1. Things are foreordained by mind, have mind as best, are compounds of the mind.*
   If with corrupted mind a man do speak, or act, therefrom ill follows him as wheel the foot of drawing (beast).

2. Things are foreordained by mind, have mind as best, are compounds of the mind.*
   If with a mind serene a man do speak or act, therefrom bliss follows him as shadow that does not depart.

3. They who (in thought) belabour this:—That man has me abused, has hurt, has worsted me, has me despoiled:—in these wrath’s not allayed.

4. They who do not belabour this:—That man has me abused, has hurt, has worsted me, has me despoiled:—in them wrath is allayed.

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*I* Ground 1.

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1 For a criticism of Messrs. Darus and Mitra’s linking this sentiment with the Chidogya Upanishad (in their Prakrit Dhammapada) see my Introduction, p. xvi. Such link as there is lies between both the passages and the growing Sankhya vogue. There is far closer linkage with the Upanisadic teaching revealed in other verses. See infra, references in footnotes.
5. Na hi verena verśni sammatidha, kudācanañ, Averena ca sammati; esa dhammo samantano.

6. Pare ca na vijānanti: mayam ettha yamāmase, ye ca tattha vijānanti, tato sammati medhagā.

7. Subhānappassitā viharatañ indriyesu asauvatañ khojanamhi avattamañ kumāriyātañ ve pasahati. Māvo vālo rukhañ ve dubbhalañ.

8. Asubhānappassitā viharatañ indriyesu susauvatañ khojanamhi ca maddhāñ añaddhāviyātañ.

9. Anikkasāvo kāsāvāna yo varthañ paridahessati apeto damasaccena, na so kāsāvāma arhati.

10. Yo ca vanta kāsāvāt asa ailesu susamāhitu upeto damasaccena sa ve kāsāvāma arhati.

5. Nay, not by wrath are wrathful moods allayed here (and) at any time, but by not-wrath are they allayed: this is an (ageless) endless thing.

6. People do not discern that here we straitened are (in life, in time); but they who herein do discern, thereby their quarrels are allayed.

7. Whoso abides with eye alert for beauty, unrestrained in sense, in food immediate, slothful, inert: that man does Māra sway, as wind the tree that's weak.

8. Whoso abides with eye alert for what is foul, in senses well restrained, in eating temperate, trusting and having energy stirred up: that man Māra<sup>*</sup> sways not, no more than tree the mountain crag.

9. Whoso (himself) not clean of stain will don the yellow-stained robe, Forth-goer he from state of training, unfit he to wear the yellow.

10. But whoso may have vomited (all) stain, on morals well intent, Upgoer he to state of training, fit is he to wear the yellow.

<sup>*</sup> Grounds 1, 12 (Introd., p. xxxi f.).

<sup>1</sup> The frequency in Pali verse of the particle hi is possibly due in part to metreical convenience. But, like hī, it is not so emphatically, it has the effect of giving weight to what follows. Cf. the Apan. hai rob of the Gospels. If it precede explanatory matter, for it is a possible rendering. Cf. Fausb. sain.

<sup>2</sup> The Pali line is found only here and in Ps. of the Brethren, verse 276. Cf. my note there, and 39. on p. xivii.
11. They who deem core in not-core, yea, and they
who see not-core in core, they go not on
into the core, their range is wrong intent.

12. But they who know core as core and not-core as
not-core, they go on into core, their range is right intent.

13. As through the ill-roofed house rain penetrates,
so passion penetrates the mind where is no growth.

14. As well-roofed house rain does not penetrate,
so passion penetrates not mind where is good
growth.

15. Here doth he mourn, gone onward doth he mourn,
both here and there the evil-doer mourns.
'Tis the same man who mourns, who's crushed,
in that he sees the deed-defilement of the self.

16. Here he rejoices, gone onward rejoices too;
worker of merit doth rejoice both here and there.
'Tis the same man rejoices and exults,
in that he sees deed-purity of the self.

17. Here suffers he, gone onward suffers he;
der of evil suffereth both here and there.
At thought: 'I'll have I wrought! he suffers (here);
gone to the woeful bourn he suffers more.

1 Lit. 'not well-made-to-become.'
2 Metaphorical convenience may here again have dictated; yet it is
overlooked by translators and Buddhists generally, how so, 'this
one,' is used in the Sutras for almost emphatic in matters of
personal identity. E.g., 'is it true that once and the same man does
the deed and experiences the result? . . . so kæci, so pæsænævætti?'
18. Here is he pleased, gone onward is he pleased;
worker of merit fadeth glad both here and there.
At thought: By me is merit wrought! glad is he
(here);
gone to the lucky bourn he is more glad.

16. Though he say much that’s proper, yet the man
is wanton if his actions ill accord.
Like cowherd counting kine of other men,
partaker is he not in holy life.

20. Though he say little that is proper, yet if he
by dharma walk, of passion, hate and dulness rid,
rigidly intelligent, his mind well freed,
not grasping after either earth or yonder,*
partaker is that man in holy life.

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1 The Pali is a negative term from the root mad, to be wanton,
exited, drunk. mad (Pali and Italian coincide in motto, the past
participle). Earnestness would come as near as my choice, but
exact rendering is impossible. Cf. verse 19.
22. The wise in seriousness have come to know this as a thing that is different, (select), and in this seriousness they make them joy, loving the range of true aristocrats.

23. They who are musers constantly and ever stoutly forward press; men well-inspired, they come to touch the Waning, peace after the toil.

24. Is a man strenuous, does he reflect, does deliberate of the pure deed, is he controlled, of righteous life, the fame of him exceeding grows.

25. By strenuousness, by seriousness and by control and training too an island should the man sagacious make, not to be scattered by the flooding sate.

26. The simpletons, the unsagacious folk are ever given o'er to wantonness. Wardeth his seriousness sagacious man, (wardeth) as wealth in which is highest worth.

27. Never be given o'er to wantonness, nor intimacy in love of sense-desire. The serious musta verily to happiness abundant wins.

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1. P.Kh. visesadha=(?) visesattan.  2. Br F. satimato.

26, 27. Tha. 863, 884 (Angulimāla).
28. When the wise man by seriousness
doeth drive away (the mood of) wantonness,
as one mounting to wisdom's terraced roof,
griefless, grief-smitten humankind surveys,
as would a man more worthy, standing on
the hill, the simpletons who stand upon the plain.

20. Appamatto pamaṭthu suṭtesu bahujaṭaro
abalaṇṇaḥ va sīghasoḥ hitvā yāti sumedhaso.

30. Appamatttaṃ Maghavā devaṃ paccī asitthaṃ gato.
appamatttaṃ paseṇsantaṃ, pamadā garaṇīto sadā.

31. Appamaḍḍarato bhikkhu pamade bhayaḍḍasi va
saḥyojanaṃ anuj thulaṃ, dahana aggi va gacchati.

32. Appamaḍḍarato bhikkhu pamade bhayaḍḍasi va
abhabbo parihāṇaṃ nibbāṇassu eva sāntike.

II. APPAMĀDA-VAGGO DUTIYO.

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2. P. Kh. samidhi.

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2809 40. Mbh. xii, 151, 12; Mil. 387. Cf. D. ii, 39; S. i.
32. A. ii, 40; Itv. § 45; Mil. 408.


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1. On this name for Sakka, cf. Jātaka, No. 31; K.S. i, 300 f.
2. Cf. K.S. i, 91 f.; Sakya, p. 336. Contrast the monastic dread
in verses 202, 251.
III. CITAVAGGO.

33. Phandaneq capalaq cittaq, durakkhan, Dunniva-
rayan,
ujuq kariq medhavi, usukaro va tejanan.

34. Varije va thale khitto, okamokata ubhato
pariphadati 'daq cittaq Marudheyuq pahatave.

35. Dunniggahassa laluno yathakamanipatino
cittassa damatho sathu, cittaq dantaj sukhabahan.

36. Sududdasam samipunaj, yathakamanipatinaq
cittaq rakkhetha medhavi, cittaq guttaq sukhaba-
vanaj.

37. Durangamanq ekacaran asarinaj guhassayan
ye cittaq sanjayamessanti, mokkhati Maraibandhan.

38. Anavatthitacittassa saddhammaq avijanato
pariplavapasaddassa pañña na parippatati.

III. THE MIND.

33. Restless and wavering the mind,
hard both to guard and to restrain.
The man sagacious makes (it) straight,
as fletcher makes the arrowshaft.

34. As water-creature flung on land
(when) drawn from this home or from that,
twitches-and-writes this mind about
from realm of Mara to be rid.*

35. Of mind hard to coerce, buoyant,
and there alighting where it lists,
good is the training; trained mind
the bringer is of happiness.

36. Sore hard to see and very fine,
the mind, alighting where it lists,
the man sagacious holds in ward;
the guarded mind brings happiness.

37. The mind far-going, lone faring,
not of the body, of hidden lair,
whose will keep under control
from Mara's jail they'll be set free.*

38. In him whose mind unstable stands,
of his own dharma unaware,
in him whose trust is fluctuate,
wisdom is not at its full worth.

* Ground 12. 'Mara nowhere occurs' in P.Kh. fragments.
39. In him whose mind is not (sense-)moist, in whom intent is not confused, who is of sin and merit void, for him alert, there is no fear.

40. Like to a jar if you have wot the body, like to a strong if you've sat the mind, you may fight Mara with the arm of wisdom, and conquered, ward, an you no respite give.

41. Kase long indeed this body on the earth will lie cast down, with mind gone hence, like useless log.

42. What foe may do to foe, hater to him he hates, yet worse the mind wrong-aimed may do unto the man.

43. The (deed) that mother, father could not do, nor other kinsfolk—better (far) than they that (deed) the mind can do that is well aimed.

IV. FLOWERS.

44. Who is this man who will discern this earth and this, the Watchers' world, the devas' (home) ? Who will appraise a verso (though it be) well shown on (his own) dharma, as expert the flower ?

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1. F. yojetha. 2. F. kayā. 3. Dr ko 'maṅ. 4. Dr viçosati.
45. Sekho' patthavi' vijessati, s teil' Yamalokafi ca iman' sadavaka'.
"Sekho' dhamma' pade' sati', kusalo pappham iva paccasi'.

46. Phenupama' kayam iman' viditva',
maradhamma' abhisambudhano,
chetvama' Marasa' papupphakan'i,
adassana' Maccurajassa gacche.

47. Pupphani' h' eva pacinanta vyasattanasa'na
nara' suttan gama' mahaghno va maccu adaya gacchati.

48. Pupphani' h' eva pacinanta vyasattanasa'na
nara' atita' yeva kamesu antako kurute vasa'.

49. Yathapi bhamaro papphan' vannaganda' ahsa'ya
pale' rasam adaya, eva' gane' muni care.

50. Na pase' viloma'ni, na pase' kat'ka'na
attano va avekkheya kat'na akat'na ca.

45. The learner 'tis who will discern this earth
and this, the Watchers' world, the devas' (home).
The learner will appraise a verse, well shown (it is),
on (his own) dharma, as expert the flower.

46. Like unto foam if you have wot this body,
as mirage-thing well understanding it,
the flower-tipped darts of Mara breaking off,
you may go where the death-king sees you not.*

47. The man with stagnant mind, appraising only
flowers,
as mighty flood a village sunk in sleep,
death gathers him and goes his way.

48. The man with stagnant mind, appraising only
flowers,
insatiate ever in his sense-desires,
End-maker brings under his sway.

49. Just as a bee, not harming flower
in hue or fragrance, flies away
the nectar taking, even so
the sage should through the village go.

50. Not things by others in the wrong way done.
not things by others done or left undone—
'tis things which by the self are done
or left undone that you should contemplate.

* Ground 12.
51. Just as a flower lovely in hue (but) odourless,
so speech well uttered fruitless is in him who acts
not (in accord).

52. Just as a flower lovely in hue (and) odorous,
so speech well uttered fruitful is in him whose
act (is in accord).

53. Just as from flower-heap one may make a many
garland-wreaths,
so by the mortal come to birth¹ is there much good
that he can do.

54. Odour of flowers goes not against the wind,
not sandalwood, rosebay, nor jessamine;
but scent o’ the pious goes against the wind;
the very man² suffuses all the world.

55. Sandalwood, rosebay and lotusflower,
ay, and the greater jessamine:—o’er these
live odours odour of virtue (is) supreme.

56. A little thing this odour, even this
of rosebay and of sandalwood.
That which is odour of the pious men
wafts among devas (fragrance) unsurpassed.

57. To men who rich in virtue, of serious lives,
by insight rightly freed, Māra finds not the way.

¹ Br sugandhakañ. ² Br kariyā. ³ F. karyā.
³ C. C. F. tagaramallikā. ⁴ Br sabbadasañ.
⁵ Br pavāyati.

51-52. Thā. 323, 324.
54-5. Mil. 333.

51, 52. Thā. 323, 324.
54. A: i, 226.

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¹ It is rare to find surviving a saying showing rebirth as an oppor-
tunity in becoming.
² See Introduction, p. xxxv.
58. Just as on heap of scourings cast aside
on the main road a lotus there may spring
pure-scented, full of charm.

59. So 'mong the folk who as the scourings are,
the blinded manyfolk, by wisdom shines
brightly disciple of the rightly wake.*

V. THE YOUNG-AND-FOOLISH.

60. Long to the watcher is the night;
long to the weary is the league;
long to the fools the wayfaring,
of their own dharma unaware.

61. If as he fare, he fail to come upon
one better than, or equal to himself,
let him lone-faring bravely go;
with fool there is no comradeship.

62. Sons own I! Wealth own I! and so
the foolish man is worried sore.
The self in sooth owns not the self,—
how then the sons? how then the wealth?

63. The fool who his own folly doth appraise
is none the less a wise man just in that.
But fool who in his own conceit is wise,
he verily is one men call a fool.

* Ground 3; Introduction, p. xxx

Bāla means both.
64. Though all his life the fool on wise man wait, 
no more he dharma knows than spoon the taste of 
soup.

65. Though but a moment ware-man wait upon the 
wise, 
swiftly he’s ware of dharma as is tongue of taste of 
soup.

66. Fools short of wit fare with the self as foe, 
doing ill deeds wherefrom bitter the fruit.

67. Not well done is the deed which having done 
hereafter he repents, and the result, 
weeping, with tearful face he undergoes.

68. But well done is the deed which having done 
he afterwards repents not, the result 
whereof pleased and glad he undergoes.

69. Sweet deems the fool his ill-deed while it ripens 
not, 
but when it ripens he goes down to woe.

70. Month after month the foolish man may make 
his meal of food on top of kusha grass; 
that man’s not worth a sixteenth part of them 
who well have taken things into account.

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1 F. payırupə̄sati.  
3 Br: bhunījeyya. 
4 F: Sc S: Co nāgghati.

67. Netti, 137. 
66-68. S. 1, 57. 
69. Cf. S. i, 56. 
71. Truly no more than milk curdles (forthwith, ripens) the deed ill done; burning it dogs the fool, as fire ash-covered (wakes when blown).

72. When to his harm the fool develops skill, it smites the top of him bashing his head.

73. Unreal estate he may desire, to take the lead among the monks, in monasteries mastery, honour 'mong others' families.

74. Let laymen deem that this was done by me, and clerics too! Let them defer to me in aught that is to do or not to do! Such is the aspiration of the fool; his wishes grow and likewise his conceit.*

75. One is the course 'ward gain; but other is the Way to Waning going. When this well he knows, the akinsman, Buddha-follower in worldly favours should no more delight; he should develop life in solitude.†

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V. THE YOUNG-AND-FOOLISH.

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71. Na hi pāpaṁ kataṁ kammaṁ sajju khāran va muceṭṭi, dahan taṁ bālam anvetti, bhāsmačchānno va pāvako.

72. Yāvadeva anatto haṁ hem haṁ bālassa jāyati, hanti bālassa sukkāsaṁ muddham asa vipāṭayaṁ.

73. Asataṁ bhāvanāṁ iccheyya, purekkhāraṁ ca bhikkhusu, avasesu ca issariyaṁ, pujā parakulesu ca.

74. Mam' eva kata maññantu gāth paṁbajita ubho, mam' evāti vassu assu kiccākiccesu kisamīci iti bālassa sankappo, iechā mano ca vaḍḍhato.

75. Aññā hi lābhāpanissā, aññā nibbānagāmini, evam etan abhirūnyaya, bhikkhu Buddhassa sāvako sakkāya nābhāvaudeyya, vivekam anubhirahaye.

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1 Et asantabbāvanam. F. asataṁ bhāvan iccheyya.

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* Ground 0.
† Ground 0.
VI. PANḌITAVAGGO.

76. Niddhanat va pavattaran yan passe vajjadassinath, 
  niggayavadini madhavini taddisanyo paṇḍitay bhave. 
  taddisany bharjamanassa sasayy hoti na papiyo.

77. Ovaddayamaseyya, saabhhe na nivaraya. 
  satati so pio hoti, asataq hoti appiyo.

78. Na bhave papake mitte, na bhave purisadhame. 
  bhajetha mitte kalyane, bhajetha purisuttame.

79. Dhammapiti sukiyati seti vippasannena cetasa. 
  arivappavedite dhamme sadh ramati paṇḍito.

80. Udakaq hi mayanti netikā. 
  usukāra namayanti tejanā. 
  dāruñ namayanti tacchakā. 
  atiņan damayanti paṇḍita.

1 F. arivappavedite.

76. Tha. 993. 77. Tha. 994. 80. Tha. 19, 877.

VI. THE WISE MAN.

76. As one who tells of hoardings is the man 
  whom one may see showing what things to shun, 
  sagacious censurer; a man so wise as this 
  one should frequent, frequenting such a man 
  'tis better one becomes, not worse.

77. Let him exhort, let him instruct, 
  let him deter from what is wrong. 
  'Tis to the pious that man dear 
  becomes, to impious men not dear.

78. Thou shouldst not evil friends frequent; 
  thou shouldst not baser men frequent. 
  Lovely the friends thou shouldst frequent, 
  thou shouldst frequent the best of men.

79. Drinker of dharma1 happily he rests, 
  and with a purpose made serene. 
  Mandate of true aristocrats,2 
  in dharma wise-men aye delights.

80. Water in sooth the coniuli-makers guide, 
  arrow-makers bend forthright the point, 
  timber woodcraftsmen bend forthright, 
  the self (it is) the wise men train.3

1 The author of Miśindaṇḍaka expands this: dhammanagāra
2 See verse 22. 3 = verse 145.
81. Like to a rock that's of one mass,
and by the wind unhooked,
one so by praise or by blame
unmoved are the wise.

82. Just like a lake deep, clear, serene,
whenas they things in dharma¹ hear,
wise men become serene, composed.

83. On every side the genuine men let go;
not, as for pleasures fair, make elan holy man.
When touched by gladness or maybe by woe,
the wise men make no show of ups and downs.

84. Not for the self, nor yet for sake of other
should one wish son, wealth, or estate;
let him not for the self desire success
counter to dharma; let him be
virtuous, wise, a (very) dharma-man.

85. Few among men are they, the folk who go to the
Beyond.
This other race is it who just run up and down the
strand.

86. But they who, when dharma has rightly been
revealed, by dharma hold upon their way,
these folk will come unto the shore beyond—
(crossing) the realm of death so hard to cross.

¹ Dhammàti; dhammas as neuter plural, is so rare that it is strange
no work known to me comments on it. The Comy. has only dhama-
adsamsa. I hold it more probable we have here an Asokan form
² Or, should one accomplish actions that are evil (ct. opposite).
87. Leaving the worse\(^1\) dhamma the wise man should make the better\(^1\) dhamma come to be; from home into the homeless having come, in solitude not easy to enjoy,

88. there let him wish exceeding great delight; rid of sense-pleasures, man who nothing owns and wise, he should wholly and utterly from mind-defilements purify the self.

89. In whom, in factors of enlightenment rightly the mind’s been made to grow, not taking (things), surrendering (what they have), they who delight in grasping not at all, with āsavas all wilted, radiant ones, they in the world have wander utterly.*

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87\(^{62}\), Cf. Sn. 526.

1. Lit. ‘dark’ and ‘bright’; a common spiritual distinction.
92. They for whom (worldly) store is not, who understand the body's needs, the men whose range is in the void, th' unmarked, in liberty,* as bourn of birds in air so hard it is to trace whither those men are bound.

93. The man in whom the āsāvas are dried up,† who not on food relies; whose range is in the void, th' unmarked, in liberty,* as bourn of birds in air so hard it is to trace whither that man will go.

94. In whom the senses have become composed, like steeds well broken by the charioteer, by whom conceit is put away, in whom the āsāvas are not;† such man as this devas themselves are longing for to see.

95. The earth resembling, he doth not resent, to Indra's column comparable he, so pious pure, as pool that's rid of mud, for him life's ups and downs come not to pass.

96. Holy the mind of him, holy the speech and deed of him who, having rightly known, is one that is released, is sanctified.

97. The man who taking (naught) on trust, has come to know what men sense not, who every link (with life) has cut, with opening crushed, with longing spewed, he is indeed the man supreme.‡

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* Ground 11. † Ground 16. ‡ Grounds 4, 5.
98. In village, in the wild, in vale, on hill, wherever men of worth, the arahans, their dwelling make, delightful is that spot.

99. Delightful are the forests, where the folk come not to take their pleasure, there will they, all lusts aviced, find their joy; not seekers they for sense-satisfy.

VIII. MANY IN NUMBER.

100. Better than speech of thousand words, to weal unsuited, is a single welfare-word, which in the man who hears leads on to calm.

101. Better than poems of a thousand words, to weal unsuited, is a single line of verse, which in the man who hears leads on to calm.

102. Better than he who hundred verses should recite, to weal unsuited, single strophe is which in the man who hears leads on to calm.

103. Compared with him who bests in fight a thousand and a thousand more, he who should beat the one—the self—he sure's the chiepest warrior.

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\(^1\) B̄ 'sāññitaq.  \(^2\) F, jeyya-m attānaq.  \(^3\) P.Kh. ho (kho).
104. The self, in truth, a better victory this than what these other people (false would win), of him, the man, who with the trained self, walks ever with (the self) controlled.

105. Not even deva nor the man who bringeth luck, nor Mara with a Brahma could unmake the victory by such a person won.

106. A man might offerings make month after month, during a century, of a thousand (gifts), but should he for a moment venerate one man in whom the self developed is, better a veneration such as this than what is offered for a hundred years.

107. A person for a century may tend the (sacred) fire in (sacrificial) grove, but should he for a moment venerate one man in whom the self developed is, better a veneration such as this than what is offered for a hundred years.

108. Whatso the man who merit quests yearlong has offered in this world, or sacrificed, not e’en all that amounts to but a farthing-worth—better the homage paid to upright men.

109. In one habitually reverent, ever his elders honour rendering, four things increase: the length of life, comeliness, happiness and strength.

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106. Manu. ii, 121; Mbh. v, 1521; cf. Sn. 325.
110. Better than living for a hundred years
the life immoral, (mind) not concentrate,
were it to live but for a single day
as man of moral life, as musing man.

111. Better than that he live a hundred years
(a life) unwise, (the mind) not concentrate,
were it to live but for a single day
as man of wisdom, as the musing man.

112. Better than that he live a hundred years
a sluggish (life of) energy sunk low,
were it to live but for a single day
as man of strongly stirred up energy.

113. Better than that he live a hundred years
not seeing how things wax and wane,
were it to live but for a single day
as man who sees the waxing and the wane.

114. Better than that he live a hundred years
unseeing the immortal worth,
were it but for a single day to live
with seeing of th’ immortal worth.

115. Better than that he live a hundred years
unseeing dharma unsurpassed,
were it to live but for a single day
while seeing dharma unsurpassed.

1 P.Kh. mubuta.

1 Cf. Introduction, p. vii.
IX. PĀPAVAGGO.

116. Abhittaharettha kalyāne, pāpā cittaṇ nivāraye, dandhaq hi karoto puññañ pāpasminj ramati mano.

117. Pāpañ ce puriso kayirā,1 na taŋ kayirā punap-punuq, na tambhi chandaŋ kayirāthā.2 Dukkho pāpassa uccayo.

118. Puññañ ce puriso kayirā, kayirāth’ enaŋ punap-punuq, tambhi chandaŋ kayirāthā. Sukho puññassa uccayo.


120. Bhadro pi passati pāpaŋ yāva bhadraŋ na paccati. yadā ca paccati bhadraŋ [atha] bhadro bhadrāni passati.

121. Māppamaṇṇetha pāpasa: na man taŋ āgamiṣsati, udābindumipātena udakumbho pi pūrati. bālo pūrati pāpasa thokathokam pi āciṇaŋ.

IX. EVIL.

116. Make ye good haste in lovely (deed); from evil (deed) repel the mind; for when a man slow does what’s good, dallies his thought with what is bad.

117. If s’er a man work evil (deed), work he it not again, again; nor let him work desire in it: woeful of evil the up-pile.

118. If s’er a man work worthy (deed), let him work it again, again; and let him work desire in it: happy of worthy deed the up-pile.

119. Even a man in evil plight sees luck so long as evil luck does not mature, but when the evil thing matures, why, then the man in evil plight sees evil things.

120. Even a lucky man sees evil plight (ahead) so long as lucky plight does not mature; but when the lucky plight matures, why, then the man in lucky plight sees lucky things.

121. Hold evil not in little worth, nor say to me this will not come. Even the waterjar by drip of waterdrops is filled up; is filled up with evil, foolish man, s’en though but bit by bit he builds the pile.

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1 Dr kariyā. F. kayā. 2 F. kayrātha. Dr kariyāthā.

122. Māppamaññetha puññassa: na man taṇ āgamis-sati,
udabindumipātena udakumbho pi pārati,
dhīro pārati puññassa thokathokam pi ācīṇaṇ.

123. Vāpiyo va bhayañ maggañ appasatiḥo mahad-
dhana,
visāḥ jīvitukāmo va, pāpāni parivajjaye.

124. Pāṇimhi ce vano nāssa, hareyya pāninā visāṅ
nābbhaṇaḥ visam anveṭi, n’atthi pāpāṇ akubbato.

125. Yo appaduṭṭhassa narassa dussati
suddhassa possassa, ananganaassa,
tam eva bālaṇ pacceti1 pāpāṇ,
sukhumo rajo paṭivātaṇ va khitto.

126. Gabbham eke upajjanti, nirayañ pāpakaṁmino,
saggañ sugatino yanti, parimitbanti anāsavā.

127. Na autalikkhe, na samuddamajjhe, na pabbatāṇaḥ
vivaraṇ pavissa,
na vijjati so jagatipadeso, yatraṭṭhito2 na muñ-
ceyya pāpakaṁma.

122. Hold worthy deed not small in worth, nor say
to me this will not come. Even the waterjar
by drip of waterdrops is filled up;
is filled with worthy (deeds) the man of worth,
e’en though but bit by bit he builds the pile.

123. As trader scantily escorted, rich in goods,
(avoid) a way of peril, as one fain
to live, a poison-drug, so let a man
avoid entirely evil things.

124. If in the hand there be no wound, a man
may carry poison in his hand; as, where
no wound is present, poison dogs him not,
ever comes not to man who none has wrought.

125. Whoso offendeth unoffending man,
a person pure without a flaw (in ’s worth),
back to that fool the very evil comes,
like fine dust that is thrown against the wind.

126. Earth-life befalls some men; downfall,
dooms of evil; to the lucky bourn
wellfarers go; they who are rid
of āsavae wane utterly.*

127. Not in the air, nor middle of the sea,
nor in hill-cave could a man waygate find,
nor in earth-faring is there any spot
where halting he from evil deed could escape.

* Grounds 10, 16.
128. Not in the air, nor middle of the sea,  
    nor in hill-cave could a man waygete find,  
    nor in earth-faring is there any spot  
    where he might halt beyond the power of death.

   __________

129. All men shrink from the rod, all men fear death;  
    Making the self the type, let him not smite,  
    nor let him cause another man to strike.

   __________

130. All men shrink from the rod, to all men life is dear:  
    making the self the type, let him not smite,  
    nor let him cause another man to strike.

131. Whoso wreaks injury with rod  
    on creatures fain for happiness,  
    when for the self hereafter he seeks happiness,  
    not his, it may be, happiness to win.

132. Who wreaks no injury with rod  
    on creatures fain for happiness,  
    when for the self hereafter he seeks happiness,  
    that very man may happiness attain.

   __________

1 F. Co yatha.°
133. Speak not harsh words to any man, (for) they you so accost may like rejoinder make. Ill voiced is talk provocative; blows given in return may light on you.¹

134. If you keep self from moving, like a gong that's broken, lo! 'tis you have won the state of waning; naught of quarrel lies in you.²

135. As with a staff the herd drives kine to graze, so age and death drive life of breathing things.

136. Whenas a fool is working evil deeds, not wake is he; together with his deeds he poor in sense is burnt as by a fire.

137. Who hurts with rod the men who use no rod. who men in whom is no offence offends, quickly he goes down to one plight in ten;

138. Sore suffering, waste, to body injury, or sickness dire, mind-tossing he may get,

139. Molesting from the king, arraignment sharp, calamity to kin, or loss of wealth,

140. Or else the thunderbolt consumes his house, and, body broke, th' unwise is born in hell.

¹ Cf. the finer motive in the modern poem (Breiligrath's O lies so long du Lebens kasten und magst): 'Wound not in words your fellow-man lest you hurt his heart, wiz. the man in him.'

² Br F. Cb pabhagunan.
141. Na naggacariya\textsuperscript{1} na jaṭā na pankā
nanāsakā chandilasāyikā va
rajo va jall\textsuperscript{2} ukkutikappadhana
sodhenti macca\textsuperscript{3} avitinikankhaṁ.

142. Alankato ce pi samaṁ caryyā
santo danto niyato brahmacārī
sabbesu bhūtesu nīdāya daññān
so brāhmaṁ, so samaṁ, sa bhikkhu.

143. Hirinisedho puriso koci lokasmi vijjati,
so\textsuperscript{4} nindaṅ appabodhati asso bhādho kaśāṁ iva.

144. Asso yathā bhādho kaśāṁivaṁtho
āṭāpiṁ saṅvegino bhavātho.\textsuperscript{3}
saadhāya silena va viriyena ca
samāñhāna dhammavinicchayena ca
sampannavijjācarama paṭissatā
pahassaṁtha\textsuperscript{5} dukkhāṁ, idaṁ anappakāṁ.

145. Udakāṅ hi nayanti nettikā.
usukāṅ namayanti tejanaṁ
dāraṅ namayanti taschakā.
atānaṁ darrayaṁ subhataṁ.

\textsuperscript{1} F. caryā.
\textsuperscript{2} Ov. yo.
\textsuperscript{3} Br. bhavatthā.
\textsuperscript{4} Br. paṭissatā.
\textsuperscript{5} Br. jahissatā.

142. Divyā. 339; 142\textsuperscript{2}. Sa. 35; cf. below 405; 142\textsuperscript{2}. Mvst.
143. Cf. Uttarādhyāy., p. 3.
144. Cf. Sātī, p. 17 (1, 2, § 8): 'like horse at whip'—\textit{i.e.}, says the
Comy., 'on seeing (cast by the sun behind) the shadow of the whip
or goad.'
145. Rendered a little otherwise than in verse 80.
XI. JARĀVAGGO.

146. Ko nu hāso? Kim añando, niccañ pajjalite sati?
andhakārena onaddhā padipañ na gavesatha ¹

147. Pasa cittañ catan bimbā arukāya samussitañ
āturā bahisankappan, vassa n' asthi dhunvañ thiti.

148. Parijñān ānañ ṛupañ, roganiḍhan, pabhanguran,
bhijjati pūtisandaho, maraṇantañ hi jivitañ.

149. Yāni 'māni apatthāni alāpūn' eva sārāde
kāpotakāni aṭṭhāni, tāni disvāna kā rati?

150. Aṭṭhānāñ nagarañ katañ, magalokito patasanañ,
yattha jara ca maccu² ca mano makkho ca oho.

151. Jiranti ve rājaraṭhā sucittā,
sthā sarīram pi jarañ upeti,
satañ ca² dhammo na jarañ upeti,
santo have sabbhi pavedayanti.

¹ Br. gavesatha. ² Cō maccu. ³ P.Kh. tu.

146. Mvst. iii, 376. 147. M. ii, 64; Tha. 769.
148th (second half). Ṣ. i, 97. 149. Divyā. 561.
150. Tha. 769. 151. Cf. Ṣ. i, 71; Ṣā. v, 483.

XI. OLD AGE (DECAY).

146. How now, wouldst laugh? What? Happy be,
when (all) is ever but ablaze?
(How is’t that) smothered in the dark,
ye’ve made no quest for any lamp?

147. Behold the tricked-out puppet, heap of sores,
framework diseased, (object) of many aims,
whereof nothing doth last, naught doth persist!

148. Worn out this shape is, of diseases nest,
brittle (it is), a rolling congeries;
truly a dying ending hath (this) life.

149. Like to those gourds men cast aside,
in autumn are these dove-grey bones;
for whom when seen have they a lure?

150. A city ‘tis of bones, rough-cast with flesh
and blood, wherein old age and death, wherein
conceit and cant are (all) deposited.*

151. The king’s well-painted chariots wear out;
like them the body too goes to decay;
but in the pious dharma ageth not;
so good men make it known among the good.

* Ground 1.
XI. JARĀVAGGO.

152. Appassutaṁyaṁ puriso balivaddo va jīratī. marṣāni tassa vadiḷhantī, paṭṭā tassa na vaḍiḷhantī.

153. Anekajātissāraṁ sandhāvissan anibbisan
gahakārakāṁ gavasanto, dukkhā jāti punappunaṁ.

154. Gahakārakaṁ ditthaṁ 'si, puṇa gosan na kāhasi.
sabhā te phāsakā bhagga, gahakātaṁ visankhitaṁ,
visaharagataṁ cittaṁ tanhārāṁ keyaṁ ajjhaga.

155. Acarītavā brahmacariyaṁ, aladchā yobbane dharaṁ,
jinākoñca va jhāyanti khīrumacche va palaḷe.

156. Acarītavā brahmacariyaṁ, aladchā yobbane dharaṁ,
seṭtī cāyākhiṁa 'va puraṁ vi anuttaranaṁ. 2

XII. ATTAVAGGO.

157. Attanāṁ ce piyaṁ jāññā, avakkheyya nañ surak-
khitāṁ.
tinnam aññataraṁ yānaṁ paṭṭījaggeyya paddito.

152. Look at this man; of learning scant
he grows old like an ox;
fool on him waxes here and there;
wisdom in him grows not.

153. Faring through many births I've run for naught,
seeking the maker of the house. Woeful
is birth again, again... 2
Ha! thou art seen,

154. Housemaker I ne'er again a house thou'lt make;
thy rafters all are broken, the ridge-beam
is shattered... Lo! the mind has lost its plans,
to waning of all cravings has attained.*

155. Where no God-life is led, nor in their youth
was treasure gained, like herons grown infirm.
c'er perished fish in shallow pool, they brood.

156. Where no God-life is led, nor in their youth
was treasure gained, like bows unstrung they lie,
bewailing things that now are past and gone.

XII. THE SELF (THE SPIRIT).

157. If a man as precious know the self,
him as thing well wardad should he ward;
in one or other of the watches three
(o'er him) the wise man should his vigil keep.

* Grounds 4, 5. For a suggested original see Gatom the Man,
p. 162.

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1) By gahakāraṁ
2) For anuttamantā, Comy.
158. The self it is the wise should settle first in what is seemly; then may he instruct another: then would he not worsened be.

159. If he would make the self so (to become) as he instructs another man to be, well-trained i' faith let him (set out) to train, for hard to train, so say they, is the self.¹

160. The self in sooth protector is of self, how, sooth, protector can another be? 'Tis by the self in sooth well-trained that he wins a protector that is hard to win.

161. Evil that's wrought by self, self-born, self-caused, grinds to powder that evil, senseless man, as adamant (will grind) the hard(est) gem.

162. In whom is wickedness unlimited, as sâl-tree by a creeper overspread, he makes the self to be no other than his enemy would wish him (to be made).

163. Easy to do are things unseemly, and to self unhealthy; truly that which healthy is and seemly—sooth 'tis hardest thing to do.

¹ Cf. Dîgha-Nikâya, i, No. XII (Dialogues, i, p. 294).
XII. ATTAVAGGO.

164. Yo sāsanār arahanañ, ariyānañ, dhammadvinañ paṭtikkośati dummedho, diṭṭhiṁ nissāya pāpikañ, phalāni kaṭṭhakassa eva attagahaññāya phallati.

165. Attanā va katañ pāpañ, attanā sankilissati; attanā akatañ pāpañ, attanā va visujjhati. suddhi asuddhi paccattā, nānāno aňña visodhaye.

166. Attadatthañ parañthena babunāpi na hāpay, attadattham abhiññāya sadatthopasuto sīya.

XII. ATTAVAGGO DvādasaMo.

XIII. LOKAVAGGO.

167. Hīnañ dhammadñ na seveyya, parisādena na sañveṣe. micchādiṭṭhiñ na seveyya, na sīya lokavuddhano.

168. Uttañche, nappamañjīrīya, dhammad sucaritañ ca; dhammacāri sukhājan seti asmiñ loke paramhi ca.

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XIII. WORLDS.

167. He should not follow dharma that is low, nor with a wanton heedlessness consort; he should not follow theories that are wrong; he should not grower be in worldliness.

168. He should arise, he should not heedless be, by dharma of well-faring let him fare. Happy the dharma-farē lives, both in this world and in the next.

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169. Dhammañc care saccitañ. Na nañ duccaritañ care, 
dhammacñcii suñkhañ seti asmiñ loko paramhi ca.

170. Yathā bhubulañc passe, yathā passe mañciccañ, 
evāñ lokañc aukkantañ maccārañjā na passati.

171. Etha, passath' imañ lokañc cittañ rājarathāpamanañ, 
yattha bālā visidanti; n' attthi sango vijānatañ.

172. Yo ca' pubbe pamajjitañ, pacchā so nappamajjati, 
sa imañ lokañc pabhāseti,2 abbhā mutto va candima.

173. Yassa pāpasī katañ kammāñ kusalañ pithiyañ, 
sa imañ lokañc pabhāseti, abbhā mutto va candima.

174. Andhahāto ayañ loko, tanuk' ettha vipassati, 
sakunto jālamutto va appo saggāya gacchati.

175. Hansādiyappathe yanti, ākāse yanti iddhiyañ, 
nyanti dhīra lokamā jetvā Marañ savāhānañ.

* P.Kh. tu.  
172. M. ii. 104; Tha. 871. 
173. M. ii. 104; Tha. 872. 17310 = 3829.
176. Ekāññhamaññaññattassā musavādissassā jāntuno viññaparalokassassā n’aññhi pāpanaññ akāriyāññ.

177. Na ve kadariyā devalokaññ vajanti. bālaññ have nappasajjentsi dānaññ. dhāraññ ca dānaññ amunodateññ, ten’eva so hoti sukhī paratttha.

178. Pāthavā ekarajjena saggassā gamacena va sabbalokādhipaccena sotāpattiyaphalaññ vanaññ.

XIII. LOKAyAGGA TERASAMO.

176. For man, who e’en one duty overrides, whose words are false, has with another world No true, there is naught had he may not do

177. Nay, niggards fare not to the deva-world; in giving, foolish men find naught to praise; but man inspired giving accepts with thanks; tis just by this that the same man becomes in worlds else-whither well.

178. Than sole dominion in the earth, than going to the happy land, than lordship over all the worlds, better is progress in the Stream.1

XIV. BUDDHAVAGGO.

179. Yassa jītaññ nāvajijjati, jītañassā no yāññ koci loke, taññ Buddhañañ antagañcarañ apadaññ kena padena nessatha?

180. Yassa jālīññ visattikā tanhā n’aññhi kuhīci netave, taññ Buddhañañ antagañcarañ apadaññ kena padena nessatha?

176. Itv., § 25.
180. S. i, 107.

XIV. BUDDHA (‘WAKE’).*

179. Whose victory is not turned to defeat, to conquer whom no one on earth sets out, Buddha, (the wake), whose range is infinite, him-of-no-way by what way will ye lead?

180. For whom she who ensnares, embroils, craving, no whither is where she may lead, Buddha, (the wake), whose range is infinite, him-of-no-way by what way will ye lead?

* Ground 24.

1 Lit. ‘fruit (realization) of attainment in the Stream’—i.e. the Way (Sāyutta, v, 347).
181. They who inspired are much to musing given, glad in surmounting, glad in their giving up, for these the very devas longing feel, Buddhas, (the wake), the inwardly alert.

182. Hard is't to win birth as a man, hard is the life that mortals (lead);
    hard Very Dharma is't to hear;
    hard is't for Buddhás to appear.

183. Not doing aught that's wrong;
    accomplishing of good;
    with purging of the mind;
    so do the Buddhas teach.

184. Patience is the austerity supreme,
    forbearance is the waning-out supreme: the Buddhás say.
    For never world-exile another harms
    (ne'er) as recluso another injuring.

185. Not an abuser, not reviler,
    restraint according to the Code,
    in eating moderation and the lonely couch,
    and study in the higher thought:
    so do the Buddhás teach.

186. Not by a rain of coins contentment comes
    in sense-desires; but faintly sweet, (say) ill
    are sense-desires: thus, knowing (them), the wise.

187. Not faint even for deva-sense-desires
    comes he to be; for wane of craving foul
    bearer becomes of Very Buddha-Man.

188. To many refuge' men volity
    betake themselves when peril makes afraied;
    to hills and woods, to gardens, trees and shrines.
189. Nay, this refuge no haven is.
Nay, this refuge is not supreme.
Not when to this refuge he's come
is he from every ill set free.

190. Whoso has to the refuge gone
of Buddha, Dhamma and of Church,
four worthy truthè by fitting wisdom sees;

191. Ill and the genesis of Ill, and what
transcending is of Ill, and worthy way
eightfold that goes to the surmounting Ill:

192. Lo! this refuge a haven is, lo! this
is the refuge supreme; to this refuge
when come is he from every ill set free.

193. Hard is’t to get a man that’s thoroughbred;
not everywhere comes such a man to birth;
where such a man inspired is born,
that family thrives happily.

194. Sukho Buddhānaṃ uppañdo, sukhā saddhammadesanā,
sukhā sanghassa sāmaggī, samaggaññaj tapo sukho.

195. Pūjārahe pujāyato Buddhye yaci va sävake,
papafisamakikante tissasakāpariddave,

196. For him who reverence pays to them
of reverence worthy, whether they
be Buddhas or be followers,
transcenders of all worldliness,
traversers of all grief and woe,

197. For him who reverence pays to them,
thus warded and far whom is no fear,
is merit that may not be gauged
by any man as such and such.*

* Grounds 8, 10.
XV. SUKHAYAGGO.

197. Susukhaṭ vata jīvāma verinesu averino, verinesu manussesu viharāma averino.

198. Susukhaṭ vata jīvāma ātiresu anāturā, ātiresu manussesu viharāma anāturā.

199. Susukhaṭ vata jīvāma ussuksesu anussukā, ussuksesu manussesu viharāma anussukā.

200. Susukhaṭ vata jīvāma yesan no n' atthi kiñcanaṭ, pūthbhakkha bhavissāma devā ābhusarā yathā.

201. Jayaṭ veraṭ pasavati, dukkhaṭ seti padājito, upasanto sukhaṭ seti hitvā jayapatiyayaṭ.


XV. HAPINESS.

197. O let us indeed live happy, 'mid haters unhating! 'mid men who hate let us dwell unhating.

198. O let us indeed live happy 'mid men unhealthy! 'mid men who are sick let us dwell healthy.

199. O let us indeed live happy 'mid stranglers unstraining! 'mid men that are straining let us dwell unstraining.

200. O let us indeed live happy to whom naught be longeth! rapture enjoying let us become like the bright devas.

201. Conquering engenders hate; the vanquished man in woe abides; the man serene happy abides, discarding victory and defeat.

202. There is no fire that's like to lust; there is no evil buck like hate; there are no ills equal to those of (human) body and of mind (cf. 251); there is no bliss surpassing peace.*

* Grounds 1, 9, and p. xxxv.
203. Hunger are chiefest ills; tollings-and-cares are chiefest ills; this knowing as a very foot, waning (becomes) the chiefest bliss.

204. Health is the chiefest gain; content the chiefest wealth; trust is the chiefest kinsman; waning is chiefest bliss.

205. Has he but savoured taste of solitude and taste of calm, no woo is his nor ain, the taste of dharma-rapture savouring.

206. Good it is to see the worthy; happy 'tis to dwell with them; did one never see the foolish, happy would one be just ever.

207. For he who walks in company of fools long time a grieving hath; ill is the company of fools as were it ever with a foe; but with inspired men to consort is happy, like for gathering with them of one's own kith and kin.

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1 Cr. arepavat., Matthew vi. 25. Cf. infra, verse 255.
2 Waning (Nibbāna) is here used, as in the Māgandiya Sutta (Majjhima, i. 203) in its early meaning; a negative term for 'health.'
Tasmā hi:
208. Dhīraṁ ca paññāṁ ca bhūssutāṁ ca,
dhorayhasilāṁ vatavantam ariyaṁ
taṇ tādiṣaṁ sappurisaṁ sumedhaṁ
bhajetha, nakkhattapathaṁ va candimaṁ.

XV. SUKHAVAGGO PĀṆṆARAṬAMA.

209. Āyoge yuṇāmaḥ tattānaṁ yogasmiṁ ca ayojaṁ,
attānaḥ hitvā piyaggahā pihet ātāniyogīmanā.

210. Mā phyehi samāgaṇchā, appiyehi kudācanaṁ,
piyāṁ adassanaṁ dukkhaṁ, appiyācaṁ ca daśaṇaṁ.

211. Tasmā piyāṁ na kairåthe, piyāpyo hi pāpakā,
gantā leṣaṁ na vijaneti yeṣaṁ n' attāni piyāppiyaṁ.

1 B'dhoryhaṁ.

—

208. Probably a word-play on atta and attaṁ.
209. Cf. The First Uṭṭerāņco, Vim. i. 10; S. v. 421; Ps. ii. 147.

Hence verily:1
208. The man inspired, the wise man and the learned
man, the dutiful, the man devout, the Ariya:2
man such as this,3 sagacious man, yea, very man
ye should frequent, as moon the pathway of the
stars.

—

XVI. PRECIOUS.

209. Yoking the self to that which is no yoke,
and (self) not yoking unto what is yoke.
leaving the goal, grasping where he is fond,
(this man) may envy one yoked to the self.

210. Consort not with the men thou holdest dear,
neither with men thou holdest not dear at any time;
woeful is 't not to see them thou holdest dear,
and (woeful) to see them thou holdest not dear.

211. Hence let a man make no one to be dear,
for separation from the dear is bad;
no ties exist for them to whom
nothing is dear or is not dear.*

* Grounds 2, 4, 5. So āñfera.

1 P.Kh. omits the curious gloss. It suggests an added verse,
but the values anyway are old. Conceivably it has been ejected
from the following line to make room for Dhīraṁ ca.
2 The word Ariya for saint is characteristic of later usage.
3 Tādaṁ is a later epithet for the superman.
212. Piyato jáyatī soko, piyato jáyatī bhayañ, piyato vippamuttassa n’atthi soko, kuto bhayañ?

213. Pemato jáyatī soko, pemato jáyatī bhayañ, pemato vippamuttassa n’atthi soko, kuto bhayañ?

214. Ratīyā jáyatī soko, ratīyā jáyatī bhayañ, ratīyā vippamuttassa n’atthi soko, kuto bhayañ?

215. Kāmato jáyatī soko, kāmato jáyatī bhayañ, kāmato vippamuttassa n’atthi soko, kuto bhayañ?

216. Tanhāya jáyatī soko, tanhāya jáyatī bhayañ, tanhāya vippamuttassa n’atthi soko, kuto bhayañ?

217. Siladassanasampannañ, dhammañthañ, saccavādinañ, attano kamma kubbānañ, tañ jano kurute piyañ.

218. Chandajāto anakkhāte mahāsa ca plutu siyā, kānesu ca appatibaddhacito uddhañsoto ti vuccati.

219. Cūppavāsī purisā dūtato siddhiṃ āgatañ nātimmittā suhajjā ca abhinandanti āgatañ.

1 Vāl. saccavādinañ. P. Kh. sādhunīvane.

212. Cf. M. ii. 87. 218. Cf. Th. 12, and 7; contexts in S. and A., one in D.

213. From (being) dear is sorrow born, born too therefrom is fear; for one set free from holding dear, no sorrow is; whence fear?

214. From fondness is (our) sorrow born, born too therefrom is fear; for one from fondness well set free, no sorrow is; whence fear?

215. From being fain is sorrow born, born too therefrom is fear; for one set free from being fain, no sorrow is; whence fear?

216. From sense-desire is sorrow born, born too therefrom is fear; for one from sense-desire set free no sorrow is; whence fear?

217. Whoe'er has won to virtue and insight, whoe'er on dharma stands and speaks truth, to his own work attends: him folk hold dear.

218. Let but desire be born for the ineffable; let but the mind of him therewith surcharged be, from sense-desires unbound: upstreamer is he called.

219. The man long absent from afar safely returned gives joy to kinsmen, friends and well-wishers, returned.

1 Cf. for opposite source of fearlessness, Bih. 4, 2, and 4. 25; Taitt. 2, 4.
2 P.Kh. he is alive well.
3 This the epithet, meet for a gospel of Becoming, is applied to Dhammadinna (Pās. Sīṣṭa, verse 12). Cf. A. i. 295, etc., etc.
220. Thus also him, who worthy work has done and from this world to other gone, those worthy works received and welcome, as kinsfolk a dear one (safe) returned.

221. Put wrath away, put quite away conceit, that every fetter you may get beyond; the man who doth not cleave to name and form ills in no wise what'er befell.

222. Who sooth can manage wrath uprisen, like rolling car, him call I charioteer, rein-holders other folk.

223. By no-wrath should he conquer wrath; unworthy by worth should be o'ercome; he should o'ercome the stingy by a gift, and by the true the man who falsely speaks.

224. If he say what is true, not angry be, and though it be but little, give when asked, for these three things 'mong devas may he go.

225. They who be seers, who harm no man, in body aye controlled, go the place where death is not, where gone they grieve no more.

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221. 8, i, 23.
223. Jât. ii, 4; Mbh. v, 1518.

1 The plural in Pali is rare, e.g. Sutta-Nipāta, 721.
226. Sadā jāgaramānasat, akorattānaṁ kikkhitoj
nibbānaṁ adhīmattānaṁ, atthaṁ gacchanti āsavā.

227. Porānaṁ etam, atula ! n' etan ajjatanāṁ iva:
nindānti tūnhim āsinaṁ, nindānti bhalabhānīnam,
mitabhānīnam pi nindānti; n' asthi loke anindito.

228. Na cáhu, na ca hessati,1 na c' etarhi vijjati,
ekantaṁ nincito poso, ekantaṁ vā pasaptsito.

229. Yañ ce viññā pasansanti anuvicca2 sure sure
acchiddavuttin medhāvīn paññāsillasamasīhītan.

230. Nekkhañ' jambonadasėva ko tañ nindicūn ara-
hati ?
Devā pi nañ pasansanti, brahmunā pi pasaptsito.

231. Kāyappakopan rakkheyya, kāyena sañvuto siyā,
kāyaaucaritaṁ hitvā, kāyena sucaritaṁ care.

232. Vaṭṭipakopan rakkheyya, vācāya sañvuto siyā,
vaciduucaritaṁ hitvā, vācāya sucaritaṁ care.

233. Manopakopan rakkheyya, manasā sañvuto siyā,
manoduucaritaṁ hitvā, manasā sucaritaṁ care.

229. In them who ever vigil keep, training by day and night,
upon the Waning wholly bent, āsavas fade away.*

227. An old thing this, my worthy sir; this is not of today;
men blame the silent sitter, much-talker too they
blame;
sayer of but a little's blamed; nowhere is unblamed
man.

228. Nor has there been, nor (ever) will there be,
nor yet is now a man on earth whom folk
do solely blame, nor one they solely praise.

229. But he whom wise men praise day after day,
of flawless life, sagacious, virtuous,

230. As were it censure of fine gold from Indian streams,
who's fit that man to blame? s'en devas praise
that man, nay, by a brāhmaṇa too he's praised.

231. Let there be warding against the fussy deeds;
let him in deed be well restrained,
renouncing (all) offence in deed,
let him well-faring fare in deed.

232. Let there be ward in fussy speech,
let him in speech be well restrained,
renouncing (all) offence in speech,
let him well-faring fare in speech.

233. Let there be ward in fussy thought,
let him in mind be well restrained,
renouncing (all) offence in mind,
let him well-faring fare in mind.

* Grounds 10, 16.
234. In deed controlled are men inspired, and eke in speech,
in mind controlled are men inspired, yea, they are well controlled.

235. Now are you like a yellow leaf,
and Yama's men upon you wait;
you stand at journey's starting point,
and provender for you there's none.

236. Do you¹ make for the self a lamp;²
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
you'll come to devas' worthy plane.

237. Now are you brought to close of life;
to Yama's presence setting out;
no halting place between for you,
and provender for you there's none.

238. Do you make for the self a lamp;
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
more to birth and age you'll come.

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¹ The So has thyag (you), implicit: 'this you,' a usual emphasis.
² Dipay is ambiguous; lit. as two-water, jatipana, it can mean isle or reef between waters. Lamp (from √dpay, √vījā, to shine), is here, with 'no halting place' in the Way in the worlds, the probable meaning. The context in verse 25 requires the former meaning. This is more monastic, and as such is preferred by the Comy. Faunsboll has tasulam in both contexts.
239. A little now a little then,
time after time, like silversmith
in silver, so flaws in the self
sagacious man may blow away.

240. As rust, on iron formed, when risen
that very (iron) doth consume,
so them who fare intemperate
their own deeds bring to evil bourn.

241. To be unuttered is the rust of mantras,
where is no rising is the rust in homes;
beauty by indolence is marred, the flaw
in man who wards is that he pay no heed.

242. The woman’s flaw misconduct is,
stinginess is the donor’s flaw,
flaws verily are evil things,
both in this world and in the next.

243. Than (any) flaw a greater flaw
is ignorance, the flaw supreme;
exterminating this same flaw,
become ye, monks, without a flaw!

244. Easy to live is life of shameless man,
crow-bully, backbiter and (arrogant),
forward, asceteic, utterly corrupt.

245. But for the modest hard is life to live,
for one who ever seeks the pure, detached,
and not ascetic, pure in life, who sees.

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1 Cf. verse 280. 2 Cf. ‘as saucy as a Jay.’
246. Yo pānam atipāteti,1 musāvādaṁ ca bhāsati,
loke adinnan udiyati, paradāraṁ ca gacchati.

247. Surāmerayapāṇaṁ ca yo naro amuyūjati,
idhi eva-m-eśo lokasmiṁ mūlaṁ khaṇati uttano.

248. Evam bho purisa,2 jānāhi: pāpadhammā asaṇyatā,
mā tañ lobho adhammo ca āsman dukkhāya ran-
dhayuṁ.

249. Dadāśi ve yathāsaddhaṁ, yathāpasādanaṁ jano,
tattha yo moktu bhavati paścenaṁ pānabhōjane,
na so diva va rattīṁ va saṁādhiṁ adhīcchati.

250. Yassa c' etau samucchīnaṁ, mūlaṁ haccāya samahatān,
va ve divā va rattīṁ va saṁādhiṁ adhīcchati.

251. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamo jālan, n' atthi taṅhāsamā nadi.

252. Sudassaṁ vajjan aṁsaṁ, attano pana duddasaṁ,
paresan hi so vajjāni upamāti yathābhūsaṁ,
attano pana chādeti, kaliṁ3 va kitavā saṁho.

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1 F. K. atīmaṁeti.
2 F. posa.
3 H' kali va.


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246. Who ruins breathing (life), and utters lies,
takes what folk give him not, and goes to wife
of other man.

247. the man who's given o'er
to drinking heavy liquors: even here,
in (this) world is he digging at the root
of (his own status, his own worth as) self.

248. Know thus, O man! 'tis evil things befall
the uncontrolled. Let not impiety nor greed
excite you to your ill long time to come.

249. Truly folk give as they believe, as they are moved;
herein whose repines at food by others given,
to concentration never wins by day or night.

250. But he in whom this (worry) is cut out,
root-hacked and well exterminate,
he wins to concentration day or night.

251. There is no fire equal to lust,
there is no grip equal to hate,
no net equal to muddled thought,
equal to craving is no stream.4

252. Easy to see are others' faults,
those of the self are hard to see.
Surely the faults of other men
a man doth winnow as 'twere chaff,
but (faults) o' the self he covers up
like crafty gamester losing throw.

4 Cf. verse 202.
253. Paravajjānupassissā nīcen ujjhānasāhiṇīno, aśvā taśsa vadhāhanti, āra so aśavakkhaya.

254. Ākāse padaṇ ṇ' atthi, samano ᇥ' atthi bāhira, papācābhārata pejā, upapānaṁ Tathāgata.

255. Ākāse padaṇ ᇥ' atthi, samano ᇥ' atthi bāhira, sankhāraṁ saṃsattā ᇥ' atthi, ᇥ' atthi Buddhānam inājitaṁ.

XVIII. MALAVAGGO ATTHĀRASAMO.

XIX. DHAMMAṬṬHAVAGGO.

256. Na tena hoti dhammaṭṭhaṁ ye' atthay sahaṁiṇīyo, yo ca atthay añattathā ca ubho nīceyyyan paṇḍito.

257. Asāhasena dhammaṁ samanaṁ nayati pare, dhammāsas guttu, medhāvī dhammaṭṭhaṁ ti pavuccati.

258. Na tena paṇḍito hoti yāvatā bahu bhāsati, kheṇi, averi, abhaya, paṇḍito ti pavuccati.

—

1 K. F. bāhira; Br Se bāhira. 2 F. creature.

XIX. ON DHARMA STANDING.

253. Who marks of other men the faults, in him, ever of captious mind, grow āsavas; from wane of āsavas far (yet) is he.*

254. In space there is no track; not outside is the samāṇa;† mankind are fain for thing wherein obstruction lies; the ‘men-sa-gme’ are clear of things wherein obstruction lies.

255. In space there is no track; not outside is the samāṇa; eternal no work of body and of mind; in Buddhās moveth naught.‡

256. No man by case he settles forcibly is rightly one ‘on dharma standing.’ But the wise man who into both inquires what is the case and what is not the case—

257. In that he settles (case) of other men, by dharma and by justice, not by force, warded of dharma that saṅgacious man is (rightly) named ‘he who on dharma stands.’

258. Not wise a man is rated who much talks; the man who’s safe, the man who has no hate, the man fearless, he goes by name of ‘wise.’

* Ground 16. † Ground 8. ‡ Ground 15.

1 Idho bhikkhuddha samanaṁ pi n' atthi (Dīgha, ii, 151) is said to have been spoken by the Founder on his deathbed to his last convert, and the Commentarial story even puts the two verses in Dīhp. into his mouth. That he did urge the Way with his last breath is very probable, but that he should have been concerned with the ‘religious’ only, as in the Way, is far from me, in both works, monastic gloss.

2 Dhammaṁsa gutto; Comy. dhammaduto.
259. Not by the measure of his talking much is a man (rightly called) 'in dharma versed'; but he who, through his little learning has, sees dharma with his act, and trifles not with dharma: surely he 'in dharma versed' becomes.

260. Not thereby 'senior' he becomes whose head is grey; very mature his days, but 'aged for naught' he's called.

261. In whom is truth and dharma, and not-harm, control and training, surely he, the man inspired, with flaws aspewed out, is 'senior' called.

262. Never by eloquence alone or comeliness a man becomes one voted 'excellent,' if he be envious, grudging, full of guile.

263. But is he one in whom these things are shorn away; root-barked, exterminate, this man flaw-spewed, sagacious, 'excellent' is called.

264. Not by head shaven is he samana, who is undutiful and utters lies; conspicuous in wishes and in greed, how will this man a samana become?

265. But whose wholly evil things subdues, both big and little, verily bad things o'ercoming, (hence) is he called 'samana.'

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259. Cf. Manu, ii, 154, 156; Mbh. iii, 133; ii, 12; xii, 323, 324.

260. F. bhavati.

261. F. thaviro.

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1 Here we see the externalizing of dharma checked, rebuked. Cf. Introduction, xxix f.
266. Not by the measure of his seeking alms from others is he 'monk'; nor an he take upon him dharma truly is he 'monk.'

267. who here the score of merit and of sin thrusting aside,* the God-life leads 'mong men deliberately, lo! he's called 'monk.'

268. Not by no words is man of worth, who is but dull of wit and unintelligent; but he who like a man grasping the scales (export in worth), the better having ta'en.†

269. eachows the evil things:—this man has worth; in that he measures has he worth; both worlds he measures: hence he's called 'a man of worth.'

270. Not therefore is a man aristocrat, in that he (any) breathing creature learns; of every breathing creature harm-not: such is the man who's called 'aristocrat.'

271. Not by mere morals, by mere pious rite, nor yet by learning much, nor an I win to concentration, nor by lonely couch, touch I renunciation's bliss, pursued not by the many-folk. Monk! I have a care! not won is yet the wane of āsavas.‡

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* Ground 8.  † Ground 16.  ‡ We here see the growth in the monastic ideal.
273. Makkhā atthaṅgiko sātho, saññānaṁ cetato padā,
   vīraṅgo sātho dhammānaṁ, dipadāmaṁ ca cakkhumā,

274. eso va maggo, h'atth' añño dassanaṁ visañcidiyā,
   etamhi tumhe pātiyajjatha; māraṁ eva pāmokkhanto.

275. Etamhi tumhe pātiyamass' antaṅ karis-
   sathā
akkhāto ve mayā maggo aññaya sallasanthanaṁ.

276. Tumhehi kiccañ ātappañ, akkhātāro tathāgataṁ,
   pātiyamass' pāmokkhantī jhāyino Mārabandhanaṁ.

277. 'Sabbe saṅkhāra aniccā' ti yadā paññāya passati,
   attha nibbindati dukkhe—esa maggo visañcidiyā.

278. 'Sabbe saṅkhāra dukkha' ti yadā paññāya passati,
   attha nibbindati dukkhe—esa maggo visañcidiyā.

279. 'Sabbe dhamma anattā' ti yadā paññāya passati,
   attha nibbindati dukkhe—esa maggo visañcidiyā.

† Dr. K. dipadāmaṁ ca. P.Kh. panañuddana.
277-279. Tha. 673-678; Nettī, 6, 167.

XX. THE WAY.

273. Of ways the eightfold is the best;⁴ and of true things the stages four;
   dispassion is the best of things;* of bipada best is he who sees.

274. This is the very Way; there is none else for seeing purity;
   herein do you a-faring go,
   the way to baffle Mara this.†

275. Herein when you have faring gone an end you'll come to make of ill;
   shown surely was the Way by me,
   who ease from darts had come to know.

276. 'Tis you the ardent (will) must work;
   the men-so-gone but show the way;
   who, in their missing, as they fare,
   from Mara's bonds find liberty.‡

277. Transient is all men think and do:
   when this by wisdom is discerned,
   then does one turn away from ill:
   this is the way to purity.†

278. Woeful is all men think and do:
   when this by wisdom is discerned,
   then does one turn away from ill:
   this is the way to purity.

279. Without the self men think and do:
   when this by wisdom is discerned,
   then does one turn away from ill:
   this is the way to purity.

* Ground 10.  † Ground 12.  ‡ Ground 9 and ff.
1 It is not the subject of the Way, but the three appanages, truths,
dispersion, visañcidiyā, that are to me late.
280. He who at rising hour arises not,
(though) young and strong, yet giv'n o'er to sloth,
the purpose of his mind grown enervate,
this man of sloth and sluggishness
the Way by wisdom findeth not.

281. Wander continuous of word, and well
controlled in mind, no wrong act should he do:
these the three ways of karma should he purge,
and progress make in Way by seers declared.

282. From earnest pondering is wisdom born,
from lack of earnest pondering wisdom wanes:
this parting of the ways when he doth know,
by making to-become, or the reverse;
he may so fix the self that wisdom grows.

283. Cut down the wood, not just a tree,
for from the wood fear comes to birth.
With wood and brushwood both cut down,
wordless do ye become, O monks!

284. So long as brushwood's not cut down,
cares man for woman but a jot,
yet is he thereby bound in mind,
as unweaned calf to mother-cow.

285. From out the self cut being free,
as autumn lotus with the hand;
foster the way of holiness;
the waning by well faror taught.*

3. F. khiriyako.

—Grounds 2, 19.

1. Almost the only use, in the Sutta poems, of yoga in the true Indian sense of sapta sutta. Cf. verse 209.
2. Comy. "by growing or by not-growing."
3. A word-play and a poor one on nibbāna-nibbāna.
286. "Here will I dwell in the rains; here (will I dwell) in the summer": so plans the man who is foolish; makes for the end no awaking.

287. The man whose mind is absorbed with success as to children and herds death gathers and goes on his way, as a great flood the slumbering village.

288. Sons are no refuge, nor father, neither are kinsfolk; is one to end makor como, lith is no shelter.

289. Learning the worth in the matter, the man wise and virtuous swiftly makes clear the Way that leads to the waning.

XXI. MAGGAVAGGO VISATIMO.

289. Eism atthava saññhaññā pāṇḍito silasanvuto, nibbanagamanāj maggaññ khippan eva visodhaye.

XXI. PAKINNAKAVAGGO.

290. Mattisukhabharico ga passe ce vipulañ sukhañ, cafe mattisukhañ dhīro sampasaññ vipulañ sukhañ.

291. Paradukkhapadhānena attano sukham icchati, verasamsaggassasatatho vera so na pamuccati.

1 P.Kh. karissamu.

287. = verse 47. 288. Uttaradhy. vi, 8 (S.B.E. 45, 20); 301.
292. That put aside which should be done, surely he does that which he should not do; in such, wanton and arrogant, grow the āsāvas.

293. But they in whom the introspective-mind intent on deeds are ever well alert, pursuing not that which should not be done, constantly doing things which should be done, in them the introspective, the intelligent, go to an utter end the āsāvas.*

294. Mother and father he slew, yea, and two rajas, men of the noble class, kingdom he stripped of its subjects—sinless, a brahman he fares!

295. Mother and father he slew, yea, and two rajas, men of th' elect, and fifthly a man of high worth—sinless, a brahman he fares!†

296. Always to well-waking wake the disciples of Gotama, they in whom, day and night, is ever Buddha-awareness.

297. Always to well-waking wake the disciples of Gotama, they in whom, day and night, is ever Dhamma-awareness.

298. Always to well-waking wake the disciples of Gotama, they in whom, day and night, is ever Church-awareness.†

299. Always to well-waking wake the disciples of Gotama, they in whom, day and night, is ever body-awareness.

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1 The violent antithesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in Commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties.
300. Always to well-waking wake the disciples of Gotama, they in whom, day and night, the mind delights in not-harming.

301. Always to well-waking wake the disciples of Gotama, they in whom, day and night, mind loves the making-become.

302. Hard is reclus-life; hard is indulgence; hard are settlements, hard (too) are houses; ill is intercourse with unequal; ill is the dogging (fate) of the traveller; hence a man should not be a traveller, nor should he be one that is ill dogged.*

303. He who has faith, is with morals endued, is blest with repute and with riches, here and there where'er he resort, here and there is he honoured.

304. The good are manifest afar like mountain of Himalaya; the not-good here are not discerned, as it were arrows shot by night.

305 Sitting alone, resting alone, walking alone, unwearied, training the self alone, let him joy in the fringe of the woodland.

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* P. Kb. yena yeneva vajàt.
* Be samako.

XXII. NIRAYAVAGGO.

306. Abhūtavādi nirayaṁ upeti yo cāpi katvā na koroni c'śha. ubho pi te peca samā bhavanti nihāpakamā manuṣaṇa parattha.


308. Seyyo ayogulo bhutto tatāto aggisikhūpamo, yaṅ ce bhūnejyaya dussīlo raṭṭhapindan aṣaṇṇato.

309. Cattāri ṭhāṇāni naro pamatto āpajjati paraddhāvepi: apuṇṇalabhān, na nikāmaseyyaṇ, nindaṇ tatiyaṇ, nirayaṇ caṇṭutthaṇ.

310. Apuṇṇalabho ca gati ca pāpikā, bhītassā bhītāya ratī ca thokikā, rājā ca dandaṇ garukāṇ paṇeti, tasmā naro para-dāraṇ na sovo.

311. Kuso yathā duggahīto hattham evānukantati, sāmaṇṇaṇa duṇḍapāra-maṭṭhaṇ nirayaṇ upakāddhati.

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XXII. PURGATORY.

306. Who speaks untruth to purgatory goes, he too who doing says 'I do it not'; both these, in passing on, equal become, men of base actions in another world.

307. Many about whose neck is yellow robe, of evil qualities and uncontrolled, wicked by wicked deeds, in hell they're born.

308. Better it were to eat an iron ball, heated and like a (very) sheaf of fire, than were a man immoral, uncontrolled, to make his meals off (the whole) country's alms.

309. Four grounds of ill the wanton man incurs who others' wives pursues: discredit got, not wanted couch, and odium third, and hell the fourth.

310. Discredit won and evil bourn, brief joy for him and her atered, and king the heavy rod sends forth: hence none should other's wife pursue.

311. As grass ill-grasped just cuts into the hand, so monkhood handled ill drags men to hell.

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1 Cf. verse 371.
312. Whatever act is lax and duty fouled
and God-life dubious: (conduct like) this
becomes not that which in much fruit results.

313. What he should do that let him do;
let him promote it doughtily;
the religieux whose ways are slack
goes stirring more and more a dust.\(^1\)

314. Not-done is better than ill-done;
il-done hereafter burning brings;
but better yet the done well-done,
whereby the doer is not burnt.

315. Like border city warded in and out
herd ye the self; let not the moment pass
you by! Surely the men of moments past
are grieving handed o'er to purgat'ry.

316. They who feel shame where none need be,
who feel no shame where shame should be,
men who have taken up wrong views:
such beings go to evil bourn.

317. Who peril see wherein is none,
who in no peril peril see,
men who have taken up wrong views:
such beings go to evil bourn.

\(^1\) Symbol of passionate desire (rāga).
318. Avajje vajjamathino, vajje cāvajjedāsino, micchāditthissamādānā, sattā gacchanti duggatiṁ.

319. Vajjaṁ ca vajjato ṇatvā, avajjaṁ ca avajjato, sammāditthissamādānā, sattā gacchanti suggatiṁ.

XXII. NIKAYAVAGGO BĀṆIṢATIMO.

XXIII. NĀGAVAGGO.

320. Ahaṅ nāgo va sangāme cāpāto¹ patitaṁ saraṣ naivākyam titikkhaṇṇaṁ, dussilo hi bahujjano.

321. Dantaṁ nayanti sarmitiṁ, dantaṁ rājabhirāhiṁ, danto settiṁo manusseso, yo 'tivākyam titikkhati.

322. Varaṁ assatarā dantaṁ, ājānīyā ca sindhavā, kujjaraṁ ca mahānaga, attaṁ haṁ tato varaṁ.

323. Na hi eteki yānehi gaccheyya agataṁ disaṁ yathā² 'tanaṁ sudantena, danto dantena gacchati.

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1. Br. cāpāto.
2. F. yathā 'aṭṭanā.

323. On elephant and training cf. Tha. passim, esp. cvi.
324. Dhanapālako nāma kuṭjaro
kaṭakappabhedano dunnivāravo
badhho kabalañ na bhujjaiñ,
sumarati nāgavanassa kuṭjaro.

325. Midhī nada hoti mahāglāsa ca
niddavyitā samparivattasāyit
mahāvarāho va nivāparūthiho
punappunat gabbham upeti mando.

326. Idan pucitam acarī caritañ 
yenicchakañ yatthakāman yathāsukhañ
tadajña aban niggahessāmi-yoniso,
hatthippabbhinnañ viya ankusagghaño.

327. Appamādarata hotha, sacittan anurakkhatha.
dugga uddharathi attanañ, palle satto va kuṭjaro.1

328. Sace labhetha nipakañ sahāyoñ
saddhiñcaran sādhuvighārīdhirañ,
abhībhūya sabbāni parissayañi,
careyya tena attamano satimā.

329. No ce labhetha nipakañ sahāyoñ,
saddhiñcaran sādhuvighārīdhirañ,
raja va ratthhañ vijitañ pañhayo,
chuvare, mātanñ' arañño va nage.

1 Br kaṭukabhēdāno. 2 Br X. caritañ. Cs carīkañ. 3 Br Cs sanno.

325. Tha. 17, 101; Nettī, 34, 129. 326. Tha. 77, 1190.
328-331. M. i. 154; Vin. i. 330.
330. Better is faring of man that is lonely; not with the foolish may be good comradeship; lone let him fare, but working no evil roam at his ease, as in the jungle 'mid common elephants fareth the great bull.

331. When need arises pleasant are the comrades; content is pleasant; with just this or that pleasant is merit when the life is ended pleasant is of ev'ry ill the ridance.

332. Pleasant as world rates 'tis to be a mother; pleasant no less it is to be a father, pleasant as world rates is the monkish calling, pleasant no less it is to be a brahman.

333. Pleasant as lasting till old age are morals, pleasant the faith that has been well established, pleasant it is to have attained wisdom, not committing evil things is pleasant.

334. For man who farse in wantonness craving like creeper (in him) grows; he rooves back and forth again, as ape in forest seeking fruit.

335. Whom she, the vile one, 'craving,' overcomes, maker of noxious cleavings-to-the-world, for him sorrows grow up and multiply, as rank entwining bine of viraga.
336. But he who 'craving,' vile one, overcomes, who in this world is hard to overpass, sorrows from off him fall and drop away, as from the lotus leaf the drop of dew.

337. This do I say to you, so far as here ye are together come: good luck to you! dig up the root of craving, as ye were a men in quest of vīraṇa's sweet root.\(^2\) Let it not be wish you that ye, the reed, Māra the stream, he break you o'er and o'er.

338. Just as, in root undamaged, strong, the tree, though hewn, just sprouts again, so too, in latent tendency, of craving not torn out, is born this that is ill, again, again.

339. In whom\(^3\) are streams (of craving) thirty-six, currents of what is sweet, tumultuous, as bearers bear along him-of-bad-views, purposes in the passions having source.

340. (And) everywhere the streams are flowing on, (and) ever burgeoning the creeper stands; but this, when you have seen, with wisdom cut this creeper to its (very) birth, its roots.

341. Things flowing and things unotuous pleasures become for Everyman; men set on pleasure, bent on quest of happiness, men verily to birth and age are given o'er.

342. Man who on craving sets high rank wriggles and crawls like captive hare, fast in its fetters and its bonds goeth his way to hap of ill again, again for many a day.

343. Man who on craving sets high rank wriggles and crawls like captive hare, hence should the monk this thirst dispel, desiring fading for the self.

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\(^1\) Usīra is the fragrant root of vrīṇaṇa grass. Digging required 'a great space.' Comy.

\(^2\) Lit. to, or for, or of, whom.
344. Whoso, come forth from wood, wood-free,
to that same wood, runs back again,
now look at that same man! Set free
to the same jail he runs again.

345. Not this is sturdy bond, have said the worthy,
of iron made, or timber, or of rushes;
but where is craze of passion for the jewel,
the bracelet, for the wives and for the children.

346. This is the sturdy bond, have said the worthy,
bearing man down, insidious, hard to loosen,
and this (once) cutting they are (free) to wander,
uncrazed, and rid of pleasure in the senses.

347. The crazed with lust fall in and down the current,
as down the self-made web descends the spider;
and this too cutting, men inspired forth wander
uncrazed, with all the ills (of life) put from them.

348. Let go the past, let go the things hereafter,
let go the middle things, you face of becoming!
with mind on every side at liberty,
you'll not come back again to birth and age.

349. In the man who taking thought is worried,
least of passion contemplating beauty; all the more is craving in him growing,
lo! he's fashioning a sturdy prison.

350. But the man who loves abated thinking,
ever mindful makes become the ugly,
lo! he'll make an utter end (of craving); he will break the prison-house of Mara.

351. End-goer is he, all unafraid and gone
for him in craving, rid is he of stain, darts of becoming has he cut clean out;
this (body) is his final category.

1 Cf. verse 512: lax. 2 Cf. verses 7, 8.
352. Gone is all craving; he doth nothing take;  
    skilled is he in the sequence of the word;  
    conflux of letters fore and aft he knows;  
    he verily his final body begets,  
    man of great wisdom (great man) is he called.*

353. All have I overcome; all things I know;  
    'mid all things undaunted, renouncing all;  
    in death of craving free, I of myself  
    know well—whose (pupil) should I call myself †

354. Every gift the gift of Dhamma conquers,  
    every taste the taste of Dhamma conquers,  
    every love the love of Dhamma conquers,  
    waning of craving conquers every ill. ‡

355. Wealth slays the man of low sagacity,  
    but never them whose quest is the beyond.  
    The man of low sagacity athirst for wealth  
    doth slay, as slew he other men, the self.

356. Weed-blemished the fields; lust-blemished this race,  
    hence fertile what's given to men rid of lust. †

357. Weed-blemished the fields; hate-blemished this race,  
    hence fertile what's given to men rid of hate.  

358. Weed-blemished the fields; this race dulness blights,  
    hence fertile what's given to men who're not dull.

359. Weed-blemished the fields; wish-blemished this race,  
    hence fertile what's given to men rid of wish.

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1 This can only refer to the rising, the new importance in the craft of writing, relatively unknown at the Third Council.
2 Field(s) came to be a symbol for giving to the monk.
XXV. BHIKKHUVAGGO.

360. Cakkhunā sayyaro sādhu, sādhu sotena sayyaro, ghācema sayyaro sādhu, sādha jivhāya sayyaro,

361. kāyena sayyaro sādhu, sādhu vacaya sayyaro,
manasā sayyaro sādhu, sādhu saha saha sayyaro,
sabba saha sahuto bhikkhu sabbadukkhā pamuccati.

362. Hatthasanyato pādasanyato, vācaya sayyato sayyatattamo,
ajhattaratato samahito, eko sanamoito: tām āhu bhikkhunī.

363. Yo mukhasanyato bhikkhu muntellāni anuddhato
atthaj dhammañ ca dipeti madhurañ tassa bhūti-
taṇa.

364. Dhammāramo, dhammarato, dhammañ anuvicin-
tayañ,
dhammañ anussarañ, bhikkhu saddhammā na pari-
hāyati.

365. Salābhañ nātimaññeyya, nānāesañ pihayañ care.
aññesañ pihayañ bhikkhu samādhīñ nādhigacchati.

360. Restraint in eye is good, and good restraint in ear,
restraint in smell is good, and good restraint in tongue.

361. Restraint in act is good, and good restraint in speech,
restraint in mind is good, good everywhere restraint;
restrained everywhere, the monk from every ill obtains
release.

362. Whoso is hand-controlled and foot-controlled,
whoso is speech-controlled, of men controlled best.*
who fain is for the inner world, intent,1
lone and contented: him they call a monk.

363. The monk who holds his face under control,2
who speaks the mantra, is not arrogant,
who weal and dharma teaches: sweet his speech.

364. Dharma-enjoyer, dharma-lover, on dharma pon-
dering,
dharma remembering, a monk (as such)
from very dharma doth not fall away.

365. What he has gotten let him not despise;
nor (gain) of others wanting let him hate;
wanting the gains of others, (such) a monk
to concentration does not win his way.

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1 In the Sāriputta gāthās: 'has the self well intent.' Tha. 981.
2 'It is a great thing to conquer one's face.' Emerson, 'Behaviour.'

* Grounds 6, 8, 9.

360, 361. Mvst. iii, 423.
361a. S. i, 73; Mil. 399.
362a. Tha. 981 (has susamāhitatto); Mvst. iii, 428.
363a. C. Sn. 850; Tha. 21.
364. Itv., § 86; Tha. 1032. 364. Sū 327; Mvst. iii, 422.
366. Though little be that which he has received, the monk who (ne'ertheless) what he has got doth purify, him doth verily commond as life-pure and unfaltering.

367. For whom no 'mine-thing' is, no name-and-shape, for that-which-is-not griefing not he's called a monk.

368. The monk who dwells in amity, believing in the Buddha-lore, may win his way to holy sphere, to peace from worries, happiness.*

369. Bale out this boat, monk; bale out 'twill lightly go along for you; cut out both passion and ill-will, so will you come to waning-out.†

370. Five can thou cut off, five leave behind, but five in further-worlds expand; he who the fivefold bond transcends, a monk flood-traversed is he called.

371. Muse, monk! be you not wanton, man! be you not one whose mind on ways of sense-desire a-whirling goes; be you not at a wanton man a swallower of (hell's) lead-ball! be you not while you're burning there weep: O woe! O misery!

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1 Here 'the man' (pariṣe) is the main thing; the 'mine': property, and instruments of mind in body are relatively unreal, unimportant.
2 These four lives in ecclesiastical teaching were (1, 2) the four faculties, the spiritual faculties (faith, mindfulness, effort, concentration, wisdom) and the five: lust, hate, dueling, conceit, (wrong) opinion.
372. N'atthi jhānaŋ apaṅnassa paṁña n' atthi aṭṭhāyato yamhi jhānaŋ ca paṁña ca, sa ve nībhānasantike.

373. Suṇāgāraŋ paviṭṭhassa, santacittassa bhikkhuno amānasī rati hoti sammā dhammaŋ vipassato.

374. Yato yato sammasati khandhānaŋ udayabbayaŋ, labhati piti pāmojjaŋ amataŋ taŋ vijānatāŋ.

375. Tatāryaṃ ādi bhavati idha paṁnassa bhikkhuno, indriyagutto santutthi pātimokkhe ca saṅvara, mitte bhajassu kalyāné, suddhājive, stāndite.

376. Pāṭisamāṅavuti assa, ācārakusalo siyā, tato pāmojjabahulo dukkhasā' antaŋ karissati.


378. Santakāyo santavāco santavāś susamāḥito vantelokāmīso bhikkhu upassuto ti vuccati.

1 F. Cū udāyavayaŋ. 2 Com. santamano.

374' Cf. Tha. 23'.

372. No musing is there for the unwise man, nor wisdom for the man who muses not; in whom are found musing and wisdom too he verily is near the waning-out. *

373. To monk who into empty place has come with peaceful mind, there comes a joy not born of earth as he with insight dharma heeds.

374. When now, when then he grasps the rise and fall of many things, rapture and joy he wins of those who can discern the deathless That. 

375. There (in the Rule) this groundwork comes to be for monk of wisdom: wanding of (every) sense, content, and in the Code the (life) controlled, and he must seek the company of friends lovely (in deed), life-pure, unaltering.

376. Let him be cordial in his ways; he should be righteous in his deeds; thereby, filled with abundant joy, he'll come to make an end of ill.

377. Like as the jasmine sheds its faded blooms, so do you, monks, let last and ill-will go.

378. The monk of pious deed, of pious word, of pious mind, intent, with worldly lure spewed out, is called a man of piety.

* Ground 10.

1 'So he knowing That became immortal,' Ait. 2, 6, 6. 'He who knows this, having reached That, becomes immortal,' Kusa. 2, 13. 'Knowing That, the wise become immortal,' Kusa. 2, 13. 'That is the immortal veiled by being’ (or, the real), Brhad. 1, 6, 3, etc.
379. The man should by the self incite the self, the man should by the self hold back the self; be by the self safe-guarded and alert. lo! monk, in happiness thou'lt come to dwell.

380. Yea, 'tis the self is warder of the self; yea, and the self the bourn is of the self! hence shouldst thou watch over the self as merchant over charger thoroughly.

381. Now let the monk filled with exceeding joy,* believing in the Buddha-doctrine (taught), go up into the holy, happy sphere where worldly worries trouble him no more.

382. Surely the monk who young hath yoked himself to Buddha-doctrine (taught)* sheddeth a radiance o'er the world as moon when coming free from cloud

383. Cut off the stream, press onward, drive away desires of sense, thou brahman (man of worth)!

384. When in two things the brahman, man of worth, becomes farer-to-the-beyond, for him, the knower, every bond is done away.

* See footnote to verse 160.

1 K. paṭimāse 'ttam. B: paṭimāsetha attanā.
385. For whom beyond and not beyond are not, or both beyond and not beyond, that man with terror gone, detached, I brahman call.*

386. The man of musing, man of faded dye, the sitter, man of finished work, one rid of āsavas, his utmost weal attained, that man I call a brahman, man of worth.†

387. By day shines sun, by night beams moon, armoured the warrior shines, as muser shines the man of worth, but all the day and all the night by ardour shines the wake.

388. ‘Ejector of evil’ is the brahman called, ‘he of calm-life’ (is called) a recluse; making to go forth flaws of the self: therefore ‘forth-goner’ is he called.

389. He should not strike a brahman, man of worth, nor should (such) brahman on him vent (his wrath); fis! on the man who brahman strikes, fis! on the man who then should vent (his wrath)! More than a little better for a brahman ‘tis, when in things prized he holds the mind reserved; As oft as mind-to-harm he turns away, so often (to him) comes snaging of ill.‡

390. Whose deed and word and thought give no offence, him in three opportunities restrained, that man I call a brahman, man of worth.

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1 Co. pabbājī.  2 F. hareyya.


* Ground 5.  † Ground 16.  ‡ Ground 15.

1 Com. sees here senses and sense-objects!
392. From whom he should have come to know
Dhamma by true Sambuddha taught,
with reverence should he honour him,
as brahman sacrificial fire.*

393. Not by the braid, the clan, the birth is a man
brahman true;
in whom are truth and dharma, he is well, is
brahman he.

394. What use are braids to you, you unsagacious man!
what use to you is skin of antelope!
your inside is a jungle, outside you make smooth!

395. The man of dustheap-gear, the lean, of network skin, the
lone,
the miser in the wood: him I call brahman, man of worth.†

396. I call none brahman for that he
is of (this) race, is of (that) mother born;
such man will dub (you) sir! yea, be a man of
means;
the man who nothing has, who nothing takes:
that man I call a brahman, man of worth.

397. The man who every fetter has cut off,
yea, who is in no turmoil (of the mind),
transcending bonds, detached in every way:
that man I call a brahman, man of worth.

398. The man who's cut the trace and (cut) the snare,
the bridle and the thong, and has the latch
that bars the door thrown up, he who is wake:
that man I call a brahman, man of worth.‡

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399. Akkosañ vestihinabhdhāna ca adutthāho yo titikkhâtī, kidîkthēlañ balâñikañ tam ahañ brūmi brāhmanānañ.

400. Akkodhanāñ vatavantāñ silavantāñ anussatañ, dantāñ antasârīnañ tam ahañ brūmi brāhmanānañ.

401. Yāri pokkharāpatte va āragge-rīva sāsapa, yo na lippati kāmesu, tam ahañ brūmi brāhmanānañ.

402. Yo dukkhasa pâjâpati idha eva khayam attañ, pannâhārañ visajjhattañ, tam ahañ brūmi brāhmanānañ.

403. Gambhirapâññañ, mohâvin, maggāmaggassa kovidâñ, uttamañtham anuppattan, tam ahañ brūmi brāhmanānañ.

404. Asâññatthanâ gahāthēhi anâgârehi cūbhayañ anokasañīnañ appiocchañ, tam ahañ brūmi brāhmanānañ.

405. Nidhâya danâñ bhûtesu tañcesu thâvâresu ca, yo na hanti na ghâteti, tam ahañ brūmi brāhmanānañ.

406. Aviruddhâñ viruddhesu attândesu nibbutañ sâdanesa anâdānañ, tam ahañ brūmi brāhmanānañ.


390. He who unangered bears reproach and stripes and jail, in patience strong, arrayed in strength: that man I call a brahman, man of worth.

400. Unangered, dutiful, and virtuous, unspotted, trained, in (earth's) last body garbed: that man I call a brahman, man of worth.

401. As water clings not to a lotus leaf, nor grain of mustard plant to point of awl, so he who clings not to desires of sense: that man I call a brahman, man of worth.

402. Who for the self, e'en here, knows wane of ill, him of the fallen burden, him detached, that man I call a brahman, man of worth.

403. Him of deep wisdom and sagacity, versed in the Way and in the not-Way versed, him who has come to win seal uttermost: that man I call a brahman, man of worth.*

404. Not with lay-folk associate, or with the houseless people, or with both of these; fearing without a house, with wishes few: that man I call a brahman, man of worth.

405. Whoso has laid aside the rod (of force), concerning creatures cowed or truculent, whoso smiles not, nor makes (another) slay: that man I call a brahman, man of worth.

406. Whoso among withstanders withstands not, is passive 'mong uplifters of the rod, who among them who take no taker is: that man I call a brahman, man of worth.

* Ground 15.
407. Yassa rāgo ca pāsavo ca māno makkhi ca pātito, sāsāpo-riva ārāgghā, tam ahāṃ brūmi brāhmaṇāṇā.

408. Akakkasaṃ viññāpāniṃ giran saccaṃ udīraye, yāya nābhisahe kañcī, tam ahāṃ brūmi brāhmaṇāṇā.

409. Yo 'dha dighaṃ va rassāṃ va aññā thālahā subhā-subhā
doke adinnam nādiyati, tam ahāṃ brūmi brāhmaṇāṇā.

410. Āgā yasse na vijñjantī samāṃ lokā pariṃhi ca,
nirāsayān visajjuttan, tam ahāṃ brūmi brāhmaṇāṇā.

411. Yass' ālayā na vijñjantī aññaya akathākathā,
amatogadhan anuppattā, tam ahāṃ brūmi brāhmaṇāṇā.

412. Yo 'dha puññahā ca pāpaṃ ca ubho sangaṃ upaccagā,
asokaṃ virajñā sudhāhañ, tam ahāṃ brūmi brāhmaṇāṇā.

413. Candañ va vimalañ sudhāhañ vippasannam anāvilañ,
Nandibhavapariiddhān, tam ahāṃ brūmi brāhmaṇāṇā.

1 Com. tīru bhavesu ... taṇhaṃ.

407. The man in whom passion and hate and pride
and cant (all) have been made to fall,
as falls the mustard-seed from point of awl:
that man I call a brahman, man of worth.

408. Who with a voice not harsh, informative,
may teach the true, and no one vilify:
that man I call a brahman, man of worth.

409. Who in this world naught takes that is not given,
or long or short, fine, coarse, or fair or foul:
that man I call a brahman, man of worth.

410. The man in whom longings can find no place
as to this world or as to other worlds,
him of no longings, utterly detached:
that man I call a brahman, man of worth.*

411. For whom the wonted grooves exist not, he who
knows,
who asks not how this and how is that,
the plunge into the deathless has attained:
that man I call a brahman, man of worth.

412. Whose hath here the merit and the evil, yea,
who hath transcended both of them as bonds,
the man griefless, dye-faded, purified:
that man I call a brahman, man of worth.†

413. Whose as moor unpolluted, pure, serene,
stainless, for whom bliss and becoming have gone out:
that man I call a brahman, man of worth.†

* Ground 5. † Grounds 15, 7.
414. Him who has fared past quagmire and bad road, world-faring, and the baffling in 't has crossed, has traversed, gone beyond, a musèr is, unmoved and grasping naught, has waned away:* that man I call a brahman, man of worth.

415. Whoso here getting rid of sense-desires, houseless should wander, with desires of sense, and with becoming wanèd utterly: that man I call a brahman, man of worth.

416. The man who here of craving getting rid, houseless should wander, with (all) cravings wanèd, and with becoming wanèd utterly † that man I call a brahman, man of worth.

417. The man who has discarded human ties, and has transcended ties of deva-world, from every tie lives utterly detached: that man I call a brahman, man of worth. ‡

418. Whoso, of fondness and aversion rid, has cool become, and void of life's substrate, here who every world has overcome: that man I call a brahman, man of worth. ‡

419. Whoso has come to know in every way decease of beings and their going on to be, without attachment, well-farer, awake: that man I call a brahman, man of worth.

420. He of whose bourn nor devas know, nor they expect in deva-music, nor the men of earth, quenched as to āsava, ar'han: that man I call a brahman, man of worth.

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1 K. imaṅ. 2 F. kīmā.


* Ground 10. † Ground 7. ‡ Grounds 8, 2; cf. p. xxviii, 1. 24.
421. Yassa pūre ca pačhā ca mațjhe ca n̄' atthi kiśāanan, akiśāanan anādānan, tam ahān brūmi brāhmaṇaṇān.

422. Usabham pavarāṇ viṇaṁ mahēṣiṇ vijītavinaṇ aneṣāya nāhātakaṇ buddhaṇ, tam ahāṁ brūmi brāhmaṇaṇān.

423. Pubbe-nīvāṇaṁ yo vedi saggāpayaṁ ca passati, atha jāti-khaṇyam paṭtī, abhiṁśa, vosite, muni, sūbhavositavosānaṁ, tam ahāṁ brūmi brāhmaṇaṇān.

XXVI. THE BRĀHMĀNA.

1. Yamakaṁ Appamāṇu Cūtaṁ
Purṣkhaṁ Dālanu Paṇḍhunāṁ
Arākṣyaṁ Sahassena
Pāpaṁ Dāṇḍunā, te dara ;

2. Jāva Atā ca Loko ca Buddhhaṁ Sutkhyaṁ Phījena ca
Kodhaṁ Malaṁ ca Dhammatthaṁ Maggavaggena viṁsati ;

3. Pakinnakaṁ Nirayaṇ Nāgo
Tañhaṁ Bhikkhu ca Brāhmaṇo :
ete caḥbūṣānaṁ vajā
devābhūtacānubhūtāṁ.

DHAMMAPADAN NĪṆṬHIṬANAṬ.

421. Cf. Tha. 637.

421. The man for whom the past and present things and things in midst (of us) are (as twere) naught, who nothing has, and who takes nothing up: that man I call a brahman, man of worth.

422. The bull-like man, the man elect, hero, great seer and conqueror, unmoved, father regenerated, the man awake: that man I call a brahman, man of worth.

423. Whoso has come to know where erst he lived, and sees the lucky world, the world of doom, now that the waiting out of birth he's won, a super-knower, finished, valuer, him who has finished every finishing:* that man I call a brahman, man of worth.¹

* Ground 10.

¹ I here suggest a pada has been dropped and three paddas of later values interpolated. Cf. e.ii. in Iti-vuttaka. The dropped pada may possibly have been identical with that in verse 168: aukadāhena abhiṁśaanaṁ
(who weal o' the self has come to know).