

EDD

Suttanta Pitaka
KHUDDAKA NIKAYA

THE
DHAMMAPADA

Translated
by
DAW MYA TIN, M.A.



Department for the Promotion and
Propagation of the Sasana,
Yangon, Myanmar.

Sāsana: 2546

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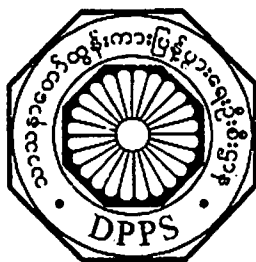
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Namo tassa bhagavato arahato sammāsambuddhassa

**Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened**

*** **

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha, because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kama* (power of accomplishment) and *Payatta* (diligent mindfulness).

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P R E F A C E

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years, as he travelled in the valley of the Ganges (Ganga) and the sub-mountain tract of the Himalayas. There are four hundred and twenty-three verses in the Dhammapada. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries and the book has been translated into many languages.

"The Dhammapada - Verses & Stories" was translated by Daw Mya Tin and first published in 1986 by the Myanmar Pitaka Association, now incorporated into Department for the Promotion and Propagation of the Sasana (D.P.P.S). The book, in its original form has two parts. In the first part are the translations of verses from the Dhammapada and in the second part are the abridgements of stories from the Dhammapada Commentary. The D.P.P.S. is now reprinting the first part, the section on the Dhammapada Verses, as a separate book in a smaller size, to make it accessible to a wider circle of readers.

May the Buddha's Teaching
Shine Forth Like the Radiant Sun.

The Editorial Committee
Translation Section
The Department for the Promotion and
Propagation of the Sasana

The first of these is the fact that the
 world is not a solid mass of matter, but
 is made up of many small particles, each
 of which is in constant motion. This
 motion is not a simple back and forth
 movement, but is a complex, irregular
 movement, which is the result of the
 forces of attraction and repulsion between
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Prefce to the First Edition of the Original Book "The Dhammapada Stories & Verses"

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty - five years of his teaching, as he travelled in the valley of the Ganges (Ganga) and the sub - mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart's wheel, a man's shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice.

Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the earliest translations into English was made by Max Muller in 1870. Other translations that followed are those by F.L. Woodward in 1921, by Wagismara and Saunders in 1920 and by A.L. Edmunds (Hymns of the Faith) in 1902. Of the recent translations, that by Nārada Mahāthera is the most widely known. Dr. Walpola Rahula also has translated some selected verses from the Dhammapada and has given them at the end of his book "What the Buddha Taught," revised edition. The Chinese translated the Dhammapada from Sanskrit. The Chinese version of the Dhammapada was translated into English by Samuel Beal (Texts from the Buddhist Canon known as Dhammapada) in 1878.

In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pali verses, have also been published.

The Dhammapada is the second book of the Khuddaka Nikaya of the Suttanta Pitaka, consisting of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. In the Dhammapada are enshrined the basic tenets of the Buddha's Teaching.

Verse (21) which begins with " Appamado amatapadam " meaning " Mindfulness is the way to Nibbana, the Deathless, " is a very important and significant verse. Mindfulness is the most important element in Tranquillity and Insight Meditation. The last exhortation of the Buddha just before he passed away was also to be mindful and to endeavour diligently (to complete the task of attaining freedom from the round of rebirths through Magga and Phala). It is generally accepted that it was on account of this verse on mindfulness that the Emperor Asoka of India and King Anawrahta of Burma became converts to Buddhism. Both kings had helped greatly in the propagation of Buddhism in their respective countries.

In verse (29) the Buddha has coupled his call for mindfulness with a sense of urgency. The verse runs: "Mindful amongst the negligent, highly vigilant amongst the drowsy, the wise man advances like a raehorse, leaving the jade behind".

Verses (1) and (2) illustrate the immutable law of Kamma, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the inevitable consequences of our deeds, words and thoughts.

Verses (153) and (154) are expressions of sublime and intense joy uttered by the Buddha at the very moment of his Enlightenment. These two verses give us a graphic account of the culmination of the Buddha's search for Truth. They tell us about the Buddha finding the 'housebuilder', Craving, the cause of repeated births in Samsara. Having rid of Craving, for him no more houses (khandhas) shall be built by Craving, and there will be no more rebirths.

Verses (277), (278) and (279) are also important as they tell us about the impermanent, unsatisfactory and the non-self nature of all conditioned things. It is very important that one should perceive the true nature of all conditioned things and become weary of the khandhas. for this is the Path to Purity.

Then the Buddha shows us the Path leading to the liberation from round of rebirths, i.e., the Path with eight constituents (Atthangiko Maggo) in Verse (273). Further, the Buddha exhorts us to make our own effort in Verse (276) saying, "You yourselves should make the effort, the Tathagatas only show the way." Verse (183) gives us the teaching of the Buddhas. It says, "Do no evil, cultivate merit, purify one's mind; this is the teaching of the Buddhas."

In Verse (24) the Buddha shows us the way to success in life, thus: "If a person is energetic, mindful, pure in thought, word and deed, if he does everything with care and consideration, restrains his senses, earns his living according to the Dhamma and is not unheedful, then, the fame and fortune of that mindful person increase."

These are some of the examples of the gems to be found in the Dhammapada. Dhammapada is, indeed, a philosopher, guide and friend to all.

This translation of verses is from Pali into English. The Pali text used is the Dhammapada Pali approved by the Sixth International Buddhist Synod. We have tried to make the translation as close to the text as possible, but sometimes it is very difficult, if not impossible, to find an English word that would exactly correspond to a Pali word. For example, we cannot yet find a single English word that can convey the real meaning of the word " dukkha " used in the exposition of the Four Noble Truths. In this translation wherever the term " dukkha " carries the same meaning as it does the Four Noble Truths, it is left untranslated, but only explained.

When there is any doubt in the interpretation of the dhamma concept of the verses or when the literal meaning is vague or unintelligible, we have referred to the Commentary (in Pali) and the Burmese translation of the Commentary by the Nyaunglebin Sayadaw, a very learned thera. On many occasions we have also consulted the teachers of Dhamma (dhammacariyas) for elucidation of perplexing words and sentences.

In addition we have also consulted Burmese translations of the Dhammapada, especially the translation by the Union Buddha Sasana Council, the translation by the Sangaja Sayadaw (1805-1876), a leading maha thera in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovadacariya maha thera of the Burma Pitaka Association. The book by the Sangaja Sayadaw also includes paraphrases and abridgements of the Dhammapada stories.

Dhammapada Stories

Summaries of the Dhammapada stories are given in the second part of the book as it is generally believed that the Dhammapada Commentary written by Buddha-ghosa (5th, century A.D.) is a great help towards a better understanding of the Dhammapada. Three hundred and five stories are included in the Commentary. Most of the incidents mentioned in the stories took place during the life-time of the Buddha. In some stories, some facts about some past existences were also retold.

In writing summaries of stories we have not tried to translate the Commentary. We have simply culled the facts of the stories and have rewritten them briefly. A translation of the verses is given at the end of each story.

It only remains for me now to express my deep and sincere gratitude to the members of the Editorial Committee, Burma Pitaka Association, for having meticulously gone through the script; to Sayagyi Dhammacariya U Aung Moe and to U Thein Maung, editor, Burma Pitaka Association, for helping in the translation of the verses.

May the reader find the Path to Purity.

20th April, 1984.

Daw Mya Tin

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CHAPTER

1. The first part of the book is devoted to a study of the
 2. history of the religion and the life of the founder.
 3. The second part deals with the doctrine of the
 4. religion and the ethical teachings.
 5. The third part is devoted to a study of the
 6. religious practices and the organization of the
 7. church.
 8. The fourth part deals with the social and political
 9. teachings of the religion.

10. The fifth part is devoted to a study of the
 11. religious literature and the art of the religion.
 12. The sixth part deals with the religious life and
 13. the religious community.
 14. The seventh part is devoted to a study of the
 15. religious philosophy and the religious ethics.
 16. The eighth part deals with the religious mysticism
 17. and the religious experience.
 18. The ninth part is devoted to a study of the
 19. religious law and the religious discipline.
 20. The tenth part deals with the religious revival
 21. and the religious reform.

KHUDDAKA NIKAYA

The Dhammapada

(Path of the Buddha's Teaching)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

Chapter I

The Pairs (Yamakavagga)

I. (1) Cakkhupalatthera Vatthu

Verse 1

1. Manopubbaṅgamā dhammā¹
manoseṭṭha manomaya
manasā ce paduṭṭhena²
bhāsati vā karoti vā
tato naṃ dukkhamanveti
cakkamva vahato padam.

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-mode. If one

-
1. **manopubbaṅgama dhamma:** All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vednā), Perception (sañña) and Mental Formations or Mental Concomitants (saṅkharā). These three have Mind or consciousness (viññana) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary).
 2. **Manasā ce paduṭṭhena (Verse 1) and manasā ce pasannena (Verse 2):** Manasā here means intention or volition (cetanā): volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce result. Cakkhupala's blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Matthakupdala's happy existence in Tavatimsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.

speaks or acts with an evil and, 'dukkha'¹ follows him just as the wheel follows the hoof - print of the ox that draws the cart.

I. (2) Mattakundali Vatthu

Verse 2

2. Manopubbaṅgamā dhammā
manoseṭṭhā manomayā
manasā ce pasannena
bhāsati vā karoti vā
tato nam shukha² manveti
chāyāva anapāyini.

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

I. (3) Tissatthera Vatthu

Verse 3 and 4

3. Akkocchi maṃ avadhi maṃ
ajini maṃ ahāsi me
ye ca taṃ upanayhanti
veraṃ tesarṃ na sammati.
4. Akkocchi maṃ avadhi maṃ
ajini maṃ ahāsi me
ye ca tāṃ nupanayhanti
veraṃ tesūpasammati.

3. "He abused me, he ill - treated me, he got the better of me, he stole my belonging;" ... the enmity of those harbouring such thoughts cannot be appeased.

1. dukkha : In this context, *dukkha* means suffering, or physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

2. sukham / sukha : in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

4. "He abused me, he ill - treated me, he got the better of me, he stole my belongings," ... the enmity of those not harbouring such thoughts can be appeased.

I. (4) Kāḷayakkhiaṃ Vatthu

Verse 5

5. Na hi verena verāni
sammantidha kudācanam
averena ca sammanti
esa dhammo sanantano¹.

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving - kindness. This is an Ancient Law.

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti²
mayamettha yamāmasa³
ye ca tattha vijānanti⁴
tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

-
1. **esa dhammo sanantano** : This is the same as "poranako dhammo," the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving - kindness (absence of hatred).
 2. **pare ca na vijānanti** : 'Pare' means 'others'; in this context, people other than the the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant of the foolish, or those who are not worthy of love and respect.
 3. **mayamettha yamamase** : lit., "We here must die," meaning we, of this world, must die; or all mean are mortal.
 4. **ye ca tattha vijānanti** : in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are

I. (6) Mahākāḷatthera Vatthu

Verse 7 and 8

7. Subhānupassim viharantaṃ
indriyesu āsamvutaṃ
bhojanamhi cāmattaññum
kusitaṃ hīnaviriyam
taṃ ve pasahati Māro¹
vāto rukkhamva dubbalaṃ.
8. Asubhānupassim viharantaṃ
indriyesu susamvutaṃ
bhojanamhi ca mattaññum
saddham² āraddhaviriyam
taṃ ve nappasahati Māro
vāto selamva pabbataṃ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māro¹, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Mara, just as stormy winds cannot shake a mountain of rock.

1. Māro / Māra : in this context kilesamara, the defilements hindering the realization of Nibbana.

2. saddham / saddha : According to the Commentary.

(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṅgha (the Buddhist Religious Order) and
(b) faith or belief in kamma (action) and its results.

I. (7) Devadatta Vattu

Verse 9 and 10

9. Anikkasāvo kāsāvaṃ¹
yo vatthaṃ paridahissati
apeto damasaccena
na so kāsāvamarahati.
10. Yo ca vantakasāv'assa²
sīlesu susamāhito
upeto damasaccena
sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesās) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

I. (8) Sāriputtatthera Vattu

Verse 11 and 12

11. Asāre³ sāramatino
sara⁴ cāsāradassino
te sāram⁵ nādhigacchanti
micchāsāṅkappagocarā.

-
1. kāsāvaṃ or kāsāvamī vatthaṃ: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvamī, the yellow robe, dyed sombre in some astringent juice and is therefore stained.
2. vantakasāv' assa: lit, has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Magga ñāṇa).
3. asāre: lit, essenceless; according to the Commentary, wrong view, i.e., untruth.
4. sāre: lit, essence; according to the Commentary, right view, i.e., truth.
5. sāram: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), pañña (knowledge), vimutti (liberation), vimutti-ñāṇadassana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

12. Sārañca sārato ñatvā
asārañca asārato
te sāraṃ adhigacchanti
sammasāṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

I. (9) Nandatthera Vatthu

Verse 13 and 14

13. Yathā agāraṃ ducchannaṃ
vuṭṭhī samativijjhati
evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati.
14. Yathā agāraṃ suchannaṃ
vuṭṭhī na samativijjhati
evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot penetrate a well-roofed house, so also passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati
pāpakāri ubhayattha socati
so socati so vihaññati
davā kammakiliṭṭhamattano.

The Pairs (Yamakavagga)

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

I. (11) Dahammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati
katapuñño ubhayattha modati
so modati so pamodati
disvā kammavisuddhimattano.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he sees the purity of his own deeds.

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati
pāpakāri ubhayattha tappati
pāpaṃ me katanti tappati
bhiyyo tappati duggatim¹ gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done." He is even more tormented when he is reborn in one of the lower worlds (apaya).

I. (13) Sumanādevī Vatthu

Verse 18

18. Idaa nandai pecca nandati
katapuñño ubhayattha nandati
puññam me katanti nandati
bhiyyo nandati suggatim² gato.

1. duggatim/ duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avici niraya, the lowest niraya, (place of torment).

2. suggatim / suggati : happy existence.

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18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds." He is happier still when he is reborn in a higher world (suggati).

I. (14) Dvesahāyakaghikkhu Vatthu

Verse 19 and 20

19. Bahumpi ce saṁhita bhāsamāno
na takkaro hoti naro pamatto
gopova gāvo ganayaṁ paresaṁ
na bhāgavā sāmaññaṣsa hoti
20. Appampi ce sambita bhasamāno
dhammassa hoti anudhammacārī
rāgañca dosañca phāya mohaṁ
sammappajāno suvimuttacitto¹
anupādiyāno idha vā huram vā
sa bhāgavā sāmaññaṣsa hoti²

19. Though he recites much the Sacred Texts (Tipiṭa-ka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga - phala).

20. Though he recites only a little of the Sacred Texts (Tipitaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits to the life of a bhikkhu (i.e., Magga - phala).

End of Chapter One : the Pairs.

-
1. suvimuttacitto : Mind freed from moral defilements; this has been achieved through perfect and clear comprehension of the Dhamma.
 2. sa bhāgavā sāmaññaṣsa hoti : lit., shares the benefits of the life of a samaṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga - phala."

Chapter II
Mindfulness (Appamādavagga)

II. (1) Sāmāvatī Vatthu

Verse 21, 22 and 23

21. Appamādo¹ amatapadaṃ²
pamādo maccuno padaṃ³
appamattā na miyanti⁴
ye pamattā yathā matā.⁵
22. Evaiṃ viseasato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocare ratā.⁶
23. Te jhāyino⁷ sātatikā
niccaṃ daḥaparakkamā
phusanti dhirā nibbānaṃ⁸
yogakkhemaṃ⁹ anuttaraṃ.

21. Mindfulness is the way to the Deathless (Nibbana), unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (ariyas).

1. appamāda : According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipiṭaka, and therefore appamāda is to be interpreted as being ever mindful in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahasatipa-ṭṭhāna Sutta, "appamādo amatapadaṃ" in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

2. **amata** : lit., no death / deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called "Amata" as there is no ageing (old age) and death because there is no birth."
3. **Pamādo maccuno padaṃ** : lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth: when reborn, one must grow old and die; so unmindfulness is cause of Death.
4. **appamattā na mīyanti** : Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magga - Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.
5. **ye pamattā yathā matā** : as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.
6. **ariyānam gocare ratā** : lit., "finds delight in the domain of the ariyas." According to the Commentary the domain of the ariyas consists of the Thirty - seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz, the four Maggas, the four Phalas, and Nibbāna.
7. **jhāyino** : those cultivating Tranquillity and Insight Development Practice.
8. **phusanti dhirā nibbānam** : the wise realize Nibbāna. Lit., *phusati* means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Magga - Nāṇa) or through Fruition (Phala). In this context, contact by way of Fruition is meant.
9. **yogakkhemam** : an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are : sense pleasures (kāma), existence (bhava), wrong belief (ditthi), and ignorance of the Four Noble Truths (avijjā).

23. The wise, constanly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga; Nibbāna, the Incomparable!

II. (2) Kumbhaghosa kasetthi Vatthu

Verse 24

24. Uṭṭhānavato saḥmato
sucikammassa nisammakārino
saññatassa dhammjivino
appamattassa yaso bhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns, his living according to the Law (Dhamma), and, is not unheed-ful, then, the fame and fortune of that mindful person steadily increase.

II. (3) Cūjapanthaka Vatthu

Verse 25

25. Uṭṭhānena ppamādena
saṃyamena damena ca
dīpaṃ kayirātha medhāvi¹
yaṃ ogho² nābhikirati.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

1. dīpaṃ kayirātha medhāvi = island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahantship is here likened to an island because it enables one to escape from the stormy waters of Saṃsāra (round of rebirths).

2. ogho : flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

II. (4) Bālanakklattasaṅghuṭṭa Vatthu

Verse 26 and 27

26. Pamādamanuyuñjanti
bālā dummedhino janā¹
appamādañca medhāvī
dhanam setṭamva rakkhati.

27. Mā pamādamanuyuñjetha
nā kāmartisanthavaṃ
appamatto hi jhāvaṃ
pappoti vipulaṃ sukhaṃ.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

II. (5) Mahakassapatthera Vatthu

Verse 28

28. Pamādam appamādena
yadā nudati pandito
paññāpāsādamāruyha
asoko sokinim pajam
pabbataṭṭhova bhūmaṭṭhe
dhīro² bāle³ avekkhati.

1. *bālā dummedhino janā* : the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhata festival. They were not mindful of others or of the consequence for themselves in this world and the next.

2. *dhīro* : the wise one; in this context, the arahat.

3. *bāle* : the foolish; in this context, the worldings.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

II. (6) Dvesāhayakabhikkhu Vatthu

Verse 29

29. Appamatto pamattesu
suttetu bahujāgaro
abalassaṁva sighthasso
hitvā yāti sumedhaso¹

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

I' (7) Magha Vatthu

Verse 30

30. Appamādena² maghavā
devānaṁ seṭṭhataṁ gato
appamādaṁ pasamsanti
pamādo garahito sadā.

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

1. **sumedhaso** : the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṁsāra).

2. **appamādena** : through mindfulness: i.e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings).

II. (8) Affīatarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu¹
pamāde bhayadassi² vā
samyojanam anum thūlam
ḍaham aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

II. (9) Nigamavāsītissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu
pamade bhayadassi vā
abhabbo parihānāya³
nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

End of Chapter Two : Mindfulness.

-
1. appamādarato bhikkhu : a bhikkhu who takes delight in mindfulness, i.e., in the practice of Tranquillity and Insight Development.
 2. pamāde bhayadassi : seeing danger in negligence, i.e., negligence which would lead to continued existence in the round of rebirths (saṃsāra).
 3. abhabbo parihānāya : Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits thereof i.e., Magga and Phala. (The Commentary).

Chapter III

The Mind (Cittavagga)

III. (1) Meghiyatthera Vatthu

Verse 33 and 34

33. Phandanam¹ capalam² cittam³
dūrakkham¹ dunnivarāyam²
ujum³ karoti³ medhāvī
usukārova tejanam.

34. Vārijoḥva thale khitto
okamokata ubbhato
pariphandatidam³ cittam³
māradheyyam³ pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Mara (i.e., kilesa vatta, round of moral defilements).

-
1. dūrakkham¹ : difficult to keep the mind fixed on a single object when meditating.
 2. dunnivarāyam² : difficult to restrain the mind from drifting towards sensual pleasures.
 3. ujum³ karoti : straighten :
 - (a) the fletcher straightens the arrow
 - (b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samathā and Vipassanā). (The Commentary).

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuno
yatthakāmanipātino¹
cittassa daṁatho sādhu
cittaṁ dantaṁ sukhāvahaṁ²

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

III. (3) Ukkanthitabhikkhu Vatthu

Verse 36

36. Sududdasaṁ sunlpunaṁ
yatthakāmanipātinaṁ
cittaṁ rakktha medhāvī
cittaṁ guttaṁ sukhāvahaṁ.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

III. (4) Saṅgharakkhitatthera Vatthu

Verse 37

37. Dūraṅgamaṁ ekacaraṁ³
asaṅgaṁ guhāsayaṁ⁴
ye cittaṁ saṅyamissanti
mokkhanti mārabandhanā.

-
1. yatthakāmanipātino : moving about wherever is please, landing on any sense object without any control.
 2. sukhāvahaṁ : brings happiness, fortune, satisfaction etc., and also, Maggas, Phulas and Nibbana. (The Commentary).
 3. ekacaraṁ : walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.
 4. guhāsayaṁ : lit., lying or sleeping in a cave; mind lies and arises continually in the cave / chamber of the heart (hadayavatthu), the seat of consciousness.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

III. (5) Cittahatthattera Vatthu

Verse 38 and 39

38. Anavaṭṭhitacittassa
saddhammaṃ avijanato
pariplavapasādassa
pañña na paripūrati.

39. Anavassutacittassa
ananvāhatacetaso
puññapāpapahīnassa¹
natthi jāgarato² bhayaṃ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

1. puññapāpapahīnassa : one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non - kamma - producing.

2. jāgarato : one who is awake or vigilant, i.e., an arahat. Whether awake or asleep, an arahat is regarded as vigilant as the moral qualities, viz. faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

III. (6) Pancasatabhikkhu Vatthu

Verse 40

40. Kumbhūpamaṃ kāyamimaṃ veditvā
nagarūpamaṃ cittamidaṃ ṭhapetvā
yodhetha māraṃ paññāvudhena
jitañca rakkhe anivesano siyā¹.

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

III. (7) Putigattatissatthera Vatthu

Verse 41

41. Aciraṃ vata yaṃ kāyo
pathaviṃ adhisessati
chuddho apeta viññāṇo
niratthaṃva kaliṅgaraṃ.

41. Before long, alas this body, deprived of conscio-usness, will lie on the earth, discarded like a useless log.

III. (8) Nandagopalaka Vatthu

Verse 42

42. Diso² disaṃ yaṃ taṃ kayirā
verī va pana verinam
micchāpanihitaṃ cittaṃ
pāpiyo naṃ tato kare.

1. anivesano siyā : not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary).

2. diso : lit., an enemy; a thief in this context. (The Commentary)

The Mind (Cittavagga)

19

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm¹.

III. (9) Soreyya Vatthu

Verse 43

43. Na taṃ māta pitā kayirā
aññe vāpi ca ñātakā
sammāpanihitam cittaṃ
seyyaso² naṃ tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

End of Chapter Three : The Mind

-
1. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.
 2. seyyaso : still better; here it means much better service: because it (the rightly - directed mind) can lead one to the well - being of a man and of a deva even to the realization of Nibbāna. DF. F 2

Chapter IV

Flowers (Puppavagga)

IV. (1) Pancasatabhikkhu Vatthu

Verse 44 and 45

44. Ko imaṃ pathaviṃ vicessati
yamalokañca imaṃ sadevakaṃ
ko dhammapadaṃ sudesitaṃ¹
kusalo pupphamiva pacesati.

45. Sekho² pathaviṃ vicessati
yamalokañca imaṃ sadevakaṃ
sekho dhammapadaṃ sudesitaṃ
kusalo pupphamiva pacesati.

44. Who shall examine this earth (i.e., this body), the world of Yama (i.e., the four apāyas) and the world of man together with the world of devas? Who shall examine the well - taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i.e., the body), the world of Yama (i.e., the four apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well - taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

1. dhammapadaṃ su s̄sitaṃ : the well - taught Path of virtue; here it means the thirty - seven Factors of Enlightenment (Bodhipakkhiya Dhamma).

2. sekho / sekhapuggala : one who is practising the Dhamma, and has entered the Path, but has not yet become an arahat. The term is applied to the first seven ariyapuggalas, the eighth or arahat being asekhō.

IV. (2) Pancasatabhikkhu Vatthu

Verse 46

46. Phenūpamaṃ¹ kāyamimaṃ viditvā
marīcidhammaṃ² a bhisambudhāno
chetvāna mārassa papupphakāni³
adassanaṃ maccurājassa gacche⁴.

46. One who knows that body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Māra (i.e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

IV. (3) Vitatubha Vatthu

Verse 47

47. Pupphāni heva pacinantam
byāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahoghova
maccu ādāya gcchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

-
1. **phenūpamaṃ** : like froth; it means that this body is perishable and impermanent like froth.
 2. **marīcidhammaṃ** : lit., mirage + nature; nature of a mirage i.e., insubstantial like a mirage.
 3. **mārassa papupphakāni**: flower or flower-tipped arrows of Māra. These flowers or arrows of Māra represent the *tivaṭṭam* of the three kinds of *vaṭṭam* (round), viz, *kileasvaṭṭam* (the round of moral defilements), *Kammavaṭṭam* (the round of volitional action) and *vipāka vaṭṭam* (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of *ariya magga ñāṇa*.
 4. **adassanaṃ maccurājassa gacche**: In this context out of sight of the King of Death means the realization of Nibbāna.

IV. (4) Patipūjikakumāri Vatthu

Verse 48

48. Pupphāni heva pacinantam
byāsattamanasam naram
atittaññeva kāmesu
antako kurute vasam

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

IV. (5) Macchariyakosiyaseṭṭhi Vatthu

Verse 49

49. Yathāpi bhamaro puppham
vaṇṇagandhamahēṭṭham
paleti resamādāya
evam game munī care.

49. As the bee collects nectar and flies away with out damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

IV. (6) Rāveyya ājīvaka Vatthu

Verse 50

50. Na paresam vilomāni
na paresam katākataṃ
attanova avekkheyya
katāni akatāni ca.

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

IV. (7) Chattapāṇi upāsaka Vatthu

Verse 51 and 52

51. Yathāpi ruciraṃ pubbhaṃ
vaṇṇavantaṃ agandhakaṃ
evaṃ subhāsītā vācā
aphalā hoti akubbato.
52. Yathāpi ruciraṃ pupphaṃ
vaṇṇavantaṃ sagandhakaṃ
evaṃ subhāsītā vacā
saphalā hoti kubbato.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well - preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well - preached words of the Buddha will benefit one who practises the Dhamma.

IV. (8) Visākhā Vatthu

Verse 53

53. Yathāpi puppharāsīmhā
kayirā mālāguṇe bahū
evaṃ jātena maccena
kattabbaṃ kusalaṃ bahum.¹

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity,) by one subject to birth and death.

1. kattabbaṃ kusalaṃ bahum : much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

IV. (9) Ānandattherapañhā Vatthu

Verse 54 and 55

54. Na pupphagandho paṭivātameti
na candanaṃ tagara mallikā vā
satañca gandho paṭivātameti
sabbā disā sappuriso¹ pavāyati.

55. Cadanaṃ tagaraṃ vāpi
uppalaṃ atha vassikī
etesam gandhajātānam
sīlagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron (tagara), nor of jasmin (malika²); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55. There are the scents of sandalwood, rhododendron, lotus and jsmim (vassika³); but the scent of virtue surpasses all scents.

IV. (10) Mahākassapatthera Vatthu

Verse 56

56. Appamatto ayaṃ gandho
yāyaṃ tagaracandaṇī
yo ca sīlavataṃ gandho
vāti deveṣu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

1. sappuriso / sappurisa : good and pious people; virtuous persons. The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāna puthujjana).

2. mallikā : Arabian jasmin.

3. vassikā : Spanish jasmin.

IV. (11) Godhikattheraparinibbana Vatthu

Verse 57

57. Tesañ sampannasīlānaṃ
appamādavihāriṇaṃ
sammadaññā vimuttānaṃ
Māro naggamā na vindati.

57. Mara cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.¹

IV. (12) Garahdinna Vatthu

Verse 58 and 59

57. Yathā saṅkārādhānaṣmiṃ
ujjhitaṣmiṃ mahāpathe
padumaṃ tattha jāyetha
sucigandhaṃ manoīamam.

59. Evaṃ saṅkārābhūtesu²
andhabhūte puthujjane³
atirocati paññāya
sammāsambuddhasāvako.

58, 59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

End of Chapter Four : Flowers.

1. Arhats having eradicated moral defilements are no longer subject to rebirths : so Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)

2. saṅkārābhūtesu : rubbish heap of beings.

3. andhabhūte puthujjane : blind worldlings. The worldlings are like the blind because they are lacking in knowledge.

Chapter V

The Fool (Bālavagga)¹

V. (1) Aññatarapurisa Vatthu

Verse 60

60. Dīghā jāgarato ratti
dīghañ santassa yojanaṃ²
dīgho bālāna saṃsāro
saddhammaṃ avijānataṃ.

60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṃsāra (round of rebirths) to the fool who is ignorant of the true Dhamma (the Teaching of the Buddha).

V. (2) Mahakassapa saddhivihārika Vatthu

Verse 61

61. Carañce nādhigaccheyya
seyyaṃ sadisamattano
ekacariyaṃ dalhaṃ kayirā
natthi bāle sahāyatā.

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

V. (3) Ānandaseṭṭhi Vatthu

Verse 62

62. Puttā³ ma'tthi dhanam ma' tthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhanam.

1. Bālavagga : Chapter on the Fool.

Bāla is the opposite of paṇḍita ; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.

2. yojanaṃ / yojana : a measure of length, about twelve miles.

3. puttā : sons, also means both son and daughter.

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

V. (4) Gaṇṭhibhedakacora Vatthu

Verse 63

63. Yo bālo maññati bālyam
paṇḍitovāpi tena so
bālo ca paṇḍitamānī
sa ve bāloti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

V. (5) Udayitthera Vatthu

Verse 64

64. Yāvajīvampi ce bālo
paṇḍitam payirupāsati
na so dhammam vijānāti
dabbī sūparasam yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

V. (6) Tiṃsapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viññu
paṇḍitam payirupāsati
khippam dhammam vijānāti
jivhā sūparasam yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

V. (7) Suppabuddhakuṭṭhi Vatthu

Verse 66

66. Caranti bālā dummedhā
amitteneva attanā
karontā pāpakaṃ kammaṃ
yaṃ hoti kaṭukapphalam.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.

V. (8) Kassaka Vatthu

Verse 67

67. Na taṃ kammaṃ katāṃ sādhu
yaṃ katvā anutappati
yassa assumukho rodaṃ
vīpakaṃ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

V. (9) Sumanamālākāra Vatthu

Verse 68

68. Tañca kammaṃ katāṃ sādhu
yaṃ katvā nānutappati
yassa patito sumano
vipākaṃ patisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

The Fool (Balavagga)

29

V. (10) Uppalavaṇṇattherī Vatthu

Verse 69

69. Madhumvā maññati bālo
yāva pāpaṃ na paccati
yadā ca paccati pāpaṃ
atha dukkhaṃ nigacchti.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

V. (11) Jambukatthera Vatthu

Verse 70

70. Māse māse kusaggena
bālo bhujjeyya bhojanaṃ
na so saṅkhātadhammānaṃ
kalaṃ agghati soḷasiṃ.

70. Even though, month after month, the fool (living austerly) takes his food sparingly with the tip of a grass blade, he is not worth even one - sixteenth part of those who have comprehended the Truth (i.e., ariyas).

V. (12) Ahipeta Vatthu

Verse 71

71. Na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃva muccati
dahantaṃ bālaṃanveti
bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk not curdle at once; but it follows the fool, burning him like live coal covered with ashes.

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anathāya
ñattaṃ bālassa jayati
hanti bālassa sukkaṃsaṃ¹
muddhamassa² vipātayaṃ.

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

V. (14) Cattagahapati Vatthu

Verse 73 and 74

73. Asantaṃ bhāvanamiccheyya
purekkhāraṇca bhikkhusu
āvāsesu ca issariyaṃ
pūjaṃ parakulesu³ ca.
74. Mameva kata maññantu
gihī⁴ pabbajitā ubho
mamevātivasā assu
kiccākicesu kismici
iti bālassa sankappo
icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.

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1. **sukkaṃsa**: sukka+aṃsa: sukka means white, bright, pure or good; aṃsa means portion. According to the Commentary, sukkaṃsa means merit.
 2. **muddha**: head, top, summit. According to the Commentary, it means knowledge.
 3. **parakulesu** : those outside the family: (para = outside or others).
 4. **gihī**: short form for gahapati, householder.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small." Such being the thoughts of the fool, his greed and his pride grow.

V. (15) Vanavasitisassāmaṇera Vattha

Verse 75

75. Aññā hi hābhūpanisā
aññā nibbānagāmini
evametaṃ abhiññāya
bhikkhu Buddhassa sāvako
sakkāraṃ nābhinandeyya
vivekamanubrūhaye¹

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbana is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitiude, detachment and realization of Nibbana.

End of Chapter Five: The fool

1. vivekamanubrūhaye - (vivekaṃ + anubrūhaye).

viveka : solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyavivaks (seclusion of the body or soltitude); cttaviveku (detachment of the mind from human passions) and upadhiviveka (Nibbāna).

Chapter VI

The Wise (Paṇḍitavagga)

VI. (1) Rādhathera Vatthu

Verse 76

76. Nidhīnaṃva pavattāraṃ
yaṃ passe vajjadassinaraṃ
niggayhavādiṃ medhāviraṃ
tādisaṃ paṇḍitaṃ bhaje
tādisaṃ bhajamānassa
seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

VI. (2) Assajipunabbasuka Vatthu

Verse 77

77. Ovadeyyā ' nusāseyya'¹
asabbhā ca nivāraye
sataṃ hi so piyo hoti
asataṃ hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte
na bhaja purisādhame
bhajetha mitte kalyāṇe
bhujetha purisuttame.

1. anusāseyya : to give advice in advance; also to give advice repeatedly.

The Wise (Paṇḍitavagga)

33

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

VI. (4) Mahākappinatthera Vatthu

Verse 79

79. Dhammapīti sukhaṃ seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Nobles Ones (ariyas).

VI. (5) Paṇḍitasāmaṇera Vatthu

Verse 80

80. Udakam hi nayanti nettikā
usukārā namayanti¹ tejanam
dārum namayanti tacchakā
attānam damayanti paṇḍitā

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers strighten the arrows; carpenters work the timber; the wise tame themselves.

VI. (6) Lakūṇḍakabhaddiyattera Vatthu

Verse 81

81. Selo yathā ekaghano
vātena na samirati
evam nindāpasamsāsu
na samijjanti paṇḍitā.

1. namayanti: to bend to incline a person's heart or will. In the case of fletchers, to make the arrows stright; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

VI. (7) Kāṇamātā Vatthu

Verse 82

82. Yathāpi rahado gambhīro
vippasanno anāvilo
evaṃ dhammāni sutvāna
vippasīdanti paṇḍitā.

82. Like a lake which is deep, clear and clam, the wise after listening to the Teaching (Dhamma) become serene.

VI. (8) Pañcasatabhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phuṭṭhā aṭha vā dukena
na uccāvacaṃ paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five Khandhas, etc.); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

VI. (9) Dhammikatthera Vatthu

Verse 84

84. Na attahetu na parassa hetu
na puttamicche na dhanam na raṭṭham
na iccheyya adhammena samiddhima-ttano
sa sīlavā paññavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means; such a one is indeed virtuous, wise and just.

VI. (10) Dhammassavana Vathu

Verse 85 and 86

85. Appakā te manussesu
ye janā pāragāmino
athāyaṃ itarā pajā
tiramevānudhāvati¹.

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāramessanti²
maccudheyyaṃ³ suduttaraṃ.

85. Few among men reach the other shore (Nibbina): all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., samsāra). very difficult as it is to cross.

1. tiramevānudhāvati: tīraṃ + eva + anudhāvati : shore + only this + run up and down: according to the Commentary 'only this shore' in this context means sakkāyaditthi (ego belief).

2. pāramessanti: pāraṃ + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

3. maccudheyyaṃ: the realm of Death (or samsāra, round of rebirths.)

VI. (11) Pañcasata Āgantukabnikkhu Vatthu

Verse 87, 88 and 89

87. Kanhaṃ dhammaṃ vipphāya
sukkaṃ bhāvettha paṇḍito
okā anakamāgama¹
viveke² yattha duramain.

88. Tatrābhiratimicoheyya
hitvā kāme akiñcano³
pariyodapeyya attānaṃ
cittaklesehi⁴ paṇḍito.

89. Yesaṃ sambodhiyaṅgesu⁵
sammā cittaṃ subhāvitam
ādānapaṭinissagge
anupādaya ye ratā
khiṇāsavā⁶ jutimanto⁷
te loke parimbbutā⁸

1. **okā anakamāgama:** lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.

2. **viveke:** viveka: solitude, detachment, Nibbāna.

3. **akiñcano:** lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)

4. **cittaklesehi:** citta kilesa: impurities of the mind.

5. **sambodhiyaṅgesu:** sambojjhaṅga: Factors of Enlightenment or requisites for attaining Magga Insight.

87,88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅga), and who have rid themselves of all craving, rejoice in their abandonment of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i.e., with khandha aggregates remaining.)

End of Chapter Six: The Wise.

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6. *khīnāsava*: one in whom human passions are extinguished; and arahat.
 7. *jutimanta*: one endowed with the power of Arahatta Maggañāṇa.
 8. *te loke parinibbutā*: the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna with groups of existence or Kilesa Nibbana is Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or Khandhas remaining. It takes place on the death of an arahat.

Chapter VII

The Arahat (Arahantavagga)

VII. (1) Jivakapañha Vatthu

Verse 90

90. Gataddhino¹ visokassa
vippamuttassa sabbadhi
sabbaganthappahīnassa²
parijāho na vijjati.

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

VII. (2) Mahākassapatthera Vatthu

Verse 91

91. Uyyuñjanti satīmanto
na nikete ramanti te
hamśāva pallalaṃ hitvā
okamokaṃ jahanti' te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life of sensual pleasures); like swans (hamśa' kat. forsake the muddy pool, they abandon all homelife (i.e., all craving).

1. gataddhino : the journey is ended. Here 'the journey' means round of rebirths (saṃsāra).

2. sabbaganthappahīnassa : one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

VII. (3) Belaṭṭhasīstettera Vatthu

Verse 92

92. Yesaṃ sannicayo¹ natthi
 ye pariññātabhojanā²
 suññato³ animitto⁴ ca
 vimokkho⁵ yesaṃ gocaro
 ākāseva sakuntānaṃ
 gati tesam durannayā⁶.

92. Arahats do not hoard (anything) ; when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

VII. (4) Anuruddhatthera Vatthu

Verse 93

93. Yassāsavā parikkhīnā
 āhāre ca anissito
 suññato animitto ca
 vimokkho yassa gocaro
 ākāseva sakuntānaṃ
 padaṃ tassa durannayaṃ.

-
1. sannicayo : hording. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.
 2. pariññātabhojanā : to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñatapariññā, knowing the exact nature of the food being taken, (b) tiranapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.
 3. suññata : the Void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.
 4. animittam : the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.
 5. vimokkho : liberation from existence; Nibbāna.
 6. gati tesam durannayā : their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāni samathangatāni
assā yathā sārathinā sudanta
pahīṇamānassa anāsavassa
devāpi tassa pihayanti tādino¹.

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants – such an arahat is held dear even by the devas.

VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati
indakhilupamo tādī subbato
rahadova apetakaddamo²
saṁsāra na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

1. tādino : one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

2. apetakaddamo : free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

VII. (7) Kosambivāsītissattherasāmaṇera Vatthu

Verse 96

96. Santam̐ tassa manam̐ hoti
santā vācā ca kamma ca
sammadaññā vimuttassa
upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññu ca
sandhicchedo ca yo naro
hatāvakāso vantāso¹
sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahat).

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe
ninne vā yadi vā thale
yattha arahanto viharanti
taññ bhūmirāmaṇeyyakam̐.

1. vantāso : one who has discarded all craving (lit, one who has vomited all craving).

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramañiyani araññani
yattha na ramatī jano
vītarāgā ramissanti
na te kāmagavesino.

99. Forests are delightful, but the worldings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

End of Chapter Seven : The Arahats.

Chapter VIII

The Thousands (Sahassavagga)

VIII. (1) Tambadāṭhika Coraghātaka Vatthu

Verse 100

100. Sahassamapi ce vācā
anattapadasaṁhitā
ekaṁ atthapadaṁ seyyo
yaṁ sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbana, is a single word of sense, if on hearing it one is calmed.

VIII. (2) Bāhiyadarucīriya Vatthu

Verse 101

101. Sahassamapi ce gāthā
anattapadasaṁhitā
ekaṁ gāthāpadaṁ seyyo
yaṁ sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbana, is a single verse, if on hearing it one is calmed.

VIII. (3) Kundalakesitheri Vatthu

Verse 102 and 103

102. Yo ca gāthā sataṁ bhāse
anattapadasaṁhitā
ekaṁ Dhammapadaṁ seyyo
yaṁ sutvā upasammati.

103. Yo sahasaṁ sahasena
saṅgāme mānuse jine
ekaṅca jeyyamattanaṁ
sa ve saṅgāmajuttamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.

VIII. (4) Anattapucchakabrāhmaṇa Vatthu

Verse 104 and 105

104. Attā have jitaṃ seyyo
yā cāyaṃ itarā pajā
attadantassa posassa
niccaṃ saññitacāriṇo.

105. Neva devo na gandhabbo
na Māro saha Brahmaṇā
jitaṃ apajitaṃ kayirā
tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Mara together with Brahma can turn into defeat the victory of the man who controls himself.

VIII. (5) Sariputtattherassa Matula Brahmaṇa Vatthu

Verse 106

106. Māse māse sahasena¹
yo vajetha sataṃ samaṃ
ekaṃca bhāvitattānaṃ
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasataṃ hutarṃ.

1. sahasa : one thousand; in this context, one thousand kahāpāṇas. A kahāpāṇa coin can be in copper, silver or gold.

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

VIII. (6) Sāriputtatherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasataṃ jantu
aggiraṃ paricare vane
ekañca bhāvitattānaṃ
muhuttamāpi pūjaye
sā yeva pūjanā seyyo
yañce vassasataṃ hutam.

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire - worship).

VIII. (7) Sariputtatherassa sahāyaka brāhmaṇa Vatthu

Verse 108

108. Yamkiñci yittham va hutam ve like
samvaccharam yajetha puññapekkho
subampi tam na catubhāgameti
abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

VIII. (8) Āyuvaḍḍhanakumāra Vatthu

Verse 109

109. Abhivādanasīlissa
niccaṃ vuddhāpacāyino
cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukhaṃ balaṃ.

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

VIII. (9) Saṃkiccāsā bhagineyya Vatthu

Verse 110

110. Yo ca vassasataṃ jīve
dussīlo asamāhito
ekāhaṃ jīvitaṃ seyyo
sīlavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

VIII. (10) Khāṇu Koṇḍaññatthera Vatthu

Verse 111

111. Yo ca vassasataṃ jīve
duppañño asamāhito
ekāhaṃ jīvitaṃ seyyo
paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

VIII. (11) Sappadāsatthera Vatthu

Verse 112

112. Yo ca vassasataṃ jīve
kusīto¹ hīnavīriyo
ekāhaṃ jivitaṃ seyyo
vīriyamārabhato daḷhaṃ.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice).

VIII. (12) Paṭācārātherī Vatthu

Verse 113

113. Yo ca vassasataṃ jīve
apassaṃ udayabbayaṃ²
ekāhaṃ jivitaṃ seyyo
passato udayabbayaṃ.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

VIII. (13) Kisāgotamī Vatthu

Verse 114

114. Yo ca vassasataṃ jīve
apassaṃ amataṃ padam
ekāhaṃ jivitaṃ seyyo
passato amataṃ padam.

-
1. kusīto : an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.
 2. udayabbayaṃ : the arising and the dissolving of the five aggregates (khandhas), udiyabbayañānas is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbana).

VIII. (14) Bahuputtikattherī Vatthu

Verse 115

115. Yo ca vassasatam jīve
apassam dhammamuttamam¹
ekāhaṃ jīvitam seyyo
passoto dhammamuttamam.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamam), is a day in the life of one who comprehends the Noble Dhamma.

End of Chapter Eight : The Thousands.

1. dhammamuttamam : the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are : four Maggas, four Phalas and Nibbāna.

Evil (Papavagga)

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Chapter IX

Evil (Papavagga)

IX. (1) Cūjekasāṭaka Vatthu

Verse 116

116. Abhittharetha kalyāṇe
pāpā cittaṃ nivāraye
dandhaṃ hi karoto puññaṃ
pāpasmiṃ ramaṭī mano.

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpañce puriso kayirā
na naṃ kayirā punappunaṃ
na tamhi chandaṃ kayirātha
dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññañce puriso kayirā
kayirā naṃ punappunam
tamhi chandaṃ kayirātha
sukho puññaṃssa uccayo.

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

IX. (4) Anāthapiṇḍikaseṭṭhi Vatthu

Verse 119 and 120

119. Pāpopi passati bhadraṃ
yāva pāpaṃ na paccati
yadā ca paccati pāpaṃ
atha pāpo pāpaṃ passati.
120. Bhadropi passati pāpaṃ
yāva bhadraṃ na paccati
yadā ca paccati bhadraṃ
atha bhadro bhadraṃ passati.

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed bear fruit he will meet with evil consequences.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

IX. (5) Asaññataparikkhāra Vatthu

Verse 121

121. Māvamaññetha pāpassa
na mandaṃ āgamissati
udabindunipātena
udakumbhopi pūrati
bālo pūrati pāpassa
thokaṃ thokampi ācinaṃ.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

IX. (6) Bijālapadakasetthi Vatthu

Verse 122

122. Māvamaññetha paññassa
na mandaññ āgamissati
udabindunipātena
udakumbhopi pūrati
dhīro pūrati puññassa
thokam thokampi ācinaññ.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

IX. (7) Mahādhanavāṇija Vatthu

Verse 123

123. Vāñjiova bhayañ maggañ
appasottho mahaddhano
visañ jīvitukāmovā
pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāpimhi ce vaṇo nāssa
hareyya pāpinañ visañ
nābbaṇañ visamanveti
natthi pāpañ akubbato.

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appaduṭṭhassa narassa¹ dussati
suddhassa posassa¹ anaṅgaṇassa
tameva bālaṃ pacceṭi pāpaṃ
sukhumo rajo paṭivātrṃva khitto.

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

IX. (10) Maṇikāraikulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppajjanti²
nirayaṃ pāpakammīno
saggaṃ sugatino yanti
parinibbanti anasava³.

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

IX. (11) Tayojana Vatthu

Verse 127

127. Na antalikkhe na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa
na vijjati so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.

1. narassa / posassa : an arahat.

2. Gabbhameke uppajjanti : lit., some enter the womb ; in this context, "some are reborn as human beings."

3. anāsava : free from moral intoxicants or passions (āvas) i.e., they have become khipāsava or anāsava or arahats.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

IX. (12) Suppabuddhasakya Vatthu

Verse 128

128. Na antalikkhe na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa
na vijjati so jagatippadeso
yatthatthitaṃ nappasaheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

End of Chapter Nine : Evil.



Chapter X

Punishment (Daṇḍavagga)

X. (1) and (2) Chabbaggiya Bhikkhu Vatthu

Verse 129 and 130

129. Sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno
attānaṃ upamaṃ katvā
na haneyya na ghātaye.
130. Sabbe tasanti daṇḍassa
sabbesaṃ jivitaṃ piyaṃ
attanaṃ upamaṃ katva
na haneyya na ghataye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

X. (3) Sambahula Kumāraka Vatthu

Verse 131 and 132

131. Sukhakāmāni bhūtāni
yo daṇḍena vihimsati
attano sukhamesāno
pecca so na labhate sukhaṃ.
132. Sukhakāmāni bhūtāni
yo daṇḍena na himsati
attano sukhamesāno
pecca so labhate sukhaṃ.

Punishment (Dandavagga)

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131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.

132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.

X. (4) Koṇḍadhānatthera Vatthu

Verse 133 and 134

133. Māvoca pharusam̐ kañci
vuttā paṭivadeyyu taṃ
dukkhā hi sarambhakathā¹
paṭidaṇḍā phuseyyu taṃ.

134. Sace neresi attānam̐
kaṃso upahato yathā
esa pattosi nibbānam̐
sarambho te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

X. (5) Uposathika Itthinani Vatthu

Verse 135

135. Yathā daṇḍena gopālo
gāvo pājeti gocaram̐
evam̐ jarā ca maccu ca
āyumuṃ pājenti pāṇinam̐.

1. *sārambhakathā* : malicious talk. According to the Commentary it means talk belittling others.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

X. (6) Ajagarapeta Vatthu

Verse 136

136. Atha pāpāni kammāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggiḍaḍḍhova tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

X. (7) Mahā Moggallānatthera Vatthu

Verse 137, 138 139 and 140

137. Yo daṇḍena adaṇḍesu
appaduṭṭhesu dussati
dasannamaññataraṃ thānaṃ
khippameva nigacchati.

138. Vedanaṃ pharusaṃ jāniṃ
sarīrassa va bhedanaṃ
garukaṃ vāpi ābādhaṃ
cittakkhepaṃ va pāpuṇe.

139. Rājato vā upasaggaṃ
abbhkkhānaṃ va dāruṇaṃ
parikkhayaṃ va ñātīnaṃ
bhogaṇaṃ va pabhanguraṃ.

Punishment (Dandavagga)

57

140. Atha vāssa agārāni
aggi ḍahati pāvako
kāyassa bhedā duppañño
nirayaṃ so papajjati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

X. (8) Bahubhaṇḍika Bhikkhu Vatthu

Verse 141

141. Na naggacariyā na jatā na paṅkā
nānāsakā thaṇḍilasāyikā vā
rajojallam ukkutikappadhānaṃ
sodhenti maccaṃ avitippakaṅkhaṃ.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

X. (9) Santati Mahāmatta Vatthu

Verse 142

142. Alaṅkato cepi samaññi careyya
santo danto niyato brahmacārī
sabbesu bhutesu nidhāya daṇḍaññi
so brāhmaṇo so samaṇo sa bhikkhu¹.

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

X. (10) Pilotikatissatthera Vatthu

Verse 143 and 144

143. Hirīnisedho puriso
koci lokasmi vijjati
yo niddaṃ apabodheti
asso bhadro kasāmiva.
144. Asso yathā bhadro kasāniviṭṭho
ātāpino saṃvegino bhavātha
saddhāya sīlena ca vīriyena ca
samādhinā dhammavinicchayena² ca
samppannavijjācaraṇā patissatā
jahissatha dukkhamidaṃ anappakaṃ.

1. According to the Commentary, in this context, brāhmaṇa, samaṇa, and bhikkhu are all arahats.

2. dhammavinicchayena : (dhamma + vinicchaya) – discernment of the Dhamma or Law. It is explained by the Commentary as karanāmaranā jānanam, i.e., knowing right and wrong causes of things.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṁsāra). By faith, morality, effort, concentration, and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable dukkha (of saṁsāra) behind.

X. (11) Sukhasāmanera Vatthu

Verse 145

145. Udakaṁ hi nayanti nettikā
usukārā namayanti tejanāṁ
dāruṁ namayanti tacchakā
attānaṁ damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

End of Chapter Ten : Punishment.

Chapter XI
Aging (Jarāvagga)

XI. (1) Visākhāya Sahāyikānamī Vatthu

Verse 146

146. Ko nu hāso kimanando
niccaṃ pajjalite¹ sati
andhakārena² onaddhā
padipam³ na gavesatha.

146. Why is there laughter? Why is there joy although (the world) is always burning? Shrouded in darkness why not seek the light?

XI. (2) Sirimā Vatthu

Verse 147

147. Passa cittakataṃ bimbaṃ
arukāyaṃ samussitaṃ
āturaṃ bahusankappaṃ⁴
yassa natthi dhuvam⁴ thiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

XI. (3) Uttarātheri Vatthu

Verse 148

148. Parijinnamhidaṃ rūpaṃ
rogañilaṃ pubhanguraṃ
bhijjati pūṭisandeho
maranantaṃ hi jīvitaṃ.

-
1. **pajjalite** : burning ; in this context, it means burning with fires of passion, etc. (The Commentary).
 2. **andhakarena** : darkness; in this context, ignorance of the Four Noble Truths. (The Commentary).
 3. **padipam** : light; in this context, wisdom. (The Commentary).
 4. **bahusankappam** : the body, which is the subject of many thoughts of sensual desire and admiration.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

XI. (4) Sambahula Adhimānikabhikkhu Vatthu

Verse 149

149. Yānimāni apattāni
alābūneva sārade
kāpotakani ātthini
tāni disvāna kā rati.

149. Like gourds thrown away in autumn are these dove - grey bones; what pleasure is there in seeing them?

XI. (5) Janapadakalyānī Rūpanandātheri Vatthu

Verse 150

150. Attinamī nagaramī katam
maṁsalohitalepanamī
yattha jarā ca maccu ca
māno makko ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

XI. (6) Mallikadevi Vatthu

Verse 151

151. Jiranti ve rajaratha sucitta
atho sarirampi jaram upeti
satañca dhammo¹ na jaram upeti
santo have sabbhi pavedyanti.

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma¹ of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

1. dhammo/ dhama: The nine Transcendentals, viz., the four Magas, the four Phalas and Nibbana. (The Commentary)

XI. (7) Laḷudayi Thera Vatthu

Verse 152

152. Appassutayaṃ puriso
balibaḍḍova jirati
maṃsāni tassa vaḍḍhanti
paññā tassa na vaḍḍhati.

152. This man of little learning grows old like an ox; only his flesh grows but not his wisdom.

XI. (8) Udana Vatthu

Verse 153 and 154¹

153. Anekajātisaṃsāraṃ
sandhāvissam anibbisam
gahakāram gavesanto²
dukkhā jāti punappunam³

1. Footnotes to Verses 153 and 154 : These two verses are expressions of intense and sublime joy the Buddha felt at the very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime and deep feeling.

2. gahakāram gavesanto : lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Tanha). The meaning of Verse (153) as given in the Commentary is as follows:

I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ñana) ever since Dipankara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ñana, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. dukkhā jāti punappunam : To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with aging, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

154. Gahakāraka dīthosi¹
puna geham na kāhasi²
sabbā te phāsukā bhaggā³
gahakūtam visankhatam⁴
visankhāragatam cittam⁵
tanhānam khayamajjhagā⁶.

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhiñāna or Sabbāññuta ñānā) which would enable me to find him, have wandered through innumerable births in samsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

-
1. dīthosi : You are seen; I have seen you now that I have attained Enlightenment or Bodhi ñāna, the all comprehending wisdom, with my own Insight.
 2. puna geham na kāhasi : No house shall be built again: You shall not build another house (for me) in this round of rebirths.
 3. sabbā te phāsukā bhaggā : All your rafters are broken: I have destroyed all the remaining defilements.
 4. gahakūtam visankhatam : The roof - tree has been destroyed : I have dispelled ignorance.
 5. visankhāragatam cittam : lit., my mind has reached the Unconditioned; having Nibbana as its object, my mind has realized Nibbana.
 6. tanhānam khayamajjhagā : The end of craving has been attained : I have attained Arahatta Fruition.

XI. (9) Mahādhanasetṭhiputta Vatthu

Verse 155 and 156

155. Acarivā brahmacariyaṃ
aladdhā yobbane dhanam
jiṇṇakoñcāva jhāyanti
khiṇamaccheva pallale.
156. Acarivā brahmacariyaṃ
aladdhā yobbane dhanam
senti cāpātikhiṇāva
purāṇāni anutthunam.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

End of Chapter Eleven : Aging.

Chapter XII

Self (Attavagga)

XII. (1) Bodhirājakumrāra Vatthu

Verse 157

157. Attānañce piyam jaññā
rakkheyya nam surakkhitam
tinnam aññataram yāmam¹
patijaggeyya pandito.

157. If one knows that one is dear to oneself, one should protect oneself well, During any of the three watches (of life) the wise man should be on guard (against evil).

XII. (2) Upanandasakyaputtatthera Vatthu

Verse 158

158. Attānameva pathamam
patirūpe nivesaye
ataññamanusāseyya
na kilisseyya pandito.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

XII. (3) Padhānikatissatthera Vatthu

Verse 159

159. Attānañce tathā kayira
yathāññamanusāsati
sudanto vata dametha
atta hi kira duddamo.

1. yāmam : A night is divided into three watches. According to the Commentary, the watches in this context are the three stages in Man's life, viz., childhood, youth and old age.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

XII. (4) Kumārakassapamātuttheri Vatthu

Verse 160

160. Attā hi attano natho
ko hi nātho paro siyā
attanā hi sudantena
nātham labhati dullabham.

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

XII. (5) Mahakala Upasaka Vatthu

Verse 161

161. Attanā hi katam pāpam .
attajam attasambhavam
abhimatthati dummedham
vajiramva's mamayam manim.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

XII. (6) Devadatta Vatthu

Verse 162

162. Yassa accantadussilyam
māluvā sālamivotthatam
karoti so tatha'ttānam
yathā nam icchati diso.

162. As the creeper (māluva) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

XII. (7) Samghabhedaparisakkana Vatthu

Verse 163

163. Sukarāni asādhūni
attano ahitāni ca
yam ve hitañca sādhuñca
tam ve paramadukkaram.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.

XII. (8) Kālatthera Vatthu

Verse 164

164. Yo sāsanam arahatam
ariyānam dhammajivinam
patikkosati dummedho
ditthim nissāya pāpikam
phalāni kattakasseva
attaghātāya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage - worthy Noble Ones (Aryas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

XII. (9) Cūlakāla Upasaka Vatthu

Verse 165

165. Attanā hi katam pāpam
attanā samkilissati
attanā akatam pāpam
attanāva visujjhati
suddhi asuddhi paccattam
nāñño aññam visodhaye.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

XII. (10) Attadatthatthera Vatthu

Verse 166

166. Attadattham¹ paratthena
bahunāpi na hāpaye
attadatthamabhiññāya
sadatthapasuto ñiyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

End of Chapter Twelve : Self.

1. Attadattham : one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbana. (N.B. The above was uttered by the Buddha in connection with Insight Meditation.)

Chapter XIII

The World (Lokavagga)

XIII. (1) Daharabhikkhu Vatthu

Verse 167

167. Hīnam dhammam na seveyya
pamādena na samvase
micchādittim na seveyya
na siyā lokavaddhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong samsara (lit., the world¹).

XIII. (2) Suddhodana Vatthu

Verse 168 and 169

168. Utitthe nappamajjeyya
dhammaṃ sucaritaṃ² care
dhammacāri sukhaṃ seti
asmimṃ loke paramhi ca.
169. Dhammaṃ care sucaritaṃ³
na naṃ duccharitaṃ³ care
dhammacari sukhaṃ seti
asmimṃ loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

1. **the world** : Loka: it means the five khandhas, the continuity of which in the round of existences (samsara) is prolonged by the above three factors.
2. **dhammam sucaritam** : proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).
3. **na nam duccharitam** : improper practice. Here it means not observing the above rules.

169. Observe proper practice (in going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

XIII. (3) Pañcasatavipassakabhikkhu Vatthu

Verse 170

170. Yathā pubbulakam̐ passe
yathā passe marīcikam̐
evam lokam̐ avekkhantam̐¹
maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas) in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

XIII. (4) Abhayarājakumāra Vatthu

Verse 171

171. Etha passathimam̐ lokam̐
cittam rājarathūpamam̐
yattha bālā visīdanti
natthi sango vijānatam̐.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

XIII. (5) Sammajjanatthera Vatthu

Verse 172

172. Yo ca pubbe pamajjitvā
pacchā so nappamāijati
so'mam̐ lokam̐ pabhāseti
abbhā muttova candimā.

1. **evam lokam̐ avekkhantam̐** : one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.

172. He who has been formerly unmindful, but is mindful later on, lights up the world (with the light of Magga Insight) as does the moon freed from clouds.

XIII. (6) Aṅgulimālatthera Vatthu

Verse 173

173. Yassa pāpam katam kammam
kusalena¹ pidhīyati
so'mam lokam pabhāseti
abbhā muttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world (with the light of Magga Insight), as does the moon freed from clouds.

XIII. (7) Pesakāradhitā Vatthu

Verse 174

174. Andhabhūto ayam loko
tanuke'ttha vipassati
sakuṇo jālamuttova
appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

XIII. (8) Timśabhikkhu Vatthu

Verse 175

175. Hamśā' diccapathe yanti
ākāse yanti iddhiyā
nīyanti dhīrā lokamhā
jetvā māram savāhinim.

1. kusalena : with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. (The Commentary).

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

XIII. (9) Ciñeamānavikā Vatthu

Verse 176

176. Ekam dhammam atitassa
musāvādisa jantuno
vitinnaparalokassa
natthi pāpam akāriyam.

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

XIII. (10) Asadisadāna Vatthu

Verse 177

177. Na ve kadariyā devalokam vajanti
bālā have nappasamsanti dānam
dhīro ca dānam anumodamāno
teneva so hoti sukhī parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity; but the wise rejoice in charity and so gain happiness in the life hereafter.

XIII. (11) Anāthapiṇḍikaputtakāla Vatthu

Verse 178

178. Pathabyā ekarajjena
saggassa gamanena vā
sabbalokādhiccena
sotāpattiphalam varam.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of) Sotāpatti Fruition.

End of Chapter Thirteen.

Chapter XIV
The Buddha (Buddhavagga)

XIV. (1) Māradhītara Vatthu

Verse 179 and 180

179. Yassa jitam navajiyati¹
jitaṃ yassa no'yāti koci loke²
taṃ buddhamanantagocaraṃ³
apadaṃ⁴ kena padena nessatha.
180. Yassa jālinī visattikā
tanhā natthi kuhiñci netave
taṃ buddhamanantagocaraṃ
apadaṃ kena padena nessatha⁵.

179. The Buddha, whose conquest (of moral defilement) is complete, in whom there cannot arise any further defilements in this world - that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

-
1. *jitam navajiyati* : 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.
 2. *jitam yassa no'yati koci loke* : lit., whose conquered defilements cannot be followed by any further defilements in this world.
 3. *anantagocaram* : The range of wisdom of the Buddha is infinite by reason of his omniscience, *Sabbāññuta ñāna*. (The Commentary).
 4. *apadam* : lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through *samsara* has come to an end. (The Com.)

[The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. *kena padena nessatha* : lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in samsāra),— that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

XIV. (2) Devorohaṇa Vatthu

Verse 181

181. Ye jhānapasutā dhirā
nekkhammūpasame rata
devāpi tesam pihayanti
sambuddhānam safīmatam.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

XIV. (3) Erakapattanagārāji Vatthu

Verse 182

182. Kiccho manussapatilābho
kiccham maccāna jīvitam
kiccham saddhammassavanam
kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a buddha to appear.

XIV. (4) Ānandattherapaṇḍita Vatthu

Verse 183, 184 and 185

183. Sabbapāpassa akaranaṃ
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna sāsanaṃ.

184. **Khanṭi paramaṃ t̥apo titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghāṭi
na samaṇo hoti param vihetthayanto.**
185. **Anūpavādo anupaghāto
pātimokkhe ca samvaro
mattaññutā ca bhattasmiṃ
pantañca sayanāsanam
adhicitte ca āyogo
etaṃ buddhana sasanam**

183. Not to do evil, to cultivate merit, to purify one's mind – this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbana is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration – this is the Teaching of the Buddhas.

XIV. (5) Anabairatabhikkhu Vatthu

Verse 186 and 187

186. **Na kahāpana vassena
titti kāmesu vijjati
appassādā dukhā ākmā
iti viññāya paṇḍito.**
187. **Api dibbesu kāmesu
ratim so nādhigacchati
tanhakkhayarato hoti
sammāsambuddhasāvako.**

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasure of the devas, but rejoices in the cessation of craving (Nibbana).

XIV. (6) Aggidattabrāhmana Vatthu

Verse 188, 189, 190, 191 and 192

188. Bahum̐ ve saranam̐ yanti
pabbatāni vanani ca
ārāmarukkhacetyāni
manussā bhayatajjitā.
189. Netam̐ kho saraṇam̐ khemaṇṇ
netam̐ saraṇamuttamam̐
netam̐ saranamagamma
sabbadukkhā pamuccati.
190. Yo ca buddhanaca dhammaṇca
saṅghaṇca saranam̐ gato
cattāri ariyasaccāni
sammaṇāyāya passati.
191. Dukkham̐ dukkhasamuppādam̐
dukkhassa ca atikkamam̐
ariyam̐ catthagikam̐ maggam̐
dukkhūpasamagāminam̐.
192. Etam̐ kho saranam̐ khemaṇṇ
etam̐ saraṇamuttamam̐
etam̐ saranamāgamma
sabbadukkhā pamuccati

188. When threatened with danger, men go to many a refuge, to mountains and forests, to parks and gardens, and to

sacred trees.

189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

190, 191. One who takes refuge in the Buddha, the Dhamma and the Samgha, sees with Magga Insight the Four Noble Truths, viz, Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.

192. This¹, indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

XIV. (7) Anandattherapañha Vatthu

Verse 193

193. Dullabho purisājañño²
na so sabbattha jāyati
yattha so jāyati dhīro
taṃ kulam sukhamedhati.³

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

XIV. (8) Sambahulabhikkhu Vatthu

Verse 194

194. Sukho buddhānamuppādo
sukhā saddhammadesanā

1. This : Here refers to the refuge in the Three Gems (Buddha, Dhamma and Samgha).

2. purisajañño : According to the Commentary, a Buddha is intended.

3. sukhamedhati : lit., attains happiness or thrives in happiness.

sukhā samghassa sāmaggī
samaggānaṃ tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Samgha; happy is the practice of those in harmony.

XIV. (9) Kassapadasabalassa Suvanṇacetiya Vatthu

Verse 195 and 196

195. pūjārahe pūjayato
buddhe yadī va sāvake
papañcasamatikkante¹
tiṇṇasokapariddave.

196. Te tādise pūjayato
nibbute akutobhaye
na sakkā puññaṃ saṅkhatum
imettamapi kenaci.

195. He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilments and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen : The Buddha.

1. papañcasamatikkante : lit., who have got rid of craving, pride and wrong view, factors lengthening saṃsāra.

Chapter XV

Happiness (Sukhavagga)

XV. (1) Nātikalahavūpasamana Vatthu

Verse 197, 198 and 199

197. Susukham vata jīvāma
verinesu averino
verinesu manussesu
viharāma averino.
198. Susukham vata jīvāma
āturesu¹ anāturā
āturesu manussesu
viharāma anāturā.
199. Susukham vata jīvāma
ussukesu anussukā
ussukesu manussesu
viharāma anussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

1. aturesu / atura : ailing or ailment; moral ailment is meant here.

XV. (2) Māra Vatthu

Verse 200

200. Susukham̐ vata jivāma
yesam̐ no natthi kiñcanam²
pītibhakkhā bhavissāma
devā ābhassarā³ yathā.

200. Indeed we live very happily without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (piti) as our food.

XV. (3) Kosalarañño Parājaya Vatthu

Verse 201

201. Jayam̐ veram̐ pasavati
dukkham̐ seti parājito
upasanto¹ sukham̐ seti
hitvā jayaparājayam̐.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

XV. (4) Aññatarakuladārikā Vatthu

Verse 202

202. Natthi rāgasamo aggi
natthi dosasamo kali
natthi khandasamā dukkhā
natthi santiparam̐ sukham̐.

-
1. natthi kiñcanam : without any anxiety; here it means without greed, ill will and ignorance (raga, dosa and moha).
 2. deva abhassara : Abhassara brahmas are the radiant brahmas of the abode of the second Rupavacara Jhana Brahmhaloka.
 3. upasanto : the peaceful : one who has extinguished the fire of moral defilements.

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

XV. (5) Eka Upāsaka Vatthu

Verse 203

203. Jighacchāparamā rogā
sankhāraparamā dukhā
etaṃ ñatvā yathābhūtaṃ
nibbānaṃ paramaṃ sukhaṃ.

203. Hunger is the greatest ailment, khandhas¹ are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

XV. (6) Pasenadikosala Vatthu

Verse 204

204. Ārogyaparamā lābhā
santuṭṭhiparamaṃ dhanam
vissāsaparamā² nāti
nibbānaṃ paramaṃ sukhaṃ.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbana is the greatest bliss.

XV. (7) Tissatthera Vatthu

Verse 205

205. Pavivekarasaṃ pitvā
rasaṃ upasamassa ca
niddaro hoti nippāpo
dhammapīrasaṃ pivatī.

1. Both sankhara and khandha are used to denote the five aggregates.
2. vissasaparama : vissasa + parama: vissasa here means trust; also interpreted as intimacy.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

XV. (8) Sakka Vatthu

Verse 206, 207 and 208

206. Sāhu dassanamariyānam
sannivāso sadā sukho
adassanena bālānam
niccameva sukhi siyā.

207. Bālasangatacārihi
dīghamaddhāna socati
dukkho bālehi samvāso
amitteneva sabbadā
dhīro ca sukhasamvāso
ñāunamva samāgamo.

208. Tasmā hi
dhīrañca paññañca bahussutañca
dhorayhasīlam vatavantamariyam
tam tādisam sappurisam sumedham
bhajetha nakkhattapathamva candimā.

206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

End of Chapter Fifteen : Happiness.

Chapter XVI

Affection (Piyavagga)

XVI. (1) TayoJanapabbajita Vattthu

Verse 209, 210 and 211

209. Ayoge yuñja'mattānam
yogasmīñca ayojayañ
attam hit vā piyaggāhī
piheta'ttānuyoginam.
210. Mā piyehi samāgañchi
appiyehi kudācanam
piyānam adassanam dukkham
appiyānañca dassanam.
211. Tasmā piyam na kayirātha
piyāpāyo hi papako
ganthā tesam na vijjanti
yesam natthi piyāppiyam.

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).

210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.

211. Therefore, one should hold nothing dear; separation from the loved ones is painful; there are no fetters for those who do not love or hate.

XVI. (2) Aññaṅarakutumbika Vatthu

Verse 212

212. Piyato jāyatī soko
piyato jāyatī bhayaṃ
piyato vippamuttassa
natthi soko kuto bhayaṃ.

212. Affection begets sorrow, affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

XVI. (3) Visākhā Vatthu

Verse 213

213. Pematō jāyatī soko
pematō jāyatī bhayaṃ
pematō vippamuttassa
natthi soko kuto bhayaṃ.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

XVI. (4) Licchavī Vatthu

Verse 214

214. Ratiya jāyati soko
ratiya jāyati bhayaṃ
ratiya vippamuttassa
natthi soko kuto bhayaṃ.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

XVI. (5) Anitthigandhakumāra Vatthu

Verse 215

215. Kamato jāyati soko
kamato jāyatī bhayaṃ
kāmato vippamuttassa
natthi soko kuto bhayaṃ.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

XVI. (6) Aññatarabrāhmaṇa Vatthu

Verse 216

216. Tanhāya jāpatī soko
tanhaya jāyati bhayaṃ
tanhaya vippamuttassa
natthi soko kuto bhayaṃ.

216. Craving begets sorrow, craving begets fear. For him who is free craving there is no sorrow; how can there be fear for him?

XVI. (7) Pañcasatadaraka Vatthu

Verse 217

217. Siladassanasampannaṃ
dhammaṭṭhaṃ saccavedinaṃ
attano kamma kubbānaṃ
taṃ jano kurute piyaṃ.

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

XVI. (8) Eka Anāgāmitthera Vatthu

Verse 218

218. Chandajāto anakkhāte
manasā ca phuto siyā
kāmesu ca appatibaddhacitto
"uddhamsoto"¹ ti vuccati.

1. uddhamsoto : one who is going upstream. i.e., one who is bound for the "Pure Abodes", (Suddhavasa Brahmāloka). The reference is to the anagāmi or non-returner, who is born in the Arahant Suddhavasa and from there passes upwards till he reaches the Akanittha Suddhavasa, the highest of the five Pure Abodes. (The Commentary).

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstre ṇ (uddhamṣoto).

XVI. (9) Nandiya Vatthu

Verse 219 and 220

219. Cirappavāsiniṃ purisaṃ
dūrato sotthimāgataṃ
ñātimitta suhajjā ca
abhinandanti āgataṃ.

220. Tatheva katapuññampi
asmā lokā param gataṃ
puññāni patiganhanti
piyaṃ ñāṭva āgataṃ.

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other as relatives receive a dear one on his return.

End of Chapter Sixteen : Affection.

Chapter XVII

Anger (Kodhavagga)

XVII. (1) Rohinikhattiyakaññā Vatthu

Verse 221

221. Kodham jahe vippajaheyya mānam
samyojanam¹ sabbamatikkameyya
tam nāmarūpasmimasajjamānam
akiñcanam² nānupatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

XVII. (2) Aññatarabhikkhu Vatthu

Verse 222

222. Yo ve uppatitam kodham
ratham bhantamva vāraye
tamaham sārathim brūmi
rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot, – him I call a true charioteer; other charioteers only hold the reins.

1. samyojanam : a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. akiñcanam : free from kiñcana: the three kiñcana are passion, ill will and ignorance.

XVII. (3) Uttarā Upāsika Vatthu

Verse 223

223. Akkodhena jine kodham
asādhum sādunā jine
jine kadariyam dānena
saccenā' likavādinam.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

XVII. (4) Mahāmogallānapañha Vatthu

Verse 224

224. Saccam bhane na kujjheyya
dajjā appampi yācito
etehi tīhi ṭhānehi
gacche devāna santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

XVII. (5) Buddhapitubrāhmaṇa Vatthu

Verse 225

225. Ahimsakā ye munayo
niccam kāyena samvutā
te yanti accutam¹ thānam
yattha gantvā na socare.

1. accutam : changeless; deathless. It does not mean immortality.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbana, where there is no sorrow.

XVII. (6) Puṇṇadāsī Vatthu

Verse 226

226. Sadā jāgaramānānaṃ
ahorattānusikkhinaṃ
nibbānaṃ adhimuttānaṃ
atthaṃ gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sila, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

XVII. (7) Atula Upāsaka Vatthu

Verse 227, 228, 229 and 230

227. Porāṇametam Atula
netam ajjatanāmiva
nindanti tuṇhimāsīnaṃ
nindanti bahubhāṇīnaṃ
mitabhāṇīmpi nindanti
natthi like amindito.

228. Na cāhu na ca bhavissati
na cetarahi vijjati
ekantam nindito poso
ekantam vā pasamsito.

229. Yam ce viññū pasamsanti
anuvica suve suve
acchiddavuttim medhāvim
paññāsilasamāhitam.

230. Nikkham jambonadasseva¹
ko tam ninditumarahati
devāpi nam pasamsanti
brahmunāpi pasamsito.

227. It is not new, O Atula! it has always been done from ancient times. They blame one who is silent, they blame one who speaks much, and they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmā.

XVII. (8) Chabbaggiya Vatthu

Verse 231, 232, 233 and 234

231. Kāyappakopam rakkheyya
kāyena samvuto siyā
kāyaduccaritam hitvā
kāyena sucaritam care.

1. nikkham jambonadasseva : like a nikkha of jambonada gold, jambonada gold which comes from jambu river is the finest gold. A nikkha can be a weight - unit of gold, an ornament or a coin.

232. Vacīpakopam̃ rakkheyya
vācāya samvuto siyā
vacīduccaritam̃ hitvā
vacaya sucaritam̃ care.
233. Manopakopam̃ rakkheyya
manasā samvuto siyā
manoduccaritam̃ hitvā
manasā sucaritam̃ care.
234. Kāyena samvutā dhirā
atho vācāya samvutā
manasā samvutā dhīrā
te ve suparisamvutā.

231. Guard against evil deeds, control your body. Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech. Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are controlled in speech, they are controlled in thought, Indeed, they are perfectly self-controlled.

End of Chapter : Anger

Chapter XVIII

Impurities (Malavagga)

XVIII. (1) Goghātakaputta Vatthu

Verse 235, 236, 237 and 238

235. Pandupalāsova dānisi
yamapurisāpi ca te upatthitā
uyyogamukhe¹ ca tiṭṭhasi
pātheyyampi ca te na vijjati.
236. So karoḥi dīpamattano
khippam vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
dibbam² ariyabhūmim² upehisi.
237. Upanītavayo ca dānisi
sampayātosī yamassa santikam
vāso te natthi antarā
pātheyyampi ca te na vijjati.
238. So karoḥi dīpamatano
khippam vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
na punam jātijaram upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

1. uyyogamukhe : lit., about to set out on a long journey, i.e., the journey of samsara.

2. dibbam ariyabhūmim : the celestial plane of the ariyas. The reference is to the Suddhavasa brahma realm or the Pure Abodes which are exclusively inhabited by the anagamis (the Never - Returners).

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236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhavasa brahma realm).

237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

XVIII. (2) Aññātara brāhmaṇa Vatthu

Verse 239

239. Anupubbena medhāvī
thokaṃ thokaṃ khaṇe khane
kammāro rajatasseva
niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

XVIII. (3) Tissatthera Vatthu

Verse 240

240. Ayasāva malaṃ samutthitaṃ
tatuttāya tameva khādati
evaṃ atidonacāriṇaṃ¹
sāni kammāni nayanti duggatim.

1. atidhonacarinam : transgressor : i.e., one who transgresses or indulges too much in the use of 'dhona', the requisites of a bhakhu.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

XVIII. (4) Lāḷudāyī Vatthu

Verse 241

241. Asajjhāyamalā mantā
anuṭṭhānamalā gharā
malan̄ vannassa kosajjam̄
pamādo rakkhato malan̄.

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses; indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

XVIII. (5) Aññatarakulaputta Vatthu

Verse 242 and 243

242. Malitthiyā duccharitam
maccheran̄ dadato malan̄
malā ve pāpakā dhammā
asmim̄ loke paramhi ca.

243. Tato malā malataran̄
avijjā paraman̄ malan̄
etan̄ malan̄ pahantvāna
nimmalā hotha bhikkhavo.

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. . taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintles.

XVIII. (6) Cūlasāribbikkhu Vatthu

Verse 244 and 245

244. Sujīvaṃ ahirikena
kākasūrena dhamsinā
pakkhandinā pagabbhena
samkiliṭṭhena jivitaṃ.
245. Hirīmatā ca dujjīvaṃ
niccaṃ sucigavesinā
alīnenā' ppagabbhena
suddhājivena passatā.

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

XVIII. (7) Pañca Upasaka Vatthu

Verse 246, 247 and 248

246. Yo pāṇamatipāṭeti
musāvādañca bhāsati
loke adinnamādiyati
paradārañca gacchati.
247. Surāmerayapānañca
yo naro anuyuñjati
idheva meso lokasmim
mūlaṃ khaṇati attano.

248. *Evam̐ bho purisa jānāhi
pāpadhammā asaññatā
mā tam̐ lobho adhammo ca
ciram̐ dukkhāya randhayum̐.*

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

268. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

XVIII. (8) Tissadahara Vatthu

Verse 249 and 250

249. *Dadāti ve yathasaddham̐
yathāpasādanam̐ jano
tatha yo ca manku bhavati
paresam pānabhojane
na so divā vā rattim̐ vā
samādhimadhigacchai.*
250. *Yassa cetam̐ samucchinnam̐
mūlaghaccam̐ samūhattam̐
sa ve divā vā rattim̐ vā
samādhimadhigacchai.*

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samadhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samadhi) by day or by night.

XVIII. (9) Pañca Upāsaka Vatthu

Verse 251

251. Natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamam jālam
natthi taṇhāsamā nadī.¹

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

XVIII. (10) Meṇḍakasetthi Vatthu

Verse 252

252. Sudassam vājamaññesam
attano pana duddasam
paresam hi so vājāni
opunāti yathā bhusam
attano pana chādeti
kalimva kitavā satho.²

252. It is easy for one to see the faults of others, but difficult to see one's own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

XVIII. (11) Ujjhānasaññitthera Vatthu

Verse 253

253. Paravajjānupassissa
niccam ujjhānasaññino
āsavā tassa vaddhanti

-
1. natthi tanhasama nadī : There is no river like craving. This is because although a river can be full at times, craving can never be full. i.e., satiated.
2. satho : a cheat, a gambler. According to the Commentary, it means a crafty fowler.

ārā so āsavakkhayā.

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (asavas) increase; he is far from extinction of moral intoxicants. (i.e., he is far from attainment of arahatship).

XVIII. (12) Subhaddaparibājaka Vatthu

Verse 254 and 255

254. Ākāseva padamṃ natthi
samaṇo natthi bāhire
papañcābhiratā pajā
nippapañcā tathāgatā.

255. Ākāseva padamṃ natthi
samaṇo natthi bāhire
sankhārā sassatā natthi
natthi buddhānamiññitam.

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samana). All beings take delight in fetter (i.e., craving, pride and wrong view) that prolong samsara; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samana). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

End of Chapter Eighteen : Impurities.

Chapter XIX

The Just or the Righteous (Dhammatthavagga)

XIX. (1) Vinicchayamahāmatta Vatthu

Verse 256 and 257

256. Na tena hoti dhammaṭṭho
yenatthanṃ sāsāsā naye
yo ca atthanṃ anattañca
ubho niccheyya paṇḍito.

257. Asāhasena dhammena
samena nayatī pare
dhammassa gutto medhāvī
"dhammaṭṭho" tipavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily, but in accordance with the law is one who safeguards the law; he is called 'one who abides by the law' (dhammaṭṭho).

XIX. (2) Chabbaggiya Vatthu

Verse 258

258. Na tena paṇḍito hoti
yavatā bahu bhāsati
khemī averī abhayo
"paṇḍito" ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called 'a wise man'.

XIX. (3) Ekudānakhīṅāsava Vatthu

Verse 259

259. Na tāvatā dhammadharo
 yavatā bahu bhāsati
 yo ca appampī sutvāna
 dhammaṃ kāyena passati
 sa ve dhammadharo hoti
 yo dhammaṃ nappamajjati.

259. He is not "one versed in the Dhamma" (Dham-madhara) just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, "one versed in the Dhamma".

XIX. (4) Lakūṇḍakabhaddiyatthera Vatthu

Verse 260 and 261

260. Na tena thero so hoti
 yenassa palitam siro
 paripakko vayo tassa
 "moghajinno" ti vuccati.

261. Yamhi saccañca dhammo ca
 ahimsā saṃyamo damo
 sa ve vantamalo¹ dhīro
 "thero"² iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain."

1. vantamalo: lit., has vomited impurities.

2. thero: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

265. Yo ca sameti pāpāni
anumthūlāni sabbasa
samitattā hi pāpānam
"samaṇo" ti pavuccati.

264. No¹ by a shaven head does a man become a samana, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samana?

265. He who has totally subdued all evil, great and small, is called a samana because he has overcome all evil.

XIX. (7) Aññatarabrāhmaṇa Vatthu

Verse 266 and 267

266. Na tena bhikkhu so hoti
yāvatā bhikkhate¹ pare
vissam¹ dhammam¹ samādāya
bhikkhū hoti na tāvatā.

267. Yo'dha puññaṅca pāpaṅca
bāhetavā brahmacariyavā
sankhāya loke carati
sa ve "bhikkhū" ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

1. bhikkhate : lit., begs.

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

XIX. (5) Sambahulabhikkhu Vatthu

Verse 262 and 263

262. Na vākkaraṇamattena
vaṇṇapokkharatāya vā
sādhurūpo naro hoti
issulī maccharī saṭho.

263. Yassa cetam samucchinnam
mūlaghaccam sumūhatam
sa vantadosa medhāvī
"sādhurūpo" ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

XIX. (6) Hatthaka Vatthu

Verse 264 and 265

264. Na mṃḍakena samaṇo
abbato alikam bhaṇam
icchālohasamāpanno
samaṇo kim bhavissati.

XIX. (8) Titthiya Vatthu

Verse 268 and 269

268. Na monena munī hoti
mūlharūpo aviddasu
yo ca tulaṃva paggayha
varamā¹ dāya paṇḍito.

269. Papāni parivajjeti
sa munī tena so muni
yo munāti ubho loke²
"muni" tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

XIX. (9) Bālisika Vatthu

Verse 270

270. Na tena ariyo hoti
yena pāṇāni himsati
ahimsā sabbapāṇānam
"ariyo" ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One) : he who does not harm any having being is called an ariya³.

1. varam : the best, the good, the noble. In this context, it means morality (sila), concentration (samadhi) and knowledge (pañña), etc. (The Commentary).

2. ubho loke : lit., both worlds, meaning internal and external aggregates, or one's own aggregates as well as those of others.

3. ariya : one who has realized one of the four maggas.

XIX. (10) Sambahulasīlādisampannabhikkhu Vatthu

Verse 271 and 272

271. Na silabbatamattena
bāhusaccena vā pana
atha vā samādhilābhena
vivitlasayanena vā.
272. Phusanai nekkhammasukham¹
aputhujjanase vitam
bhikkhu vissāsamāpādi
appatto, āsa vakkhayaṃ.

271, 272 Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicant (āsavas) [i.e., without attaining arahatship].

End of Chapter Nineteen : The Just or the Righteous.

1. nekkhammasukham : In this context, Anāgāmisukham, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anagāmi Magga.

Chapter XX

The Path (Maggavagga)

XX. (I) Pañcasatabhikkhu Vatthu

Verse 273, 274 and 275

273. Maggānaṭṭhangiko¹ settho
saccānaṃ caturo padā²
virāgo seṭṭho dhammānaṃ³
dvipadānañca cakkhumā.
274. Eseva maggo natthañño
dassanassa visuddhiyā
etañhi tumhe patipajjatha
mārassetaṃ pamohanam.
275. Etañhi tumhe paṭipannā
dukkhassantaṃ karissatha
akkhāto vo mayā maggo
aññāya sallakantaṃ.
276. Tumhehi kiccaṃātappam
akkhātāro tathāgatā
patipannā pamokkhanti
jhāyino mārabandhanā.

-
1. **atthangiko:** Ariya Atthangika Magga or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.
 2. **caturo pada:** Cattari Ariyasaccani, or the Four Noble Truths. These are the four Truths upon which the whole doctrine of the Buddha is based. They are; (a) the Noble Truth of Dukkha; (b) The Noble Truth of the Cause of Dukkha, i.e., craving; (c) the Noble Truth of the Cessation of Dukkha; and (d) the Noble Truth of the Path leading to the Cessation of Dukkha. (N.B. Dukkha, in this context, means the five aggregates of attachment or Pañcupadanakkhandha).
 3. **dhamma:** both conditioned and unconditioned things.

273. Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i.e., Nibbāna) is the noblest; of the two-legged beings, the All Seeing Buddha is the noblest.

274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder; it will bewilder Mara.

275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathagatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

XX. (2) (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa and Anattalakkhaṇa Vatthu

Verse 277, 278 and 279

277. "Sabbe saṅkhārā aniccā" ti
yadā paññāya¹ passati
atha nibbindati dukkhe
esa maggo visuddhiyā.
278. "Sabbe ankārā dukkha" ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.
279. "Sabbe dhammā anattā" ti
yada paññāya passati
atha nibbindati dukkkhe
esa maggo visuddhiyā.

1. paññāya: Insight -wisdom (Vipassana pañña).

277. "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the the khandhas). This is the Path to Purity.

278. "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

XX. (5) padhānakammikattisatthera Vatthu

Verse 280

280. Uṭṭhānakātamhi anuṭṭhāno
yuvā balī ālasiyaṃ upeto
saṃsanna saṅkappamaṇo kusīto
paññāya maggaṃ alsaso na vidati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

XX. (6) Sūkarapeta Vatthu

Verse 281

281. Vācānurakkhī manasa susaṃvuto
kāyena ca nākusalaṃ kayirā
ete tayo kammapathe visodhaye
ārādhaye magga' misippavvnditaṃ.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

XX. (7) Poṭṭhilatthera Vatthu

Verse 282

282. Yogā ve jāyati bhūri
ayogā bhūrisankhayo
etaṃ dvedhāpathaṃ ñatvā
bha vāya vibhavāya ca
tathā ttānaṃ niveseyya
yathā bhūri pavaḍḍhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

XX. (8) Pañcamahallakabhikkhu Vatthu

Verse 283 and 284

283. Vanam chindatha mā rukkham
vanato jāyate bhayaṃ
chetvā vanañca vanathañca
nibbanā hotha bhikkhavo.
284. Yava hi vanatho na chijjati
anumattopi narassa narisu
pativaddhamanova tāva so
vaccho khīrapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

XX. (9) Suvannakāratthera Vatthu

Verse 285

285. Ucchinda sinehamattano
kumudaṃ sāradikamva pāninā
santimaggameva¹ brūhaya
Nibbānaṃ sugatena desitaṃ.

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbana has been expounded on by the Buddha; cultivate that Path which leads to it.

XX. (10) Mahādhanavāñña Vatthu

Verse 286

286. Idha vassaṃ sasissāmi
dha hemantagimhisu
iti bālo vicinteti
antarāyaṃ na bujjhati.

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

XX. (11) Kisāgotamī Vatthu

Verse 287

287. Taṃ puttapasusammattaṃ
byāsattamanasaṃ naraṃ
suttaṃ gāmam mahohgova
maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

1. santimaggam: the path that leads to Nibbana. i.e., the Path with Eight Constituents.

XX. (12) Pañcārā Vatthu

Verse 288 and 289

288. Na santi puttā tāṇāya
na pitā nāpi bandhavā
antakenā' dhipannassa
natthi ñātīsu tāṇatā.
289. Etamatthavasamñ ñatavā
pandito sīlasamvuto
nibbānagamanam maggam
khipameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbana.

End of Chapter Twenty, the Path.

Chapter XXI

Miscellaneous (Pakiṇṇakavagga)

XXI. (1) Attanopubbakamma Vatthu

Verse 290

290. Mattā sukhapariccāgā
passe ce vipulam sukham
caje mattasukham dhīro
sampassam vipulam sukham¹.

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

XXI. (2) Kukkuṭaṭṭaḍḍakā Vatthu

Verse 291

291. Paradukkhūpadhānea
attano sukhamicchati
versamsagāsamsaṭṭho
verā so n. parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

XXI. (3) Bhaddiyānam bhikkhūnam Vatthu

Verse 292 and 293

292. Yam hi kiccam apavidham
akiccam pana kariyati
unnaḷānam pamattānam
tesam vadḍhanti āsavā.

1. vipulam sukham : According to the Commentary, it means the bliss of Nibbana.

293. Yesañca susamāradhā
niccam kāyagatā sati
akiccam te na sevanti
kicce sātaccakarino
satānam sampajānānam
attham gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

XXI. (4) Lakunḍaka Bhaddiya Vatthu

Verse 294 and 295

294. Mātaram pitaram ha .ā
rājāno dve ca khattiye
raṭṭham sānucaram hantvā
anīgho yāti¹ brāhmaṇo.
295. Mātaram pitaram hantvā
rājāno dve ca sotthiye
veyagghapañcamam² hantvā
anīgho yāti¹ brāhmaṇo.

1. anigho yati ; goes unharmed, i.e., liberated from the round of rebirths (samsara).

2. veyagghapañcamam ; veyaggha + pañcamam, i.e., like a tiger + the fifth. There are five hindrances, nivaranas. The reference here is to the fifth hindrance, viz., doubt (vicikiccha).

294. Having killed mother (i.e., Craving), father (i.e., Conceit), and the two kings (i.e., Eternity - belief and Annihilation - belief), and having destroyed the kingdom (i.e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brāhmaṇa (i.e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brahmana (i.e., the arahat) goes free from dukkha.

XXI. (5) Dārusākaṭikaputta Vatthu

Verse 296, 297, 298, 299, 300 and 301

296. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam diva cā ratto ca
niccam buddhagatā sati.

297. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam dhmmagatā sati.

298. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam samghagatā sati.

299. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam kāyagatā sati.

300. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
ahimsāya rato mano.

301. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.

298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Samgha.

299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.

300. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate (lit., harmless).

301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good - will towards all).

XXI. (6) Vajjiputtakabhikkhu Vatthu

Verse 302

302. Duppabbajam durabhiramam
durāvāsā gharā dukhā
dukkho' samānasamvāso
dukkhānupatitaddhagū
tasmā na caddhagū siyā
na ca dukkhānupatitio siyā.

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in samsara is continually subject to dukkha; therefore, do not be a traveller in samsara; do not be the one to be subject to dukkha again and again.

XXI. (7) Cittagahapati Vatthu

Verse 303

303. Saddha sīlena sampanno
yasobhogasamappito
yam yam padesam bhajati
tatha tattheva pujito.

303. He, who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

XXI. (8) Cūlasubhaddā Vatthu

Verse 304

304. Dūre santo pakāsentī
himavantova pabbato
asantettha na dissantī
rattim khittā yathā sarā.

304. Like the Himaiayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

XXI. (9) Ekavihārithera Vatthu

Verse 305

305. Ekāsanam ekaseyyam
eko caramatandito
eko damayamattānam
vanante ramito siyā.

305. He who sits alone, lies down alone, walks¹ alone in diligent practice, and alone tames himself should find delight in living in the forest.

End of Chapter Twenty - One : Miscellaneous.

1. All these postures are connected with the cultivation of Insight Development. (The Commentary).

Chapter XXII

The Chapter on Niraya (Nirayavagga)

XXII. (1) Sundarīparibbāiikā Vatthu

Verse 306

306. Abhūtavādi nirayaṃ upeti
yo vāpi katvā na karomi' cāha
ubhopi te pacca samā bhavanti
nihīnakammā manujā parattha.

306. One who tells lies (about others) goes to nirayas; one who has done evil and says, "I did not do it," also goes to niraya. Both of them, being evil - doers, suffer alike (in niraya) in their next existences.

XXII. (2) Duccaritaphalapīṭita Vatthu

Verse 307

307. Kāsāvakanthā bahavo
pāpadhammā asaṅṅatā
pāpā pāpehi kammehi
nirayaṃ te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

XXII. (3) Vaggumudātiriya Vatthu

Verse 308

308. Seyyo ayogulo bhutto
tatto aggisikhūpamo
yañce bhujjeyya dussīlo
raṭṭhapiṇḍamasañṅato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alm-food offered by the people, if one is without morality (sila) and unrestrained in thought, word and deed.

XXII. (4) Khemakaseṭṭhiputta Vatthu

Verse 309 and 310

309. Cattāri thānāni naro pamatto
apajjati paradārūpasevī
apuññalābhamṃ na nikāmasēyyam
nindam taṭṭiyam nirayam catuttham.

310. Apuññalābho ca gatī ca pāpikā
bhītassa bhītāya raṭṭi ca thokikā
rājā ca daṇḍam garukam paṇeti
tasmā naro paradāramṃ na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is shortlived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man's wife.

XXII. (5) Dubbacabhikkhu Vatthu

Verse 311, 312 and 313

311. Kuso yathā duggahito
hattamevā' nukantati
sāmaññamṃ dupparāmaṭṭhanṃ
nirayāyu' pakadḍhati

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312. Yam kañci sithilam kammam
samkilitthañca yam vatam
sañkassaram brahmacariyam
na tam hoti mahapphalam.
313. Kayirā ce kayirāthenam
dhlhamenam parak ame
sithilo hi paribbājo
bhiyyo akirate rajam.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.

312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly and energetically: for the slack of a bhikkhu scatters much dust (of moral defilements).

XXII. (6) Issāpakata Itthi Vatthu

Verse 314

314. Akatam dukatam seyyo
pacchā tappati dukkaṭam
katañca sukataṃ seyyo
yam katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is later to do a good deed as one does not have to repent for having done it.

XXII. (7) Sambahulabhikkhu Vatthu

Verse 315

315. Nagaram yathā paccantam
guttam santarabāhiram
evam gopetha attānam¹
khaṇo vo mā upaccagā
khaṇātītā hi socanti
nirayamhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

XXII. (8) Nigaṇṭha Vatthu

Verse 316 and 317

316. Alajjitaye lajjanti
lajjitaye na lajjare
micchādiṭṭhisamādānā
sattā gacchanti duggatim.
317. Abhaye bhayadassino
bhaye cābhayadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

1. evam gopetha attanam : so guard yourself: i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

XXII. (9) Titthiyasāvaka Vatthu

Verse 318 and 319

318. Avajje vajjamatino
vajje cavajjadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

319. Vajjañca vajjato fiatvā
avjjañca avajjato
sammādiṭṭhisamādānā
sattā gacchanti suggatim.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (suggati).

End of Chapter Twenty - two : Niraya.

Chapter XXIII

The Elephant (Nāgavagga)

XXIII. (1) Attadanta Vatthu

Verse 320, 321 and 322

320. Aham nāgo va sangāme
cāpato patitam saram
ativākyam titikkhissam
dussīlo hi bahujjano.

321. Dantam nayanti samitim
dantam rājā' bhirūhati
danto seṭṭho manussesu
yo' tivākyam titikkhati.

322. Varamassatarā dantā
ājāniyā ca sindhavā
kuñjarā ca mahānāgā
attadanto tato varam.

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indded, many people are without morality.

321. Only the trained (horses and elephants) are led to gatherings of people; the king mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler

XXIII. (2) Hatthācariyapubbaka Bhikkhu Vatthu

Verse 323

323. Na hi etehi yanehi
gaccheyya agatam̐ disam̐
yathā' ttaṇā sudantena
danto dantena gacchati.

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbana); but by thoroughly taming oneself, the tamed one¹ can get to that place (i.e., Nibbāna).

XXIII. (3) Parijijṇa Brāhmaṇaputta Vatthu

Verse 324

324. Dhanapālo nāma kuṇjaro
katukabhedano dunnivārayo
baddho kabalam̐-na bhuṇjati
sumarati nagavanassa kuṇjaro.

324. The elephant called Dhanapala, in severe must and uncontrollable, being in captivity, eats not a morsel, yearning for his native forest (i.e., longing to look after his parents).

XXIII. (4) Pasenadikosala Vatthu

Verse 325

325. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāhova nivāpapurṭṭho
punappunam̐ gabbhamupeti mando.

1. The tamed one : One who, having first controlled the senses, has later developed Maggā Insight. (The Commentary).

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

XXIII. (5) Sānusāmaṇera Vatthu

Verse 326

326. Idam pure cittamacari cārikam
yenicchakam yathakāmam yathāsukham
tadajjaham niggahessāmi yoniso.
hatthippabhinnam viya aṅkussaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

XXIII. (6) Pāveyyakahatthi Vatthu

Verse 327

327. Appamādaratā hotha
sacittamanurakkhatha
duggā uddharth' attānam
pake sannova kuṅjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire or moral defilements.

XXIII. (7) Sambahulabhikkhu Vatthu

Verse 328, 329 and 330

328. Sace labhetha nipakam sahāyam
saddhim caram sadhuvihāri dhiram
abhibhuyya sabbāni parissayāni
careyya tena' ttamano satimā.

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329. No ce labhetha nipakam̐ sahāyam̐
saddhim̐ caram̐ sādhuviḥārī dhiram̐
rājāva rattham̐ vijitam̐ pahāya
eko care mātaṅga' raññeva nāgo.

330. Ekassa caritam̐ seyyo
natthi bāle sahāyatā
eko care na ca pāpāni kayirā
apossukko mātaṅga' raññeva nāgo.

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Matanga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Matanga roaming alone in the forest.

XXIII. (8) Māra Vatthu

Verse 331, 332 and 333

331. Attamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena
puññam sukham jīvitasankhayamhi
sabbassa dkkhassa sukham pahānam.

332. Sukhā matteyyatā loke
atho petteyyatā sukhā
sukhā sāmaññatā loke
atho brahmaññatā sukhā.

333. Sukham yāva jarā sllam
sukkā saddhā patiṭṭhitā
sukho paññāya paṭilabho
pāpānam akraṇam sukham.

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to be have merit when life is about to end: it is good to rid of all dukkha.

332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world also it is good to minister unto samanas¹; also, it is good to minister unto brahmanas².

333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

End of Chapter Twenty hree : The Elephant.

1. samansi : recluses.

2. brahmanas : here means Buddhas, paccekabuddhas or arahats.
(The Commentary).

Chapter XXIV

Craving (Tanhāvagga)

XXIV. (1) Kapilamaccha Vatthu

Verse 334, 335 and 337

334. Manujassa pamattacarino
taṇhā vaḍḍhati māluva viya
so plavati hurā huram
phalamicchamva vanasmi vānaro.
335. Yam esā sahate jammī
tanhā loke visattikā
sokā tassa pavaḍḍhanti
abhivaṭṭhamva biraṇam.
336. Yo cetam sahate jammim
tanham loke duraccayam
sokā tamhā papatanti
uua' rdu va pokkharā.
337. Tam vo vadāmi bhaddam vo
yāvante' ttha samagātā
taṇhāya mūlam khaṇaṭṭha
usiraththova biraṇam
mā vo nalamva sotova
māro bhāṇji punappunam.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) birana grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the birana grass. Do not let Mara destroy you again and again, as the flood destroys the reed.

XXIV. (2) Sūkarapotikā Vatthu

Verse 338, 3339, 340, 341, 342 and 343

338. Yathāpi mule anupaddave dalhe
chinnopi rukkho punareva rūhati
evampi taṇhānusaye aṇūhate
nibbattati dukkhamidaṃ punappunam.
339. Yassa chattimsati sotā
manāpasavanā bhusā
mahā vahanti dudditthim
sankappā rāganissit.
340. Savanti sabbadhi sotā
latā uppajja tiṭṭhati
tañca disvā latam jātam
mulam paññāya chindatha.
341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasiṭā sukhesino
te ve jātijarūpagā narā.
342. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
saṃyojanasaṅgasattakā
dukkhamupenti punappunam cirāya.

343. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
tasmā tasinam vinodaye .
ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.

339. That man of wrong views, in whom the thirtysix streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.

340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, out off its roots with Magga Insight.

341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

XXIV. (3) Vibbhantabhikkhu Vatthu

Verse 344

344. Yo nibbanatho vanādhimutto
vanamutto vanameva dhāvati
taṃ puggalametha passatha
mutto bandhanameva dhavati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

XXIV. (4) Bandhanāgāra Vatthu

Verse 345 and 346

345. Na taṃ dalhaṃ bandhanamāhu dhirā
yadāyasam̐ dārujapabbajanca
sārattarattā maṅkuṇḍalesu
puttesu dāresu ca yā apekkhā.

346. Etaṃ dalhaṃ bandhanamāhu dhirā
ohāriṇam̐ sithilaṃ duppamuncaṃ
etampi chetvāna paribbajanti
anapekkhino kāmasukham̐ pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

XXIV. (5) Khemātherī Vatthu

Verse 347

347. Ye rāgarattā' nupatanti sotam̐
sayam̐katam̐ makkaṭakova jālam̐
etampi chetvāna vajanti dhirā
anapekkhino sabbadukkham̐ pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

XXIV. (6) Uggasena Vatthu

Verse 348

348. Muñca pure¹ muñca pacchato²
majjhe³ muñca bhavassa pāragu⁴
sabbattha vimuttamānaso
na punam jātijaram upehisi.

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

XXIV. (7) Cūḷadhanuggaha Paṇḍita Vatthu

Verse 349 and 350

349. Vitakkamathitassa jantuno
tibbarāgassa subbānupassino
bhiyyo tanha pavaḍḍhati
esa kho dalham karoti bandhanam.

350. Vitakkūpasame ca yo rato
asubham bhāvayate sadā sato
esa kho byanti kāhit
esa checchati mārabandhanam.

1,2,3. pure, pacchato, majjhe : The reference is to attachment to the past, future and present khandha aggregates.

4. bhavassa paragu : on who has gone to the other shore or end of existences (i.e., Nibbana); an arahat.

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

XXIV. (8) Māra Vatthu

Verse 351 and 352

351. Niṭṭhangato asantāsī
vītataṇho anaṅgaṇo
acchindi bhavasallāni
antimoyaṃ samussayo.

352. Vītataṇho anādāno
niruttipadakovido¹
akkharānaṃ sannipātaṃ
jaññā pubbāparāni ca
sa ve 'antimasārīro
mahāpañño mahāpuriso' ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence² (for him).

1. nirattipadakovido : skilled in niruttipatisambhida i.e., skilled in the knowledge of words.

2. lit. : body.

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called 'one who has lived his last, a man of great wisdom, a great man'.

XXIV. (9) Upakāḷivaka Vatthu

Verse 353

353. Sabbābhībhū sabbavidūhamasmi
sabbesu dhammesu anūpalitto
sabbāñjaho taṇhakkhaye vimutto
sayam abhiññāya kamuddiseyyam.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

XXIV. (10) Sakkapañha Vatthu

Verse 354

354. Sabbadānam dhammadānam jināti
sabbarasam dhammaraso jināti
sabbaratim dhammarati jināti
taṇhakkhayo sabbadukkham jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving. (i.e., attainment of arahatship) overcomes all ills (samsara dukkha)¹

1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.

XXIV. (11) Aputtakaseṭṭhi Vatthu

Verse 355

355. Hanati bhogā dummedham
no ca pāragavesino
bhogataṇhāya dummedho
hanti affheva attanam.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbana). By his craving for wealth the fool destroys himself, as he would destroy others.

XXIV. (12) Ankura Vatthu

Verse 356, 357, 358 and 359

356. Tinadosāni kiettāni
rāgadosā ayam pajā
tasmā hi vitarāgesu
dinnam hoti mahapphalam.
357. Tinadosāni khettāni
dosadosā ayam pajā
tasmā hi vitadosesu
dinnam hoti mahapphalam.
358. Tinadosāni khettāni
mohadosā ayam pajā
tasmā hi vitadosesu
dinnam hoti mahapphalam.

359. Tinadosāni khettāni
icchādosā ayam pajā
tasmā hi vigaticchesu
dinnam hoti mahapphalam.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

End of Chapter Twenty - four : The Craving.

Chapter XXV
The Bhikkhu (Bhikkhuvagga)
XXV. (1) Pañcabhikkhu Vatthu

Verse 360 and 361

360. Cakkhunā samvaro sādhu
sādhu sotena samvaro
ghānena samvaro sādhu
sādhu jivhāya samvaro.

361. Kāyena samvaro sādhu
sādhu vācāya samvaro
manasā samvaro sādhu
sādhu sabbattha samvaro
sabbattha samvuto bhikkhu
sabbadukkhā pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (samsara dukkha).

XXV. (2) Hamsaghātakabhikkhu Vatthu

Verse 362

362. Hatthasamyato pādasamyato
vācāsamyo samyo uttamo
ajjhatarato samāhito
eko santusito tamāhu bhikkhum.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented; - him they call a bhikkhu.

XXV. (3) Kokālika Vatthu

Verse 363

363. Yo mukhasamyato bhikkhu
mantabhāṇī anuddhato

attham dhammañca dīpeti
madhuram tassa bhāsitaṃ.

363. The bhikkhu who controls his mouth (speech) who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma; sweet are the words of that bhikkhu.

XXV. (4) Dhammārāmatthera Vatthu

Verse 364

364. Dhammārāmo dhammarato
dhammam anuvieintaym
dhammam anussaram bhikkhu
saddhammanā parihāyati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous¹.

XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

Verse 365 and 366

365. Salābhāṃ nātimaññeyya
nā ññesaṃ pihayaṃ care
aññesaṃ pihayaṃ bhikkhu
samādhim nādhigacchati.

366. Appalābhopi ce bhikkhu
salābham nātimaññati
taṃ ve devā pasamsanti
suddhājivim atanditaṃ.

365. One should not despise what one has received (by proper means) nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not

1. **saddhamma** : the Dhamma of the virtuous : i.e., the thirty seven factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transendentals (Lokuttara Dhamma).

despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

XXV. (6) Pañcaggādayaka Brāhmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmim
yassa natthi mamāyitam
asatā ca na socati
sa ve 'bhikkhu' ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as 'I and mine' and who does not grieve over the dissolution (of mind-and-body) is, indeed, called a bhikkhu.

XXV. (7) Sambahulabhikkhu Vatthu

Verse 368 and 376

368. Mettāvihāri you bhikkhu
pasanno buddhasāsane
adhigacche padam̐ santam̐
sankhārūpasamam̐ sukham̐.

369. Siñca bhikkhu imam̐ nāvam̐
sittā te lahumessati
chetvā rāgañca dosañca
tato nibbānamehisi.

370. Pañca¹ chinde pañca² jahe
pañca³ cuttari bhāvaye
pañcasanḡgātigo⁴ bhikkhu
"oghatinṇo" ti vuccati.

371. Jhāya bhikkhu mā pamādo
mā te kāmaguṇe ramessu cittam̐
mā lohagulam̐ gili pamatto
mā kandi "dukkhamidan" ti dayhamāno.

372. Natthi jhānam̐ apaññassa
paññā natthi ajhāyato
yamhi jhananca paññā ca
sa ve nibbānasantike.

373. Suññāgāram pavitṭhassa
santacittassa bhikkhuno
amānusi rati hoti
sammā dhammam vipassato.
374. Yato yato sammasat
khandhānam udayabbayam
labhatī pītipāmojjam
amatam tam vijanatam.
375. Tatrāyamādi bhavati
idha paññassa bhikkhuno
indriyagutti santuṭṭhi
pātimokkhe ca samvaro.
376. Mitte bhajassu kalyāṇe
suddhājive atandite
patisanthāravutyassa
ācāra kusalo siyā
tato pāmojjabahulo¹
dukkhassantām karissati.

368. The bhikkhu, who lives exercising lovingkindness and is devoted to the Teaching of the Buddha, will realize Nibbana - the Traquil, the Unconditioned, the Blissful.

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1. The lower five fetters (Orambhagiya samyojana) : are : ego belief (sakkayadiṭṭhi); doubt (vicikkicchā); wrong views of morality and practices (silabbataparamasa); sensual desire (kamarāga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.
 2. The upper five fetters (Uddhambhagiya samyojana) are: craving for fine material existences (rupa rāga); craving for non-material existences (arupa rāga); pride (maṇa); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahatship.
 3. The five controlling faculties (Pancindriya) are: faith (saddha); diligence (virīya); mindfulness (sati); concentration (samādhi) and wisdom (pañña).
 4. The five saṅgas are : passion ill will, ignorance, pride sad wrong views.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called "One who has crossed the flood (of samsāra)".

371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry. "This, indeed, is suffering".

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbana.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbana (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

1. *pāmojjababulo* : lit, much joy; according to the Commentary, in this context, frequently feeling joy.

XXV. (8) Pañcasatabhikkhu Vatthu

Verse 377

377. Vassikā viya pupphāni
maddavāni pamuñcati
evam rāgañca dosañca
vippamuñcetha bhikkhavo.

377. O Bhikkhu! As the jasmin (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

XXV. (9) Santakāyathera Vatthu

Verse 378

378. Santakāyo santvāco
santavā susamāhito
vantalokāmiso bhikkhu
“upasanto” ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well composed and has given up (lit, vomited) worldly pleasures, is called a “Tranquil One”

XXV. (10) Nangalakulatthera Vatthu

Verse 379 and 380

379. Attanā codayattānam
patimamsetha attanā
so attagutto satimā
sukham bhikkhu vihāhisi.

380. Attā hi attano nātho
(ko hi nātho paro siyā)¹
attā hi attano gati
tasmā samyamamatrānam
assam bhadrawntva vāñijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?)¹ One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

XXV. (11) Vakkalitthera Vatthu

Verse 381

381. Pāmojjabahulo bhikkhu
pasanno buddhasāsane
adhigacche padam̐ santam̐
saṅkhārūpasamam̐ sukham̐.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna - the Tranquil, the Unconditioned, the Blissful.

XXV. (12) Summansā caṇṇera Vatthu

Verse 382

382. Yo have daharo bhikkhu
yuñjati buddhasāsane
so' mam̐ lokam̐ pabhāseti
abbhā muttova candimā.

382. A bhikkhu wo, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed from a cloud.

End of Chapter Twenty - five : The Bhikkhu.

1. Not found in some foreign versions.

Chapter XXVI

Brāhmaṇa or Arahat (Brāhmanavagga)

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu

Verse 383

383. Chinda sotam parakkamma
kāme panuda brāhmaṇa
saṅkhārānam khyam itavā
akataññūsi brāhmaṇa.

383. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brahmaṇa perceiving the cessation of the Conditioned, be an arahat who realizes Nibbana, the Unconditioned.

XXVI. (2) Sambahulabhikkhu Vatthu

Verse 384

384. Yadā dvayesu dhammesu
pāragū hoti brāhmaṇo
athassa sabe samyogā
attham gacchanti jānato.

384. When the brāhmaṇa is well - established in the two dhammas (i.e., the practice of Tranquility and Insight Meditation), then, in that knowing one, all fetters are destroyed.

XXVI. (3) Māra Vatthu

Verse 385

385. Yassa pāram aparam vā
pārāpāram na vijjati
vītaddaram visamyuttam
tamaham brūmi brāhmaṇam.

385. Him I call a brāhmaṇa, who has for him neither this shore (i.e., the sense bases) nor the other shore (i.e., the sense objects), and who is undistressed and free from moral defilements¹.

XXVI. (4) Aññatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyim̐ vijaḥ' māśīnam
katakicca' manāsavam̐
uttamattha' manuppattam̐
tamaham̐ brūmi brāhmaṇam̐.

386. Him I call a brāhmaṇa who dwells in seclusion practising Tranquillity and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest foal (arahatship).

XXVI. (5) Ānandatthēra Vatthu

Verse 387

387. Divā tapai ādicco
ratti' mābhāti candimā
sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo
atha sabamahorattim̐
buddho tapati tejasā.

1. "This shore" and 'the other shore' are used in the senses of the internal and the external ayatana. The internal ayatanas are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external ayatanas are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object.

For a true brahmana (i.e., arahat) there is neither 'this shore' nor 'the other shore'; which means that the senses of the arahat are calmed, and his passions extinguished.

387. By day shines the sun; by night shines the moon; in regia shines the king; in meditation shines the arahāt; but the Buddha in his glory shines at all times, by day and by night.

XXVI. (6) Aññatarabrāhmaṇa Pabbajita Vatthu

Verse 388

388. Bāhitapāpoti brāhmaṇo
samacariyā¹ "samaṇo" ti vuccati
pabbājayamattano malam
tasmā "pabbajito"² ti vuccati.

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa': and because he gets rid of his impurities he is called a 'pabbajita'.

XXVI. (7) Sāriputtatthera Vatthu

Verse 389 and 399

389. Na brāhmaṇassa pahareyya
nāssa muñcetha brāhmaṇo
dhi brahmaṇassa hantaram
tato dhī yassa muñcati.

390. Na brāhmaṇasse' tadakiñci seyyo
yadā nisedho manaso piyehi
yato yato himsamano nivattati
tato tato sammatimeva dukkham.

1. samacariyā : lit., living calmy, i.e., practising for eradication of moral defilements.

2. pabbajita : one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.

389. One should not strike a brāhmaṇa; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa three is no benefit of all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

XXVI. (8) Mahāpajāpatigotamī Vatthu

Verse 391

391. Yassa kāyena vācāya
manasā natthi dukkaṭam
samvutam tīhi ṭhānehi
tamahaṃ brūmi brāhmaṇam.

391. Him I call a brahmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

XXVI. (9) Sāriputtatthera Vatthu

Verse 392

392. Yamhā dhammam vijāneyya
sammāsambuddhadesitam
sakkaccam taṃ namasseyya
aggihuttamva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

XXVI. (10) Jaṭilabrāhmaṇa Vatthu

Verse 393

393. Na jaṭāhi na gottena
na jaccā hoti brāhmaṇo
yamhi saccaṅca¹ dhammo² ca
so sucī so ca brāhmaṇo.

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brahmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

XXVI. (11) Kuhakabrāhmaṇa Vatthu

Verse 394

394. Kiṃ te jaṭāhi dummedha
kiṃ te ajinasāṭiyā
abbhantaraṃ te gahanaṃ
bāhiraṃ parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

XXVI. (12) Kisāgotamī Vatthu

Verse 395

395. Paṃsukūladharaṃ janteṃ
kisaṃ dhamanisanthataṃ
ekaṃ vanasmiṃ jhāyantaṃ
tamahaṃ brūmi brāhmaṇaṃ.

1. sacca : the Four Noble Truths.

2. dhamma : the nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbana.

395. Him I call a brāhmaṇa, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest.

XXVI. (13) Eka brāhmaṇa Vatthu

Verse 396

396. Na cāhaṃ brāhmaṇaṃ brūmi
yonijaṃ mattisambhavaṃ
bhovādi¹ nāma so hoti
sace hoti sakiñcano
akiñcanaṃ anādānaṃ
tamahaṃ brūmi brāhmaṇaṃ.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

XXVI. (14) Uggasenasetṭhiputta Vatthu

Verse 397

397. Sabbasaṃyojanaṃ chetvā
yo ve na paritassati
sangātigaṃ visamṃyuttaṃ
tamahaṃ brūmi brāhmaṇaṃ.

397. Him I call a brahmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

1. bhovadi : 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovadi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama!'. The term 'bhovadi' is applied reproachfully by the Buddhists to the brahmins.

XXVI. (15) Dve brāhmaṇa Vatthu

Verse 398

398. Chetvā naddhiṃ varattañca
sandānaṃ shanukkamaṃ
ukkhittapalighaṃ buddhaṃ
tamahaṃ brumi brāhmaṇaṃ.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

XXVI. (16) Akkosakabhāradvāja Vatthu

Verse 399

399. Akkosaṃ vadhabandhañca
aduṭṭho yo titikkhati
khantibalaṃ balānikaṃ
tamahaṃ brūmi brāhmaṇaṃ.

399. Him I call a brāhmaṇa, who, without anger, endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

XXVI. (17) Sāriputtatthera Vatthu

Verse 400

400. Akkodhanaṃ vatavantaṃ
sīla vantaṃ anussadaṃ
dantaṃ antimasāriṃ¹
tamahaṃ brumi brāhmaṇaṃ.

1. antimasariṃ : lit, one who has the last body. This is his last body because he will not be reborn; he is an arahat.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i.e., existence) is the very last.

XXVI. (18) Uppalavaṇṇā Theri Vatthu

Verse 401

401. Vāri pokkharapatteva
āraggeriva sāsapo
yo na limpati kāmesu
tamahaṃ brūmi brāhmaṇaṃ.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awi.

XXVI. (19) Aññatarabrāhmaṇs Vatthu

Verse 402

402. Yo dukkhassa pajānati
idheva khayamattano
pannabhāraṃ visarhyuttaṃ
tamahaṃ brūmi brahmaṇaṃ.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbana), who has laid down the burden (of the khandhas), and who is free from moral defilements.

XXVI. (20) Khemābhikkhunī Vatthu

Verse 403

403. Gambhīrapaññaṃ medhāvīṃ
maggāmaggassa kovidāṃ¹
uttamattha manuppattaṃ
tamahaṃ brūmi brāhmaṇaṃ.

1. maggāmaggassa kovidāṃ : skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbana.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

XXVI. (21) Pabbhāravāsītissatthera Vatthu

Verse 404

404. Asamaṣṭṭhamṃ gahaṭṭhehi
anāgārehi cūbhayaṃ
anokasāri' mappicchamṃ
tamahaṃ brūmi brāhmaṇamṃ.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

XXVI. (22) Aññatarabhikkhu Vatthu

Verse 405

405. Nidhāya daṇḍamṃ bhūtesu¹
tasesu thāvaresu² ca
yo na hanti na ghāteti
tamahaṃ brūmi brāhmaṇamṃ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

-
1. Nidhāya daṇḍamṃ bhūtesu : has laid aside the use of the stick towards all beings.
 2. tasesu thāvaresu : the perturbed and the unperturbed. The perturbed are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.

XXVI. (23) Sāmañeṇaṃ Vatthu

Verse 406

406. Aviruddhaṃ viruddhesu
attadaṇḍesu nibbutaṃ
sādānesu anādānaṃ
tamahaṃ brūmi brāhmaṇaṃ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

XXVI. (24) Mahāpanthakatthera Vatthu

Verse 407

407. Yassa rāgo ca doso ca
māno makkho ca pātito
sāsaporiva āraggā
tamahaṃ brūmi brāhmaṇaṃ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

XXVI. (25) Pilindavacchatthera Vatthu

Verse 408

408. Akakkasaṃ viññāpaniṃ
giraṃ sacca' mudīraye
yaya nābhisaje kañci
tamahaṃ brūmi brāhmaṇaṃ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

XXVI. (26) Aññatarattera Vatthu

Verse 409

409. Yo'dha dīghañ va rassañ vā
aṇuñ thūlañ subhāsubhañ
loke adinnañ nādivati
tamahañ brūmi brāhmaṇañ.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long of short, big or small, good or bad.

XXVI. (27) Sāriputtatthera Vatthu

Verse 410

410. Āsā yassa na vijjanti
asmim loke paramhi ca
nirāsāsañ visaṃyuttañ
tamahañ brūmi brāhmaṇañ.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

XXVI. (28) Mahāmoggallānatthera Vatthu

Verse 411

411. Yassālayā na vijjanti
aññāya akathaṃkathi
amatogadha' manuppattañ
tamahañ brumi brāhmaṇañ.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbana the Deathless.

XXVI. (29) Revatathera Vatthu

Verse 412

412. Yo'dha puññañca pāpañca
ubho saṅga'mupaccagā
asokaṃ virajam suddhaṃ
tamahaṃ brumi brāhmaṇaṃ.

412. Him I call a brahṃaṇa, who, in this world, has transcended both ties good and evil; who is sorrowless and, being free from the taints of moral defilements, is pure.

XXVI. (30) Candābhatta Vatthu

Verse 413

413. Candamva vimalaṃ suddhaṃ
vippasannamanāvilam
nandibhavaparikkhinam¹
tamahaṃ brūmi brāhmaṇaṃ.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

XXVI. (31) Sivalitthera Vatthu

Verse 414

414. Yo'maṃ palipatham duggaṃ
samsaraṃ mohamaccagā
tiṇṇo pāraṅgato jhāyī
anejo akathaṃkathi
anupādāya nibbuto
tamahaṃ brūmi brāhmaṇaṃ.

1. nandibhavaparikkhinam : one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rupa (fine material) or arupa (non-material), brahma realms, is extinct.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṃsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

XXVI. (32) Sundarasamuddatthera Vatthu

Verse 415

415. Yo'dha kāme pahantvāna.
anāgāro paribbaje
kāmahavaparikkhīnaṃ
tamahaṃ brūmi brāhmaṇaṃ.

415. Him I call a brāhmaṇa, who, in this whorld, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

XXVI. (33) Jaṭilatthera Vatthu

XXVI. (34) Jotikatthera Vatthu

Verse 416

416. Yo'dha taṇhaṃ pahantvāna
anāgāro paribbaje
taṇhābhavaparikkhīnaṃ
tamahaṃ brūmi brāhmaṇaṃ.

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu ; who has eradicated craving and has come to the end of existence.

XXVI. (35) Naṭaputtakatthera Vatthu

Verse 417

417. Hitvā mānusakaṃ yogaṃ
dībaṃ yogaṃ upaccagā
sabbayogavisaṃyuttaṃ
tamahaṃ brūmi brāhmaṇaṃ.

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

XXVI. (36) Naṭaputtakatthera Vatthu

Verse 418

418. Hitvā ratiṃ ca aratiṃ ca
sitibhūtaṃ nirūpadhiṃ¹
sabbalokābhibhuṃ² vīraṃ
tamahaṃ brūmi brāhmaṇaṃ.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit, the world) and is diligent.

-
1. *nirupadhiṃ* : according to the Commentary, "nirupadhiṃ ti nirupakkilesaṃ", i.e., free from substratum or free from moral defilements (kilesa).
 2. *sabbalokābhibhuṃ* : lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.

XXVI. (37) Vaṅḡisattera Vatthu

Verse 419 and 420

419. Cutiṃ yo vedi sattānaṃ
upapattiṃca sabbaso
asattaṃ sugataṃ buddhaṃ
tamahaṃ brūmi brāhmaṇaṃ.
420. Yassa gatiṃ na jānanti
devā gandhabbamānusa
khīṇāsavaṃ arahantaṃ
tamahaṃ brumi brāhmaṇaṃ.

419. Him I call a brāhmaṇa, who knows the death and re-birth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahāt.

XXVI. (38) Dhammadinnā Therī Vatthu

Verse 421

421. Yassa pure ca pacchā ca
majjhe ca natthi kiñcanaṃ
akiñcanaṃ anādānaṃ
tamahaṃ brumi brāhmaṇaṃ.

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

XXVI. (39) Aṅgulimālatthera Vatthu

Verse 422

422. Usabhaṃ pavaraṃ vīraṃ
mahesiṃ vijitāvinaṃ
anejaṃ nhātakaṃ¹ buddhaṃ
tamahaṃ brūmi brāhmaṇaṃ.

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras)², who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

XXVI. (40) Devahitabrāhmaṇa Vatthu

Verse 423

423. Pubbenivāsaṃ yo vedi
saggāpāyaṅca passati
atho jātikkhayaṃ patto
abhiññāvosiṭo muni
sabbavosiṭavosiṇaṃ
tamahaṃ brūmi brāhmaṇaṃ.

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

**End of Chapter Twenty - six : The Brāhmaṇa.
The end of Dhammapada Verses.**

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1. nhātakaṃ : made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.
 2. three Māras : moral defilements (kilesamāra), death (maraṇamāra), the evil one (devaputtamāra).

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GLOSSARY

(A)

- Ābhassara brahmā** : The radiant brahmas of the abode of the second Rūpāvacara Jhāna Brahmā realm.
- Abhidhamma** : Philosophical exposition of the Dhamma.
- Accantam** : Excessive, veritable, truly, really.
- Accutam** : Deathless, i.e., Nibbana.
- Addhagū** : A traveller.
- Āgāram** : A house, building, hall.
- Aggaśavaka** : Chief Disciple.
- Ahethayam** : Without damaging, without harming.
- Amata** : Deathless, synonym for Nibbana.
- Anāgāmi** : One who has attained Anagami or the third Magga.
- Anakkhato** : Too great to be described; ineffable; an epithet of Nibbāna.
- Anāsavā** : Free from āsavas (moral intoxicants).
- Anatta** : No soul; non-self; no substance.
- Andhakārena** : Darkness.
- Anicca** : Impermanence.
- Aniḅho** : Free from harm.
- Animitta** : The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.
- Anudhammacāri** : One who acts in conformity with the dhamma.
- Anuloma** : The order of arising.
- Anumodanā** : Expression of appreciation or approval.
- Anuttaram** : Supreme, incomparable, highest.
- Āpatti** : Violation of disciplinary rules for bhikkhus; an offence.

- Āpatti, Samghādisesa:** Offences which require penance and suspension from the Order.
- Apāya** : Miserable existences, the four Lower Worlds.
- Appamāda** : Mindfulness, heedfulness, vigilance.
- Appicchatā** : Contentment, frugality.
- Arahat** : One who has attained the fourth and final Magga and for whom existences have come to an end.
- Arīya** : The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.
- Āsavā** : Āsavas; moral intoxicants.
- Asadisadāna** : Incomparable or unrivalled almsgiving.
- Atidhonacārinam** : One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.
- Attadantassa** : One who is self-controlled.
- Attakilamathānuyoga** : Self-mortification.
- Attgabgujinaggi** : The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.
- Ātura** : Ailing, diseased.
- Āyatanā** : Āyatanas; sense-bases and sense-objects.
- (B)
- Bāla** : The foolish, the ignorant, the dull.
- Bhaddo** : Good, excellent, worthy.

- Bhadro** : Venerable Sir.
Bhikkhu : A member of the Buddhist Order (the Samgha).
Bhikkhuni : A female member of the Buddhist Order.
Bhūtagāma sikkha : The disciplinary rule forbidding bhikkhus to cut vegetation.
Bodhi ñāṇa or sabbaññuta ñāṇa : Supreme Enlightenment ; the all comprehending wisdom.
Brahmaṇḍa : Brahma punishment, i.e, to be ignored.
Brāhmaṇa : In Buddhism, one in whom craving is extinguished. The term also applies to the Buddhas and the Pacceka - buddhas.
Byāpāda / Vyāpāda : Ill will, anger, hatred.

(C)

- Caturo padā** : Cattari ariyasaccani or the Four Noble Truths.
Cetiya : Stupa, shine.
Citta : Mind, thought, consciousness.

(D)

- Dāna** : Charity, alms-giving.
Dhammadhara : One who is versed in the Dhamma.
Danda : Stryck, weapon, punishment, penalty.
Dhamma : The doctrine of the Buddha.
Dhammā : Dhammas; all conditioned and unconditioned phenomena.
Dhammajivino : One who earns his living according to the dhamma (c.f samājiva).
Dhammaṭṭha : Just, righteous.
Dhammattho : One who abides by the law.
Dhammamuttamam : The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). The Nine Transcendentals are: four Maggas, four Phalas and Nibbana.

- Diso** : Enemy.
Dosa : Hatred, anger, ill will, trouble, stain, blemish, defect, taint.
Dhīro : The wise; one endowed with wisdom, fortitude energy and courage.
Dhutanga : Austerity or purification practice.
Dibbacakkhu ñāṇa : The divine power of sight.
Duggati : Unhappy destinations or existences; the four lower Words.
Dukkha : Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.
Dussīlo : Immoral, wicked.

(E)

- Etadaggam** : The chief; the best; pre-eminence.

(G)

- Gacche** : To go, to proceed, to reach.
Gahapati : Householder.
Gantha : Bond or tie.
Gāthā : A verse, a stanza.
Gati : Course, going, movement, destination.

(J)

- Jano** : Man, person, people the world.
Jara : Ageing, old age, decay.
Jāti : Birth.
Jhāna : Concentration, tranquillity mental absorption.

(K)

- Kāhāpaṇa** : A certain weight or a coin which may be of copper or silver or gold .
Kalyāṇa puthujjana : Virtuous worldling.
Kāmasukhallikānuyoga : Excessive sensual indulgence.
Katapuñño : Doer of good deeds.
Khaṇḍhā : Khandhas aggregates (of existence).
Kilesa : Moral defilements.
Kodha : Anger.
Kukkucca : Worry.
Kusala : Good, merit, skill,
Kusito : An idle person.

(L)

- Lokuttarā Dhammā** : The nine Transcendentals viz, the four Maggas, the four Phalas and Nibbana.

(M)

- Maccudheyam** : The realm of the king of Death.
Maccurālassa : The king of Death.
Magga : The Path ariya atthangika magga. the path of eight constituents; the path leading to Nibbana.
Magga : Road path course.
Majjhimaṭṭipadā : The Middle Path; the Noble Path of Eight Constituents.
Malam : Impurity, dirt stain, taint, rust cause of destruction.
Maḥikā : Arabian jasmīn.
Māḥo : A stupid or dull person.
Māna : Pride conceit.
Metta : Loving-kindness good will.

- Moghainno** : One grown old in vain.
Moghajinno : Ignorance bewilderment.
Muddha : Head top, semmit.
Modati : To rejoice.

(N)

- Nakkhattarājā** : The moon.
Nagaram : A town or city.
Naro : Man.
Natho : Refuge, protector.
Niccām : Lasting, always.
Nikkha : A weight of gold or a gold amament or a gold coin.
Niraya or Naraka : A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberted depending on the working of one's good kamma. It is often translated as hell.

(O)

- Ogho** : Flood, torrent.

(P)

- Pabbaita** : One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the housedhold life to become a bhikkhu.
Paccēkabuddha : One who is Self - Enlightened like the Buddha but cannot teach others.
Padam : Path way footprint, words of the Doctrine, Nibbana.
Padipam : Light, lamp.
Pakinnaka : Miscellaneous.
Pamatto : Careless; negligent.

Pandita	: The wise, the learned.
Pāpa	: Evil bad.
Pāpakāri	: Evil doer.
Paribbājakā	: A wandering ascetic.
Paribbajika	: A female wandering ascetic.
Parinibbāna	: Passing away of a Buddha or an arahat.
Parittas	: Religious stanzas that are usually recited for protection against harmful influences.
Peta	: A miserable, always hungry being in a lower world.
Piti	: Delight; delightful satisfaction; joy.
Paṭiccasamuppada	: Doctrine of Dependent Origination.
Paṭiloma	: The order of cessation.
Pharusō	: Harsh, unkind, savage.
Piya	: Affection.
Pubbenivāsānussati	: The power of recollection of past existences.
ñāṇa	
Puppham	: A flower.
Purisājañño	: The noblest of men; a Buddha.
Puthujjana	: Worldling; a common man; one who has not attained any of the Maggas.

(R)

Rāga	: Passion, lust desire.
Rakkhato	: One who keeps watch.
Rati	: Delight, pleasure, attachment.

(S)

Sacca	: Truth, the four Noble Truths.
Saddhā	: Faith, belief, confidence.
Sadhurūpo	: A good hearted man.
Sahaṣsa	: Thousand.

- Sahitam** }
Samhitam } : The Buddhist text.
Sakka : King of the devas.
Salāyatana : The six sense bases, the six fields of sense perceptio.
Samādhi : Concentration attained through meditation.
Samāpatti : Sustained deep mental absorption; sustained absorption in concentration.
Samatha : Tranquillity concentration.
Samsāra : Round of rebirths round of existences.
Samgha : The Buddhist Order.
Samyojanam : A fetter. There are ten fetters of human passion which bind man to the round of rebirths.
Santimaggam : The Path that leads to Nibbana; i.e., the Path of Eight Constituents.
Sappurise : Good and pious people; virtuous persons.
Sārambhakathā : Malicious talk, overbearing talk.
Sassataditthi : Eternity-belief.
Sati : Mindfulness, heedfulness, awareness.
Sāvaka : A disciple of the Buddha.
Sekha : One who practises the Dhamma and has entered the Path, but has not yet become an arahat.
Sila : Morality, moral practice or conduct, moral concept.
Socati : To grieve to mourn.
Sotāpatti Magga and phala : Sotapatti Magga is the first Magga attained by one who has entered the current of emancipation. This is followed immediately by Sotapatti Phala, the 'fruit' or 'fruition' of Stream - Entering.
Sugati or suggati : Happy plane of existence or destination.

- Sukha** : Happiness, satisfactoriness, well-being, bliss.
Suññata : The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbana.

(T)

- Tādino** : One who is calm or tranquil, or unperturbed.
Tagara : Rhododendron.
Tañhā : 'Thirst' desire, craving.
Tanhakkhaya : The extinction of craving, synonym for Nibbana.
Tapacariya } : The practice of religious austerities.
Tapacaraṇam }
Tappati : To burn, to suffer, to be tormented.
Tathāgata : One who has found the Truth; synonym for the Buddhas.
Thera : A senior member of the Buddhist Order, but often applied to bhikkhus in general.
Tāna - middha : Sloth and torpor.
Tisarana : The Three Gems, the Three Refuges viz., the Buddha, the Dhamma and the Saṃgha.

(U)

- Ucchedadiṭṭhi** : Annihilation - belief.
Udāna : Verse or stanza of exultation.
Udayabbayam : The arising and the dissolving of the five aggregates khandhas.
Udayabbayañāṇa : Knowledge of the arising and the dissolving of the five aggregates (khandhas).
Uddhamsoto : One who is going upstream, i.e., one who is bound for the "pure abodes" (suddhavaśa Brahma realms.)
Upādāna : Clinging grasping attachment.

- Uposatha sila** : The eight moral precepts; the observance of Sabbath.
Uppādo : Springing up, appearance, birth.
Upāsaka : A laydisciple of the Buddha.
Upasnto : The Peaceful, one who has extinguished the fire of moral defilments.

(V)

- Vācā** : Word speech.
Vassa : Rarny season, rainy season retreat; resident period of the rains.
Vassikā : Spanish jasmin.
Vedanā : Feeling, sensation.
Vicikicchā : Doubt.
Vilomāni : Faults, failings.
Vimokkha : Liberation from existence; Nibbana.
Vinaya : Disciplinary nules of the Baddhist Order.
Vissāsa : Trustilintimacy;
Viveka : Solitude detachment, Nibbana.

(Y)

- Yamaka** : Pair, double twin.
Yāmam : Watches of the night; also used metaph or cally for ; the three stages in a man's life.
Yathābūta : In really as things are.
Yoga : Bond or attachment, The four attachments are; attachment to sensual pleasures to existence, to wrong views. and to ignorance.
Yogakkhemam : Secure from the four yogas, an epithet of Nibbana.

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