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 2003 Myanmar Era: 136
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Namo tassa bhagavato arahato sammasambuddhassa

Veneratron to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

* * * * * * *

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and Brahmas 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 Nibbana). Yasa (fame and following), Siri (noble splendour of appearance), Kama (power of accomplishment) and Payatta (diligent mindfulness).
PREFACE

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
Preface 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 Wagismaura and Saunders in 1920 and by A.L Edmunids (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 Sámuel 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, pur 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 theran. 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 theran in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovadacariya maha theran 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 Sayagyï 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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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 dhammāi
   manoseṭṭha manomaya
   manasā ce paduṭṭhena
   bhāsati vā karoti vā
   tato naṁ dukkhamanveti
   cakkamāva vahato padan.

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 (viññāna) 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 Maththakundali’s happy existence in Tavatīṃuka celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.
Dhammapada

speaks or acts with an evil and, 'dukkha' 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 manoṣetṭhā manomayā
   manasā ce pasannena
   bhāsati vā karoti vā
tato nam shukha² manveti
   chāyāva anapāyinī.

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 maṁ avadhi maṁ ajini maṁ ahāsi me
   ye ca taṁ upanayhanti
   veram tesamṁ na sammati.

4. Akkocchi maṁ avadhi maṁ ajini maṁ ahāsi me
   ye ca tāṁ nupanayhanti
   veram 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 of in the lower strata of human society if born in the human world.
2. sukkham / sukhā : 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) Kājayakkhiāt 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 yamāmase3
   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 therefore 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 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 yamāmase: 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 viharantāṁ
indriyesu āsamvutāṁ
bhojanamhi cāmattaṅṅum
kusitam hīnāviriyanāṁ
tām ve pasahati Māro¹
väto rukkhamva dubbalāṁ.

8. Asubhānupassim viharantāṁ
indriyesu susamvutāṁ
bhojanamhi cā mattaṅṅum
saddham² āraddhaviriyaṁ
tām ve nappasahati Māro
väto selamva pabbatam.

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 Or. er) and
(b) faith or belief in kamma (action) and its results.
The Pairs (Yamakavagga)

I. (7) Devadatta Vattu

Verse 9 and 10

9. Anikkasāvo kāsāvam\textsuperscript{1} 
yo vattham paridahissati 
apeto damasaccena 
nā so kāsāvamarahati.

10. Yo ca vantakasāv'assa\textsuperscript{2} 
sīlesu susāmāhito 
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) turth, 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) turth, is indeed worthy of the yellow robe.

I. (8) Sāriputtathera Vatthu

Verse 11 and 12

11. Asāre\textsuperscript{3} sāramatino 
sara\textsuperscript{4} cāsāradassino 
te sāram\textsuperscript{5} nādhigacchanti 
micchāsaṅkappagocarā.

1. kāsāvam or kāsāvam vattham: 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 kāsāvam, the yellow robe. dyed sombre in some astringent juice and is therefore stained.
2. vantkāsāv' assa: lit, has vomited all moral defilements: it means, has discarded all moral defilements through the four Path Knowledge (Maggāñha).
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. Sāraṇca sārato ṅatvā asāraṇca 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 agāram ducchannam
vutto samatīvijjhati
evam abhāvitam cittam
rāgo samatīvijjhatti.

14. Yathā agāram suchannam
vutto na samatūvijjhati
evam subhāvitam cittam
rāgo na samatīvijjhati.

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
   katapuṇṇo 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
   pāpamā me katanti tappati
   bhiyyo tappati duggatīṁ 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 (apāya).

I. (13) Sumanādevī Vatthu

Verse 18

18. Idaa nandai pecca nandati
   · katapuṇṇo ubhayattha nandati
   puṇṇam me katanti nandati
   bhiyyo nandati suggatiṁ gato.

1. duggatīṁ / duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avici niraya, the lowest niraya. (place of torment).
2. suggatīṁ / suggati: happy existence.
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 samhita bhāsamāno
na takkarohoti naro pamatto
gopova gāvo ganayam paresam
na bhāgavā sāmaññassa hoti

20. Appampi ce sambita bhasamāno
dhammassa hoti anudhammacāri
rāgañca dosañca phāya moham
sammappajāno suvimuttacitto\(^1\)
anupādiyāno idha vā huram vā
sa bhāgavā sāmaññassa hoti?\(^2\)

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.

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1. suvimuttacitto: Mind freed from moral defilements; this has been achieved through perfect and clear comprehension of the Dhamma.
2. sa bhāgavā sāmaññassa 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."
Mindfulness (Appamādavagga)

Chapter II
Mindfulness (Appamādavagga)

II. (1) Sāmāvatī Vatthu

Verse 21, 22 and 23

21. Appamādo⁴ amatapadām²
    pamādo maccuno padam³
    appamattā na miyanti⁴
    ye pamattā yathā matā.⁵

22. Evainā viseasato ṇatvā
    appamādamhi paṇḍitā
    appamāde pamodanti
    ariyānaṁ gohare ratā.⁶

23. Te jhāyino⁷ sātātikā
    niccamā daṭhaparakkamā
    phusanti dhīrā nibbānaṁ⁸
    yogakkheṇaṁ⁹ anuttaraṁ.

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).

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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
   Mahasatipaṭṭhāna Sutta, "appamādo amatapadām" 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. Pamaṭo maccuno padame: 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 miyanti: 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 fulfill their duties to their teachers and preceptors, nor do they cultivate Tranquility 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 Transcendental, viz, the four Maggas, the four Phalas, and Nibbāna.

7. jhāyino: those cultivating Tranquility and Insight Development Practice.

8. phusanti dhīra nībbānam: 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 - Naṇa) 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 (kāna), existence (bhava), wrong belief (ditthi), and ignorance of the Four Noble Truths (avijjā).
Mindfulness (Appamādavagga) 11

23. The wise, constantly 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) Kumbhaghesa kasetthi Vatthu

Verse 24

24. Uṭṭhānavato satīmato
sucikammassā nisammakārino
saññatassa dhammjīvino
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 heed-ful, then, the fame and fortune cf that mindful person steadily increase.

II. (3) Cūḷaparthaka Vatthu

Verse 25

25. Uṭṭhānena ppamādena
samāyamena damena ca
dīpanā̄ kayirātha medhāvī 1
yaṁ ogho 2 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. dīpanā̄ kayirātha medhāvī = island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahatship is here likened to an island because it enables one to escape from the stormy waters of Saṁsāra (round of rebirths).

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

II. (4) Bālanakklaṭṭasaṅghuṭṭa Vatthu

Verse 26 and 27

26. Pamādamanyuñjanti
bālā dummedhino janā¹
appamādañca medhāvi
dhanam setṭamva rakkhati.

27. Mā pamādamanyuñjetha
mā kāmarisanthavañ
appamatto hi jhāvot
pappoti vipulam: sa am.

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) Mahakassapattthera Vatthu

Verse 28

28. Pamādam appamādena
yadā nudati pandito
paññāpāsādamāruyha
asoko sokinim pajam
pabbataṭṭhova bhūmaṭṭhe
dhiro² 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 Bālanakkhatta 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 pammattesu
sutt buddies bahujāgaro
abalassar̥va sīghasso
hitvā yāti sumedhaso

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

⅐ (7) Magha Vatthu

Verse 30

30. Appamādena maghavā
devānam seṭṭhatam gato
appamādam 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) Aññatarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu¹ pamāde bhayadassī² vā samyojanam anum thulam dhamam 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) Nigamavāsitissattthera 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.

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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 (samsāra).

3. abhabbo parihānāya: Unable to fall away; here it means, unable to fall away from the practice of Tranquility 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. Phandanaṃ capalam cittaṃ
dūrakkhaṃ¹ dunnivārayam²
ujum karoti³ medhāvī
usukārova tejanam.

34. Vārijova thale khitto
okamokata ubbhato
pariphandatidam cittaṃ
māradheyyanam 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. dūrakkhaṃ : difficult to keep the mind fixed on a single object when meditating.
2. dunnivārayam : difficult to restrain the mind from drifting towards sensual pleasures.
3. ujum karoti : straighten :
   (a) the fletcher straightens the arrow
   (b) the wise man trans his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samathā and Vipassanā). (The Commentary).
Dhammapada

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuno
yatthakāmanipātino¹
 cittassā danatho 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. Sududdasamṁ sunlpunamṁ
yatthakāmanipātinamṁ
 cittam rakkthā medhāvī
 cittaṁ guttamṁ sukhāvahanm.

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) Samgharakkhitatthera Vatthu

Verse 37

37. Dūraṅgamaṁ ekacaram³
 asarīram guhāsayam⁴
 ye cittaṁ samyamissanti
 mokkhanti mārabandhanā.

1. yatthakāmanipātino: moving about wherever is please, landing on any sense object without any control.
2. sukhāvahan: brings happiness, fortune, satisfaction etc., and also, Maggas, Phulas and Nibbana. (The Commentary).
3. ekacaram: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.
4. guhāsayam: 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
    saddhammaṁ avijanato
    pariplavapasādassa
    pañña na paripūrati.

39. Anavassutacittassa
    ananvāhatacetaso
    puññapāpapahinassa
    natthi jāgarato bhayaṁ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is waveriing, 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. puññapāpapahinassa: 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. Kumbhūpamaṁ kāyamimanaṁ viditvā
garūpamaṁ cittamidaṁ ṭhapetvā
yodhetha māram paññāvudhena
jitaṁca 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) Putigatatissatthera Vatthu

Verse 41

41. Aciraṁ vata yaṁ kāyo
pathavim adhisessati
chuddho apetaviññaṇo
niratthanva kaliṅgaram.

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 disaṁ yaṁ tam kayirā
verī va pana verinam
micchāpanihitam cittam
pāpiyo naṁ 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 attain-
ment of arahatship. (The Commentary).

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

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

III. (9) Soreyya Vatthu

Verse 43

43. Na tam māta pitā kayirā
aññe vāpi ca ṇātakā
sammāpanihitam cittam
seyyaso nam 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 (Pupphavagga)
IV. (1) Pancasatabhikkhu Vatthu

Verse 44 and 45

44. Ko imaṁ pathavimñ vicesati
    yamalokañca imaṁ sadevakaṁ
    ko dhammadām sudesitaṁ¹
    kusalo pupphamiva paccessati.

45. Sekho² pathavimñ vicesati
    yamalokañca imaṁ sadevakaṁ
    sekho dhammadām sudesitaṁ
    kusalo pupphamīva paccessati.

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.

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¹.dhammadām su zsitam : 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 asekho.
Flowers (Pupphavagga)

IV. (2) Pancasatabhikkhu Vatthu

Verse 46

46. Phetupamaṁ¹ kāyamimanaṁ viditvā
    maricidhammaṁ² a bhisambudhāno
    chetvāna mārassa papupphakāni³
    adassanam 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 vatta or rounds), and pass out of sight of the King of Death.

IV. (3) Vitatubha Vatthu

Verse 47

47. Pupphāni heva pacinantamo
    byāsattamanasaṁ naram
    suttaṁ gāmaṁ 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.

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1. phetupamaṁ: like froth; it means that this body is perishable and impermanent like froth.
2. maricidhammaṁ: 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 tīvattanā of the three kinds of vatta (round), viz, kilevaṭṭanā (the round of moral defilements), Kammavaṭṭanā (the round of volitional action) and vipāka vattaṁ (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of ariya magga ṇāṇa.
4. adassanam 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 pacinantar̥n
byāsattamanasaṁ naraṁ
atitaññeva kāmesu
antako kurute vasāṁ

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) Macchariyakosiyasetṭhi Vatthu

Verse 49

49. Yathāpi bhamaro pupphaṁ
vaññagandhamahetthayaṁ
paleti resamādāya
evaṁ 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 paresaṁ vilomāni
na paresaṁ katākataṁ
attanava 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.
Flowers (Pupphavagga)

IV. (7) Chattapāṇi upāsaka Vatthu

Verse 51 and 52

51. Yathāpi rucirāṁ pubhham vaṭṭavantaṁ agandhakam evaṁ subhāsitā vācā aphalaṁ hoti akubbato.

52. Yathāpi rucirāṁ pupphaṁ vaṭṭavantaṁ sagandhakam evaṁ subhāsitā vacā sapalaṁ 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 puppharāsimhā kayirā mālāguṇe bahū evaṁ jātena maccena kattabbaṁ kusalaṁ bahumā.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 kattabbaṁ kusalaṁ bahumā: 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) Ānandattherapanīhā Vatthu

Verse 54 and 55

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

55. Cadanaṁ tagaraṁ vāpi
uppalaṁ 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 jasmin (vassika³); but the scent of virtue surpasses all scents.

IV. (10) Mahākassapaththera Vatthu

Verse 56

56. Appamatto ayaṁ gandho
yāyaṁ tagaracandaṁ
yo ca sīlavatam gandho
vāti devesu 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.
Flowers (Pupphavagga)

IV. (11) Godhikattheraparinibbana Vatthu

Verse 57

57. Tesam sampannasīlānam
     appamādavihārinam
     sammadañña vimuttānam
     Māro naggam 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 saṅkāradhānasmiṁ
     ujjhitasmīṁ mahāpathe
     padumartha tattha jāyetha
     suṣigandhāṁ manoiamam.

59. Evaṁ saṅkārabhūtesu²
     andhabhūte puthujjane³
     atirocati paññāya
     sammāsambuddhasāvako.

58, 29. 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. saṅkārabhūtesu : 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
dīgham santassa yojanam²
dīgho bālāna saṁsāro
saddhammarā avijānataṁ.

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
saṁsāra (round of rebirths) to the fool who is ignorant of the
true Dhamma (the Teaching of the Budha).

V. (2) Mahakassapa saddhivihārika Vatthu

Verse 61
61. Carañce nādhigaccheyya
seyyan sadisamattano
ekacariyam dalharā kayirā
natthi bāle sahäyatā.

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 dhananā ma' tthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhananā.

Bāla is the opposite of paññātī; it means those who are ignorant,
stupid and mentally dull. They cannot think or act right.
2. yojana : a measure of length, about twelve miles.
3. puttā : sons, also means both son and daughter.
The Fool (Balavagga)

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 bālyān
paṇḍitovāpi tena so
bālo ca paṇḍitamānī
da 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
paṇḍitaṁ payirupāsati
na so dhammaṁ vijānāti
dabbī sūparasamī 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) Tiṁsapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viṁṇu
paṇḍitaṁ payirupāsati
khipparā dhammaṁ vijānāti
jivhā sūparasamī 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) Suppabuddhakutthi Vatthu

Verse 66

66. Caranti bālā dummedhā
amitteneva attanā
karontā pāpakāṁ kammanā
yanī hoti kaṭukappalam.

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 taṁ kaṁmaṁ katāṁ sādhu
yanī katvā anutappati
yassa assumukho rodaṁ
vipakāṁ 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. Taṅca kammaṁ kataṁ sādhu
yanī katvā nānutappati
yassa patito sumano
vipākaṁ paṭisevati.

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) Uppalavañnattherā Vatthu

Verse 69

69. Madhurāvā maññati bālo
 yāva pāparhi na paccati
 yadā ca paccati pāparhi
 atha dukkhaṁ 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 bhūjeyya bhojanam
 na so saṅkhātadhammānam
 kalam agghati solasīm.

70. Even though, month after month, the fool (living austerity) 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 pāparhi kataṁ kammarhi
 saijju kīrāṁva muccati
 dahantam bālamanveti
 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.
Dhammapada

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anatthāya
   ūnatthāṁ bālassa jayati
   hanti bālassa sukkaṁsaṁ¹
   muddhamassa² vipātayam.

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. Asantam bhāvanamiccheyya
    purekkhāraṇca bhikkhusu
    āvāsesu ca issariyan
    pūjanī parakulesu³ ca.

74. Mameva kata maṇḍantu
    gihī⁴ pabbajitā ubho
    mamevātivasā assu
    kiccākiccesu 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. sukkamīsa: sukkª+āṁsa: sukka means white, bright, pure or good; āṁsa means portion. According to the Commentary, sukkamīsa 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, household.
The Fool (Balavagga)

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) Vanavasitisassāmanera Vattha

Verse 75

75. Aññā hi hābhūpanisā
aññā nibbānagāmini
evametam abhiññāya
bhikkhu Buddhassa sāvako
sakkāram nābhinandeyya
vivekamanu-brūhayē!

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. vivekamanu-brūhayē - (vivekaṁ + anubrūhayē).
   viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyavivaks (seclusion of the body or solitude): clttaviveku (detachment of the mind from human passions) and upadhiviveka (Nibbāna).
Chapter VI
The Wise (Paṇḍitavagga)
VI. (1) Rādhathera Vatthu

Verse 76
76. Nidhīnamva pavattāram
yam passe vajjadassinām
niggayhavādim medhāvin
tādisam paṇḍitaṁ bhaje
tādisam 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 'nusāseyya1
asabbhā ca nivāraye
satarā hi so piyo hoti
asatā 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 kalyāpe
bhujetha purisuttame.

1. anusāseyya: to give advice in advance; also to give advice repeatedly.
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 sukhāṃ seti
vippasannena cetasa
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. Udañgam hi nayanti nettikā
usukāra namayantiṭ tejanat
dārum namayanti tacchaka
attanam damayanti paṇḍita

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

VI. (6) Lakṣṇadakabhaddiyattera Vatthu

Verse 81

81. Selo yathā ekaghano
vätena na samirati
everṁ nindāpasaṁsāsu
na samiñjanti paṇḍita.

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 evam dhammāni sutvāna vippasidanti pañcitā.

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 phutṭhā atha vā dukena na uccāvacam pañcitā 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
   athāyāṁ itarā pajā
   tiramevānudhāvati¹.

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino
   te janā pāramessanti²
   maccudheyyam³ suduttaram.

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., saṁsāra). very difficult as it is to cross.

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¹ tiramevānudhāvati: tīraṁ + 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: pāram + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.
³ maccudheyyam: the realm of Death (or saṁsāra, round of rebirths.)
VI. (11) Pañcasata Āgantukabnikkhu Vatthu

Verse 87, 88 and 89

87. Kanham dhammanñi vippahāya
sukkaṁ bhāvetha pandito
okā anokamāgamma¹
viveke² yattha duramain.

88. Tatrābhiratimicoheyya
hitvā kāme akiñcano³
pariyodapeyya attānam
cittaklesehi⁴ paṇḍito.

89. Yesam sambodhiyaṅgesu⁵
sammā cittam subhāvitam
ādānapaṭinissagge
anupādaya ye ratā
khiṃsavā⁶ jutimanto⁷
te loke parimbbutā⁸

1. okā anokamāgamma: 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. akiñcana: 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.
The Wise (Paññitavagga)

87, 88. The man of wisdom, leaving the home of craling 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 (bojjhāṅga), 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 Maggañāna have realized Nibbāna in this world (i.e., with khandha aggregates remaining.)

End of Chapter Six: The Wise.

6. khīnāsava: one in whom human passions are extinguished; and arahat.

7. jutimanta: one endowed with the power of Arahatta Maggañāna.

8. te loke parinibbutā: the realization of Nibbāna in the realm of the five aggregates (khadhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādīsesa and Anupādīsesa 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. Anupādīsesa or Khandha Nibbāna is Nibbāna without groups of existence or Khandhas remaining. It takes place on the death of an arahat.
Chapter VII

The Arahant (Arahantavagga)

VII. (1) Jivakapañña Vatthu

Verse 90

90. Gataddhino\(^1\) visokassa
     vippamuttassa sabbadhi
     sabbaganthappahinassa\(^2\)
     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 satimanto
     na nikete ramanti te
     hamsāva pallalam hitvā
     okamokarā jahanti’te.

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

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

2. *sabbaganthappahinassa*: one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.
The Arahant (Arahantavagga)

VII. (3) Belaṭṭhisāsattera Vatthu

Verse 92

92. Yesamā sannicayo¹ natthi
    ye pariṇātabhojanā²
    suññato³ animitto⁴ ca
    vimokkho⁵ yesamā gocaro
    ākāseva sakuntānam
    gati tesamā durannayā⁶.

92. Arahats do not hoard (anything); when taking food
    they reflect well over it (i.e., in accordance with the three
    pariṇās). 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
    āhare ca anissito
    suññato animitto ca
    vimokkho yassa gocaro
    ākāseva sakuntānam
    padarāh tassa durannayām.

1. sannicayo : hordine. According to the Commentary, it means
    accumulating either kamma and its effects or any of the four
    requisites.

2. pariṇātabhojanā : to take food according to the three pariṇās.
    According to the Commentary, there are three pariṇās that the
    bhikkhu should have concerning food, viz., (a) ṅatapariṇā, knowing
    the exact nature of the food being taken, (b) tiranapariṇā, being
    convinced of the vileness of material food, and (c) pahānapariṇā,
    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 tesamā 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 tādi subbato
rahadova apetakaddamo²
sāṁsāra 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.
The Arahant (Arahantavagga)

VII. (7) Kosambivāsitissattherasāmaṇera Vatthu

Verse 96

96. Santāṁ tassa manan̄ hoti santā vācā ca kamma ca sammadān̄n̄ā 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) Sāriputtaṭthera 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) Khadiravaniyarevatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe ninne vā yadi vā thale yattha arahanto viharanti tam bhūmirāmaṇeyyakan̄.

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) Aaññatara itthi Vatthu

Verse 99

99. Ramaññiyani araññani
   yattha na ramati jano
   vītarāgā ramissanti
   na te kāmagavesino.

99. Forests are delightful, but the worldlings 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 Arahat.
Chapter VIII
The Thousands (Sahassavagga)

VIII. (1) Tambadāṭhika Coraghātaka Vatthu
Verse 100
 100. Sahassamapi ce vācā anatthapadasanñhitā ekaṁ atthapadam 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) Bāhiyarucīriya Vatthu
Verse 101
 101. Sahassamapi ce gāthā anatthapadasanñhitā ekaṁ gāthāpadam 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 satamḥ bhāse anatthapadasanñhitā ekaṁ Dhammapadam seyyo yaṁ sutvā upasammati.

 103. Yo sahaṃ sahassena saṅgāme mānuse jine ekaṅca jeyyamattanam 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) Anatthapucchakabhārana Vatthu

Verse 104 and 105

104. Attā have jitaṁ seyyo yā cāyam ātata pājā attadantassa posassa niccaṁ saṅñātacārino.

105. Neva devo na gandhabbo na Māro saha Brahmunā jitaṁ apajitaṁ 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 Brahmana Vatthu

Verse 106

106. Māse māse sahassena¹ yo vajetha satam saham ekaṁca bhāvitattamī ṁ muhuttamapi pūjaye sā yeva pūjanā seyyo yaṁce vassasatam hitam.

¹ sahassa: one thousand; in this context, one thousand kahapānas. A kahāpāpa coin can be in copper, silver or gold.
The Thousands (Sahassavagga)

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpāpas; 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) Sāriputtattherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasatam jantu
    aggim paricare vane
    ekañca bhāvitattānam
    muhuttamapi pūjaye
    sā yeva pūjanā seyyo
    yañce vassasatam 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 bhikku 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. Yamkīñci yittham va hutam ve like
    saṁvaccharam 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. Abhivādanāsīlissa
   niccaṁ vuddhāpacāyino
   cattāro dhammā vaḍḍhanti
   āyu vaṭṭo sukhaṁ balaṁ.

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) Saṁkiccassā bhagineyya Vatthu

Verse 110

110. Yo ca vassasataṁ jīve
dussālo asamāhito
    ekāhaṁ jīvitaṁ 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 vassasataṁ jīve
duppañño asamāhito
    ekāhaṁ jīvitaṁ 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.
The Thousands (Sahassavagga)

VIII. (11) Sappadāsatthera Vatthu

Verse 112

112. Yo ca vassasataṁ jiye
    kusīto¹ hīnaviriyō
    ekāhāṁ jivitaṁ seyyo
    vīriyamārabhato daḻhamāṁ.

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) Paṭācārātheri Vatthu

Verse 113

113. Yo ca vassasataṁ jiye
    apassamā udayabbayam²
    ekāhāṁ jivitaṁ seyyo
    passato udayabbayamāṁ.

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 vassasataṁ jiye
    apassamā amatamā padam
    ekāhāṁ jivitaṁ seyyo
    passato amatamā padamāṁ.

1. kusīto: an idle person; according to the Commentary, an idle
   person is one who passes his time only in evil thoughts.
2. udayabbayam: the arising and the dissolving of the five aggregates
   (khandhas), udiyabbayaññasas is the knowledge acquired through
   Insight Development Practice, indicating the impermanent characteris-
   tics 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
apassaṁ dhammamuttamam¹
ekāhaṁ jīvitaṁ seyyo
passoto dhammamuttamāṁ.

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.

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

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.
Evil (Papavagga)  

Chapter IX  
Evil (Papavagga)  

IX. (1) Cūlekasāṭaka Vatthu  

Verse 116  
116. Abhittharetha kalyāṇe  
pāpa cittaṁ nivāraye  
dandhamhi hi karoto puṇṇaṁ  
pāpasminī ramaṁ 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. Pāpaṁce puriso kayirā  
na naṁ kayirā punappunaṁ  
na tamhi chandāṁ 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. Puṇṇaṁce puriso kayirā  
kayirā naṁ punappunam  
tamhi chandāṁ kayirātha  
sukho puṇṇassa 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 bhadraṁ
     yāva pāparā Ṉ na paccati
     yadā ca paccati pāparā
     atha pāpo pāpani passati.

120. Bhadropi passati pāparā
     yāva bhadraṁ Ṉ na paccati
     yadā ca paccati bhadraṁ
     atha bhadro bhadrāni 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) Asaṅñiataparikkhāra Vatthu

Verse 121

121. Māvamaṇḍetha pāpassa
     na mandarāṁ āgamissati
     udabindunipātena
     udakumbhopi pūrati
     bālo pūrati pāpassa
     thokarā thokampi ācinaṁ.

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.
Evil (Papavagga) 51

IX. (6) Bilālapadakasetthi Vatthu

Verse 122

122. Māvamaññetha paññassa
na mandaññ ñāgamissati
udābindunipātena
udakumbhopi pūrati
dhīro pūrati puññassa
thokam thokampi ācimaññ.

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) Mahādhanaṇāṣṭa Vatthu

Verse 123

123. Vānjiyav bhayaṁ maggaṁ
appasottho mahaddhano
visaññ jīvitukāmova
pāpani 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. Pāpinhi ce vaṇṇo nāssa
hareyya pāpinā visaññ
nābbaṇāṁ visamanveti
nathhi pāpani 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 appaduttissa narassa¹ dussatī
  suddhassa posassa¹ anāṅgaṇassa
  tameva bālam pacceti pāpaṁ
  sukhumo rajo paṭivātmāva 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) Maṇikārakulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppajjanti²
  nirayaṁ pāpakammino
  saggam sugatino yanti
  parinibbanti anasavā³.

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 samuddamajjhhe
  na pabbatānaṁ vivaraṁ 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. anāsavā : free from moral intoxicants or passions (āvas) i.e., they have become khipāsava or anāsava or arahats.
Evil (Papavagga)

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 samuddamajjhе
na pabbatānaṁ vivaramī pavissā
na vijjatī so jagatippadeso
yatthathitāṁ 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
    attānaṁ upamaṁ katvā
    na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa
    sabbesaṁ jivitaṁ piyaṁ
    attanaṁ upamaṁ 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) Sambhula Kumāraka Vatthu

Verse 131 and 132

131. Sukhakāmāni bhūtāni
    yo daṇḍena vihimsati
    attano sukhamesāno
    pecca so na labhate sukhāṁ.

132. Sukhakāmāni bhūtāni
    yo daṇḍena na himsati
    attano sukhamesāno
    pecca so labhate sukhāṁ.
Punishment (Dandavagga)

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) Koṇḍadānattthera Vatthu

Verse 133 and 134

133. Māvoca pharusaṁ kañci vuttā paṭivadeyyu taṁ dukkhā hi sarambhakathā¹ paṭidaṇḍa phuseyyu taṁ.

134. Sace neresi attānaṁ kaṁso upahato yathā esa pattosi nibbānam sarambhho 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 Itthinam Vatthu

Verse 135

135. Yathā daṅḍena gopālo gāvo pājeti gocaraṁ evaṁ jarā ca maccu ca āyuṁ pājenti pāñinam.

¹ sarambhakathā: 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
karam bālo na bujjhati
sehi kammehi dummedho
aggādādhova 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
dasannamaññataram thānama
khippameva nigacchati.

138. Vedanam pharusaṁ jāniṁ
sarīrassa va bhedanam
garukam vāpi ābādham
cittakkhepaṁ va pāpuṇe.

139. Rājato va upasaggam
abbhukkhānaṁ va dāruṇam
parikkhayaṁ va ṇātiṇam
bhogānam va pabhanguram.
Punishment (Dandavagga)

140. Atha vassā agārāni
aggi ḍahati pāvako
kāyassā bhedā duppañño
nirayaṁ 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 ukkutikappadhānam
sodhenti maccam avitiṇṇakaṇkhāṁ.

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 samāṁ careyya
       santo danto niyato brahmacārī
dsabbasu bhutesu nidhāya daṇḍaṁ
       so brāhmaṇo so samaṇo sa bhikkhu.

142. Though he is gaily decked, if he is calm, free from
       moral defilements, and has his senses controlled, if he is estab-
       lished 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. Hirinisedho puriso
       koci lokasmi vijjati
       yo niddaṁ apabodheti
       asso bhadro kasāmiva.

144. Asso yathā bhadro kasāniviṣṭho
       ātāpino saṁvegino bhavātha
       saddhāya silena ca viriyyena ca
       samādhiṇī dhammavinicchayena ca
       sampannaviṣṭācarāpaṇaḥ patissata
       jahissatha dukkhamiṣṭaṁ anappakam.

1. According to the Commentary, in this context, brāhmaṇa, samāna,
   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.
Punishment (Dandavagga)

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. Udakam hi nayanti nettikā
    usukārā namayanti tejanam
    dārum namayanti tacchakā
    attānarā 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 Sahāyikānaṁ Vatthu

Verse 146
146. Ko nu hāso kimanando
     niccaṁ 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 cittakataṁ bimbaraṁ
     arukāyaṁ samussitam
     āturam bahusankappam4
     yassa natthi dhuvam 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. Parijinnamaṁdaṁ rūpaṁ
     roganīlaṁ pubhanguram
     bhijjati pūtisandeho
     maranantaṁ hi jīvitaṁ.

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1. pajjalite: burning; in this context, it means burning with fires of passion, etc, (The Commentary).
2. andhakārena: 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 sarade
kāpotakani āṭhini
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 Rūpanandātherī Vatthu

Verse 150

150. Attinām nagaram katam
maṁsaloḥitalepanāṁ
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 dhammo ṇa jaram upeti
santo have sabbhi pavedyanti.

151. The much armamented royal carriages do wear out, the body also grows old, but the Dhamma 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)
Dhammapada

XI. (7) Lādudai Thera Vatthu

Verse 152

152. Appassutayam puriso
    balibaḍḍova jirati
    maṁsāni tassa vaḍḍhanti
    pañña tassa na vaṭṭhati.

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 154

153. Anekajātisamsāraṁ
    sandhāvissāṁ 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 ūsana) ever since Dipankara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ūsana, 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.
Aging (Jaravagga)

154. Gahakāraka dīthosī¹
puna geham na kāhasi²
sabba te phāsukā bhaggā³
gahakūtam visānkhatam⁴
visānkhāragatam cittam⁵
tanhānam khayamajjhagā⁶.

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhiñāna or Sabbaññāvutāññā) 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! Your 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.

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1. dīthosī: You are seen; I have seen you now that I have attained Enlightenment or Bodhiñāna, 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. sabba te phāsukā bhaggā: All your rafters are broken: I have destroyed all the remaning defilements.

4. gahakūtam visānkhatam: The roof-tree has been destroyed: I have dispelled ignorance.

5. visānkhāragatam cittam: lit., my mind has reached the Unconditioned; having Nibbana as its object, my mind has realized Nibbana.

6. tanhānam khayamajjhagā: The end of carving has been attained: I have attained Arahatta Fruition.
XI. (9) Mahādhanaśetthiputta Vatthu

Verse 155 and 156

155. Acaritvā brahmacariyam
       aladdhā yobbane dhanam
       jiṇṇakoṇcāva jhāyanti
       kхиṇamaccheva pallale.

156. Acaritvā brahmacariyam
       aladdhā yobbane dhanam
       senti cāpātikhiṇāva
       purāṇānī 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 yāmam
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
do hi nātho paro siyā
antana 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 dummēdham
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 acchantadussilyam
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. Sukarāṇi asādhūṇi
attano ahitāṇi ca
yam ve hitaṅca sāduṅca
tam ve paramadukkaram.

163. It is easy to do things that are bad and unbenevolent 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 dhammajīvinam
patikkosasati dummedho
ditthim nissāya pāpiṃkam
phalāni kattakasseva
attaghāṭāya 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.
Dhammapada

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 häpaye
attadatthamabhiññāya
sadatthapasuto siyā.

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.

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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. Hinam dhammam na seveyya
     pamādena na samvase
     micchāditthim 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 world).

XIII. (2) Suddhodana Vatthu

Verse 168 and 169

168. Uttitthe nappamajjeyya
     dhamman̄ sucaritan̄ care
     dhammacāri sukham seti
     asmīn̄ loke paramhi ca.

169. Dhammaṁ care sucaritan̄
     na nam̄ duccaritan̄ care
     dhammacāri sukham seti
     asmīn̄ 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. dhammaṁ sucaritan̄: 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 nam̄ duccaritan̄: 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 pubbulakāṃ passe
    yathā passe maricikam
    evam lokam avekkhantam\(^1\)
    maccūrājā 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. Ētha passathimāṃ lokam
    cittam rājarathūpamam
    yattha bālā visidanti
    natthi sango vijānatam.

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 nappamaįjati
    so'mam lokam pabhāseti
    abbhā muttova candimā.

\(^1\) evam lokam avekkhantam: 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.
The World (Lokavagga)

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) Anāgulimālatthera Vatthu

Verse 173
173. Yassa pāpam katam kamman kusalena1 pidihiyati
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 ayām 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) Timsabhikkhu Vatthu

Verse 175
175. Harıṃsā' dippatthe yanti
ākāse yanti iddhiyā
nīyanti dhīrā lokamhā
jetvā māram savāhinim.

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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) Čīneamāṇavikā Vatthu

Verse 176
176. Ekaṁ dhammam atitassa
musāvādissa 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 nappasanśanti dānam
dhīro ca dānam anumāṇāno
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) Anāṭhapiṇḍikaputtakāla Vatthu

Verse 178
178. Pathabyā ekarajjena
saggassa gamanena vā
sabbalokādhipaccena
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 Vaṭṭhu

Verse 179 and 180

179. Yassa jitam navajiyati
jitaṁ yassa no'yāti koci loke
tam buddhamanantagocaram
apadam kena padena nessatha.

180. Yassa jālinī visattikā
tanhā natthi kuhiṇci netave
tam buddhamanantagocaram
apadam kena padena nessatha.

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'yāti 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 res on of his omniscience, Sabbaññutañāna. (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) Devorohāṇa Vatthu

Verse 181

181. Ye jhānapasutā dhīrā
nekkhammūpasame rata
devāpi tesām pihayanti
sambuddhānam satīmatām.

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 manussapatilābhō
kicchaṃ maccāna jivitaṃ
kicchaṃ saddhammassavanam
kiccho buddhānamuppadō.

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) Ānandattherapañha Vatthu

Verse 183, 184 and 185

183. Sabbapāpassa akaranam
kusalassa upasampadā
sacittapariyodapanam
etam buddhāna sāsanam.
The Buddha (Buddhavagga)

184. Khanṭī paramaṃ tapo titikkhā nibbānam paramaṃ vadanti buddhā na hi pabbajito parūpaghāti
na samanho hoti param vihethayanto.

185. Anūpavādo anupaghāto pātimokkhhe ca samvaro mattyaññutā ca bhattasimīṃ pantaṅca sayanāsanam
adhicitte ca āyogo etam 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 viṁśāya paṇḍito.

187. Api dibbesu kāmesu ratim so nādhigacchati taṁhakkhayarato 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. Bahum ve saranam yanti
      pabbatäni vanani ca
      ärämarukkhacetyäni
      manussä bhayatajjitä.

189. Netam kho saranam khemam
      netam saranamuttamam
      netam saranamagamam
      sabbadukkha pa-muccati.

190. Yo ca buddhanaca dhammañca
      samghañca saranam gato
      cattäri ariyasaccäni
      sammapaññäya passati.

191. Dukkham dukkhasamuppädam
      dukkhassa ca atikkamañ
      ariyam catthangikam maggam
      dukkhudpasa-magäminam.

192. Etam kho saranamkhemam
      etam saranamuttamam
      etam saranamagamam
      sabbadukkha pa-muccati

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. This\(^1\), indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

XIV. (7) Anandattherapañña Vatthu

Verse 193

193. Dullabho purisājañño\(^2\)
na so sabbattha jāyati
yattha so jāyati dhīro
tam 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 saddhāmmadesanā

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1. This: Here refers to the refuge in the Three Gems (Buddha, Dhamma and Samgha).
2. purisājañño: According to the Commentary, a Buddha is intended.
3. sukhamedhati: lit., attains happiness or thrives in happiness.
sukhā samghassa sāmaggī samaggānam 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 Suvaṇṇacetiya Vatthu

Verse 195 and 196

195. pūjārahe pūjavato
buddhe yadi va sāvake
papañcasamatikkante¹
tiṇṇasokaparidduve.

196. Te tādise pūjavato
nibbutē akutobhaye
na sakkā puññam 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 defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen : The Buddha.

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¹. papañcasamatikkante : lit., who have got rid of craving, pride and wrong view, factors lengthening samsāra.
Happiness (Sukhavagga)

Chapter XV
Happiness (Sukhavagga)

XV. (1) Nāṭikalahavūpasamana Vatthu

Verse 197, 198 and 199

197. Susukham vata jīvāma
verinesu averino
verinesu manussesu
viharāma averino.

198. Susukham vata jīvāma
āturesu\(^1\) 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.
Dhammapada

XV. (2) Māra Vatthu

Verse 200
200. Susukham vata jivāma
yesam no natthi kiñcanam²
pitibhakkhā 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. Jayam veram pasavati
dukkham seti parājito
upasanto¹ sukham seti
hitvā jayaparājayam.

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 santiparam sukham.

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

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. Arogyaparamā läbhā santuṭhiparamam dhanam vissāsaparamā² nāti nibbānam paramam sukham.

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. Pavivekarasam pitvā rasam upasamassa ca niddaro hoti nippāpo dhampapītirasam pivam.

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
sannivāsor sadā sukho
adassanena bālānam
niccameva sukhi siyā.

207. Bālasangatacārihi
dīghamaddhāna socati
dukkho bālehi samvāso
amitteneva sabbadā
dhīro ca sukhasamvāso
ñāunam'va 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 yogasmīfica ayojayam attām hit vā piyaggāhi 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 naththi 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.
Dhammapada

XVI. (2) Aññāṭarakutumbika Vatthu

Verse 212
212. Piyato jāyatī soko
      piyato jāyatī bhayam
      piyato vippamuttassa
      nattthi soko kuto bhayam.

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. Pemato jāyatī soko
      pemato jāyatī bhayam
      pemato vippamuttassa
      nattthi soko kuto bhayam.

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) Licchāvī Vatthu

Verse 214
214. Ratiya jayati soko
      ratiya jayati bhayam
      ratiya vippamuttassa
      nattthi soko kuto bhayam.

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 jāyatī soko
      kamato jāyatī bhayam
      kāmato vippamuttassa
      nattthi soko kuto bhayam.
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 jāpati soko
tanhaya jāyati bhayam
tanhaya vippamuttassa
natthi soko kuto bhayam.

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. Siladassanasampannam
dhammaṭṭham savacavīnam
attano kamma kubbānam
tan jano kurute piyarī.

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 apparibaddhacitto
"uddhamsoto"1 ti vuccati.

1. uddhamsoto: one who is going upstream, i.e., one who is bound for the "Pure Abodes", (Suddhavasa Brahmaloka). The reference is to the anagami or non-returner, who is born in the Auiha Suddhavasa and from there passes upwards till he reaches the Akanīththa 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 m (uddhamśoto).

XVI. (9) Nandiya Vatthu

Verse 219 and 220

219. Cirappavāsim purisam dūrato sotthimāgatam

ñatimitta suhajjā ca
abhinandanti āgatam.

220. Tatheva katapuññampi

asmā lokā param gataṁ
puññāni patiganhanti
piyam ñātiva āgatam.

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.
Anger (Kodhavagga)

Chapter XVII

Anger (Kodhavagga)

XVII. (1) Rohinikhattiyakaññā Vatthu

Verse 221

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

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 rasmigghāho 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.
VII. (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.

VII. (4) Mahāmoggallānapañha Vatthu

Verse 224

224. Saccam bhane na kujjheyya
dajjā appampi yācito
etehi tīhi thānehi
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.

VII. (5) Buddhapiṭubrāhmaṇa 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.
Anger (Kodhavagga)

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) Puṇṇadāsi Vatthu

Verse 226

226. Sadā jāgaramānānam
ahorattānusikkhinam
nibbānam adhimuttānam
atthām gacchanti āsava.

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

XVII. (7) Atula Upāsaka Vatthu

Verse 227, 228, 229 and 230

227. Porāṇametaṁ Atula
netam ajjatanāmiva
nindanti tuṇhimāsīnam
nindanti bahubhāṣīnam
mitabhāṣīmipī nindanti
nāthi like amindito.

228. Na cāhu na ca bhavissati
na cetarahi vijjati
ekantam nindito poso
ekantam vā pasamsito.
229. Yamā ce viññū pasamsanti
anuvica suve suve
acchiddavuttim medhāvim
paññāsilasamāhitam.

230. Nikkham jambonadasseva\(^1\)
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
kāyaduccaratam 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.
Anger (Kodhavagga)

232. Vacīpakopam rakkheyya vācāya samvuto siyā vacīduccaritam hitvā vacaya sucaritam care.

233. Manopakopam rakkheyya manasā samvuto siyā manoduccaritam hitvā manasā sucaritam care.

234. Kāyena samvutā dhīrā 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.  Pandupalāsóva dānisi
yamapurisāpi ca te upatthī
yyyogamukhe\(^1\) ca tiṭṭhasi
patheyyampi ca te na vijjati.

236.  So karo hi dīpamattano
khippam vāyama paṇḍito bhava
niddhantamalo anānga no
dibbam ariyabhūmim\(^2\) upehisi.

237.  Upanītavayo ca dānisi
sampayātosī yamassa santikam
vāso te nātthi antarā
patheyyampi ca te na vijjati.

238.  So karo hi dīpamatano
khippam vāyama paṇḍito bhava
niddhantamalo anānga no
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 refer-
   ence is to the Suddhavasa brahma realm or the Pure Abodes which
   are exclusively inhabited by the anagamis (the Never-Returners).
Impurities (Malavagga)

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) Asaññatara brāhmaṇa Vatthu

Verse 239

239. Anupubbena medhāvī
    thokam thokam 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 malam samutthitam
    tatuttāya tameva khādati
    evam atidonacārinam¹
    sāni kammāni nayanti duggatim.

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

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
    malāṃ vannassa kosajjam
    pamādo rakkhato malāṃ.

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 duccaritam
    maccheramā dadato malāṃ
    malā ve pāpakā dhammā
    asmīmi loke paramhi ca.

243. Tato malā malataram
    avijjā paramam malāṃ
    etam malāṃ 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 taintless.
XVIII. (6) Cūjasāriibbikkhu Vatthu

Verse 244 and 245

244. Sujīvam ahirikena kākasūrena dhamsinā pakkhandinā pagabhena samkiliṭṭhena jivitam.

245. Hirīmatā ca dujjīvam niccam sucigavesinā aflīnenā' ppagabhena suddhājiivena 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 pāṇamatipāteti musāvādañña bhāsati loke adinnamādiyati paradārañña gacchati.

247. Surāmerayapānañña yo naro anuyuñjati idheva meso lokasmim mūlam khaṇati attano.
Dhammadāda

248. Evam bho purisa jānāhi
pāpadhammā asaṅñatā
mā tam lobho adhammo ca
ciram dukkhāya randhayum.

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 yathasadham
yathāpasādanam jano
tattha yo ca manku bhavati
paresam pānabhojane
na so divā vā rattim vā
samādhimadhigacchāi.

250. Yassa cetanā samucchinnaṁ
mūlaghaccāṁ samūhattamā
sa ve divā vā rattim vā
samādhimadhigacchāi.

249. People give according to their faith and their devo-
tion; 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, up-
rooted and removed, will surely attain concentration samadhi)
by day or by night.
Impurities (Malavagga)

XVIII. (9) Pañca Upāsaka Vatthu

Verse 251

251. Natthi rāgasamoaggi
      natthi dosasamo gaho
      natthi mohasamam jālam
      natthi taṃhāsamānadī.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) Mendakasetthi Vatthu

Verse 252

252. Sudassām vajjamaññesam
      attano pana duddasam
      paresam hi so vajjāni
      opunāti yathā bhūsam
      attano pana chādeti
      kalimvā 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 taṃhāsamā nadi: 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.
253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (asāvas) 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 padam natthi
    samāno natthi bāhire
    papañcābhiratā pajā
    nippapañcā tathāgatā.

255. Ākāseva padam natthi
    samāno natthi bāhire
    sankhārā sassata natthi
    natthi buddhānamiṇijitam.

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.
The Just or the Righteous (Dhammatthavagga)  

Chapter XIX

The Just or the Righteous (Dhammaṭṭhavagga)

XIX. (1) Vinicchayamahāmatta Vatthu

Verse 256 and 257

256. Na tena hoti dhammaṭṭho  
yenatthamā sāhasā naye  
yo ca attamī anatthaṅca  
ubho niccheyya paṇḍito.

257. Asāhasena dhammena  
samena nayati 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 bhāsatī  
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) Ekudānakhiṇāsava Vatthu

Verse 259

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

259. He is not "one versed in the Dhamam" (Dham-madharā) 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) Lakṣṇadakabhaddiyatthera 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 samyamo 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."

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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.
Dhammapada

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

264. Not 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) Aññatarabrāhmanā Vatthu

Verse 266 and 267

266. Na tena bhikkhu so hoti
yāvatā bhikkhate
d vissam dhammam samādāya
bhikkhu hoti na tāvatā.

267. Yo'dha puññañca pāpāna
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.
The Just or the Righteous (Dhammadthavagga)

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 ther.

XIX. (5) Sambahulabhikkhu Vatthu

Verse 262 and 263

262. Na vākkaraṇamattena
vanṇapokkharatāya vā
sādhurūpo naro hoti
issuli maccharī sattho.

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 mṛṇaṇakena sahaṇo
abbato alikam bhaṇam
icchālohasaṁpaṇno
samaṇo kim bhavissati.
The Just or the Righteous (Dhammatthavagga) 103

XIX. (8) Titthiya Vatthu

Verse 268 and 269

268. Na monena muni hoti
mülarüpo aviddasu
yo ca tulamæva paggayha
varamā¹ dāya paññito.

269. Papañi parivajjeti
sa muni tena so muni
yo munäti 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 paññäi himsati
ahimsä sabbapaññam
"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 (paññà), 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) Sambhulasīlādisampannavihikkhu Vatthu

Verse 271 and 272

271. Na silabbatamattena
    bāhusaccena vā pana
    atha vā samādhilabhena
    vivitlasayanena vā.

272. Phusanai nekkhammasukham¹
    aputhujjanase vitam
    bhikkhu vissāsamāpādi
    appatto, āsa vakkhayam.

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 in-
    toxicant (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.
The Path (Maggavagga)  

Chapter XX
The Path (Maggavagga)
XX. (I) Pañcasatabhikkhu Vatthu

Verse 273, 274 and 275

273. Maggānaṭṭhāngiko\(^1\) settho
saccānam\(^2\) caturo padā\(^2\)
virāgo setṭho dhammānam\(^3\)
dvipadānañca cakkhumā.

274. Eseva maggo natthañño
dassanassa visuddhiyā
etañhi tumhe patipajjatha
mārassetam pamohananā.

275. Etañhi tumhe paṭipanna
dukkhassantam karissatha
akkhāto vo mayā maggo
aññāya sallakantanām.

276. Tumhehi kiccamātappam
akkhātāro tathāgata
patipanni pamokkhanti
jhāyino mārabanhanā.

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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 dukkhe 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 dukkhā (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) padhānakammikatissatthera Vatthu

Verse 280

280. Uṭṭhānakātamhi anuṭṭhāno
   yuvā balī ālasiyām upeto
   saṃsanna saṅkappamano kusīto
   paññāya maggam 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 susamvuto
   kāyena ca nākusalam kayirā
   ete tayo kammapha visodhaye
   ārādhaye magga' misippavwnditaṃ.

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
     etam dvedhāpatham āvatā
     bha vāya vibhāvāya ca
     tathā ttānam niveseyya
     yathā bhūri pavaḍḍhatī.

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 chhindatha mā rukkham
     vanato jāyate bhayam
     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.
The Path (Maggavagga) 109

XX. (9) Suvannakāratthera Vatthu

Verse 285

285. Ucchinda sinehamattano
kumudāṁ sāradikamva pāninā
santimaggameva¹ brūhaya
Nibbānāṁ sugatena desitāṁ.

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

XX. (10) Mahādhanavānīja Vatthu

Verse 286

286. Idha vassām sasissāmi
dha hemantagimhisu
iti bālo vicinteti
antarāyanā 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) Kīsāgotamī Vatthu

Verse 287

287. Tamputtapasussammattam
byāsattamanasam naram
suttam 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 plea-
sures, 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.
Verse 288 and 289

288. Na santi puttā tāṇāya
na pitā nāpi bandhavā
antakenā' dhipannassa
natthi ētīsu tāṇatā.

289. Etamathhavasam ētavā
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 (Pakinnakavagga)

XXI. (1) Attanopubbakamma Vatthu

Verse 290
290. Mattā sukhapariccāgā
caje mattasukham dhīro
sappassām vipulam sukham.

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) Kukkuṭaṇḍakhādiṭhā Vatthu

Verse 291
291. Paradukkhūpadhāne a
attano sukhamicchati
versaṁsaṁsasamsaññho
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 kiccaṁ apaviddham
akiccaṁ pana kariyati
unnaḷānam pamattānam
tesam vaddhanti āsavā.

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1. vipulam sukham: According to the Commentary, it means the bliss
of Nibbāna.
293. Yesañca susamāraddhā
   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 meditaing
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) Lakuṇḍaka Bhaddiya Vatthu
Verse 294 and 295

294. Mātaram pitaram ha ā
   rājano dve ca khattiyē
   raṭṭham sānucaram hantvā
   anīgho yāti\(^1\) brāhmaṇo.

295. Mātaram pitaram hantvā
   rājano dve ca sotthiye
   veyagghapańcamam\(^2\) hantvā
   anīgho yāti\(^1\) brāhmaṇo.

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

2. veyagghapańcamam ; veyaggha + pańcamam, i.e., like a tiger + the
fifth. There are five hindrances, nivaranaś. The reference here is to
the fifth hindrance, víś. doubt (vicikicchā).
Miscelane us (Pakinnakavagga) 113

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 brahmaṇa (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 divā ca 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 pubujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam kāyagatā sati.
301. 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. Duppabbajjam durabhirānam
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
tattha 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) Cūjasubhaddā Vatṭhū

Verse 304

304. Dūre santo pakāsenti
himavantova pabbato
asantettha na dissanti
rattim khittā yathā sarā.
304. Like the Himalayas, 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) Ekavihärithera 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.

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

Chapter XXII.

The Chapter on Niraya (Nirayavagga)

XXII. (1) Sundariparibbaiki Vatthu

Verse 306

306. Abhütavādi nirayaṁ upeti
   yo vāpi katvā na karomi' caha
   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) Duccaritaphalapīlita Vatthu

Verse 307

307. Kāsāvakanthā bahavo
   pāpadhammā asaṁñatā
   pāpa pāpehi kammehi
   nirayaṁ 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
  atto aggisikhūpamo
   yañce bhuñjeyya dussīlo
   raṭṭhapiṇḍamasaññato.
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) Khemakasetṭhiputta Vatthu

Verse 309 and 310

309. Cattāri thānāni naro pamatto
apajjati paradārūpasevi
apuññalābham na nikāmaseyyam
nindam tātiyam nirayam catuttham.

310. Apuññalābho ca gati ca pāpikā
bhītassa bhītāya rati ca thokikā
rājā ca dānḍam garukam paneti
tasmā naro paradāram na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual miconduct 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 miconduct with another man’s wife.

XXII. (5) Dubbacabhikkhu Vatthu

Verse 311, 312 and 313

311. Kuso yathā duggahito
hattamevā’ nukantati
sāmaññaṁ dupparāmaṭṭhamā
nirayāyu’ pakāḍḍhati
The Chapter on Niraya (Nirayavagga)

312. Yam kañci sithiliṁ kammati
samkilittaṁca yam vatam
saṅkassaram brahmaçariyanṁ
na tam hoti mahapphalam.

313. Kayirā ce kayirāthenam
dhīhamenam 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 tapati dukkataṁ
katañca sukataṁ seyyo
yam katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one letter on. It is later to do a good deed as one does not have to repent for having done it.
XXII. (7) Sambhulabhikkhu Vatthu

Verse 315

315. Nagaram yathā paccantam
guttaṁ santarabāhirām
evām gopetha attānam¹
khaṇo vo mā upaccagā
khaṇāṭītā 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.

Verse 316 and 317

316. Alajjitaye lajjanti
lajjitaye na lajjare
micchāditthisamādānā
sattā gacchanti duggatim.

317. Abhaye bhayadassino
bhaye cābhayadassino
micchāditthisamādānā
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).

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¹ evām gopetha attānam: 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.
The Chapter on Niraya (Nirayavagga)

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. Vajjaṇca vajjato ṅatvā
   avijjaṇca 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-twō : Niraya.
Chapter XXIII

The Elephant (Nāgavagga)

XXIII. (1) Attadanta Vatthu

Verse 320, 321 and 322

320. Aham nāgova sangāme cāpato patitam sāram ativākyam titikkhissam dussīlo hi bahujjano.

321. Dantam nayanti samitim dantam rājā bhirūhati danto setṭho manussasu 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. Indeed, 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
gacchéyya agataṁ disam
yathā' ttanā sudantena
danto dantena gacchati.

323. Indeed, not by any mens 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 one can get to that place (i.e., Nibbāna).

XXIII. (3) Parijinña Brāhmaṇaputta Vatthu
Verse 324
324. Dhanapālo nāma kuñjaro
katukabhedano dunnivārayo
baddho kabalam̄-na bhuñjati
sumarati nagavanassa kuñjaro.

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. Middhi yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāhova nivāpapuṣṭho
punappunam̄ gabhhamupeti 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. Īdam pure cittamacari cārikām
yenicchakam yathākāmaṁ yathāsukham
tadajjahaṁ nighgahessāmi 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 hota
sacittamanurakkhatha
duggā uddharth' attānam
pake sannova kuñjaro.

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
abhībhuyya sabbāni parissayāni
careyya tena' ttamano satīmā.
The Elephant (Nagavagga)

329. No ce labhetha nipakam sahāyam saddhīṁ caram sādhuvihāri dhiram rājāva rattham víjitam pahāya eko care mātanga' rāṇeva nāgo.

330. Ekassa caritam seyyo natthi bāle sahāyatā eko care na ca pāpāni kayirā appossukko mātanga' rāṇeva 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. Ātāmhi jātamhi sukhā sahāyā tuṭṭhi sukhā yā itarītareṇa puṇṇam sukham jīvitasankhayamhi sabbassa dkkhassa sukham pahānam.

332. Sukhā matteyyatā loke atho petteyyatā sukhā sukhā sāmaññatā loke atho brahmaññatā sukhā.
333. Sukham yāva jarā sliam
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 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 āree : The Elephant.

1. samansī : recluses.

2. brahmanas : here means Buddhas, paсceкабuddhas or arahats.
   (The Commentary).
Craving (Tanhhavagga)

Chapter XXIV
Craving (Tanhhavagga)

XXIV. (1) Kapilamaccha Vatthu

Verse 334, 335 and 337

334. Manujassa pamattacarino
tanhh vaqddhati muluva viya
so plavati hurh huram
phalamicchamva vanasmi vãnaro.

335. Yam esã sahate jammi
tanh loke visattikã
sokã tassa pavaqddhanti
abhivaqthamva birãnam.

336. Yo cetarm sahate jammim
tanham loke duraccayam
sokã tamhã papatanti
uuai ñdu va pokkharã.

337. Tam vo vadãmi bhaddam vo
yãvante tttha samagãtã
tanhãya mõlam khañãtha
usirañthova birãnam
mã vo nalamva sotova
märo bhañji 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 taṃhānusaye anūhate nibbatattī dakkhamidam punappunam.

339. Yassa chattimsati sotā manāpasavanā bhusā mahā vahanti duddithim sankappā rāganissat.

340. Savanti sabbadhi sotā latā uppajja tiṭṭhati taṅca disvā latam jātam mulam paññāya chindatha.

341. Saritāni sinehītāni ca somanassāni bhavanti jantuno te sātasitā sukhesino te ve jātijūpagā narā.

342. Tasināya purakkhatā pajā parisappanti sasova bandhito samyojanasāṅgasattakā dukkhamupenti punappunam cirāya.
Craving (Tanhavagga)

343. Tasiṇāya purakkhatā pajā parisappanti sasova bandhito
tasmā tasinam vinodaye ākaṇkhanta 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 sensedoors) 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 best 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
tam 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 tam dalham bandhanamāhu dhirā yadāyasam dārujapabbañjana sārattarattā mankuṇḍalesu puttesu dāresu ca yā apekkhā.

346. Etam dalham bandhanamāhu dhirā ohārinam sithilam duppamuncam etampi chetvāna paribbajanti anapekkhino kāmasukham 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 sotam sayamkataṁ makkaṭakova jālam etampi chetvāna vajanti dhirā anapekkhino saddadukkham 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 jāti jaram upahisi.

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) Cūladhanaggaha 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.

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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 asantāsi
vīṭataṇho anāṅgaṇo
acchindi bhavasallāni
antimoyam samussayo.

352. Vīṭataṇho anādāno
niruttipadakovido¹
akkharānam sannipātam
jaññā pubbāparāni ca
sa ve ‘antimasāriro
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).

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1. niruttipadakovido: skilled in miruttipatisambhida 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) Upakājivaka Vatthu

Verse 353

353. Sabbābhībhū sabbavidūhamasmi sabbesu dhammesu anūpalitto sabbañjaho tanhakkhaye 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) Sakkapañña Vatthu

Verse 354

354. Sabbadānam dhammadānam jināti sabbarasam dhammaraso jināti sabbaratim dhammarati jināti tanhakkhayo 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)\(^1\)

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1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.
XXIV. (11) Aputtakasesīthi Vatthu

Verse 355

355. Hanati bhogā dummedhami
no ca pāragavesino
bhogataṃhāya dummedho
hanti affīeva 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) Āṅkura Vatthu

Verse 356, 357, 358 and 359

356. Tinadosāni khetṭāni
rāgadosā ayaṃ pajā
tasmā hi vītārāgesu
dinnam hoti mahapphalam.

357. Tinadosāni khetṭāni
dosadosā ayaṃ pajā
tasmā hi vitadosesu
dinnam hoti mahapphalam.

358. Tinadosāni khetṭāni
mohadosā ayaṃ pajā
tasmā hi vitadosesu
dinnam hoti mahapphalam.
359. Tinadosāni khettāni
icchādosā ayaṁ pajā
tasmā hi vigagicchesu
dinnam hoti mahappalam.

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

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

Verse 360 and 361

360. Cakkhunā samvāro sādhu
sādhu sotena samvāro
ghānena samvāro sādhu
sādhu jivhāya samvāro.

361. Kāyena samvāro sādhu
sādhu vācāya samvāro
manasā samvāro sādhu
sādhu sabbattha samvāro
sabbattha samvuto bhikkhu
sabbadukkāhā 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. Ḥathhasāmyyato pādasāmyyato
vācāsāmyyato sāmyatuttamo
ajjhattarato 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) Kokaḷika Vatthu

Verse 363

363. Yo mukhasāmyyato bhikkhu
mantabhāṇī anuddhato
The Bhikkhu (Bhikkhuvagga)

atthāṁ dhammaṁca dīpeti
madhurāṁ tassa bhāsitāṁ.

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 anuvieintayī
dhammam anussaram bhikkhu
saddhammanā pariḥāyati.

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. Salabhāṁ nātimaṇñeyya
nā aññesam pihayam care
aññesam pihayam bhikkhu
samādhim nādhyagacchati.

366. Appalābhopi ce bhikkhu
salabhāṁ nātimaṇñati
tam ve devā pasanīsanti
suddhājīvim atanditam.

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 Transcendentals (Lokuttara Dhamma).
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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 Brahmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmiṁ
yassa natthi mamāyatam
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 padām santām
sankhārūpasamāṁ sukham.

369. Siṁca bhikkhu imam nāvaṁ
sittā te lahumessati
chetvā rāgaṁca dosaṁca
tato nibbānamehisī.

370. Pañca1 chinde pañca2 jahe
pañca3 cuttari bhāvaye
pañcasañgātigo4 bhikkhu
“oghatiṇṇo” ti vuccati.

371. Jhāya bhikkhu mā pamādo
mā te kāmaguṇe ramessu cittaṁ
mā lohagalam gili pamatto
mā kandi “dukkhamidan” ti dayhamāno.

372. Natthi jhānam apaññassa
paññā natthi ajhāyato
yamhi jhananca paññā ca
sa ve nibbānasantike.
373. Suttaṅgāram paviṭṭhassa
santacittassa bhikkhuno
amānuṣī rati hoti
sammā dhammanā vipassato.

374. Yato yato sammasat
khandhānam udayabbayam
labhati pītipāmojjam
amataṁ tam vijanataṁ.

375. Tatārayamādi bhavati
idha paññassa bhikkhuno
indriyagutti santutthi
pātimokkhe ca samvaro.

376. Mitte bhajassu kalyāṇe
suddhājīve atandite
patisanthāravutyyassa
ācārakusalo siyā
tato pāmojjabahulo
dukkhassantaṁ karissati.

368. The bhikkhu, who lives exercising lovingkindness
and is devoted to the Teaching of the Buddha, will realize
Nibbana - the Tranquil, the Unconditioned, the Blissful.

1. The lower five fetters (Orambhagiya samyojana) are: ego belief
   (sakkayadīpphi): doubt (vicikkiccha); wrong views of morality and prac-
   tices (silabbataparamasa); sensual desire (kamaraga) and ill will (byapa-
   da). 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 raga); craving for non-material
   existences (arupa raga); pride (mano); restlessness (uddhacca) and
   ignorance (avijja). These five can be got rid of by arahatship.

3. The five controlling faculties (Pancindriya) are: faith (saddha):
   diligence (viriya); mindfulness (sati); concentration (samadhi) and wis-
   dom (panna).

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 swifly; 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.
The Bhikkhu (Bhikkhuvaṅga) 141

XXV. (8) Pañcasatabhikkhu Vatthu

Verse 377

377. Vassikā viya pupphāni
     maddavāni pamuñcati
     evam rāgaṇca 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) Santakāyatthera 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
     sukhām bhikkhu vihāhisi.

380. Attā hi attano nātho
     (ko hi nātho paro siyā)¹
     attā hi attano gati
     tasmā samyamamatrānam
     assam bhadrawnīva vānijo.
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 padām santām sankhārūpasamāṃ sukhām.

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) Summansa- vañera Vatthu

Verse 382

382. Yo have dharo bhikkhu yuñjati buddhasāsane so' mam lokām pabhāseti abhā 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

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu

Verse 383

383. Chinda sotam parakkamma kāme panuda brāhmaṇa saṅkharānam khyam ūvatā akataññūsi brāhmaṇa.

383. O Brāhmaṇa, cut off the stream f craving with diligence, and abandon sense desires. O Brahmaṇa perceiving the cessatoin 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 saṃyogā atham 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 pārāpam na vijjati viṭaddaram visam̄yyuttam tamaham brūmi brāhmaṇaṃ.
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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) Aṇṇatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyim vija' māśīnam
ekatakicca' manāsavaṃ
uttamattha' manuppattam
tamaham brūmi brāhmaṇam.

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) Ānandattthera Vatthu

Verse 387

387. Divā tapai ādicco
ratti' mābhāti candimā
sannaddho khatṭiyo tapati
jhāyī tapati brāhmaṇo
atha sabamahorattim
buddho tapati tejasā.

¹ "This shore" and 'the other shore' are used in the senses of the internal and the external ayatanas. 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 pure brāhmaṇa (i.e., arhat) 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 regalia shines the king; in meditation shines the arahat; but the Buddha in his glory shines at all times, by day and by night.

XXVI. (6) Aññatarabrähmaṇa Pabbajita Vatthu

Verse 388

388. Bāhitapāpoti brähmano
samacariyā¹ "samañño" ti vuccati
pabbajayāmattano malam
tasmā "pabbajito²" ti vuccati.

388. Because he has discarded evil he is called a 'brähmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita'.

XXVI. (7) Śāriputtatthera Vatthu

Verse 389 and 399

389. Na brāhmaṇassā pahareyya
nāssa muñcetha brāhmaṇo
dhi brāhmaṇassā hantaram
 tato dhi yassa muñcati.

390. Na brāhmaṇassē' tadakīṇci seyyo
yadā nisedho manaso piyēhi
yato yato himsamo nivattati
tato tato sammatimeva dukkham.

1. samacariyā : lit., living calmly, i.e., practising for eradication of moral defilements.

2. pabbajīta : 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.
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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) Mahāpajāpatigotami Vatthu

Verse 391

391. Yassa kāyena vācāya
    manasā nāthi dukkaṭam
    saṁvutam tīhi ṭhānehi
    tamaham 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
    sammāsambuddhadesitaṁ
    sakkaccaṁ tam namasseyya
    aggihuttaṁva 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.
Brāhmaṇa or Arahant (Brāhmanavagga) 147

XXVI. (10) Jaṭilabrāhmaṇa Vatthu

Verse 393

393. Na jaṭāhi na gottena
na jaccā hoti brāhmaṇo
yamhi saccaṁ 1 dhammo 2 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 brahmaṇa.

XXVI. (11) Kuhakabrāhmaṇa Vatthu

Verse 394

394. Kiṁ te jaṭāhi dummedha
kiṁ te ajinaśāṭiyā
abbhantaram te gahanam
bāhiram 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 mental defilements); you clean yourself only externally.

XXVI. (12) Kisāgotami Vatthu

Verse 395

395. Pan̄sukūladharam jantem
kisāṁ dhamanisanthataṁ
ekam vanasmim jhāyantam
tamaham brūmi brāhamaṇaṁ.

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 cāham brāhmaṇaṁ brūmi
yonijanī mattsambhavanī
bhovādiḥ nāma so hoti
sace hoti sadiśano
akṣiṇanāṁ anādānam
tamaham brūmi brāhmaṇaṁ.

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 brāhman, who is free from moral defilements and attachment.

XXVI. (14) Uggasenaseṭṭhiputta Vatthu

Verse 397

397. Saṁbarsanāyojananāṁ chetvā
yo ve na paritassati
sangātigāṁ visam̐yuttamān
tamaham brūmi brāhmaṇaṁ.

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. bhovādi: 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotamal'. The term 'bhovādi' is applied reproachfully by the Buddhists to the brahmins.
Brāhmaṇa or Arahant (Brāhmaṇavagga) 149

XXVI. (15) Dve brāhmaṇa Vatthu

Verse 398
398. Chetvā naddhiṁ varattaṇca
sandānaviḥ shanukkamaṁ
ukkhittapaligam buddhamīṁ
tamahnā brumi brāhmaṇam.

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. Akkosam viḥ vadhabandhaṇca
aduṭṭho yo titikkhati
khantibalam balānīkaṁ
tamahnā brūmi brāhmaṇam.

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. Akkodhanaṁ vatavantaṁ
silā vantaṁ anussadarāṁ
dantaṁ antimasāriyan1
tamahnā brumi brāhmaṇam.

1. antimasariyan : 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 Therī Vatthu**

**Verse 401**

401. Vāri pokkharapatteva  
āraggeriva sāsapo  
yo na limpati kāmesu  
tamahaṁ brūmi brahmāpaṁ.

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) Aññatarabrāhmaṇa Vatthu**

**Verse 402**

402. Yo dukkhassa pajānati  
idheva khayamattano  
pannabhārano visanhyuttaro  
tamahaṁ brūmi brahmāpaṁ.

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) Khemābhikkhuni Vatthu**

**Verse 403**

403. Gambhīrapaññam medhāvimś  
maggāmaggassa kovidaṁ  
uttamattha manuppattam  
tamahaṁ brūmi brahmāpaṁ.

---

1. maggamaggassa kovidaṁ: 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.
Brāhmaṇa or Arahat (Brāhmanavagga)

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) Pabbhāravāsitissatthera Vatthu

Verse 404

404. Asamsaṭṭham gahaṭṭhehi
anāgārehi cūbhayaṁ
anokasāri' mappicchaṁ
tamaham brūmi brāhmaṇam.

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 daṇḍam bhūtesu¹
tasesu thāvaresu² ca
yo na hanti na ghāteti
tamaham brūmi brāhmaṇam.

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 daṇḍam 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) Sāmaṇerānāṁ Vatthū

Verse 406

406. Aviruddham viruddhesu
attadāṇḍesu nibbutaṁ
sādānesu anādānaṁ
tamahāṁ brūmi brāhmaṇaṁ.

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 Vatthū

Verse 407

407. Yassa rāgo ca doso ca
māno makkho ca pātito
sāsaporiva āraggā
tamahāṁ brūmi brāhmaṇaṁ.

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 Vatthū

Verse 408

408. Akakkasam viññāpanim
girāṁ sacca' mudiraye
yaya nābhisaje kañci
tamahāṁ brūmi brāhmaṇaṁ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and ture words, and who does not offend anyone by speech.
Brāhmaṇa or Arahat (Brāhmanavagga) 153

XXVI. (26) Aūñataratthera Vatthu

Verse 409

409. Yo'dha dīgham va rassaḥ vā āpūrthūlam subhāsubhām loke adinnam nādivati tamaham brūmi brāhmaṇam.

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 asmīṃ loke paramhi ca nirāsāsanā visanhyuttam tamaham brūmi brāhmaṇam.

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 aṁñāya akathāṅkathi amatogadha' manuppattam tamaham brūmi brāhmaṇam.

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.
154  

Dhammapada

XXVI. (29) Revatatthera Vatthu

Verse 412
412. Yo'dha puññañca pāpañca
ubho saṅga'mupaccagā
asokam virajam suddham
tamaham brūmi brāhmañam.

412. Him I call a brahmaña, 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) Candabhattera Vatthu

Verse 413
413. Candaṁva vimalaṁ suddham
vippasannamanāvilam
nandibhavaparikkhīnam\(^1\)
tamaham brūmi brāhmañam.

413. Him I call a brahmaña, 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'maṁ palipatham duggaṁ
samsaram mohamaccgā
tīṇṇo pāraṅgato jhāyi
anejo akathāṁkathi
anupādāya nibbuto
tamaham brūmi brāhmañam.

\(^1\) nandibhavaparikkhīnam: 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 (samsāra), 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) Sundarasmuddatthera Vatthu

Verse 415

415. Yo'dha kāme pahantvāna.
anāgāro paribbaje
kāmabhavaparikkhīnaṁ
tamaham brūmi brāhmaṇam.

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 taḍham pahantvāna
anāgāro paribbaje
tathābhavaparikkhīnaṁ
tamaham brūmi brāhmaṇam.

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 mānusakarṇaḥ yogarṇaḥ
dibarṇaḥ yogarṇaḥ upaccagā
sabbayogavisarṇyuttaṁ
tamaharṇaṁ brūmi brāhmaṇaṁ.

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 ratim ca aratim ca
sitibhūtaṁ nirūpadhimī
sabbalokabhībhumī viramī
tamaharṇaṁ brūmi brāhmaṇaṁ.

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. nirūpadhimī : according to the Commentary, “nirūpadhimī ti nirupakkīlesaṁ”, i.e., free from substratum or free from moral defilements (kilesa).

2. sabbalokabhībhumī : lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.
Brāhmaṇa or Arahat (Brāhmanavagga)

XXVI. (37) Vaṅgisattdra Vatthu

Verse 419 and 420

419. Cutīṁ yo vedi sattānaṁ
upapattiṁca sabbaso
asattāṁ sugataṁ buddhaṁ
tamahaṁ brūmi brāhmaṇaṁ.

420. Yassa gatiṁ na jānanti
devā gandhabbamānusā
khiṣpāsavaṁ arahantaṁ
tamahaṁ brumi brāhmaṇaṁ.

419. Him I call a brāhmaṇa, who knows the death and rebirth 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 arahat.

XXVI. (38) Dhammadinnā Therī Vatthu

Verse 421

421. Yassa pure ca pacchā ca
majjhe ca nathhi kiñcananāṁ
akiñcananāṁ anādānaṁ
tamahaṁ brumi brāhmaṇaṁ.

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) An̄gulimālathaṁra Vatthu

Verse 422
422. Usabhaṁ pavaram vīraṁ
      mahesin̄ṁ vijitāvin̄ṁ
      anejaṁ nhātakambuddhaṁ
      tamahaṁ brūmi brāhmaṇaṁ.

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), 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. Pubbenivāsaṁ yo vedi
      saggāpāyaṅca passatī
      atho jātikkhayam pakto
      abhīnāvoso muni
      sabbavosítavosānanti
      tamahaṁ brūmi brāhmaṇaṁ.

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.

1. nhātakamb: 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 (kilesamara), death (marañnamāra), the evil one (devaputtamāra).
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<tr>
<td>Ābhassara brahmā</td>
<td>The radiant brahmases of the abode of the second Rūpāvacara Jhāna Brahmā realm.</td>
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<tr>
<td>Abhidhamma</td>
<td>Philosophical exposition of the Dhamma.</td>
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<tr>
<td>Accantam</td>
<td>Excessive, veritable, truly, really.</td>
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<tr>
<td>Accutam</td>
<td>Deathless, i.e., Nibbana.</td>
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<tr>
<td>Addhagū</td>
<td>A traveller.</td>
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<tr>
<td>Āgāram</td>
<td>A house, building, hall.</td>
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<tr>
<td>Aggaśavaka</td>
<td>Chief Disciple.</td>
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<tr>
<td>Ahethayam</td>
<td>Without damaging, without harming.</td>
</tr>
<tr>
<td>Amata</td>
<td>Deathless, synonym for Nibbana.</td>
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<tr>
<td>Anāgāmī</td>
<td>One who has attained Anagami or the third Magga.</td>
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<tr>
<td>Anakkhato</td>
<td>Too great to be described; ineffable; an epithet of Nibbāna.</td>
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<tr>
<td>Anāsavā</td>
<td>Free from āsavas (moral intoxicants).</td>
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<tr>
<td>Anatta</td>
<td>No soul; non-self; no substance.</td>
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<tr>
<td>Andhakārena</td>
<td>Darkness.</td>
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<tr>
<td>Anicca</td>
<td>Impermanence.</td>
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<tr>
<td>Anīgho</td>
<td>Free from harm.</td>
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<tr>
<td>Animitta</td>
<td>The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.</td>
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<td>Anudhammacārī</td>
<td>One who acts in conformity with the dhamma.</td>
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<td>Anuloma</td>
<td>The order of arising.</td>
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<td>Anumodanā</td>
<td>Expression of appreciation or approval.</td>
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<tr>
<td>Anuttaramā</td>
<td>Supreme, incomparable, highest.</td>
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<tr>
<td>Āpatti</td>
<td>Violation of disciplinary rules for bhikkhus; an offence.</td>
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Glossary

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.

Arahant: One who has attained the fourth and final Magga and for whom existences have come to an end.

Arlya: 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: Ayatanas; sense-bases and sense-objects.

(B)

Bāla: The foolish, the ignorant, the dull.

Bhaddo: Good, excellent, worthy.
Glossary

**Bhadro** : Venerable Sir.
**Bhikkhu** : A member of the Buddhist Order (the Samgha).
**Bhikkhunī** : A female member of the Buddhist Order.
**Bhūtagāma sīkkha** : The disciplinary rule forbidding bhik khus to cut vegetation.
**Bodhi ānāṇa or sabbaññuta ānāṇa** : Supreme Enlightenment; the all comprehending wisdom.
**Brahmadaṇḍa** : 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** : Srick, weapon, punishment, penalty.
**Dhamma** : The doctrine of the Buddha.
**Dhammā** : Dhammas; all conditioned and un-conditioned phenomena.
**Dhammajivino** : One who earns his living according to the dhamma (c.f. saṃājīva).
**Dhammatṭha** : 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.
Glossary

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.
Glossary

( K )

Kāhāpana : 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.
Khandhā : Khandhas aggregates (of existence).
Kilesa : Moral defilements.
Kodha : Anger.
Kukkucca : Worry.
Kusala : Good. merit, skill,
Kusito : An idle person.

( L )

Lokuttarā Dhammā : The nine Trascendentals viz, the four Maggas, the four Phalas and Nibbana.

( M )

Maccudheyyam : 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.
Majjhimapatipadā : The Middle Path; the Noble Path of Eight Constituents.
Malam : Impurity, dirt stain, taint, rust cause of destruction.
Malikā : Arabian jasmin.
Mavo : A stupid or dull person.
Mana : Pride conceit.
Metta : Loving-kindness good will.
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<td>One grown old in vain.</td>
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<td>Moghaiinno</td>
<td>Ignorance bewildermment.</td>
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<td>Muddha</td>
<td>Head top, semmit.</td>
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<td>Modati</td>
<td>To rejoice.</td>
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<tr>
<td>Nakkhattarājā</td>
<td>The moon.</td>
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<td>Nagaram</td>
<td>A town or city.</td>
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<td>Naro</td>
<td>Man.</td>
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<tr>
<td>Natho</td>
<td>Refuge, protector.</td>
</tr>
<tr>
<td>Niccam</td>
<td>Lasting, always.</td>
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<tr>
<td>Nikkha</td>
<td>A weight of gold or a gold amament or a gold coin.</td>
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<tr>
<td>Niraya or Naraka</td>
<td>A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.</td>
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<td>(O)</td>
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<tr>
<td>Ogho</td>
<td>Flood, torrent.</td>
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<td>(P)</td>
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<tr>
<td>Pabbaita</td>
<td>One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.</td>
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<tr>
<td>Paccekabuddha</td>
<td>One who is Self - Enlightened like the Buddha but cannot teach others.</td>
</tr>
<tr>
<td>Padam</td>
<td>Path way footprint, words of the Doctrine, Nibbana.</td>
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<td>Padipam</td>
<td>Light, lamp.</td>
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<tr>
<td>Pakinnaka</td>
<td>Miscellaneous.</td>
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<td>Pamatto</td>
<td>Careless; negligent.</td>
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### Glossary

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<td>The wise, the learned.</td>
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<tr>
<td>Pāpa</td>
<td>Evil, bad.</td>
</tr>
<tr>
<td>Pāpakāri</td>
<td>Evil doer.</td>
</tr>
<tr>
<td>Paribbājakā</td>
<td>A wandering ascetic.</td>
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<tr>
<td>Paribbajika</td>
<td>A female wandering ascetic.</td>
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<tr>
<td>Parinībbāna</td>
<td>Passing away of a Buddha or an arahat.</td>
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<tr>
<td>Parittas</td>
<td>Religious stanzas that are usually recited for protection against harmful influences.</td>
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<tr>
<td>Peta</td>
<td>A miserable, always hungry being in a lower world.</td>
</tr>
<tr>
<td>Piti</td>
<td>Delight; delightful satisfaction; joy.</td>
</tr>
<tr>
<td>Paṭiccasamuppada</td>
<td>Doctrine of Dependent Origination.</td>
</tr>
<tr>
<td>Paṭiloma</td>
<td>The order of cessation.</td>
</tr>
<tr>
<td>Pharuso</td>
<td>Harsh, unkind, savage.</td>
</tr>
<tr>
<td>Piya</td>
<td>Affection.</td>
</tr>
<tr>
<td>Pubbenivāsānussatiñāṇa</td>
<td>The power of recollection of past existences.</td>
</tr>
<tr>
<td>Puppham</td>
<td>A flower.</td>
</tr>
<tr>
<td>Purisājañño</td>
<td>The noblest of men; a Buddha.</td>
</tr>
<tr>
<td>Puthujjana</td>
<td>Worldling; a common man; one who has not attained any of the Maggas.</td>
</tr>
<tr>
<td>Rāga</td>
<td>Passion, lust desire.</td>
</tr>
<tr>
<td>Rakkhato</td>
<td>One who keeps watch.</td>
</tr>
<tr>
<td>Rati</td>
<td>Delight, pleasure, attachment.</td>
</tr>
<tr>
<td>Sacca</td>
<td>Truth, the four Noble Truths.</td>
</tr>
<tr>
<td>Saddhā</td>
<td>Faith, belief, confidence.</td>
</tr>
<tr>
<td>Sadhurūpo</td>
<td>A good hearted man.</td>
</tr>
<tr>
<td>Sahassa</td>
<td>Thousand.</td>
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</table>
Glossary

Sahitam
Samhitam
Sakka
Salāyatana
Samādhi
Samāpatti
Samatha
Samsāra
Samgha
Samyojanam
Santimaggam
Sappurise
Sārambhakathā
Sassataditthi
Sati
Sāvaka
Sekha
Sila
Socati
Sotāpatti Magga
and phala
Sugati or suggati

: The Buddhist text.
: King of the devas.
: The six sense bases, the six fields of sense perceptio.
: Concentration attained through meditation.
: Sustained deep mental absorption; sustained absorption in concentration.
: Tranquillity concentration.
: Round of rebirths, round of existences.
: The Buddhist Order.
: A fetter. There are ten fetters of human passion which bind man to the round of rebirths.
: The Path that leads to Nibbana; i.e., the Path of Eight Constituents.
: Good and pious people; virtuous persons.
: Malicious talk, overbearing talk.
: Eternity-belief.
: Mindfulness, heedfulness, awareness.
: A disciple of the Buddha.
: One who practises the Dhamma and has entered the Path, but has not yet become an arahat.
: Morality, moral practice or conduct, moral concept.
: To grieve to mourn.
: 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.
: Happy plane of existence or destination.
Glossary

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.

Tādino : One who is calm or tranquil, or unperturbed.
Tagara : Rhododendron.
Tanha : 'Thirst' desire, craving.
Tanhaikkhaya : The extinction of craving, synonym for Nibbana.

Tapacariya Tapacaranam } : The practice of religious austerities.
Tappati : To burn, to suffer, to be tormented.
Tathagata : 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.
Thina-middha : Sloth and torpor.
Tisarana : The Three Geams, the Three Refuges viz., the Buddha, the Dhamma and the Samgha.

Ucchedadiṭṭhi : Annihilation - belief.
Udana : Verse or stanza of exultation.
Udayabbayam : The arising and the dissolving of the five aggregates khandhas.
Udayabbayañana : Knowledge of the arising and the dissolving of the five aggregates (khan - dhas).
Udhamṣoto : One who is going upstream, i.e., one who is bound for the "pure abodes" (suddhavasa Brahma realms.)
Upādāna : Clinging grasping attachment.
Glossary

Uposatha sila : The eight moral precepts; the observance of Sabbath.
Uppādo : Springing up, appearance, birth.
Upāsaka : A laydisciple of the Buddha.
Upassanto : The Peaceful, one who has extinguished the fire of moral defilements.

(V)

Vācā : Word speech.
Vassa : Rainy 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 rules of the Buddhist Order.
Vissāsa : Trustilitimacy;
Viveka : Solitude detachment, Nibbana.

(Y)

Yamaka : Pair, double twin.
Yāmāni : Watches of the night; also used metaphorically for the three stages in a man's life.
Yathābūta : In reality as things are.
Yoga : Bond or attachment. The four attachments are; attachment to sensual pleasures to existence, to wrong views, and to ignorance.
Yogakkhāmanī : Secure from the four yogas, an epithet of Nibbana.
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