

"The Dhammapada, A Free Translation"

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## FORWARD

The stories surrounding Siddhatta Gotama's, "Awakening," are as multifarious as those embracing any great or profound spiritual awakening. In the aftermath of such revelations, we are typically confronted with a variety of interpretations that lead up to the awakening, the actual awakening in and of itself, and post enlightenment considerations.

The Dhamma, as the written teaching of the Buddha, has remained viable and available to us through its many translations for nearly 2,500 years. More specifically, the Dhammapada's message, as an introduction to the Buddha's teachings, is still crossing-over into the 21st. century. Through its many translations we can find those that are as, "straight as a metaphor," and others as, "loose as a paraphrase." (Dryden speaking of the translation of the Aeneid).

In Barnett Fischer's translation of the Dhammapada he has endeavored to be as objective as possible to the original words written in the Pali language and render their clearest possible meanings. His initial inspiration came from wanting to personally find out, for himself, what the Pali words were attempting to convey; thus, he would be closer to what the Buddha meant when he originally uttered his words.

This sole task has been his personal soliloquy for the last year, and like an indentured monk, Barnett Fischer poured over each word with diligence and dedication. Tirelessly, he translated each word while exploring each syllabic and consonant stress within a repeating metre and resonating rhythm. Absorbed in his translation, as his own personal jhana, the alchemy of its constituent parts begin to yield its sonorous consonance, not as a mandate of some rubric of authority, but in the scent of its lotus.

Savored from its original historical awakening, the Buddha's message, as outlined in the Dhammapada, suggests our human suffering might better be resolved at its origins, in meaningful reflection, than by managing its effects and legislating behavior. It invites us to a perspective whose depths seek out the cause of suffering, and therefore, release from the endless cycles of rebirth. This message points us in the direction that segues our awareness, away from, the overt manipulation of phenomena, to that of uncovering our attachments at their very source through skillful release.

And it is precisely at this point, in our temptation to exist, that we find the genesis of our attenuated desires stirring and providing the fuel for our becoming. Accustom to the accolades of our historicity, our tendency has been to view ourselves in preferred agendas, as we exhaust ourselves into existence. Over and over again we repeat history in endless Sisyphean encores, by calling its appearances by different names as we pretend each moment as its first cause while reciting the word, "closure." Blind to causation we increase our forward momentum at any cost, while history leaves a path of destruction behind us in perpetual wars, promising perpetual peace.

By projecting and identifying ourselves in this self-created world, we have found ourselves inured in a "rational" view of space, an objectified world of space and time, wherein, we fasten on words and objects in order to change the world in a never ending sense of a demanding and dominating omniscience.

But the Dhammapada shows us a different path. Its 423 verses were selected from the entire Pali Canon as a way of releasing ourselves from this wheel of suffering and provide us with the essential tools for our own, "Wings to Awakening." (Bhikku Thanissaro) As an introduction to Buddhism, the Dhammapada, encapsulates the essence of what the Buddha was teaching.

What started off to be Barnett Fischer's personal quest, has now become a gift that invites others to share in this liberation from suffering. My close personal encounters with Barnett Fischer, at Rock Mountain for the past year, has afforded me the privilege of following this translation nearly every step of the way. As a Zen renegade from the 1960's, who had set aside any formal path or

doctrine, and having steeped myself in Krishnamurti with a healthy dose of E.M. Cioran's cynicism, I was naturally cautious of any exclusivity of path[s]; just as the warning in the Middle Discourses states, "one who is preoccupied with using the Dhamma to stir-up controversy and win debates carries the Dhamma around on his head instead of using it to cross the flood."

Yet, much to my surprise, I have found new inspiration in these time honored words as my practice deepened. I owe this to many things, but primarily to the close relationship and inspiration that Barnett Fischer has stimulated. As such, our reversed Janus faces are slowly coming near. I eagerly await his next book in this series, which is being prepared as I write this forward.

San Diego, California

James M. Danielson

February 2003

## INTRODUCTION

The dynamic and turbulent world of Northern India in the 6th Century, B.C.E, with the new discoveries in astronomy, mathematics, philosophy and religious thought, formed the backdrop for the world into which Siddhattha Gotama, a Sakyan prince, in what is now modern day Nepal, was born.

Prince Siddhattha was raised into a life of utter refinement, education and prestige, completely sheltered and protected by his father. At the age of 29, the Prince had his first encounter with Illness, Old Age and Death. The Prince was deeply troubled and realized that the life he was living could not answer the questions that arose from these dilemmas. Leaving his father's palace to search for the answers of life, death and experience, the Prince renounced his inheritance and became a homeless wandering ascetic, where he trained with various meditators and ethics teachers for the next 6 years. Many of the techniques he mastered were severe and although these various practices resulted in very refined mental and mystical states, enabling his mind to control the physical austerities he undertook, he found these practices to be, in their essence, transitory, unstable, short lived and full of suffering. Even the refined and otherwise pleasurable trance states brought suffering, either preceding the mental state in the form of preparatory physical agonies, or subtlety in the wake of the mental state in the form of desire and longing to return there once the mental energy applied to its attainment subsided.

Thoroughly dissatisfied with these extremes of ascetism as well as the extreme of his own refined upbringing, and knowing that neither could satisfy the questions that he had set out to answer, the former prince set out on his own. One full moon night, while sitting under the Bodhi Tree, through his own efforts and without the vicarious interdiction or aid of a deity, he discerned the Four Noble Truths: Suffering, its cause, its cure, and the path leading to its cure. With this Awakening, the former Prince, now the Buddha, the Rightly Self Awakened One, saw into the very nature of reality: All phenomenal existence is transitory, suffering is inherent to all compounded things and there is no self to be found anywhere or in anything. This Awakening, this Emancipation from Suffering, enabled the Buddha to completely douse the fires of anger, passion, delusion and ignorance, never again to experience the endless rounds of transmigration, never again to suffer. The task was done, and his understanding was complete.

For the next 45 years, out of compassion for the suffering of all living beings, the Buddha taught the Dhamma, the Way to the Cessation of Suffering. Traveling extensively over India, he taught the Dhamma to all who would listen, including, Vedic Priests, wandering ascetics, wealthy nobles, beggars and criminals. Everyone was treated equally with deference and respect. The Buddha's Message was clear: All beings could reach beyond suffering through their own efforts. These Teachings, listened to and practiced by the masses, were systematically memorized and preserved by the Buddha's followers, the Noble Sangha of ordained monks and nuns.

The language that the Buddha spoke is much debated. That it was a Prakrit dialect, contemporary to Vedic Sanskrit, is uncontested. As a young man, the prince was most likely educated in several regional dialects, necessary for the future management of the diverse people who lived within the Sakyan Territories, and for trade with neighboring kingdoms. The Buddha explicitly instructed His Followers, much to the chagrin of the Brahmanic Priests, to memorize and repeat His Teachings in their own native dialects. The Brahmins maintained that the Sanskrit language itself was holy and existed in nature prior to mankind's evolving to making use of it. The Buddha never taught in this manner and in accepting the conventional role of language in a society, ensured that the meaning of His Message was preserved, rather than just the sounds. When, at the First Counsel of Arahants, the Buddha's Teachings were collected and rehearsed, Pali was the dialect in which the canonical teachings were preserved.

The Dhammapada is a collection of 423 verses grouped by subject matter and forms one of the numerous books of the Pali Canon. It has long been used as an introduction to Buddhist ethics and philosophy. Each of these verses was uttered by the Buddha during a discourse or on some other auspicious occasion: As such, these verses represent an anthology of the Buddha's Teaching, offered to various people at all stages along the Path.

It has been a pleasure to have had this opportunity to study the language of Pali and the Buddha's teaching in the language it was originally preserved. The truth of the Buddha's teaching is that in this life, genuine positive change, when skillfully pursued, is not only possible, but is absolutely guaranteed by the Law of Kamma (Sanskrit: Karma). It makes no difference under what circumstance one encounters these Teachings. The benefit of following this Path is realizable here and now.

In Pali verse and poetry, there is a wonderful interplay of rhythms based on the contrast of long and short syllables. These rhythms, organized around specific metres, were employed by the Buddha in creating some of the most profound and memorable utterances in human history. Unfortunately, English is not a metrical language, and as such, the applied stress to certain words, the impact given to important ideas, the flow of concepts, the crescendo build ups and dramatic pauses inherent to the original are utterly lost when rendered into English. This work follows the example of the excellent translation by the Venerable Thanissaro Bhikkhu in using free verse and word placement, rather than straightforward prose sentences, to highlight words and concepts, that in Pali, are found in metrically stressed positions within the verse.

Although this version of the Dhammapada is complete as an English rendering, a future version of this work will include the original Pali text, a direct, literal translation including all pertinent grammatical notations, an analysis of the various metres used, a pronunciation guide and all of the references and notes that were collected during this translation. This will greatly expand the current work and it is hoped that it will serve separately as a study guide and as an introduction to the eloquent poetry of the Buddha.

#### ACKNOWLEDGEMENTS

I would like to collectively thank the members of the Rock Mountain Sangha for originally suggesting this work and for making it available to our new members as an introduction to Buddhist ethics, morals and philosophy.

I acknowledge, with admiration and thanks, James Danielson, who tirelessly edited the entire text, in its various stages of development, and for providing a forward to this edition. Veng Tang reviewed the text and made dozens of valuable suggestions for its improvement and he assisted me in the selection of terms and their definitions fix the glossary. I wish to thank all of the volunteers, support staff and Dhamma teachers who make the Rock Mountain Sangha a vibrant learning center and a stable meditative environment: Rabbi N, Pollock, Rick Avery, Dale Laney, Sensei Seisen, Reverend Su Co K'Shanti and Ajaan Rin Lay, They have all provided support and encouragement during this work's preparation.

Finally, I wish to thank the Venerable Thanissaro Bhikkhu of the Metta Forest Monastery for his eloquent, accessible and clear translations of the Buddha's Teachings that first inspired me to undertake the study of these teachings in Pali, and to skillfully translate them into my life.

namo tassa bhagavato arahato sammāsariibuddhassa

Hail to Him, the Blessed One, the Worthy One, the Rightly Self Awakened One!

## Chapter #1

### yamaka vagga

#### "The Chapter of Twin Verses"

Dh.1 - 2

Phenomena are preceded by mind,  
ruled by mind,  
produced by mind.

If one speaks or acts with a corrupt mind,  
then suffering will surely follow,  
as a wheel, a wagon track.

Phenomena are preceded by mind,  
ruled by mind,  
produced by mind.

If one speaks or acts with a virtuous mind,  
then happiness will surely follow,  
as does a shadow, from which one is never separated.

Dh.3 - 4

He abused me, he beat me, he defeated me, he robbed me.  
For one who holds grudges,  
from this hostility,  
one is not appeased.

He abused me, he beat me, he defeated me, he robbed me.  
For one who does not hold grudges,  
from this hostility,  
one is appeased.

Dh.5 - 6

Hatreds are never calmed with hate.  
Only with patient loving kindness are they calmed.  
This is an eternal law.

Others do not perceive that we  
are continually in the presence of death.  
Those here that do perceive this,  
will thereupon cease their quarrelling.

Dh.7 - 8

One who lives observant only of the beautiful,

with senses unrestrained,  
gluttonous regarding food,  
lazy and unenergetic:  
Death overcomes this one,  
as does the wind, a weak tree.  
One who lives observant of the foul,  
with senses restrained,  
moderate regarding food,  
resolute in beliefs:  
Death does not overcome this one,  
as the wind does not, a mountain of rock.

Dh.9 - 10

One that would put on yellow robes  
not free from impurities, deprived of self control and truthfulness,  
is not worthy of yellow robes  
One that has purged himself of impurities, by nature well composed,  
possessed of self control and truthfulness,  
is worthy of yellow robes.

Dh.11 - 12

In considering as essential what is worthless,  
and in seeing worthlessness in what is essential,  
this one does not get what is essential,  
living with misguided aspirations.  
And one who, knowing essential as essential,  
and worthlessness as not,  
gets what is essential,  
living with correctly guided aspirations.

Dh.13 - 14

As rain penetrates a house whose roof is poorly thatched,  
so passion penetrates an undeveloped mind.  
As rain cannot penetrate a house whose roof is properly thatched,  
neither can passion penetrate a well developed mind.

Dh.15 - 18

He grieves in this world and he grieves in the next.  
Through his own wickedness, he grieves in both.  
He grieves and he is vexed,  
having seen the results of his own wicked actions.

He rejoices in this world and he rejoices in the next.

Through his own goodness, he rejoices in both.

He rejoices and he is delighted,

having seen the result of his own goodness.

He is tormented in this world and he is tormented in the next.

Through his wickedness in both, he is tormented.

"Oh, the evil done by me," he laments.

Repeatedly tormented, he goes to a miserable existence.

He is glad in this world and he is glad in the next.

As a good person in both, he is glad.

"Oh, the good done by me," he rejoices.

Repeatedly glad, he goes to a pleasant existence.

Dh.19 - 20

Even if one were to recite the sacred texts often,

yet were never to follow them,

then as a cow herder who counts another's herd,

he does not share in the rewards of recluseship.

Even if one were to recite next to none of the sacred texts,

yet lives in accordance with the Dhamma,

living in truth, renouncing passion and delusion,

clinging neither to this world or the next,

then he shares in the rewards of recluseship.

**Chapter #2**  
**apparnada vagga**  
**"The Chapter on Heedfulness"**

Dh.21 - 23

Heedfulness is the path beyond death.

Carelessness is the path to death.

The heedful do not die.

Those who are careless are as the dead.

The wise, knowing the qualities of heedfulness,

skilled in heedfulness,

delight in supreme pastures.

The wise, who are meditative,

and who persevere continuously,

they touch Nibbana,

unsurpassed perfect peace.

Dh.24

Through strenuous mindfulness,

those whose actions are pure,

in acting considerately, mindful of the senses,

in living by the Dhamma,

through their heedfulness, their success grows.

Dh. 25

Through the arising of heedfulness and the taming of the senses:

All of you be wise and make an island for yourselves,

which even a flood cannot overwhelm.

Dh.26

They actually pursue carelessness,

these ignorant people.

Yet, the wise protect heedfulness

as the best of treasures.

Dh.27

You should not pursue heedlessness,

nor carnal: enjoyments.

Truly, through heedfulness and meditation,

you shall attain greater happiness.

Dh.28

Through heedfulness,  
by which one who is skilled expels carelessness,  
one ascends to the Stronghold of Supreme knowledge,  
free from sorrow,  
the burning grief of mankind,  
as the wise,  
standing on a mountain,  
see the ignorant standing on the earth.

Dh.29

They are the heedful among the careless and  
the awake among the asleep.  
Just as a weak horse is quickly left behind (by a strong horse)  
so too, a wise monk (leaves behind the careless, the heedless, the asleep.)

Dh.30

It was through heedfulness that Maghava  
became supreme amongst the gods.  
They praise heedfulness  
and carelessness is always blameworthy.

Dh.31 - 32

A monk, delighting in heedfulness,  
seeing fear in carelessness,  
which, like in an advancing fire,  
all bonds, large and small,  
are consumed.  
A monk, delighting in heedfulness,  
seeing fear in carelessness,  
for this one, loss is impossible,  
in the presence of Nibbana.

**Chapter #3**  
**citta vagga**  
**"The Chapter of the Mind"**

Dh.33

The mind is wavering and unsteady,  
hard to guard, hard to check.  
The wise make it straight,  
as a fletcher, an arrow.

Dh.34

As with a fish that is pulled from water  
and thrown on to dry ground,  
so too, this mind flops about,  
under the sway of renouncable passions.

Dh.35

Hard to control,  
and quick to fly off to whatever it wants,  
according to its desires.  
The mastery of mind is meritorious,  
and a well tamed mind brings peace and happiness.

Dh.36

So very hard to perceive,  
so very subtle,  
so quick to fly off to whatever it wants,  
according to its desires.  
The wise protect the mind,  
as a guarded mind brings peace and happiness.

Dh.37

Going far,  
wandering alone,  
bodiless.  
Those who subdue the mind  
are released from Mara's bonds.

Dh.38

One whose mind is unsettled,

ignorant of the True Dhamma.  
With wavering satisfactions,  
this one is unable to perfect wisdom.

Dh.39

For one whose mind is free from lust,  
whose heart is free from perplexity,  
having abandoned both good and evil  
merit and demerit,  
there is no fear in the Awakened.

Dh.40

Knowing that this body is as fragile as a jar,  
one should establish the mind  
as a fortified citadel.  
Make war on death with the weapon of wisdom  
and protect your victories,  
being without attachments.

Dh.41

Surely, it won't take long  
for this body to lie on the earth,  
tossed aside, without cognition,  
as useless as a burned log.

Dh.42 - 43

That which an enemy can do to an enemy,  
or else, the hateful to those they hate,  
your misdirected mind can do to you  
even worse.

Thus, whatever your mother, father or any other relative can do for you,  
your rightly directed mind  
can do better still.

**Chapter #4**  
**puppha vagga**  
**"The Chapter on Flowers"**

Dh.44 - 45

Who on this earth will master  
the world of death  
and this world of men & gods?

Who will gather together  
these well taught Dhamma Teachings  
as one who is skillful, flowers?

A learner on the path will master  
the world of death  
and this world of men & gods.

A learner on the path will gather together  
these well taught Dhamma Teachings  
as would one who is skillful, flowers.

Dh.46

Knowing that this body is like foam.  
Understanding that it is like a mirage.  
Having cut Death's flower tipped arrows,  
one goes unseen by the King of Death.

Dh.47 - 48

Surely, even as a man  
possessed with longings,  
gathering the flowers of passion,  
is swept away toward death,  
just as a great flood would overcame a sleeping village.  
Surely, even as a man  
possessed with longings,  
gathers the flowers of passion,  
one whose desires are unsatisfied,  
death's power holds him.

Dh.49

Just as a bee  
without injuring the color

or scent of a flower,  
flies away having taken only the pollen,  
so should a sage  
go about a village.

Dh.50

Do not consider the wrongs of another:  
what was done or not done.  
One should consider for oneself  
what is done and not done.

Dh.51 - 52

Just as a brilliant flower that is beautiful  
yet has no scent,  
well spoken words bear no fruit  
when not put into action.  
Just as a brilliant flower that is beautiful  
with scent,  
well spoken words bear fruit  
when put into action.

Dh.53

Just as from a heap of flowers  
many garland strings can be made,  
so by one,  
who is born and mortal,  
should many skillful things be done.

Dh.54 - 55

The fragrance of flowers never go against the wind;  
Not even a hundred sticks of sandalwood or jasmine.  
However, the fragrance of a worthy person  
is diffused in all directions.  
Sandalwood, tagara or even a great flowering jasmine  
are all made into fine perfumes.  
Yet, there is nothing finer than the scent of good works.

Dh.56

Of no account is the scent of either jasmine or sandalwood,  
when compared to

the fragrance of good works,  
which waft even to the highest gods.

Dh.57

Those who are virtuous,  
living in a state of heedfulness,  
freed through correct knowledge:  
Death cannot follow this one's path.

Dh.58 - 59

Even on a rubbish heap  
thrown out on the highway:  
a lotus may there be born,  
gladdening the mind with its sweet perfume.  
So it is among the rubbish of living beings,  
so many who are blind:  
They are surpassed in splendor, in wisdom,  
by a follower of the Rightly Self Awakened One.

**Chapter #5**  
**bala vagga**  
**"The Chapter on Fools"**

Dh.60

Long are the nights for the sleepless.

Long is the league for the weary.

Long is Samsara for the fool,  
ignorant of the True Dhamma.

Dh.61

If, while traveling,

one does not find another

who is similar or superior to oneself,

then, stoically,

one should continue alone,

as there is no companionship with fools.

Dh.62

The fool is vexed with the thought,

"I have sons and I have wealth!"

Since he himself is not his own,

from where come these sons and wealth?

Dh.63

A fool who thinks himself a fool:

Truly, he is a wise one.

Yet, it is said that,

"A fool who is proud of his own cleverness  
is truly a fool."

Dh.64 - 65

If even for a lifetime

a fool pays homage to a wise one,

he will not apprehend the Dhamma,

as a wooden spoon, the taste of curry.

If even for just a moment

an intelligent person pays homage to a wise one,

he will be quick to apprehend the Dhamma

as the tongue, the taste of curry.

Dh.66

Stupid are fools  
    who move through life  
    with just themselves and enemies.  
They performed wicked deeds,  
    which, for them, became bitter fruit.

Dh.67 - 68

One regrets  
    having performed an action not done well.  
One laments,  
    with a tearful face,  
    when the fruit of one's actions are reaped.  
One does not regret  
    having performed an action which was well done.  
One is pleased and delighted,  
    when the fruit of one's actions are reaped.

Dh.69

"Wickedness is as sweet as honey,"  
    the fool thinks,  
    so long as he doesn't suffer.  
Yet when his emotions boil,  
    due to his wickedness,  
    then this fool incurs suffering.

Dh.70

Though a fool may, for many months,  
    only eat his food from the tips of grass blades,  
he yet remains inferior,  
    to one who discerns the truth.

Dh.71

It is true that when a wicked deed is committed,  
    like fresh milk that doesn't curdle immediately,  
    it follows a fool, smoldering,  
    like an ash covered fire.

Dh.72

A fool's misfortunes  
    are born of his own intelligence,

destroying his bright lot, his fortune,  
it tears open his head.

Dh.73

Focused with bad intentions,  
one would desire deference from other monks,  
dominion over dwelling places  
and honor among the families of others.

Dh.74

Both householders and those gone forth think,  
"This was done by me and allow whatever duties therein arise,  
let these be dependant upon me."  
Such is the intention of a fool, and as such,  
his desires increase.

Dh.75

Indeed, one way leads to acquiring,  
another leads to Nibbana,  
this being understood, a monk, a student of the Buddha,  
would not delight in honor,  
but would be devoted to solitude.

**Chapter #6**  
**pandita vagga**  
**"The Chapter of the Wise One"**

Dh.76

Like a hidden treasure,  
    is a teacher who looks to your faults  
    and speaks to you with censure.  
One who is such, is intelligent and wise,  
    and should be associated with.  
Associating with such a person,  
    things get better, not worse.

Dh.77

You should allow such a person  
    to instruct and advise you,  
    restraining you from all that is vile.  
This one is truly pleasant to the good  
    and unpleasant to the bad.

Dh.78

You should not associate with bad friends  
    nor with mean people.  
You should associate with good friends  
    and with the highest of people.

Dh.79

One who drinks of the Dhamma  
    is at ease, with a clear heart.  
This Dhamma, having been made known by the Noble Ones,  
    is delighted in by the wise.

Dh.80

Irrigators guide water.  
Fletchers shape arrows.  
Carpenters shape wood.  
The Wise tame themselves.

Dh.81

Just as a solid rock  
    isn't moved by the blowing of the wind,  
neither are the Wise shaken  
    by either blame or praise.

Dh.82

Like a deep lake  
    that is clear and undisturbed,  
the Wise, having heard the Dhamma,  
    are satisfied.

Dh.83

Truly, do good people  
    in all circumstances, let go:  
not desiring pleasing speech,  
unaffected by either comfort or unpleasantness.  
The Wise do not seek praise.

Dh.84

Neither for one's own sake  
    nor for the sake of others  
    nor for the desire of wealth, sons or a kingdom,  
    should one desire, unjustly, the property of another.  
One should be virtuous, wise and just.

Dh.85 - 86

So few are those among people who have gone beyond,  
    as the rest of humanity runs along this shore.  
Those who are rightly skilled in the Dhamma,  
    acting in accordance with the Dhamma,  
    they will reach to the Other Shore,  
    beyond this sphere of death,  
    so very hard to cross.

Dh:87 - 89

For the abandoning of darkness,  
    and the cultivation of brightness,  
the Wise go from homelife to homelessness  
    into remote seclusion.

There, one should wish for the delight

in having renounced the pleasures afforded by the senses,  
not being there in attached.

A wise one should cleanse himself of mental passions.

Those who have the Factors of Awakening well developed in mind,

letting go of clinging, and the fuel for becoming,  
those who, are intent on this,

without Effluents, bright,  
they are at peace in this world.

**Chapter 7**  
**Arahanta Vagga**  
**"The Chapter of the Worthy One"**

Dh.90

One who has completed the journey is free  
from grief  
from everything everywhere, this one is freed  
from having destroyed every bond and fetter  
the fires of passion, distress and pain  
cannot be found

Dh.91

They strive only for mindfulness  
and do not delight in their abodes  
like swans, giving up their lake  
leaving behind whatever shelter they may have had.

Dh.92-93

For whom, with regard to food, there are no accumulations or hoardings,  
fully understanding what is consumed  
devoid of all that is unskillful and unaffected by mere appearances:  
They are freed from the constant search for food,  
and, as with the flight of birds across the sky,  
the course that they take is unknowable.

Exhausting the fuel for Anger, Delusion and Ignorance,  
providing no further sustenance,  
devoid of all that is unskillful and unaffected by mere appearances:  
They are freed from the constant search for fuel,  
and, as with the flight of birds across the sky,  
their path is unknowable.

Dh.94

One who has gone to the calm beyond the senses  
like a highly trained horseman  
One who has abandoned the Ignorance, Anger and Delusion of Mankind,  
even the gods long for one who is Such.

Dh.95

Just as the earth is not opposed to the Pillar of Indra,  
neither is one who is Such.

As mud disappears from the water of a lake,  
one who is Such will not be faring on.

Dh.96

Calm of mind,  
bringing peace with words and deeds,  
freed, with perfect understanding, and calmed  
is one who is Such.

Dh.97

One who is without faith, who is ungrateful and is a thief,  
spoils his chances and wastes all of his opportunities.  
This one is indeed, the Person Ultimate.

One who has brought rebirth to an end,  
with a firm conviction in the knowledge of Nibbana,  
having destroyed intentions and having set aside wishes and desires:  
This one is indeed, the Ultimate Person.

Dh.98

Whether in a village or a forest  
a lowland or a plateau,  
wherever Worthy Ones dwell:  
What a pleasant place that is!

Dh.99

In places that most would not find pleasing,  
such as deep in a beautiful forest:  
There, in such places, not seeking pleasures,  
the Passionless find enjoyment.

**Chapter 8**  
**sahassa vagga**  
**"The Chapter on Thousands"**

Dh.100-102

Better than a thousand words, which have no real meaning,  
    is the single verse, which heard, brings peace.  
Better than a thousand verses, which have no real meaning,  
    is the single verse, which heard, brings peace.  
better than a thousand poems, which have no real meaning,  
    is the single verse, which heard, brings peace.

Dh.103-105

Though one should conquer a thousand others in battle,  
    conquering oneself is superior,  
as this is truly the greatest battle!  
It is better to conquer oneself, rather than others, as  
One who is self controlled and is always living in a skillful manner,  
    not even the gods or the heavenly musicians  
    nor Brahma accompanied with Mara  
can defeat this Victorious One!  
So great is this Living Being!

Dh.106-107

One may, with a thousand others, offer sacrifices  
    month after month for a hundred years  
yet if one well trained and self controlled  
    for just a second  
were to venerate a Worthy One, this act of homage alone  
    is better than a hundred years of sacrifice.  
Though one may, for a hundred years,  
tend to and serve a sacred fire, deep in a forest,  
if one well trained and self controlled  
    for just one second  
were to venerate a Worthy One, this act of homage alone  
    is better than a hundred years of sacrifice.

Dh.108-109

Whatever is given or sacrificed in the world  
    for a year, by one seeking merit,

this is not worth one fourth  
the superior act of reverence  
offered to one who lives upright.

For one in the habit of constantly paying respect to elders  
four things increase:  
Age, Beauty, Happiness and Strength.

Dh.110-115

Though one should live a hundred years,  
being discontented and of bad character,  
better is a single day lived in meditation on Virtue.

Though one should live a hundred years,  
acting foolish and being uncomposed,  
better is a single day lived in meditation on Wisdom.

Though one should live a hundred years,  
being indolent, lazy and lacking energy,  
better is a single day lived with strong earnest effort.

Though one should live a hundred years,  
ignorant of arisings and decays,  
better is a single day lived understanding arisings and decays.

Though one should live a hundred years,  
ignorant of the Path to Deathlessness  
better is a single day lived understanding the Path to Deathlessness.

Though one should live a hundred years,  
ignorant of the Ultimate Truth,  
better is a single day lived understanding the Ultimate Truth.

**Chapter #9**  
**papa vagga**  
**"The Chapter on Evil Defined"**

Dh.116

Be quick in doing good!  
Restrain your mind from evil, wicked thoughts.  
Slow to perform meritorious deeds,  
the mind delights in evil.

Dh.117 - 118

If someone were to do evil, mean things,  
again and again,  
they should not be repeated  
as, from these  
dis-ease accumulates.

If someone were to do kind, compassionate things,  
again and again,  
they should be repeated  
as, from these ease accumulates.

Dh.119 - 120

Even evil deeds can be seen as the bringers of good fortune,  
as long as pain is not immediately suffered as a result.  
Yet, when pain is suffered,  
then evil is seen for what it truly is: evil.  
Even a good, wholesome deed can be seen as a worthless, evil act.  
when pleasure is not immediately experienced as a result.  
Yet, when pleasure is experienced,  
then good, wholesome deeds are seen for what they truly are: good.

Dh.121-122

Don't disregard evil, thinking, "It won't come to me..."  
Even as a jug is slowly filled by drops of falling water,  
the ignorant are filled with evil, which accumulates gradually.  
Don't disregard merit, thinking, "It won't come to me..."  
Even as a jug is slowly filled by drops of falling water,  
the wise are filled with merit, which accumulates gradually.

Dh.123-124

Just as a merchant with a great wealth dreads traveling a path alone,  
and as one who wishes to live avoids poison,  
so should you shun evil.

If the hand is not wounded, this hand could hold poison.

The hand without wound is not affected by poison, as,  
for one who does no wrong, evil has no effect.

Dh.125

Whoever harms a faultless one,  
one with no impurity of mind,  
evil returns to this ignorant one,  
as fine dust is returned,  
when thrown against the wind.

Dh.126

Some are reborn in wombs,  
evil ones re-arise in various hells,  
the righteous go to the heavens,  
and those without effluents  
of anger, ignorance and delusion,  
are completely freed.

Dh.127-128

In no place between earth and sky,  
nor in the middle of the ocean,  
nor by hiding in a mountain cave,  
is a place to be found, anywhere in the world,  
where hiding, you could be free of your evil deeds.

In no place between earth and sky,  
nor in the middle of the ocean,  
nor by hiding in a mountain cave,  
is a place to be found, anywhere in the world,  
where hiding, you would not succumb to death.

**Chapter 10**  
**danda vagga**  
**"The Chapter of the Rod or Punishment"**

Dh.129-130

All fear punishment by the rod, all fear death.  
Comparing this to oneself,  
    one should not strike another,  
    or cause another to be struck.

All fear punishment by the rod, all fear death.  
Comparing this to oneself,  
    one should not kill another,  
    or cause another to be killed.

Dh.131-132

Those who, seeking their own happiness, strike others with rods,  
    others who also seek happiness,  
find no happiness after death.

Those who, seeking their own happiness, who never strike others with rods,  
    others who also seek happiness,  
find happiness after death.

Dh.133-134

Don't speak harshly to anyone,  
    should these words be reflected back to you.  
Painful indeed, is antagonistic speech,  
    as retribution is all you will get back.  
If, in quieting your voice,  
    as a gong that has been destroyed is quieted,  
then, as you are seeking to attain Nibbana,  
    no anger will be found in you.

Dh.135

Just as a cow herder uses a rod to urge a cow on to pasture,  
    so do decay and death  
urge on the lives of living beings.

Dh.136

When evil deeds are done, by an ignorant unknowing hand,  
then by this one's own stupid actions,  
is he tormented, as if by fire.

Dh.137-140

Whoever injures with a weapon,  
a passive, unarmed one,  
will in no time come to one of ten certain states:  
the experience of harsh, painful bodily sensations,  
a life with a broken body,  
the suffering of a grave illness,  
going mad with a deranged mind,  
having trouble with the government,  
having to face cruel accusations,  
the loss of relatives,  
dealing with mean neighbors,  
having one's houses burned in flames,  
or, after death, after the breakup of the body,  
this fool  
is reborn in hell.

Dh.141

Not by going naked,  
not by simply having matted hair,  
not by being covered in dust,  
not by fasting,  
or by the ascetic practice of exertion while squatting in the mud,  
would purity ever come to one,  
one who hasn't overcome doubt & uncertainty.

Dh.142 (Continuation from Dh.142)

But even if one were adorned and made much of, this one,  
calm, controlled and certain of the holy life,  
one who, in setting aside the rod,  
in regards to all beings,  
this one is a Brahman, a Contemplative, a Monk.

Dh.143

Who, in this world, is to be found, restrained by conscience?

One, who awakens to reproach, as a good horse does to the whip.

Dh.144

Like a good horse, when touched with the whip,

you seek to overcome doubts and anxieties regarding the All,  
with ardent, sincere effort.

Through faith, virtue, concentration and  
through the discrimination of the Truth,

you will be joyous  
with mindfulness based on wisdom and goodness,  
you will be free from this considerable suffering.

Dh.145

Irrigators guide water,

Fletchers shape arrows,

Carpenters shape wood,

The virtuous tame themselves.

Chapter 11  
jara vagga  
"The Chapter on Old Age & Decay"

Dh.146

Alas! Where is the laughter and  
    what joy is there  
when your mind is always aflame?  
When you are shrouded in darkness,  
    will you not seek a light?

Dh.147

Just look at this body:  
    an adorned puppet, a mass of sores!  
Yet, it is abundant with  
    intentions, plans, thoughts.  
none of which have any permanence.

Dh.148

This form is worn out,  
    this nest of disease, this foul body.  
As a mass of destruction,  
    it breaks up, because  
life, at its end, has death.

Dh.149

What pleasure is there in seeing these pale bones,  
    like gourds tossed aside and scattered by the Autumn winds?

Dh.150

A city made of bones, plastered with flesh and blood,  
    where old age and death reside,  
in the mind, hypocritical and conceited.

Dh.151

Even the King's lavishly decorated chariot, gets old,  
    succumbing to decay.  
The Dhamma of the Good, however, do not succumb to decay.  
Indeed, the Peaceful reveal all.

Dh. 152

An ignorant, uneducated person ages like an ox:  
Muscles are developed, wisdom is not.

Dh. 153-154

Faring on through many a birth,  
    wandering about, again and again,  
searching for and not finding  
    the builder of this house (of craving)  
You Carpenter, are seen! Never again will you build this house!  
All of the rafters are broken,  
    and the ridge pole (ignorance) is destroyed!  
The mind has gone to the Unbinding of Phenomena,  
    the destruction of craving is found!

Dh-155-156

In not living the holy life and  
by not obtaining wealth in youth,  
they are as old herons,  
    contemplating a dried up lake without fish.

In not living the holy life and  
by not obtaining wealth in youth,  
they lie on the ground, as a misfired arrow does,  
    moaning about old times.

**Chapter #12**  
**atta vagga**  
**"The Chapter on the Self"**

Dh.157

If you hold yourself dear,  
    then you ought to protect yourself well.  
One who has crossed over (the flood of samsara),  
    a wise one,  
takes care of himself  
    during all three watches of the night.

Dh.158

First, if one is fit to instruct,  
    then another could be taught properly.  
(In this way) one could do no wrong.

Dh.159

If one does as one instructs others to do,  
    this one is indeed, well tamed!  
The taming of oneself really is hard to master.

Dh.160

Oneself is one's own refuge,  
    for what other refuge might there be?  
With oneself well tamed,  
    one gets to a refuge  
difficult to obtain.

Dh.161

By one's own actions is evil done,  
    proceeding from and originating from  
    oneself.  
(Evil) grinds down the stupid,  
    as a diamond, a hard gem.

Dh.162

For one who is exceedingly stupid,  
    as a vine would strangle a tree,  
he does to himself,  
    whatever his enemy would ask.

Dh.163

Easily done by oneself,  
are evil things, harmful to oneself.  
Yet, those which are beneficial,  
these are indeed,  
the most difficult.

Dh.164

The fool scorns the teaching of a Worthy One,  
a Noble One who lives by the Dhamma, and  
bears the fruit of self destruction,  
as with the fruit of bamboo (which dies once borne).

Dh.165

By oneself is evil done, by oneself is one defiled.  
By oneself is evil not done, by oneself is one purified.  
Individually, is there purity or defilement.  
One cannot purify another.  
Another cannot purify one.

Dh.166

One's own welfare ought not be neglected,  
through the welfare of others,  
though many,  
Understanding well, one's own welfare,  
one ought to be engaged therein.

**Chapter #13**  
**loka vagga**  
**"The Chapter on the World"**

Dh.167

You ought not serve base things.  
You ought not associate with the careless.  
You ought not serve wrong theories.  
May you not be one who furthers the world.

Dh.168 - 169

Rise up!  
Don't be even a little intoxicated.  
Live your life by doing good things.  
One who is virtuous sleeps with ease in this world or in any other.

Live by the Dhamma in good behavior.  
Don't live by bad actions.  
One who is virtuous sleeps with ease in this world or in any other.

Dh.170

See it as a bubble,  
    as a mirage.  
For one who considers the world in this way,  
the King of Death sees him not.

Dh.171

Come and look at this world,  
    like a beautiful royal carriage,  
where fools falter  
    clung to thus, there is no understanding.

Dh.172 - 173

One who was formerly negligent, and now is not;  
This one illuminates the world,  
    as does the moon, freed from the clouds.

One who has obscured his past evil actions, with good actions,  
    with merit,  
This one illuminates the world,  
    as does the moon, freed from the clouds.

Dh.174

This world is mentally blind,  
    few here see clearly,  
    few are the birds freed from the net  
    few are those who go to heaven.

Dh.175

As swans move across the path of the sun,  
    the Wise, the Firm, by their own Powers  
cross the sky, having conquered Death's Armies.

Dh.176

A living being that has transgressed with just one thing,  
    a lie:  
rejecting any world beyond,  
there is no evil this one leaves undone.

Dh.177

The selfish do not go to heaven.  
    Fools, who do not praise the giving of alms.  
    Wise Ones, approve of the giving of alms,  
        and they are at ease in this world,  
        and in any other.

Dh.178

Sole sovereignty over the earth,  
Going to heaven,  
Being one who rules over the entire world:  
    The fruit of Stream Entry surpasses even these!

## Chapter #14

### buddha vagga

#### "The Chapter on the Awakened One"

Dh.179-180

Whose conquest cannot be undone

whose victory no one in the world can take away:

Awakened, one whose pastures are endless, without path.

By what course would you lead this one?

For whom there are no ensnaring, clinging cravings to lead him.

By what course would you lead this one?

Dh.181

Those who are Wise, Firm and intent on Jhana,

those who delight in the living of the holy life,

even the gods envy this enlightened mindful one!

Dh.182

Hard: attaining to humanity

is mortal life

the hearing of the Dhamma

the arising of a Buddha

Dh.183-185

Not doing evil, undertaking what is skillful, and purifying one's mind:

This is the Buddha's Teaching.

Forbearance is the highest austerity. It is said that Nibbana is Supreme.

Indeed, if one injures one who has gone forth, or plagues others:

This one is no contemplative.

Neither in the find of fault in nor in the hurting of others,

living restrained, in line with the Moral Code,

having moderation in regards to food and dwelling in seclusion,

devoted to meditation:

This is the Buddha's Teaching.

Dh.186-187

Even if it rained money, he would find no satisfaction in sensual pleasures

"Sorrowful, these pleasures have little true enjoyment."

This the Wise understand.

Even divine sensual pleasures, this one would not seek.

Seeking only the destruction of the excitement of craving,  
this one is a disciple of the Rightly Self Awakened One!

Dh.188-192

So many seek refuge by going to mountains and forests  
or to parks, groves of trees or shrines:  
These people, so moved by fear.  
But these are not safe refuges. They are not the Ultimate (Refuge).  
By relying on this kind of refuge, one would not be freed from all suffering.

In having gone to the

Buddha

Dhamma

Sangha

for refuge,  
one sees, with correct knowledge,  
The Four Noble Truths:  
Suffering

The Origin of Suffering

The Overcoming of Suffering

The Noble Eightfold Path, which leads to  
the End of Suffering.

Indeed, this is the Safe Refuge, this is the Ultimate Refuge!  
When one has gone to this refuge, one is freed from all suffering.

Dh.193

One of good birth is not easy to get, one such is not born everywhere.  
Where ever the wise are born, that family is happy and prospers.

Dh.194

Joyous is the birth of a Buddha!  
Joyous is the hearing of the Well Taught Dhamma!  
Joyous is the unity of the Sangha!  
Joyous is the company of those on the Right Path!

Dh.195-196

The veneration of those worthy of veneration,  
whether the Awakened or Their Disciples:  
The veneration of those who are such, from every direction,  
only brings safety and peace.

## Chapter #15

### sukha vagga

#### "The Chapter on Happiness"

Dh.197-200

Happily we live, without hate, amongst those who hate,  
and among these hateful people, we dwell free from hate.  
Happily we live, without illness, amongst those who are ill,  
and among these ill people, we dwell free from illness.  
Happily we live, without agitation, amongst those who are agitation,  
and among these agitated people, we dwell free from agitation.  
Happily we live, we for whom there are no worldly attachments.  
We will feed on joy, as do the radiant gods!

Dh.201

Victory breeds hatred and being defeated is to be miserable.  
The calmed are at ease, having abandoned  
victory and defeat.

Dh.202

There is no fire like passion, no bad luck like anger,  
There is no suffering like the Aggregates, and no calm like Ultimate Ease.

Dh.203-204

Hunger is the utmost illness.  
Conditioned phenomena is the utmost agony.  
For one having known this, as it really is,  
Nibbana is the utmost ease.  
Health is the utmost gain, contentment is the utmost wealth.  
One trusted is the utmost kinsman,  
Nibbana is the utmost ease.

Dh.205

Having drunk the taste of seclusion, there is the flavor of calmness,  
where one, without evil, is free from anguish,  
drinking the Joy of Dhamma!

Dh.206

The seeing of the Noble Ones is good and their company is always pleasant,  
and through not seeing fools, may one ever be at ease!

Dh.207-208

Truly, one who associates with the foolish, the ignorant,  
grieves for a long, long time.

Association with fools is painful,  
as is always being with an enemy.

Association with the wise is pleasant,  
like meeting with loved ones.

Therefore:

These wise ones, educated, endowed with knowledge,  
virtuous, bearers of burdens, observant of religious duties,  
these, who are such, wise and righteous,  
should be associated with,  
as does the moon, the path of the stars!

**Chapter #16**  
**piya vagga**  
**"The Chapter of Dear Ones"**

Dh.209-211

Improperly applying oneself in some tasks  
and not engaging oneself properly in others,  
having thrown away their opportunities,  
they envy those who kept after themselves.

Don't, at any time, adhere yourself to what's pleasant or unpleasant.

There is suffering  
in not seeing what is pleasant  
and from seeing what is not.

Hold nothing dear,

as being separated from what is loved is painful.  
There is no bond to be found in one for whom there is neither  
the pleasant nor the unpleasant.

Dh.212-216

From affection springs grief, and from affection, fear is born.

For one released from affection,  
there is no grief and there is nothing to fear from anywhere.

From Love springs grief, and from love, fear is born.

For one released from love,  
there is no grief and there is nothing to fear from anywhere.

From attachments springs grief, and from attachments, fear is born.

For one released from attachments,  
there is no grief and there is nothing to fear from anywhere.

From lust springs grief, and from lust, fear is born.

For one released from lust,  
there is no grief, and there is nothing to fear from anywhere.

From craving springs grief, and from craving, fear is born.

For one released from craving,  
there is no grief and there is nothing to fear from anywhere.

Dh.217

One who is virtuous and endowed with correct insight,  
righteous, a speaker of the truth,  
taking care of his own actions:

This one, do people hold dear.

Dh.218

One who develops a wish for that which is Undeclarable,  
for Nibbana,  
One whose mind permeates with virtue,  
whose mind is not bound to sensual desires:  
is called, "One who is going up the stream of life."

Dh.219-220

As with someone who was long absent from their home,  
returning safely from afar,  
who is welcomed back by family, friends and associates,  
so it is with one who has passed on from this world to another,  
where the good deeds that were performed, these merits,  
are received, as one who is held dear by relatives.

**Chapter #17**  
**kodha vagga**  
**"The Chapter on Anger"**

Dh.221

Leave anger behind,  
    abandon pride,  
        overcome all bonds.

Suffering does not follow those who have nothing, clinging to neither  
    name or form.

Dh.222

Truly, one who can hold arisen anger, like holding a swerving chariot,  
I call him a true Charioteer,  
    any other individual is just a holder of reins.

Dh.223

Conquer anger with meekness,  
    bad with good,  
    selfishness with generosity,  
    liars with truth.

Dh.224

Speaking the truth, never growing angry and by giving even a little when asked:  
By just these three things,  
    you will enter into the presence of the Shining Ones.

Dh.225

The sage who lives being harmless, with the senses always controlled,  
One who never falls away from striving,  
    goes to a place without grieving.

Dh.226

For one who is vigilant,  
studying and learning by day and night,  
intent on Nibbana:  
    Sensuality, Lust for life, Speculation and Ignorance  
        vanish.

Dh.227 - 230

This is an ancient saying, Atula, it is not just one from the present time:  
They will find fault in one who sits quietly.

They will find fault in one who is garrulous.  
They will find fault even in one who speaks in moderation.  
Accordingly, there isn't anyone in the world  
that they can't fault in some way.

(They say:)

There never was and there will never be anyone  
even in the present time,  
who is wholly praised or wholly blamed.

Yet, if one is commended by one who is wise,  
one who has known him, day after day to be faultless in conduct,  
one who has known him to have attained wisdom and morality:  
like pure gold, who is worthy enough to fault him?  
Even the gods praise him. Even Brahma praises him.

Dh.231-233

One should guard against bodily misconduct,  
and one should have control over their body.  
Setting aside unskillful bodily actions,  
one should live directing one's body with right conduct.  
One should guard against angry speech,  
and one should have control over their speech.  
Setting aside unskillful verbal actions,  
one should live directing one's speech with right conduct.  
One should guard against angry thoughts,  
and one should have control over their mind.  
Setting aside unskillful mental actions,  
one should live directing one's mind with right conduct.

Dh. 234

The wise, controlled in body,  
in speech,  
in mind,  
All around, indeed, they are well controlled!

## Chapter #18

### mala vagga

#### "The Chapter of the Impurities"

Dh.235-238

You are now like a withered leaf  
and Death's Messengers now approach!  
You stand at the Door of Departure  
with no provisions to be found for this Journey.  
Make an Island for yourself  
and strive on quickly to become skilled.  
Cleansed of impurities, free of blemish,  
you will go to a heavenly state.  
You are now advanced in years,  
and you are going forth to the presence of Death's King!  
Meanwhile, there is no place, no home for you,  
with no provisions to be found for this Journey.  
Make an Island for yourself  
and strive on quickly to become skilled.  
Cleansed of impurities, free from blemish,  
you will never again go to Decay and Death.

Dh.239

Just as a silversmith, who removes the impurities from molten silver,  
gradually, little by little, moment by moment,  
so does one who is wise remove his own.

Dh.240

Just as ill repute and disgrace originate from the impurities,  
and one is eaten away (from the inside) once these have arisen,  
thus, one who indulges in the Requisites of Food and Clothing,  
is led to a Realm of Misery by his own deeds.

Dh.241

Non-recitation is the taint of incantations, inattention is the taint of home.  
Indolence is the taint of being beautiful: Guard against the taint of negligence!

Dh.242-243

Misconduct is the impurity of women,  
selfishness is the impurity of giving.  
Truly, evil deeds are impurities,

in this world and the next.

(Yet, even) more impure than these (evil deeds)

is Ignorance, the ultimate impurity.

Destroying this (ignorance) alone, monks,

be clean, pure and free from (all) impurities.

Dh.244-245

Easy is life lived shamelessly  
with the cleverness of a crow  
offensive

Braggarts live recklessly, having soiled their lives.

Hard is life lived by one always seeking what is clean and pure.  
actively being not proud  
living a pure and reflective life.

Dh.246-248

Whoever in this world destroys a living being, lies,  
takes what is not given, goes to another's wife  
or consumes alcoholic beverages:

A person who engages in (any of) these things:

Uproots himself from any foundation (he may have).

So know this, good sir,

that (all) evil conduct is unrestrained.

So don't allow greed and misconduct to cause you to boil in suffering  
for a long time.

Dh.249-250

People truly give according to their faith and according to their joy.

Whoever comes to low spirits over food and drink given to others,

does not attain concentration by either day or night.

In whom this is destroyed, with it's basis uprooted,

this one indeed, attains concentration by either day or night.

Dh.251

There is no fire like lust,  
no seizure like anger,  
no net like delusion,  
no river like craving.

Dh.252

Easily seen are the faults of other,  
but one's own faults are hard to see.  
Indeed, he faults another as he would shift chaff or husks  
yet, he cloaks his own mistakes,  
like cheaters in a fraud(ulent roll of dice)

Dh.253

Those who observe the faults of others,  
always complaining and taking offense,  
their own Effluents grow and  
they are far from their (the effluents) destruction.

Dh.254-255

(Just as) there is no path in the sky,  
(so) there are no (true) contemplatives of another faith.  
Mankind is fond of and indulges in obstacles,  
yet, those who are Thus-Gone are free from (such) defilements.  
(Just as) there is no path in the sky,  
(so) there are no (true) contemplatives of another faith.  
There is nothing conditioned that is eternal  
and there is no shaking  
One Awakened.

**Chapter #19**  
**dhammatta vagga**  
**"The Chapter of the Righteous"**

Dh.256-257

One is not considered 'Righteous'  
because he is able to make sudden judgments.  
A wise person would consider  
both the apprehended and the misapprehended.  
Through mildness and in accordance with the law,  
one leads others to calmness,  
protecting the truth, this wise one  
is called "Righteous.'

Dh.258

One is not considered 'Wise'  
because he has a lot to say.  
One is called 'Wise'  
because he enjoys peace, is of a mild temperament  
and is fearless.

Dh.259

One is not considered a 'Holder of the Dhamma'  
just because one can recite it often.  
One who hears even a little (of the Dhamma),  
yet sees the Dhamma through the body,  
this one is indeed a 'Holder of the Dhamma'  
this one who is not negligent of the truth.

Dh.260-261

One is not considered an 'Elder'  
because one has a head of gray hair.  
Mature in age, (this one) is called 'Grown Old in Vain.'  
Yet, in one in whom there is truth  
who lives by the Dhamma  
is gentle, with self control and restraint,  
this one is called  
'Stainless, Wise, an Elder.'

Dh.262-263

Not by being merely a (good) conversationalist

or by having a handsome complexion,  
is an envious, greedy cheat  
considered a good, respectable person.  
But for one, in whom these are cut off,  
uprooted and removed,  
one who is purged of corruptions (lit. vomits/disgorges) is called,  
'Wise and Respectable.'

Dh.264-265

One is not considered a 'Contemplative'  
just because he has a shaven head.  
One without moral obligations, who tells lies  
and is given to desires ...  
what kind of 'Contemplative' would this one be?  
Yet, one who is able to assemble all evil,  
the great with the insignificant,  
and bring these evils to a state of quiet,  
this one is indeed called a 'Contemplative.'

Dh.266-267

One is not considered a 'Monk'  
just because he begs for alms from others.  
It is through the acceptance of all things that one  
is one called a 'Monk.'  
Whoever, during this existence,  
puts aside both merit and evil,  
who lives the Holy Life,  
who travels in this world with insight,  
indeed, this one is called a 'Monk.'

Dh.268-269

One who is foolish and ignorant  
is not considered a 'Sage'  
through silence.  
Whoever raises up scales  
and so takes up with the best, is wise.

In shunning evil is one called a 'Sage,  
by this is one a 'Sage.'  
Whoever knows both

evil and merit  
in this world,  
this one is called a 'Sage.'

Dh.270

One is not considered 'Noble'  
who harms Living Beings.  
Through harmlessness, towards all Living Beings  
is one called 'Noble.'

Dh. 271-272

Not by mere rituals or through great learning  
or again, through the gaining of concentration (states)  
or by separating oneself by dwelling in seclusion,  
(or by thinking)  
"I have attained to the Joys of Arahantship! I will no longer  
associate with commoners,"  
should you, O Monk, have any confidence (in these) without (first experiencing)  
the extinction of the Effluents (of Sensuality, Rebirth, Speculation  
and Ignorance.)

**Chapter #20**  
**magga vagga**  
**"The Chapter on the Path"**

Dh.273-276

Of paths, the Eightfold is best and of truths - the Four Sayings.  
Passionlessness is the foremost quality and foremost amongst men  
are those with vision.

Indeed, this is the Path

there is no other for the purity of vision.

Your entering onto this Path will be to Mara's bewilderment.

Your entering onto this Path will lead you to the End of Suffering.

This Path was declared by me, upon understanding  
the removal of this arrow's sting.

Tathagatas (are only) teachers.

(It is now) your duty to strive on your own.

Entered onto this course, you are freed from Mara's bonds.

Dh.277-279

"All Caused Conditions are impermanent."

When one sees this with wisdom, one becomes weary of suffering.

This is the Path to Purity.

"All Caused Conditions are Sorrowful."

When one sees this with wisdom, one becomes weary of suffering.

This is the Path to Purity.

"All phenomena are without self."

When one sees this with wisdom, one becomes weary of suffering.

This is the Path to Purity.

Dh.280

One who is young and strong, yet endowed with laziness,

is inactive, at a time when being energetic is required.

Indolent, with an exhausted mind, this lazy one never enjoys

the path to wisdom.

Dh.281

For one - guarded in speech, thoughts and has the senses well in control,

nothing is unskillfully done with the body.

Having purified these three courses of action,

one will gain the path that Sages make known.

Dh.282

Truly, through endeavor comes wisdom  
and without, arises doubt and uncertainty.  
Having known this two sided path of gain and loss,  
so one should be established for wisdom's increase.

Dh.282-284

Cut down the Forest (of Passions),  
but don't go cutting down the trees in the forest.  
From the Forest (of Passions) springs fear and  
having cut down this Forest  
you are free, Monks.  
Indeed, even if the least of cravings are not cut out,  
like the warmth of heart a man may have for a woman,  
the mind will remain bound,  
as is a new born calf to its mother.

Dh.285

Destroy (these passions) as you would an autumn lily in your hand.  
Cultivate the path to peace as Nibbana has been expounded by  
the Fortunate One!

Dh.286

"Here I will stay during the rains, and here I will dwell in the  
summer and the winter," ponders the fool, not realizing the danger.

Dh.287

So now, one who is intoxicated, possessed with longing  
over his possessions, his cattle, his children,  
is seized by death and swept away,  
as a great flood does a village.

Dh.288-289

There are no sons for protection, no father, no relatives.  
For one seized by death, there is no protection among kin.

Knowing this fact, the Wise live under moral self restraint,  
and is on the path leading to Nibbana  
quickly, to be purified.

**Chapter #21**  
**Pakinnaka Vagga**  
**"The Chapter on Scattered Ideas"**

Dh.290

If through the giving up of a limited happiness  
    one would experience a greater happiness,  
then the Wise, letting loose of a limited happiness  
would behold a greater happiness.

Dh.291

For one who desires happiness for himself  
    in causing the suffering of others,  
joined with the contact of hatred  
    from hate, he is not free.

Dh.292 - 293

Indeed, one who abandons those tasks that ought to be done,  
    yet does what should not be,  
then, for this one, insolent and slothful, the Effluents grow.  
Yet, for one who has undertaken the task  
    of mindfulness relating directly to the body, ever mindful,  
never doing things that are better left alone,  
and continuously doing those things that should,  
    mindful, thoughtful,  
the Effluents for this one pass out of existence.

Dh.294 - 295

Having killed craving and deceit,  
    eternalism and nihilism,  
    the six senses and their objects,  
proceed now, Brahman, freed from all troubles!  
Having killed craving and deceit,  
    eternalism and nihilism,  
    and the hindrances,  
proceed now, Brahman, freed from all troubles!

Dh.296 - 301

Awake and always well awakened are the Disciples of Gotama,  
    who day and night are always contemplating the Buddha.  
Awake and always well awakened are the Disciples of Gotama,  
    who day and night are always contemplating the Dhamma.  
Awake and always well awakened are the Disciples of Gotama,  
    who day and night are always contemplating the Sangha.  
Awake and always well awakened are the Disciples of Gotama,  
    who day and night are always contemplating the body.  
Awake and always well awakened are the Disciples of Gotama,  
    who day and night, through harmlessness; delight in the mind.  
Awake and always well awakened are the Disciples of Gotama,  
    who day and night, through mental cultivation, delight in the mind.

Dh.302

Going forth is difficult and it is hard to take delight in it.  
The householder life is stressful and the wanderer is afflicted suffering.  
The traveler on the road of Samsara is afflicted as well,  
    so be neither a Traveler nor in suffering.

Dh.303

One who is devoted, endowed with virtue,  
    possessing fame and wealth,  
to whatever region he goes,  
    there, this one is honored.

Dh.304

The Calmed make themselves known from a distance,  
    even as the Himalaya Mountains do.  
The Wicked, though standing near, are no apparent,  
    even as arrows are not, when shot in the dark of night.

Dh.305

Sitting alone, resting alone, walking alone, yet keeping active.  
Alone, having tamed oneself, delight is found in the forest.

**Chapter #22**  
**niraya vagga**  
**"The Chapter on Miserable States"**

Dh.306

One of false speech goes to a miserable existence  
as does one who, having done so, says, "I've done naught!"  
Both become equal after death, hereafter,  
these people of vile actions.

Dh.307

Many are they, who have wrapped the ochre robe around their neck,  
who are yet unrestrained and still commit evil deeds.  
Putting effort towards their own wickedness,  
they shall arise in a miserable existence.

Dh.308

It is better to have eaten an iron ball, heated in fire,  
than for one of bad character, unrestrained,  
to eat all foods received from the laity.

Dh.309 -310

These four conditions befall a negligent man  
who frequents another's wife:  
Demerit is acquired, restlessness in sleep, thirdly disgrace,  
and fourth, a miserable existence.  
There is demerit gained along this wicked course,  
and the pleasures of a frightened man for a frightened woman are few  
as kings will punish them severely.  
For this reason alone, a man should never associate  
with another's wife.

Dh.311 - 313

Just as sawgrass cuts the hand when wrongly held,  
so too, the Holy Life, wrongly held,  
drags one to a miserable existence.  
Any loose act or spoilt observance,  
or a Holy Life lived in doubt,  
none of this bears much fruit.  
If a task is to be performed,

then this effort should be done firmly,  
as a lax going forth into the Holy Life,  
simply scatters dust all the more.

Dh.314

A misdeed is best left undone,  
as afterward, this deed burns.  
A good deed is best quickly performed,  
so that having been done, there are no regrets.

Dh.315

Like a fortified city on the outskirts of the kingdom,  
well guarded within and without,  
so should you guard yourself and allow no time to be wasted,  
for having missed this opportunity, you'll mourn,  
consigned to a miserable existence.

Dh.316 -317

Those who are shameless when they should feel shame, and  
those who are ashamed when they ought not be,  
the people, in accepting wrong views,  
enter realms of misery.  
And in seeing danger in what has nothing dangerous, and  
in not seeing danger in what is inherently dangerous,  
these people as well, in accepting wrong views,  
enter realms of misery.

Dh.318 - 319

Finding fault in the blameless  
and ignoring the faults in the guilty:  
People who accept such wrong views,  
go to miserable realms.  
However, those who know blameless as blameless  
and blameworthy as blameworthy:  
People who accept such correct views,  
go to pleasant realms.

**Chapter #23**  
**naga vagga**  
**"The Chapter of the Elephant"**

Dh.320 - 322

I, even as an elephant in battle endures an arrow shot from a bow,  
will bear abuse,  
even that of an angry crowd.

Tamed, is the one that is lead to assembly.

Tamed, is the one that the King mounts for battle.

Tamed, is the one among men, who bears abuse.

Better than tamed mules are the thoroughbred horses of Sindh.

Better than common elephants are the Tamed Ones, the Great Beasts.

Better than all of these are people who have tamed themselves.

Dh.323

Truly, no one would go to meet the enemy  
with mounts such as these, untamed,  
as would one who is tamed, well controlled,  
who goes through tameness.

Dh.324

The elephant Dhanapalaka, in the throws of rut,  
is hard to control, hard to check.  
In bondage, he won't even eat a morsel of food.  
An elephant, he remembers the Elephant Forest.

Dh.325

Whenever one is torpid and gluttonous,  
as a sloth who rolls about, like a great hog fed on grains,  
again and again will this ignorant one be reborn.

Dh.326

Formerly, this mind wandered about,  
chasing its desires, according to its wishes.  
Today, I will hold this mind wisely, as a skilled driver would  
a furious elephant in rut.

Dh.327

You should be devoted to earnestness and guard your mind well.  
You should raise yourself up from difficult places,

as does an elephant from the mire.

Dh.328 - 330

If you should gain the friendship of a wise companion,  
    who lives virtuous and wisely,  
walk with this one and you shall overcome every danger, mindfully.  
Though, if you should not gain the friendship of a wise companion,  
    who lives virtuous and wisely,  
then, as a king who has given up his kingdom,  
    walk alone, as does a Great Elephant.  
Being alone is best as there is no friendship with the ignorant.  
One who lives alone and does no evil,  
    this one lives at ease,  
as does a great elephant in the Elephant Forest.

Dh.331 - 333

When the need arises, how pleasant it is to have friends.  
    How pleasant it is to be satisfied with anything whatsoever.  
    How pleasant it is to make merit at the end of life.  
    How pleasant it is to abandon all suffering.  
In this world, there is joy in respecting one's mother,  
    and in honoring one's father,  
    in respecting religious mendicants,  
    and in honoring Worthy Ones.  
It is a Joy to have virtue in old age,  
    when conviction is firmly established,  
    and there is a joy  
in never committing evil.

**Chapter #24**  
**tanha vagga**  
**"The Chapter on Cravings"**

Dh.334 - 337

Cravings grow quickly in those who act carelessly,  
    living slothful lives,  
    like fast growing Maluva creeper vines.  
From one existence to another, this one sways,  
    as a monkey does, seeking fruit in the forest.  
Whoever, in this world, is conquered by contemptible cravings,  
their sorrows grow quickly,  
    as does fragrant Birana grass when rained upon.  
So now I say to you Dear Friends, as many as are assembled here,  
Dig up the root of craving as you would the roots of medicinal plants.  
Never again let Mara break you,  
    as a raging torrent does a reed,  
    again and again.

Dh.338

Even as the root is uninjured and strong,  
    a tree, even if cut down, grows again.  
So it is when craving is not destroyed:  
    Suffering arises again and again.

Dh.339 - 340

Whose thirty-six streams, so mighty and strong, flow only to what is pleasant,  
these same currents carry one away, based on wrong views, intentions and passion.  
These streams flow everywhere, just as ivy that sprouts and remains.  
So having seen the ivy that has arisen,  
    cut its roots out completely with Wisdom!

Dh.341

The joys afforded to living beings  
    are born from setting into motion the affections.  
Those who seek these joys are thereby bound to these pleasures.  
Truly, again and again they will come to birth and old age.

Dh.342 - 343

People who thrive on popularity  
    crawl about as do trapped rabbits.

These being who cling to these bonds,  
suffer again and again, for a very long time.

People who thrive on popularity  
crawl about as do trapped rabbits.  
Because of this, a monk should dispel these desires,  
and cultivate dispassion.

Dh.344

One who is freed from craving,  
inclined to the forest, freed from the forest,  
back to the forest he runs.  
So come now, and see this one who is freed,  
yet runs back to his old bonds.

Dh.345 - 347

The wise tell us that bonds  
made of iron, wood or hemp  
are not strong at all.  
For one who is passionately devoted to and is infatuated with  
their affections for family and valued possessions,  
is bound by the strongest bond, say the Wise.  
They are difficult to loose,  
difficult to be free of.  
The Wise, having cut these bonds, go forth  
being indifferent to happiness based on worldly pleasures.  
Those who are afflicted with these passions  
follow their self created streams,  
as a spider, who is caught in its own web .  
the Wise have cut these bonds as well,  
and are indifferent to happiness based on worldly pleasures.

Dh.348

Let go of the past, let go of the future, let go of the present,  
go beyond all becomings.  
Release the heart in every respect and  
never again go to birth ,and decay.

Dh.349-350

For the one who is disturbed with mental preoccupations,  
observing only what is beautiful,

craving grow even more.  
Truly, this is a strongly made bond.  
Yet, for one who delights in the calming of mental preoccupations,  
always cultivating a mindfulness of what is unpleasant,  
truly, this one will destroy craving.  
This one will cut the Bonds of Death.

Dh.351 - 352

For one who has attained perfection,  
fearless and without craving,  
blameless,  
having removed the stinging arrow of rebirth,  
this is the last body.  
One who is without craving, free of attachments,  
skilled in the four branches of logical analysis;  
in phonetics, in sequence  
in knowing what comes first and what comes last:  
This one is called, "Last Body," "Very Wise," and "Great One."

Dh.353

All Conquering and All Wise am I.  
Among all phenomena, I am pure, free from taint.  
Abandoning everything, freed through the destruction of craving,  
having cultivated my own mental powers,  
to whom could I point as my teacher?

Dh.354

The gift of Dhamma surpasses all other gifts.  
The taste of Dhamma surpasses all other flavors.  
The pleasure found in the Dhamma surpasses all other pleasures.  
The destruction of craving surpasses all suffering.

Dh.355

Possessions will sink the stupid, but not those who seek the Other Shore.  
Enjoying craving, in and of itself, the stupid destroy others  
as they destroy themselves.

Dh.356 - 359

Crop fields are ruined by weeds and mankind is ruined by passion.  
It is because of this that anything given to one without passion  
bears great fruit.

Crop fields are ruined by weeds and mankind is ruined by anger.

It is because of this that anything given to one without anger  
bears great fruit.

Crop fields are ruined by weeds and mankind is ruined by delusion.

it is because of this that anything given to one without delusion  
bears great fruit.

Crop fields are ruined by weeds and mankind is ruined by craving.

It is because of this that anything given to one without craving  
bears great fruit.

## Chapter #25

### bhikkhu vagga

#### "The Chapter of the Bhikkhu Defined"

Dh.360 -361

Restraint of the eye is good.  
Restraint of the ear is good.  
Restraint of the nose is good.  
Restraint of the tongue is good.  
Restraint of the body is good.  
Restraint of speech is good.  
Restraint of the mind is good.  
Restraint in regards to all things is good.  
In all things a monk is restrained and through this,  
is freed from all suffering.

Dh.362

With the hand restrained, the foot restrained and with speech restrained,  
restrained in the utmost,  
one who is inwardly collected, contented,  
they indeed call him a monk.

Dh.363

Controlling his speech, a monk who is a reciter of the Texts,  
whose mind is cooled,  
able to illustrate the letter and the spirit of the Texts:  
The speech of this one is truly sweet.

Dh.364

Rejoicing in the Dhamma, finding Joy in the Dhamma, pondering the Dhamma:  
A monk who recollects the Dhamma, from the True Dhamma,  
he never falls away.

Dh.365 - 366

One's gains ought not be despised nor should one desire the gains of others.  
A monk who desires the gains of others does not attain concentration.  
Even if a monk gains little, there is no despising what is gained.  
Indeed, even the gods praise this one, who lives active and well.

Dh.367

Through out whose individuality

there is no sense of "I" or "Mine"  
and in not grieving for what is not,  
indeed, he is called "A Monk."

Dh.368 - 376

A Monk who abides in loving kindness, trusting in the Buddha's Teaching  
finds the path to the calming of life's constituents.

Bale out this boat, O Monk, as emptied, it will move quickly!

Cutting away anger and passion, just this,

you will go to the Other Shore.

Five cut, Five left behind and Five cultivated.

With Five attachments overcome, this monk is called

"One who has crossed over the Great Flood."

Meditate, O Monk, and do not be negligent,

allowing your mind to roam.

Don't be the one who, after swallowing the red hot iron ball of negligence, says,

"This is suffering!" as one's mind burns.

There is no meditation without wisdom.

There is no wisdom without meditation.

Whoever has both meditation and wisdom,

this one is in the presence of Nibbana.

A Monk, who has gone into solitude with a calmed mind,

experiences a joy beyond human,

this one, who sees the Dhamma correctly.

Whenever one masters Rise & Fall

Increase & Decrease

Birth & Death

A joy is acquired a delight that in one who knows,

is Deathless.

And this becomes the starting point for a monk with wisdom:

The watching and restraining of the senses, which brings contentment.

For one restrained, living in accordance with the Moral Code,

whose associates are morally upright, living a pure life, active,

cordial, versed in good manners, who takes great delight in all this,

this one will make an end of suffering.

Dh.377

Just as jasmine will shed its withered flowers,

so should you, O Monks, completely shed lust and ill will.

Dh.378 - 380

Calmed in body, calmed in speed, tranquil and well composed,  
a Monk who renounces worldly gains is called "Tranquil."

By watching over and censuring oneself,  
self guarded and mindful  
This monk will live in joy.  
Each is their own refuge.  
Each is responsible for their own future state.  
Because of this, each should restrain themselves,  
as a merchant would, a well trained stallion.

Dh.381

A Monk who is full of joy, trusting in the Buddha's Teaching,  
ought to acquire the Path of Ease,  
joyously experiencing  
the stilling of the Aggregates.

Dh.382

Indeed, a monk, though still in youth, if engaged in the Buddha's Teaching,  
illuminates this world,  
the way that the moon does,  
once freed from dark clouds.

## Chapter #26

### brahmana vagga

#### "The Chapter of the Brahman Defined"

Dh.383

Strive and cut this flood, brahman, and dispel desire!  
Knowing the destruction of the Aggregates,  
be a Brahman,  
a knower if the Unmade.

Dh.384

One is a Brahman when one goes beyond two things:  
Insight & Tranquility.  
There, for one who knows, all bonds, all fetters are gone.

Dh.385

Whose Beyond or Not-Beyond nor whose Beyond-and-Not-Beyond  
can't be found.  
Fearless & Detached from the world:  
I call this one a Brahman.

Dh.386

Sitting in meditation, tasks done, stainless and free of Effluents  
having attained the Highest Goal, I call this one a Brahman.

Dh.387

The sun shines by day and the moon illuminates the night.  
A warrior shines in his armor, and a Brahman shines in meditation.  
All day and night, the Awakened One shines with splendor.

Dh.388

A Brahman is one who keeps away from evil.  
A Samana is one who lives in spiritual calm.  
A Wanderer is one who has Gone Forth to remove, to put an end to  
the Impurities.

Dh.388 - 390

One should not strike a Brahman nor should a Brahman be given to anger.  
Shame on the one who would strike a Brahman.  
Shame on the Brahman whose anger is released.  
Nothing is better for a Brahman than when he has the mind

to restrain what is held dear.  
Whenever one flees the destructive impulse,  
the wish to destroy,  
in this, there is the cessation of suffering.

Dh.391

For in whom there is nothing  
poorly done in body, speech and mind,  
restrained in just these three ways,  
this one I call a Brahman.

Dh.392

The one from whom you should learn of  
the Teaching of the Rightly Self Awakened One,  
this one should be duly honored,  
as a brahman would duly honor a sacrificial fire.

Dh.393

One is not a Brahman by birth, ancestry or by having matted hair.  
In whom there is Truth, Righteousness and the Dhamma,  
this one is pure, a Brahman.

Dh.394

What is the use of your matted hair, you idiot?  
What is the use of wearing a garment of animal skins?  
Inside you are the tangles, yet you groom your outside!

Dh.395

A person who wears rags from a dump,  
who is lean and strewn with veins,  
who meditates in the forest, I call this one a Brahman.

Dh.396

And I do not call one a Brahman, born from a womb, born from a mother.  
One is simply named "Bho-Sayer" if he has attachments  
worldly or otherwise.  
One who is without attachments, free from attachments,  
I call this one a Brahman.

Dh.397

One who has cut all bends, never worried,  
free from all attachments, detached from the world,  
I call this one a Brahman.

Dh.398

Having cut the strap, the thong and the cord,  
and having removed the Bridle of Ignorance,  
Awakened,  
I call this one a Brahman.

Dh.399

One who endures both abuse and imprisonment,  
benevolent, whose strength is patience,  
strong as an army,  
I call this one a Brahman.

Dh.400

Even tempered, devout, virtuous and free from lust,  
Tamed, bearing the last body,  
I call this one a Brahman.

Dh.401

Just as water on a lotus leaf  
or as a mustard seed on the point of an awl,  
one who is not soiled by sense desires,  
I call this one a Brahman.

Dh.402

One who understands the suffering in this world  
and so the destruction of his own,  
who has put down the burden, detached from the world,  
I call this one a Brahman.

Dh.403

Profound, wise,  
understanding which is the correct path and which is not.  
Having attained to the Highest Goal,  
I call this one a Brahman.

Dh.404

Associating with neither Householder nor Homeless,  
free from worldly attachments,  
needing next to nothing,  
I call this one a Brahman.

Dh.405

Having set aside the Rod in regards to all living beings,  
fearful or firm:  
This one would neither kill nor cause to be killed,  
I call this one a Brahman.

Dh. 406

Free among the hindered,  
cooled among the violent,  
free from any attachments among the bound,  
I call this one a Brahman.

Dh.407

Whose passion, anger and contempt have fallen away,  
as a mustard seed would fall from point of an awl,  
I call this one a Brahman.

Dh.408

Soothing, instructive, speaking on words of truth,  
who would not be ill tempered towards anyone,  
I call this one a Brahman.

Dh.409

Whoever, in this world, never takes what is not given,  
whether long or short, minute or massive, precious or distasteful,  
I call this one a Brahman.

Dh.410

Whose longing for this world or the next can't be known,  
with no outward support, detached from the world,  
I call this one a Brahman.

Dh.411

Whose cravings, whose abode cannot be ascertained,  
knowing without doubts, plunging into the Deathless,

I call this one a Brahman.

Dh.412

Whoever overcomes both merit and evil,  
escaping all bonds, sorrowless, passionless, pure of heart,  
I call this one a Brahman.

Dh. 413

As the moon is pure and without stain,  
bright and undisturbed,  
so is one in whom all joys are extinct.  
I call this one a Brahman.

Dh. 414

One who has overcome the mire of this difficult road,  
and the delusions resulting in returning again and again.  
One who is released and is without further grasping,  
I call this one a Brahman.

Dh.415

Whoever in this world goes forth into homelessness  
to abandon sense desires,  
in whom the desire for the senses is extinct,  
I call this one a Brahman.

Dh.416

Whoever in this world goes forth into homelessness  
to abandon craving,  
in whom cravings are now extinct,  
I call this one a Brahman.

Dh.417

Having left behind all human relations,  
and having surpassed all divine relations,  
detached from all bonds of craving,  
I call this one a Brahman.

Dh.418

Having set aside likes and dislikes,  
cooled and desireless,

heroically conquering the All,

I call this one a Brahman.

Dh.419 - 420

One who knows, in every respect, the passing away and rebirth of living beings,  
Unattached, Well-Gone and Awakened,

This one I call a Brahman.

Whose sphere of existence is known by neither

gods, heavenly musician nor by men,

without Effluents, Worthy,

I call this one a Brahman.

Dh.421

One who has no past present or future,

no attachments whatsoever,

without moral stain, free from all attachments,

I call this one a Brahman.

Dh.422

Fearless, Noble, Heroic, Victorious, A Great Sage!

Utterly free from desires, cleansed,

I call this one a Brahman.

Dh.423

One who sees all former existences,

blissful and miserable,

who has brought destruction to all becomings,

a sage who has mastered wisdom,

whose every accomplishment is complete and perfect,

I call this one a Brahman.

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## Glo~sary

**AGGRAGATES:** (khanda) In Buddhist psychology, the aggregates are the elements that make up all sensory experience. They are Form, Feeling, Perception, Intentions and consciousness.

**ARAHANT:** Literally "A Worthy One or A Pure One." An honorific title of the Buddha and for those disciples of the Buddha who, having completed the tasks of the Religion, are free from all mental bonds and have gone beyond all future rebirths.

**BRAHMA:** The creator god of the Vedic Tradition who occupies the highest place in the cosmological order of sentient beings.

**BRAHMAN:** A priest in the Vedic Tradition, which was based on caste. One could become a brahman only through birth and ancestry, and as such the caste of brahmins held that they were both privileged and more pure than other castes. The Buddha taught that one becomes pure through virtuous living, not through birth.

**BUDDHA:** Literally "The Awakened One", and the title of Prince Siddhattha Gotama after his Awakening under the Bodhi Tree. Shortly after this experience, the Buddha was approached by a wandering ascetic who commented on his continence, and inquired it, as a result of his experience, he was still a human, a god or was he some other kind of being. The Buddha replied, "I am Awake."

**CONTEMPLATIVE:** A wandering ascetic who typically sought an explanation to the experience of reality through various austerities, seeking to gain personal mastery over suffering. These ascetic meditators stood in contrast to the Vedics, who maintained a strict theistic doctrine and held that all experience was attributed to a god's will, in one form or another.

**DHAMMA:** The Teaching of the Buddha. Elsewhere in this translation, where other meanings apply, an appropriate rendering was used.

**EFFLUENTS:** (asava) The four mental qualities that are experienced as sensuality, the lust for life, speculation and ignorance, which when 'flowing' saturate the mind and prevent the development of higher, more skillful qualities. The cutting off of these effluents, with the subsequent freedom from them, constitutes arahantship.

**FACTORS OF AWAKENING:** (sambodhi angesa, sambojjhanga) These seven factors are developed and cultivated along the Path to Awakening: Self Possession, Investigation of Doctrine, Energy, Joy, Tranquility, Concentration and Equanimity.

**THE FOUR NOBLE TRUTHS:** These truths are at the heart of the Buddha's Teaching: That suffering exists, that there is a cause for suffering, that there is an end to suffering and that there is a path that leads to the end of suffering.

GOING FORTH: An expression applied to one who leaves the home life to wander the world as a homeless ascetic to achieve some religious or spiritual aim.

HEAVENS AND HELLS: In cosmological terms, these are temporary states to which one is reborn as a consequence of one's kamma.

TRANQUILLITY AND INSIGHT: (samatha ca vipassina) Meditations that enable one to skillfully control and master the mind and ultimately allowing one to experience the true nature of reality as impermanent, sorrowful and devoid of self.

JHANA: Meditative states of absorption in any of various mental objects. These states of absorption were long held by many contemplatives as the primary goal of their training, i.e. "...being one with everything..." or "...seeing into the emptiness of existence..." The Buddha saw the benefit of jhana practices as positive mental and moral exercises, yet was still able to point to the truth beyond all states, including those rather refined states found in jhana practices.

KAMMA: (Sanskrit = karma) The Universal Law of Causation (cause & effect). The Buddha discovered that intention (intentional action) is kamma and work out the implications of this to uncover the way of escaping all kamma. See SAMSARA.

MARA: The personification of Death. Mara's Messengers are described as illness, old age and death.

MORAL CODE: (vinyana, patimokkha) The monastic rules willingly adhered to by Buddhist Monks and Nuns, set forth by the Buddha to promote a safe and secure environment in which one could pursue the goal of awakening.

NIBBANA: (Sanskrit = Nirvana) The goal of Buddhist practice. This expression denotes the indescribable, ineffable experience beyond all states for one who has completed the religious life.

NOBLE EIGHTFOLD PATH: The fourth of the Four Noble Truths pointing to the way of life that skillfully brings about the cessation of suffering: Right View, Right Intention, Right Speech, right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation.

NOBLE ONES: Followers of the Buddha who have experienced Nibbana in this life and are classified as Stream Enterers, Once Returners, Never Returners and Arahants.

OTHER SHORE: Nibbana, poetically expressed.

PATH TO DEATHLESSNESS: The Noble eightfold Path, poetically expressed.

REBIRTH: Buddhism does not maintain the theory of a separate, discrete soul, either bestowed by a creator god at the physical birth of a living being (to which they hope to return to at death) or a soul that transmigrates from one living being to another in an endless cycle to be escaped, in one manner or another. The Vedic concept of reincarnation, or the survival of the personality beyond death is also rejected, as this theory does not meet the three characteristics of reality as

defined by the Buddha: That all conditioned phenomena, physical or mental, are impermanent, sorrowful and devoid of self. The Buddha acknowledged a 'continuity in process' that is constantly changing, which is shaped and determined by one's past kamma and one current intentions. This, when viewed over time, is called Samsara.

RIGHTLY SELF AWAKENED ONE: (sammāsambuddha) Epitaph of the Buddha.

SAMSARA: Literally, "Wandering on", the beginningless and endless round of death and rebirth, shaped by the skillful and unskillful actions (kamma) of living being trapped within the cycle.

SANGHA: Formally, the Community of Ordained Buddhist Monks and Nuns. Informally, this terms denotes all of the Buddha's Followers, including those who have ordained as well as the Laity.

SUCH: (tadin) An adjective used to describe one who has attained the goal.

SUFFERING: (dukkha) One of the three characteristics of phenomenal existence. The pali term dukkha is a very broad and encompassing term and is variously rendered as suffering, distress, pain, unhappiness