, for those thus spoken to attired, yet if he is poised, might retort. Indeed, angry calm, controlled and estabspeech hurts, and retaliation lished in the holy life, having set aside violence towards all 134. If, like a broken gong, you beings-he, truly, is a holy

proached Nibbna, for vindic- 143, Only rarely is there a man in this world who, restrained 135. Just as a cowherd drives by modesty, avoids reproach, the cattle to pasture with a as a thoroughbred horse

#### 11. Jarvagga: Old Age

tives, or loss of wealth, or 146. When this world is ever houses destroyed by ravaging ablaze, why this laughter, why fire upon dissolution of the this jubilation? Shrouded in body that ignorant man is darkness, will you not see the light?

lust), ungrieving goes the holy ation with unequals; suffering man.

295. Having slain mother, fa- samsra. Therefore, be not an ther, two brhman kings (two aimless wanderer, be not a extreme views), and a tiger as pursuer of suffering. the fifth (the five mental hin- 303. He who is full of faith and drances), ungrieving goes the virtue, and possesses good holy man.

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297 Those disciples of Gotama like arrows shot in the night. ties of the Dhamma.

ever awaken happily who day and night constantly practice the Recollection of the Quali- 306. The liar goes to the state ties of the Sangha.

299. Those disciples of Gotama done (wrong), says, "I did not ever awaken happily who day do it." Men of base actions and night constantly practice both, on departing they share Mindfulness of the Body.

300. Those disciples of Gotama world. light in the practice of non-

301. Those disciples of Gotama born in states of woe because ever awaken happily whose of their evil deeds. minds by day and night de- 308. It would be better to swallight in the practice of medi- low a red-hot iron ball, blaz-

302. Difficult is life as a monk; moral and uncontrolled monk difficult is it to delight to eat the alms of the people. therein Also difficult and sor- 309 Four misfortunes hefall rowful is the household life. the reckless man who con-Suffering comes from associ- sorts with another's wife: ac-

comes from wandering in

repute and wealth-he is re-296. Those disciples of Gotama spected everywhere, in what-

But the wicked are unseen ever awaken happily who day 305. He who sits alone, sleeps and night constantly practice alone, and walks alone, who the Recollection of the Quali- is strenuous and subdues himself alone, will find delight 298. Those disciples of Gotama in the solitude of the forest.

#### 22. Nirayavagga: Hell

of woe also he who having the same destiny in the other

ever awaken happily whose 307. There are many evil charminds by day and night de- acters and uncontrolled men wearing the saffron robe. These wicked men will be

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silence yourself, you have ap- man, a renunciate, a monk. proached Nibbna, for vindic- 143, Only rarely is there a man tiveness is no longer in you. 135. Just as a cowherd drives by modesty, avoids reproach, the cattle to pasture with a as a thoroughbred horse staff, so do old age and death avoids the whip (from existence to existence). 137. He who inflicts violence knowledge and virtue, and by on those who are unarmed, being mindful, destroy this and offends those who are in- unlimited suffering. offensive, will soon come 145. Irrigators regulate the waupon one of these ten states: ters, fletchers straighten ar-138-140. Sharp pain, or disaster, row shafts, carpenters shape bodily injury, serious illness, wood, and the good control or derangement of mind, themselves. trouble from the government, or grave charges, loss of relatives, or loss of wealth, or 146. When this world is ever houses destroyed by ravaging ablaze, why this laughter, why fire upon dissolution of the this jubilation? Shrouded in body that ignorant man is darkness, will you not see the born in hell.

going about naked, nor matted locks, nor 132. One who, while himself filth, nor fasting, nor lying on seeking happiness, does not the ground, nor smearing oppress with violence other oneself with ashes and dust, beings who also desire hap- nor sitting on the heels (in piness, will find happiness penance) can purify a mortal who has not overcome doubt. 133. Speak not harshly to any- 142. Even though he be wellone, for those thus spoken to attired, yet if he is poised, might retort. Indeed, angry calm, controlled and estabspeech hurts, and retaliation lished in the holy life, having set aside violence towards all 134. If, like a broken gong, you beings-he, truly, is a holy in this world who, restrained

drive the life force of beings 144. Like a thoroughbred horse touched by the whip, be 136. When the fool commits strenuous, be filled with spirevil deeds, he does not realize itual yearning. By faith and (their evil nature). The witless moral purity, by effort and man is tormented by his own meditation, by investigation deeds, like one burnt by fire. of the truth, by being rich in

#### 11. Jarvagga: Old Age

light?

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297. Those disciples of Gotama like arrows shot in the night. ever awaken happily who day 305. He who sits alone, sleeps and night constantly practice alone, and walks alone, who the Recollection of the Quali- is strenuous and subdues ties of the Dhamma.

298. Those disciples of Gotama in the solitude of the forest. ever awaken happily who day and night constantly practice the Recollection of the Quali- 306. The liar goes to the state

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133. Speak not harshly to any- 142. Even though he be wellone, for those thus spoken to attired, yet if he is poised, might retort. Indeed, angry calm, controlled and estabspeech hurts, and retaliation lished in the holy life, having may overtake you

134. If, like a broken gong, you beings-he, truly, is a holy silence yourself, you have ap- man, a renunciate, a monk. staff, so do old age and death avoids the whip. and offends those who are in- unlimited suffering. offensive, will soon come 145. Irrigators regulate the waupon one of these ten states: ters, fletchers straighten ar-138-140. Sharp pain, or disaster, row shafts, carpenters shape bodily injury, serious illness, wood, and the good control or derangement of mind, themselves. trouble from the government, or grave charges, loss of rela-

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#### 11. Jarvagga: Old Age

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147 Rehold painted image, a mass of not led the holy life, or have heaped up sores, infirm, full failed to acquire wealth, lanof hankering-of which noth- guish like old cranes in the ing is lasting or stable!

148. Fully worn out is this 156. Those who in youth have body, a nest of disease, and not lead the holy life, or have fragile. This foul mass breaks failed to acquire wealth, lie up, for death is the end of life. sighing over the past, like 149. These dove-colored bones worn out arrows (shot from) a are like gourds that lie scat- bow. tered about in autumn. Having seen them, how can one seek delight?

bones, plastered with flesh oneself. Let the wise man and blood; within are decay keep vigil during any of the and death, pride and jeal- three watches of the night.

151. Even gorgeous royal char- oneself in what is proper; iots wear out, and indeed this then only should one instruct body too wears out. But the others. Thus the wise man Dhamma of the Good does will not be reproached. it known to the good.

grows old like a bull. He grows should be well controlled only in bulk, but, his wisdom oneself. Difficult, indeed, is does not grow.

samsra have I wandered in of oneself; who else could the birth is indeed suffering!

pole shattered. My mind has grinds a hard gem. reached the Unconditioned: I 162 Just as a single creeper have attained the destruction strangles the tree on which it

this body-a 155. Those who in youth have pond without fish.

#### 12. Attavagga: The Self

157. If one holds oneself dear, 150. This city (body) is built of one should diligently watch 158. One should first establish

not age; thus the Good make 159. One should do what one teaches others to do: if one 152. The man of little learning would train others, one

self-control 153. Through many a birth in 160. One truly is the protector

vain, seeking the builder of protector be? With oneself this house (of life). Repeated fully controlled, one gains a mastery that is hard to gain. 154. O house-builder, you are 161. The evil a witless man

seen! You will not build this does by himself, born of himhouse again. For your rafters self and produced by himself, are broken and your ridge- grinds him as a diamond

grows, even so, a man who is

known by the Great Sage.

282. Wisdom springs from ther, nor relatives. meditation; without medita- 289. Realizing this fact, let the tion wisdom wanes. Having wise man, restrained by known these two paths of morality, hasten to clear the progress and decline, let a path leading to Nibbna. man so conduct himself that his wisdom may increase.

283. Cut down the forest (lust), but not the tree; from the for- 290. If by renouncing a lesser est springs fear. Having cut happiness one may realize a down the forest and the un- greater happiness, let the derbrush (desire), be passion- wise man renounce the less, 0 monks!

284. For so long as the under- greater. brush of desire, even the 291 Entangled by the bonds of most subtle, of a man to- hate, he who seeks his own wards a woman is not cut happiness by inflicting pain down, his mind is in bondage, on others, is never delivered like the sucking calf to its from hatred.

the manner of a man plucks and heedless, who leave unwith his hand an autumn lo- done what should be done tus. Cultivate only the path to and do what should not be peace, Nibbna, as made done. known by the Exalted One.

the rains, here in winter and comprehending ones who alsummer"-thus thinks the ways fool. He does not realize the mindfulness of the body, who danger (that death might in- do not resort to what should tervene).

287. As a great flood carries pursue what should be done. away a sleeping village, so 294. Having slain mother death seizes and carries away (craving), father (self-conceit), the man with a clinging mind, two warrior-kings (eternalism doting on his children and and nihilism), and destroyed cattle

death there is no protection its treasurer (attachment and

and win the path made by kinsmen. None there are to save him-no sons, nor fa-

#### 21. Pakinnakavagga: Miscellaneous

lesser, having regard for the

292. The cankers only increase 285. Cut off your affection in for those who are arrogant

293. The cankers cease for 286. "Here shall I live during those mindful and clearly earnestly practice not be done, and steadfastly a country (sense organs and 288. For him who is assailed by sense objects) together with 147 Rehold ing is lasting or stable!

are like gourds that lie scat- bow. tered about in autumn. Having seen them, how can one seek delight?

bones, plastered with flesh oneself. Let the wise man and blood; within are decay keep vigil during any of the and death, pride and jeal- three watches of the night. OHSV

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152. The man of little learning would train others, one grows old like a bull. He grows should be well controlled only in bulk, but, his wisdom oneself. Difficult, indeed, is does not grow.

153. Through many a birth in 160. One truly is the protector samsra have I wandered in of oneself; who else could the vain, seeking the builder of protector be? With oneself this house (of life). Repeated fully controlled, one gains a birth is indeed suffering!

154. O house-builder, you are 161. The evil a witless man house again. For your rafters self and produced by himself, pole shattered. My mind has grinds a hard gem. reached the Unconditioned: I 162 Just as a single creeper

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and win the path made by kinsmen. None there are known by the Great Sage. 282. Wisdom springs from ther, nor relatives. progress and decline, let a path leading to Nibbna. man so conduct himself that his wisdom may increase. 283. Cut down the forest (lust), but not the tree; from the for- 290. If by renouncing a lesser derbrush (desire), be passion-

less, 0 monks! 284. For so long as the under- greater. brush of desire, even the 291 Entangled by the bonds of like the sucking calf to its from hatred.

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summer"-thus thinks the ways tervene).

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#### 21. Pakinnakavagga: Miscellaneous

est springs fear. Having cut happiness one may realize a down the forest and the un- greater happiness, let the wise man renounce the lesser, having regard for the

most subtle, of a man to- hate, he who seeks his own wards a woman is not cut happiness by inflicting pain down, his mind is in bondage, on others, is never delivered

292. The cankers only increase 285. Cut off your affection in for those who are arrogant the manner of a man plucks and heedless, who leave unwith his hand an autumn lo- done what should be done tus. Cultivate only the path to and do what should not be

293. The cankers cease for 286. "Here shall I live during those mindful and clearly the rains, here in winter and comprehending ones who alearnestly practice fool. He does not realize the mindfulness of the body, who danger (that death might in- do not resort to what should not be done, and steadfastly 287. As a great flood carries pursue what should be done. away a sleeping village, so 294. Having slain mother death seizes and carries away (craving), father (self-conceit), the man with a clinging mind, two warrior-kings (eternalism doting on his children and and nihilism), and destroyed a country (sense organs and 288. For him who is assailed by sense objects) together with death there is no protection its treasurer (attachment and

147 Rehold painted image, a mass of not led the holy life, or have heaped up sores, infirm, full failed to acquire wealth, lanof hankering-of which noth- guish like old cranes in the ing is lasting or stable!

are like gourds that lie scat- bow. tered about in autumn. Having seen them, how can one seek delight?

150. This city (body) is built of one should diligently watch bones, plastered with flesh oneself. Let the wise man and blood; within are decay keep vigil during any of the and death, pride and jeal- three watches of the night.

Dhamma of the Good does will not be reproached. not age; thus the Good make 159. One should do what one it known to the good.

152. The man of little learning would train others, one grows old like a bull. He grows should be well controlled only in bulk, but, his wisdom oneself. Difficult, indeed, is does not grow

153. Through many a birth in 160. One truly is the protector samsra have I wandered in of oneself; who else could the vain, seeking the builder of protector be? With oneself this house (of life). Repeated fully controlled, one gains a birth is indeed suffering!

pole shattered. My mind has grinds a hard gem.

this body-a 155. Those who in youth have pond without fish

148. Fully worn out is this 156. Those who in youth have body, a nest of disease, and not lead the holy life, or have fragile. This foul mass breaks failed to acquire wealth, lie up, for death is the end of life. sighing over the past, like 149. These dove-colored bones worn out arrows (shot from) a

#### 12. Attavagga: The Self

157. If one holds oneself dear, 158. One should first establish

151. Even gorgeous royal char- oneself in what is proper; iots wear out, and indeed this then only should one instruct body too wears out. But the others. Thus the wise man

teaches others to do: if one self-control

mastery that is hard to gain.

154. O house-builder, you are 161. The evil a witless man seen! You will not build this does by himself, born of himhouse again. For your rafters self and produced by himself are broken and your ridge- grinds him as a diamond

reached the Unconditioned: I 162 Just as a single creeper have attained the destruction strangles the tree on which it grows, even so, a man who is

known by the Great Sage. 282. Wisdom springs from ther, nor relatives.

meditation; without medita- 289. Realizing this fact, let the tion wisdom wanes. Having wise man, restrained by known these two paths of morality, hasten to clear the progress and decline, let a path leading to Nibbna. man so conduct himself that his wisdom may increase.

283. Cut down the forest (lust). derbrush (desire), be passionless, 0 monks!

284. For so long as the under- greater. like the sucking calf to its from hatred.

peace, Nibbna, as made done. known by the Exalted One.

summer"-thus thinks the ways tervene).

cattle

and win the path made by kinsmen. None there are to save him-no sons, nor fa-

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268. Not by observing silence 275. Walking upon this path does one become a sage, if he you will make an end of sufbe foolish and ignorant. But fering, Having discovered how that man is wise who, as if to pull out the thorn of lust, I holding a balance-scale ac- make known the path. cepts only the good.

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270. He is not noble who in- 277. "All conditioned things are jures living beings. He is impermanent"-when one called noble because he is sees this with wisdom, one harmless towards all living turns away from suffering. beings.

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#### 20. Maggavagga: The Path

sionlessness is the best: of find the path to wisdom. men the Seeing One (the Bud- 281. Let a man be watchful of dha) is the best.

Mara.

276. You yourselves must 269. The sage (thus) rejecting strive; the Buddhas only point the evil, is truly a sage. Since the way. Those meditative both ones who tread the path are (present and future) worlds, released from the bonds of Mara

This is the path to purifica-

by the worldling" should you, 279. "All things are not-self"-O monks, rest content, until when one sees this with wisthe utter destruction of dom, one turns away from cankers (Arahantship) is suffering. This is the path to purification.

280. The idler who does not exert himself when he should, 273. Of all the paths the Eight- who though young and strong fold Path is the best; of all the is full of sloth, with a mind truths the Four Noble Truths full of vain thoughts-such are the best; of all things pas- an indolent man does not

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himself as only an enemy world as a bubble and a mimight wish.

163. Easy to do are things that sees not. and beneficial.

164. Whoever, on account of no attachment to it. perverted views, scorns the 172. He who having been heed-Teaching of the Perfected less is heedless no more, illu-Ones, the Noble and Right- minates this world like the eous Ones-that fool, like the moon freed from clouds. bamboo, produces fruits only 173. He, who by good deeds for self destruction.

oneself is one defiled. By one- moon freed from clouds. self is evil left undone; by 174. Blind is the world; here

166. Let one not neglect one's 175. Swans fly on the path of own welfare for the sake of the sun; men pass through another, however great. the air by psychic powers; the Clearly understanding one's wise are led away from the own welfare, let one be intent world after vanquishing Mara upon the good.

13. Lokavagga: The World not false views; linger not cannot do. long in worldly existence.

168. Arise! Do not be heedless! heavenly realms; nor, indeed, Lead a righteous life. The do fools praise generosity. But righteous live happily both in the wise man rejoices in givthis world and the next.

169. Lead a righteous life; lead become happy hereafter. not a base life. The righteous 178. Better live happily both in this world sovereignty over the earth,

exceedingly depraved harms 170. One who looks upon the rage, him the King of Death

are bad and harmful to one- 171. Come! Behold this world, self. But exceedingly difficult which is like a decorated to do are things that are good royal chariot. Here fools flounder, but the wise have

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oneself is one made pure. Pu- only a few possess insight. rity and impurity depend on Only a few, like birds escaping oneself; no one can purify an- from the net, go to realms of

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176 For a liar who has violated the one law (of truthfulness) 167. Follow not the vulgar way; who holds in scorn the herelive not in heedlessness; hold after, there is no evil that he

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than sole live happily both in this world sovereignty over the earth, better than going to heaven, better even than lordship 185. Not despising, not harmover all the worlds is the ing restraint according to the supramundane Fruition of code of monastic discipline, Stream Entrance.

14. Buddhavagga: The Buddha 179. By what track can you the Buddhas. trace that trackless Buddha of 186-187. There is no satisfying filements can ever pursue?

180. By what track can you Having understood this, the trace that trackless Buddha of wise man finds no delight limitless range, in whom ex- even in heavenly pleasures ists no longer, the entangling The disciple of the Supreme and embroiling craving that Buddha delights in the deperpetuates becoming?

who delight in the calm of re- places-to hills, nunciation-such mindful groves, trees and shrines. ones, Supreme Buddhas, even 189. Such, indeed, is no safe the gods hold dear.

tals. Hard is it to gain the op- from all suffering. portunity of hearing the Sub- 190-191. He who has gone for Buddhas

vate good, and to cleanse -suffering, the cause of sufone's mind-this is the teach- fering, the cessation of sufing of the Buddhas.

184. Enduring patience is the fold Path leading to the ceshighest austerity. "Nibbna is sation of suffering.

moderation in food, dwelling in solitude, devotion to meditation-this is the teaching of

limitless range, whose victory sensual desires, even with nothing can undo, whom the rain of gold coins. For none of the vanquished de- sensual pleasures give little satisfaction and much pain. struction of craving.

181. Those wise ones who are 188. Driven only by fear, do devoted to meditation and men go for refuge to many

refuge; such is not the refuge 182 Hard is it to be born a supreme. Not by resorting to man; hard is the life of mor- such a refuge is one released

lime Truth, and hard to en- refuge to the Buddha, the counter is the arising of the Teaching and his Order, penetrates with transcendental 183. To avoid all evil, to culti- wisdom the Four Noble Truths fering, and the Noble Eight-

supreme," say the Buddhas. 192. This indeed is the safe He is not a true monk who refuge, this the refuge harms another, nor a true re- supreme. Having gone to nunciate who oppresses oth- such a refuge, one is released from all suffering.

hides one's own, even as a less of it, is truly versed in the crafty fowler hides behind Dhamma sham branches.

253. He who seeks another's cause his head is gray. He is faults, who is ever censorious but ripe in age, and he is -his cankers grow. He is far called one grown old in vain. from destruction of the 261. One in whom there is cankers.

254. There is no track in the siveness, restraint and selfsky, and no recluse outside mastery, who is free from de-(the Buddha's dispensation), filements and is wise—he is Mankind delights in worldli- truly called an Elder free from worldliness.

sky, and no recluse outside he is jealous, selfish and de-(the Buddha's dispensation), ceitful. There are no conditioned 263. But he in whom these are things that are eternal, and wholly destroyed, uprooted

19. Dhammatthavagga: The Just truly accomplished. 256. Not by passing arbitrary 264. Not by shaven head does judgments does a man be- a man who is undisciplined come just; a wise man is he and untruthful become a who investigates both right monk. How can he who is full and wrong.

257. He who does not judge monk? cious man is a guardian of has overcome all evil. law and is called just.

258. One is not wise because cause he lives on others' one speaks much. He who is alms. Not by adopting outpeaceable, friendly and fear- ward form does one become a less is called wise.

259 A man is not versed in 267 Whoever here (in the Dis-Dhamma because he speaks pensation) lives a holy life much. He who, after hearing a transcending both merit and

winnows another's faults, but truth directly and is not heed-

260. A monk is not an Elder betruthfulness, virtue, inoffen-

ness, but the Buddhas are 262. Not by mere eloquence nor by beauty of form does a 255. There is not track in the man become accomplished, if

no instability in the Buddhas. and extinct, and who has cast out hatred-that wise man is

of desire and greed be a

others arbitrarily, but passes 265. He who wholly subdues judgment impartially accord- evil both small and great is ing to the truth, that saga- called a monk, because he

266. He is not a monk just hetrue monk.

little Dhamma, realizes its demerit, and walks with un-

better even than lordship 185. Not despising, not harmover all the worlds is the ing restraint according to the supramundane Fruition of code of monastic discipline, Stream Entrance.

14. Buddhavagga: The Buddha 179. By what track can you the Buddhas. trace that trackless Buddha of 186-187. There is no satisfying

perpetuates becoming? 181. Those wise ones who are 188. Driven only by fear, do devoted to meditation and men go for refuge to many who delight in the calm of re- places-to hills, nunciation-such mindful groves, trees and shrines. ones, Supreme Buddhas, even 189. Such, indeed, is no safe the gods hold dear.

tals. Hard is it to gain the op- from all suffering. portunity of hearing the Sub- 190-191. He who has gone for Buddhas.

183. To avoid all evil, to culti- wisdom the Four Noble Truths vate good, and to cleanse -suffering, the cause of sufone's mind-this is the teach- fering, the cessation of sufing of the Buddhas.

highest austerity. "Nibbna is sation of suffering. supreme," say the Buddhas. 192. This indeed is the safe He is not a true monk who refuge, this the refuge harms another, nor a true re- supreme. Having gone to nunciate who oppresses oth- such a refuge, one is released

moderation in food, dwelling in solitude, devotion to meditation-this is the teaching of

limitless range, whose victory sensual desires, even with nothing can undo, whom the rain of gold coins. For none of the vanquished de- sensual pleasures give little filements can ever pursue? satisfaction and much pain. 180. By what track can you Having understood this, the trace that trackless Buddha of wise man finds no delight limitless range, in whom ex- even in heavenly pleasures. ists no longer, the entangling The disciple of the Supreme and embroiling craving that Buddha delights in the destruction of craving.

woods

refuge; such is not the refuge 182 Hard is it to be born a supreme. Not by resorting to man; hard is the life of mor- such a refuge is one released

lime Truth, and hard to en- refuge to the Buddha, the counter is the arising of the Teaching and his Order, penetrates with transcendental fering, and the Noble Eight-184. Enduring patience is the fold Path leading to the ces-

from all suffering.

winnows another's faults, but truth directly and is not heedcrafty fowler hides behind Dhamma. sham branches.

cankers.

Mankind delights in worldli- truly called an Elder free from worldliness.

(the Buddha's dispensation), ceitful. There are no conditioned 263. But he in whom these are no instability in the Buddhas.

19. Dhammatthavagga: The Just 256. Not by passing arbitrary 264. Not by shaven head does and wrong.

257. He who does not judge monk? others arbitrarily, but passes 265. He who wholly subdues cious man is a guardian of has overcome all evil. law and is called just.

less is called wise.

259 A man is not versed in 267 Whoever here (in the Dis-Dhamma because he speaks pensation) lives a holy life much. He who, after hearing a transcending both merit and little Dhamma, realizes its demerit, and walks with un-

hides one's own, even as a less of it, is truly versed in the

260. A monk is not an Elder be-253. He who seeks another's cause his head is gray. He is faults, who is ever censorious but ripe in age, and he is —his cankers grow. He is far called one grown old in vain. from destruction of the 261. One in whom there is truthfulness, virtue, inoffen-254. There is no track in the siveness, restraint and selfsky, and no recluse outside mastery, who is free from de-(the Buddha's dispensation). filements and is wise-he is

ness, but the Buddhas are 262. Not by mere eloquence nor by beauty of form does a 255. There is not track in the man become accomplished, if sky, and no recluse outside he is jealous, selfish and de-

things that are eternal, and wholly destroyed, uprooted and extinct, and who has cast out hatred-that wise man is truly accomplished.

judgments does a man be- a man who is undisciplined come just; a wise man is he and untruthful become a who investigates both right monk. How can he who is full of desire and greed be a

judgment impartially accord- evil both small and great is ing to the truth, that saga- called a monk, because he

266. He is not a monk just he-258. One is not wise because cause he lives on others' one speaks much. He who is alms. Not by adopting outpeaceable, friendly and fear- ward form does one become a true monk.

better even than lordship 185. Not despising, not harmover all the worlds is the ing restraint according to the supramundane Fruition of code of monastic discipline, Stream Entrance.

14. Buddhavagga: The Buddha

179. By what track can you the Buddhas. trace that trackless Buddha of 186-187. There is no satisfying limitless range, whose victory sensual desires, even with nothing can undo, whom the rain of gold coins. For none of the vanquished de- sensual pleasures give little filements can ever pursue? 180. By what track can you Having understood this, the trace that trackless Buddha of wise man finds no delight limitless range, in whom ex- even in heavenly pleasures

who delight in the calm of re- places-to hills nunciation-such ones, Supreme Buddhas, even 189. Such, indeed, is no safe

perpetuates becoming?

the gods hold dear. tals. Hard is it to gain the op- from all suffering. portunity of hearing the Sub- 190-191. He who has gone for lime Truth, and hard to en- refuge to the Buddha, the counter is the arising of the Teaching and his Order, pene-Buddhas.

183. To avoid all evil, to culti- wisdom the Four Noble Truths vate good, and to cleanse -suffering, the cause of sufone's mind-this is the teach- fering, the cessation of sufing of the Buddhas.

highest austerity. "Nibbna is sation of suffering.

moderation in food, dwelling in solitude, devotion to meditation-this is the teaching of

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181. Those wise ones who are 188. Driven only by fear, do devoted to meditation and men go for refuge to many mindful groves, trees and shrines.

refuge; such is not the refuge 182. Hard is it to be born a supreme. Not by resorting to man; hard is the life of mor- such a refuge is one released

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winnows another's faults, but truth directly and is not heedcrafty fowler hides behind Dhamma. sham branches.

-his cankers grow. He is far called one grown old in vain.

cankers. Mankind delights in worldli- truly called an Elder free from worldliness.

(the Buddha's dispensation), ceitful.

19. Dhammatthavagga: The Just truly accomplished. 256. Not by passing arbitrary 264. Not by shaven head does judgments does a man be- a man who is undisciplined come just; a wise man is he and untruthful become a who investigates both right monk. How can he who is full and wrong.

257. He who does not judge monk? cious man is a guardian of has overcome all evil. law and is called just.

less is called wise 259. A man is not versed in 267. Whoever here (in the Dis-Dhamma because he speaks pensation) lives a holy life. much. He who, after hearing a transcending both merit and

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ness, but the Buddhas are 262. Not by mere eloquence nor by beauty of form does a 255. There is not track in the man become accomplished, if sky, and no recluse outside he is jealous, selfish and de-

There are no conditioned 263. But he in whom these are things that are eternal, and wholly destroyed, uprooted no instability in the Buddhas. and extinct, and who has cast out hatred-that wise man is

of desire and greed be a

others arbitrarily, but passes 265. He who wholly subdues judgment impartially accord- evil both small and great is ing to the truth, that saga- called a monk, because he

266. He is not a monk just he-258. One is not wise because cause he lives on others' one speaks much. He who is alms. Not by adopting outpeaceable, friendly and fear- ward form does one become a true monk.

little Dhamma, realizes its demerit, and walks with un-

over all the worlds is the ing restraint according to the supramundane Fruition of code of monastic discipline, Stream Entrance.

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He is not a true monk who refuge, this the refuge harms another, nor a true re- supreme. Having gone to nunciate who oppresses oth- such a refuge, one is released from all suffering.

winnows another's faults, but truth directly and is not heedcrafty fowler hides behind Dhamma. sham branches.

253. He who seeks another's cause his head is gray. He is faults, who is ever censorious but ripe in age, and he is -his cankers grow. He is far called one grown old in vain. from destruction of the 261. One in whom there is cankers.

Mankind delights in worldli- truly called an Elder ness, but the Buddhas are 262. Not by mere eloquence free from worldliness.

255. There is not track in the man become accomplished, if sky, and no recluse outside he is jealous, selfish and de-(the Buddha's dispensation), ceitful. no instability in the Buddhas.

19. Dhammatthavagga: The Just 256. Not by passing arbitrary 264. Not by shaven head does judgments does a man be- a man who is undisciplined come just; a wise man is he and untruthful become a who investigates both right monk. How can he who is full and wrong.

257. He who does not judge monk? cious man is a guardian of has overcome all evil.

law and is called just. less is called wise

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259. A man is not versed in 267. Whoever here (in the Dis-Dhamma because he speaks pensation) lives a holy life much. He who, after hearing a transcending both merit and self! Strive hard and become and become taintless, O wise! Rid of impurities and monks! cleansed of stain, you shall 244. Easy is life for the shameenter the celestial abode of less one who is impudent as the Noble Ones

237. Your life has come to an ward, arrogant and corrupt. way, yet you have made no and discerning. provision for the journey!

self! Strive hard and become given, goes to another man's wise! Rid of impurities and wife, and is addicted to intoxcleansed of stain, you shall icating drinks-such a man not come again to birth and digs up his own root even in decay

moves his dross from silver. tracted misery. 240. Just as rust arising from 249. People give according to

to states of woe. 241. Non-repetition is the bane tative absorption, either by of scriptures; neglect is the day or by night bane of a home; slovenliness 250. But he in who this (disis the bane of personal ap- content) is fully destroyed, is the bane of a guard.

242. Unchastity is the taint in a and by night. woman; stinginess is the 251. There is no fire like lust; taint in a giver. Taints, indeed, there is no grip like hatred; are all evil things, both in this there is no net like delusion; world and the next.

a crow, is backbiting and for-

end now: You are setting forth 245. Difficult is life for the into the presence of Yama, modest one who always the king of death. No resting seeks purity, is detached and place is there for you on the unassuming, clean in life,

246-247 One who destroys life. 238. Make an island unto your- utters lies, takes what is not this world.

239. One by one, little by little, 248. Know this, O good man: moment by moment, a wise evil things are difficult to man should remove his own control. Let not greed and impurities, as a smith re- wickedness drag you to pro-

iron eats away the base from their faith or regard. If one bewhich it arises, even so, their comes discontented with the own deeds lead transgressors food and drink given by others, one does not attain medi-

pearance, and heedlessness uprooted and extinct, he attains absorption, both by day

there is no river like craving. 243 A worse taint than these is 252 Easily seen is the fault of

ignorance, the worst of all others, but one's own fault is taints. Destroy this one taint difficult to see. Like chaff one oughbred man (the Buddha): Radiant Gods. pily.

194. Blessed is the birth of the feat. Buddhas; blessed is the 202. There is no fire like lust enunciation of the sacred and no crime like hatred. Teaching; blessed is the har- There is no ill like the aggremony in the Order, and gates (of existence) and no blessed is the spiritual pur- bliss higher than the peace suit of the united truth- (of Nibbna). seeker.

have transcended all obsta- Nibbna, the highest bliss. cles and passed beyond the 204. Health is the most preby any measure.

#### 15. Sukhavagga: Happiness

free from hatred.

198. Happy indeed we live, 206. Good is it to see the Noble friendly amidst the afflicted Ones; to live with them is ever (by craving). Amidst afflicted blissful. One will always be men we dwell free from afflic- happy by not encountering tion

199. Happy indeed we live, free 207. Indeed, he who moves in from avarice amidst the the company of fools grieves avaricious. Amidst the avari- for longing. Association with cious men we dwell free from fools is ever painful, like partavarice

200. Happy indeed we live, we association with the wise is who possess nothing. Feeders

193. Hard to find is the thor- on joy we shall be, like the

he is not born everywhere. 201. Victory begets enmity; the Where such a wise man is defeated dwell in pain. Hapborn, that clan thrives hap- pily the peaceful live, discarding both victory and de-

203. Hunger is the worst dis-195-196. He who reveres those ease, conditioned things the worthy of reverence, the Bud- worst suffering. Knowing this dhas and their disciples, who as it really is, the wise realize

reach of sorrow and lamenta- cious gain and contentment tion-he who reveres such the greatest wealth. A trustpeaceful and fearless ones, worthy person is the best his merit none can compute kinsman, Nibbna the highest bliss.

205. Having savored the taste of solitude and peace (of 197. Happy indeed we live, Nibbna), pain-free and stainfriendly amidst the hostile. less he becomes, drinking Amidst hostile men we dwell deep the taste of the bliss of the Truth.

fools.

nershin with an enemy But

self! Strive hard and become and become taintless, O wise! Rid of impurities and monks! cleansed of stain, you shall 244. Easy is life for the shameenter the celestial abode of less one who is impudent as the Noble Ones.

237. Your life has come to an ward, arrogant and corrupt. end now: You are setting forth 245 Difficult is life for the into the presence of Yama, modest one who always the king of death. No resting seeks purity, is detached and way, yet you have made no and discerning. provision for the journey!

238. Make an island unto your- utters lies, takes what is not self! Strive hard and become given, goes to another man's wise! Rid of impurities and wife, and is addicted to intoxcleansed of stain, you shall icating drinks-such a man not come again to birth and digs up his own root even in decay.

moves his dross from silver. tracted misery. 240. Just as rust arising from 249. People give according to

241. Non-repetition is the bane tative absorption, either by of scriptures; neglect is the day or by night bane of a home; slovenliness 250. But he in who this (disis the bane of personal ap- content) is fully destroyed, pearance, and heedlessness uprooted and extinct, he atis the bane of a guard.

to states of woe.

242. Unchastity is the taint in a and by night. woman; stinginess is the 251. There is no fire like lust; world and the next.

taints. Destroy this one taint difficult to see. Like chaff one

a crow, is backbiting and for-

place is there for you on the unassuming, clean in life,

246-247 One who destroys life. this world.

239. One by one, little by little, 248. Know this, O good man: moment by moment, a wise evil things are difficult to man should remove his own control. Let not greed and impurities, as a smith re- wickedness drag you to pro-

iron eats away the base from their faith or regard. If one bewhich it arises, even so, their comes discontented with the own deeds lead transgressors food and drink given by others, one does not attain medi-

tains absorption, both by day

taint in a giver. Taints, indeed, there is no grip like hatred; are all evil things, both in this there is no net like delusion; there is no river like craving. 243 A worse taint than these is 252 Easily seen is the fault of ignorance, the worst of all others, but one's own fault is 193. Hard to find is the thor- on joy we shall be, like the oughbred man (the Buddha): Radiant Gods.

194. Blessed is the birth of the feat. Buddhas; blessed is the 202. There is no fire like lust suit of the united truth- (of Nibbna). seeker.

have transcended all obsta- Nibbna, the highest bliss. cles and passed beyond the 204. Health is the most preby any measure.

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198. Happy indeed we live, 206. Good is it to see the Noble

199. Happy indeed we live, free 207. Indeed, he who moves in from avarice amidst the the company of fools grieves avaricious. Amidst the avari- for longing. Association with cious men we dwell free from fools is ever painful, like partavarice

who possess nothing. Feeders

he is not born everywhere. 201. Victory begets enmity; the Where such a wise man is defeated dwell in pain. Hapborn, that clan thrives hap- pily the peaceful live, discarding both victory and de-

enunciation of the sacred and no crime like hatred. Teaching; blessed is the har- There is no ill like the aggremony in the Order, and gates (of existence) and no blessed is the spiritual pur- bliss higher than the peace

203. Hunger is the worst dis-195-196. He who reveres those ease, conditioned things the worthy of reverence, the Bud- worst suffering. Knowing this dhas and their disciples, who as it really is, the wise realize

reach of sorrow and lamenta- cious gain and contentment tion-he who reveres such the greatest wealth. A trustpeaceful and fearless ones, worthy person is the best his merit none can compute kinsman, Nibbna the highest bliss.

205. Having savored the taste of solitude and peace (of 197. Happy indeed we live, Nibbna), pain-free and stainfriendly amidst the hostile. less he becomes, drinking Amidst hostile men we dwell deep the taste of the bliss of the Truth.

friendly amidst the afflicted Ones; to live with them is ever (by craving). Amidst afflicted blissful. One will always be men we dwell free from afflic- happy by not encountering fools

nershin with an enemy But 200. Happy indeed we live, we association with the wise is

self! Strive hard and become and become taintless, O wise! Rid of impurities and monks! cleansed of stain, you shall 244. Easy is life for the shameenter the celestial abode of less one who is impudent as the Noble Ones.

237. Your life has come to an ward, arrogant and corrupt. end now: You are setting forth 245. Difficult is life for the into the presence of Yama, modest one who always the king of death. No resting seeks purity, is detached and place is there for you on the unassuming, clean in life, way, yet you have made no and discerning. provision for the journey!

self! Strive hard and become given, goes to another man's cleansed of stain, you shall icating drinks-such a man not come again to birth and digs up his own root even in decay

moves his dross from silver. tracted misery.

240. Just as rust arising from 249. People give according to iron eats away the base from their faith or regard. If one bewhich it arises, even so, their comes discontented with the own deeds lead transgressors food and drink given by othto states of woe.

of scriptures; neglect is the day or by night. bane of a home; slovenliness 250. But he in who this (disis the bane of personal ap- content) is fully destroyed, pearance, and heedlessness uprooted and extinct, he atis the bane of a guard.

242. Unchastity is the taint in a and by night. woman; stinginess is the 251. There is no fire like lust; taint in a giver. Taints, indeed, there is no grip like hatred; are all evil things, both in this there is no net like delusion; world and the next.

taints. Destroy this one taint difficult to see. Like chaff one

a crow, is backbiting and for-

246-247 One who destroys life. 238 Make an island unto your- utters lies takes what is not wise! Rid of impurities and wife, and is addicted to intoxthis world.

239. One by one, little by little, 248. Know this, O good man: moment by moment, a wise evil things are difficult to man should remove his own control. Let not greed and impurities, as a smith re- wickedness drag you to pro-

ers, one does not attain medi-241. Non-repetition is the bane tative absorption, either by

tains absorption, both by day

there is no river like craving. 243 A worse taint than these is 252 Easily seen is the fault of ignorance, the worst of all others, but one's own fault is

193. Hard to find is the thor- on joy we shall be, like the oughbred man (the Buddha): Radiant Gods. he is not born everywhere. 201. Victory begets enmity; the pily.

194. Blessed is the birth of the feat. Buddhas; blessed is the 202. There is no fire like lust suit of the united truth- (of Nibbna). seeker.

have transcended all obsta- Nibbna, the highest bliss. by any measure.

#### 15. Sukhavagga: Happiness

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198. Happy indeed we live, 206. Good is it to see the Noble friendly amidst the afflicted Ones; to live with them is ever (by craving). Amidst afflicted blissful. One will always be men we dwell free from afflic- happy by not encountering tion

199. Happy indeed we live, free 207. Indeed, he who moves in from avarice amidst the the company of fools grieves avaricious. Amidst the avari- for longing. Association with cious men we dwell free from fools is ever painful, like partavarice

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cles and passed beyond the 204. Health is the most prereach of sorrow and lamenta- cious gain and contentment tion-he who reveres such the greatest wealth. A trustpeaceful and fearless ones, worthy person is the best his merit none can compute kinsman, Nibbna the highest bliss.

205. Having savored the taste of solitude and peace (of the Truth.

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nership with an enemy But 200. Happy indeed we live, we association with the wise is self! Strive hard and become and become taintless, O wise! Rid of impurities and monks! cleansed of stain, you shall 244. Easy is life for the shameenter the celestial abode of less one who is impudent as the Noble Ones.

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246-247 One who destroys life. this world.

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194. Blessed is the birth of the feat. suit of the united truth- (of Nibbna).

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200. Happy indeed we live, we association with the wise is who possess nothing. Feeders

carding both victory and de-

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203. Hunger is the worst dis-

reach of sorrow and lamenta- cious gain and contentment tion-he who reveres such the greatest wealth. A trustpeaceful and fearless ones, worthy person is the best his merit none can compute kinsman, Nibbna the highest bliss.

205. Having savored the taste of solitude and peace (of 197. Happy indeed we live, Nibbna), pain-free and stainfriendly amidst the hostile. less he becomes, drinking Amidst hostile men we dwell deep the taste of the bliss of

the Truth. 206. Good is it to see the Noble fools.

199. Happy indeed we live, free 207. Indeed, he who moves in from avarice amidst the the company of fools grieves avaricious. Amidst the avari- for longing. Association with cious men we dwell free from fools is ever painful, like partnershin with an enemy But

happy, like meeting one's there is no grief, whence then own kinsmen.

208. Therefore, follow the Noble 215. From lust springs grief, One, who is steadfast, wise, from lust springs fear. For learned, dutiful and devout. one who is wholly free from One should follow only such a lust there is no grief; whence man, who is truly good and then fear? follows the path of the stars.

#### 16. Piyavagga: Affection

209. Giving himself to things to whence then fear? 210. Seek no intimacy with the doing. beloved and also not with the 218. One who is intent upon unloved, for not to see the the Ineffable (Nibbna), dwells beloved and to see the with mind inspired (by supraunloved, both are painful.

211. Therefore hold nothing more bound by sense pleadear, for separation from the sures-such a man is called dear is painful. There are no "One Bound Upstream." bonds for those who have 219. When, after a long abnothing beloved or unloved. 212 From endearment springs from afar, his relatives. springs fear. For one who is come him home on arrival.

wholly free from endearment 220. As kinsmen welcome a fear? fear. For one who is wholly the next.

grief, whence then fear? 214. From attachment springs 221. One should give up anger, grief. from springs fear. For one who is come all fetters. Suffering

free from affection there is no

fear?

discerning, even as the moon 216. From craving springs grief, from craving springs fear. For one who is wholly free from craving there is no grief;

be shunned and not exerting 217. People hold dear him who where exertion is needed, a embodies virtue and insight, seeker after pleasures, having who is principled, has realgiven up his true welfare, en- ized the truth, and who himvies those intent upon theirs. self does what he ought to be

mundane wisdom), and is no

sence, a man safely returns from endearment friends and well-wishers wel-

there is no grief, whence then dear one on arrival, even so his own good deeds will wel-213. From affection springs come the doer of good who grief, from affection springs has gone from this world to

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attachment renounce pride, and overwholly free from attachment never befalls him who clings detached.

a rolling chariot, him I call a virtue hold the reins.

wicked by goodness; over- he praised. come the miser by generosity; 231. Let a man guard himself overcome the liar by truth. 224. Speak the truth; yield not action; let him be controlled to anger; when asked, give in deed. Abandoning bodily

even if you only have a little. misconduct, let him practice By these three means can good conduct in deed one reach the presence of the 232. Let a man guard himself gods. 225. Those sages who are inof- let him be controlled in

fensive and ever restrained in speech. Abandoning verbal body, go to the Deathless misconduct, let him practice State, where, having gone, good conduct in speech. they grieve no more.

ever intent upon Nibbna- duct, let him practice good their defilements fade away. 227 O Atula! Indeed, this is an 234 The wise are controlled in ancient practice, not one only bodily action, controlled in of today: they blame those speech and controlled in who remain silent, they thought. They are truly wellblame those who speak controlled. much, they blame those who speak in moderation. There is none in the world who is not 235. Like a withered leaf are

228. There never was, there await you. You stand on the never will be, nor is there eve of your departure, yet you now, a person who is wholly have made no provision for

blamed or wholly praised. 229. But the man whom the 236. Make an island for your-

not to mind and body and is wise praise, after observing him day after day, is one of 222. He who checks rising flawless character, wise, and anger as a charioteer checks endowed with knowledge and

true charioteer. Others only 230. Who can blame such a one, as worthy as a coin of re-223. Overcome the angry by fined gold? Even the gods non-anger; overcome the praise him; by Brahma, too, is

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226. Those who are ever vigi- against irritability in thought; lant, who discipline them- let him be controlled in mind. selves day and night, and are Abandoning mental misconconduct in thought.

#### 18. Malavagga: Impurity

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212. From endearment springs from afar, his relatives, from endearment friends and well-wishers welwholly free from endearment 220. As kinsmen welcome a there is no grief, whence then dear one on arrival, even so

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